TURNAGE

HISTORY

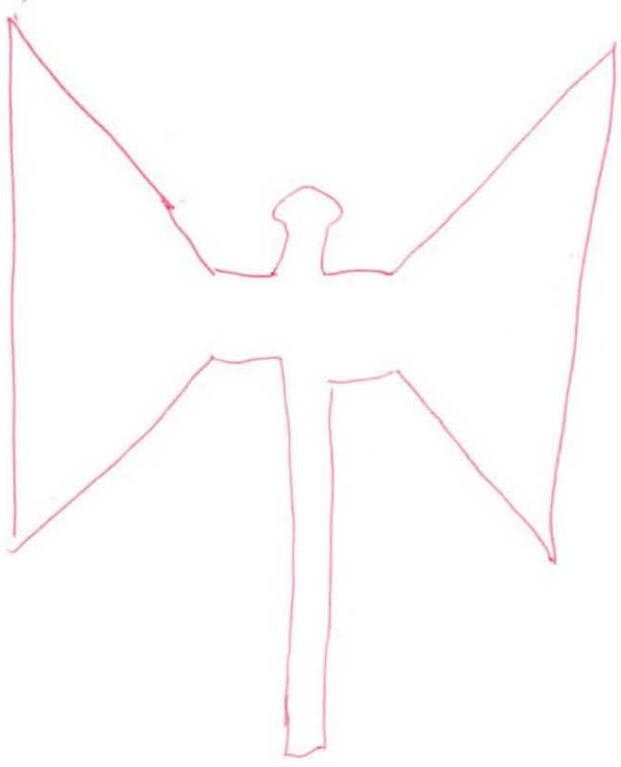
VOL. I

Turnage

History

Vol. I

TURNAGE



Germanic
double eagle
("eagle of Thor")

The sacred axe of THOR
"MJOLLNIR"

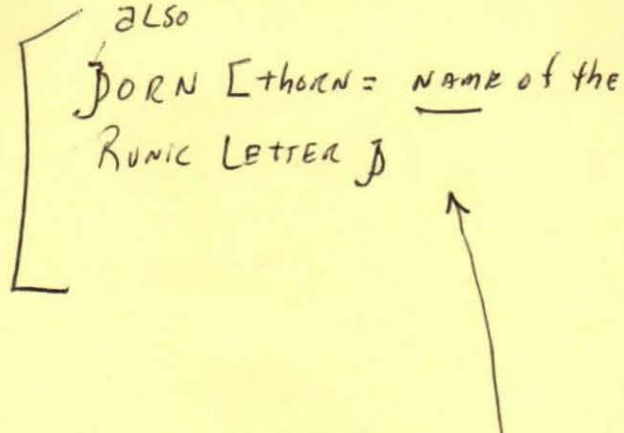
ORIGIN

MEANING (religion

history

For 101 Worthing Dr

2/3/58



The RUNE Sign used by itself as a prayer to the god Tiw.
(this RUNE also was equal to the letter "T")

Sometimes the sign was marked on the hilt of a sword; it was a plea to Tiw for the death of anyone who was struck by the sword.

The bodies of Saxons were often burned to ashes when they died. The ashes were sometimes put in an urn marked with the same sign ↑. Here the sign was meant as a plea to Tiw to remind the person whose ashes were inside.

[this RUNE was also equal to the modern English letter: T]

"The SAXONS" 1979
TONY D. TRIGGS

TV Program "HEROES"

aired on ~~Das~~ Arts & Entertainment TV Network

24 Apr. 1991

Colonel

LEO THORSNESS

from Minnesota

("Farm Kid from Minnesota")

MEDAL of HONOR

VIETNAM

US AIR FORCE pilot

Was shot down on his 93rd mission

later ran for the US Senate against

incumbent Senator

~~Sen~~ of South Dakota ?

↓

later moved to

and elected to

State Senate as

Washington?,

TURN

verb; from Middle English turnen; partly from Old English tyrnan and turnian -- to turn, from Middle Latin tornare, from Latin to turn on a lathe, from tornus lathe from Greek tornos; partly from Old French torner, tourner to turn, from Middle Latin tornare akin to Latin terere to rub...

some meanings;

to cause to move around an axis or a center; make rotate or revolve (as with a wheel or crank).

to cause to move around (as of locking, opening or shutting.

AGE

some meanings:

to become old

aggregate, collection of action, process; cumulative (trackage); (dosage, peonage) result of ~~(dosage, peonage)~~ (breakage),

a period of time in history

TER, TAR, TOR

bull worship appears to be common "connection" among many Eurasian nations ☆

"TAURUS" – BULL (from Greek)
(Latin)

A.S. = STĒOR = Steer)

Semitic
BAAL [often represented by the BULL]

adapted by Hebrew to mean "Lord"

TARTAR – hell [Greek
[also L. TARTARUS
"Tartarus ... the infernal regions; apparently conceived to be a place of extreme cold."

L. TORQUĒRE "to twist"

torture (
toreador (bull fighter
torment
tortuous
torso (trunk
tort (WRONG, A HARM)
torque (twisted metal ornament;
tolter (unsteady [tolter]
torrent (
torpid (Sluggish, Numb – L. TORPĒRE – to be numb)

thorpe, thorpe ; a village

tor, ter, etc

father [English]
VATER [German]
pitar [Sanskrit]
pater [Latin]

teraph [Heb] an imaging a Semitic household god
pl teraphim [Hebrew - idols, images household gods

TAR : A RESIN obtained from trees.
the original sense of the ancient word was
"tree"

TERROR: dread, fear

ME: TERROUR

F: TERREUR [TERROR

L TERRĒREM "

L. TERRĒRE to frighten, scare; orig. to tremble

Sanskrit TRAS — to tremble, be afraid

" TRĀSA terror

Greek

Lithuanian

Russian triast — to shake, shudder

TORAH (1st 5 books of Hebrew Bible)

Terra — (Latin earth

old form La TERSA - dry ground or land

allied to Greek

TORNUS — from L. TORNUS - turner's wheel or lathe

TAUR — a bull
OF tor, taur, thaur - bull

TAURUS — L - bull
from Greek Ταῦρος

TARTARUS — the infernal regions of ancient Greek and Roman mythology ...
hence sometimes used for hell

TAR - to irritate, vex, provoke
to incite, hound on
to weary, fatigue (obs. - rare)

TER — prefix for "3"

TERN — sea swallow
" — 3 masted schooner

TRUE:

honest, faithful, certain, established

ME: +REWE

AS: +RĒOWE (+RȳUC) +truth, preservation of a pact

Icel: +RYGGR; +RŪR

DAN: +RO

swed. +ROGEN

Ger +REU

the Teut. type appears to be +REWWOZ 'believed in, relied upon'

O. PRUSSIAN drowis, drowi

The Story of English"
McCrum, Cran, + MacNeil 1986

*Tor -- a Celtic word for "high rock"
[or high place]

"Chaucer's time also saw the emergence of English surnames, family names." "As English society became more sophisticated, Christian or first names were not enough. People began to be identified by where they lived, hence Brooks, Rivers, Hill and Dale."

AgE

period of time, maturity of life

OF AGE

11th century EdAge

EdgE

the border of a thing

ME EGGE

AS ECG

EKE

to augment, INCREASE

ME EKEN

ECHE

Roman Britain and the English Settlements
R.G Collingwood + J.N.L Myres 1936 (1956) Oxford

place-name endings by age:

		Earliest settlements
INGAS	–	oldest or earliest – on coastlines, along river valleys and fertile strips of dry lands.
HAM	–	later settlements following river valleys and into the Weald (Surrey)
TON	–	the last of the settlements

GEGINGAS
RODINGAS
ESSEX (GEDDINGAS – middle Saxons)

FAEN NGE – the 'Fen folk' of VANGE
D (Fen = a marsh or bog)
(these people lived on the north side of the Thames in southern Essex)

DAENNINGAS – 'forest dwellers' of DENGIE Hundred – in early times their province (regio – kingdom) probably included area between the Blackwater and Crouch rivers.

KENT
EASTOREGE
STORGE

" For not only is it certain from the literary evidence that the Kingdom of Essex was by the beginning of the seventh century a political unit of sufficient vigour to control the development of the port of London, but the extensive distribution of primitive place-names, both of those in -ingas and those containing the names of pagan deities, strongly suggests a widespread pre-Christian occupation not only on the coastline but far into the forested interior. "

PLACE NAME Suffixes

NECh = KNOLL, hill, CRAG (SEE NESS)

NESS = promontory, point, PEAK (see also NECh)

wīc
wich = [A.S.: village]

wick = " [A CREEK, bay - SCANDANAVIAN]
INLET

= town (ALSO ↑

frequently becomes age, edge, idge, ige, ish

INGAS = ING = NGE a tribe or people

Etymological Dictionary of the English Language
W W Skeat
Oxford

NESS promontory

AS. NÆSS
NESS } the ground promontory headland

Preserved in place-names, as TOTNESS

NICHE

a recess in a wall, for a statue
French - Ital. - L.

NICK

a small nick, a cut

NOCK

an indention; the

NICK the devil
(F. L. GR.) · "Old Nick" (old NICOLAS)

NEKE [NEKE-NAME [M.E], from EKENAME,
"NICKNAME - A modern corruption of EKENAME,

NONCE "for the nonce" = for the nones
for the once =
for the occasion or purpose

Agh - Goth. Agis - Awe, fright

wich/wick - village, bay, creek
often corrupts into age

NESH · soft, tender (A.S.: hNESCE, hNÆSCE)

NESS (1) A cape or promontory (OE NÆSS; ME NASSE)
(2) A state, condition, quality, degree (as in goodness)

NEST (1) home, den (2) small country town; village

NAG (1) (Sc.:) to worry, tease; to gnaw; vex
(Danish: NAGE)

(2) A small horse

NACh (preposition before a word)

NACht Night, darkness

NICK (1) the devil ("Old Nicholas" from L. & Greek)
(2) small notch, a cut

NACK-EdEi NAKED

NACKI "

NOCK An indention; or small nick

Affixes:

NES (fem. bEORht-NES: brightness)

NIS

NYS

ING (in masc. nouns: "son of")

ECG ·Edge (pronounced same and means BADGE)

TURNACH
TURNASH
TURNACE
TURNACK
~~TURNACH~~
TURNECH
TURNISH
TURNEESH
TURNICH
TARNECH
TARNISH
TURNESS
TURNIS
TURNISS

TURNOCK
TUNICE

TURNAGE
TURNAGHE

TONAGE
TONNAGE

TUNAGE
TUNNAGE
TUNNEGH

"THE NEW CASSELL'S GERMAN DICTIONARY"
H. T. BETTERIDGE 1958

German

TOR : gate, gateway, goal, entrance (clearance of an archway)

TOR fool, foolishness, silliness

TOR a high craggy hill

TORF , peat [E. TURF)
TORF-bruch (peat bog

TORKEL | : gift from the gods
wine press

TORTUR torture

TURM spire, steeple, belfry, tower
TURN (archaic masculine for TURM)

TUN do, perform, make apologies ~~make apology~~ ; make an apology

TORN

NEST — home, den
small country town, village

NACH — preposition before a word

NACHT — night, darkness

NACK-edei — naked
NACKT — "

GERMAN Dictionary

NACH

in conformity with
according to
as regards
after the manner of
on the authority of
by
at
in
for, considering

OXFORD ENGLISH DICTIONARY

1933
(1970 reprint)

·pithets joined with the other substantives, it would weakened the nervousness of the sentence. 1795 .. Anecd. II. 57 His Sermons have great energy of ..g, and a nervousness of language. 1839 HALLAM Lit. II. v. § 94 Sometimes we find a spirit and ..ness of strength and sentiment worthy of his name. ..LA in Daily Tel. 15 May, His artistic perception has ..in strength and nervousness of grasp.

Veakness of nerves.

CHARLOTTE SMITH Yng. Philos. I. 22 She was led ..n a fit of extreme nervousness. 1813 Examiner .. 317/2 The present luxurious age is remarkable for ..rvousness. 1843 SIR C. SCUDAMORE Med. Visit ..berg 55 So distressing a state of nervousness, that.. ..me painfully confused. 1878 LECKY Eng. in 18th C. .. 440 His faults sprang..from extreme feebleness, ..ancy, and nervousness.

..rvule (nə̄·ɹviūl). Ent. [a. F. nervule, or .. nervulus, dim. of nervus NERVE.] A small ..re.

.. Athenæum 12 Oct. 491/1 A dense mass of scales ..d together on each side of the nervules. 1897 W. F. .. in Mary Kingsley W. Africa 725 Anterior wings ..aree bullæ—..one on the recurrent nervule, and the ..on the cross-nervule running upwards from the ex-..y of the internal nervule.

..rvulet. [f. as prec. + -ET.] = NERVULE. KIRBY & SP. Entomol. xlvi. IV. 340 Nervulet. A ..ervure diverging obliquely from the costal into the ..the wing towards the apex.

..rvure (nə̄·ɹviūɹ). [a. F. nervure, f. L. .. NERVE: see -URE.]

..nt. One of the slender hollow tubes forming ..amework of the wings of insects.

KIRBY & SP. Entomol. xxiii. (1818) II. 347 The ner-..are a kind of hollow tube..which take their origin in ..ink. 1846 DANA Zooph. (1848) 155 The ridges of the ..e constituting its nervures. 1877 HUXLEY Anat. Inv. .. vii. 399 The wing is strengthened by radiating thick-.. or nervures, united by delicate transverse ridges.

..Bot. A principal vein of a leaf.

BRANDE Dict. Sci. etc. 1848 LINDLEY Introd. Bot. .. I. 263 In order to obviate the inconvenience of using ..ord nerve, the term nervure is now often substituted. .. H. MACMILLAN Footn. Page Nat. 49 What is called ..rvure in the membraneous or leafy species, is nothing ..than the stalk itself.

..rvy (nə̄·ɹvi), a. [f. NERVE sb. + -Y [1].]

Vigorous, sinewy, full of strength.

.. SHAKS. Cor. II. i. 177 Death, that darke Spirit, in's .. Arme doth lye. 1671 SALMON Syn. Med. III. xvi. ..he musculous and nervy parts of the body. 1818 .. Endym. I. 174 Between His nervy knees there lay a ..pear keen. 1871 R. ELLIS tr. Catullus lxiii. 83 On ..y neck be tossing that uneasy tawny mane.

..f. 1633 WILSON in Donne's Poems 399 Thy nimble .. too, and every straine (With nervy strength) that .. from thy brain.

Courageous, full of nerve.

.. J. WALKER Jaunt to Auld Reekie 221 His prentice .., A nervy chiel. 1893 C. KING Foes in Amb. 40 He ..ne of the nerviest men in the whole troop.

Cool, confident, impudent.

.. FLANDRAU Harvard Episodes 83 'Well, I call it .. nervy', grumbled Sears.

Jerky, sudden.

.. CABLE Dr. Sevier xxviii, The nervy, unmusical ..g cry of the mocking-bird. 1885 — in Century Mag. ..15/2 The movements were quick, short, nervy.

Requiring nerve.

.. Outing (U.S.) XXX. 481/2 It takes nerve, and lots ..to play polo. It's the nerviest game played.

..es, variant of NAS, was not. Obs.

..75 Lamb. Hom. 43 Elmesȝeorn nes heo nefre. a 1225 .. R. 404 Neuer er nu nes ich ful pined. a 1300 Thrush ..ght. 44 in Hazl. E. P. P. I. 52 In the world nes non so .. mon. c 1320 Sir Tristr. 2215 Sore him greued his .. As it no wonder nes.

..es, variant of NIS, is not. Obs.

..00 MAUNDEV. (Roxb.) ix. 35 Men may noȝt make þe ..so depe..þat it nes at þe ȝere end full agayne.

..es, variant of NESE, nose.

..sch(e, obs. forms of NESH.

..escience (ne·ʃiĕns, nī·ʃiĕns). [ad. late L. ..entia, f. nesciens: see next.] Absence or lack ..nowledge, ignorance.

.. WOODALL Surg. Mate Pref., Wks. (1653) 19, I can yet .. many more needfull particulars, which the Author .. in his nescience omitted. 1653 JER. TAYLOR Serm. ..Year I. viii. 92, I need not instance in the ignorance .. involuntary nescience of men. 1715 A. A. SYKES .. Error 26 If his salvation is not at stake by reason of ..nescience. a 1761 HUGGINS in Boswell Johnson an. .., I will militate no longer against his nescience. 1831 .. Sart. Res. III. iv, The miserable fraction of Science .. united Mankind, in a wide Universe of Nescience, ..quired. 1883 H. DRUMMOND Nat. Law in Spir. W. .. These touching, and too sincere confessions of ..ersal nescience.

An instance of this. rare.

..625 BOYS Wks. (1629) 326 According to these distinc-.., every nescience is not a sinne. 1652-62 HEYLIN ..ogr. App. (1652) 157 The knowledge of them so imper-..as comes near a Nescience.

Const. of a thing.

..7 JACKSON Serm. Jer. xxvi. 19 Wks. 1844 VI. 93 Not .. a nescience of this rule. 1691 E. TAYLOR Behmen's .. Philos. 107 A Nescience or Oblivion of Divine ..quillity. a 1734 NORTH Lives (1826) III. 351 Brutes .. an advantage over human kind..in their nescience of .. to come. 1856 FERRIER Inst. Metaph. 414 A nescience ..at which it would contradict the nature of all intelli-..e to know. 1875 MANNING Mission H. Ghost i. 6 .. in Adam a nescience of many things.

Nescient (ne·ʃĕnt, nī·ʃĕnt), a. and sb. [ad. L. nescient-em, pres. pple. of nescire to be ignorant, f. ne not and scire to know.]

A. adj. Ignorant. Chiefly const. of.

1626 JACKSON Creed VIII. xii. 118 Infinite knowledge..can neither be ignorant or nescient of anything. 1678 CUDWORTH Intell. Syst. I. iv. 198 Such a nature, as..is notwithstanding nescient of what it doth. Ibid. v. 899 A Blind and Nescient..Nature. 1881 PALGRAVE Visions Eng. 158 They 'neath their feet tread nescient pride and fear. 1884 RUSKIN Fors Clav. xcv. 257 Only scientific of their..pasture, peacefully nescient of all beyond.

b. Agnostic; asserting man's necessary ignorance of the ultimate constitution of the universe.

1876 J. MARTINEAU Ess. & Addr. (1891) IV. 242 A modern savant, whether of the Nescient or the Omniscient school.

B. sb. An agnostic.

1872 W. G. WARD Ess. Philos. Theism (1884) I. 63 A far larger number, of whom Professor Huxley may be taken as representative, are 'nescients'. 1878 MORLEY Diderot II. 212 The most eager Nescient or Denier to be found in the ranks of the assailants of theology in our own day.

† **Ne·scious**, a. Obs. rare. [ad. L. nescius ignorant, f. nescire: see NESCIENT.] Ignorant.

1633 T. ADAMS Exp. 2 Peter iii. 5 He begins with the dunces, those..inscious, nescious, conscious, wilful ignorants. 1683 J. GADBURY in Wharton's Wks. Pref., So regardless and nescious are they of the very Principles that lead to a just Discovery of this..Knowledge.

Nescock: see Nest-cock NEST sb. 8.

Nese, sb. Now only Sc. Forms: α. 2–4 neose. β. 3–5 nese; 3, 6 nease, 4 neise, neyse, neies, 4–5 nes, 5 nees(e, nece; Sc. 5 neys, 6, 9 neis, 8 neese, 8–9 niz, 9 nizz, nis(e. [Early ME. neose, nese, perh. = MDu. and MLG. nese (hence Da. næse, Sw. näsa): the relationship to NASE and NOSE is obscure.] The nose.

α. c 1175 Lamb. Hom. 117 Ure neose and ure muð and ure earan. c 1205 LAY. 22845 Þa wifmen þat ȝe majȝen itimden.. kerueð of hir neose. a 1310 in Wright Lyric P. ix. 34 Hire neose ys set as hit wel semeth. a 1400 Minor Poems fr. Vernon MS. 19/18 To ofte ichane..With neose i smullet.

β. c 1175 Lamb. Hom. 23 His fet and his honden and his muð and his nesa. c 1220 Bestiary 3 [If the hunt] man hunten here, Oðer ðurg his nese smel Smake ðat he negge. a 1240 Sawles Warde in O. E. Hom. I. 251 Eider cursed oðer & fret of þe oðres earen & te nease alswa. c 1300 Havelok 2450 Hise nese went un-to þe crice. c 1330 R. BRUNNE Chron. (1810) 166 His nese & his nie he carfe at misauentoure. c 1400 MAUNDEV. (Roxb.) xxxi. 133 Oute of his mouthe and his neese commes..fyre. c 1440 Alph. Tales 152 As he kissid hym, he bate of his fadur nece. 1500–20 DUNBAR Poems xiii. 16 Sum with his fallow rownis him to pleis That wald for invy byt of his neis. 1580 HAY Demandes in Cath. Tract. (S. T. S.) 64 Of the wound ye mak ane nois of wals, thrawing it to quhat..absurditie ye list. 1590 BRUCE Serm. Sacr. P 8 It will..compone thee with God, and make all thine actions to smell weill in his neese. 1718 RAMSAY Christ's Kirk Gr. III. xxi, [He] brak the brig o' 's neese. 1798 CRAWFORD Poems 80 (E. D. D.), The clout wi' whilk ane dights his niz. a 1800 Rob Roy xii. in Child Ballads IV. 247 Ilka ane that did him wrang, He beat him on the neis. 1884 GRANT Lays of Leg. 44 Here her Tammie..Lies wi' broken niz an' neck.

† b. Sc. A ness or headland. Obs. rare.

1497 Aberdeen Reg. (1844) I. 61 It was..ordanit that ij kelis one the townis awentouris be brocht to the neyss. 1513 DOUGLAS Æneis VI. viii. 58 Than I..Dooun at the neis Rethe, by the costis law, A voyd tumb raisit.

c. Comb. nese-bit Sc. (see quot. 1808); † nese-blood, the plant milfoil or yarrow; † nese-end, the tip of the nose; † neselong adv., face downwards; nese-wise a., Sc. clever, sagacious [cf. Da. næsvis, Sw. näsvis, impertinent].

a 1400 Stockholm Med. MS. 202 Millefoly or neseblod or ȝarwe. c 1400 Sir Beues (S.) 1619 He leste him neslong [v.r. noselyng] to þe grounde. c 1425 Voc. in Wr.-Wülcker 634 Hic purulus, a nesehende. 1483 Cath. Angl. 253/1 A Nese ende, pirula. 1790 SHIRREFS Poems 138 Ye're a nis-wise; but, ere ye sleep..Ye'll maybe see [etc.]. 1808 JAMIESON, Nisit, the iron that passes across the nose of a horse, and joins the branks together.

Hence † **Nese** v. trans., to scent, smell. Obs.[-1]

1637 B. JONSON Sad Shepherd II. i, Allthe he know her, As doth the vauting hart his venting hind, Hee nere fea'hence sall neis her i' the wind To his first liking.

Nese, obs. form of NEEZE v.; NIECE.

† **Nesebek.** Obs. rare. Also 4 nyse-. [Of obscure origin.] The name of a dish in mediæval cookery.

c 1390 Form of Cury (1780) 77 Nysebek. Take þe fridde part of sowre Dokks and flour þerto and bete it togeder [etc.]. c 1430 Two Cookery-bks. I. 45 Nese Bekys. Take Fygys & grynd hem wel [etc.].

Nesesary, obs. form of NECESSARY.

† **Nesethirl.** Obs. Forms: 3 neose-þurle, neosturle; 4 nesethirle, 5 -thyrl(e, -tyrlle, nesthyrylle, 6 Sc. neis-, ney(i)sthyrl; 4 nees-, 5 nes(e)-, neasethrill, nesthryll. [ME., f. neose, NESE + thirl, THIRL: cf. OE. næsþyrel and nosþyrel NOSTRIL.] A nostril.

c 1250 Death 235 in O. E. Misc. 182 Of his neose þurles [v.r. neosturles] cumeð þe rede leie. a 1340 HAMPOLE Psalter cxiii. 14 Nesethirles þai hafe & þai sall noght smell. 1382 WYCLIF 2 Sam. xxii. 9 Smook stiede vp fro the neesthrillis of hym. c 1440 Alph. Tales 51 Þis angell.. stoppyd his nease-thrillis. 1513 DOUGLAS Æneis VII. v. 201 At thair neis thyrlis the fyir fast swermand out.

Nesewort, variant of NEEZEWORT Obs.

Nesh (neʃ), a. (and adv.) Now dial. Forms: α. 1 hnesce, (hnysce, hnisce; nesc, næsc), 2 nexce, neche, 3–5 nesche, nesshe, 4 ness(ss)e, 4–5 nessche, 5–6 neshe; 4–5 nesch, ness(h, 5– nesh. β. 3 neys(se, 4–5 neische, -sshe, neysshe, (5 -ssche, neyshe), 4 neisch, -ssh, 5 neysch(e, naysch(e, 9 dial. naish. γ. 5 nassh(e, 6 Sc. nasche, 7, 9 nash, 8 gnash. [OE. hnesce, = Du. (16th c.) nesch, nisch soft (of eggs), damp, sodden, foolish, Goth. hnasqus soft, tender; the ultimate etym. is unknown.]

1. Soft in texture or consistency; yielding easily to pressure or force; in later use esp. tender, succulent, juicy.

α. c 888 K. ÆLFRED Boeth. xxxiii. § 5 Þæt hnesce & flowende wæter. c 950 Lindisf. Gosp. Matt. xi. 8 Mið hnescum [Rushw. næscum] ȝerelum ȝescirped. c 1000 Sax. Leechd. I. 96 Deos wyrt..bið hnesceum leafum. Ibid. III. 134 Syle hym etan hnesce æȝere. c 1200 ORMIN 995 Smerededd wel wiþþ elesæw & makedd fatt & nesshe. a 1225 Ancr. R. 134 Nest is herd..wiðuten, & wiðinnen nesche & softe. c 1290 S. Eng. Leg. I. 75/141 Þe staf wende into þe marbreston, a-e it were in nesche sonde. 1340 HAMPOLE Pr. Consc. 614 Mar filthe es nane, hard ne nesshe, Þan es þat comes fra a mans fleshe. c 1400 tr. Secreta Secret., Gov. Lordsh. 73 Eyren..nesshe to be suppyd. c 1460 J. RUSSELL Bk. Nurture 980 Lett hym go to bed, but looke it be soote & nesshe. 1546 PHAER Bk. Childr. (1553) R v, The sinues of a child be verye neshe and tender. 1579 LANGHAM Gard. Health (1633) 529 Bake it hard, and apply it till it wax nesh. 1788 CROWE Lewesdon Hill 30 The darker fir, light ash, and the nesh tops Of the young hazel. 1802 FOSBROOKE Econ. Monastic Life I. vii, Their feathery leaves where nesh Acacias spread. a 1834 R. SURTEES in G. Taylor Mem. (Surtees) 301 The nesh hazles, bending in the blast. 1844 W. BARNES Poems Rur. Life Gloss. s.v., This meat is nesh. 1883– in various dialects (chiefly of grass or meat, but also of coal, steel, etc.).

Comb. 1864 W. BARNES in Macm. Mag. Oct. 477 The nesh-headed grass, By the young apple-trees.

β. c 1300 Havelok 217 The blod ran of his fleys, Þat tendre was, and swi e neys. 1387 TREVISA Higden (Rolls) IV. 429 Harde þinges beeþ bettre wiþstonde wiþ nesche [v.r. naysche] þinges þan with hard. c 1430 LYDG. Min. Poems (Percy Soc.) 195 Fyr..Makith hard thyng neisshe and..Neisshe thyng hard. 1893 [see γ].

Comb. 1460–70 Bk. Quintessence II. 23 Fleisch of a cok, neysch soden and sotilly brayed.

γ. 1495 Trevisa's Barth. De P. R. XIX. liii. 894 Certen moysture cometh at endes of certeyne wode.., as Colophonia and Nassh pitche. 1686 PLOT Staffordsh. 148 The coal of the upper wallings being generally nasher; i.e. softer and more friable. a 1722 LISLE Husbandry (1757) 250 The first spring-grass, which was luscious and gnash. 1893 Wilts Gloss., Nash, Naish,..tender and juicy: applied to lettuce.

† b. transf. Not harsh or violent. Obs. rare.

a 1225 Ancr. R. 192 Ȝe muwen more dreden þe nesche dole þene þe herde of þeos fondunges. 1422 tr. Secreta Secret., Priv. Priv. 231 A nesh brekynge and Plesaunte voice tokenyth a..wel y-manerit man. c 1440 Partonope 6063 That in Armys me shall teche Thought my stroke be hard or nasshe.

c. Damp, moist, wet. rare.

1387 TREVISA Higden (Rolls) I. 333 Þe lond is nesche, reyny, and wyndy. 1573 TWYNE Æneid X. Ee j b, When by nighttime nesh som blasing star All bloodied sanguine shewes.

2. a. Slack, negligent; lacking in energy or diligence.

c 897 K. ÆLFRED tr. Gregory's Past. C. lx. 453 Swa he ðone hnescan ðafettere on recceleste ne gebrenge. a 1225 Ancr. R. 272 Hwon Recables sunen..ivindeð so unwaker & so nesche ȝeteward. c 1290 Beket 1589 in S. Eng. Leg. I. 152 For þat þe bischopus bifore me weren to nesche..þe studefastore i mot beo. 1382 WYCLIF Prov. xviii. 9 Who is nesshe [v.r. neisch] and dissolut in his werk. 1879 Miss JACKSON Shropsh. Word-bk. s.v., 'Er's a nesh piece, 'er dunna do above 'afe a day's work.

b. Timid; wanting in courage; faint-hearted.

1382 WYCLIF Jer. li. 46 Lest par auenture waxe nesshe [v.r. neische] ȝoure herte, and ȝee drede the heering. 1422 tr. Secreta Secret., Priv. Priv. 139 Doghty men and hardy hit makyth lyke women, neshe and feynte. Ibid. 226 Tho ..bene nesse of corage an lyke to women. 1841 HAMILTON Nuge Lit. 354 Nesh is applied to a cowardly, undecided person.

† 3. a. Tender, mild, gentle, kind; inclined to pity, mercy, or other tender feelings. Obs.

c 897 K. ÆLFRED tr. Gregory's Past. C. xvii. 126 Sie ðær eac lufu, næs ðeah to hnesce. 971 Blickl. Hom. 99 Drihten næfre ne forsyhþ þa eaðmodan heortan ne þa hnescestan. c 1175 Lamb. Hom. 159 Hit melt of þe neche horte swa deð þe snaw to ȝeines þe sunne. a 1225 Ancr. R. 334 Ȝif þu.. holdest God to nesche uorto awreken sunne. 1340 Ayenb. 153 Riȝtuolnesse is..þet me deþ be dome riȝtuol and trewe, ne to nessse ne to hard. 1382 WYCLIF Prov. xv. 1 A nesshe answere brekith wrathe; an hard woord rereth woodnesse. 1470–85 MALORY Arthur XIII. xx. 641 Neuer woldest thow be maade neysshe nor by water nor by fyre. c 1530 Crt. of Love 1092 It semeth for love his harte is tender nessh.

† b. Easily yielding to temptation; inclined to lust or wantonness. Obs.

c 1000 ÆLFRIC Hom. II. 220 Hnesce on mode to flæsclicum lustum. a 1250 Owl & Night. 1387 Wymmon is of neysse [v.r. nesche] fleysse, & fleysses lustes is strong to queyse. a 1300 Cursor M. 8686 Man for to fall in filth o fless, Thoru forme kind þat es sa nesse. 1382 WYCLIF 1 Cor. vi. 10 Nether auouters, neither neische, neither lecchours of men.

4. Tender, delicate, weak; unable to endure fatigue or exposure; susceptible to cold.

The most prevalent sense in mod. dialect use.

α. c 1000 ÆLFRIC Gen. xxxiii. 13 Ic hæbbe hnesce lytlingas ..mid me. c 1450 Cov. Myst. (Shaks. Soc.) 32 Oure hap was

bard, ȝor wytt was nesche. **1553** T. Wilson *Rhet.* (1580) 37 We are all so weake of witte..and our bodie so neshe, that it looketh euer to be cherished. **1583** Stubbes *Anat. Abus.* I. (1879) 54 This pampering of our bodies makes them weker, tenderer and nesher, than otherwyse they would be. **1607** Topsell *Four-f. Beasts* (1658) 294 If the Horse be nesh and tender, and so wax lean without any apparent grief. **1639** T. de Gray *Expert Farrier* 59 These..are naturally slow, dull, heavy, and nesh or wash of their flesh. **1789** Marshall *Rur. Econ. Glouc.* I. 330 *Nesh*; the common term, for tender or washy, as spoken of a cow or horse. **1839–52** Bailey *Festus* 334 He..let All rigour do its worst, which only served To harden him, though nothing nesh at first. **1887** Hall Caine *Deemster* vi, Their own little room.., where no fire burned lest they should grow 'nesh'.

γ. **1665–6** *Phil. Trans.* I. 318 If he be (as the Phrase is among Horse-masters) a Nash or Wash-Horse. **1674** Ray *N. C. Words* 34 *Nash*: Washy, tender, weak, puling. **1825** Brockett *N. C. Gloss.* **1860** Geo. Eliot *Mill on Fl.* iv, They're nash things, them lop-eared rabbits.

b. Dainty, fastidious, squeamish.

1839– in various dialects (see *Eng. Dial. Dict.*). **1848** A. B. Evans *Leicestersh. Words*, *Naish*, or *Nash*,..is also used for dainty. 'A naish feeder' is said of a horse.

† **5.** *absol.* (usually in conjunction with *hard.*) **a** That which is soft; soft ground; also *pl.* of persons (quot. *c* 1330). *Obs.*

a **1000** in Thorpe *Laws* II. 264 Æghwæt hnesces oððe heardes, wætes oððe driȝes. *a* **1000** *Sal. & Sat.* 286 (Gr.) Him on hand gæð heardes & hnesces. *c* **1330** *Arth. & Merl.* 8166 (Kölbing), He hadde wonder of his pruesse, Þat so leyd doun hard & nesse. *c* **1450** *St. Cuthbert* (Surtees) 1413 Hongyr and calde it semed him aylde, Als he [had] gane thurgh harde and nesche. **1460–70** in C. Innes *Sketches Early Sc. Hist.* (1861) 506 Ascendand up..betwix the hard & the naysch ewyn sowth owr to the burn. **1584** *Reg. Mag. Sig.* 23 Dec., Keipand betuix the nasche and the hard north and northeist.

† **b.** Mild or gentle treatment. *Obs.*

c **1200** Ormin 3731 Mann mihhte himm fon & pinenn Wiþþ hat & kald, wiþþ nesshe & harrd. *a* **1225** *Ancr. R.* 352 Þe deade nis nan more..of herd þen of nesche, vor he ne ineleð nouðer. **13..** *E. E. Allit. P.* A. 606 Quoþer-so-euer he dele nesch oþer harde. *c* **1375** *xi Pains of Hell* 166 in *O. E. Misc.* 227 Þei soffred harde and noþing nessche. **1417** in Rymer *Foedera* (1709) IX. 435/1 Thys two, my Lordys wylle abyde harde and nesche all weyes.

† **c.** *In nesh and hard*, etc., under all or any circumstances. *Obs.*

c **1200** Ormin 14828 To wurrþenn herrsumm till þin Godd Inn harrd, i nesshe, & æfre. *c* **1330** *Arth. & Merl.* 2361 (Kölbing), In Nesse, in hard.., In al stedes þou him avowe. **1390** Gower *Conf.* II. 284 Lihtere is to fle the flint Than gete of him in hard or neisshe Only the value of a reysshe.

† **d.** So *For nesh or hard*, etc. *Obs.*

c **1330** R. Brunne *Chron.* (1810) 228 A letter þis fole tok, bad him for nessh or hard þeron suld no man loke. *c* **1400** *Land Troy Bk.* 17454 Holde we to-gedur for hard or nesche. *c* **1420** *Liber Cocorum* (1862) 33 Feyre hony do into hit..Too fyngurs thyke for harde or nesshe. *a* **1450** *Lybeaus Disc.* 1573 No knight for nesche ne hard,..Ne geteþ her non ostell.

† **6.** *adv.* Softly, gently, tenderly. *Obs. rare.*

1297 R. Glouc. (Rolls) 8064 Þis gode mold..wess þe meseles vet..& wipede is nessce afterward. **13..** *Seuyn Sag.* (W.) 732 Hit had of thre norices keping;..The child was keped tendre an nessche.

Nesh (neʃ), *v.* Now *dial.* Forms: 1 **hnescian, hnexian**, 3–5 **neschen**, (5 **-yn**, 4 **neischen, naisschen**), **nesshen**, (4 **nhessen, ness-, neyss-**), 9 *dial.* **nesh, naish**. [OE. *hnescian*, f. *hnesce* Nesh *a.* Cf. mod. Flem. *neschen* to wet.]

† **1.** *intr.* To become soft. *Obs.*

c **897** K. Ælfred tr. *Gregory's Past. C.* xxxvii. 271 Se hearda stan..hnescað ongean ðæt liðe blod. *c* **1000** *Sax. Leechd.* II. 202 Hnescað se swile sone & ȝeberstep innan. *c* **1290** *S. Eng. Leg.* I. 331/236 Huy nescheden ase doth wex aȝein þe fuyre. **1398** Trevisa *Barth. De P. R.* xvii. clxvi. (Bodl. MS.), Thyse treen brenneþ nouȝt in fire noþer naisscheþ in water. *a* **1400** *Relig. Pieces fr. Thornton MS.* (1867) 31 Now es na herte sa herde þat it na moghte nesche.

† **2.** *trans.* To make soft. *Obs.*

c **1000** Ælfric *Gram.* (Z.) 191 *Mollio*, ic hnexige. *a* **1100** *Eadwine's Canterb. Ps.* liv. 22 Hy hnescodon spreca here ofer ele. *c* **1200** Ormin 1549 Þu brekesst wel þin corn & grindesst itt & nesshesst. *a* **1300** *E. E. Psalter* liv. 22 Nesched als oyle his saghs bene. **1340** *Ayenb.* 94 God þe uader, huanne he nhesseþ þe herte and makeþ zuete and tretable. *c* **1380** Wyclif *Sel. Wks.* III. 68 Iys and leed..ben neischid aȝein by hoot. **1422** tr. *Secreta Secret.*, *Priv. Priv.* 190 Loue of women..nesshyth a mannes herte. **1471** Ripley *Comp. Alch.* in Ashm. (1652) 113 Nesh not your Wombe by drinking ymmoderatly.

3. *dial.* with *it.* To turn faint-hearted; to draw back; to 'funk' it.

1881– in dialect glossaries, etc. (Yks., Chesh., Derby, Staff., Leic.).

Hence **Ne·shing** *vbl. sb.*

1398 Trevisa *Barth. De P. R.* xix. clxvii. (1495) 907 The vertue of nesshynge nouryssheth by heete and by moysture.

† **Ne·shhead.** *Obs. rare.* [f. Nesh *a.* + -head. Cf. Du. and Flem. *neschheid*.] Softness.

c **1440** *Jacob's Well* 238 In valeys..[are] moysture..., softhed & neschhed. **1460–70** *Bk. Quintessence* 7 Þanne mars schal take algate þe neischede and þe softnes of saturne.

Ne·shly, *adv.* Now *dial.* [f. Nesh *a.* + -ly^{2}.] Softly, gently.

c **897** K. Ælfred tr. *Gregory's Past. C.* xxi. 159 He his hieremonna ȳfelu to hnesclice forberan ne sceal. *Ibid.* xliii. 313 Ðonne he his wambe sua hnesclice olecð. *c* **1400** *Chron. R. Glouc.* (Rolls) 8964 (MS. B), Þys gode Mold..wess þe mysseles vet..And wypede ys nesselyche. **1422** tr. *Secreta Secret.*, *Priv. Priv.* 242 Noght vpon harde erthe ne Pament, but vpon erthe nesshly y-st[r]awet or russhet. **1875** *Whitby Gloss.*, *Neshly*, noiselessly.

Ne·shness. [f. Nesh *a.* + -ness.] Softness, weakness; † lack of courage.

c **897** K. Ælfred *Gregory's Past. C.* xxi. 159 Ðære tidernesse & ðære hnescnesse ures flæsces we beoð underðiedde. *c* **950** *Lindisf. Gosp.* Matt. xi. 8 Ðone monno mið hnescnisum ȝeweded [L. *hominem mollibus vestitum*]. *c* **1000** *Sax. Leechd.* I. 324 Wið innoðes astyrunge, ȝenim þyses wæstmes hnescnysse innewearde. **1387** Trevisa *Higden* (Rolls) VIII. 287 Som men seide þat þat myshap fel for neschenesse of Englisch men. *c* **1400** *Lanfranc's Cirurg.* 29 Þe senewe haþ .ij. oþere defautis: neischenesse and liȝtnesse. **1496** *Dives & Paup.* (W. de W.) x. vi. 380/1 The Iacke ..by his softenesse & nesshenesse softeth & feynteth all strokes that cometh there ayenst. **1553** T. Wilson *Rhet.* 7 b, To be borne a woman declares weakenes of spirite, neshenes of body, and fikilnesse of mynde. **1587** Mascall *Govt. Cattle, Sheepe* (1627) 225 When any Sheep by running out or neashnes of his dung, doe ray and defile his taile. **1610** Markham *Masterp.* I. li. 106 There is also another consumption..which proceedeth from neshnesse, tendernesse, freenesse of spirit. **1874** Hardy *Far fr. Mad. Crowd* xli, I should be inclined to think it was from general neshness of constitution.

Nesing, obs. form of Neezing.

Ness (nes), *sb.* Forms: 1 **næs(s-), ness-**, 5 **nasse, naisse**, (4) 6–7 **nesse**, (6 **nes, nesch**), 6– **ness.** [OE. *næs* (*nes*) masc. = ON. *nes* (Sw. *näs*, Da. *næs*) neut., LG. *nesse* fem., related to OE. *nasu* nose Nase: cf. Nese *sb.* 2. In ME. app. retained only in place-names, from which the later use is probably derived. The normal representative of the OE. form would be *nass* (cf. *glæs* glass, *græs* grass); *ness* may be due either to the unstressed position in place-names, to dialect variation, or to Scand. influence.] A promontory, headland, or cape.

Beowulf 1912 Þæt hie Ȝeata clifu onȝitan meahton, cuþe næssas. *Ibid.* 2805 Se scel..heah hlifian on Hrones næsse. **936** in Birch *Cartul. Saxon.* III. 149 Of þam wylle be ȝemære on scearpannesse. *a* **1000** *Andreas* 1710 (Gr.) Hie ða ȝebrohton æt brimes næsse..wiȝan unslawne. [*c* **1050** *O. E. Chron.* (MS. C) an. 1049 Þa oðre foron on East Seaxon to Eadolfes næsse. *c* **1330** R. Brunne *Chron. Wace* (Rolls) 2805 Ilk del in-tyl Katenesse Held Brenne of Belyn, more ne lesse.] **14..** *Sailing Directions* (Hakl. Soc.) 12 Yif ye go oute of Orwell waynys to the Naisse ye must go southwest fro the Nasse to the merkis of the spetis. **1491** *Rolls of Parlt.* VI. 441/2 Within the Nasse and Haven of Orford.

1535 Stewart *Cron. Scot.* I. 38 All fra ane nes lyis far within the se. **1538** Leland *Itin.* (1769) VII. 143 Running ynto a Poynt yt standeth as an Arme, a Foreland, or a Nesse. **1587** Golding *De Mornay* viii. (1592) 108 That great Nesse which conteyneth both Brasilie and Perow. **1618** Bolton *Florus* (1636) 314 The points or nesses of the Ambracian Bay. **1674** N. Fairfax *Bulk & Selv.* 68 When we first make a Ness at Land too, it seems more a Ness than when we are less off at Sea. **1851** Woodward *Mollusca* I. iii. 13 The myriads of small shells which the sea heaps up in every sheltered 'ness'. **1868** Morris *Earthly Par.* (1870) I. Prol. 55 We stood Somewhat off shore to fetch about a ness. **1895** Kipling *Seven Seas, Coastwise Lights* ii, From reef and rock and skerry—over headland, ness, and voe.

Hence † **Ness** *v. intr.*, to form a ness. *Obs.*$^{-1}$

1538 Leland *Itin.* (1769) VII. 143 The Marsch Land beginneth to nesse and arme yn to the Se.

-ness, *suffix*, representing OE. *-nes(s)*, *-nis(s)*, *-nys(s)*, fem. (inflected, and later also in nom., *-nesse*, etc.) = OFris. *-nesse*, *-nisse*, OS. *-nesse*, *-nessi*, *-nissi*, *-nussi* (also *-nissea*, *-nussea*; MDu. *-nesse*, *-nisse*, Du. *-nis*), OHG. *-nessi*, *-nassi*, *-nissi* (also *-nissa*; MHG. *-nisse*, G. *-niss*), Goth. *-nassus*; the *-n* is originally part of the stem, the real suffix being *-assus*, formed from weak verbs in *-atjan*. The variations in the vowel of the West Germanic forms have not been satisfactorily explained.

In middle and early modern English the initial of the suffix is occasionally omitted when preceded by another *n*, as in *brownesse* brownness, *clenesse* cleanness, *kenesse* keenness, *meanesse* meanness, etc. (cf. note to Finesse).

2. In OE. *-nes* is the suffix most usually attached to adjectives and past participles to form substantives expressing a state or condition, as *biternes*, *deorenes*, *heardnes*, *ðbolȝennes*, *forþryccednes*, etc. A large number of these survive in middle and modern English, and new formations of the same type have been continually made in all periods of the language, it being possible to add the suffix to any adjective or participle, whatever its form or origin may be. Formations from compound adjectives are also common, as *selfconceitedness*, *kindheartedness*, *square-toedness*, *water-tightness*, *tonguetiedness*, etc.; and even from adjectival phrases, such as *used-upness*, *get-at-ableness*, *up-to dateness*, *à-la-modeness*, *little-boyishness*; few of the latter, however, are in established or serious use, and most of them are of recent introduction. This is also the case with formations on pronouns, adverbs, etc., as *I-ness*, *me-ness*, *whatness*; *whyness*, *withoutness*, *nowness*, *everydayness*, etc. The following are examples of some of the more exceptional uses of the suffix by writers of the 19th century.

1824 Coleridge in *Lit. Rem.* (1836) II. 414 The exclusive Sir-Thomas-Brown-ness of all the fancies. **1853** Geo. Eliot in Cross *Life* (1885) I. 319 Dislike-to-getting-up-in-the-morningness. **1859** Sala *Gas-light & D.* iv. 43 An irreproachable state of clean-shirtedness, navy blue-broadclothedness and chimney-pot-hattedness. **1891** Bax *Outlooks New Standp.* iii. 109 All nowness is the form of I-ness. *Ibid.* 201 The *in-itselfness* which Kant saw behind the sense-impression. **1893** Morris & Bax *Socialism* iii. 58 The this-worldliness.. of barbarian society.

b. Used absolutely in *pl.*

1775 S. J. Pratt *Liberal Opin.* lxxxv. (1783) III. 135 The shrewdness, acuteness,..and all other nesses that promised the man of wealth. **1888** Lowell in *Century Mag.* Feb. 515/2 Cheerfulness, kindliness, cleverness and contentedness, and all the other good nesses.

3. Uses of the suffix somewhat varying from those mentioned above occur in a few words, such as Forceness, Milkness, Wilderness, Witness.

Nessche, nesshe, obs. ff. Nesh *a.* and *v.*

Nesse, obs. form of Nese, Nesh *a.*, Ness.

Nessesary, obs. form of Necessary.

† **Nesset, -itt,** ? corrupt forms of Nest *sb.* 2 c.

1514–5 in Willis & Clark *Cambridge* (1886) II. 488 Item to Thorpe about the nessetes pictures and Armes.... Item to John Symes..for 3 tunn of Freestone vsed about the Nessitts.

Nessle cock, obs. variant of Nestle-cock.

Nesslerize (ne·slěraiz), *v. Chem.* [f. the name *Nessler* + -ize.] *intr.* To employ Nessler's reagent as a test for ammonia in water. Hence **Nessleriza·tion** (*Cent. Dict.* 1890).

1881 *Nature* XXIII. 403 Converted into ammonia, which is estimated by nesslerising.

Nest (nest), *sb.* Also 1 **nestþ, nestð**, 2 **nyst**, 3–5 **neste**, 4, 6 **neeste**, 6–7 **neast.** [OE. *nest* neut. = MDu. (and Du.), OHG. (and G.) *nest* (hence obs. Da. *nest*, MSw. *naste*, *nesta*), related to OIr. *net* (mod. *nead*; W. *nyth*), L. *nīdus*, Skr. *nīḍá-*:—**nizdo-*, f. the roots *ni-* down (see Nether) and *sed-* to sit.]

1. The structure made, or the place selected, by a bird, in which to lay and incubate its eggs, and which serves as a shelter for its unfledged young. (Cf. Bird's nest 1.)

c **950** *Lindisf. Gosp.* Matt. viii. 20 Foxas holas habbas & flegende heofnes nestas *vel* nesto. *a* **1000** *Phœnix* 213 Þonne on swole byrneð þurh fyres feng fuȝel mid neste. *c* **1220** *Bestiary* 801 In hole of ston ȝe [*sc.* the dove] makeð hire nest. **1297** R. Glouc. *Chron.* (Rolls) 3670 In ech roche þer is In tyme of ȝere an ernes nest, þat hii bredeþ inne. *c* **1330** R. Brunne *Chron. Wace* (Rolls) 10202 In þo roches foules reste, & ernes brede, & make þer neste. **1377** Langl. *P. Pl.* B. xi. 336 Briddes I bihelde that in buskes made nestes. *a* **1400–50** *Alexander* 506 Þen come þar in a litell brid..., And þar it nestild in a noke as it a nest were. **1484** Caxton *Fables of Æsop* I. xiii, The egle and his yonge were in theyr nest. **1508** Dunbar *Gold. Targe* 6 Glading the mery foulis in thair nest. **1593** Shaks. *2 Hen. VI*, iii. ii. 191 Who finds the Partridge in the Puttocks Nest, But may imagine how the Bird was dead? **1678** Vaughan *Thalia Rediv.*, *Bee*, Birds, from the shades of night releast Look round about, then quit the neast. **1697** Dryden *Virg. Georg.* iv. 744 The Mother Nightingale..Whose Nest some prying Churl had found. **1774** Goldsm. *Nat. Hist.* (1776) I. 241 On these..are sometimes found, not only earth, but nests with birds eggs. **1822** Byron *Heaven & Earth* I. ii, He hovers nightly, Like a dove round and round its pillaged nest. **1879** Beerbohm *Patagonia* iv. 53, I found the nest to be of the roughest description, being simply a hole scooped in the ground.

b. In proverbial phrases. (Cf. Feather *v.* 5.)

a **1250** *Owl & Night.* 100 Dahet habbe that ilke best That fuleth his owe nest. *c* **1350** *Will. Palerne* 83 Þan fond he nest & no neiȝ, for nouȝt nas þer leued. *c* **1400** *Gamelyn* 610 Tho fond he sherreue nyst, but none eye. *c* **1440** Capgrave *Life St. Kath.* v. 1594 It is neyther wurshipful ne honest On-to mankeende to foule soo his nest. **1509** Barclay *Ship of Folys* (1570) 65 It is a lewde birde that fileth his own neste. **1599** Breton *Praise Vertuous Ladies* (Grosart) 57/2 The proverbe sayes, 'That it is an evill birde, will file its owne nest'. **1624** Bp. Hall *Rem. Wks.* (1660) 7 Were it not for..profaneness, these men would be dull, and (as we say) dead on the nest. **1676** *North's Plutarch*, *Addit. Lives* 77 By this means the Spaniards found nothing in the Nest. **1823** [see File *v.*^{2} 1 b].

c. A place or structure used by animals or insects as an abode or lair, or in which their eggs, spawn, or young are deposited.

c **1386** Chaucer *Prioress' T.* 107 The serpent Sathanas, That hath in Jewes hert his waspis nest. *c* **1400** *Rom. Rose* 6304 It is but foly to entremete, To seke in houndes nest fat-mete. **1593** Shaks. *2 Hen. VI*, iii. ii. 86 Fore-warning winde Did seeme to say, seeke not a Scorpions Nest. **1611** — *Wint. T.* iv. iv. 814 Hee has a Sonne: who shall be..set on the head of a Waspes Nest. **1697** Dryden *Virg. Georg.* iii. 667 A Snake..Leaving his Nest, and his imperfect Young. **1741** *Compl. Fam.-Piece* ii. i. 303 The Does [of rabbits] prevent them by stopping or covering their Stocks or Nests with Earth or Gravel. **1774** Goldsm. *Nat. Hist.* (1776) IV. 77 They [dormice] inhabit woods or very thick hedges, forming their nests in the hollow of some tree. **1818** Kirby & Spence *Entomol.* xvi. II. 60 Which sent most of the ants in a fright to the nest. **1835** Kirby *Hab. & Inst. Animals* II. xxi. 384 Fishes..sometimes..prepare regular nests for their young. **1899** *19th Cent.* Sept. 400 Spring floods..wash out the nests [of salmon] by wholesale.

d. A malformation on a tree, so called from its outward resemblance to a bird's nest.

1887 W. Phillips *Brit. Discomycetes* 404 Producing 'nests', or 'witches' besoms', on birch.

2. A place in which a person (or personified thing) finds rest or has residence; a lodging, shelter, home, bed, etc., esp. of a secluded or comfortable nature; a snug retreat.

3. *U.S.* a. A form of steam-engine used on ships; a steam-capstan employed in hauling river-boats over bars or snags. b. A strong spiked timber by which logs are canted in a saw-mill.

1875 KNIGHT *Dict. Mech.* 1890 *Cent. Dict.*

4. a. In *Soap-making*: (see quot.).

1887 DITTMAR & PATON in *Encycl. Brit.* XXII. 203 On settling a dark-coloured 'nigger', or under-lye separates out.

b. *U.S.* An impurity in the insulating covering of an electrical conductor.

a 1890 *Sci. Amer.* LIV. 358 (Cent.), The consequence.. might be that what the workmen call a nigger would get into the armature, and burn it so as to destroy its service.

5. *Comb.*, chiefly objective, as *nigger-driver, -killer, worshipper*; *nigger-driving, -looking* adjs.

1861 FREEMAN in Stephens *Life* (1895) I. 270 Let the *nigger-drivers go to the devil their own way. 1891 C. ROBERTS *Adrift Amer.* 198, I never came across such a beast of a nigger driver as this fellow Cole. 1856 OLMSTED *Slave States* 106 If a man does not provide well for his slaves..he gets the name of a '*nigger killer'. 1890 *Cent. Dict.* s. v. *Grampus*, The whip-tailed scorpion,..also called mule-killer, nigger-killer. 1837 *Lett. fr. Madras* (1843) 99 He has a half-caste, dropsical wife, and a sickly *nigger-looking child. 1862 RUSSELL in *Times* 29 Jan., The Conservative masses, which lie between negrolatry or *nigger-worship and Secession. 1866 *Cornh. Mag.* Jan. 37 The contempt which they..have expressed for *nigger-worshippers during the Jamaica troubles.

6. *attrib.* (passing into *adj.*).

a. Belonging to the negro race; black-skinned. Also *nigger-minstrel*: see NEGRO 3.

1836 MARRYAT *Pirate* iv, You've been sweet upon that nigger girl. 1842 BARHAM *Ingol. Leg.* Ser. II. *Broth. Birch.* xiv, Their nigger inhabitants [devils] shook in their hoofs. 1872 DR. VERE *Americanisms* 117 The real nigger baby is known under the name of pickaninny. 1883 BLACK *Shandon Bells* xvii, He..made sure he was about to be serenaded by a nigger-minstrel.

b. Of or belonging to, occupied by, negroes. Also *transf.*

1834 R. H. FROUDE in *Rem.* (1838) I. 380 Niggerland is a poor substitute for the *limen Apostolorum*. 1844 DICKENS *Mart. Chuz.* xxi, He has been, and is, the advocate..of Nigger emancipation. 1856 OLMSTED *Slave States* 61 You'll see some nigger-quarters. 1873 MISS BRADDON *Lucius Davoren* I. Prol. ii. 21 Perhaps you could oblige us with a nigger melody.

c. In special uses (see quots.).

1850 LOUDON *Encycl. Gard.* (ed. 2) 498 The black jack, or *nigger caterpillar, being the larva of Athalia centifolia. 1888 GOODE *Amer. Fishes* 321 Next in importance to the Plaice, comes the Flat Fish, *Pseudopleuronectes Americanus*,..New York anglers call it the '*Nigger Fish'. 1852 *Smithson. Contrib. Knowl.* V. II. 41 This plant [*Polyxiphonia arietina*] is common in various places in Long Island Sound,..' Pooh! that's what we call "*nigger-hair"'. 1838 HALIBURTON *Clockm.* Ser. II. iii, A *nigger-jockey.. is a gentleman that trades in niggers,—buys them in one state, and sells them in another, where they arn't known. 1859 M. PATTISON *Ess.* (1889) I. 65 It is in perpetual conflict with the rules of good Latinity,..partly from the addle-headed understanding of the characters supposed to write this *nigger Latin.

Hence **Ni·ggerdom**, niggers collectively. **Ni·ggerish** *a.*, pertaining to, characteristic of, the nigger. **Ni·ggerism**, (*a*) nigger blood; (*b*) a term or expression peculiar to niggers. **Ni·gger-ling**, a little nigger.

1876 BESANT & RICE *Gold. Butterfly* xxx, The modern Arabs, the gipsies, *niggerdom in general. 1866 *Atlantic Monthly* XVIII. 79 When I say 'colored', I mean one thing, respectfully; and when I say '*niggerish', I mean another, disgustedly. *Ibid.*, My Auntie's piety was not of the niggerish kind. 1844 *Fraser's Mag.* XXIX. 656 An individual tainted even in the eighth degree with *negerism. 1883 WINTHROP *Edwin Brothertoft* II. v, [To] ventriloquize derisive niggerisms through the larynx. 1842 HOOD *Black Job* viii, All the little *Niggerlings emerge As lily white as mussels.

Nigger (ni·gəɹ), *v. U.S.* [f. prec.] *trans.* a. (See quot. 1859.) b. To burn or char *off*.

1859 BARTLETT *Dict. Amer.*, To *nigger out* land, signifies..to exhaust land by the mode of tilling without fertilization pursued in the slave States. *a* 1890 in *Cent. Dict.*, They niggered the huge logs off with fire, which was kept burning for days.

Niggera·lity. *rare*⁻¹. [f. *nigger* NIGGARD *sb.* + -ALITY.] Niggardliness.

1823 GALT *Entail* xci. Every farthing I can extortionate frae thee..shall be pay't o'er to her.., just to wring thy heart o' niggerality.

Ni·ggerhead. Also **nigger-head, nigger head.** [f. NIGGER *sb.* + HEAD *sb.*]

1. *U.S.* (See quot. 1859.)

1859 BARTLETT *Dict. Amer.*, *Nigger-Heads*, the tussocks or knotted masses of the roots of sedges and ferns projecting above the wet surface of a swamp. 1873 *Routledge's Young Gentlm. Mag.* Mar. 236/2 Stepping from one flax-bush or nigger-head to the other.

2. (See quots.)

1876 J. MORESBY *Discov. New Guinea* 3 A crowd of 'nigger heads', black points of coral rock, peep up in places. 1877 RAYMOND *Statist. Mines & Mining* 56 The bowlders, composed of quartz, 'nigger heads', and micaceous schists, are not large. 1886 *Ann. Rep. Smithson. Inst.* (1889) II. 523 *Nigger head.* (1) The black concretionary nodules found in granite; (2) Any hard, dark-colored rock weathering out into rounded nodules or bowlders; (3) Slaty rock associated with sandstone. 1898 MORRIS *Austral Eng.*, *Nigger-head.* Name given in New Zealand to hard blackstones found at the Blue Spur and other mining districts.

3. = NEGRO-HEAD 2. Also *attrib.*

1893 J. A. BARRY *S. Brown's Bunyip*, etc. 24 He..had accepted as much strong 'niggerhead'..as would have stocked a tobacconist's shop. 1894 *Outing* (U.S.) XXIV. 355/1 Cigarettes..made of native grown tobacco or the rank cheap stuff called niggerhead twist.

4. A variety of cowrie.

1895 MRS. F. A. STEEL *Romans* x, Do you ever find nigger-heads about here now?

5. *U.S. slang.* (See quot.)

1872 DE VERE *Americanisms* 281 They were Democrats, and retorted upon violent Union men by calling them Niggerheads.

Niggerly, obs. form of NIGGARDLY *a.*

†**Ni·ggers**, used as an oath (cf. GOD *sb.* 14 b). Also **niggers-noggers.** *Obs. rare.*

1633 ROWLEY *Match at Midn.* I. i, Niggers, and I had but dreamed of this. *Ibid.*, When we swear nothing but niggers-noggers. *Ibid.*, Niggers-noggers, I won.ot.

Ni·ggery, *sb. rare.* [ad. Du. *negerij*; cf. NEGERY.] An administrative division of the Dutch East Indies.

1800 *Asiatic Ann. Reg.* 201/2 The subordinate residents have from six to ten niggeries, or districts, under their charge. *Ibid.* 203/1 These..niggeries are likewise called Regencies.

Ni·ggery, *a.* [f. NIGGER *sb.* + -Y¹.] Of or belonging to, characteristic of, negroes.

1852 *New York Tribune* May (Cent.), The dialect of the entire population is essentially and unmistakably niggery. 1881 M. A. LEWIS *Two Pretty Girls* II. 132, I wish you had small screwed up eyes, and a niggery mouth.

†**Ni·ggish,** *a Obs.* Also nig(g)eshe, niggyshe, nygyshe, nyggish, -yshe. [f. NIG *a.* or *sb.* + -ISH.] Niggardly. (Common *c* 1550–1600.)

1542 UDALL *Erasm. Apoph.* 74 Persones yt dooe glorie & braggue of their niggyshe slooveny. 1577 tr. *Bullinger's Decades* (1592) 288 Let our wealthie pinchpence therefore.. leane their niggish lines and insatiable couetousnesse. 1605 CAMDEN *Rem.* 196 Other maximes..proceeding from a niggish olde wife.

Hence † **Ni·ggishly** *adv.*; † **Ni·ggishness.**

1562 TURNER *Baths* Ded., The extreme niggishness and illiberalite of sum that had most. 1580 HOLLYBAND *Treas. Fr. Tong., Eschasnement vicre*, to liue barely, to liue hardly, niggishly. 1598 GRENEWEY *Tacitus, Ann.* III. x. (1622) 78 The memory of Quirinius was nothing pleasing, by reason..of..miserable niggishness.

Niggle (ni·g'l), *sb.* [f. NIGGLE *v.*] Small cramped handwriting.

1834 HOOD *Tylney Hall* Introd., Sometimes it is a little close niggle, as if you studied economy in stationery. 1856 MISS YONGE *Daisy Chain* I. xviii, Ethel's best writing was an upright, disjointed, niggle. *Ibid.*, A still wilder combination of scramble, niggle, scratch, and crookedness.

†**Niggle,** *v.*¹ *Obs. Cant.* Also 6 nygle, 7 nigle. [Of obscure origin: cf. next.] *intr.* and *trans.* (See quot. 1567.)

1567 HARMAN *Caveat* (1869) 84 To nygle, to haue to do with a woman carnally. 1608 DEKKER *Lanth. & Candle Lt.* Bij b, If we niggle, or mid a bowsing Ken..If an alehouse we rob, or be tane with a whore. 1622 FLETCHER *Beggars' Bush* II. i, *Hub.* How long has she been here? *Snap.* Long enough to be..nigled, an' she ha'..good luck.

Niggle (ni·g'l), *v.*² Also 8 nigle. [App. of Scandinavian origin, being current chiefly in northern dial., and corresponding both in form and meaning to Norw. *nigla* (Aasen and Koss), with the variants *nagla* and *nugla*. The precise meaning in some of the early examples is not quite clear; for the numerous variations of sense in dial. use, see *Eng. Dial. Dict.*]

1. *intr.* To work, or do anything, in a trifling, fiddling, or ineffective way; to trifle (†*with* a thing); to spend work or time unnecessarily on petty details; to be over-elaborate in minor points.

a 1616 BEAUM. & FL. *Little French Lawyer* IV. v, That Little Lawyer would so..bite your honour by the nose,.. So niggle about your grave shins, lord Vertaigne. 1632 MASSINGER *Emperor East* V. iii, Take heed, daughter, You niggle not with your conscience. 1839 C. CLARK *J. Nookes* lxii, Long she'd niggle at her glass. 1854 MISS BAKER *Northampt. Gloss.* s.v., How you are niggling over your work; it is not worth the time. 1883 BLACK *Yolande* xlix, It was only to have been a sketch. And he has kept on niggling and niggling away at it. 1893 J. A. BARRY *S. Brown's Bunyip*, etc. 56 For a while they niggles away at the big butt, turn an' turn about.

b. To trot about, keep moving *along*, in a fiddling or ineffective manner.

1781 MME. D'ARBLAY *Diary* Aug., When I have nobody at all at my place but workmen;..I niggle after them up and down. 1833 SIR F. B. HEAD *Bubbles fr. Brunnen* 246 The river, as one niggles along, is seen bit by bit from the steam-boat. 1849 EASTWICK *Dry Leaves* 193 A fidgetty high-mettled steed, which dislikes a dozen of ragged gallo-ways niggling along within a yard of its tail.

c. To get *on* in a kind of way *with* one.

1837 LADY DACRE in *Friendships Miss Mitford* (1882) II. 21, I shall try to niggle on with her; but I am too deaf and old, I fear, to scrape acquaintance with a young person.

d. To be unnecessarily critical or over-precise.

1891 BLACK *Stand Fast, Craig-R.* vi, 'Come, come, aunt', said he, 'it isn't like you to niggle about nothing'.

2. Of girls: To be restless or fidgetty from wantonness or amorous inclination. ? *Obs.*

1706 ESTCOURT *Fair Example* IV. i, Had you been one of the fluttering Fops o' the Town, she had so wrigl'd and nigl'd, and have been so glad of your Company. 1793 PEARCE *Hartford Bridge* II. i, They giggle, simper, Niggle and whimper, And try to lure wherever they go. 1809 MALKIN *Gil Blas* IV. vii. P 13 My little pet..niggled, nudged, toyed, and romped, like a school-girl in vacation.

3. *trans.* a. To cheat, trick.

1621 FLETCHER *Pilgrim* IV. iii, I shall so niggle you, And juggle you; and fiddle you, and firk you. 1719 D'URFEY *Pills* (1874) II. 111 To purge my sins, And buy me Pins, I've nigled an old Parson.

b. To draw *out* unwillingly.

1630 DEKKER *2nd Pt. Honest Wh.* Wks. 1873 II. 133, I had but one poore penny, and that I was glad to niggle out, and buy a holly-wand.

c. To execute in a petty trifling manner.

1860 E. FITZGERALD *Lett.* (1889) I. 276 Think of the Acres of Canvas Titian or Reynolds would have covered.. in the Time it has taken to niggle this Miniature!

Hence **Niggled** (ni·g'ld) *ppl. a.*, done with too much minuteness or petty detail; over-elaborated.

1824 *Century Mag.* Dec. 207 They..are niggled little drawings, carefully worked up with the point. 1888 *Art Jrnl.* II. 61/2 Its careful but not niggled workmanship. 1893 *Nation* (N.Y.) 19 Jan. 47/1 His more finished designs ..are hopelessly niggled.

†**Niggledigee,** obs. variant of NEGLIGEE.

1755 J. SHEBBEARE *Lydia* (1769) II. 29 Lady Betty Wriggle being dressed in what the tuneful part of the streets of London have distinguished in their songs by the polite term of the Niggledigee.

†**Ni·ggler**¹. *Obs. Cant.* [f. NIGGLE *v.*¹ + -ER¹.] A lascivious person.

1613 MARSTON *Insatiate Ctess* II. ii, With cleanly conveyance by the nigglers our maids, they shall be translated into our bed-chambers. 1641 BROME *Joviall Crew* II. Wks. 1873 III. 392 Heart and a cup of Sack, do we look like old Beggar-niglers? 1659 *Lady Alimony* II. v. in Hazl. *Dodsley* XIV. 313 Ha, ha, ha! this was a bold-fac'd niggler.

Niggler² (ni·glə1). [f. NIGGLE *v.*² + -ER¹.] One who niggles, *esp.* in artistic work.

1862 THORNBURY *Turner* II. 344 To the last he was rather a 'niggler' in oil. 1900 *Q. Rev.* Jan. 115 Bold effects must take the place of the niggler's puny scroll-work.

†**Ni·ggling,** *vbl. sb.*¹ *Obs. Cant.* [f. NIGGLE *v.*¹ + -ING¹.] (See quots.)

1608 DEKKER *Lanth. & Candle Lt.*, *Cant. Dict.*, *Niggling*, company keeping with a woman [1610 ROWLANDS *Martin Mark-all* E 3, This word is not used now]. 1641 BROME *Joviall Crew* II. Wks. 1873 III. 391 The Autum-Mort finds better sport In bowsing then in nigling. *a* 1700 B. E. *Dict. Cant. Crew*, *Nigling*, accompanying with a Woman.

Niggling (ni·gliŋ), *vbl. sb.*² [f. NIGGLE *v.*² + -ING¹.]

1. Trifling or fiddling work; over-attention to details; mean or petty dealing.

1829 MARRYAT *F. Mildmay* viii, Cleanliness and good order are what seamen like; but niggling, polishing, scraping iron bars, and the like of that a sailor dislikes. 1840 THACKERAY *Catherine* x, The man was well fitted for the creeping and niggling of his dastardly trade. 1881 *Times* 5 Feb. 9/2 He will grant them some powers, but not all they are asking for..This of course is mere niggling.

2. Over-elaboration of detail in art.

1860 RUSKIN *Mod. Paint.* V. VI. v. § 6. 37 So long as the work is thoughtfully directed, there is no niggling. 1886 R. C. LESLIE *Sea Painter's Log* 142 No amount of niggling will atone for the want of such touches.

Ni·ggling, *ppl. a.* [f. as prec. + -ING².]

1. Trifling, mean, petty; deficient in force or vigour; lacking in breadth of view or feeling.

1599 NASHE *Lenten Stuffe* Wks. (Grosart) V. 203 All the King of Spaines Indies will not creat: me such a nigling Hexameter-sounder as he (Homer) was.

1827 SOUTHEY *Lett.* (1856) IV. 73 Neither did I like the niggling way in w'ich they dealt with me. 1852 C. W. HOSKINS *Talpa* 126 Your unprofitable expense is ever peeping out in the niggling nature of your plans. 1876 STUBBS *Study Med. & Mod. Hist.* iii. (1886) 53 We do not want.. niggling articles, which enumerate the mistakes and misstatements of a book. 1891 BARING-GOULD *Hist. Oddities* Ser. II. iii. 76 This little court..played a niggling game at petty intrigue.

b. Fiddling, troublesome, finicking.

1863 DARWIN in *Life* (1887) III. 312 It is just the sort of niggling work which suits me. 1877 ERICHSEN *Surg.* (ed. 7) II. 470 It is a niggling instrument, difficult to manage in this situation.

2. Showing too great elaboration of detail; deficient in boldness of execution.

1813 *Examiner* 10 May 229/2 The little, niggling pencilling of Mr. Glover's [land-scapes]. 1860 RUSKIN *Mod. Paint.* V. VI. v. § 6. 38 The whole hand [drawn] within the space of one of those 'niggling' touches of Hobbima. 1891 BARING-GOULD *In Troubadour-Land* xvii. 248 He has carried the face of his niggling little buttresses flush with the massive walls of the great towers.

b. Of handwriting: Consisting of short feeble strokes; cramped.

1854 MISS BAKER *Northampt. Gloss.* s.v., A niggling hand. 1890 *Spectator* 12 July 48/1 The most resolute person we know writes a niggling scrawl, hardly legible.

Niggon(ship, variants of NIGON(SHIP *Obs.*

Niggot, app. a misprint for INGOT.

1579–80 NORTH *Plutarch* (1595) 415 For Itanus the historiographer writeth, that there was brought a maruellous great masse of treasure in niggots of gold, of three thousand seuen hundred and thirteen pound weight.

Nigh (nəi), *adv.*, *a.*, and *sb.* Forms: *a.* 1 néah, (néaȝ-), néh, 2 neoh, 3 næh; 2–4 neh, 3 nehȝ, 3–4 nehi; 3–5 neȝ, (3 neȝt, 4 neȝh, neeȝh), 4–5 neȝe, negh(e; 3 (5–6 *Sc.*) ne, 6 nee. *β.* 3–4 neih, (3 neip, 4 neich), nei, (4 neie), 3–5 neiȝ, (4 neiȝe), 4 neigh,e, 6 neight;

3 neyh, 4-6 ney(e, 4 neythe, 5 neyhe, neygh, neyȝt. γ. 4 niȝ, nieȝ, nyeȝ, nyh(e, 4-5 nyȝ(e, 4-6 nyghe, (4 nyȝȝhe, 6 nygghe), 4-7 nygh, (6 nyght); 4-6 niȝhe, 4- nigh; 4-6 ny(e, 6-7 nie. [Common Teutonic: OE. *néah*, *néh* = OFris. *nei*, *nî*, MDu. *na*, *nae* (Du. *na*), OS. *nâh* (MLG. *nâge*, *nâ*), OHG. *nâh* adv., *nâher* adj. (MHG. *nâ*, *nâh-*, *nâch*, G. *nah*), ON. *ná-* (in combs. like *ná-búi* neighbour; Sw. and Da. *na-*), Goth. *nêhwa* (*nêhw*): the stem appears to be unrepresented outside Teutonic.

OHG. is the only one of the older languages in which a fully developed adjectival use of the word exists along with the adverbial. In OE. there are very scanty traces of adjectival inflexion, *néah* being commonly employed either as a simple adv. or with a dependent dative: in predicative use it may sometimes be taken as an adjective, but it is more probable that in such cases also it is an adverb. It is not till the 14th or 15th cent. that the attributive use becomes common.

The original comparative of *néah* as an adv. is *néar*, *néor*, NEAR *adv.*[1], while the adj. form *néarra* finally became *ner*, NAR *a.* The OE. superlative *niehst(a* is latterly represented by NEXT *a.* and *adv.* After phonetic changes had obscured the relationship of these forms to the positive, a new compar. and superl., *nigher* and *nighest*, were formed, and have been in common use since the 16th cent.]

= NEAR *adv.*[2] and *a.* (which in all senses has taken the place of *nigh* except in archaic or dialect use).

**Denoting proximity in place, time, etc.*

I. *adv.* With dependent dative (passing into *prep.*), or followed by *to* (see 4).

1. With verbs of motion, denoting approach to a place, thing, or person.

Beowulf 2290 He to forð gestop dyrnan cræfte dracan heafde neah. *c* **950** *Lindisf. Gosp.* Matt. xv. 29 And mið ðy oferfoerde ðona ðe hælend, cuom [he] æt vel neh sæ. *a* **1000** *Juliana* 635 (Gr.), Ða wæs [heo] gelæded londmearce neah. *c* **1205** LAY. 1609 Alle heo slowen þat heo neih comen. *a* **1300** *Cursor M.* 8041 Whenne þe kyng coom neȝe þo trees he kist hem. **1390** GOWER *Conf.* I. 120 The more he cam the welle nyh The nerr cam sche to him ayein. **1517** TORKINGTON *Pilgr.* 30 No Cristen man ys not suffered for to come ny it. **1590** SHAKS. *Mids. N.* II. ii. 18 Neuer harme, nor spell, nor charme, Come our louely Lady nye. **1681** DRYDEN *Abs. & Achit.* 162 He..for a calm unfit, Would steer too nigh the Sands. **1777** SHERIDAN *Trip Scarb.* v. ii, I am almost ashamed to come nigh 'em.

fig. *c* **1320** *Cast. Love* 320 Hit eode hire herte swiþe neih.

2. In prepositional use.

Beowulf 2831 Se widfloga wundum stille hreas on hrusan, hordærne neah. *a* **900** *O. E. Martyrol.* 22 Aug. 150 His lichoma is bebyrged neah sancte Paules cirican þæs apostoles. *c* **1075** *O. E. Chron.* (Parker MS.) an. 1031 An scip flotigende swa neh þan lande swa hit nyxt mæge. *c* **1275** LAY. 27553 He..smot than eorl Beduer a-forn neȝen þan breoste. **13..** *Guy Warw.* (A.) 1518 To him he smot swiþe smert þurch þe bodi ful ney þe hert. **1393** LANGL. *P. Pl.* C. IX. 298 'By seynt paul', quath peers þo, 'thou poyntest neih þe treuthe'. **1413** *Pilgr. Sowle* (Caxton) I. xix. (1859) 19 Long tyme he had hyd hym self neyhe me. **1470-85** MALORY *Arthur* IV. xxvii. 136 She broughte hym there as was a turnement nyghe the marche of walys. **1610** SHAKS. *Temp.* I. ii. 216 *Pro.* But was not this nye shore? *Ar.* Close by, my Master. **1667** MILTON *P. L.* IX. 514 A Ship.. Nigh Rivers mouth or Foreland, where the Wind Veres oft. **1770** in Picton *L'pool Munic. Rec.* (1886) II. 257 No gate shall be erected nigher Liverpoole than the four mile stone. **1826** J. F. COOPER *Mohicans* (1829) II. iii. 50 They had reached a bay, nigh the northern termination of the lake.

b. In complementary use with verbs.

c **825** *Vesp. Psalter* v. 6 Ne eardað neh ðe awerged. *c* **950** *Lindisf. Gosp.* Luke ii. 9 Engel drihtnes s[t]od neh ðæm. *a* **1122** *O. E. Chron.* (Laud MS.) an. 1105 Þa þe þam eorle Willelme of Mortoin ahwær neah wunedon. *a* **1225** *Ancr. R.* 312 Holde we him neih us mid smelle of swete werkes. *c* **1320** *Cast. Love* 370 Ich hit seih And tolde hit to Riht þat stood me neih. **1387** TREVISA *Higden* (Rolls) V. 357 In his ȝowþe he was..bismer to kynges þat wonede nyh hym. *c* **1440** *Gesta Rom.* ii. 6 (Harl. MS.), Ofte tyme he vsid to ligge ny þe fire.

3. In predicative use with the verb *to be*, or with ellipse of this: **a.** of locality.

c **950** *Lindisf. Gosp.* Luke xix. 11 Forðon [he] wære neh hierusalem. *c* **1000** *Ags. Ps.* (Th.) lxxviii. 4 Eallum.. ymbsittendum, þe us ahwær neah nu ða syndon. *c* **1175** *Lamb. Hom.* 95 Hit forðnimeð swa hwet him neh bið. *c* **1200** ORMIN 17918 He wass neh an casstelltun. *c* **1290** *S. Eng. Leg.* I. 1/4 Alle þe heþene men þat neiȝ him were. **1390** GOWER *Conf.* I. 197 He ferst loke out ate porte, That noman were nyh the stede. **1551** CROWLEY *Pleas. & Pain* 242 Such men as were nygh yon dwellynge. **1579** SPENSER *Sheph. Cal.* July 89 The hilles bene nigher heven. **1734** tr. *Rollin's Anc. Hist.* XV. ix. (1827) VI. 147 The drops which were nighest the torches taking fire.

b. In various *transf.* or *fig.* senses.

c **825** *Vesp. Psalter* xxxiii. 19 Neh is dryhten ðissum ða geswencedre sind on heortan. *c* **1000** *Ags. Ps.* (Th.) liv. 20 Hit wæs his heortan gehygde neah. *a* **1250** *Owl & Night.* 1252 Hwanne ic iseo þat sum wrechede Is manne neyh, inouh ic grede. *c* **1320** *Sir Tristr.* 3016 Sir canados was þan Constable, þe quen ful neiȝe. **1380** WYCLIF *Sel. Wks.* III. 423 Nevereþoles summe godes ben more nyghe God. *c* **1440** *Gesta Rom.* lxxi. 388 (Addit. MS.), W[h]ere this woman was seke, and ney childe byrth. **1605** SHAKS. *Macb.* IV. ii. 72 To do worse to you were fell Cruelty, Which is too nie your person. **1875** MYERS *Poems* 63 When man's heart is nighest heaven.

c. Of time or events.

a **900** CYNEWULF *Crist* 782 Is þam dome neah. **971** *Blickl. Hom.* 95 Þonne..biþ neh þæm seofoþan dæge. *c* **1275** *O. E. Misc.* 142/45 Þis world is neyh þan ende. *a* **1300** *K. Horn* 494 Horn tok his leue, For hit was neȝ eue. **13..** *Sir Gaw. & Gr. Knt.* 1922 Þenne þay helden to home, for hit was neȝ nyȝt. **1470-85** MALORY *Arthur* III. xiii. 116 He..leyd hym vnder the tree and slepte tyl it was nyghe nyght.

4. With *to* or *unto*, in uses similar to above.

c **950** *Lindisf. Gosp.* John vi. 19 [Hia] gesead ðone hælend geongende..neh to scipp. *a* **1300** *Christ on Cross* 19 in *E. E. P.* (1862) 21 Man þou hast þe for-lor and ful neiþ to helle ibor. *c* **1330** R. BRUNNE *Chron. Wace* (Rolls) 1654 Þe Frankys h þenne cast a cry, þerfore men drowe to þeym ney. **1391** CHAUCER *Boeth.* IV. met. v. (1868) 132 Þe sterres of arctour ytourned neye to þe souereyne contre or point. *c* **1420** *Chron. Vilod.* 885 Edgar rode ouȝt..In to a Forest neyȝt to his place. **1484** CAXTON *Fables of Alfonce* i, [He] wente and lodged hym withynne a Temple nyghe to a Frendes hows. **1535** COVERDALE *John* vi. 23 There came other shippes from Tiberias, nye vnto ye place where they had eaten the bred. **1581** MULCASTER *Positions* xl. (1887) 224 The scholers ..be bourded at their charges somewhere verie nigh to the schoole. **1600** J. PORY tr. *Leo's Africa* v. 262 The citie of Tunis standing vpon a plaine hath no mountaines nigh vnto it. **1680** MORDEN *Geog. Rect.*, *France* (1685) 163 Nigh to this place. **1704** *Col. Rec. Pennsylv.* II. 182 Being the neighest to their place of Abode. **1823** J. F. COOPER *Pioneers* v, The arm that was extended bent, and brought the hand nigh to his face.

transf. or *fig.* **1568** GRAFTON *Chron.* II. 785 They were good men, and true to the King and to nie to the Queene. **1611** BIBLE *Lev.* xxi. 3 His sister a virgin, that is nigh vnto him. **1826** J. F. COOPER *Mohicans* (1829) II. iii. 46 This change had brought them nigher to each other. **1896** MRS. CAFFYN *Quaker Grandmother* 183 We've crossed each other's paths these many years, for all..we haven't come very nigh to one another.

II. *adv.* Used absolutely as complement or predicate (passing into *adj.*).

5. Of place or position: **a.** With the verb *to be* expressed or understood.

c **897** K. ÆLFRED *Gregory's Past. C.* li. 399 Her is an lytele burg swiðe neah. *c* **950** *Lindisf. Gosp.* Mark xiv. 42 Seðe mec selleð neh is. *a* **1310** in Wright *Lyric P.* ix. 34 Heo hath browes bend an heh, Whyt bytuene, ant nout to neh. **1386** CHAUCER *Knt.'s T.* 603 Ful litel woot Arcite of his felawe, That was so ny. *c* **1450** tr. *De Imitatione* II. viii. 48 Whan Ihesu is nye, all goodnes is nye. **1501** DOUGLAS *Pal. Hon.* I. xxi, Thairby I vnderstude that scho was nie. **1590** SHAKS. *Com. Err.* II. i. 43 Heere comes your man, now is your husband nie. **1671** MILTON *P. R.* I. 332 We sometimes..come forth To Town or Village nigh (nighest is far). **1821** SHELLEY *Adonais* i, Methinks she must be nigh. **1850** TENNYSON *In Mem.* cxxx, Far off thou art, but ever nigh.

b. With verbs of dwelling, standing, etc.

c **1200** *Trin. Coll. Hom.* 189 Þe fleschliche lustes..beoð þe smeð re him to liswikende for þan þe þei nehȝie wunien. **1382** WYCLIF *Jas.* v. 9 Lo! the iustise stondith nyȝ bifore the ȝat. **1513** DOUGLAS *Æneis* x. xiv. 5 Hys helm of steill besyde hym hang weil ne. **1567** MAPLET *Gr. Forest* 26 b, Doth not the Uine loue and embrace the Elme, & prospereth the better, the nigher one is set by another? **1750** GRAY *Elegy* 78 Some frail memorial still erected nigh. **1791** COWPER *Iliad* IX. 248 Then bespake Patroclus standing nigh. **1833** TENNYSON *To J. S.* 3, I have not look'd upon you nigh, Since that dear soul hath fall'n asleep.

c. With verbs of motion.

c **1330** R. BRUNNE *Chron. Wace* (Rolls) 203 He ne wist it golden was, tille he com so nehi. **1470-85** MALORY *Arthur* XII. i. 593 Come not to nyȝ for and thow doo..I will slee the. **1667** MILTON *P. L.* v. 82 So saying, he drew nigh. **1772-84** *Cook's Voy.* (1790) V. 1618 They came so nigh, that we could discern, with our glasses, the deserters fastened together. **1825** J. NEAL *Bro. Jonathan* I. 332 The..dog would not leave him; but crawled nigher. **1879** BROWNING *Ivan Ivanovitch* 92 What help, as nigher and nigher, The flames came furious?

† d. With verbs of striking, wounding, etc.

1535 COVERDALE *Bible* Prol., Euery one doth his best to be nyest the marke.., yet smiteth one nyer then another. **1570** GREENE *Palmer's Ode* Wks. (Rtldg.) 295/1 [He] with a dart that wounded nigh Pierc'd my heart as I did lie. **1671** MILTON *P. R.* IV. 489 Other harm Those terrors..did me none, though noising loud And threatning nigh.

e. *Naut.* Close to the wind. *rare*[−1].

a **1687** VILLIERS (Dk. Buckhm.) *Cabin-Boy* Wks. 1705 II. 101 Nay he could Sail a Yatcht both nigh and large.

6. Of approaching or impending times or events.

Beowulf 1743 Bið se slæp to fæst.., bona swiðe neah. *c* **825** *Vesp. Hymns* vii. 68 Forðon neh is deg forlorenisse heara. **971** *Blickl. Hom.* 107 Magon we nu geseon..þæt þisses middangeardes ende swiþe neah is. *a* **1300** *Cursor M.* 14008 He þe time seis command nei. **1382** WYCLIF *Joel* ii. 1 For niȝ is the day of derknessis and myst. *c* **1400** *Destr. Troy* 7808 The night was so nighe, þat noyet hym sore. **1535** COVERDALE *Jas.* v. 8 The commynge of the Lorde draweth nye. **1559** *Mirr. Mag.* (1563) 35 Than wo and wrack, disease, and nede be nyest. **1666** DRYDEN *Ann. Mirab.* cii, Till the fresh air proclaimed the morning nigh. **1687** A. LOVELL tr. *Thevenot's Trav.* I. 45 Finding the Hour draw nigh, when it is lawful for them to drink and eat. **1866** NEALE *Sequences & Hymns* 130 The hour is nigh—far nigher may it be Than yet I deem.

7. Of relationship, friendship, or union. (Cf. 11.)

1382 WYCLIF *Ruth* iii. 12 Ne I denye me to be nyȝ, but there is another nerre than Y. *c* **1449** PECOCK *Repr.* II. xx. 272 More or lasse aftir that thilk ioynyng..is more or lasse nyȝer or romber. *a* **1500** *Geste R. Hood* in Child *Ballads* III. 78/2 The pryoresse of Kyrkesly, That nye was of his kynne. **1549** COVERDALE, etc. *Erasm. Par. 2 Cor.* 51 b, [He] coumpteth hym nyghest of his kynne, whiche hath in his promisses moste affiaunce. **1628** SIR W. MURE *Doomesday* 534 How more sublime the Object bee, The Union inward and more nie.

8. In phrases: **† a.** *Of*, *in*, or *from nigh*, close, near at hand. *Obs.*

a **1225** *Ancr. R.* 250 Derne neondunges, þet he scheoteð of feor, &..tentaciuns keoruinde of neih. **1382** WYCLIF *Esther* ix. 20 The Jewis that in alle the prouyncis of the king dwelten, bothe in neeȝh set and afer. **14..** *Voc.* in Wr.-Wülcker 575/12 *Deprope*, fro ny. *c* **1489** CAXTON *Sonnes of Aymon* iii. 101 Charlemagne followed theym well of nyghe.

b. *Nigh at hand.* (See HAND *sb.* 25.)

a **1300** *Cursor M.* 15709 He es cumand negh at hand. *c* **1400** *Destr. Troy* 1948 Þere Nestor the noble Duke was negh at his hond. **1535** COVERDALE *2 Esdras* ii. 34 He is nye at hande, that shal come in the ende of the worlde. **1590** SPENSER *F. Q.* I. i. 7 To seeke some covert nigh at hand. **1671** MILTON *P. R.* I. 20 The great Proclaimer.. cri'd..Heavens Kingdom nigh at hand. **1790** PALEY *Horæ Paul.* 271 He now regards the decision of his fate as nigh at hand.

† c. *Nigh and far.* (Cf. FAR *adv.* 1 b, and OE. *ge neah ge feor.*) *Obs. rare.*

1422 tr. *Secreta Secret.*, *Priv. Priv.* 208 By the eyghen know we..thynges neygh and ferre, meuynge and restynge. **1599** DAVIES *Immort. Soul* ii. (1742) 14 Mine Eyes, which view all Objects nigh and far.

9. *Comb.* as *nigh-adjoinant*, *-coming*, *-dwelling*; *-dweller*. Also † *nigh-aimed*, hit by close aiming.

c **1400** tr. *Secreta Secret.*, *Gov. Lordsh.* 97 Setyng, remuynge & neghcomyng, sterynge & rest. **1429** *Rolls of Parlt.* IV. 345/1 Nygh adjoynaunt to the Rever. **1553** GRIMALDE *Cicero's Offices* II. (1558) 100 Letting nye dwellynges and partie boundes, to be just and gentle. **1591** SPENSER *M. Hubberd* 742 Now his bright armes assaying,..Now the nigh aymed ring away to beare. **1867** MUSGRAVE *Nooks & Corners Old France* II. 145 These quarrymen..would prove more troublesome nigh-dwellers than they in fact are.

III. *adj.* In attributive use.

10. Of places, persons, or things. (In later use chiefly in comparative and superlative.)

c **900** tr. *Bæda's Hist.* IV. i. (Ca.), On þam neahgum mynstre [*al.* neahnunmynstre]. *c* **1330** R. BRUNNE *Chron. Wace* (Rolls) 5741 To ney neyghebur, & ferþer fro. *c* **1380** WYCLIF *Sel. Wks.* III. 175 Neyȝgere neiȝbores þat haude riȝt to þese godes. **1432-50** tr. *Higden* (Rolls) I. 229 The nyer Speyne to theis costes begynnethe from the hilles Pirene. **1540-1** ELYOT *Image Gov.* (1556) 36 By the examination of theyr nighest neighbours. **1590** SPENSER *F. Q.* III. xii. 1 She heard a shrilling Trompet sound alowd, Signe of nigh battaill, or got victory. **1711** *Ingall MSS.* in *10th Rep. Hist. MSS. Comm.* App. V. 131 They had orders to remain at the nigher end of the four mile pass. **1798** COLERIDGE *Frost at Midn.* 69 The nigh thatch Smokes in the sun-thaw. **1827** J. F. COOPER *Prairie* I. i. 23 The distance from this place to the nighest point on the main river. **1868** MORRIS *Earthly Par.* I. 96 [He] seized the nighest ship.

fig. **1598** BACON *Medit.*, *Hypocrites* Ess. (Arb.) 117 Unto this ordinance that other Hipocrisie is a nigh neyghbour.

b. Of ways or roads. (See NEAR *a.* 5.)

1516 *Life St. Bridget* in *Myrr. our Ladye*, etc. p. li, Thy doughter by the nyghest waye shall goo vnto the kyngdome of heuyn. **1547** *Homilies* I. *Whoredom* I. (1640) 80 Is there any nigher way to lead unto damnation? **1765** R. ROGERS *Jrnl.* (1883) 136 The General ordered me..to proceed across the Chestnut Plain the nighest and best way I could, to Lake Champlain. **1823** SCOTT *Quentin D.* xxxii, The nigher and the safer road to Liege.

† c. Of causes: Immediate, proximate. *Obs.*

1551 T. WILSON *Logike* (1580) 44 Good heede ought to bee had,..that the nye causes and the farthest causes, be not taken all for one. **1620** T. GRANGER *Div. Logike* 49 The father is the nighest cause of the sonne.

d. = NEAR *a.* 3. Also *Comb.* as *nigh-side*.

1724 *Lond. Gaz.* No. 6263/4 A white Heel on the Nigh Leg behind. **1823** J. F. COOPER *Pioneers* v, It was only pulling hard on the nigh rein, and touching the off flank of the leader. **1844** H. STEPHENS *Bk. Farm* I. 626 The nigh trace-chain of the nigh horse is hooked to the end..of the swing-tree. *Ibid.* II. 530 The nigh-side shaft being laid upon the side-rail.

11. Of relatives or friends. (Cf. 7.)

c **1205** LAY. 10260 Ne bilefde he her neou[th]er suster ne broder, ne quene ne nach cun. **1377** LANGL. *P. Pl.* B. x. 1.05 Kynde Witte is of his kyn and neighe cosynes bothe To owre lorde. **1432-50** tr. *Higden* (Rolls) IV. 125 The grewnde schulde be taken to the nyeste of his bloode. **1470-85** MALORY *Arthur* III. xii. 114 This lady is my kynneswoman nygh. *c* **1538** in Archbold *Somers. Rel. Houses* (1892) 93 Doctor Tregonwell..hath obteigned the same for a nygh frende of his. **1650** TRAPP *Comm. Num.* xviii. 2 Gods Kinsmen,..according to some translations, or his nigh-Ones.

absol. **1382** WYCLIF *Lev.* xxi. 2 Oonly in cosyns, and nyȝ [L. *propinquis*], that is, vpon fader and moder. — *Prov.* xxvii. 11 The neeȝh [L. *propinquus*]..of them is strong.

***Denoting approximation in degree, amount, etc.*

IV. *adv.* **12.** Nearly, almost, all but.

c **893** K. ÆLFRED *Oros.* I. i. 17 þa Finnas..& þa Beormas spræcon neah an geþeode. *c* **1000** *Sax. Leechd.* I. 254 Heo hafað leaf neah swylce mistel. *c* **1200** ORMIN 3206 Till þatt he wass emm wass, & neh Off þrittiȝ winnterr elde. *c* **1250** *Gen. & Ex.* 1234 His moder wurð neȝ dead for friȝt. *c* **1290** *St. Brendan* 714 in *S. Eng. Leg.* I. 239 Þou schalt sone out of þis world, þi lijf is neiȝ at þende. **1340** *Ayenb.* 76 Huerof al þe worlde ys nyeȝ begyled. **1390** GOWER *Conf.* I. 33 This ymage is nyh overthrowe. *c* **1440** *Gesta Rom.* xii. 40 (Harl. MS.), By chaunce I was ny dreynt in a water. **1470-85** MALORY *Arthur* XI. viii. 582 Thenne the quene was nyghe oute of her wytte. **1523** LD. BERNERS *Froiss.* I. xviii. 25 They were nigh so feble that it shulde haue ben great peyne for them to haue goon any forther. **1590** SPENSER *F. Q.* I. iii. 13 Nigh dead with feare..Shee found them both. **1667** MILTON *P. L.* x. 159 To whom sad Eve with shame nigh overwhelm'd, ..thus abasht repli'd. **1817** SHELLEY *Rev. Islam* X. xxxv, Kingly thrones, which rest on faith, nigh overturned. **1872** TENNYSON *Gareth & Lynette* 769 The wood is nigh as full of thieves as leaves.

b. With terms of quantity or number.

c **1055** *O. E. Chron.* (MS. C.) an. 1055 Ða gaderade man fyrde geond eall Englaland swyðe neah. *c* **1200** ORMIN 1892 Acc Marrch was þa Neh all gan ut til ende. *c* **1250** *Gen. & Ex.* 833 Neȝ iic burȝe hadde ise louereding. **1297** R. GLOUC. (Rolls) 4025 Hit is ney vif ȝer þat we abbeþ ylived in such vice. **1387** TREVISA *Higden* (Rolls) III. 147 He..

An Etymological Dictionary of the English Language 1879-1882

W W SKEAT (1963)

Oxford Univ.

Thorp, Thorpe: a village (Du. dorp, Icel.; dorf Goth. BAURP, (a field), Teut. thurpo; allied to Lithuan. trobà, a beam, building. Irish TREABH 'a farmed village, a tribe, family clan. Gaelic TREABHAIR = houses. Welsh tref = a homestead, hamlet, town.

THROW, to cast, to hurl. (E.) One sense of the word was to twist or wind silk or thread; hence *throwster*, a silk-winder; '*Throwstar*, devideresse de soye;' Palsgrave. The orig. sense was to turn, twist, whirl; hence a turner's lathe is still called a *throw* (Halliwell). ME. *prowen*, pt. t. *prew*, P. Plowman, B. xx. 163; pp. *prowen*, Wyclif, Matt. xiv. 24 (earlier version), now contracted to *thrown*. AS. *þrāwan*, to twist, whirl, hurl; pt. t. *þrēow*, pp. *þrāwen*; a verb which, strangely enough, is rare. 'Contorqueo, *ic samod þrūwe*,' i. e. I twist together, occurs in Ælfric's Grammar, ed. Zupitza, p. 155, l. 16. The pt. t. *þrēow* = turned itself, occurs in Ælfric's Homilies, ii. 510, l. 8. Leo quotes, from various glossaries: '*ge-þrāwan*, torquere; *ā-þrāwan*, crispare; *ed-þrāwan*, to twist double; *þrāwing-spinl*, a throwing (or winding) spindle.' The orig. sense is still preserved in the derived word *thread* = that which is twisted. β. Allied to G. *drehen*, OHG. *drājan*, to turn, whirl, Du. *draaijen*, to turn, twist, whirl; all from Teut. base **þrē-* = Idg. base **trē-*, as in Gk. *τρη-τός*, bored through, *τρῆ-μα*, a hole, *τρή-σω*, fut. of *τε-τραίνειν*, to bore through. The grade **ter* occurs in L. *ter-ere*, Gk. *τείρειν* (for **τέρ-γειν*), to bore. (√TER). Der. *throw*, sb., *throw-er*; and see *thread*.

THRUM (1), the tufted end of a weaver's thread; coarse yarn. (E.) See *Thrum* in Nares. In Shak. Mids. Nt. Dr. v. 291. ME. *þrum*. '*Thrumm*, of a clothe, Filamen;' Prompt. Parv. 'Hoc licium, a *throm*;' Voc. 728. 17. AS. *þrum*, found in *tunge-þrum*, a ligament of the tongue; A. S. Leechdoms, i. p. lxxiv. l. 9; p. lxx. l. 9. Allied to Icel. *þrömr* (gen. *þramar*), the edge, verge, brim of a thing (hence the rough edge of a web); Norweg. *tröm*, *tram*, *trumm*, edge, brim (Aasen); Swed. dial. *tromm*, *trumm*, *tröm*, a stump, the end of a log (Rietz); MDu. *drom*, or *drom-garen* [thrum-yarn], 'thred on the shittle of a weaver;' Hexham; Du. *dreum*; G. *trumm*, end, thrum, stump of a tree. β. Allied to Gk. *τέρ-μα*, end, L. *ter-minus*, end, limit; see **Term.** Der. *thrumm-ed*, Merry Wives, iv. 2. 80.

THRUM (2), to strum, play noisy music. (Scand.) 'This single *thrumming* of a fiddle;' Beaum. and Fletcher, Woman's Prize, i. 1 (Jaques). – Icel. *þruma*, to rattle, to thunder; cf. *þrymr*, an alarm, a noise; Dan. *tromme*, a drum; Swed. *trumma*, to beat, to drum. See **Trumpet** and **Drum.**

THRUSH (1), a small singing-bird. (E.) ME. *þrusch*. 'Boþe þe *þrusche* and þe *þrustele*' = both the thrush and throstle, Will. of Palerne, 820. AS. *þrysce*, spelt *þryssce* in Voc. 286. 23; *þrisce*, id. 260. 30. + OHG. *drosca*, a thrush; whence G. *drossel*. β. The AS. word answers to the Teut. type **þruskjōn-*, f. Allied to **Throstle**, q. v.

THRUSH (2), a disease marked by small ulcerations in the mouth. (Scand.) '*Thrush*, a disease in the mouth, esp. of young children;' Phillips, ed. 1706. The form shows that the word is English or Norse, as it begins with *th*. From ONorse **þruskr*, thrush; whence MDan. *torsk*, Dan. *tröske*, the thrush on the tongue, Swed. *torsk*, Swed. dial. *trösk* (Rietz); Norw. *trausk*, *trosk*, *trösk*, thrush (Ross). Prob. the same as Norw. *trausk*, variant of *frausk*, *frosk*, a frog; *frosk*, the thrush. In the same way, Gk. *βάτραχος* and L. *rāna* meant (1) a frog, (2) a disease of the tongue (Falk).

THRUST, to push forcibly. (Scand.) ME. *þrusten*, but more commonly *þristen*, as in Havelok, 2019, and sometimes *þresten*, as in Chaucer, C. T. 2614 (A 2612). The form *thrust* is properly of Scand. origin. – Icel. *þrȳsta*, to thrust, compress, press, force, compel; Norw. *trysta*, to thrust. The Teut. base is **þrūst*, perhaps for **þrūt-st*; prob. allied to Icel. *þraut*, a struggle, and to L. *trūd-ere*, to thrust, to push. See **Threat.** Der. *thrust*, sb., Oth. v. 1. 24.

THUD, a dull sound resulting from a blow. (E.) In Burns, Battle of Sheriffmuir, l. 8. Also used by G. Douglas and others (Jamieson); and see Notes and Queries, 4 S. i. 34, 115, 163, 231, 275. Allied to AS. *þyddan*, to strike, thrust, push.

THUG, an assassin. (Hindustani.) Modern. – Hind. *ṭhag*, *ṭhug* (with cerebral *th*), a cheat, knave, imposter, a robber who strangles travellers; Marāthi *ṭhak*, *ṭhag*, the same; H. H. Wilson, Gloss. of Indian Terms; p. 517. And see Yule.

THUMB, the short, thick finger of the hand. (E.) ME. *þombe*, Chaucer, C. T. 565 (A 563); formed with excrescent *b* (after *m*) from the earlier *þume*, Ancren Riwle, p. 18, l. 14. AS. *þūma*, the thumb; 'Pollex, *þuma*,' Voc. 40. 22. + Du. *duim*; Swed. *tumme*; OHG. *dūmo*, G. *daumen*. Cf. Icel. *þumall*, the thumb of a glove; Dan. *tommel-finger*, thumb. β. Teut. type **þū-mon-*, m., thumb, lit. 'the *thick* finger;' Fick, iii. 135. From Teut. base THEU = √TEU, to swell, grow large; see **Tumid.** Cf. **Tuber.** Der. *thumb-kin*, a dimin. of *thumb*, but used as equivalent to *thumb-screw*, an instrument of torture for compressing the thumb (Webster); *thumb-ring*, 1 Hen. IV, ii. 4. 365; also *thimb-le*, q. v.

THUMMIM, perfection. (Heb.) We have *urim and thummim*, Exod. xxviii. 30, Ezra, ii. 63, &c. The *literal* sense of these difficult words is, probably, 'fires (or lights) and perfections,' but the Heb. pl. need not be exactly kept to in English; 'light and perfection' would probably be the best E. equivalent; Smith, Dict. of the Bible. – Heb. *tummim*, pl. of *tōm*, perfection, truth (with initial *tau*). – Heb. root *tāmam*, to be perfect. See **Urim.**

THUMP, to beat heavily. (E.) In Rich. III, v. 3. 334; and in Spenser, F. Q. vi. 2. 10. '*Thomp! thomp!*' Bale, Kynge Johan, p. 53 (C. S.). An imitative word; from the sound of a blow. Cf. EFries. *dump*, a thump; also Icel. *dumpa*, to thump, Swed. dial. *dompa*, to thump, *dumpa*, to make a noise. Of imitative origin. Der. *thump*, sb., *thump-er*.

THUNDER, the loud noise accompanying lightning. (E.) For *thuner*; the *d* after *n* is excrescent. ME. *þoner*, Iwain and Gawain, l. 370, in Ritson, Met. Romances, i. 16; more commonly *þonder* or *þunder*, Chaucer, C. T. 494, 6314 (A 492, D 732). AS. *þunor*, thunder, Grein, ii. 606. Allied to AS. *þunian*, to rattle, thunder; Grein, ii. 606. Cf. AS. *ge-þun*, a loud noise, in a gloss (Bosworth). + Du. *donder*; Icel. *þörr* (for *þonr*), Thor, the god of thunder; with which cf. Dan. *torden*, Swed. *tordön*, thunder; G. *donner*, OHG. *thonar*, thunder. β. All from Teut. base **thun-*, to thunder (Fick, iii. 130) = Idg. **tun-*. We have further allied words in L. *tonāre*, to thunder, *tonitru*, thunder, Skt. *tan*, to sound; from Idg. √TEN, to sound, by-form of √STEN, to thunder, make a noise, appearing in Skt. *stan*, to sound, sigh, thunder, *stanita-*, thunder, *stanana-*, sound, groaning, Gk. *στέν-ειν*, to groan, Lithuan. *stenėti*, to groan, Russ. *stenat(e)*, *stonat(e)*, to groan, moan; see **Stun** and **Stentor.** Der. *thunder*, verb, AS. *þunrian*, Grein; *thunder-bolt*, Temp. ii. 2. 38 (see **Bolt**); *thunder-stone*, J. Cæs. i. 3. 49; *thunder-stroke*, Temp. ii. 1. 204; *thunder-struck*, Milton, P. L. vi. 858; *thunder-ous*, id. P. L. x. 702; *thunder-er*, id. P. L. vi. 491. Also *Thurs-day*, q. v. See Brugmann, i. § 818(2).

THURIBLE, a censer for burning frankincense. (L. – Gk.) 'A pot of manna, or *thurible*;' Bp. Taylor, Rule of Conscience, b. ii. c. 2 (R.). Phillips, ed. 1706, has only the L. form *thūribulum*, Englished from L. *thūribulum*, also spelt *tūribulum*, a vessel for holding frankincense. – L. *thūri-*, *tūri-*, decl. stem of *thūs* or *tūs*, frankincense; with suffix *-bulum*, as in *fundi-bulum* (from *fundere*). This sb. *thūs* is not a true L. word, but borrowed from Gk. *θυ-ός*, incense. – Gk. *θύ-ειν*, to offer part of a meal to the gods, by burning it, to sacrifice. Cf. Skt. *dhūma-*, smoke; L. *fūmus*, smoke, which is the native L. word from the same root as Gk. *θυός*. – √DHEU, to shake, blow, fan a flame. See **Fume.** Der. (from L. *thūri-*), *thuri-fer*, one who carries incense; where the suffix *-fer* = bearing, from *ferre*, to bear. From the same root as *thyme* and *fume*.

THURSDAY, the fifth day of the week. (Scand.) The day of the god of thunder, the Scand. *Thor*. ME. *þurs-dei*, Ancren Riwle, p. 40, l. 7; *þorsday*, *þoresday*, *þursday*, P. Plowman, B. xvi. 140, and footnotes; (spelt *þunres-dæi*, Layamon, 13929). – AS. *þūres dæg*, Thursday. – AS. *þūres*, gen. of *þūr*, Thor; and *dæg*, day. Borrowed from Icel. *þórs-dagr*, Thursday; from *þórs*, gen. case of *þórr*, Thor, thunder; *dagr*, a day. So also are compounded Du. *Donderdag*, Swed. and Dan. *Torsdag*, G. *Donnerstag* and the (native) AS. *þunres dæg*. All are translations of L. *diēs Iouis*, Jupiter's day. See Sweet, Hist. E. Sounds, § 578. And see **Thunder.**

THUS, in this manner. (E.) ME. *thus*, Chaucer, C. T. 1880 (A 1878). AS. *ðus*, thus, so, Grein, ii. 611. + OFries. and OSax. *thus*, thus; Du. *dus*. Of obscure origin; prob. allied to **That**; and perhaps to **This.**

THWACK, WHACK, to beat severely. (E.) In Levins, and in Shak. Cor. iv. 5. 189. 'If it be a *thwack*' [blow]; Beaum. and Fletcher, Nice Valour, iii. 2 (Lapet). Tusser has *thwack* as a verb; Husbandry, § 18, st. 3 (E. D. S.). Prob. of imitative origin. Cf. Icel. *þjökka*, to thwack, thump; *þjaka*, the same; prov. G. *wackeln*, to cudgel. β. For the change from *thwack* to *whack*, see **Whittle.** ¶ It does not agree, in form or sense, with ME. *thakken*, to stroke, as in: 'When Nicholas had doon thus euery del, And *thakked* her about the lendes wel;' Chaucer, C. T. 3304; AS. *þaccian*, to stroke, said of stroking a horse; Ælfred, tr. of Gregory's Past. Care, c. 41, ed. Sweet, p. 303, l. 10.

THWAITE, a clearing. (Scand.) Common in place-names, in Cumberland, as in *Esthwaite*, Legber*thwaite*, &c.; see Taylor's Words and Places, c. 8; Gent. Maga. Nov. 1856, p. 530. In N. and Q. 3 S. x. 68, an example of *thwayt* is given, as occurring in the 16th century. – Icel. *þveit*, a paddock, &c., orig. a 'cutting,' i. e. a clearing in a wood. As if from **þveit*, 2nd grade of a strong verb **þvīta*, to cut; not found, but the same word as AS. *þwītan*, to cut; for which see **Whittle** (1). Cf. Norw. *tveit*, a cut, also a small clear space (Aasen); prov. Sw. *tveit*, a chip, *-tveta*, a suffix in place-names (Rietz); Dan. dial. *tved*. And see **Doit.**

THWART, transversely, transverse. (Scand.) Properly an adv., as used by Spenser: 'Yet whether *thwart* or flatly it did lyte' [light, alight]; F. Q. vi. 6. 30. He also has it as a prep.: '*thwart* her

THE STUDENT'S DICTIONARY OF ANGLO-SAXON

BY

HENRY SWEET, M.A., PH.D., LL.D.
CORRESPONDING MEMBER OF THE MUNICH ACADEMY OF SCIENCES

OXFORD
AT THE CLARENDON PRESS

1062 **-lymph** A noun and a noun-forming word-final element, derived from Latin *lymph(a)* 'water, clear water,' used in medical terminology to designate 'a clear fluid produced by the body' as specified by the combining root: **endolymph, hydrolymph, neurolymph.** Related forms: **-lymphatic; -lymphs** *(plural).*

1063 **-troph** A noun-forming word-final element, derived from Greek *troph(os)* 'that which feeds' (from the verb *treph(ein)* 'to feed'), used in medical terminology in two senses:

1. 'That which feeds or nourishes an embryo': **hemotroph, histotroph, embryotroph.**
2. 'An organism that gets its food or nourishment from a source' specified by the combining root: **metatroph, heterotroph, autotroph.** Related forms: **-trophy, -trophic, -trophous; -trophi, -trophs** *(plurals).*

1064 **-morph** A noun derived from Greek *morph(ē)* 'form, shape,' used in general scientific terminology as a noun-forming word-final element in combinations designating 'something or someone possessing or characterized by a form or shape' as specified by the combining root: **allomorph, ectomorph, polymorph.** Related forms: **-morphia, -morphy, -morphic, -morphous, -morphically, -morphously, -morphism, -morphosis; -morphs, -morphae, -morphi** *(plurals).*

1065 **-ish**[1] A highly productive and still active adjective-forming word-final element, derived through Middle English from Old English *-isc*, used in combinations with a variety of related senses, each qualified by the combining root:

1. 'Belonging to': **Finnish, Swedish, English.**
2. 'After the manner of': **boyish, childish, amateurish.**
3. 'Characteristic or typical of': **snobbish, backwoodish, modish.**
4. 'Somewhat or rather': **baldish, sickish, reddish.**
5. Of age or time, 'approximately': **twentyish, sixish, fortyish.** Compare **-esque.** Related form: **-ishly.**

1066 **-ish**[2] A verb-forming word-final element with no assignable meaning in English, found in borrowings from French from the second *(-ir)* conjugation with its present stem ending *-iss-* (from the Latin inchoative-progressive infix *-(e)sc-*): **finish, establish, impoverish.** Principal parts: **-ishing, -ished, -ished.** Compare **-esce.** Related forms: **-ishment, -isher.**

1067 **-fish** A noun and a noun-forming word-final element, derived through Middle English from Old English *fisc* 'fish, i.e., cold-blooded aquatic

"Suffixes and other Word-Final Elements of English"

1982

L. Urdang, editor

with the meaning '-ing': **communicans, infestans, perforans.** Compare *-ens*. Related form: **-ant.**

1339 **-kins** A word-final element, derived from Middle English *-kin* (a diminutive ending) and *-s* (a patronymic suffix, found in **Adams, Roberts, Jones**), used in forming surnames still current today: **Jenkins, Atkins, Dawkins.**

1340 **-os** A word-final element used to form the masculine singular of Greek nouns of the second declension, found exclusively in technical and learned borrowings from Greek: **megophthalmos, hepatomphalos, megaloceros.** Compare **-us.** Related form: **-oi** *(plural).*

1341 **-ess** A noun-forming word-final element, derived through Middle English and Old French *-esse* from Latin and Greek *-issa* 'a female agent,' used in combinations to denote 'an occupation or status held by a female': **abbess, stewardess, poetess.** Also, **-esse** in borrowed French nouns (**duchesse**). When the ending is added to an agent noun ending in *-er*, the *e* is often syncopated: **porter/portress** or **porteress.** Related form: **-esses** *(plural).*

1342 **-less** An adjective-forming word-final element, derived through Middle English *-les, -lesse* from Old English *-lēas* (from Old English *lēas* 'devoid'), used very commonly to form combinations with two related senses:

1. 'Without something' specified by the combining root: **childless, homeless, timeless.**
2. In adjectives derived from verbs, 'failure or inability to perform or have performed' that which is specified by the combining root: **countless, measureless, priceless.** Related forms: **-lessness, -lessly.**

1343 **-ness[1]** A noun-forming word-final element, derived through Middle English *-nes, -ness, -nesse* from Old English *-nes, -ness, -nyss, -nys*, used extensively to form combinations meaning 'a state, condition, quality, or degree' denoted by the adjective, past participle, or adverb acting as the combining root: **sickness, affectedness, earliness.** Related form: **-nesses** *(plural).*

1344 **-ness[2]** A noun, derived through Middle English *naisse, nasse* from Old English *naessa, naess, nes* 'cape, headland' (compare English *nose*), used also as a word ending in place names with the meaning 'cape, headland, promontory': **Inverness, Strathkinness, Skipness Point.** The usage is chiefly Scots.

1345 **-someness** *See* **-some[1]** and **-ness[1].**

1346 **-fulness** *See* **-ful[2]** and **-ness[1].**

1347 **-stress** A noun-forming word-final element, derived from **-ster** (originally, a feminine-gender agent-noun-forming suffix) and **-ess** (another feminine-gender agent-noun-forming suffix), used in combinations designating 'an occupation or status held by a female,' as specified by the combining root: **songstress, seamstress, impostress.** Related form: **-stresses** *(plural).*

1348 **-us** A word-final element, used to mark the nominative singular of Latin masculine nouns of the second declension, found in scientific terminology and learned borrowings: **stimulus, tonus, bacillus.** Related form: **-i** *(plural).*

1349 **-coccus** A noun, derived through Latin from Greek *kokkos* 'grain, berry,' also used as a noun-forming word-final element in botanical and biological terminology:

1. 'A plant possessing berries or seeds' of a kind specified by the combining root: **Pterococcus, Oxycoccus, Coelococcus.**
2. 'A berry-shaped organism' (esp. in the generic names of algae and bacteria): **Staphylococcus, Pneumococcus, asterococcus.** Related form: **-coccic, -coccous, -coccoid; -cocci** *(plural).*

1350 **-pithecus** A noun-forming word-final element, derived from Greek *pithēk(os)* 'ape' and Neo-Latin **-us**, used in zoological nomenclature to designate 'an ape or primate' of the sort specified by the combining root: **Nyctipithecus, Australopithecus, Archeopithecus.** Related forms: **-pithecan, -pithecoid.**

1351 **-ulus** A noun-forming word-final element, derived from the masculine singular form of the Latin diminutive *-ul(us), -ul(a), -ul(um)*, found in scientific terminology and learned borrowings in its etymological sense of 'small one' of a sort specified by the combining root: **globulus, homunculus, modulus.** Also, **-ule.** Related forms: **-ula[1], -ulum, -ula[2], -ulae, -ulous, -ulic, -ular; -uli, -uluses** *(plurals).*

1352 **-somus** A noun-forming word-final element, derived through scientific Latin from Greek *sōma, sōmat-* 'body' and **-us**, used in medical terminology to designate 'a fetus, especially a fetal monster, with a body' of the sort specified by the combining root: **nanosomus, platysomus, celosomus.** Related forms: **-soma, -some[3], -somia, -somal, -somic, -somatic, -somatous, -somatically, -somite; -somi** *(plural).*

THRONE ; chair of state of a King or prince

ME TRONE, THRONE

GR: THRONOS

TIRE ; to exhaust ; fatigue

DORNICK — Flemish
a kind of cloth; obsolete word (
Spelt DORNECKES in Palsgrave.
Named from Flem. DORNICK;
better known as French TOURNAY
(from L. TOURNACUS)

An Entymological Dictionary of the English Language

W. W. Skeat 1963 Ed.

"List of Indogermanic Roots

TER (THERS) "to pass through, reach (EX.:

AVATAR	through
ENTER	thrill
TERM	third
TRANSOM	thrum
TRESTLE	

TEU (THEU) to increase, ^ be powerful strong, round, fat

Ex:

to molt	thigh
to mid	thumb
to molos	thews

Roots

(E) NEK : to ~~ATTAIN~~ to

(E) NENK (from Gk. to bear, put up with)

example:
ENOUGH

Celtic

Exe
Esk } river
Usk

tor = outcropping or projecting rock, peak

Old English

sē
sēo
þæt
} the

"The STORY of English"
R. McCRUM, WM. CRAN, R. MacNEIL 1986

"Places, like Clapham, ending in ham (IT) (meaning a settlement), ing (IT) (as in Worthing), stoke (IT) (as in Hawkstowe), sted (IT) (as in Oxted) and ton (IT) (as in Brighton) are all likely to be Saxon origin."

the letter "R." is not pronounced by the people of the English South and east; The West Country does pronounce the "R".

+OR : a high craggy hill
ME from OE TORR

+AR OR **+ARRE** : from OE +YRWAN
to urge to action : incite
(usually used with ON)

ME +ARREN
+ERREN

+ER : three
L. : TER
GK tris 3 times
SKT " "
L tres 3

Scandinavian

(Danish)

dRENG — dRE (Thor)

[WARRIOR] — NG (son of)

Riding — "(originally thriding, one of the three divisions of Yorkshire)"

(— Danish)

O S

torht = bright

Torhtmōd = glorious

History of the English Language

J. N. Hook

Old English:

Þunor = thundor = thunder

dharma (Skt. custom of law regarded as duty
the basic principles of cosmic or individual
existence; conformity to one's duty and nature

Doris (Dorian) - ancient Hellenic tribe which
conquered Mycenaean civilization & settled
in Peloponnesus + Crete.

DOR is

Turold

~~Thurold~~

Thurston

Suffixes — words placed at the end of other words to qualify their meaning

isc = ish = like

cild-isc = childish

NES
NIS
NYS } -NESS = like

beorht-nes = brightness

Wich / wick — village / a bay / creek.

often corrupts into age

SURNAMES ARE THE FOSSILS OF SPEECH

Complied by

SAMUEL L BROWN

1965

TOPP (*Eng*) Desc. of *Toppa*, an OE pers. name.

TOPPING (*Eng*) Der. from OE *topping*, meaning (dwl. on) "a hilltop".

TORBERT (*Scot*) Desc. of *Thorbiatr*, an ON pers. name meaning "Thor bright".

TORBETT (*Scot*) Nat. of Torbett, a small place in Scotland. Der. from Gael. *tarbhaid*, meaning "place (of the) bull". Very likely a "bull pasture".

TORGERSON (*Nor*) Son of *Torgve*, an ON pers. name.

TORMA (*Fin*) (Dwl. on) "a steep slope or hillside".

TORMANEN (Variant in spelling of TORMA).

TORMEY (*Ir*) Desc. of *Thormodr*, an ON pers. name.

TORNESS (*Nor*) This name means (dwl. at) "*Thor's* headland". *Thor* is a very common ON pers. name.

TORNI (*Fin*) (Dwl. at) "a tower or steeple".

TORNIO (Variant in spelling of TORNI).

TORPEN (*Eng*) Der. from OBret. *tor-pen*, meaning "top or peak of the hill".

TORPY (*Fin*) Der. from Finnish *torppa*, meaning (dwl. at) "a croft or hill-field".

TORR (*Eng*) Der. from OE *torr*, meaning (dwl. on) "a rocky hill".

TORRANCE (*Scot*) Nat. of Torrance, a place in Scotland. The name means "hillock or mound".

TORRE (*Eng*) Der. from OE *torr*, meaning (dwl. on) "a high crag or rocky hill".

TORREY (*Scott*) Nat. of Torrey, a place in Fife, Scotland. The name der. from Gael. *torra*, meaning "hill".

TORRINGTON (*Eng*) Nat. of Torrington, a place in Devon. Der. from OE *Tori-tune*, meaning "farm at the river Torridge". The river-name, "Torridge", is derived from OW *torig* or *torri*, meaning "violent or rough", in reference to the rapid pace of the stream.

TORVEY (*Eng*) Nat. of Torvey, a place in Bedfordshire. The name is derived from OE *turf-eg*, meaning "turf island", i.e., "grassy island".

TORVIK (*Nor*) Der. from ON *Thorthr-vik*, meaning "cove of *Thorth*, an ON pers. name.

TUNSTALL (*Eng*) Nat. of Tunstall, a place in Durham. Der. from OE *tune-steall*, meaning "place or site of the homestead".

TUNSTEAD (*Eng*) Nat. of Tunstead, a place in Derbyshire. Der. from OE *tun-stede*, meaning "farmstead".

TUOMI (*Fin*) This name means (dwl. at) "a cherry tree".

TUOMISTO (*Fin*) Desc. of *Thomas*, a Hebrew pers. name.

TUPA (*Fin*) This name means (dwl. in) "a hut, cabin or rather mean abode".

TUPPER (*Eng*) This is a ME surname meaning "a herder of tups or rams".

TURBITT (*Eng*) Desc. of *Thurbeorht*, an OE pers. name.

TURGEON (*Fr*) A very common French surname which means "catcher or seller of sturgeon".

TURLEY (*Eng*) 1. Nat. of Turley, a place in Yorkshire, West. The name derives from OE *trun-leah*, meaning "round or circular clearing".
(*Eng*) 2. Nat. of Turleigh, a place in Wiltshire. Der. from OE *thyrelung*, meaning "pierced through". The word is used here in a transferred sense to describe a "deep, curving valley that lies at that locality".
(*Eng*) 3. Desc. of *Turlo* or *Tyrli*, an OE pers. name.

TURNER (*Eng*) One who "operates a lathe".

TURTLE (*Eng*) Desc. of *Thorketill*, an ON pers. name meaning "urn, kettle or caldron of the god *Thor*.
(*Eng*) 2. Desc. of *Tyrhtel*, an OE pers. name.

TUTMAN (*Eng*) Der. from OE *tote-man*, meaning "watchman or lookout man".

TUTT (*Eng*) 1. Desc. of *Tutta*, an OE pers. name.
(*Eng*) 2. Nat. of Tutt, a place in Yorkshire. Der. from OE *thruth* or *trut*, meaning "conduit, canal or artifical channel". Tutt is also a river-name in Yorkshire. The disparity between "tutt" and "thruth" is said to be due to bad copyists in the early records.

TVEIT (*Not*) Der. from ON *tveit*, meaning (dwl. at) "a glade or clearing".

TWADDLE (*Scot*) Nat. of Tweedale, a common place-name in Scotland. The name means "valley of the river Tweed". Tweed is from Gael. meaning "rising, spreading or surging".

TWAIT (*Nor*) An americanized form of Norse *tveit*, meaning (dwl. at) "a glade or clearing".

"New Dictionary of American Family Names"

E. C Smith

Turkovich, Turkovic (*Yu.-Sl.*) The son of one who came from Turkey.

Turley (*Ir.*) The son of Toirdhealbhach (handsome).

Turlington (*Eng.*) Variant of Torkington, q.v.

Turman (*Eng.*) One who came from Turnham (thorn tree enclosure), the name of several places in England.

Turnbull (*Scot.*) Descendant of Trumbald (strong, bold); nickname from an act, "turn bull," indicative of strength or bravery.

Turner (*Eng.*) One who fashioned objects on a lathe.

Turney (*Ir., Eng.*) Grandson of Torna (a lord); one who came from Tournai, Tournay or Tourny (Tornus' estate), the names of places in Normandy.

Turnipseed (*Ger.*) English form of the German nickname for the rape farmer, that is, one who grew and sold turnips, carrots and beets.

Turnquist (*Sw.*) Thorn, twig.

Turoff (*Ukr.*) One who came from Turov, now Turiv (place frequented by aurochs, a European bison now nearly extinct), in Ukraine.

Turpin, Turping (*Fr., Eng.*) Descendant of Turpinus (depraved); or of Thorfinnr (Thor, the god, and ethnic name, Finnr). Through humility early Christians sometimes took injurious names.

Turtle (*Eng.*) One with some characteristic of the European wild dove, such as an affectionate disposition; the deformed or crippled man; descendant of Torquil (Thor's kettle).

Turtletaub, Turteltaube (*Ger.*) Dweller at the sign of the turtle dove.

Turton (*Eng.*) One who came from Turton (Thori's homestead), in Lancashire.

Turvey (*Eng.*) One who came from Turvey (island with good turf), in Bedfordshire.

Tustin (*Eng.*) Descendant of Thurstan (Thor's stone).

Tuton, Tutin (*Eng.*) Descendant of Thurstan (Thor's stone).

Tutt (*Eng.*) Descendant of Tutta (people).

Tuttle, Tuthill, Tutle (*Eng.*) Dweller at a toot-hill, i.e., a hill with a good outlook to detect an enemy's approach; one who came from Tothill (lookout hill), the name of places in Lincolnshire and Middlesex.

Tveit, Tvedt (*Nor.*) Dweller on a grassy plot; one who lived or worked on a farm so named.

Tveter (*Nor.*) One who came from Tveter, the name of two places in Norway.

Twaddle, Twaddell, Twadell (*Eng.*) Variant of Tweedale, q.v.

Tweed (*Eng., Scot.*) Dweller by the Tweed (powerful), a river forming part of the boundary between England and Scotland.

Tweedale, Tweddle, Tweedle (*Scot.*) One who lived in, or near, the pasture dale; dweller in the valley of the Tweed (powerful), a British river; one who came from Tweedle (pasture dale), in Scotland.

Tweedie, Tweedy (*Scot.*) One who came from the lands of Tweedie (hemming in), in the parish of Stonehouse, Lanarkshire.

Tweet (*Nor.*) Dweller on the grassy plot, an Americanization of Norwegian *tveit*.

Twells, Twell (*Eng.*) Dweller at a spring or stream.

Twelves (*Eng.*) Variant of Twells, q.v.

Twelvetrees (*Eng.*) Dweller in, or near, a clump of trees.

Twersky (*Rus.*) One who came from Tver, in Russia.

Twesten (*Eng.*) One who came from Twisden (twin valley), in Kent.

Twiddy (*Scot.*) Variant of Tweedie, q.v.

Twiford (*Eng.*) Variant of Twyford, q.v.

Twigg, Twiggs, Twigge (*Eng.*) Descendant of Twicga (twig).

Twine, Twinn (*Eng.*) One born the same time as his sibling; metonymic for one who made thread or twine.

Twineham (*Eng.*) One who ca
Twineham (place between
in Sussex.

Twining (*Eng.*) One who car
Twyning (between strea
Gloucestershire.

Twisdale (*Eng.*) Dweller in th
located in the fork of a stre

Twiss (*Eng.*) One born at the sa
as his sibling, a twin.

Twist (*Eng.*) Dweller near the f
river; or on the land in such
variant of Twiss, q.v.

Twitchell, Twichell (*Eng.*) Dwell
alley, or narrow passage,
houses; dweller at a bend
road.

Twitty (*Eng., Scot.*) One who can
Thwaite (forest clearing), th
of places in Norfolk and
variant of Tweedie, q.

Twohey (*Ir.*) Variant of
ay,

Twohig (*Ir.*) Grandson of Tu
(rustic; a lord).

Twombly (*Eng.*) One who came
Twemlow (by the two hill
Cheshire.

Twomey, Tuomey (*Ir.*) Grands
Tuaim (a sound).

Twyford (*Eng.*) One who came
Twyford (double river crossin
name of eight places in Engla

Twyman (*Eng.*) One who came
Twineham (between the stream
Sussex; or from Twinham (be
the streams), the old name of C
church, in Hampshire.

Twyne (*Eng.*) Variant of Twine, q.

Tyas, Tyes (*Eng.*) One who came
Germany, a German.

Tye (*Eng.*) Dweller near the large
mon pasture or enclosure.

Tygh (*Ir.*) One who wrote poetr
poet.

Tyler (*Eng.*) One who made, or
tiles; or who covered buildings
tiles.

Tyminski (*Pol.*) Descendant of Ty
Polish form of Timothy (hono
God).

Tymoszenko (*Ukr.*) The son of Ty

A DICTIONARY OF BRITISH SURNAMES

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by

P. H. REANEY

Litt.D., Ph.D., F.S.A.

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by

R. M. WILSON

M.A.

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LONDON, HENLEY AND BOSTON

We are concerned with a hybrid *Þorbert, Þurbert* in which the first theme is Scand *Þor-, Þur-*, and the second OG *-bert*. The name was probably formed on the Continent and is identical with the Norman *Turbert* found in *Turbertivilla*, probably Thouberville (Eure). Hence the Norman initial *T* and the frequent loss of the second *r*. Only one example of the name is found in England before the Conquest but it is common in DB and continued in use until at least the 13th century. It is sometimes confused with *Þorbiǫrn*. *v.* THURBAN.

Turbefield, Turberfield, Turberville: Ralph *de Tuberilli* 1115 Winton (Ha); Robert *de Turbertuulla* 1121 AC (He); Hugo *de Turbervilla* 1123 AC (He); William *de Truble villa*, c1125–30 EngFeud, *de Turbertiuilla* 1130 P (Do); Maud *de Turbervill, de Trubleuile* 1269, 1279 AssSo. From Thouberville (Eure). *v.* PNDB 391, n. 8.

Turbett, Turbott: *v.* TURBARD

Turbin: *v.* THURBAN

Turfery, Turfrey: *v.* TOLLFREE

Turgel, Turgill: *v.* THURKELL

Turgoose: *v.* STURGE

Turk: *Turch, Turcus* 1066 DB (C); *Turche* c1150 DC (L); *Turkus* fugitivus 1172 P (Sx); Ricardus *filius Torke* 1188 P (Y); Ricardus *filius Turk'* 1205 ChR (K); Eadwin *Turcus* (*le Turch, Tercus*) c1140 ELPN; William *Turc, le Turc* 1193, 1196 P (Gl); Robert *Turk* 1296 SRSx. The DB *Turch* is explained by von Feilitzen as ON *Þorkell*, with AN loss of *-el*. It seems clear that it was also used as a pet-form of this Scandinavian name. Most of the surnames appear to be nicknames from OFr *turc* 'Turk', a word which NED suggests was introduced into England during the third crusade (1187–92). It is found as a nickname in London half a century earlier.

Turkel, Turkil: *v.* THURKELL

Turkentine, Turketine: Robertus *filius Turketin* c1150 DC (L); Nathaniel *Turquentine* 1654 ShotleyPR (Sf); Mr *Turkenton* 1674 HTSf; Hannah *Turkeytine* 1817 RushbrookPR (Sf). A double diminutive of *Turk*, from ON *Þorkell, Turk-et-in*. cf. Nicholas *Turkot* 1317 AssK.

Turnbull, Turnbill: Willelmus dictus *Turnebule* 1314 Black; William *Turbolle* 1327 SRSf; Walter *Tornebole* c1354 Black; Richard *Turnebull'* 1379 PTY; David *Trumbull* or *Turnbull* 1495 Bardsley. There can be no doubt that this much-discussed surname is a nickname 'turn bull', indicative of strength or bravery. The name appears to be northern, particularly Scottish, but early examples are not common. Black's derivation from *Trumbald* cannot be correct. The early forms of *Trumble* are quite distinct from those of *Turnbull* and there is no proof that any of the 15th-century Scottish Trumbles were Turnbulls. The Fife families of Trimbill, Trombill and Trumble may well have owed their name, as Black suggests, to the same place from which Robert de Tremblee (1296) came. OE *Trumbeald* developed naturally to *Trumball*, *Turnbull* should become an unintelligible *Trumbull, Trumble*. The nickname origin of the surname is proved by Ewen himself (despite his antipathy to nicknames) in his reference to a Yorkshire horse named *Turnebull* (1358) and is confirmed by the modern French *Tournebœuf* which Dauzat explains as a name for a drover.

Turner, Turnor: (i) Warner *le Turnur* 1180 P (Lo); Ralph *le tornur, tornator, le turner* 1191–2 P (Lei). OFr *tornour, tourneour* 'turner, one who turns or fashions objects of wood, metal, bone, etc., on a lathe' (c1400 NED). This is, no doubt, the common source of this occupational surname. Its frequency is due to the variety of objects that could be turned and to the use of the word in other senses. Lat *tornator* meant 'turnspit' (1308) as well as 'turner' (1327 MLWL). cf. 'Turnowre, *Tornator*' PromptParv, and 'Turnare, or he that turnythe a spete or other lyke, *versor*' ib., *tornerers* 'translaters' 1387 NED and *v.* DISHER. Nor can we exclude OFr *tornoieor, tournoieur* 'one who takes part in a tourney or tournament' (Lat *torneator* 'jouster' 1220 MLWL; ME *tourn(e)our* 1303 NED). cf. JUSTER. (ii) Bernard, Robert *Turnehare* 1224 Cur (St), 1301 SRY. 'Turn hare', one so speedy that he could outstrip and turn the hare. As a surname, the second element would be unstressed and became *Turner*. cf. CATCHER.

Turney, Tournay: Goisfridus *Tornai* 1086 DB (L); Thomas *de Turnay* 1192 P (Lo). From Tournai, Tournay or Tourny, all in Normandy. The DB baron came from Tournai (Calvados).

Turnpenney, Turnpenny: Ralf *Turnepeny* 1227 AssBk; John *Tornepeny* 1269 AssSt. A nickname from the phrase 'to turn a penny' (1546 NED) in the sense 'a person who is intent on a profit' (1824 ib.).

Turp: Robert *de Turp* 1177, 1230 P (Cu); Adam *Tourpp* 1332 SRCu. A metathesized form of TROOP, for THORP.

Turpie: John *Turpy* 1607 Black (Fife). A Scottish diminutive of *Turpin*.

Turpin: *Torfin, Turfin* 1066 DB (Y); *Turfinus* filius *Torfini* 1130 P (Y); *Turpin* Hy 2 DC (L); *Turpinus* 1180 P (Ha); *Torphinus* 1196 P (Y), c1227 Fees (Nb); *Turfin* 1202 P (Nb); Gaufridus *filius Thorphini* 1204 Cur (Y); *Thorpinus* filius Simonis 1230 P (D); William, Richard *Turpin* 1187, 1196 P (Ha, Y); Thomas *Thurpin* 1230 P (Y); Simon *Turpyn, Tropyn* 1317 AssK. The above forms make it clear that *Turpin* derives from ON *Þorfinnr*, from *Þórr*, the god, and the ethnic name *Finnr*. The French *Turpin, Tourpin* is derived by Dauzat and Michaëlsson from *Turpinus*, a derivative of Lat *turpis* 'disgraceful, base', a name adopted by the early Christians as a token of humility, which came into vogue again, its meaning forgotten, through the influence of the *Chanson de Roland*, where the 8th-century archbishop of Rheims appears as *Turpin*. Forcellini has no example of *Turpinus*. *Þorfinnr* is found in Normandy where the earliest examples of *Turpin* occur and the

frey *Tebbaut* 14th AD ii (Nth); William *Tebott* 1405 FrY; Herbert *Tebbell*, William *Tebball*, John *Tebbet* 1674 HTSf; John *Tibbatts* 1802 Bardsley. OFr *Theobald*, *Teobaud*, *Thiebaut*, *Tibaut*, OG *Theudobald*, *Thiotbald*, 'people-bold', a common continental name. The modern surname *Theobald* is a learned form. The vernacular pronunciation in the 16th and 17th centuries was *Tibbald*, even when the spelling was *Theobald*. *Tebboth* is from an AN spelling in which the *th* was pronounced *t*. *v*. also TEBB, TEBBELL, TIBB, TIBBETS, TIBBLE.

Thew, Thewes, Thow: Gilbert, William *Thewe* 1190 P (Y), 1196 P (Nt); Johanna *Thow* 1348 DbAS 36. OE *þēow* 'a slave, bondsman, thrall'.

Thewles, Thewless, Thewlis, Thouless, Thowless: John, William *Theules* 1327 Wak (Y); Thomas *Thewelesse* 1379 PTY; William *Thowlas*, *Thowless* 1464, 1493 Black. OE *þēawlēas* 'ill-mannered', from OE *þēaw* 'custom, usage; manner of behaving or acting; a personal quality (mental or moral)' and *lēas*, 'destitute of morals or virtue; vicious, immoral' (a1327 NED). *Thowless* is a Scottish form though the phonology is unexplained; 'wanton, dissolute' (1375 NED).

Thick, Thicks: John *le Thike* 1243 AssSo. OE *þicce*, ME *thikke* 'thick-set, stout'.

Thicknesse: Richard *de Thyknes* 1295 AssSt. From Thickness (Staffs).

Thin, Thyne, Thynne: Thomas *Thin* 1218 AssL; Gilbert *Thynne* 1269 AssNb. OE *þynne* 'thin, lean, slender'.

Thirkell: *v.* THURKELL

Thirkettle: *v.* THURKETTLE

Thirkhill, Thirkill, Thirtle: *v.* THURKELL

Thistlethwaite: Miles *Thissilthwate* 1581 FrY. The Penrith Thistlethwaites derive from a lost *Thistelthueyt* in the Forest of Inglewood (1285 Ipm). The name may also have arisen elsewhere.

Thistleton, Thiselton: Symon, Adam *de Thistelton* 1250 FFL, 1286 IpmY; William *Thistylton* 1480 IpmNt. From Thistleton (Lancs), or 'dweller at the farm where thistles abound'.

Thistlewood: Stephen *de Thystelesworthe* 1327 SRSx; George *Thistlewood* 1643 FrY; John *Thustlewood* 1678 SRSf. From Thistleworth Fm in West Grinstead (Sussex) or some similar enclosure overgrown with thistles.

Thoburn: *v.* THURBAN

Thom, Thoms: John *Thomme* 1311 ColchCt; John *Thoms* 1327 SRSo. A pet-form of *Thomas*. In Scotland, *Thoms* is an anglicizing of *MacThomas*.

Thomas, Tomas: *Thomas* 1086 DB; Walter *Thomas* 1275 RH (W); Hugo *Tomas* 1317 AssK. An Aramaic name meaning 'twin'. Before the Conquest, *Thomas* is found only as the name of a priest. After the Conquest it became one of the most popular christian names.

Thomason, Thomasson, Thomerson: Adam *Thomassone* 1327 SRDb. 'Son of *Thomas*.' *Thomas*. Both *Thomasinus* and *Thomasina* are found in 1346 (FA). The modern surname is rare, having been almost completely absorbed by *Thomason*, *Thomerson*, *Thomson* and *Tomson*.

Thomerson: *v.* THOMASON and THOMAZIN

Thomley: *v.* TOMLEY

Thomline: *v.* TOMLIN

Thomlinson: *v.* TOMLINSON

Thommen: *v.* TUMMAN

Thompsett, Thomsett, Tompsett, Tomsett: Peter *Thomasset* 1792 Bardsley; Charlotte *Thomsett* 1801 ib. *Thomas-et*, a diminutive of *Thomas*. The formation must be old, but examples are late.

Thompson, Thomson, Tompson, Tomsen, Tomson: John *Thomson* 1318 Black (Carrick); John *Thompson* 1349 Whitby (Y); John *Thomesson* 'Scot' 1375 LoPleas; Ralph *Thommyssone* 1381 SRSf; John *Tommesson* 1382 AssC; William *Tomsone* 1395 EA (NS) ii (C); Alexander *McThomas* alias *Thomsoune* 1590 Black; John *Tompson*, *Tomson* 1591 ShefA. 'Son of *Tom*', i.e. Thomas. *Thomson* is the Scottish form, that with the intrusive *p* being English.

Thompstone: William *de Tomestona* 1175 P (Nf); Geoffrey *de Thomestune* 13th Lewes (Nf). From Thompson (Norfolk).

Thonger: Henry *Thonger* 1428 FA (W). 'A maker of thongs' (OE *þwang*).

Thorburn: *v.* THURBAN

Thorkell: *v.* THURKELL

Thorman: *v.* THURMAN

Thorn, Thorne, Thornes, Thorns: William *Thorn* 1206 Cur (Sx); Magge *de Thornes* 1275 Wak (Y); William *del þorn* 1277 *Ely* (Sf); Richard *atte Thorn* 1296 SRSx. 'Dweller by the thorn-bush(es)' (OE *þorn*), or from Thorne (Som, WRYorks).

Thornberry, Thornbery, Thornber, Thornborough, Thornborrow, Thornburgh, Thornburrow, Thornbury: Markerus *de Torneberga* 1176 P (Bk); Robert *de Thorneberg'* 1208 Cur (Y); Hugh *de Thornburgh* 1327 SRY. From Thornborough (Bucks), Thornbrough (Northumb, NR, WR Yorks), or Thornbury (Devon, Glos, Hereford).

Thorndike, Thorndyke, Thorndick: Simon *Thornedike*, John *Thornediteh* 1674 HTSf. 'Dweller by the thorny ditch.'

Thornett, Thornitt: Thomas *de Thornheved* 1332 SRCu. 'Dweller by the thorn-covered headland.'

Thornhill: John *de Tornhull'* 1212 P (Y); Walter *de Thornhulle* 1327 SRSo; John *Thornhill'* 1379 PTY. From Thornhill (Derby, Dorset, Wilts, WRYorks).

Thornton: Beatrice *de Thornton'* 1202 FFY; Ralph *de Thorntone* 1312 LLB D; Henry *Thornton* 1362–4 FrC. From one or other of the many places of this name.

Thorogood, Thoroughgood, Thorougood, Thorowgood, Thorrowgood: Stephen *Thorghugod* 1301 ELPN, John *Thourgod* 1330 ib.; Walter *Thorougod* 1306 LLB B; William *Thorowgood* 1674 HTSf. Ekwall explains this as 'thorough-good', but per-

(Beds); Hugo *Thurger*, Matilda *Thorgot* 1327 SRSf. ON *Þorgeirr*, ODa, OSw *Thorger* 'Thor-spear', found also in Normandy.

Thurgate: *v.* THURGOOD

Thurgell: *v.* THURKELL

Thurgood, Thorgood, Thurgate: Hunfridus *filius Turgoti* 1183 P (St); Magnus *filius Thurgot* 1219 AssL; *Thurgod* de Fynnynghersh 1327 SRSx; Adam *Turgod'* 1207 ChR (Do); William *Þurgod* 1275 SRWo; William *Thorgot* 1297 SRY; Thomas *Torgod* (*Torgot*) 1298 LLB B; Adam *Thorgod* 1327 SRSo. ON *Þorgautr*, ODa, OSw *Thorgot* 'Thor-Geat'. *v.* also THOROGOOD.

Thurkell, Thurtell, Thurtle, Thorkell, Thirkell, Thirkill, Thirkhill, Thirtle, Turkel, Turkil, Turtill, Turtle, Tuttle, Thurgell, Turgell, Turgill, Toghill: *Turkil* 1066 DB (Sf); *Turchil* ib. (Nf), c1095 Bury (Sf); *Thorchill*, *Thurchill* 1066 InqEl (Herts); *Thirkillus* 12th Gilb (L); *Turkil* Palmer 1177 P (Nt); Robert *Turkil* 1190 P (Wo); John *thurkil* 1224–46 Bart (Lo); William *Thorekil* 1279 RH (O); Adam *Turkild* 1283 SRSf; John *Thurkeld*, Alan *Thurkild* 1327 SRSf; John *Togel* 1327 *SR* (Ess); Richard *Turtill*, John *Thyrthyll* 1524 SRSf; Richard *Thyrkle* 1544 NorwW (Nf); John *Tuttell* 1568 SRSf; John *Tirtle*, Henry *Turtle* 1674 HTSf; William *Tuttle* 1674 HTSf. ON *Þorkell*, ODa *Thorkil*, a contracted form of ON *Þorketill*, very common in England and often used in Normandy. *v.* THURKETTLE.

Thurkettle, Thurkittle, Thirkettle: *Turketel* 1066 DB (Nf, Sf); *Thurketel* c1095 Bury (Sf); Johannes *filius Turketilli* 1214 Cur (Nf); Robert *Turketil* 1182 P (O); Richard *Turchetel* 1198 FF (Nf); John *Thurketell*, *Therketell* 1524 SRSf; William *Throwketyll* ib. Anglo-Scand *Þurcytel*, from ON *Þorketill* 'Thor's (sacrificial) cauldron'. Less common than the shortened *Þorkell*. *v* THURKELL.

Thurlow, Thurloe: John *de Thrillowe* 1278 RH (C), 1327 SRSf; Antony *Thurlowe* 1524 SRSf. From Thurlow (Suffolk), *Thrillauue* c1095.

Thurman, Thurmand, Thorman: *Turmund* 1066 DB (Do, So); Adam *Thuremund* 1248 *Ass* (Ha); Henry, Walter *Þurmond* 1279 RH (O). ODa, OSw *Þormund* 'Thor's protection'. This is a rare personal name. More common is ON *Þormóþr*, ODa *Thormoth*, OSw *Thormodh* 'Thor's wrath': *Thurmot*, *Turmod* 1066 DB; *Þurmod* 1221 *ElyA* (Sf); Hubert *Thurmod* 1212 RBE (Sf); Alan, Hugh *Thormod* 1275 RH (Nf). The second theme *-mod* has probably been assimilated to the more common element *-mund*.

Thurrell: *v.* TURRILL

Thurstan, Thurstans, Thurston, Thursting, Tustain, Tustlan, Tustin, Tusting, Tutin, Tuton, Tuting, Dusting: *Turstan* (Y), *Turstinus* (St), *Tursten* (Y), *Tostin* (He), *Turtin* (Sa) 1066 DB; *Turstin* (*Thursten*) 1086 ICC (C); *Thurstanus*, *Turstan* c1095 Bury (Sf); *Turstin'* 1177 P (Nf); *Tutan* Hy 2 DC (L); *Turstanus*, *Tostenus* Bodin 1180–1200 DC (L); *Turston* 1188 BuryS (Sf); *Tosten'* Basset 1190–4 (So); William *Thurstan*, *Thursteyn* 1278 AssSo; Matilda *Þorustan* 1279 RH (Beds); William *Dusteyn* 1282 Ipm (Nf); William *Thurston* 1297 MinAcctCo (W); William *Thursten* 1354 Oriel (O); John *Tuteing* 1641 FrY; John *Tueton* 1653 RothwellPR (Y); John *Tutin* 1692 FrY. ON *Þorsteinn*, ODa *Thorsten* 'Thor's stone', anglicized as OE *Þurstān*. Common in Normandy as *Turstinus*, *Turstenus*, where it became Fr *Toustin*, *Toustain*. This, in England, became *Tustin(g)*, *Tutin(g)*. *Thurston* may also be local in origin: Osward *de Turstun'* 1121–48 Bury (Sf); Herueus *de Thurston* 1221 *ElyA* (Sf). From Thurston (Suffolk).

Thurtell, Thurtle: *v.* THURKELL

Thwaite, Thwaites, Thwaits, Thwaytes, Twaite, Twaites, Twaits, Tweats, Thoytes: Ralph *del Thweit* 1206 P (Nf); Ralph *de Thweit* (*Twaeit*) 1221 Cur (Nf); Alan *del Twayt* 1301 SRY; Robert *del Twaytes* 1379 PTY; William *Twaytes* 1492 BuryW (Sf); Matthew *Thwayts* son of James *Twayts* 1618 Oseney (O). From Thwaite (Norfolk, Suffolk), or from residence near a forest clearing, a piece of land fenced off and enclosed, or low meadows. ON *þveit* 'a meadow, piece of land'.

Thyne, Thynne: *v.* THIN

Tibb, Tibbs: *Tibbe*, *Tybbe* 1286, 1290 AssCh; William, Richard *Tibbe* 1327 SRWo, SRY. In the 13th century *Tibbe* was used as a pet-name for both men and women, from *Isabel* or *Tibald* (Theobald). The latter interchanged with *Tebbe*. Tibb's Fm (PN Sx 517) owes its name to Nicholas *Tebbe* (1327 SRSx).

Tibbets, Tibbett, Tibbetts, Tibbits, Tibbitt, Tibbitts, Tibbatts, Tibbott, Tibbotts: John *Tybote* 1327 SRWo; Stephen *Tybet* 1332 SRSt; James *Tibbett* 1674 HTSf. *Tib-et*, *Tib-ot* may be diminutives of *Tibb*, from *Tibaud* (*v.* THEOBALD) or of *Isabel*. cf. *Tibota* Foliot 1279 RH (O). *Tibbott*, like *Tibbatts*, may derive directly from *Tibold* or *Tibaud*.

Tibbins: Thomas *Tibben* 1332 SRWa. *v.* TIBB, GEFFEN.

Tibble, Tibbles: Ulketellus *Tibel* 1203 Cur (Nf); William *Tybel* 1309 SRBeds. A diminutive of *Tibb*. It may also be a late weakening of *Tibald* (Theobald).

Tichborne, Tichbourne, Tichbon, Tichband: Walter *de Ticheburne* 1235 *FF* (Ha). From Tichborne (Hants).

Tickel, Tickell, Tickle: William *de Tikehill* 1175 P (Y); Roger *de Tikell* 1327 SRDb. From Tickhill (WRYorks).

Tidbald, Tidball, Tidboald: *v.* THEOBALD

Tiddeman, Tidiman, Tidman, Tydeman, Titman, Tittman: William *tedingman*, *teðingman* 1193, 1197 P (W); John *Tytheman* 1327 SRSf; John *Tytman* 1524 SRSf. OE *tēoðingmann* 'the chief man of a tithing (originally ten householders), headborough'. For the development, cf. William

haps contracted from ME *þurhūt gōd* (ELPN). This, of course, is a possible explanation, but it is curious that clear examples are so late and so few, whilst those of *Thurgood* are both earlier and more numerous. *Thorghugod* is not a complete proof of this etymology. It may stand for *Thurgood*. cf. Matilda *Þorustan* 1279 RH (Beds), Walter *Thoroustan* 1327 SRC, i.e. *Thurstan*, Richard *Thurubern* (C) for *Thorbern*, and William *Throwketyll* 1524 SRSf for *Thurkettle*, where we are certainly concerned only with personal names. Note, too, that three of these are earlier than the earliest example of *Thorghugod*. Many of our Thorogoods are probably Thurgoods though some Thurgoods may be Thorogoods .*v.* THURGOOD.

Thorold, Thorrold, Thourault, Turral, Turrall, Torode: *Turold* 1066 DB (L); *Turoldus* ib. (Nf, W); Azor *filius Turaldi* 1066 DB (So); *Toroldus, Thoroldus, Turoldus*, capellanus 1121–61 Holme (Nf); *Toroudus, Toroldus* presbiter 1143–7 DC (L); Robertus *filius Thoradi* 1185 Templars (Y); William *Turolde* 1190 P (Gl); Simon *Turold'* (*Turoll'*) 1220 Cur (Ess); Henry *Turaud* 1258 Oseney (O); Robert *Thorald* 1261 ib.; Edmund *Thorold* 1279 RH (C); Symon *Turrad* 1279 ib. (Hu); Walter *Turald* 1296 SRSx. ON *Þóraldr, Þorváldr*, ODa, OSw *Thorald* 'Thor-ruler', found also in Normandy. The initial *T* is due to the Anglo-Norman pronunciation of *Th-*. *Torald* became *Toraud, Toroud*, giving the modern *Torode*.

Thorp, Thorpe, Tharp: William *de Torp* 1158 P (Nb); Robert *de Thorp* 1287 AssCh; William *in le Thorp* 1327 SRDb; Jak *del Thorp* 1332 SRCu. From one of the numerous places named Thorp(e) or from residence in a hamlet or outlying dairy-farm (OE *þorp*). *v.* also THROP.

Thory, Tory: *Thori, Tori, Thuri, Thure, Turi* 1066 DB; Hugo *filius Thory* 1218 AssL; John *Thori* c1140 ELPN; Reginald *Thory* 1221 Cur (Nth). ON *Þórir*, ODa *Thorir, Thori*. A Danish personal name, found chiefly in the eastern counties and not found in Normandy. *Tory* is due to Anglo-Norman pronunciation in England.

Thoules, Thowless: *v.* THEWLES

Thow: *v.* THEW

Thoyts: *v.* THWAITE

Thrale, Thrall: John *Thral* 1309 SRBeds; Richard *le Threl* 1332 SRSx. OE *þræl*, from ON *þræll* 'a villein, serf, bondman'.

Thrasher, Thresher: Richard *þrescere* 1221 *ElyA* (Sf); Geoffrey *le Thressher* 1319 FFEss. A derivative of OE *þerscan, þrescan, þryscan* 'to thresh'. 'A thresher.'

Threader, Thredder: Thomas *Thredere* 1365 LoPleas; William *Treder* 1379 PTY. A derivative of OE *þrǣd* 'thread'. 'One employed to keep the shuttles threaded in weaving.'

Thread[illegible], Threadgould, Threadkell, Threadgill, Thridgou[illegible]readgold, Tredgold: *Tredegold* 1166 P (Sr); Reginald, Agnes *Tredegold'* 1199 MemR (W), 1202 AssL; Edmund *Thredgall* 1674 HTSf; *Thridgale* 1681 SfPR. 'Thread gold', a name for an embroiderer.

Thredder: *v.* THREADER

Threlfall, Trelfall: William *de Threliffal* 1246 AssLa. From Threlfall (Lancs).

Thresh: *v.* THRUSH

Thresher: *v.* THRASHER

Thrift: William *Thrift* 1315 Wak (Y). A name, presumably, for one possessed of this virtue. *v.* also FIRTH.

Thring: Robert *de Thring* 1275 RH (K). From Tring (Herts).

Thripp: A form of *Throp* or *Thorp* which does not seem to have survived as an independent place-name but is found in the unstressed position in Eastrip (Som), Westrip (Glos) and Williamstrip (Glos).

Throp, Throup, Thrupp: Ralph *de Trop, de Thorp, de Throp* 1263 Ipm (Nth); Adam *de la Thropp'* 1275 RH (W); Edward *Thrupp* 1618 ArchC 49. From Throop (Hants), Throope (Wilts), Thrup (Oxon), or Thrupp (Berks, Glos, Northants). A metathesized form of THORP.

Throssell, Thrussell, Thrustle: Roger *Throsle* 1282 AssCh; Richard *Throstel* 1297 SRY. OE *þros(t)le* 'throstle'. A nickname from the bird.

Throup: *v.* THROP

Thrower, Trower: Simon *le Throwere* 1293 AD i (Nf); Alice *la þraweres* 1301 ParlR (Ess); Thomas *le Throwere* (*Trowere*) 1327 *SR* (Ess). A derivative of OE *þrāwan* 'to throw', probably 'thread-thrower', one who converts raw silk into silk thread. It might also mean 'turner' or 'potter', though these trades gave rise to many other common surnames.

Thrupp: *v.* THROP

Thrush, Thresh: William *Thresse, Thrusse* c1204 Clerkenwell, 1230 P (Lo); Clement *Thresshe* 1524 SRSf. OE *þrysce* 'a thrush'.

Thrussell, Thrustle: *v.* THROSSELL

Thruston: Andrew *Thurston*, John *Thryston* 1524 SRSf. A metathesized form of THURSTAN.

Thum: Geoffrey *Thumb* 1232 Pat (L). Perhaps a nickname, 'a Tom Thumb', or from some peculiarity, or perhaps loss, of a thumb. cf. William *Thumbeles* 1260 AssC 'thumb-less'.

Thurban, Thurbon, Thurburn, Thorburn, Thoubboron, Thoburn, Turbin, Tarbun, Tarbin: *Thurbernus, Turbern, Torbern* 1066 DB; Thomas *filius Thurberni, Turberni* 1153–86 Holme (Nf); *Thurbarnus* filius Ailiue 1197 FF (Sf); Richard *Turbern* 1198 FF (Nf); William *Thurbern* 122[illegible] AssWa; Richard *Thurubern* 1277 *Ely* (Nf); Richard *Þorebarn*, William *Thorebern* 1279 RH (O); William *Thourubern* 1295 Barnwell (C); Walter *Thurbarn* 1327 *SR* (Ess); — *Thurbin*, Thomas *Thurbon* 1674 HTSf. ON *Þorbiǫrn*, ODa, OSw *Thorbiorn* 'Thor-bear', anglicized as *Þurbeorn* 'Thor-warrior'. *Turbin* preserves an Anglo-Norman pro[illegible]ciation of *Th* and may represent a diminutive, [illegible]*-in*. cf. Robert son of *Turbyn* 1227 AssLa, Unwinus *filius Turbini* Hy 3 Colch (Ess).

Trussel, Trussell, Trushell: Robert *Trusel* 1195 P (Lei); Godfrey *Trussel* 1204 P (Y); Richard *Trussell* 1221 AssWa; William *Troussel* 1285 FA (St). OFr *troussel* 'packet', in ME also 'the puncheon or mould used in the stamping of coins'. A maker or user of 'trussels'.

Trussman: John *Trusseman* 1327 SRSx. Probably a baggage-man, porter. *v.* TRUSS.

Trustram: *v.* TRISTRAM

Trute: *v.* TROUT

Try, Trye: Thomas *Trie* 1274 RH (Sa); Juliana *Trye* 1301 SRY. ME *trie, triȝe* 'excellent, good'.

Tubb, Tubbs, Tubby: *Tubi, Tube* 1066 DB (Bk, Wa); Reginaldus *filius Tobbe* 1166 P (Y); Laurencius *filius Tubb* 1230 ib.; Alan *Tubbi* 1206 Cur (Nf); John *Tub* 1212–23 Bart (Mx); Roger, William *Tubbe* 1243 AssSo, 1296 AssNb. ON, ODa *Tubbi*, OSw *Tubbe*.

Tubman: Robert *Tubman* 1430 FrY. A derivative of ME *tubbe*, a maker of tubs, cooper.

Tuck: *Tukke* faber 1101–7 Holme (Nf); Radulfus *filius Tokke* 1175 P (Y); Symon *filius Thocche* a1187 DC (L); Johannes *filius Tuch* c1250 Rams (C); Besi *Tuk* 1051 KCD 795 (L); Henry *Thoche* 12th DC (L); Robert *Tucke* 1202 FF (Nf). Tengvik derives (Besi) *Tuk* from ODa **Tuk*, a strong form of *Tuki*, which is possible, but the frequent occurrence of the personal name in the 12th and 13th centuries suggests that we have an Anglo-Scand. **Tukka*, a pet-form of ON *Þorketill*.

Tucker: Baldwin *Tuckere* 1236 Battle (Sx); Wolward *le Tukare* 1243 AssSo; Thomas *le Touchere* 1293 Pinchbeck (Sf); Hugo *le Tukker'* 1297 MinAcctCo (Co); Richard *le Touker* 1327 SRSo. A derivative of OE *tūcian* 'to torment', later 'to tuck, to full', 'a tucker, fuller'. *v.* FULLER. Occasionally a nickname for courage (Fr *tout cœur*): Geoffrey *Tutquor*, *Totquer* 1217 Pat (K), Hy 3 Colch (Ess).

Tuckerman, Tuckermann: Richard *Tuckerman* 1647 DWills. 'The tuckerman', a tucker, fuller.

Tuckey: *v.* TOOKEY

Tudball: *v.* THEOBALD

Tuddenham: John *de Tudeham* 1191 P (Sf). From Tuddenham (Norfolk, Suffolk).

Tudman: John *Tudnham*, Thomas *Tudnam*, William *Tudman* 1524 SRSf. For TUDDENHAM. cf. DEBENHAM.

Tudor: *Tudor* 1221 AssSa; David *ap Tudir* 1287 AssCh; *Tudur* ap Llywelyn 1391 Chirk; Christian *Tudor* 1327–9 FrC; John *Tewdre* 1334–5 SRK. The Welsh form of *Theodore*.

Tuer: *v.* TEWER

Tuffery, Tuffrey: *v.* TOLLFREE

Tufficld, Tuffill: *v.* TOVELL

Tugwood: *v.* TOOGOOD

Tulliver: *v.* TELFER

Tumber: John *Tumbur* 1276 MEOT (O); Henry *le Tombere* 1327 ib. (Ha). OE *tumbere* or OFr *tombeor, tumbeur* 'tumbler, dancer'.

Tumman, Tummon, Thommen, Toman: (i) Ralph, 1365 LoPleas; Thomas *Tonman* 1379 PTY. OE *tūnmann* 'villager'. (ii) Nicholas *Thomasman* 1301 SRY; William *Thomeman* 1379 PTY. Cf. Johannes *Tomman* Cisson 1379 PTY, i.e. 'John, servant of Tom Cisson'. Rarer than (i) and, no doubt, the origin of the Yorkshire *Tummon*. cf. ADDYMAN, MATTHEWMAN.

Tunbridge: *v.* TONBRIDGE

Tune: *v.* TOWN

Tunn: Hugo *filius Tunne* 1204 P (Y); Robert *Tun* 1218 AssL; Robert, Reginald *Tunne* 1279 RH (O), 1311 RamsCt (Hu). *Tunne* is OE *Tunna* (Redin), a pet-form of such names as OE *Tūnræd, Tūnwulf* and *Tūnrīc*. cf. Robertus *filius Tunrici* 1182–1200 BuryS (Sf). The surname may also be metonymic for a maker of tuns. cf. Robert *le Tunnewrytte* 1279 AssNb and *v.* TUNNAH.

Tunnah: (i) William *le Tunnere* 1280 MESO (Ha). A derivative of OE *tunne* 'a tun', a maker of tuns. (ii) Hugh, William *le Tundur* 1275 RH (Nf), 1296 SRSx. AFr *tundour*, OFr *tondeur* 'shearman'. For the development, cf. *Lunnon* from *London* and *Farrah* for *Farrer*.

Tunnard: Augustin *Tunherd* 1279 RH (C); Robert *le Tunherd* 1327 SRC. OE **tūn-hierde* 'guardian of the village or town animals'. Johannes *filius Tunherd* 1327 SRC may mean 'son of the town-herd' but we may have an unrecorded OE **Tūnheard*. cf. *Tonhardus* 1066–87 Bury (Sf).

Tunnell: *v.* TONNELL

Tunney: *Tunne* 1066 DB (L); Gillibertus *filius Tunny* 1219 AssY; Simon *Tunnie* 1327 AssSt; Adam *Tunnyson* 1332 SRCu. ODa *Tunni*, OSw. *Tunne*.

Tunnicliff, Tunnicliffe, Dunnicliff, Dunnicliffe: Henry *de Tunwaleclif* 1246 AssLa. From Tonacliffe (Lancs).

Tunsley: Robert *de Tundesle* 1214 Cur (Sr). From Townslow (Surrey).

Tunstall, Tunstill, Dunstall: Reginald *de Tunstal* 1185 P (Y). From Tunstall (ER, NRYorks, Suffolk, etc.).

Tupper: Robert *Tupper* 1314 Wak (Y). At York in 1365 men were employed in beating and ramming (*tupant'*) 'the earth and mud, strengthened with straw, with rammers (*tuppis*) and great hammers' (Building 85). As the rams were called *tups*, these workmen may well have been named *tuppers*. The surname may also be a late form of *tup-herd* (ME *tup* 'ram'): Robert *Tophird* 1327 SRY, William *Tuphird* 1379 PTY.

Turbard, Turbet, Turbett, Turbott, Turbutt, Torbett, Torbitt, Tarbard, Tarbert, Tarbath, Tarbat, Tarbet, Tarbitt, Tarbutt: *Turbert, Torbertus* 1066 DB; *Thurbert* 1066 InqEl (Sf); *Turbertus* c1160–70 NthCh (Beds); Alanus, Gaufridus *Torberti* 1212 Cur (Berks); John *Turbut* 1221 Cur (Herts); William *Turbert* 1248 Fees (Ess); John *Turberd* 1274 RH (Ess); Thomas *Torebat* 1279 RH (C); Eudo *Turbot* 1327 *SR* (Ess). There is no OE or Scand personal name which fits these forms.

NEW DICTIONARY OF AMERICAN FAMILY NAMES

ELSDON C. SMITH

HARPER & ROW, PUBLISHERS
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Eng.) Descendant of very little
a pet form of Thomas (a

Pol.) The son of Tom, a pet
of Tomasz, Polish form of
as (a twin).
Yu.-Sl.) Descendant of Toma,
Croatian form of Thomas (a

ap.) Wealth, rice field.
Tomlin (*Eng.*) The son of
Tom, a pet form of Thomas
n).
Tomkins, Tomkin (*Eng.*) De-
nt of little Tom, a pet form of
as (a twin).
nes (*Eng.*) The son of Tom, a
rm of Thomas (a twin).
(*Eng.*) Descendant of little
a pet form of Thomas (a

) Dweller in the village.
t.) Descendant of Tonello, a
rm of Antonello, a hypocoristic
of Antonio, Italian form of
ny estimable).
) Grandson of Tomhrar.
t.) Descendant of little Ton,
form of Antonio, Italian form
thony (inestimable).
ny (*Eng.*) Descendant of Tony,
form of Anthony (inestimable).
nge (*Eng., Chin.*) One who
from Tong (fork of river),
ame of five places in England;
m Tonge (tongue of land), in
stershire; to correct.
Scot., Eng.) One who came
Tongue (spit of land), in
rland; nickname for a talkative
n.
onkins, Tonkinson (*Eng.*) De-
ant, or son, of little Tony, a
orm of Anthony (inestimable).
r (*Fr.*) One who made and
casks, buckets, and tubs, a
r.
(*Eng.*) An ironic nickname for
hought to be too good; descen-
of Turgod (Thor, god).

Toohey, Toohy, Tooey (*Ir.*) Variant of Touhy, q.v.

Tooker (*Eng.*) Variant of Tucker, q.v.

Tookes, Tooks (*Nor., Eng.*) Descendant of Toke, a pet contraction of Tiodgeir (people, spear); descendant of Toka.

Tookey (*Eng.*) Descendant of Tokig, Toky, or Toki, pet contractions of Tiodgeir (people, spear).

Toole (*Ir.*) Descendant of Tuathal (people, mighty).

Tooley (*Eng., Ir.*) One who came from Tooley (lookout hill), in Leicestershire; descendant of Tuathal (people, mighty).

Toombs, Tomb (*Eng.*) Descendant of Tom, a pet form of Thomas (a twin).

Toomepuu (*Est.*) Dweller near a wild cherry tree.

Toomer (*Eng.*) One who came from St. Omer (Audomar: rich, fame), in Calvados.

Toomey, Tomey (*Ir.*) Grandson of Tuaim (a sound).

Toon (*Eng.*) Variant of Towne, q.v.

Toothaker (*Eng.*) Dweller at, or in, the lookout field.

Toothill (*Eng.*) Dweller on, or near, the lookout hill; variant of Tothill, q.v.

Tootle (*Eng.*) Variant of Toothill, q.v.

Topel, Toppel (*Ger., Pol.*) Dweller near a poplar tree.

Topf, Topfer (*Ger.*) One who made and sold utensils of earthenware or metal, a potter.

Topham (*Eng.*) Dweller at the upper, or highest, homestead; one who came from Topsham (Topp's enclosure), in Devonshire.

Topley (*Eng.*) Dweller in the upper grove or wood.

Topliff (*Eng.*) One who came from Topcliffe (Toppa's river bank), in the North Riding of Yorkshire.

Topol, Topolski (*Pol.*) Dweller near a poplar tree.

Topp, Topps (*Eng., Ger.*) Descendant of Topp; one with a tuft or pigtail; variant of Topf, q.v.

Topper (*Eng.*) One who put the flax on the distaff; one with an unusual tuft of hair; dweller at the top or summit.

Topping (*Eng.*) Dweller at the upper meadow.

Toran, Toren (*Eng.*) Dweller at a knoll or hillock.

Torbert (*Eng.*) Descendant of Thorbiart (Thor, bright).

Torchon (*Fr.*) One who cleans by wiping or dusting.

Tori (*It.*) Variant of Toro, q.v.

Torkelson, Torkilsen, Torkildsen (*Nor.*) The son of Torkel or Torkil (thunder, kettle; Thor's sacrificial caldron).

Torkington (*Eng.*) One who came from Torkington (village of Torec's people), in Cheshire.

Torme, Tormey (*Ir.*) Grandson of Tormaigh (increase); or of Thormodr.

Tornay, Torney (*Ir.*) Grandson of Torna.

Tornheim (*Sw.*) Tower, homestead; thorn home.

Tornquist (*Sw.*) Thorn, twig; tower, twig.

Toro, Torelli (*It., Sp.*) Dweller at the sign of the bull; descendant of Toro, a pet form of names terminating in -tore, as Salvatore and Vittore; one who came from Toro (bull), the name of several villages in Spain.

Torok (*Hun.*) One who came from Turkey, a Turk.

Torp (*Nor.*) Dweller on the outlying farm, that is, one farm dependent on another farm.

Torpey (*Ir.*) Variant of Tarpey, q.v.

Torre, Torr (*Eng.*) Dweller on the rocky peak or hill.

Torrence, Torrance (*Scot.*) One who came from Torrance (little hills), the name of places in Lanarkshire and Stirlingshire.

Torres, Torre (*Sp., Port.*) Dweller at, or near, a tower or spire; one who came from Torres, the name of many places in Spain and Portugal.

Torresdale (*Eng.*) Dweller near Thorald's valley.

The Origin of English Surnames

P. H. Reaney
1967

"Turner is from OFr tornëor 'one who turns or fashions objects of wood, metal, bone, etc. on a lathe' and this is certainly the common source of the occupational-name. Its frequency is due to the variety of objects that could be turned, especially wooden measures for wine and ale, a maker of which was also called Disher. Turner was, too, the term used of turnspits, translators and jousters and has absorbed Turnebare 'turn bare', a nickname for one so speedy that he could outstrip and turn the hare or, as so often, a derogatory nickname, the antithesis of Turnbull, one whose courage was just sufficient to enable him to face and turn aside a bear."

J. R. Dolan

ENGLISH ANCESTRAL NAMES

The Evolution of the Surname from Medieval Occupations

Clarkson N. Potter, Inc./Publisher NEW YORK
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word *leap,* which meant "basket." LEPMAKER probably came from the same word and, if so, it would mean "basket maker" too.

Next comes PANIERMAKER, which still refers to a basket, but a big basket designed to carry bread either on the back of a man or a horse. It was somewhat oval in shape, and two of them could be strapped onto a horse.

The three PECK names probably all mean a maker of peck baskets.

RIPPER sounds like something fierce and wild, but it isn't. It was just one of the Old English ways of saying "basket." It derives from *hrip.*

SKEPPER, SKIPP, and SKIPPER come from an Old Norman word *skeppa,* meaning "basket" or "basket maker." There are a John Skep and a William le Skippere listed in the late twelfth century.

WILLER and WILLERS are from an Old English word, *wilige,* meaning "basket."

GROUP 114

Cabinetmakers

The woodworking crafts of medieval England had progressed just beyond the stage of rough carpentry and into the finer trade of joinery by the middle of the naming period. But the English craftsman was still centuries behind his counterpart in the Mediterranean countries. Italy, in particular, perhaps because of the lingering influence of ancient Roman civilization, was far ahead of any nation in northern Europe at that time. The Italian furniture makers were using the dovetail joint and the mortise and tenon as standard practice long before the rest of Europe had even heard about them.

Very little of the furniture made before A.D. 1000 has survived, but we do have numerous reproductions of it in sketches, paintings, and sculpture. One piece in the Vatican was definitely made in the eighth century, and its dovetail joints are still a joy to look at.

Another feature that we take for granted today but that was unknown in England until well into the sixteenth century is the drawer. Paneling was just beginning in England, and this was largely confined to what we call wainscoting today. It is probably fair to say that wainscoting was the first actual step taken by the British workmen to get beyond the rough saw, the ax, and the adz. This initial effort was probably designed more for protection from the cold and dampness than for beauty. The tongue and groove joint was used for the first time in this wainscoting and it was a vast improvement over the old butted joints.

But the furniture was still very
called a chair today was made in
tion seems to have been what is
X's fastened together rigidly, with
the seat. These were used largely
at that time were all of rigid
that the body does not recline at
stools in some quantity, and the
seat with the same wedge that is

Furniture light enough to be
Tables, for example, were nea
stretcher joining footed uprights
of a log from end to end and so
for the diners would be long, hea

The walls of the house, if it
were usually filled with cupboa
tached to the walls on which th
Many years later these cupboard
made into a cabinet, and then it
this did not happen for anothe
designed for keeping food rathe
century and was called an ambr

Settles were built in benches
the thirteenth century.
than one would use today.
changed very little in a thousa
adz, the ax, the square, the pla
delicate craft of joinery develo
made smaller.

The slow but constant deve
later, to cabinetmaking, is reflec
that period. One of the very
would have built for his hou
would store surplus food. Free
boards; that is, boards that ha
either saw or plane. They wou
hinged to the body of the ch

This was known as an *arc*
everybody—or at least everybo

these great chests were naturally ARKWRIGHTS and the four variations are simply the result of centuries of carelessness.

Strictly speaking, COFFER referred to a chest and COFFRER to the man in charge of its safekeeping. In the early part of the period, the COFFER was what must be called a trunk today—one carried one's clothing in it when traveling. As the years slipped by, it began to be used for carrying valuables. Money at that time meant coin—great piles of it if one was lucky—so, since there was no paper money, it took a strong box to carry it. The COFFER was usually covered entirely with leather and studded with brass tacks in an ornamental design. It would have iron bands around it and protective pieces at all the corners. In time the COFFER became synonymous with money, and it still is to some extent today. Thomas le Coffer is in an old tax record of 1298.

ESCRINER comes from an Old French word meaning "a small box" or "a small COFFER."

C' ests are interesting in that the very early chests were made low enough for people to sit on. They must have been a blessing in a period when chairs were almost unknown. Once the English woodworkers learned how to make drawers and put one or two in a chest, the chest would be too high to sit on. When three drawers were made, one had what is now called a lowboy. More drawers made it a highboy—and at this point it would have a mirror on top of it.

HUCHER means "a maker of chests," but the word derives from an Old French word, *huchier.* A John le Huchere is listed in 1327.

KYSTEWRIGHT stems from the Middle English word *kyste,* meaning "a small chest." Wright is that familiar name suffix meaning "a maker of something."

TABLETTER was the name given to a man who made chessboards. A Peter le Tableter is recorded far back in 1281, which tells us something of the entertainments available at that time.

WHICCHER and the four names that follow are not quite as clearly defined as the ARK and COFFER names. They were all chest makers, but one can't be sure just what type of chest they made. The Old English root of the name is *hwicce,* meaning "a chest." In the 1300s, Mr. Robert le Wicchere and Mr. Richard Le Wycher were living in London and in the business of making chests.

This completes the chest makers, but there were some who had a talent for woodcarving and, judging from the illustrations left to us, they had genuine ability. They would cover the entire lid of a chest with an intricate design, and then the front and either end. Sometimes the owner's

name would be incorporated int
The artists doing this sort of
meaning "to cut," and KERUEF

TURNER, TURNOR, and
workers who could turn a piec
leg or whatever piece of furni
tremely old piece of machinery
the potter's wheel. Round turni
during the medieval period—th
on, they increased in popularit
examples of the name are in t
1180.

DISHER was a name some
dishes on his lathe, using good
any size and shape would do: t
had to put his mark on each d
Richard Dysser was doing this

MASER, MASLEN, and MA
They made maple bowls. The
was *maselin.*

GROUP 115

Wheel and Wagon

Even before the Conquest,
factor in the economy of an E
to be moved to where they w
from one market town to an
some point in the twelfth c
greatly increased the use of t
harness the animal. This may
in the Near East had come
heavier load if one did not
choke him. If a padded colla
all the pressure off his neck a
where this idea originated, b
still being used all over the w

Wagons, as they were made
There were no springs, of co
of solid planks with wicker w

/RIGHTS and the four varia-
carelessness.
a chest and COFFRER to the
: early part of the period, the
runk today—one carried one's
ars slipped by, it began to be
it time meant coin—great piles
/as no paper money, it took a
s usually covered entirely with
n ornamental design. It would
'e pieces at all the corners. In
with money, and it still is to
in an old tax record of 1298.
1 word meaning "a small box"

y early chests were made low
ave been a blessing in a period
nce the English woodworkers
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e.
follow are not quite as clearly
They were all chest makers, but
ey made. The Old English root
" In the 1300s, Mr. Robert le
re living in London and in the

re were some who had a talent
lustrations left to us, they had
ire lid of a chest with an intri-
r end. Sometimes the owner's

name would be incorporated into the design and, now and then, the date. The artists doing this sort of thing left two names to us—CARVER, meaning "to cut," and KERUERE, with the same meaning.

TURNER, TURNOR, and TURNOUR were names given to woodworkers who could turn a piece of wood on a lathe into a round chair leg or whatever piece of furniture was called for. The lathe is an extremely old piece of machinery and probably had a common origin with the potter's wheel. Round turnings must not have been in great demand during the medieval period—they would be too fancy—but as time went on, they increased in popularity until straight lines became rare. Many examples of the name are in the records, such as Warner le Turnur in 1180.

DISHER was a name sometimes given to a TURNER. He turned dishes on his lathe, using good white oak when he could get it. Not just any size and shape would do: the wood had to have certain capacities. He had to put his mark on each dish and have it passed on by local officials. Richard Dysser was doing this work in 1304.

MASER, MASLEN, and MASLIN were also TURNERS or DISHERS. They made maple bowls. The Middle English word for a maple bowl was *maselin.*

GROUP 115

Wheel and Wagon Makers

Even before the Conquest, the horse and cart were something of a factor in the economy of an English community. Lumber and stone had to be moved to where they were needed, and traveling merchants going from one market town to another had to transport their goods. But at some point in the twelfth century, an idea reached the British that greatly increased the use of the horse and wagon—they learned how to harness the animal. This may sound strange today, but from somewhere in the Near East had come the idea that a horse could pull a much heavier load if one did not put a strap around his neck that would choke him. If a padded collar were used instead, the collar would take all the pressure off his neck and he could do more. No one knows exactly where this idea originated, but it worked, and worked so well that it is still being used all over the world.

Wagons, as they were made in England at this time, were fairly simple. There were no springs, of course, and the floor would usually be made of solid planks with wicker woven in and out of stakes set into the planks.

word for "God"

"The four letter word" (Greek TETRAGRAMATION)

dieu French

dios Spanish

deus Latin

Theos Greek

divA Sanskrit

NAMES of gods

WODENAZ

TIW AZ (TEUT) (~~Germanic~~ TEUT)

ZE US (Greek)

DyA US

DjE VS (Sanskrit-Hindu)

JO VIS (JOVE) (Roman)

Jhvh (~~Yahweh~~ = JEHOVAH) (Hebrew)

TAMM UZ (Sumerian)

AHURA MAZDA

WODENAZ = TIWAZ =

~~O~~AZ

AZ =

AS

IS

US

ULLR Icelandic god
(WOLTHOTHLI WAZ =)
↓
Holy Runes

Babylonian: NEAR EAST GOD:
TAMMUZ

(GAZE =) GASE]

(TEUTONIC = HIMINAZ (HEAVEN)

O.E. HEOFAN

(TIU)
(TYR)
TIW AZ

ZE US

DYA US
DJE VS
JoV IS (JOVE)
JHVH (JEHOVAH = YAWEH)

Ath+AR originally Syrian desert tribes

venus-star, god of irrigation
later became primary god of region
then "demoted"

A+AR deified symbol of fire - holy
(ZOROASTRIAN)

Azhi DAHAK (Zoroastrian)
demon

Female

AthtARAt, ~~Estar~~, ~~Astarte~~

Canaan counterpart of IshtAR

IshtAR

Semitic (Mesopotamia)
fertility goddess, goddess of war
a Semitic goddess who supplanted the Sumerian
goddess INANNA

Týr / Thor / ~~Frw~~ Twi, Tiu

Thursday - Thor's day

Tuesday - Tiu's day (Twi's day)

Thunder - the sound of Lightning (made by Thor hitting his hammer).

tizzy: highly wated and distracted state of mind

WODEN, WUTAN, WOTAN, ~~TIW, TIU~~

WEDNESDAY, ~~WODEN'S DAY~~ WODEN'S DAY ~~WEDNESDAY~~

Wood Ditton Cambridgeshire

Chapter Seven
THUNOR

The memory of the rollicking, irascible strong god Thunor, the divine epitome of all hot-tempered red-haired people, has been effectively erased from written Old English records: but his former importance is attested by his having had the fifth day of the week named after him and by the many place-names compounded with Thunor. He has left more traces on the English countryside occupied by the East, South and West Saxons than any other god.

Thunor means 'thunder'. The god was christened (if the verb is permissible) in the Lower Rhineland although one could not say that he was born there. It was at a time when Saxons and Celts were rubbing shoulders: they traded goods, they traded ideas and they traded gods. The name Thunor I take to come from the second element of Celtic Jupiter *Tanarus*, the 'Thundering Jupiter' and it must have been adopted into a Saxon dialect during the period before the North West European Sound Shift, that is, before AD 1.

In most primitive mythological systems the main features of men's environment appear to be embodied in their gods: nearly all have a sky god, a storm or weather god and an earth god or goddess. Often the characteristics of the one fade into and coalesce with those of another. This is especially easy in the case of the sky and weather gods. The early development of Thunor seems to have been as follows. As a weather god he can trace his lineage back to Indo-European times: apart from all the North West European tribes having a weather god, others of the Indo-European complex such as Hindus and Hittites have weather gods with strikingly similar attributes. For instance, the description and exploits of the Hindu god Indra fit Norse Thor exactly: both have red hair and a red beard; both are great trenchermen and smiters of tremendous blows; both are equipped with thunderbolts; both are serpent-slayers; and both are protectors of mankind against their enemies. These are not all their similarities, but enough to show that the basic North West European and Hindu weather gods derived from the same Indo-European avatar. But in spite of this conclusion there is no common name

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For th[illegible] matter, there is evidence for Jupiter Tanarus' having been worshipped in Britain. This is found in an inscription of AD 154 from Chester, namely *Jovi optimo maximo Tanaro*. In fact, it is obvious that in the centuries just before and just after the beginning of the Christian era, the Indo-European weather god was being worshipped under different names by many of the peoples of Europe. It is quite by chance that the name our forefathers knew him by should have derived from Tanarus meaning 'thundering'; and it came about as I have said because they were rubbing shoulders in the Lower Rhineland at the time with Celts who worshipped Jupiter Tanarus. This cognomen developed, of course, into German as Donar, into Norse as Thor and into English as Thunor.

The Old English, while still on the Continent, equated Thunor with the Roman Jupiter or Jove the father of the gods. We can see this identification fossilized in one of the days of the week. When our ancestors accepted the Roman calendar after AD 300 they named the fifth day *Thunres-dæg* (now called Thursday) after the Latin *Jovis dies*, Jove's or Jupiter's day. A tenth-century verse homily printed in Kemble's *Solomon and Saturn* says in so many words that Thor is the same as Jove:

Thes Jovis is awurthost
ealra thæra goda
the tha hæthenan hæfdon
on heora gedwilde
and he hatte Thor
betwux sumum theodum;
thone tha Deniscan leode
lufiath swithost.

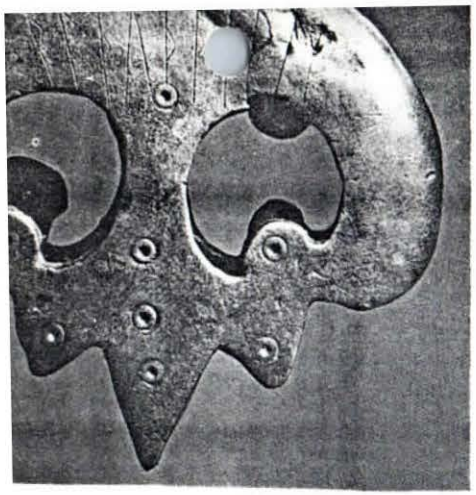
This Jove is most worshipped
of all the gods,
that the heathens had
in their delusion;
his name is Thor
among some peoples;
and the Danish nation
love him best of all.

But I have already pointed out that Jupiter really fits into the series Zeus, Dyaus and Tiwaz. Jupiter is first and foremost a sky god, a Sky Father, and not a weather god. Again, as I have suggested, it is not difficult for sky and weather gods to share or exchange attributes. The Saxon neighbours of the Celtic worshippers of Jupiter Tanarus were calling their weather god after the Tanarus part of the name and not after the Jupiter: it was the attribute of being able to thunder that at this point they were personifying. So we can see that while Thunor was 'christened' in the Lower Rhineland he was born centuries before among the Indo-Europeans. As the tribes split apart they carried with them their idea of the weather god, each idea tending to be modified by the environment in which the tribe came to live. And some two thousand years ago some of these modified tribal weather gods began influencing each other and even taking on attributes of the old sky god. In this way did Thunor arise.

Because the Sky Father was a thunderer, too (as we may gather from Greek Zeus, Roman Jupiter and Norse Odinn whose by-name Thund or 'Thunderer' was a legacy from Tiwaz), it is easy for Thunor to be regarded as a chip-off-the-old-block and therefore as a son of the Sky when Thor is said to be the eldest son of Odinn. This is, of course, the Odinn developed from Wodenaz who usurped the position of Tiwaz the old North West European Sky Father. This relationship between the gods explains why Thor's mother is said to be Jorth or Earth, for the primeval marriage was between Earth and Sky, and the gods who sprang up later on are invariably fitted into the scheme as their children.

There can be little doubt that the Old English Thunor was regarded as the son of Woden and Earth, driving over the storm-clouds in his chariot drawn by two goats while he flung his thunderbolt from mountain-peak to mountain-peak. Many Old English place-names with Thunor also have as their second element Old English *-leah* meaning 'wood' or 'woodland clearing' and it is certain that the Saxon part at least of our forebears connected the gods with trees and particularly with the oak tree. The 'blasted oak' has become a cliché because of that tree's susceptibility to being struck by lightning. No doubt the ancient Indo-European speakers gazed in awe at the riven forest giant after a storm and thought of the god who wielded the thunderbolt. No missile was ever found after the fire and fury were spent, but the searing damage was plain to view: so must have arisen the report of a terrible hammer or axe which flashed from the god's hand and returned there like a boomerang when its work was done. This weapon was old, older than Thunor. The Indo-European weather god had hurled it. It was found in Crete as the *labrys* or double-axe and it occurred in Asia Minor as an attribute of the Hittite weather god, and in the hand of Jupiter Dolichenus. The sign of the double-axe or hammer, a T-shaped mark, has indeed been discovered on many female skulls of the New Stone Age in the French department of Seine-et-Oise. These marks had been branded so deeply that the skulls still show the scars: and who is to unfold their meaning? It seems that the axe, the primeval tool of prehistoric man was considered to have an inherent mysterious power or 'mana', and as such it was regarded as a higher being and worshipped. It is true that the Northmen who worshipped Thor looked upon his hammer, which they called Miollnir, the Crusher, as the one effective agent capable of protecting both gods and men from the giants and all other powers of evil.

As I have said, the cult of the weather god under the name of Thunor began in the Saxon lands of the Lower Rhine coterminous with the country of the Celts. From small beginnings perhaps, it spread among most of the North West European tribes. Of course, there were other manifestations of the Indo-European weather god still existing alongside Thunor in Europe. The eastern branch of the North West Europeans had such a god called Fiörgynn whose name suggests that he was kith and kin to the Lithuanian Perkunas and ultimately to the Hindu Parjanya. Fiörgynn, like many other similar local deities, must have been ousted by Thunor. A god dispossessed by another in the old religion is rarely effaced: instead, he is invited to step a little more or less into the background where he becomes a father, son or stepson of the divinity who has taken his place. For example, there is an old god [illegible]

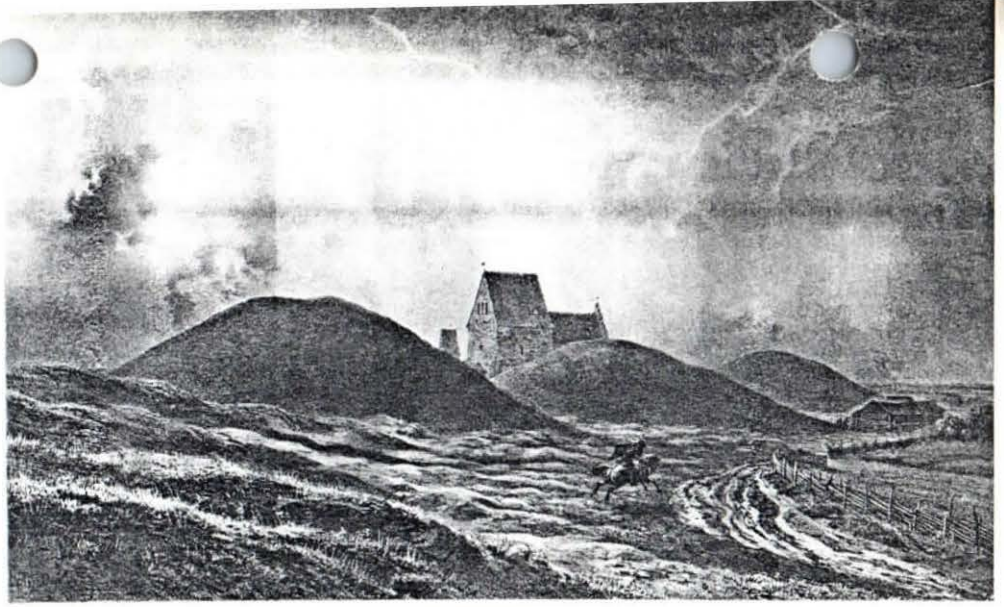


66 Chape of a sword-sheath from Thorsbjærg, Denmark with the god Ullr's name scratched in runes in its early form of Owlþuþliwaz, in Anglo-Saxon 'Wuldor'.

is found in an early form on the chape of a sword-sheath dug up from a Danish bog at Thorsbjærg. The form of Ullr's name on the chape is Owlþuþliwaz, that is Wolthuthliwaz, a form which must have been in use round about AD 300. It means 'splendour'; in fact, its meaning is the same as Tiwaz, and this coupled with Old English memory of him contained in 'Wuldorfæder' and the Icelanders' recollection of him as a marksman with bow and arrow suggests that he had affinities with the sky. Ullr appears to have held sway at Uppsala in Sweden before the coming of Thunor under his northern name Thor: names of places near Uppsala such as Ulltuna prove that Ullr's worship was known in the district, while Adam of Bremen writes of a sacred evergreen tree, probably a yew, which stood by the temple of Uppsala, and according to the *Verse Edda*, Ullr's abode was in Yew Dale. Thor drove Ullr away from his fane and the old archer god became in the literature of the north an obscure stepson of Thor.

It is instructive to inquire a little further into Adam of Bremen's description of the great temple at Uppsala. Adam was writing just before AD 1200 and he says:

> in this temple, richly ornamented with gold, the people worship the images of three gods. Thor, the mightiest of the three, stands in the centre of the church, with Wodan and Fricco on his right and left. Thor, they say, holds the dominion of the air. He rules over the thunder and lightning, winds and rain, clear weather and fertility. The second deity, Wodan, that is to say 'Rage', wages war and gives man courage to meet his foe. The third is Fricco. He gives to mortals peace and delight, his image having a much exaggerated penis. All their gods are provided with priests, who offer the sacrifices of the people. When plague or famine threatens, sacrifice is offered to Thor; when war is imminent, to Wodan; when a wedding is to be celebrated, to Fricco.



67 Thor and Odinn made manifest at Old Uppsala, the site of the great pagan temple? A nineteenth-century painting by C.J. Billmark of the royal gravemounds and medieval church with a thunderstorm raging and a 'wild rider' galloping by.

Uppsala is, of course, in Sweden, and we know that Frey (whom Adam calls Fricco) came to be regarded as chief god by the Swedes. Yet, here in the temple Thor has the position of honour, the centre of the group, an arrangement which points to a time when Thor came first. Just as Thor ousted Ullr, so he in turn was (in Sweden at least) pushed on by Frey.

But in Norway Thor never lost his place as chief god. There are more sites in Norway incorporating Thor's name than that of any other god, just as in Iceland more people were called after Thor, that is to say had names in which 'Thor' formed part. The worship of Thor is even attested on the American continent: according to the saga of Thorfinn Karlsefni an expedition left Greenland just after the year AD 1000 and reaching the coast of North America found itself in difficulties caused by its not having prepared for the severities of what we now call a Canadian winter. Most of the explorers were Christian, but there was at least one pagan among them, an old hunter and crony of Eric the Red. His name was Thorhall, after the god he worshipped. Thorhall decided to appeal to his protector for help against the starvation threatening the party. This is the saga's account of what happened:

> One day Thorhall the hunter disappeared and a search party went to look for him: this state of affairs lasted for three days. On the fourth day Karlsefni and Barni came across Thorhall standing on the peak of a crag. He was gazing up into the sky with staring eyes, gaping mouth and flaring nostrils;

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sometime clawed at himself and pinched himself, and all the time he was intoning something. They asked him what on earth he was doing there. He told them to mind their own business and not look so shocked; he said he was old enough not to need anyone to mollycoddle him. They ordered him to go back with them and he did so.

A little while afterwards a whale came. The men swarmed down upon it and slaughtered it although nobody knew what kind of whale it was. The cooks boiled the whale for the people to eat and they were all sick after it. Then Thorhall came up and cried, 'Isn't it true that Redbeard Thor has managed to put one over your Christ? Well, isn't it? This is what came of my magic verses on the subject which I chanted as a spell to Thor my patron. Oh no! He has seldom disappointed me!' When the people heard this, not one of them would eat any more but they bundled the remains down the sea-cliffs and put their trust in God's loving-kindness.

We have traced the influence of the weather god north and west from the Rhineland, but while we know the direction in which Thunor's cult spread, the dates by which it reached or established itself in any one spot are difficult to assess. We may take it that the weather god came to be known in the Lower Rhineland as Thunoraz just before the beginning of the Christian era and ended his active career in Norway, Iceland, Greenland and even North America in the middle of the eleventh century. During the thousand years of his existence the hearty, wine-bibbing, red-bearded, hammer-hurling strong god had stalked northwards through Europe, visiting his Saxon adherents in England on the way. In the centuries between his terminal dates his name occasionally crops up: it occurs on the ninth-century *Merseburg Charm* where mention is made of 'Thunaer, Woden and Saxnote'; it is found carved in runes on the seventh-century clasp of Nordendorf near Augsburg, again alongside Woden; and at Geismer in Hesse we hear that Boniface felled with his own hand the Oak of Thor, which like the Oak of Zeus at Dodona was believed to be the abode of the god of storms.

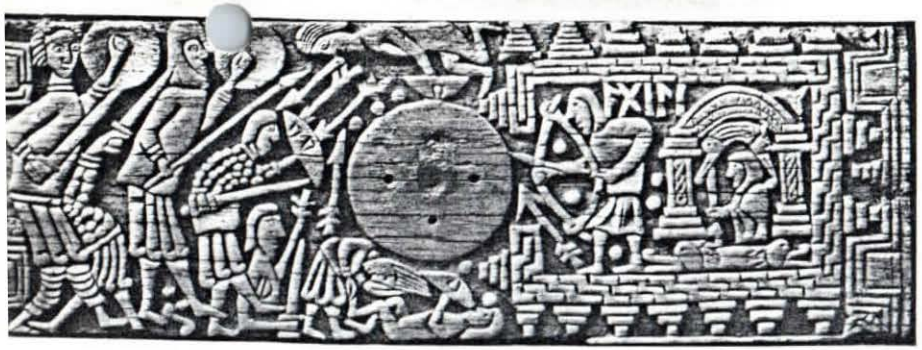
Occasionally, in the north, Thunor managed for a time to scratch an uneasy existence alongside Christ. I have mentioned the examples of King Redwald of East Anglia and Thorhall the Hunter; then there is Helgi the Lean, an early immigrant to Iceland who believed in Jesus and called his estate in Iceland Kristnes or Christ's Headland, its name to this day, but in any tight corner called on the strong weather god, Thor. Yet as Thunor had ousted one god after another in his progress from the Rhine to the St Lawrence, so he himself was finally downed by the 'White Christ'. The saga of Olaf son of Tryggvi tells how Olaf met Thor on the high sea at which the god said, 'The people of this land continued to call on me for help in their time of need until you, king, destroyed all my friends' (for Olaf Tryggvason was a great missionary for Christ, using persuasion or the sword as might be needful). 'Doesn't that call for vengeance?' At which the god looked at the King with a bitter smile and cast himself swift as an arrow into the sea, never to be seen again.

The problem now is to decide a little more exactly what the Old

68 The weather god fights the serpent. The Hittite weather god, counterpart of Old English Thunor, battles with the serpent Illuyankas: a relief from the Lion Gate at Malatya, North Syria.

originally connected with the god were elevated to the status of myth and attached to the name of Thunor or Thor in Scandinavia and Iceland. Since Thunor made his name first among the Saxons and since his earliest attributes are those of a storm or weather god, a strong god and a patron of agriculture, we can be sure that the Saxons of Essex, Sussex and Wessex looked upon him in this light. Thunor's personal appearance was developed very early; there is no mistaking the similarity in complexion, beardedness and build of the Hindu, Hittite and Norse weather gods, and we are therefore right to assume that the Saxons in England thought of him as a red-whiskered giant who carried a hammer capable of dealing with all his and their enemies; and their workaday foes were famine caused through crop failure; cattle-plague; and pestilence. Thunor's connections with farming make for a fertility element in his cult. We can see this plainly in Scandinavia where he is married to the golden-haired goddess Sif, the northern Ceres, another manifestation of Mother Earth. Whether our own ancestors provided the god with a wife and family must remain doubtful: there is no evidence that I can find for it. But in northern Europe he contracted two marriages, first to a giantess Jarnsaxa by whom he had two sons Moody ('Courage') and Magni ('Might'); then to Sif by whom he had a daughter Thrud ('Strength') and who brought him the stepson Ullr already mentioned. The children he got himself are mere personifications of his own traits obviously worked up by northern poets: the Saxons of England probably knew nothing of *them*. Ullr I have suggested to be an old god recognized by the continental Saxons as Wolthuthewaz and dimly remembered as an attribute of the Christian god in England under the title of Wuldorfæder.

The one primitive myth always associated with the Indo-European weather god, either in his Hittite weather god form or as Indra or Thor, is that of his tremendous struggle with a monster (often serpent-like), some power of evil over which he is finally successful. In the Hittite



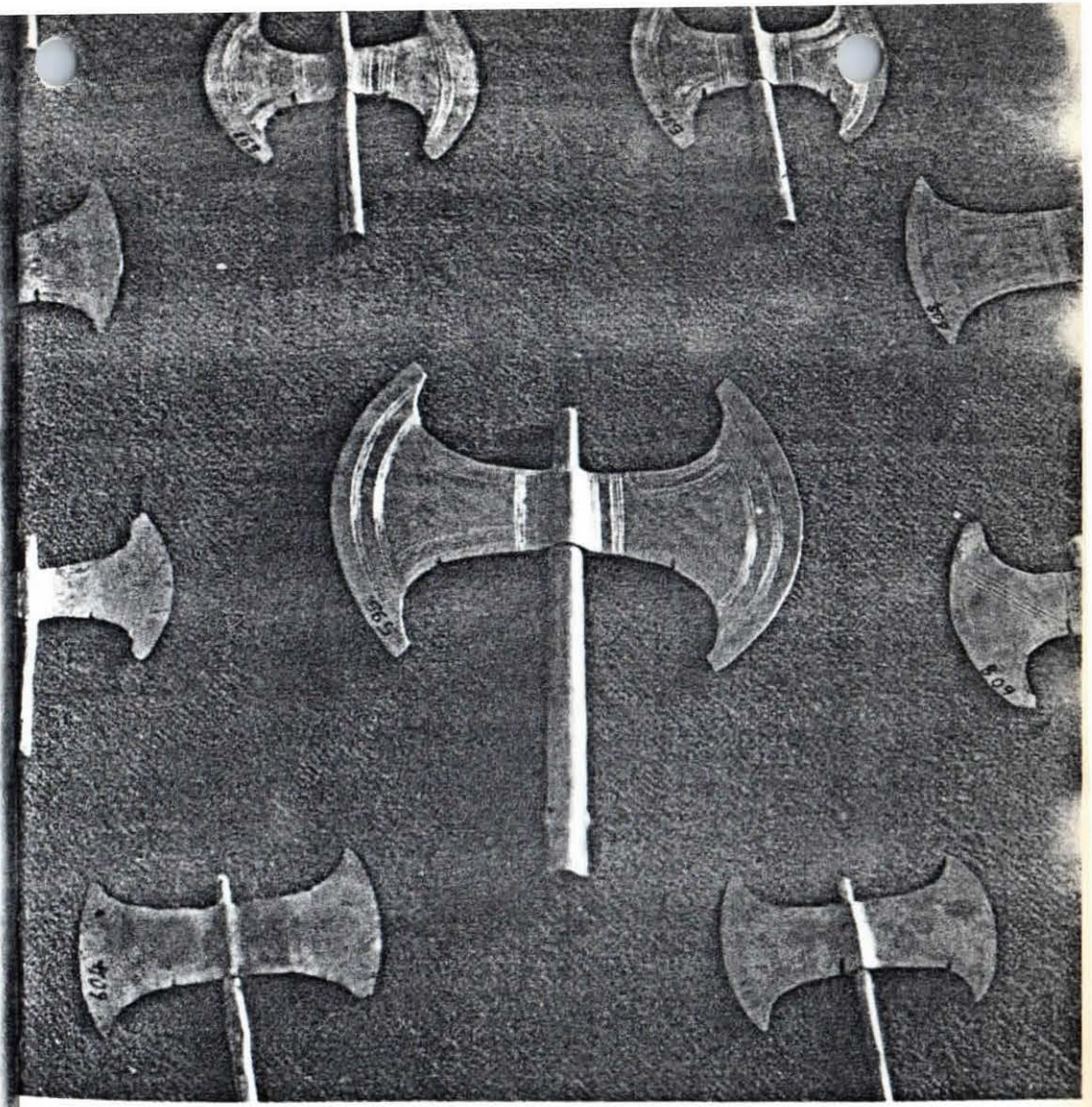
74 Orvandill the Archer, brother of Wayland, known to the Old English as Ægili or Egil, defends his home in this scene carved on the lid of the Franks Casket. The name Ægili is carved in runes above the archer's shoulder.

accepted and when the news got abroad the giants, realizing the seriousness for them of the outcome if they should lose their leader Hrungnir, constructed a clay man to help. They called the clay man Mökkurkalfi or 'Cloud Calf'; he was nine leagues high and three leagues broad under the armpits; they could not find a heart big enough to fit him until they took one out of á mare, and even that missed a beat when Thor came up.

Hrungnir was a stone-giant: his heart and head were stone, his shield was a slab of stone, and his weapon a gigantic hone. Thor went into this combat with his servant Thialfi the Swift who raced ahead to tell Hrungnir that Thor was approaching him under the ground. Hrungnir at once stepped upon his shield and stood there, but they say Mökkurkalfi wet himself he was so terror-stricken. Hrungnir waited with his hone held two-fisted above him. But before he rightly knew what was happening he saw fire and heard great claps of thunder and then was aware of Thor's hammer cometing towards him from afar off. Hrungnir
49 flung his whetstone at the hammer and his aim was good. The two met and the whetstone was shattered to bits, the pieces hailing down like meteorites, and a knob of rock entered Thor's skull and clubbed him to the ground. But the hammer Miollnir continued on its course and pulverized Hrungnir's stone head: the giant plunged forward so that one of his massy legs lay like a fetter-bar over the prostrate Thor's neck. As for Mökkurkalfi, he slithered to the earth in a shapeless heap.

Thor's man tried to liberate his master but the giant's leg was too heavy for him: nor could any of the gods free him; only Thor's own son by the giantess Jarnsaxa, a boy three nights old named Magni, was able to raise the leg and set his father free. Thor rewarded Magni by giving him the giant's horse Goldenmane, much to Odinn's annoyance for he coveted the steed for himself.

Thor returned home to the Paddocks of Power with the piece of whetstone still fixed in his skull. There he was visited by Gróa the wise-woman, wife to Orvandill the Brave: she sang spells over Thor until the whetstone became loose. When Thor felt it



75 The *labrys*; gold votive double axes from Arkalochori south of Knossos, Crete, distinctive weapon of the Indo-European weather god (*see* Ills. 63, 64, 65).

he wished to repay Gróa at once, and to make her happy he told her that he had recently returned from Giantland carrying in a basket slung over his shoulder none other than her husband Orvandill. As proof of what he was saying, one of Orvandill's toes had stuck through the wickerwork and got frost-bitten, whereupon Thor had broken it off and flung it into the sky to make the star called 'Orvandill's Toe' out of it.

This story made Gróa so excited that for a moment she forgot to chant her spells, with the result that the stone in Thor's head set fast

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This account as we have it from Snorri is a jumble of ancient myths, and before we bother to disentangle them, we want to be certain that the Anglo-Saxons knew at least some of them. I have already suggested that
73 the removal of the whetstone from Thor's head is depicted on three Northumbrian crosses. If this is true, then the story was evidently a popular one, or why repeat the motif? There is other tangible evidence that the Old English knew the story of Orvandill. This is in the form of a
74 panel on the lid of the Franks Casket. Carved in walrus ivory on the box-top by some Northumbrian craftsman round about AD 700 is a relief of Orvandill the Archer warding off enemies who are attacking his house. Orvandill was also known as Egil, and to make quite certain who the archer is on the Franks Casket, the carver has cut there the name 'Ægili' in runes. Our ancestors also knew Egil under his other name: at least, we are forced to this conclusion when (in the Kentish Epinal Gloss) we meet the Old English form of Orvandill in the name of the morning star, Earendel. So the myth of Orvandill's toe being turned into a star goes back to the common stock before North and West Europeans drifted apart.

To summarize what we know, what we think we know, and what we suspect of Thunor, we may say as follows: Thunor grew into one of the most completely personalized of the North West European gods. He can be traced back to Indo-European times as regards appearance, character and attributes, but his name Thunor was given to him in the Lower Rhineland in the country where Saxons and Celts intermingled round about the Birth of Christ. Nobody could mistake Thunor's red hair and beard and his vast thews. He had power over the weather and particularly over storms. He was regarded as the farmer's friend and in fact as the protector of the world against giants. He fought and (at first) overcame the World Serpent. Thunor's emblem was his hammer, the thunderbolt or lightning flash, and in spite of his stupendous power or mana (said to derive from the Earth his mother) and in spite of his terrible temper, he was always believed to be amicably disposed towards men.

Thunor moved northwards and, when the Saxons left for Britain about 450, westwards. On his way north he met himself coming back, so to speak, for he assimilated to himself (or pushed into the background) other weather gods deriving from the Indo-European prototype. For a time he was all-powerful in Sweden, but had to give way to Frey, whereas in Norway and Iceland he always kept a firm hold on the people. At last he penetrated to Greenland and even to the New World. Although the Icelandic poets said the World Serpent destroyed Thor at the Ragnarök, this was not really so: mythically he originally overcame the monster (and no doubt for the Old English continued to do so), historically he was displaced by the 'White Christ' as we have already seen.

In England (as elsewhere) no doubt many tales gathered round the figure of Thunor, but they have no genuine mythical content. We can be sure, however, that the main myth connected with Thunor's name, his

Chapter Eig
FRI

We now come to a subject, the goddess Frig, about whom little information has remained from native English sources. To get any sort of picture we shall have to depend to a large extent on comparison with Old Norse traditions. It is hardly surprising that most records of Frig in English should have disappeared: the Church could brook no rival to its own mother, Mary.

But at least we know that Friday was named after Frig, a fact which suggests two things, first that she was a goddess of importance and second that she was regarded as the equivalent of the Roman Venus, goddess of that branch of human activity which normally results in the procreation of children.

Then we suspect that the Old English had fanes where they worshipped Frig, for it seems probable that she figures in such place-names as Freefolk, Froyle, Frobury and Fryup – names as far apart as Hampshire and Yorkshire.

Now, the name Frig is a nickname: it is ultimately connected with an Indo-European root *Prij*, that is to say 'love', and may be translated 'darling'. Frig is the darling of the chief of the gods according to both Old English and Old Norse sources, being represented as the wife of Woden or Odinn and as the mother of the gods. Old Norse traditions call her Frig Fiörgynn's daughter. This Fiörgynn is not the same personage apparently as the one who under a like name was a doublet of Thunor: Frig's 'Fiörgynn' is parallel to Gothic *fairguni* and Old English *fyrgen*, words which mean 'mountain'. Again, Old Norse sources show *this* Fiörgynn to be the goddess Jorth, that is Earth, under another name. So we arrive at a point where Frig is represented in the latest traditions as wife to the chief god and daughter of Earth. Now Jorth or Earth is said to be Odinn's daughter and *his wife also*. So Frig is really her own daughter, the daughter of Mother Earth, wife to the original Djevs the Sky Father: this is her historical explanation; mythologically Frig and Mother Earth are one and the same.

It may seem strange at first sight that Old English sources remain for the provenance of only two or three goddesses (if that), while the Old

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seemed best that the unhappy year which followed Edwin's death should be expunged from their records, both because of the tyranny of Cadwallon and the apostasy of the English kings who followed Edwin in Deira and also in Bernicia.

At about the same time as the Church suffered this setback in Northumbria, a third, and this time successful attempt, was made to convert the East Angles. Sigeberht, the brother of Eorpwald, had been converted in Gaul, where he was living in exile during his brother's reign. On his return to England he sought help from Archbishop Honorius who sent him a Burgundian called Felix, already consecrated a bishop in Gaul. An episcopal seat was established for him at Dunwich on the Suffolk coast, and during his long episcopate of seventeen years the conversion of the East Angles was completed. Meanwhile, a certain Birinus reached Wessex. He appears to have worked in complete independence of Canterbury, but little is known about him, except that he came to England intending to preach in the midlands, but finding that the West Saxons on whose shores he landed were still heathen, he remained with them and after converting their king, Cynegils, in 635, he established a bishopric at Dorchester on Thames. With the introduction of Christianity into Wessex in this way, only Sussex and the Isle of Wight remained of the southern English lands which had not been visited by a missionary.

2. ANGLO-SAXON HEATHENISM

Mellitus, who reached England with the second mission in 601, brought with him a letter from Gregory giving instructions about the attitude which the missionaries were to adopt towards heathenism. He was to tell Augustine that heathen temples were not to be destroyed, but only the idols which they housed. The buildings themselves were to be purified and altered to make them fit for the service of God. Sacrifices of animals might be allowed to continue, but only as a means of providing good cheer for days of Christian festival with which they were to be associated. Thus supplied with outward comforts the people might the more readily be persuaded to accept spiritual teaching. But to the newly baptized Æthelberht, Gregory wrote more sternly, bidding him

overthrow the temple buildings and set his face against the worship of idols. Such also was the bidding of Pope Boniface to Edwin of Northumbria a generation later. No structural remains of any Anglo-Saxon heathen temple have yet been discovered, but there are some indications that Augustine and his successors followed the policy of attempting to assimilate as much of the old ways as was consistent with the Christian faith. There was a Canterbury tradition that the church of St Pancras was built within the precincts of what had formerly been a heathen sanctuary, but perhaps the most remarkable application of this policy was the retention of the name of a heathen goddess, Eostre, and its use for the greatest of Christian festivals. Bede has left a vivid account of the destruction of a Northumbrian heathen temple at Goodmanham in the East Riding of Yorkshire. Coifi, the heathen high-priest, displayed his zeal for the new faith by remarking that none was more fitted than himself to initiate the overthrow of the old ways. Arming himself and mounting a stallion fitted with harness, actions which had been forbidden to the priestly caste, he rode away from the assembly which had been debating the matter and was the first to profane the old idols and altars which he himself had consecrated.

It was against the interests of the Church that knowledge of heathen ways should be perpetuated in writing and in consequence references to heathenism in the written records are generally to its suppression and only on rare occasions to the details of its practice. Even so these references are numerous enough to indicate that in parts of the country it continued to have a strong hold through much of the seventh century. In Kent itself, where Christian influences were strong, the people relapsed into idolatry under the rule of Æthelberht's son and the first formal edict ordering the destruction of idols throughout the Kentish realm was not issued until near the middle of the seventh century. In Essex, where the old ways seem to have had particularly deep roots, the three sons of Saberht, its first Christian king, returned to heathenism and gave free licence to all their subjects to worship idols. This ground, which had first been won by Mellitus, was not regained for more than forty years and even after the synod of

Whitby, under the stress of the great plague which visited England at that time and carried off many churchmen, the people of Essex began to repair their old temples and to resume worshipping the idols which they contained.

Rædwald, king of East Anglia, had first received Christian instruction from Kent, but he was later led astray by his wife and other false teachers and sought to secure the best of both worlds by housing in the same temple one altar for the service of Christ side by side with another for the service of 'devils'. Rædwald died soon after 617, but Bede had heard that a later king of East Anglia who did not die until 713 had witnessed this arrangement still continuing in his childhood. Wilfrid's biographer has left a vivid description of the pagan host which confronted Wilfrid and his companions when a storm cast them ashore on the coast of Sussex as they were returning from a visit to Gaul. The chief priest of the South Saxons 'took up his stand in front of the pagans, on a high mound, and like Balaam, attempted to curse the people of God, and to bind their hands by means of his magical arts'.[1] This episode occurred in 666 and almost a century later the Council of *Clofesho* (747) condemned those who practised divinations, auguries, incantations and the like. The *Dialogue* of archbishop Egbert named those who worshipped idols or gave themselves to the devil through others who took auspices or practised astrology or enchantment as men who should never be appointed to the priesthood.

These oblique references to Anglo-Saxon heathenism can be supplemented by a little information derived from the heathen calendar. The calendar which came into use in England during the early Christian period was of course the Roman ecclesiastical calendar. The names of all the months were of Roman origin and so also were the names of the days of the week, although this fact is now apparent only in three cases, namely the first, second and seventh days. The remaining four weekday names, deriving respectively from O.E. *Tiwesdæg*, *Wodnesdæg*, *Þunresdæg* (later influenced by O.N. *Þórsdagr*) and *Frigedæg*, embody the names of deities whose worship among the Anglo-Saxons is well attested,

[1] *Eddius, Life of Wilfrid*, ch. xiii, ed. B. Colgrave, pp. 26–9.

namely Tiw, Woden, Thunor and Frig, this last being a goddess associated with a fertility cult. But this association of heathen Saxon deities with the days of the week is nothing more than the consequence of a wholly artificial correlation of the four concerned with the four Roman deities from whom the corresponding days in the Roman week were called, namely Mars, Mercury, Jupiter and Venus. The equations are interesting as evidence for the attributes of the Anglo-Saxon deities concerned, but there is not the least ground for supposing that their association with weekdays is a reflexion of primitive custom. In one of his lesser works, however, Bede gives the old heathen names of the Anglo-Saxon months, seeking as he does so to interpret their meaning. Both the last and the first month of the year were called *Giuli*, a name which came to be used of Christmastide in the O.E. form *geol* and which survives in the modern Yule. Its meaning is unknown. The heathen year began, according to Bede, on 25 December and the night which followed this day was called *Modra Nect*, 'the night of the mothers'. The third and the fourth months were called, as Bede believed, after two goddesses, *Hretha* and *Eostre*. The ninth month which was called *Halegmonaþ*, 'holy month', interpreted by Bede as 'the month of offerings', evidently refers to some harvest festival and there is an implication of sacrificial ceremonies in the name of the eleventh month, called *Blotmonaþ*, 'month of sacrifice'.

The study of place-names has lately yielded a body of evidence which confirms the impression to be gained from the scanty literary sources, that heathenism was both widespread and deeply-rooted among the English when Augustine reached Canterbury in 597. In particular the names of Thunor and Woden are found as the first element in a considerable number of place-names, commonly combined with a second element such as *beorg*, *hlaw*, both meaning 'mound' either artificial or natural, *feld* 'open space' or *leah* 'wood' or 'clearing in a wood'. Such names as Thursley, Thunderfield, Thundersley, Thurstable and many others attest the worship of Thunor among the peoples of southern England from Kent and Essex in the east to near Southampton in the west. Names such as Woodnesborough, Wednesbury, Wednesfield,

Wodneslawe (now lost) and many others similarly attest the cult of Woden not only in the southern counties and the east midlands, but also as far to the north-west as Derbyshire and Staffordshire. Tiw is also widely, though less frequently, represented.

In addition to names denoting places associated with particular gods, there are others which contain terms denoting the places of worship themselves. A notable example is the hill-top, now occupied by a Christian church, at Harrow, once known as *Gumeninga hearh* 'the holy place of the *Gumeningas*'. *Hearh*, meaning 'hill sanctuary', is widely distributed in place-names and even commoner is *weoh*, 'idol' or 'shrine'. In two instances this element is combined with a personal name, seeming thereby to suggest that a heathen shrine might have a private owner. *Ealh*, 'temple', is also found in place-names. In addition to such names as these which refer to the gods themselves or to places at which they were worshipped, there is a host of others which embody references to the shadowy spectres of popular superstition.

The various types of place-name which attest the worship of heathen gods are widely distributed over the midland and southern counties, but they are notably absent from some areas, particularly the south-western counties, Lincolnshire and East Anglia and the whole country north of Humber. Their absence from the south-west and the north can perhaps be attributed to the continuing strength of British Christianity in these areas. It is significant that Goodmanham, the only place in Northumbria known to have been associated with Anglo-Saxon paganism, lies in the one part of that kingdom from which heathen burials have been recovered in substantial numbers.

3. THE CELTIC MISSION AND THE CONFLICT WITH ROME

While Edwin was reigning in Northumbria the sons of Æthelfrith and many of the Bernician nobility withdrew northwards to find a refuge with the Picts and Scots. Both of these peoples had long been Christian and several of the Northumbrian exiles, including Oswald, were baptized. For a year after Edwin's death Northumbria lay exposed to the attacks of Cadwallon and during that year

the two apostate kings who had set up their rule in Bernicia and Deira were both killed. After the death of Cadwallon in 633, Oswald was accepted as king in both Bernicia and Deira, and he promptly turned to Iona for help in restoring Christianity to Northumbria. A small company of monks led by Aidan came from Iona and established a monastery on the island of Lindisfarne whence there was access to the mainland at low tide. As time went by many more Scottish monks came from Iona and elsewhere to build churches, establish monasteries and give instruction in the discipline and observance of monastic life. During the next twenty years Christianity was firmly established throughout Northumbria. Following their missionary work with the fervour characteristic of Celtic Christianity at this time, the monks of Lindisfarne soon began to extend their activities beyond Northumbria. In 653 Peada, the son of Penda who still ruled in Mercia, married into the Northumbrian royal family and received baptism at the hands of Finan, Aidan's successor at Lindisfarne. Penda himself remained heathen, but he allowed a small mission, part English, part Celtic, to work in Mercia, and soon after his death, one of this band, an Irishman called Diuma, was consecrated bishop among the Mercians. Shortly afterwards, another of the band, an Englishman named Cedd, was sent by the Northumbrian king to the East Saxons whose bishop he became. Despite his race the Christianity practised by Cedd was wholly Celtic in form.

It is impossible to say how much of the conversion was achieved by the Roman and how much by the Celtic missions. Bede blamed the Welsh Church for its failure to attempt the conversion of the English, but he is a hostile witness on this point and one who was not always correct in his statements about the Welsh Church. One Welsh source claimed that it was a Welshman who had baptized Edwin. Bede was less hostile to the Scottish and Pictish branches of the Celtic Church, but the efficacy of Aidan's mission was so apparent that he was in no position to deny its achievements. It should be recalled, moreover, that some twenty years before he wrote the *Ecclesiastical History*, envoys from the Pictish Church visited Jarrow and Bede's influence on the occasion of this visit was largely responsible for bringing the Pictish Church into con-

and which, inheriting through its founder much of the teaching of Bede, came to be the greatest centre of English learning in the later eighth century. In 767 Alcuin became master of the York school and in the course of the next fifteen years he established for himself a reputation as a scholar of distinction. In 782, in consequence of an earlier meeting with Charlemagne while returning from a visit to Rome, he accepted an invitation to settle himself permanently at the Frankish court where he became head of the palace school. He served as Charlemagne's principal collaborator in educational work and played an important part in the revival of theological and philosophical studies among the Franks.

7. THE CHURCH AND THE VIKINGS

Even when due allowance is made for the natural prejudices of monastic writers, there can be no doubt that the Church in England suffered severe losses at the hands of the Vikings, particularly in the twenty years following the landing of the great Danish army in 865. These losses seem all the more serious in contrast with the long period of comparative peace which England enjoyed between the arrival of Theodore in 669 and the sack of Lindisfarne in 793. Yet it is well to remember that this phase was an isolated phenomenon peculiar to England amid centuries both earlier and later in which intermittent warfare was a normal feature of life in Europe as a whole. The devotion of the Vikings to their own gods was not so great as to inspire them with active hostility to Christianity itself and in consequence they presented a far less serious challenge to the continued existence of the Christian Church in Britain than had the English themselves in the fifth and sixth centuries. They were capable of inflicting heavy material losses and of creating conditions unfavourable to the continued prosperity of intellectual and spiritual life, but no part of England became so completely paganized as to require prolonged missionary activity for the restoration of Christianity. Guthrum, the Danish leader who became king of East Anglia, was baptized in 878 in fulfilment of the terms of peace made with Alfred, and within less than a generation Edmund who had been killed by the Danes in 869 was being venerated there as a saint.

There are no detailed records of the progress of Christianity among the Danish settlers east of Watling Street, but despite the widespread destruction of the numerous monasteries in East Anglia and the fens it is unlikely that the Danish settlements were anywhere so dense as to obliterate Christianity among the native English.[1] The territory of the Five Boroughs, between Welland and Humber, was regarded as a Christian area in 942. By this date, however, in addition to the original Danish settlements in Yorkshire, Northumbria had received an influx of Norsemen from the west and the resulting tangle of racial and political confusion seems to have led to a more varied mixture of religious practices than is to be found in the more southerly parts of the country. There had been a Christian Danish king in Northumbria before the end of the ninth century, but for about a generation, ending with the expulsion of Eric Bloodaxe in 954, York itself was at once the seat of an archbishopric and the capital of a line of semi-pagan kings.

Heathen cults associated with Thor and Othin have left traces here and there in place-names, notably in the name 'Othin's Hill' (*Othenesberg*), now Roseberry Topping in the North Riding of Yorkshire, which is the Scandinavian equivalent of the Old English 'Woden's Hill' (*Wodenesbeorg*, Wednesbury in Staffordshire). At several places in north-western England sculptured stone crosses, such as those at Halton in Lancashire and Gosforth in Cumberland, portray scenes from Scandinavian mythology. Though testifying to the currency of stories about heathen gods, the form of the monuments themselves is likewise testimony that those who set them up were in their own eyes Christians. It is probable that many of the mixed Irish-Norse settlers in north-western England came there as Christians and several church dedications to St Patrick in this area may be due to their influence.

The effect of the Scandinavian settlements upon the diocesan organization of the Church in England was most strongly marked in the northern and eastern parts of the country where the resulting

[1] D. Whitelock, *E.H.R.* LVI (1941), pp. 1–21, finds ground for thinking that the East Anglian Danes may not have come so quickly under the influence of the Church as had been previously thought. See also *ibid.* LXX (1955), pp. 72–85.

An Introduction To Anglo-Saxon England

P. H. Blair 1970

CHAPTER SIXTEEN

SCANDINAVIA

The myths of northern Europe reflect not only an exuberant love of story-telling for its own sake, but a view of man and the universe as being caught in the grip of conflicting powers. Some of these powers were friendly to man, but some were savagely hostile. This attitude was rooted in an acute awareness – common to agricultural peoples in general – of the rhythms of nature: the alternation of day and night, light and darkness, cold and heat, summer and winter, life and death. By boldness and enterprise men might master life to some extent, but it was seldom doubted that human destiny was shaped by powers greater than man.

Scandinavian man evidently felt little security in the world which these powers ruled. Life and happiness were menaced by forces beyond human understanding and control. Between life and death, light and darkness, there was only a fragile barrier. On one side of it, existence was possible and tolerable, if rarely comfortable. On the other, existence was starkly impossible.

Like other Indo-Europeans, the Germanic peoples tended to see the gods as having complementary functions. A Christian writer named Adam of Bremen said that in the great temple at Old Uppsala in Sweden, as late as the 13th century: 'the people worship statues of three gods; the most mighty of them, Thor, has his throne in the middle; Wodan [Odin in Scandinavia] and Fricco [Frey] have their place on either side. Their significance is of this kind: Thor, they say, rules in the sky, and governs thunder, lightning, the winds, rain, fair weather and produce of the soil. The second is Wodan . . . he makes wars and gives men bravery in the face of enemies. The third is Fricco, distributing peace and pleasure among men, whose idol is fashioned with a gigantic phallus.'

Since the gods had varying and sometimes overlapping functions, there was nothing inconsistent or heretical about worshipping more than one of them. On the contrary, a man might need to maintain good relations with several gods and goddesses. This was a Germanic habit of mind which, at a later date, was not relished by Christians.

The Fury of the Northmen

Scandinavian mythology is one branch, and far the best-known branch, of the pre-Christian mythology of the Germanic peoples in northern and central Europe. Our information about it comes almost entirely, not from Scandinavia itself, but from the outpost of Scandinavian culture in Iceland. Settled mainly from Norway in the 9th and 10th centuries, Iceland was the home of a rich literature in both verse and prose. Clearly there is no guarantee that this is representative of the Germanic peoples as a whole.

The sources date from the Viking Age (from roughly AD 800 to 1100) and later, and the persistent popular impression of the Vikings as bloodthirsty savages makes it hard to appreciate Scandinavian culture on its own terms. The evil repute of the Vikings goes back as far as the 8th century when, after they had sacked the monastery of Lindisfarne, off the Northumberland coast, an English monk named Alcuin wrote: 'Never before has such a terror appeared in Britain as we have now suffered from a pagan race.' To show that old reputations die hard,

BOVE Prehistoric rock
ırvings showing cattle and
loughing. The strong sense
f the rhythms of nature in
candinavian mythology – of
ıe alternation of light and
ırkness, summer and winter,
fe and death – reflects the
perience of an agricultural
eople. From Tegneby,
weden, 5th–3rd centuries
C.

BOVE RIGHT Gylfi, a
gendary Swedish king,
mes to the great hall where
learns about the pagan
ds. From a 14th-century
IS of Snorri Sturluson's
rose Edda. Most of what we
ıow about Scandinavian
yths is contained in this
ok, which was written by a
hristian historian in Iceland
a guide for poets.

This is where the story of the *Prose Edda* starts. Gylfi inquires about the source of the Aesir's wisdom and prosperity. He finds himself in a great hall, containing three high seats, in each of which there sits a divine figure. He asks them for information, and it is in their answers that we find the bulk of what we know about Scandinavian mythology.

Cosmos and Chaos

In the beginning all that existed was a vast open void, called Ginnungagap. In the south there was a hot region, Muspell, and in the north a cold region, Niflheim. Muspell was filled with fire and heat, Niflheim with ice, frost and snow. Where the heat of the south met the cold of the north life appeared, in the form of a giant, Ymir, and a cow, Authumla, whose milk nourished the giant. The cow fed on salty ice-blocks, and from one block, as she licked it, there emerged a man named Buri, one of whose grandsons was the great god Odin.

Odin had two brothers. Eventually they killed the giant Ymir. They carried his corpse into the middle of Ginnungagap. From it they made the world. Ymir's blood became the sea and the lakes, his flesh became the earth, his bones the mountains, and his teeth and jaws the rocks. From his skull the makers fashioned the sky, supported at each of its four corners by a dwarf. From Muspell sparks and burning embers had emerged, which were placed in the midst of Ginnungagap as the stars and the planets. Ymir's brains, flung into the air, became the clouds. Finally, Ymir's eyebrows were made into the stronghold of Midgard, in which men could live.

One day, Odin and his brothers were walking along the sea shore. They came across two trees, Ash and Elm. From these they created man and woman, giving them spirit and life, understanding and powers of movement, speech, hearing and sight. The gods set them to live in Midgard. Then they made a stronghold for themselves, which they called Asgard. Outside Midgard and Asgard there remains the cold region of Giantland, or Jotunheim, forever threatening the world which the gods made.

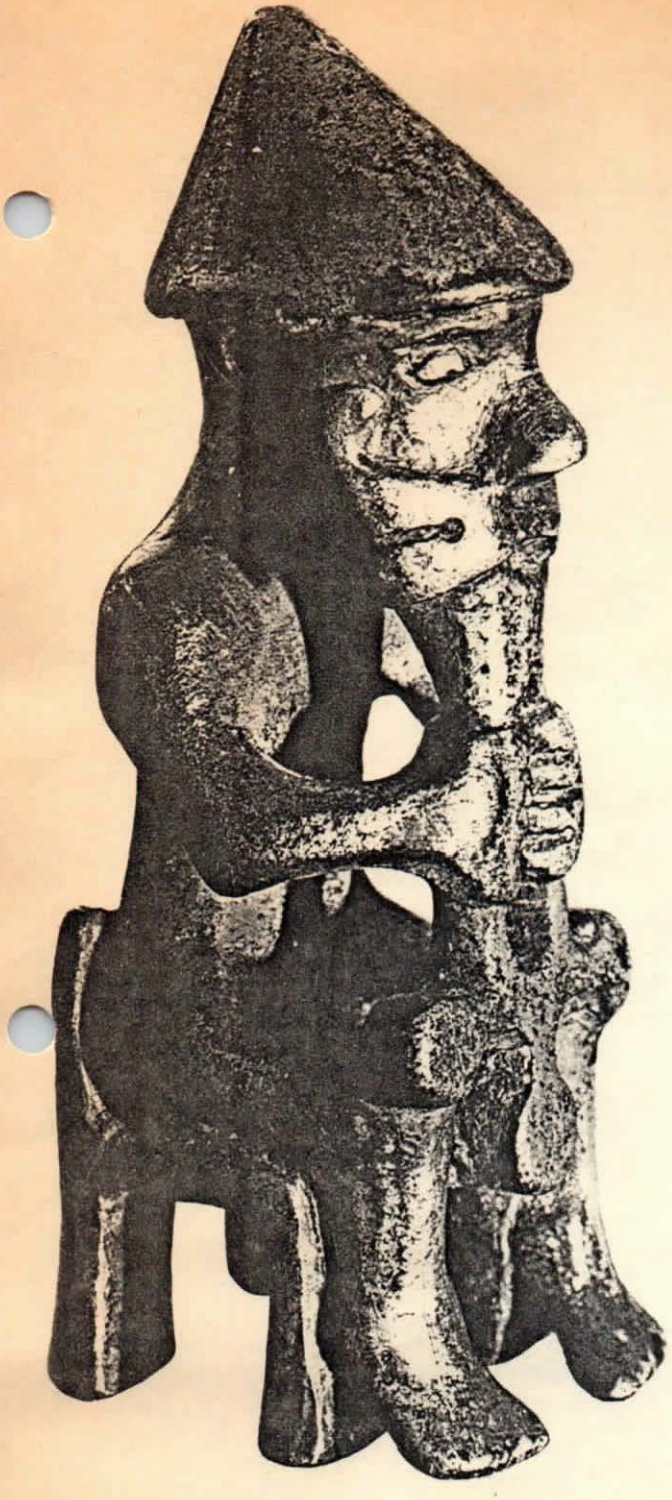
Before the world came into being, then, according to Scandinavian mythology (and in most other mythologies as well), matter already existed, but not in a way capable of supporting life. Before the cosmos, there was chaos. Extreme heat in the south confronted extreme cold in the north. Presumably the gods were already present, though there is no definite information on this point. Generally the gods, especially Odin, are said to have organized the world, rather than created it. The world may have emerged from a spontaneous interaction of cold and heat, or it may have been made from the dismembered limbs of a giant. There is no attempt to produce a definitive version.

The gods shaped the world and created a space for themselves, called Asgard, and a space for men, Midgard. At the centre of the world there is a mighty tree, Yggdrasill or Odin's steed (an oblique reference to the gallows). Its branches stretch across the whole world. Its roots extend into the territory of men, into the realm of the dead, and into the world of the frost-giants, who live in the regions of snow and ice, beyond the boundaries of human habitation. At the foot of the tree there is a well, which is the source of the deepest wisdom.

The cosmos is constantly threatened. The main source of the danger comes from Giantland, and it is the particular duty of Thor to hold the giants in check. In the myths Thor is often 'away fighting giants', or there is something close to panic when the giants steal his weapons, especially his formidable hammer. The world of gods and men is unsafe, menaced by hostile powers.

The God of the Ungodly

Thor maintained the order and fabric of the universe by means of his immense strength, the symbols of which were a belt of power, a pair of iron gloves and a hammer named Mjollnir, which represented the lightning or thunderbolt. The name Thor means 'thunder' and he personified the power of the thunderstorm. Because of his connection with storms, he was believed to control the winds and the



rain, and so he was a god of fertility.

Thor was the most popular of the gods in the Viking period. People and places were frequently named after him, presumably to put them under his protection. Violent and unpredictable, he was given to fits of uncontrollable rage, but his anger was usually directed against the giants. To his own

by men who believed confidently in their own power and strength, so that paradoxically he might perhaps be called 'the god of the ungodly'.

Thor's symbol, the hammer, is an example of the way in which myths and behaviour interact. It was a short-shafted weapon, intended for throwing. Worn on a thong round the neck it was a protective amulet, and in late Viking times 'the sign of the hammer' was a gesture of blessing, resembling and possibly copied from the Christian sign of the cross. The hammer was also used to bless the bride at a wedding and was placed in graves to protect the dead.

Thor's strength was so great that it was apt to get out of control. One story tells how Thor, disguised as a youth, left Asgard and came to a giant called Hymir, who was preparing to go fishing at sea in his boat. Thor asked to go with him, but Hymir only laughed, because by his standards Thor was so small and would be of little use at rowing. This angered Thor. He persuaded Hymir to change his mind and he took the head of the giant's biggest ox to use as bait. Thor baited his hook with it and succeeded in catching a vast monster of the deep, the Midgard Serpent. The serpent struggled so hard that Thor's foot went right through the bottom of the boat as he fought to haul it on board. Hymir was frightened and cut Thor's line, and the monster sank back into the sea. If he had not done so, the cosmos would have been destroyed.

On another occasion, Thor's hammer was stolen from him by the giant Thrym, who agreed to return it only on condition that he was given the beautiful goddess Freya as his wife. Thor was persuaded by the other gods to dress himself up in women's clothes and pretend to be Freya. He came as a bride to Thrym, who was so besotted by the prospect of the ultimate in married bliss that he did not notice the deception. When Thrym called for the hammer to be brought in and put in the bride's lap, as was the custom, Thor's chance had come. He took Mjollnir and slaughtered the giant and the entire wedding party.

ABOVE LEFT Thor grasps the great hammer, Mjollnir, his principal weapon, which represented the lightning or thunderbolt and was a symbol of his colossal strength as god of storm. The most popular of the gods in Viking times, Thor maintained the order of the universe and warred

admired in a leader that the overriding impression of him is as a Viking chieftain larger than life: huge, red-bearded, a titanic eater and drinker, massively strong and courageous, but sometimes over-hasty in his judgment. He was known as the god worshipped

LEFT Thor's hammer. With the coming of Christianity to the north, the symbol of the hammer tended to blend into the Christian symbol of the cross. Viking period.

The subtle, wily and dangerous Odin was god of death, magic, wisdom and madness. He was said to appear on earth as an old, one-eyed man in a cloak. He inspired the battle-frenzy of the berserks, and brave fighting men killed in battle went to form his body guard in Valhalla, his great hall in Asgard, where they feasted and drank deep. Bronze figurine from Linby, Sweden, Viking period.

PRINCIPAL SCANDINAVIAN DEITIES

Odin, god of death, wisdom and magic
Frigg, the mother-goddess, wife of Odin
Thor, god of thunder and foe of giants
Njord, god of the sea, fishing and prosperity
Frey, god of fertility, son of Njord
Freya, goddess of love and beauty, sister of Frey
Balder, the good god, son of Odin
Loki, the trouble-maker
Tyr, the one-handed, giver of victory in battle
Bragi, skilled in poetry and the use of words
Idun, keeper of the apples of immortality, wife of Bragi
Heimdall, the watchman of Asgard
Hother, the blind god
Ull, the archer and skier

Odin and the Runes

If Thor was the Viking warrior writ large, Odin belonged to the mysterious region between life and death. He was more subtle and more dangerous. His name may have been connected with words for 'wind', and he was later identified as the leader of the 'wild hunt', the procession of dead souls across the sky, which was connected with the fury of the gale. In Germany he was called Wodan and Adam of Bremen described him as 'fury' or 'madness', while the Old English word *wod* means simply 'mad'. The god's madness was discerned in his followers, the berserks, warriors who wore the skins of bears. Berserk means 'dressed in bear's skin', but came to imply 'possessed by blind fury' because of the raging frenzy in which the berserks went into battle. Odin inspired this mad fury in his followers, and terror in their opponents.

Very few Scandinavians gave their children names derived from or linked with Odin. He was too closely connected with death for comfort, and especially with death in battle. On the battlefield he might show himself as an old man in a cloak. He would be attended by ravens, wolves and the Valkyries, 'the choosers of the slain', the maidens who took the souls of fallen warriors to Valhalla, Odin's hall in Asgard, where they formed his bodyguard. Perhaps because the outcome of hand-to-hand fighting is so chancy and unpredictable, Odin gained a reputation for being treacherous and untrustworthy. There was a story that he taught King Harald Wartooth of Denmark the secret of fighting in wedge formation, but later he turned against Harald, betrayed the secret to his enemies and, when battle was joined, threw the king from his chariot and battered him to death.

Odin was famous for his wisdom and among its many obscure and mysterious sources were his use of a severed head and his mastery of the runes, the letters of the Germanic alphabet. The head was that of Mimir, the wisest of men. According to the myth, Mimir was left as a hostage with the Vanir in the wars between them and the Aesir. They cut off his head and sent it to the Aesir. Odin pickled the head and kept it by him. It talked to him and through it he could consult the spirit-world. There is a further point here, since another source of Odin's wisdom was that he had deposited one of his eyes in Mimir's well, the one at the foot of Yggdrasill, the world-tree. Hence the god is often described as having only one eye.

The runic alphabet, which Odin controlled, was widely used in Scandinavia for magical purposes. There was a story that the god hung on the gallows (also Yggdrasill) for nine days and nights without food or drink. He had been wounded with a spear, which means that he had been sacrificed to himself, in the same way that victims were sacrificed to him in real life, stabbed and hanged on trees. But then he reached down and plucked up the runes. In this way he penetrated to the world beyond death, and so gained mastery of the wisdom of the runes and power over death itself. In the same story there is a hint that Odin could bring a corpse on the gallows back to life by means of the cutting and painting of

GERMANY

Germanic mythology is the tree of which Scandinavian mythology is a branch, but little is known about the myths of the pagan Germanic (or Teutonic) peoples in Germany itself. Iconographic material, though always a risky thing on which to base anything more than tentative theories, seems to suggest that the early Germans worshipped an Earth Mother and a Sky Father. There is also evidence of twin gods and of the ritual sacrifice of horned animals.

The Earth Mother, Frija, gave her name to Friday in the Germanic world. The Sky Father was known as Tiwaz. He appears as Tyr in Scandinavia and as Tiw in Anglo-Saxon England. The name is related to Greek Zeus and Roman Jupiter, and the third day of the week (Tuesday) was sacred to him, which led classical authors to identify him with the war-god Mars, to whom the third day was sacred in Rome. It is likely that a German religious ceremony described by the Roman writer Tacitus, late in the 1st century AD, had to do with Tiwaz. Various tribes met once a year to offer human sacrifice in a wood sacred to a god called Ruler of All. Each participant was bound with a cord and, if he fell, was not allowed to get to his feet again but instead had to roll over and over. This binding and falling rule was probably employed either to choose a victim for sacrifice or as an act of divination.

Tacitus says that the Germans sacrificed to Mars and Mercury, meaning the gods Tiwaz and Wotan (or Wodan), the latter being a war-god and the primitive form of the Scandinavian Odin. Such sacrifices were particularly associated with victory in war, captive enemies being slaughtered and captured weapons ritually destroyed. By classical times Wotan had begun to edge Tiwaz from his former preeminence. He had come to be considered the ruler of the kingdom of the dead and the god of prophecy and magic. He demanded many sacrifices and his victims were hanged on trees. Sacred to Wotan were the eagle, the raven, the wolf and, of weapons, the spear. His day was the fourth day (Wednesday).

The third of the major German gods was Thunor (or Donar), lord of thunder and lightning, the ancestor of the Scandinavian Thor. His sacred day was Thursday, which caused classical writers to associate him with Jupiter. He was very much a weather-god and his thunderbolts were symbolized by the axe, which later evolved into the hammer. He may also have been linked with fertility, and as late as the present century a North German farmer was found placing stone axes in his first seed-drill to ensure good crops.

The Modern Revival

The modern revival of Germanic paganism was a by-product of the German romantic movement and of German nationalism, following the creation of a united Germany in the 19th century. Pagan mythology was held to justify political and social programmes, frequently programmes of extreme nationalism and anti-semitism concerned to promote the supremacy of the supposed Aryan 'master race'.

The German romantics of the period 1750 to 1850 were not generally greatly interested in the beliefs of their pagan ancestors. Their attention was largely confined to the Gothic culture of the Middle Ages. The first outstanding cultural figure on whom Germanic mythology exerted a major influence was the composer Richard Wagner (1813–83). Pagan myths, he felt, had acted as a thoroughly healthy influence on German history. He wrote: 'In rugged forests in the long winter, in the warmth of the fire upon the hearth of his castle chamber towering far into the air, the German remembers his ancestors.

"Wordly Wise"

"The Anglo-Saxons originally worshipped the gods of their Germanic forefathers and it was this Old Religion which, in early times, rivalled Christianity in England.

As Christianity gained the upper hand, the Old Religion was represented as a parody of all that was holy. Thus witchcraft, Anglo-Saxon WICCECRAEFT, eventually became punishable by

Encyclopedia of World Religions
G.T. Bettany 1890 (1988)

"Returning to the great gods, Thoa, Thunar or Donar occupies the chief place after Odin. He rules over clouds and rain, lightning and thunder; yet he is a fatherly god, though a punishing one, and frequently angry. This conception answers well to that of Jupiter Tonans.

"The old Teuton words for temple also mean "wood", indicating that primitive Teuton worship was conducted in woods or groves."

newcomers and that not a single Briton was left alive. The evidence of the place-names in this region lends support to the statement. But this was probably an exceptional case. In the east and southeast, where the Teutonic conquest was fully accomplished at a fairly early date, it is probable that there were fewer survivals of a Celtic population than elsewhere. Large numbers of the defeated fled to the west. Here it is apparent that a considerable Celtic-speaking population survived until fairly late times. Some such situation is suggested by a whole cluster of Celtic place-names in the northeastern corner of Dorsetshire.[1] It is altogether likely that many Celts were held as slaves by the conquerors and that many of the Teutons married Celtic women. In parts at least of the island, contact between the two races must have been constant and in some districts intimate for several generations.

54. *Celtic Place-names.* When we come, however, to seek the evidence for this contact in the English language investigation yields very meager results. Such evidence as there is survives chiefly in place-names.[2] The kingdom of *Kent,* for example, owes its name to the Celtic word *Canti* or *Cantion,* the meaning of which is unknown, while the two ancient Northumbrian kingdoms of *Deira* and *Bernicia* derive their designations from Celtic tribal names. Other districts, especially in the west and southwest, preserve in their present-day names traces of their earlier Celtic designations. *Devonshire* contains in the first element the tribal name *Dumnonii, Cornwall* means the 'Cornubian Welsh', and *Cumberland* is the 'land of the Cymry or Britons'. Moreover, a number of important centers in the Roman period have names in which Celtic elements are embodied. The name *London* itself, although the origin of the word is somewhat uncertain, most likely goes back to a Celtic designation. The first syllable of *Winchester, Salisbury, Exeter, Gloucester, Worcester, Lichfield,* and a score

[1] R. E. Zachrisson, *Romans, Kelts, and Saxons,* p. 55.

[2] An admirable survey of the Celtic element in English place-names is given by E. Ekwall in the *Introduction to the Survey of English Place-Names,* edited by A. Mawer and F. M. Stenton for the English Place-Name Society, Vol. I, Part I (Cambridge, 1924), pp. 15-35.

of other names of cities is traceable to a Celtic source, while the earlier name of Canterbury (*Durovernum*) and the name *York* are originally Celtic. But it is in the names of rivers and hills and places in proximity to these natural features that the greatest number of Celtic names survive. Thus the *Thames* is a Celtic river name, and various Celtic words for river or water are preserved in the names *Avon, Exe, Esk, Usk, Dover,* and *Wye.* Celtic words meaning 'hill' are found in place-names like *Barr* (cf. Welsh *bar,* 'top, summit'), *Bredon* (cf. Welsh *bre,* 'hill'), *Bryn Mawr* (cf. Welsh *bryn* 'hill' and *mawr* 'great'), *Creech, Pendle* (cf. Welsh *pen* 'top'), and others. Certain other Celtic elements occur more or less frequently such as *cumb* (a deep valley) in names like *Duncombe, Holcombe, Winchcombe; torr* (high rock, peak) in *Torr, Torcross, Torhill; pill* (a tidal creek) in *Pylle, Huntspill;* and *brocc* (badger) in *Brockholes, Brockhall,* etc. Besides these purely Celtic elements a few Latin words such as *castra, fontana, fossa, portus,* and *vicus* were used in naming places during the Roman occupation of the island and were passed on by the Celts to the English. These will be discussed later. It is natural that Celtic place-names should be commoner in the west than in the east and southeast, but the evidence of these names shows that the Celts impressed themselves upon the Teutonic consciousness at least to the extent of causing the newcomers to adopt many of the local names current in Celtic speech and to make them a permanent part of their vocabulary.

55. *Other Celtic Loan-words.* Outside of place-names, however, the influence of Celtic upon the English language is almost negligible. Not over a score of words in Old English can be traced with reasonable probability to a Celtic source. Within this small number it is possible to distinguish two groups: (1) those which the Anglo-Saxons learned through everyday contact with the natives, and (2) those which were introduced by the Irish missionaries in the north. The former were transmitted orally and were of popular character; the latter were connected with religious activities and were more or less learned. The popular words include *binn* (basket, crib), *bratt* (cloak), and *brocc*

(brock or badger); a group of words for geographical features which had not played much part in the experience of the Anglo-Saxons in their continental home—*crag, luh* (lake), *cumb* (valley), and *torr*[1] (outcropping or projecting rock, peak), the two latter chiefly as elements in place-names; possibly the words *dun* (dark colored), and *ass* (ultimately from Latin *asinus*). Words of the second group, those that came into English through Celtic Christianity, are likewise few in number. In 563 St. Columba had come with twelve monks from Ireland to preach to his kinsmen in Britain. On the little island of Iona off the west coast of Scotland he established a monastery and made it his headquarters for the remaining thirty-four years of his life. From this center many missionaries went out, founded other religious houses, and did much to spread Christian doctrine and learning. As a result of their activity the words *ancor* (hermit), *drȳ* (magician), *cine* (a gathering of parchment leaves), *cross, clugge* (bell), *gabolrind* (compass), *mind* (diadem), and perhaps *stǣr* (history) and *cursian* (to curse) came into at least partial use in Old English.

It does not appear that many of these Celtic words attained a very permanent place in the English language. Some soon died out and others acquired only local currency. The relation of the two races was not such as to bring about any considerable influence on English life or on English speech. The surviving Celts were a submerged race. Had they, like the Romans, possessed a superior culture, something valuable to give the Teutons, their influence might have been greater. But the Anglo-Saxon found little occasion to adopt Celtic modes of expression and the Celtic influence remains the least of the early influences which affected the English language.

56. *Three Latin Influences on Old English.* If the influence of Celtic upon Old English was slight, it was doubtless so because the relation of the Celt to the Teuton was that of a submerged race and, as suggested above, because the Celt was not in a position to make any notable contribution to Anglo-Saxon civilization.

[1] Cf. E. Ekwall, "Zu zwei keltischen Lehnwörtern in Altenglischen," *Englische Studien*, LIV (1920), 102-10.

It was quite otherwise with the second great influence exerted upon English—that of Latin—and the circumstances under which they met. Latin was not the language of a conquered people. It was the language of a race with a higher civilization, a race from which the Teutons had much to learn. Contact with that civilization, at first commercial and military, later religious and intellectual, extended over many centuries and was constantly renewed. It began long before the Anglo-Saxons came to England and continued throughout the Old English period. For several hundred years, while the Teutons who later became the English were still occupying their continental homes, they had various relations with the Romans through which they acquired a considerable number of Latin words. Later when they came to England they saw the evidences of the long Roman rule in the island and learned from the Celts a few additional Latin words which had been acquired by them. And a century and a half later still, when Roman missionaries reintroduced Christianity into the island, this new cultural influence resulted in a really extensive adoption of Latin elements into the language. There were thus three distinct occasions on which borrowing from Latin occurred before the end of the Old English period, and it will be of interest to consider more in detail the character and extent of these borrowings.

57. *Chronological Criteria.* In order to form an accurate idea of the share which each of these three periods had in extending the resources of the English vocabulary it is first necessary to determine as closely as possible the date at which each of the borrowed words entered the language. This is naturally somewhat difficult to do and in the case of some words impossible. But in a large number of cases it is possible to assign a word to a given period with a high degree of probability and often with certainty. It will be instructive to pause for a moment to inquire how this is done.

The evidence which can be employed is of various kinds and naturally of varying value. Most obvious is the appearance of the word in literature. If a given word occurs with fair frequency

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writings this is no exaggeration. At the time of the Empire the Hittites practised a extreme form of polytheism like that of Anatolia under the Roman Empire. Actual their gods are merely local variants of a few main deities. Also, the various divine familie the Hattian, Luvian, Palaic, and the Hurrian and Mesopotamian gods were similar a parallel types which merely bore different names but performed identical functions. Th the Weather-God and goddesses like Hepat and Ishtar existed under many local nam which in ultimate analysis could be traced to one Weather-God and one Great Godde This the Hittites knew; occasionally 'all Weather-Gods', 'all Hepats', 'all Ishtars' a merged. This tolerant attitude enabled the Hittite ruling caste to safeguard their hold ov the small tribes. Theirs was neither a syncretistic nor an eclectic religious policy but conscious, politically conditioned religious tolerance. Personal preferences mingled wi political considerations. In his capacity as king Hattusili III was the priest of Isht
79 (Saushga) of Samuha, a Hurrian rather than a Semitic goddess. His wife Puduhepa, who name implies that she was a devotee of Hepat, was the daughter of a priest from Law zantiya in the Hurrite Kizzuwatna country. She caused clay tablets from Kizzuwatna be copied for the Hisuwa festivals. Consequently Tudhaliya IV was introduced early the Hurrian religion in his parents' house. Later he reorganized the state cult accordi
75–87 to the Hurrian rite. The sanctuary of Yazilikaya near Boghazköy (Hattusas) where all th gods bear Hurrian names in hieroglyphic script, testifies to this innovation.

If one analyses the at first confusing spectacle of the Hittite gods, one can see that th thousand gods of the Hittite pantheon are basically the local subsidiary types of a fe important deities. We shall now consider the religion of the Hittites as it was after th reformation of Tudhaliya IV.

THE WEATHER-GOD

The chief divinity of the Hittites is the Weather-God. In conjunction with the principa female deity he is the greatest binding factor in the federal Hittite Kingdom. He is th common god of the autochthonous section of the people and the newly arrived Indo Europeans of Asia Minor. In the texts he is invariably represented by the ideogram of th Meopotamian Adad. His Hittite name is as yet unknown. We know merely that it end with 'una'.

In the Hurrian idiom the Weather-God is Teshup, in Luvian he is Data. The hiero glyphic ideogram reads Tarhund. He corresponds to the Greek Zeus. In Hittite texts he i generally 'the Weather-God of Hatti', 'Weather-God of the Heaven'. There are dozens o Weather-Gods distinguished by their special functions: 'the Weather-God of Hattusas 'the Weather-God of the Palace', 'the Weather-God of the Army', 'the Weather-God the Rains'. Besides the usual divine ideogram he is characterized in picture writing by th sign of lightning which means Weather-God. If the Weather-God has a special name
76, Fig. 19 third hieroglyph is added. Thus the main Weather-God of Yazilikaya bears a divine sig

and the sign for lightning (No. 42), while at the same shrine a special abridged hieroglyph of his name is added to that of the Weather-God of Hattusas (No. 41).

In the art and writings of the Empire the Weather-God stands on a mountain peak. From Hittite texts we know that mountains were objects of worship. The mountains of Hazzi (later Mons Cassius on the Syrian coast, close to the mouth of the Orontes) and Nanni (whose whereabouts are unknown) are sacred heights connected with the Weather-God. Holy mountains like Tudhaliya, Arnuwanda and Ammuna may be mentioned in this connection. In one Hittite text describing a figurative representation, the Weather-God of the Heaven strides across two mountains represented as men. A figurative rendering of this conception has come down to us in the principal divinity of Yazilikaya. If one observes the tunics of the Mountain-Gods, one will see that they are adorned with cone-shaped ornaments. Identical decorations can be seen mainly on the Mountain-God Tudhaliya (in the cartouche of king Tudhaliya). They may stand for isolated peaks. One of the Weather-Gods of Yazilikaya stands upon two such cones stylized to represent mountains.

76, Fig. 19

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XIX, Fig.

The proper attribute of the Weather-God is the bull. The religious conception which venerated gods in the form of animals was still alive in the Empire. We have seen that these zoomorphic notions of gods were characteristic of the Hattian people during the Early Bronze Age. The animals originally revered in the Hittite Kingdom had become the constant companions of deities that were now depicted in human form. Hittite gods generally stand on the back of their sacred animals. The likeness of a god mounted on a bull is probably a creation of the North Mesopotamian-Anatolian cultural sphere. Edith Porada has observed that the figure of a god on the back of a bull in the Old Babylonian style appears late. This may be attributed to contact with Anatolia. Deified animals standing between bulls' horns and worshipped as divinities of the Hattian Anatolian period may be regarded as a first phase of the idea of the god mounted on a bull. Examples from Kültepe are contemporaneous with those in the Old Babylonian style. It is significant that the motif of a god mounted on a bull survived in this region throughout the age of the Mitanni kingdom, and during the Empire can be traced at Carchemish in Southeast Anatolia. During French excavations at Ras Shamra a cylinder seal of king Ini-Teshup of Carchemish was found on which the Weather-God is mounted on a bull or ox, as on the seals of Kültepe.

I, II, 1–6

III, IV, 1 11

It has always been noted that the motif of the Weather-God on the bull is totally absent from the art of the Hittite Kingdom. Texts too make no mention of this form of the Weather-God. This may be due to the fact that the Hittites continued to worship the bull as a deity. In the texts he figures as the symbol of the god. In a relief on an orthostat from Alaca showing a bull enacting the part of the Weather-God, we even possess a naturalistic representation of the bull cult.

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In Yazilikaya the Hurrian bulls Hurri and Serri appear with the chief god and goddess. On the rock relief of Imamkulu and the orthostat relief of Malatya the Weather-God

76, Fig. 19

105

"The Art of The Hittites"

1962

by Ekrem Akurgal

The New CASSELL's · GERMAN DICTIONARY

H.T. BETTERIDGE 1958

"The Art of the Hittites"

EKREM A. KURGAL 1962

"The chief divinity of the Hittites is the weather God." "The hieroglyphic ideogram reads Tarhund. He corresponds to the Greek ZEUS." "The proper attribute of the weather God is the bull."

"The Realm of the Great Goddess"

Sibylle von CLES-REDEN 1962

"Thor, the Teutonic god of thunder with his iron hammer, may have entered into the heritage of the ancient Mediterranean bull god."

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THE ANCIENT SCANDINAVIAN RELIGION

CHAPTER I

THE GREAT GODS: THOR AND ODIN

In common with the other Aryan races, the ancient Scandinavians recognised, as the basis of their religion, certain supernatural, usually unseen, powers ruling the world and exercising an influence on the affairs of mankind. In the ideas which prevailed as to the nature of these powers certain correspondences can be clearly traced in the various Aryan religions, in spite of the fact that our knowledge of them dates from widely different periods of history. Even the Romans, when they came into contact with the Germanic races, noticed some of the similarities, and applied the names of several of their own deities to the corresponding figures among the barbarian gods. When closer intercourse between Roman and German had established itself, the result of these

equations was made prominent in the names adopted by the latter for the days of the week, several of which, in most of the Germanic tongues, still bear witness to the old religion of the race. Thus the counterpart of the Roman *Mars* was found in the god *Tiw*, and consequently *dies Martis* was rendered by forms now represented in English by *Tuesday*. In the same way the Roman *Mercurius*, *Jupiter*, and *Venus* were identified with the Germanic gods called by the English *Wóden*, *Thunor*, and *Frig*, whence the names of *Wednesday*, *Thursday*, and *Friday*. In making these equations, of course, neither German nor Roman did more than consider the most obvious points of resemblance between the deities; how close the correspondence actually was in each case it is impossible to say, as we know so little of the precise form which the native religion had among the southern Germans. It is only to a certain extent that the details suggested by these translations of the Roman names are supported by the evidence from the Scandinavian side, but it is extremely probable that some of the more striking discrepancies are due to difference in time as well as in place and people.

The three gods and the goddess whose names

are thus commemorated in the days of the week hold also a prominent place among the Scandinavian deities, where they appear under the names of Ty (*Týr*), Odin (*Óðinn*), Thor (*þórr*), and Frigg. But while Odin and Thor actually hold the place which they might be expected to occupy as objects of worship, the warlike deity Ty has apparently become of secondary importance. This is indicated not only by the native Scandinavian evidence, but also by what can be gleaned from external sources. In an Old English sermon[1] by the Abbot Ælfric, about the year 1000, the mention of some of the Roman deities leads the preacher to introduce the corresponding Danish names. Jove or Jupiter, he says, 'was called Thor among some peoples, and him the Danes love most of all.' Mercury, too, 'was honoured among all the heathens, and he is otherwise called Othon in Danish.' Of Ty there is no mention, although Mars is one of the Roman deities specified by name. In another homily by Ælfric there is the same identification of Thor and Odin, along with 'the foul goddess Venus, whom men call Frigg,' but here also Ty is ignored.

More than merely negative evidence, however,

[1] Based upon the Latin discourse *De correctione rusticorum*, by Martin of Bracara, who died in 580.

is supplied by another outside source, which is the leading contemporary account of Scandinavian religion, viz. that given by the German historian, Adam of Bremen (about the year 1075), in his description of the great temple of the Swedes at Upsala, and of the gods worshipped there. Here he writes, 'the people venerate the statues of three gods, so placed that the most powerful of them, Thor, has his seat in the middle of the bench. On either side of him Wodan and Fricco have their places. Of these the significations are as follows. Thor, they say, presides in the air, and governs thunder and lightning, winds and rains, fair weather and crops. The next, Wodan, that is "Fury," carries on wars and gives men valour against their enemies. The third is Fricco, bestowing peace and pleasure upon mortals.' The image of Wodan, he adds, resembled that of the Roman Mars; that of Thor suggested Jupiter, while Fricco was represented in a form resembling the minor deity Priapus.

The god here called Fricco was known to the Scandinavians themselves by the name of Frey (*Freyr*), and that the triad thus specified by Adam were in fact the chief deities worshipped in the later stages of Scandinavian religion is abundantly proved by the native evidence. The

identification of Odin with Mars in place of Mercury is also in full accordance with the later beliefs: in other words, Odin has taken the place of Ty as the chief war-god. Whether this was the main reason for the admission of Frey as third member of the supreme triad is uncertain, the earlier position of this god being altogether unknown. Thor, it will be noticed, still retains his place as the counterpart of the Roman Jupiter, and stands between the other two gods, as being the most powerful. The precise relationship, however, between Thor and Odin is not by any means so simple as this statement would suggest, and forms indeed one of the most difficult questions connected with the subject. This will be most clearly brought out by a detailed account of the relative place assigned to each of them in religious practice on the one hand, and in mythological accounts on the other; and the most correct impression of the facts will probably be obtained by dealing first with Thor.

The pre-eminence assigned to this god by Ælfric and Adam of Bremen is quite in accordance with what can fairly be inferred from the native historical sources. A considerable number of passages in the sagas yield combined proof that by the people at large Thor was regarded as the chief deity, at least

in Norway and Iceland: for Sweden and Denmark the evidence is less conclusive, but seems to point in the same direction. It is of great significance, for example, that in all the Scandinavian countries the name of Thor is the one which is most frequently used as a formative element in the names of persons (such as Thor-kell, Stein-thor), and these were evidently quite as common in Sweden and Denmark as in Norway and Iceland. On the other hand, the name of Odin is scarcely ever employed, only one or two instances being found among the Danes and Swedes. Names with Frey- as their first element are more frequent, but are in small proportion compared with those in Thor-. In Danish and Swedish place-names, too, the predominance of Thor is very marked, although Odin and Frey are better represented here than in the case of the personal names. In Norway and Iceland place-names of this kind are rare, but Thorsness and Thorsmark occur in the latter country. The frequency with which Thor's hammer (see below) is represented on Danish and Swedish runic monuments, and the occurrence on ancient Danish stones of the formula 'May Thor hallow this monument' (or 'these runes'), also indicate that the position of this deity was much the same among all branches of the Scandinavian people.

In Denmark, too, there are distinct traces of a tendency to hold local assemblies on the day named after the god; in Iceland this was the day on which the famous *Al-thing* (the legal and legislative assembly of the whole people) began every year, ten weeks after the first day of summer, and in Norway the great law-assembly of the western districts also began its meetings on a Thursday.

For Norway and Iceland there is a considerable amount of more direct evidence than this. In several of the Icelandic historical writings it is expressly stated that some of the leading colonists had a special regard for Thor and his worship. Of one who came from the island of Mostr, on the south-western coast of Norway, it is told that he had the custody of Thor's temple there, and was a 'great friend' of the god, on which account he was called Thorolf (= *Thor-wolf*). This Thorolf fell out with King Harald, and went to inquire of Thor, 'his loving friend,' whether he should make terms with the king or leave the country. The oracle directed him to go to Iceland. He pulled down the temple, and took with him most of the timber, as well as the earth from under the pedestal on which Thor had been seated. On coming near Iceland, he threw overboard the two

chief pillars of the temple, on one of which the image of Thor was carved, and declared he would settle wherever Thor made these come ashore. After landing on the south side of Broadfirth, they found that Thor had come ashore with the pillars on a headland, to which they then gave the name of Thor's-ness, while a river in the neighbourhood was also named after the god. When this Thorolf had a son in his old age, he gave him to his friend Thor, and called him Thorstein. Thorstein also gave his own son to Thor, 'and said he should be a temple-priest, and called him Thorgrim.' Another son of Thorolf's sacrificed to Thor, that he might send him pillars for his house, 'and gave his son for this,' which probably means that he also dedicated his son to the god, though one account appears to imply that he actually offered him in sacrifice.

Of another settler, Helgi the Lean, who was brought up in Ireland, it is stated that when he came in sight of Iceland, he inquired of Thor where he should land; the oracle directed him to Eyafirth, and would allow him to go nowhere else. Before they came in sight of the firth, Helgi's son asked him whether he would have obeyed Thor's directions if he had sent him to winter in the Arctic Ocean. Yet Helgi was not

absolutely devoted to Thor, as he also believed in Christ, and even called his Icelandic homestead by the name of Christness. It was to Thor, however, that he turned for aid in sea-faring and difficult enterprises, and in all matters that he considered to be of most importance.

Thorolf and Helgi were not the only settlers who allowed Thor to fix the place of their habitation in Iceland, and one in the south of the island also consecrated all his land to Thor and called it Thor's-mark. The tendency to appeal to Thor for help in time of need is further illustrated by an incident recorded as having taken place during the Wineland expedition of 1007-8. The explorers were in great straits for want of food, and had prayed for help, which seemed long in coming. One of the party, named Thorhall, was found by the others on the peak of a cliff, looking up to the sky, and muttering something, besides making strange gestures of which he would give no explanation. Shortly afterwards a whale came ashore, and Thorhall said, 'The red-bearded one was stronger now than your Christ. I have got this for my poetry that I made about Thor. He has seldom failed me.'

This contrasting of Thor with Christ is a trait which appears in other narratives, and is signi-

that they may be different aspects of the high god who ruled the heavens and the journeying sun, controlled the seasons of the year, and also led his followers in war. Certainly the axe and the spear were of great importance in the Bronze Age as symbols of divine power.

There is also evidence of twin deities, a divine male pair who are mirror images of one another. Horned animals like the stag, as well as the bull, the horse, the boar, the bird and the serpent, are already important religious symbols at this period. There is some evidence for the ritual sacrifice of such creatures, and also of their association with the deities of earth and sky.

Supreme God of the Sky

In the Iron Age (from 600 BC onwards) we find the earliest evidence for a specifically Germanic religion. There are again indications of the worship of a supreme god of the sky, whose name is thought to have been Tiwaz. This was the god whom the Anglo-Saxons in the 5th and 6th centuries worshipped as Tiw in England, while he was remembered in Scandinavia as Tyr. The third day of the week, Tuesday, was called after him throughout the Germanic world. The name Tiwaz is related to the Greek Zeus and to an earlier form of the Roman name for Jupiter, and these names are all thought to be derived from the Indo-Germanic word for god, probably associated with the light of the shining heavens. The Anglo-Saxon Tiw is remembered in a number of place names, including Tuesley in Surrey, Tewin in Hertfordshire and Tysoe in Warwickshire.

Only one major myth about Tyr survives in Scandinavian legend, but this is an important one. It is the story of how he alone was able to bind the Fenris wolf, a monster which threatened the safety of the gods. As the wolf grew huger and fiercer, none but Tyr dared come near him, and the creature broke all chains and fetters laid upon him. Finally a magic chain was wrought by the dwarfs, which looked like a silken cord but was impossible to break. The wolf was suspicious of it, but finally agreed to have it round his neck if Tyr would place his right hand between the wolf's jaws as a pledge against treachery. The wolf found that all his giant strength could not break this leash, and in his fury he bit off the god's hand, so that Tyr remains one-handed. This connection between Tyr and the power to bind is an important one in northern symbolism.

It is possible that one of the most mysterious accounts of the worship of a Germanic deity in the Roman period, described by the Roman historian Tacitus, also refers to Tiwaz. We are told that the Semnones, a tribe living between the Rhine and the Oder, worshipped a god called God and Ruler of All. They met with other tribes yearly near a sacred wood, held in great awe as a holy place, and anyone who entered this wood had to be bound with a cord as a symbol of humility. He might not get to his feet again if he stumbled but must roll over the ground. It is not clear from this account whether this was a divination ritual, or sacrificial ritual to determine a victim, or both, but the connection with binding is important.

Tiwaz was equated by the Romans with the god Mars, also a god of the third day of the week, and so must have been seen by them primarily as a god of battle. One of his titles however was Mars Thingsus, which associates him with the *Thing*, the local assembly where free men met to deliberate together. This aspect of Tiwaz was taken over by Thor in the Viking Age.

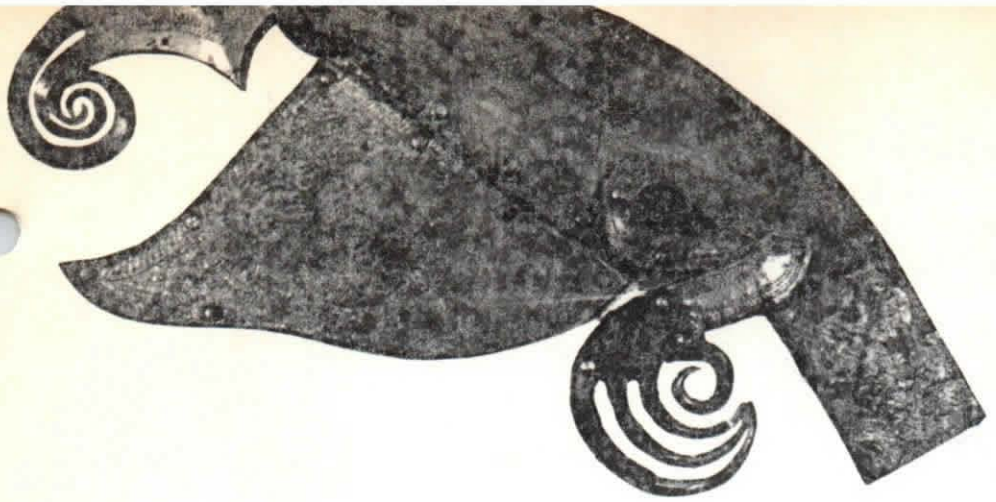
The swearing of oaths on weapons and the sacrifice of weapons in thanksgiving for victory are both known to have been part of the cult of the Germanic gods. Tacitus states that the Germans sacrificed for victory to Mars and Mercury, that is, to Tiwaz and Wodan (or Wotan). One form which this took was the slaying of captives taken in war, and there is also archeological evidence for the plunder won in battle being deliberately damaged and then thrown into pools or left lying in heaps on the ground. Such offerings have been recovered from the peat bogs of Denmark and North Germany and the great finds like those of Vimose and Nydam have added considerably to our knowledge of Germanic weapons and craftsmanship from the 2nd to the 6th century AD as well as emphasizing the religious awe and stern discipline which demanded such costly sacrifices. Tacitus records that the Hermundari and the Chatti both vowed to sacrifice everything which they won in return for victory, and that the Hermundari, who were successful, carried out their vow.

Ruler of the Dead

Such practices began in Roman times, and may be due to the increasing influence of the cult of the god Wodan among the Germanic peoples. It had become customary a little earlier, in the Celtic Iron Age in Denmark, to bury weapons in the graves of the wealthy dead, and to leave in their graves dishes of roasted meat, with cups, jugs and horns of wine and mead, the equipment for a feast. Since in the Viking Age both weapons and feasting were consistently associated with the kingdom of Odin in the other world, such practices may indicate the spread of the cult of his predecessor Wodan among the Germans. Wodan was the god who ruled the land of the dead and was also associated with inspiration and magic. He was a god of cruel sacrifices, and his human and animal victims are said to have

Michael Holford/British Museum

Left **Detail from 8th century Northumbrian casket, showing the revenge of Wayland the Smith on King Nithhad. Wayland, on the left, holds in his tongs the head of the king's son, whose body lies beneath the anvil; the female figure is the king's daughter, whom Wayland dishonoured; Wayland's brother Egil killed birds to make the feather cloak used by the smith in his subsequent escape** ***Right*** **Battle scene from a memorial stone in Gotland, showing a woman holding a horn who may be a Valkyrie, the welcomer of dead heroes to a happy life in paradise. Battle spirits of this kind were known to the Germanic peoples from early times**



Michael Holford

The eagle was the bird of Wodan, probably partly in imitation of the Roman eagle of Jupiter. Small eagle brooches and figures of eagles on shields, like this one from Sutton Hoo, were used by the Germans as amulets to ward off danger

been suspended from trees. References to such sacrifices come from Greek and Roman writers and are in general corroborated by what we know of the worship of the god Odin in later times in Sweden.

Another aspect of Wodan may be represented by traditions of the Wild Hunt, a host passing through the sky on stormy nights. The riders were on black horses and were followed by wolflike hounds, which could be heard baying in the air, and in some parts of Sweden, Denmark and Germany the leader was said to be the god Odin or a spirit called Wode. Since Wodan was a wandering, restless god, the leader of spirits of the dead, who was associated with the horse and the wolf, this may well be a genuine pagan tradition going back to pre-Christian times.

Wodan's name is probably connected with the Gothic *wut*, which signifies fury or extreme mental excitement. The name Odin (Othinn) in Old Norse appears to have had a similar basis, coming from an adjective applied to a violent storm or fire but also used for poetic genius or furious rage. Odin was the god of magic, inspiration, ecstasy and intoxication, and the Germanic Wodan and Anglo-Saxon Woden may be assumed to have had the same general character.

Odin, as god of battle, was followed by his Valkyries, the battle spirits who went out to choose the slain, sometimes described as dignified women on horseback and sometimes as bloodthirsty creatures revelling in slaughter. Such battle spirits were known earlier to the Germanic people, and female spirits called the Alaisiagae, with various symbolic names associated with battle, are mentioned along with Mars on stones at Housesteads on Hadrian's Wall.

A Grim Pun

The raven and wolf, creatures of the battlefield, are also closely linked with Odin. These are the vultures of the north, feeding on corpses of men and beasts, and as such would seem to belong to the sinister cult of the dark power Wodan rather than to Tiwaz, the god of the sky. They were not viewed solely as scavengers, since Odin was attended constantly by two ravens which flew round the world to bring him tidings and came to tell them in his ears. The symbol of a figure or a human head between two birds, which seem to be pecking it from either side, was known both to the Germans and the Celts. It might be seen as a grim pun in the German heroic style, representing the birds which peck at the corpse and the hanged man, and at the same time serve as the messengers bringing tidings to the god of death.

The eagle also was a symbol of the god, partly imitated no doubt from the Roman eagle which stood for the divine Emperor and which was carried by Roman armies. Small eagle brooches and fine eagle figures on shields, like those on the great ceremonial shield from Sutton Hoo, were used by the Germans as protective amulets. Another widespread symbol of the god was the spear, which in Norse literature is called Gungnir; one of the great treasures of the gods, it was flung over the host which Odin had doomed to defeat. The spear was an important symbol in the Bronze Age, and may have been originally the weapon of Tiwaz as god of battle. Little silhouettes in bronze, dating from the 6th and 7th centuries, of a warrior riding a horse and carrying a spear – often a weapon of exaggerated size – are found widely distributed over the Germanic continental area.

The Axe and the Oak

While there is a considerable amount of evidence for the cult of Wodan among the Germanic peoples, there is far less for that of the third of the main deities whom they worshipped, the god Donar (Thunor to the Anglo-Saxons), whose name connects him with thunder and after whom the fifth day of the week, Thursday, was named. Donar was identified by the Romans with both Jupiter and Hercules; the first association was evidently based on the power of the god over the storm and the thunderbolt, while he was linked with Hercules because he was seen as the protector of men against giants and monsters.

Clearly the functions of Donar must have overlapped considerably with those of the sky god Tiwaz, and his cult may have belonged to the tribes who lived in the thickly forested areas of Germany. It was linked with the oak forests of England, and places named after him are found in Saxon rather than Anglian districts. They are often formed from the element *leah*, meaning a forest clearing, like Thunderley and Thundersley in Essex. The name Thunaer is included in an early Saxon renunciation formula as a heathen god to be renounced by the Christian convert. Donar may have been represented by the oak tree or the axe before figures of the gods in human form became known among the Germans owing to Roman influence.

Donar's thunderbolt was symbolized by the axe, a sign of divine power from Neolithic times onwards. At some stage in the north it came to be pictured as a hammer, and tiny hammer-shaped amulets have been found in Anglo-Saxon graves. Prehistoric stone axes and fossil stones known as 'thunder weapons' were treasured in Denmark, Germany and England up to modern times; they were held to protect the house against lightning, fire and other calamities, and they were carried by German soldiers as protection against bullets in the Franco-Prussian war. A case was recorded from northern Germany in this century of a farmer who kept three prehistoric stone axes in the house and laid them in the first holes made by the drill at sowing time, and there is no doubt that the thunder god was associated with the fertility of the earth as well as the control of storms and the well-being of the community.

The deities known in Scandinavia as the Vanir, gods and goddesses connected with fertility, are the hardest to trace in early Germanic mythology. Clearly the worship of the Earth Goddess continued throughout northern Europe from the Neolithic period onwards. In the Viking Age this goddess had many names, of which Freyja is best known, and the sixth day of the week, Friday, was called after her predecessor, Frija, throughout the Germanic world. No convincing evidence of cult places called after her has survived in England, although some of those called 'Friday' may have been associated with the goddess.

German goddesses of bounty are known from Roman times, and stones of this period from England and Germany show two or three seated goddesses with fruit, bread or horns of plenty, or sometimes one figure alone. The sacred place of one of these goddesses, Nehalennia, has been found under the sand on the Island of Walcheren in the Netherlands, and it is clear that travellers appealed to her for a safe crossing over the North Sea.

Evidence for a male god like the Swedish Freyr, Freyja's brother, is harder to find. However, naked phallic male figures in wood and metal, roughly shaped with bearded faces, have been found in Denmark and North Germany, dating from the Roman period. A male and a female figure in wood from Braak in Schleswig-Holstein might well represent twin fertility deities; they are simple but impressive shapes, larger than human, which have by chance been preserved in the peat. Freyja's symbol, the boar, which she shared with the male fertility god, is well represented in Anglo-Saxon England.

Man, Myth, & Magic
R. Cavendish 1983

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▲ This picture shows a magician called Mambres. His conjuring has brought him to the brink of hell.

The rune ↑ was used by itself as a prayer to Tiw, the god of death. Sometimes the sign ↑ was marked on the hilt of a sword. It was a plea to Tiw for the death of anyone who was struck by the sword.

The bodies of pagan Saxons were often burned to ashes when they died. The ashes were sometimes put in an urn marked with the same sign ↑. Here the sign was meant as a plea to Tiw to receive the person whose ashes were inside.

There is a story about a Saxon called Imma who was taken prisoner in battle. He was put in chains, but the chains kept falling off. The story says that he had magic letters hidden in his clothes to release him.

The pagan Saxons expected life after death to be much the same as life before death. A slave-girl was once buried alive in her mistress's grave so that she could go on serving her. A work-box was sometimes placed in a woman's grave so that she could carry on her embroidery after death. Important Saxons were buried with valuable grave goods like gold or precious stones.

▲ In woodland clearings like this animals were sacrificed and other rituals were carried out

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The Saxons

Tony D. Triggs

1979

overseas has there been any major change of place-names in any given area of Britain. In these circumstances it may well be that a given name which is first recorded in writing as late as the eighteenth or even the nineteenth century can be confidently ascribed to the Anglo-Saxon period and even to its earlier part. By studying the earliest recorded forms of place-names and by examining the various elements of which they are constructed it has proved possible to establish the existence of certain archaic types. The most important of these are the names which originally ended in Old English *-ingas*. Hastings, which derives from O.E. *Hæstingas*, is an example of the type. In this case, as in many others of this type, the termination *-ingas* is compounded with a personal name. The name should probably be interpreted as meaning 'the followers of Hæsta'. A name such as this was not in origin a place-name at all, but the name of a group of people who may have been spread over a considerable area. In the course of time the group-name was transferred to the district in which they lived and finally, though not always, to a particular place within that district. Hastings is now the name only of a town, but the *Hæstingas* were a group of people who lived near the coast between Dungeness and Eastbourne. Their name could be translated into Latin in the eighth century by *gens Hestingorum*. In some instances names of this type still refer to districts, as with the Roothings or Rodings of Essex, from O.E. *Hroðingas*, a people whose lands covered a large area. Names of this type are very numerous in England. In so far as they are group or folk names they point to times near the original English settlement of newly won territory when groups of settlers were more prominent than the places at which they lived. Many of the personal names with which they are compounded seem already to have gone out of current use before written records began to be kept by the English, that is before the seventh century. On these and other grounds there is general agreement among place-name students that names of the *-ingas* type are of such high antiquity that they may be used alongside the cemeteries as evidence indicating the progress of the English settlements during the fifth and sixth centuries.

There is a general correspondence in the easterly and southerly

Map 2. Distribution of the early Anglo-Saxon settlements. Based mainly on the Ordnance Survey *Map of Britain in the Dark Ages* (south sheet, Southampton 1935) and E. Ekwall, *English Place-Names in -ing* (Lund, 1923).

An Introduction to Anglo-Saxon England

P. H. Blair 1976

also:

UNGAS — BINTUNGAS (now spelled Binton)

ING

everyone apart from the priestess and Gunnar deserted. Exhorted by the young woman, Gunnar struggled on for a spell, but becoming exhausted, he clambered into the wain. The priestess said Frey was now angry and that Gunnar should continue to lead the draught animal. He did so, but shortly said he would have to risk Frey's anger, at which the god got down from the cart and the two began to fight. Feeling he was about to be worsted Gunner vowed that should he succeed in overcoming the god he would return to Norway, make his peace with King Olaf and once more accept the Christian faith. After this vow Gunnar was able to fell Frey; the 'evil spirit' flew out of the idol which Gunnar shattered to bits. The young priestess then consented to pass off Gunnar Helming as the god and he dressed himself in Frey's clothes.

The weather improved and the pair climbed into the wagon and drove on to a spot where a feast had been prepared for the god's coming. The people were somewhat astonished at the god's having been able to pass through the storm unaided and took notice that he was now capable of walking about, eating and drinking like men, although he had few words except for his wife. The two spent the winter moving from one feast to another. No sacrifices were allowed but the god consented to accept gold and treasure. Soon people saw that the god's wife was pregnant and they took that to be a good sign. The weather was mild and everything promised a good harvest. In fact, the god's success was gossipped into Norway and the ears of King Olaf Tryggvason. The King suspected that Gunnar Helming was impersonating the god and sent his brother to him with a pardon. On receiving this, Gunnar and the priestess secretly escaped carrying with them back to Norway as much treasure as they could.

In spite of the new twist given to the story, any impartial observer must acknowledge its basic similarity to Tacitus' account of Nerthus; the bones of both are that a divinity of fertility is taken about from place to place among men in a wagon, the object being to ensure good seasons. At each place where the wagon stops there is feasting. After reading this, we are left in no doubt, as I say, that the mantle of Niord, that is Nerthus, has fallen upon Frey.

But apart from a prima facie case for a Nerthus-type divinity having existed among the Angles in England, is there any other suspicion, even, of all this among the English? There is, as it happens, more than suspicion, there is what amounts to proof.

The name Frey means 'Lord' just as Freya means 'Lady', which tells us at once of the link between these two and the 'Lord' cult of the Near East. In Sweden Frey is frequently called Yngvi or Yngvifrey or Ingunarfrey and his descendants Ynglings. The cognomen Ynglings is applied by Scandinavian sources particularly to the Swedish royal family and may be translated 'sons of Yng' or 'descendants of Yng'; but our own *Beowulf* uses the term Ingwine (that is, 'friend of Ing'), when speaking of the Danish kings. The importance of this name Yngvi, Yng, Ingi or Ing

men among the east Danes: later he left them, going eastwards over the waves; a waggon followed. . . .' In spite of the cryptic quality of this information, it is clear that Frey is being spoken of here under his other name Ing or Ingvi: mention of the wagon and the journey 'over the waves' (to the 'island of the Ocean sea' or the 'mysterious pool' of Tacitus) clinches the matter. Further, Ing's disappearance is an additional reason for identifying him with the 'Lord' and Mother Earth complex, because both are said to leave their lover for a space to be returned in the new year.

Having accepted this much, we may well believe that there is a memory of Frey in the Old English poem the *Dream of the Rood* where 'Lord' has become identified with 'Our Lord' and Frey is used as a title of Christ:

> *geseah ic tha Frean mancynnes . . .*
> I saw there the Frey of mankind;

and again in *Beowulf* where *frea* is used frequently (seventeen times) meaning 'lord'.

The peace associated with Nerthus by Tacitus is also an attribute of Frey in northern traditions. *Ynglinga saga* (Chapter 12) says, 'Frey built a great temple at Uppsala and made it his chief seat . . . then began in his days the Frodi-peace.' Because of this the god is nicknamed Fridi Frodi (peace-Frodi) or Frode Fredegod (peace god) in Zealand. The Frodi-peace is alluded to significantly by Snorri, coupled with the name of Christ, for world peace associated with the birth of the Messiah is a Christian belief too:

> Cæsar Augustus imposed peace on all the world. At that time Christ was born. But because Frodi was mightiest of all the kings in the Northern lands, the peace was called after him wherever the Danish tongue is spoken, and men call it the Frodi-peace.

In Uppsala, says Adam of Bremen, there is an idol of Frey with an exaggerated standing penis; he is called there Fricco or 'Lover', a name which appears to derive from an Indo-European root *prij*, 'love', the same to which Frig and the Roman Priapus are related. Frey's love-sickness is the start and finish of the eddaic poem *Skirnismal*, which is one of several northern versions of the tale of the lost lover who represents the spirit of vegetation. Where the original sex of Nerthus has been reversed and turned into male, the sex of the lover has to be reversed too and made female. So in *Skirnismal* we are presented with a god, Frey, mourning for his lost love, Gerda, now supposed to be immured in Giantland. This story is worth the retelling for comparison with its originals, that is to say the myths of Attis, Adonis and Tammuz as well as its other northern parallel, the myth of Balder. Unfortunately, the account of how the beautiful youth Tammuz met his death and went down into the Underworld has not been preserved; or perhaps it would be truer to say has not yet been found. Accounts have persisted of how the goddess Ishtar descended into the Underworld but there is a cleavage of opinion as to

The Lost Gods of England

Brian Branston 1974

"Wonders of the Ancient World"

Charles Walker
1980

"The goddes HATHOR was often portrayed with the horns or ears of a cow, and ruled over love, beauty, happiness and music; it was believed that seven HATHORS would come to a new-born child to decide on what kind of life he was to have."

(HATHOR was an Egyptian goddess)

"Anglo-Saxon England"
P. H. Blair 1970

INQAS

A Guide To Old English

Bruce Mitchell 19

COMMUNITIES and PARISHES

IN ENGLAND

The following is a partial list of the names of towns and communities as well as church parishes in England, listed by county/shire, which have a common root word or words.

The common root word/words in the English language are all from the Germanic family of languages and it in turn is part of the Aryan or Indo-European group of languages. The Aryan group or family of languages include such widely scattered languages as Hindi from India, German, Italian, French, Spanish, Norwegian, Icelandic, Greek, Slavic, Russian, Danish, Persian, Swedish, Dutch and others as well as our own English.

The common root word/words shown among these communities and parishes are:

tar	tor
taur	tur
ter	
ther	
thar	
thor	
thur	

All these seemingly "different" root words have a common origin and meaning:

steer or bull

In the case of these locations in England, they are connected to the ancient religion of the Angles and Saxons--the "Old Religion" that worshipped Thunor/Thor as one of the three primary gods of the Germanic peoples.

ESSEX

TOWN or PARISH

Althorne
Aythorpe Roding
Easthorpe
Gestingthorpe
Gray's Thurrock
Little Thurrock

Ter River
Thorndor Park
Thorpe Bay
Thorpe Le Soken

~~Thorndor Park~~

Thunderley (in the North)
Thundersley (in the South)

Torrington
Turncole

Names on the Hundred Roll's which are now lost:

Thunreslau ("Thunor's grove")
Thurstable ("Thunor's pillar")

("ness"= high point, peninsula, high rock, etc.)

Eastness
Foulness
Foulness Island
Foulness Point
Foulness Sands
Nase Wick
Shoeburyness
Ter River
The Naze (formerly Ness)
Walton on the Naze

TOWN or PARISH	COUNTY/ SHIRE
Turvey	Bedford
Tirrold	Berkshire
Thornton	Buckingham
Thornborough	"
Thorney (O.S.=Thornig)	"
Tingewill	"
Turville	"
Turweston	"
Twyford	"
Th	
Thorney (O.S.=Thornig)	Cambridge
Tarporley	Cheshire
Tarvin	"
Thorking Mayow	"
Thornton-le-Moors	"
Thurstaton	"
Torkington	
Thursby	Cumberland
Thornthwaite	"
Torpenhow	"
Thorney Ley	Derby
Thorpe	"
Trussley	"
Turnditch (est. 1783)	"
Black Torrington	Devon
Torbryan	"
Thorncombe	"
Thorverton	"
Tiverton	"

TOWN or PARISH	COUNTY
Thrusleton	Devon
Tor Bay	"
Tarrant (several)	Dorset
Thorncombe	"
Thornford	"
Althorne	ESSEX
Thorndor	"
Thorpe Bay	"
Thorrington	"
Thunderley	"
Thurrock	"
Turncole	"
Foulness Island	"
Shoeburyness	"
Tormarton	Gloucester
Tortworth	"
Thornbury	"
Turkdean	""
Turville	"
Twining (Twyning)	"
Thorley	Hampshire
Thorpe	"
Thruxton	"
Thunres Leah	"
Thorness (Isle of Wight)	"
Thorness Bay (Isle of Wight)	:
Thorley (Isle of Wight)	"
Thruxton	Hereford
Titley	"
Turnastone	"
Thorley	Hertford
Tewinbury	"
Tewin	"
Twein Water	"
Therfield	"
Throcking	"
Thunderridge (now Thundridge= "Thunor's Ridge")	"

TOWN or PARISH

Bugthorpe
Burythorpe
Fridaythorpe
Helper Thorpe
Owthorne

Thornley (2) ("Thunor's grove")
Thorpe
Thruston ("Thor's stone")
Thorpe Bulmer
Thrislington
Towthorpe

TOWN or PARISH		COUNTY
Turnford		Hertford
Tring		
Thurning		Huntingdon
Thurnham	("Thunor's ham/village")	Kent
Throwley		"
Tonge		"
		"
Burnage		Lancashire
Thornham	("Thunor's ham")	"
Thornton	("Thunor's town)	"
Thurrham	("Thor'/Thunor's ham")	"
Thurland Castle		"
Thursgill		"
Torver		"
Turton		"
Calthorpe		Leicestershire
Boothorpe		"
Countess-thorpe		"
Edmondthorpe		"
Garthorpe		"
Leesthorpe		"
Lubbesthorpe		"
Easthorpe		"
Thorpe		"
Thorpe Arnold		"
Thorpe Langton		"
Thorpe Satchville		"
Thringstone		"
Thrucaston		"
Thrussington		"
Thurcaston		"
Thurmaston		"
Thurnby		"
Turlangton		"
Bisca Thorpe		Lincoln
Addlethorpe		"
Grainthorpe		"
Hogsthorpe		"
Calcethorpe		"
Claythorpe		"
Thornton Curtis		"
Thornton le Moor		"
Thornton		"
Thornig	(during A.S. period)	"
Theddlethorpe		
Mablethorpe		

TOWN or PARISH	COUNTY
Thorpe on the Hill	Lincoln
Thorpe St. Peter	"
North Thoresby	"
Thorpe Northolme	"
Sausthorpe	"
Thurlby	"
Torksey(O.S.Turecesieg)	"
Trusthorpe	"
Winthorpe	"
Thornby	Northampton
Thornhaugh	"
Thorpe Apchurch	"
Thorpe Lubenham	"
Thorpe Malsor	"
Thorpe Mandeville	"
Apelthorpe	"
Kings Thorpe	"
Thrapston	"
Thorneyburn	Northumberland
Tusmore (O.E.="giant's mere")	Oxford
Orford Ness (islet near Orford)	Suffolk
Thunorslege	Sussex
Beesthorpe Hall	Nottingham
Besthorpe	"
Bilshorpe	"
Caythorpe	"
Copthorpe	"
Gleadthorpe	"
Goldthorpe	"
Perlethorpe	"
Sibthorpe	"
Thorney	"
Thornhills	"
Thoroton	"
Thorpe	"
Thrumpton	"
Thuryarton	"
Wigthorpe	"
Winthorpe	"
	"
Thorne Coffin	Somerset
Thorne Falcon	"
Thorne St. Margaret	"
Thurlbear	"
Thurl Loxton	"
Thrull	"

TOWN or PARISH

Bagthorpe
Baconthorpe
Burnham Thorpe
Gunthorpe
Crownthorpe
Felthorpe
Ingoldesthorpe
Saxthorpe

THORNAGE

Thorpe Abbotts
Thorpe Market
Thorpe Next Haddiscoe
Thorpe Next Norwich
Thorpe Parva
Thrigby
Throwse
Thurlton
Thurne

THURNING

Thursford (modern)
(old: Thirsford = "giant's ford"; actually, this is "Thunor's"or "Thor's" ford)

Thurton
Thurston ("Thor's stone")
Thuxton
Thurgarton
Tunstead
Turrington

TRUNCH

TOWN or PARISH	COUNTY
Thorpe Constantine	Staffordshire
Great Tarmouth	Suffolk
Thorndon	"
Thornham (Great & Little)	"
Thorington (Thurington)	"
Thorington Ho.	"
Thorpe Morieux	"
Thurlow Magna (Great) ("Thor's grove")	"
Thurlow Parva (" ")	"
Thurston ("Thor's stone")	"
Troston	"
Trunley	"
Westhorpe	"
Whitton-cum-Thurlston	"
Thorpe	Surrey
Thunderfield ("Thor's grove")	"
Thursley ("Thor's grove")	"
Thunorslege ("Thunor's grove")	Sussex
Tortington	"
Trotton	"
South Cave Thorpe	Warwickshire
Thurlaston	"
Twining	"
Thunresfeld (now lost)	Wiltshire
Thunres Lea (now lost, possibly Durley)	"
Trowbridge	"
Twyford	"
Tardebigge	Worcestershire
Thorncombe Park	"
Thorncombe Street (a village)	"

TOWN or PARISH	COUNTY
Armthorpe	York
Bishopthorpe	"
Nunthorpe	"
Thormanby	"
Thornaby	"
Terrington	"
Thirsk	"
Thorne	"
Thorner	"
Thornhill	"
Thornes	"
Thornton	"
Thornton Dale	"
Thornton le Moor	"
Thornton le Street	"
Thornton Steward	"
Thornton Watlass	"
Thornton in Craven	"
Thornton in Lonsdale	"
Thornes	"
Throapham	"
Thrybergh	"
Thurnscoe	"
Thwing	"
Thornthwaite	"
Thorp Arch	"
Thorp Bassett	"
Thorp Town	"

TOWN or PARISH	COUNTY
Great Ness	Shropshire
Little Ness	"
Eastorege (near east coast)	Kent

city in "old" Saxon area of Germany

NESSE

FOULNESS (village)
FOULNESS Island

FOULNESS Point
FOULNESS Sands

NASE Wick (village)

NAZEING (village)
NAZEING parish in WEST central part of county on border of Hertford.
NAZEING Wood (near Nazeing village)

Shoebury NESS

The NAZE

Thor, Thore. a) 'the son of Thor'
'of Thore'

ORM. fil. Thore, 1179 RRA pg. 167
b) local, 'y Thore', ie, Kirkby Thure or Thore, a parish in co. Westmoreland. Nevertheless, a) seemes to be the true derivation.

Thorburn, Thurburn
'the son of Thurbern (Icl. Thorbjorn)

Thoreby

Thorley, Thurley

Thorman, Thurman, Thurmund, Thormond
'the son of Thormond'

Thorn, Thorne, Thornes, Thorns
Local, 'at the thornes'

Thornbarrow, Thornberry, Thornbury, Thornberry, Thirnber
Local 'of Thornborough'

Thornhill, Thornell, Thornill

Thornley, Thornsley, Thornily

Thornthwaite

Thornton

Thurston	Teutonic	= Stone of Thor
Thorpe	"	= village
Thorne	"	= thorn

Essex

Scandinavian place names

Kirby

Thorp, Le Socken