

remarkable than the history of words like Catholic and Romanist is the fate of the term *ultramontane*. Bailey's work of 1721, being the principal predecessor of Johnson's, says that *ultramontane* is "a name the Italians give to all people which dwell on this side of the Alps." Johnson's dictionary of 1755 says that the word means "being beyond the mountains." Todd's edition of Johnson, in 1818, retains this definition. Latham's edition of Todd-Johnson, in 1870, remarks that "in the English and the allied languages *ultra* means to the south of, the mountains being the Alps. The term is chiefly used as an equivalent to Romish, Roman Catholic, and Papal." Richardson's work of 1836 quotes Bacon's remark that a man of a certain kind is not possible "because he is an *ultramontane*, of which sort there has been none these fifty years." The word *ultramontane* as now used by Protestants and some Catholics means a person who contends for the absolute authority of the Vatican. Within a little more than a hundred years, therefore, the meaning of the word has been reversed; but it is still a party term. J. Knowles' dictionary defines an *ultramontane* also as "a foreigner."

An anonymous dictionary of 1689 says that "hasle-nut" is derived "from the A.S. *Hæil-nutu*, the Belg. *Hasel-noot*, or the Teut. *Hasel-nusz*—all perhaps from our word *haste*, because it is ripe before wall-nuts and chestnuts." The author says of his work that "the chief reason why I buried myself herein was to save my time from being worse employed." Edward Phillips' dictionary of 1658, which Sir John Hawkins has rashly thought to be the basis of English lexicography, defines bigamy as "the marriage of two wives at the same time, which according to common law, hinders a man from taking holy

orders," the punishment of bigamy in 1658, being in fact death. A gallon is described as a measure containing two quarts. A quaver is described as "a measure of time in music, being the half of a crotchet, as a crotchet the half of a quaver." For these crotchets Phillips was taken to task in an amusing folio volume published in 1673 by Thomas Blount. John Minshew's dictionary of 1617 explains the word *cockney* in this way: "A cittizens sonne riding with his father out of London into the country, and being a novice and meerey ignorant how corne or cattell increased, asked, when he heard a horse neigh, what the horse did; his father answered, the horse doth neigh. Riding farther, he heard a cocke crow, and said, doth the cocke neigh too?" Richard Huloëtus' dictionary of 1552 defines a cockatrice "as a serpent, called the king of serpents, whose nature is to kill with hissing only." It is a curious fact also that John Palsgrave's "*L'Eclaircissement de la Langue Françoise*," first printed in 1530, and reprinted at Paris in 1852, is not only a good English dictionary, in which the verbs are enumerated in the first person, but also the first attempt at a grammar of the French language. If the Germans had followed the example set by Palsgrave's work, they would have escaped the absurd confusion in what they call their separable and inseparable verbs. Palsgrave mentions the word *ambassade* for English and French, and furnishes a good starting-point for some remarks on the diplomatic terms in our dictionaries.

The word *diploma* is mentioned in the earlier dictionaries, and Bailey defines it as a charter, an instrument, or a license, Johnson as a "letter or writing conferring some privilege"; but the word *diplomatist* is wanting in Johnson and the dictionary of the French Academy. All recent dic-