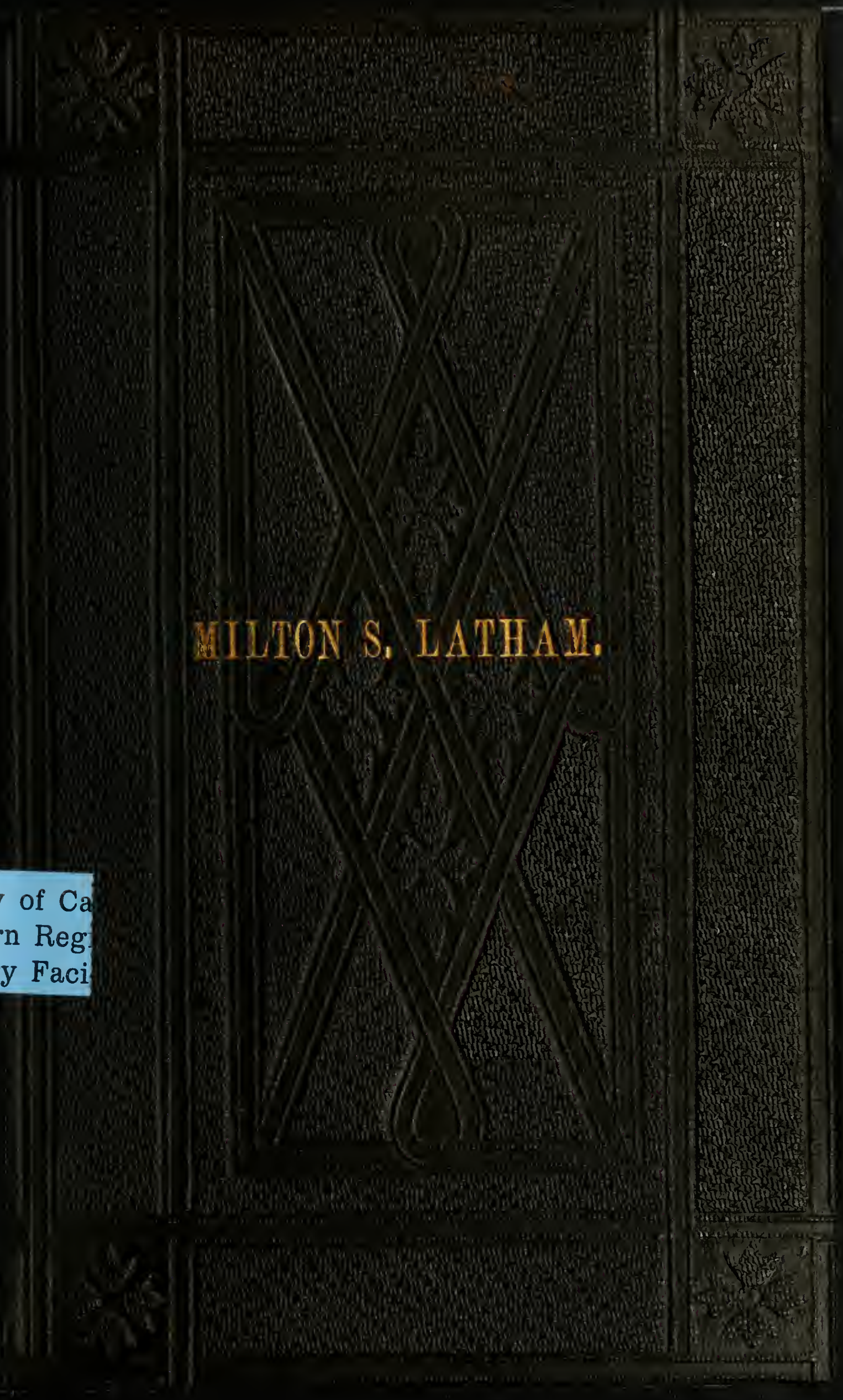

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THE REV. WILLIAM BUTCHER, M.A.,

OF ROPSLEY, LINCOLNSHIRE,

IN ADMIRATION OF HIS ACCOMPLISHMENTS AS A LINGUIST,

AND AS A TESTIMONIAL OF PRIVATE REGARD,

The following Pages are Inscribed,

BY HIS FRIEND,

THE AUTHOR.

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THE ENGLISH LANGUAGE.

PART I.

CHAPTER I.

GERMAN ORIGIN OF THE ENGLISH LANGUAGE.--ITS NAME.

§ 1. THE English Language was introduced into England from Germany. The name of the population which introduced it is first found in the Latin and Greek writers; with whom it is *Angli* and Ἄγγλοι—also Ἄγγειλοι: though this is a rare and doubtful form. The *native* name, *i.e.* the name which occurs in the earliest *English* compositions, is either *Engle*,[*] or *Ængle*. This was the nominative plural; but it was only one of three forms. There were two others—*Englan*, and *Ænglas*. The genitive plural was *Ængla*: so that the English for *terra Anglorum* was *Ængla-land*; its abbreviated form *England*.

§ 2. The name by which the language was first known was *seo Englisce spræc*[†] = *the English speech*—*English* being an adjective. This adjectival form is the only one which now survives; so that we say *Englishman* and *English* to the total exclusion of both *Engle* and *Engles*. The words *Angle* and *Angles*, occasionally and conveniently used, are the translation of the Latin *Anglus* and *Angli*.

§ 3. *Spræc* was, perhaps, the commonest word for *language*;

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[*] For the inflection of the Gentile name, *see* Guest in Transactions of the Philological Society.

[†] Grimm. *Deutsche Grammatik*. Third Edition, Introduction.

though it was not the only one. In the Mœso-Gothic, the term by which the Greek words γλῶσσα and λαλιά were rendered was *razda,* which in Anglo-Saxon became *reord.*

> *Reord* wæs þâ giet
> Eord-buendum
> Án gemæne.—*Cædmon.*
>
> *i. e.,*
>
> Language was there yet
> To the earth-dwellers
> One common.

Rede, tunga, and *taal,* are also either German or Norse terms. Another is *geþeod*; as in Mark v. 41, "*Talimthi cumi,*" þæt is on ure *geþeode* gereht; "Mæden! ic þe secge, Arís" = "*Talimthi cumi,*" which is, in our language, being interpreted, "Damsel! I say unto thee, Arise." This is an important word, inasmuch as it is the root of the word *Dutch.* It is derived from þeod = *people* or *nation;* and means the *language of the people,* or the *vulgar tongue,* rather than, simply, *language.* In German it is transparently clear that such is the meaning; it being not only opposed to the *Lingua Latina* but being often the translation of *rustica* or *vulgaris.*

§ 4. *English* and *England,* in their older forms *Englisc* and *Englaland,* are *native* names. This means that they are the names by which the populations to which they applied designated themselves rather than the names by which they were designated by their neighbours. They were names like *Deutschland* and *Deutsche,* rather than names like *Germany* and *German* or *Allemagne* and *Allemand;* these latter being terms by which the English and the French speak of the natives of Hesse, Westphalia, &c, rather than the name by which the Hessians, Westphalians, &c., speak of themselves. The *native* name, however, is not, necessarily, the only one; as may be seen from the examples just given. Neither is it, necessarily, the commoner, or the more current one. At the present time, the names *Germany* and *Allemagne* are current where the English and French manner of speaking of *Deutschland* prevail; whilst, even in *Deutschland* itself, the Latin term *Germania* is used by such writers as find it necessary to adopt the language of the classical authorities.

§ 5. The name *English,* however, was Latin *as well as* native; *i. e.* when our forefathers and their language were written about in Latin, words like *Anglus* and *Anguliscus* were used to denote them. *Lingua Anglorum* is the expression of Beda. In a Sangallen MS. we find notice of an *abidarium Anguliscum.*

§ 6. But *English* was not the only name. Concurrent with it was the term *Saxon,*—fures quos *Saxonice* dicimus *wergeld-þeowas.* Now, *Saxon* and *Saxony* are words like *Germany* and *Allemagne* rather than words like *Deutschland ; i. e.* names used by one population speaking of another, rather than names used by a given population speaking of itself. Except so far as they might have adopted the language of others, I find no evidence of any *Englishmen* ever having called either themselves or their countrymen *Saxons.* That they may have done so in the way that a modern man of *Deutschland* may call himself a *German* cannot be denied. Upon this, however, more will be said in the sequel.

§ 7. The applicants of the name *Saxon* seem to have been the original occupants of our island, *i. e.* the Britons. At the present time, the Welsh, the Irish and Scotch Gaels, along with the Manksmen of the Isle of Man, call an Englishman a *Saxon,* and the English, the *Saxon,* language. I believe that the Romans did the same ; and that, thus, currency was given to the word. At any rate, *Saxon* and *English* were, to a certain extent, synonymous.

In the following passage from Beda, it seems as if *Saxonum* were the term found in Gildas, the *British* writer, and *Anglorum,* the English adaptation of it. At any rate, *Saxonum* is Gildas's term :—" . . . Qui inter alia . . . quæ historicus eorum Gildas flebili sermone describit, et hoc addebat, ut nunquam genti *Saxonum,* sive *Anglorum,* secum Britanniam incolenti verbum fidei prædicandum committerent."—*Hist. Ecclesiast.* i. 22.

§ 8. Out of the two has come the compound word *Anglo-Saxon ;* the *Anglo-Saxon* language being the English in its oldest form. In this sense it is used by modern scholars, and means the English *or* the Saxon.

The earliest writer, however, who used it was Paulus Diaconus, or Paul Warnefrid, the historian of the Lombards ; *he* meaning by it something different, *i. e.* the *Saxons of England,* as opposed to the Saxons of the Continent ; for it must be remembered that, in his time, the two branches existed as separate populations—one in the British Islands, upon which they were colonists and conquerors ; and the other in those parts of Germany from which they effected their invasions.

CHAPTER II.

GERMAN ORIGIN OF THE ENGLISH LANGUAGE.—APPROXIMATE DATE OF ITS INTRODUCTION.

§ 9. The English language came from Germany. When? When was the mother-tongue of the present English first introduced into Britain? Was it introduced at once, or by degrees? Was its introduction the work of a few years or of many generations?

It is safe to say that it was introduced gradually; indeed, at the present moment, it is by no means universal. It has not yet reached the whole of Wales; nor yet the whole of Scotland; nor yet the whole of Ireland; nor yet the whole of the Isle of Man.

Just as the English language has, in our own times, spread itself over such countries as America, Australia, and New Zealand, did the Anglo-Saxon of early times spread itself over England. In America, Australia, and New Zealand, there were the original native languages, originally spoken by the original inhabitants. There was just the same in England. In America, Australia, and New Zealand, the native languages still continue to be spoken side by side with the English, although only partially. It is just the same in Wales, Scotland, Ireland, and the Isle of Man. Welsh is spoken in Wales, Manks in the Isle of Man, Scotch Gaelic in the Highlands of Scotland, and Irish Gaelic in Ireland.

§ 10. When was the English introduced? It is safe to say that the English language had found its way to certain parts of Britain as early as A.D. 597—*as early* as A.D. 597, *if not earlier.* It was, however, only *in certain parts* that it had fixed itself. It had yet to spread itself over the whole island.

§ 11. At the beginning of the seventh century the Angle, Saxon, or Anglo-Saxon history, first becomes trustworthy—it first becomes *historical,* so to say. There has been trustworthy history before, but it has been the history of *Britain,* not of *England.* The men and women with whom it has dealt have been Britons and Romans, rather than Englishmen and Germans.

There has, also, been, anterior to the beginning of the seventh century, a trustworthy history of certain German, Angle, Saxon, or Anglo-Saxon, populations; but it has been the history of certain Germans, &c., on the soil of *Germany*, not on the soil of *England*.

The history, then, of the Angle Germans, as opposed to the Britons and Romans, and of the Germans of Britain, as opposed to the Germans of Germany, is trustworthy from A.D. 597; and even then it is only partially so. Indeed, all we can say of A.D. 597 is, that a few well-authenticated statements and a few documents, apply to it; and when we have said this, we have said nearly all. Anything like continuous history does not occur until more than a century afterwards. Hence, A.D. 597 is the date of our first credible facts; facts which are few in number, and isolated. Now, that which gives this year its historical value is the introduction of Christianity amongst the Angles, which was then effected; the evidence as to its chief details (especially as to its date) being, to some extent, documentary. The following, for instance, is the letter of Pope Gregory to St. Augustin, who, being charged with the conversion of the Germans of Britain, had hesitated in his labour—he and his companions who "*perculsi timore inerti, redire domum potius quam barbaram, feram, incredulamque gentem, cujus ne linguam quidem nôssent, adire, cogitabant.*"

Translation.

Gregory, the servant of the servants of God, to the servants of the Lord, greeting! Inasmuch as it were better, in the matter of good things begun, not to have begun them, than, upon consideration, to draw back from those things which are begun, it behoves us, O most beloved sons, that the good work which, with exceeding zeal, with the help of God, ye have begun, ye may fulfil. Let not, then, the labour of the way, nor the tongues of evil-doing men deter you; but with all instance and all fervour complete those things which, with God's help, ye have begun, with God as your guide: knowing that for great labour a greater reward of eternal glory follows. But him, on his return, Augustin, your provost, whom we also constituted your Abbot, in all things, humbly obey: knowing that, in all things it will profit, for your souls, whatever may be in his admonition fulfilled. May the Omnipotent God, with his grace, protect you, and allow me to see the fruit of your labour in the eternal country. Although I cannot labour with you, at the same time I shall be found in the joy of the reward; because forsooth I have the will to labour. God save you, most beloved sons.

Given the tenth day of the Kalenda of August, in the reign of our Lord Maurice Tiberius, the Most Pious Augustus, the Fourteenth; after the Consulship of the same our Lord the thirteenth year. In the fourteenth indiction.

In the Original.

Gregorius servus servorum Dei, servis Domini nostri. Quia melius fuerat bona non incipere, quam ab his quæ cœpta sunt, cogitatione retrorsum redire, summo studio, dilectissimi filii, oportet ut opus bonum, quod auxilante Domino cœpistis, impleatis. Nec labor vos ergo itineris, nec maledicorum hominum linguæ deterreant: sed omni instantia, omnique fervore, quæ inchoastis, Deo auctore, peragite; scientes quod laborem magnum major æternæ retributionis gloria sequitur. Remeanti autem Augustino præposito vestro, quem et Abbatem vobis constituimus, in omnibus humiliter obedite: scientes hoc vestris animabus per omnia profuturum, quidquid a vobis fuerit in ejus admonitione completum. Omnipotens Deus sua vos gratia protegat, et vestri laboris fructum in æterna me patria videre concedat; quatenus etsi vobiscum laborare nequeo, simul in gaudio retributionis inveniar, quia laborare scilicet volo. Deus vos incolumes custodiat, dilectissimi filii.

Data die decima kalendarum Augustarum, imperante domino nostro Mauricio Tiberio piissimo Augusto anno decimo quarto, post consulatum ejusdem domini nostri anno decimo tertio. Indictione decima quarta.

2.

Translation.

To the Most Reverend and the Most Holy Brother Etherius, Bishop, Gregory the servant of the servants of God. Although, with priests who have that charity which pleases God, religious men need no recommendation; we, nevertheless (since a fit time for writing has presented itself), have cared to send our letters to your brotherhood: remarking that we have directed thither, for the benefit of souls, and with the help of God, the bearer of the present, Augustin, the servant of God, of whose zeal we are assured along with others; whom it is necessary that your Holiness should hasten to, and, with sacerdotal zeal, give him his proper sustenance. Whom, too, in order that ye may be the readier to support him, we have enjoined cautiously to tell you the occasion: knowing that, when you are aware of it, ye may lend yourselves with all devotion to comfort him as need may be. Moreover, we recommend to your charity in all things, Candidus, the Presbyter, our common son, whom we have sent over for the government of the little patrimony of our Church. God keep you, most reverend brother.

*In the Original.**

Reverentissimo et sanctissimo fratri Etherio coepiscopo, Gregorius servus servorum Dei. Licet apud sacerdotes habentes Deo placitam caritatem religiosi viri nullius commendatione indigeant; quia tamen aptum scribendi se tempus ingessit, fraternitati vestræ nostra mittere scripta curavimus: insinuantes, latores præsentium Augustinum servum Dei, de cujus certi sumus studio, cum aliis servis Dei, illic nos pro utilitate animarum, auxiliante Domino, direxisse: quem necesse est ut sacerdotali studio Sanctitas vestra adjuvare, et sua ei solatia præbere festinet. Cui etiam, ut promptiores ad suffragandum possitis existere, causam vobis injunximus subtiliter indicare. Scientes quod ea cognita, tota vos propter Deum devotione ad solaciandum, quia res exigit, commodetis. Candidum præterea presbyterum, communem filium, quem ad gubernationem patrimonioli ecclesiæ nostræ transmissimus, caritati vestræ in omnibus commendamus. Deus te incolumem custodiat, reverentissime frater.

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* Date as the preceding.

These letters, two out of several, are valuable, because they give a date.

The narrative proceeds:—

Translation from Beda.

There lived at that time (A.D. 597) King Ethelbert, in Kent, very powerful, who had extended his kingdom as far as the boundary of the great river Humber, which divides the Northern and Southern divisions of the Angles. . . . . These missionaries got, from the nation of the Franks, interpreters.

In the Original.

Erat eo tempore (A.D. 597) rex Ædilberct in Cantia potentissimus, qui ad confinium usque Humbræ, fluminis maximi, quo Meridiani et Septentrionales Anglorum populi dirimuntur, fines imperii tetenderat. . . . . Acceperant autem de gente Francorum interpretes.—*Hist. Ecclesiast.*, lib. i. c. 25.

This indicates the necessity of a language which should be neither British nor Roman, but German. Still, the Frank language was not quite the language of the Angles.

§ 12. The English language came from Germany. When? Before A.D. 597. How much? The *latest* possible date of its introduction has been examined. We now examine the *earliest.*

The earliest notice of a well-known German population, with a well-known German name,—a population likely to have introduced into England the mother-tongue of the present English,—is in the *Notitia Utriusque Imperii*, the date of which most probably lies between A.D. 369 and A.D. 408.

It is necessary to put the statement thus guardedly; since I by no means deny the existence of isolated German settlements at an earlier period; I only deny that they represent that stream of population by which Britain became converted into England. Partial settlements may have taken place at any period, and on any part of the soil. Now, whether those that have been suggested, and which will be considered elsewhere, were real or unreal, whether the real ones were important or unimportant, they were *not* the settlements by which the mother-tongue of the present English was introduced.

§ 13. With these preliminaries we may take the texts of the *Notitia Utriusque Imperii*, of which the date has already been given as lying between A.D. 369 and A.D. 408. This, however, is an approximation. Arcadius died in the latter of the two years, and the document is not likely to be later than his death. In A.D. 369 the southern part of Scotland was made into a province by Theodosius, and named by him after the emperor Valens, *Valentia*. Now, as *Valentia* is mentioned in the *Notitia*, the document cannot have been earlier than that event. It tells us that, when it was composed, certain populations called *Saxon* had extended themselves to portions of both Gaul and Britain: in each of which there was a tract called the *Saxon Shore*. Meanwhile, the following extract extends the jurisdiction of the *Count of the Saxon Shore in Britain* from the Wash to the Southampton Water; there or thereabouts.

Translation.

UNDER THE ORDERS OF THE RESPECTABLE COUNT OF THE SAXON SHORE IN BRITAIN. (Chap. i.)

The Captain of the Company of the Fortenses, at Denge Ness.
The Captain of the Tungricani, at Dover.
The Captain of the Company of the Turnacenses, at Lympne.
The Brandon Captain of the Dalmatian Cavalry, at Brandon.
The Burgh Castle Captain of the Stablesian Cavalry, at Burgh Castle.
The Tribune of the First Cohort of the Vetasians, at Reculvers.
The Captain of the Second Augustan Legion, at Richborough.
The Captain of the Company of the Abulci, at Anderida.
The Captain of the Company of Pioneers, at Port Adur.

In the Original.

SUB DISPOSITIONE VIRI SPECTABILIS COMITIS LIMITIS SAXONICI PER BRITANNIAM.

Præpositus numeri Fortensium, Othonæ.
Præpositus militum Tungricanorum, Dubris.
Præpositus numeri Turnacensium, Lemanis.
Præpositus equitum Dalmatarum, Branodunensis, Branoduno.
Præpositus equitum Stablesianorum Garionnonensis, Gariannono.
Tribunus Cohortis Primæ Vetasiorum, Regulbio.
Præpositus Legionis II. Aug. Rutupis.
Præpositus numeri Abulcorum, Anderidæ.
Præpositus numeri Exploratorum, Portu Adurni. (Cap. lxxi.)

Although the exact import of the names of some of these companies is uncertain, and although there may be differences of opinion as to what is meant by *Fortenses, Abulci*, and the like, there is no doubt as to the meaning of such a term as *Dalmatæ*. It implies that the soldiers which bore it were Dalmatians rather than Romans. Such being the case, their language may have been Dalmatian also, whatever that was; a point which must be carefully remembered when we investigate the minute ethnology of Roman Britain. At any rate, it is clear that under the name of *Roman* there was, probably, something that had but little to do with Rome.

The doctrine that the *Litus Saxonicum* in general was German is not only extremely likely in itself, but is confirmed by a short paragraph in the notice of Gaul, where we find, under the Commander of the *Belgica Secunda*, the *Dalmatian Cavalry of the March*—*March* being a German gloss.

SUB DISPOSITIONE VIRI SPECTABILIS DUCIS BELGICÆ SECUNDÆ.
Equites Dalmatæ *Marcis* in *Litore Saxonico.* (Chap. xxxvii. § 1.)

§ 14. The date, then, of the earliest notice of a well-known German population with a well-known German name—a population likely to have introduced the mother-tongue of the present English, is the earliest date of the *Notitia*, viz. A.D. 369.

§ 15. Earlier than this there are notices of *some* German populations in Britain; but the fact of their being Angles, Saxons, or Anglo-Saxons, is not conclusive. The most important of these is, perhaps, the following extract from the panegyric of the orator Mamertinus on the Emperor Maximian, a colleague of Diocletian's; which gives us Franks in the parts about London in the reign of Diocletian.

Translation.

By so thorough a consent of the Immortal Gods, O unconquered Cæsar, has the extermination of all the enemies whom you have attacked, and *of the Franks more especially*, been decreed, that even those of your soldiers, who having missed their way on a foggy sea, reached the town of London, destroyed promiscuously and throughout the city, the whole remnant of that mercenary multitude of barbarians, which, after escaping the battle, sacking the town, and attempting flight, was still left—a deed whereby your provincials were not only saved, but delighted by the sight of the slaughter.

In the Original.

Enimvero, Cæsar invicte, tanto Deorum immortalium tibi est addicta consensu omnium quidem, quos adortus fueris, hostium, sed præcipue internecio Francorum, ut illi quoque milites vestri, qui per errorem nebulosi, ut paulo ante dixi, maris adjuncti ad oppidum Londinense pervenerant, quicquid ex mercenaria illa multitudine barbarorum prælio superfuerat, cum, direpta civitate, fugam capessere cogitarent, passim totâ urbe confecerint, et non solam provincialibus vestris in cæde hostium dederint salutem, sed etiam in spectaculo voluptatem.

This was A.D. 290; but the Franks, though Germans, were not Angles. At the same time, there are good reasons for believing that they had certain Angles for their allies; or at any rate, they had certain allies whom they called *Saxons*.

These Franks seem to have been the countrymen, if not the actual soldiers, of Carausius. Now Carausius was a German from the district of the Menapii. He was appointed by Diocletian to protect the coast of Gaul against the Franks and Saxons —"quod *Franci* et *Saxones* infestabant." * His head-quarters lay at *Bononia* = *Boulogne.* His title was *Comes maritimi tractus*—*Count of the maritime tract*, this tract being (as far as Gaul was concerned) the subsequent *Litus Saxonicum.* He afterwards rebelled, and assumed the Imperial title in Britain; was assassinated by Allectus (A.D. 293), who (in his turn) was defeated by Asclepiodotus.

Again, A.D. 306, Constantius dies at York, and his son Constantine, assisted by Eroc, king of the Alemanni, assumes the empire; but the Alemanni, though Germans, were not Angles.

CHAPTER III

GERMAN ORIGIN OF THE ENGLISH LANGUAGE.—DIRECTION AND RATE.

§ 16. *Direction.*—The English language spread from east to west: this being the direction which we expect *à priori.* That it did so, however, is a fact which we arrive at by inference rather than from any historical testimony. The eastern side of Britain is the one upon which a body of Germans would first land: the western, the one in which the original language would longest hold its ground.

§ 17. Wales is British at the present moment; Radnorshire being the county where the Welsh language is at its *minimum.* The exact details of the extinction of the Cornish are unknown. An old woman of the name of Dolly Pentreath was visited by Sir Joseph Banks, as the last individual who could speak it. Many years ago, Mr. Norriss heard an old Cornish man "repeat the Lord's Prayer, and part of the Creed, which he had been taught by his father, or grandfather. The man was probably the last person living who had learned Cornish words from one to whom they had been the vernacular idiom, and even he repeated the words without any definite knowledge of their purport."[*]

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* Eutropius, ix. 21.

In the parish of Llandewednack service was done in Cornish, A.D. 1690.

In Devonshire, a dialect of the British, either identical with or closely akin to the Cornish, is believed to have been spoken as late as A.D. 1100.

In Shropshire and Monmouthshire the Welsh lasted longer than in the other two frontier-counties, Herefordshire and Cheshire.

That British was spoken in Cumberland after the Conquest, is generally believed. I have not, however, gone into the evidence of the fact.

§ 18. *Rate.*—In the year A.D. 617, a victory over Æthelfrith, King of Northumberland, enabled Eadwin to take possession of that kingdom. One of the early acts of his reign was the invasion of Elmet not far from the present site of Leeds. It was not only an independent State, but it was a British one—*sub rege Brittonum Cerdice.*—*Beda*, iv. 23. This is so very probable, that no exception lies in the fact of Beda having written more than 100 years after the event, which took place subsequent to the introduction of Christianity, and which also took place in that part of England which Beda knew well.

§ 19. In the *middle* of the *eighth* century, the number of languages spoken within the four seas, as known to Beda, was five.

Translation.

This at the present time, according to the number of the books in which the Divine Law is written, explores and confesses the one and the same knowledge of supreme truth and true sublimity in the language of five nations—viz. the Angles, the Britons, the Scots, the Picts, and the Latins, which, from the perusal of the Scriptures, is made common to all the others.

In the Original.

Hæc in præsenti, juxta numerum librorum quibus lex divina scripta est, quinque gentium linguis unam eandemque summæ veritatis et veræ sublimitatis scientiam scrutatur et confitetur, Anglorum videlicet, Brittonum, Scottorum, Pictorum, et Latinorum, quæ meditatione scripturarum, cæteris omnibus est facta communis.—Lib. i. c. 1.

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[*] The Ancient Cornish Drama. Edited and translated by E. Norriss. Oxford, 1859. Vol. II., p. 497, Appendix.

Cronykil I., xiii. 39.

Of Langagis in Bretayne sere
I fynd that sum tym fyf thare were:
Of Brettys fyrst, and Inglis syne,
Peycht, and Scot, and syne Latyne.
Bot, of the Peychtis, is ferly,
That are wndon sá halyly,
That nowthir remanande ar Language;
Næ succession of Lynage;
Swá of thare antiqwyté
Is lyk bot fabyl for to be.

§ 20. Such are the facts that bear upon the question of Direction and Rate. They are few, and slight. That the English language spread from east to west they tell us. This, however, is no more than what we might legitimately assume without them. Whether it developed itself from south to north, or *vice versâ*, is uncertain. Neither can we say from how many points it spread. Again, the evidence that any British dialect was spoken to any late period, in either the midland or the eastern parts of England, save and except the district of Elmet, is unsatisfactory. Still, there is an approach to it. Professor Philips has drawn attention to a grant of land in Leicestershire, for the parts about Charnwood Forest, made in favour of a British proprietor. Then there is the story of St. Guthlac, of Croyland, which runs thus:—"The saint being disturbed one night by a horrid howling, was seriously alarmed, thinking that the howlers might be *Britons.* Upon looking out, however, he discovered that they were only devils—whereby he was comforted, the Britons being the worse of the two." The later we make this apocryphal story, the more it tells in favour of there having been Britons in Lincolnshire long after the Angle conquests.

That a hilly district like Charnwood, or a fenny one like Crowland, should give a likely retreat to the remnants of a population like the Britons, is natural.

§ 21. The train of reasoning indicated by the following fact is, to a great extent, hypothetical; at the same time, it has a sufficient amount of presumption in its favour to command our attention, whether for the purposes of objection or confirmation. The word *sæta* = *settler;* and, perhaps, the plural form *sætas,* might, in Lower Canada, be translated *habitans.* It is a word which not only enters into composition, but is generally found as the second element of a compound. Thus, if there were such a word as *Cantsætas*, it would mean the *settlers in Kent*. But no such word has turned up. On the contrary, the ordinary name of the Kentish men and women is *Cantwære* = *Canticolæ*. There *is*, however (comparatively speaking), a long list of compounds where *-wære* is replaced by *-sætas*. I do not say that none of these occur in the earlier Angle districts. I only say that they are the most numerous in those districts which, on *à priori* grounds, we may suppose were occupied as secondary settlements—settlements which are, by hypothesis, supposed to have borne the same relation to the settled kingdoms as those of the backwoodsmen of America do to the older States.

If this view be valid, the termination *-set* in the present counties of Dor*set* and Somer*set* suggests the notion that they may have been somewhat more British than Sussex and Hants. To which add Devon and Wilts—the old names for which were Def*nsætas* and Wilt*sætas*; also the Mag*sætas* in Hereford, and the Pic*sætas*, or Peakmen, in Derby.

In all these the presumption coincides with the form of the word. In Wilts, Dorset, Devon, Somerset, and Hereford, we have a western; in Derby, a mountainous district.

§ 22. The spread of the English is one thing, the obliteration of the British another. It by no means follows that, because in one district the displacement was effected by the English, the same agency must have effected it in another. There may have been other forces at work. That some portion of the older form of speech was displaced by the Danes, Scandinavians, or Northmen, rather than by the Angles, is possible. This, however, will be considered in the sequel. At present it is sufficient to state, that, *upon the whole*, it was the English by which the older tongue was displaced; the displacements effected by any other language being partial and doubtful.

CHAPTER IV.

GERMAN ORIGIN OF THE ENGLISH LANGUAGE.—WITH WHAT LANGUAGE, OR LANGUAGES, DID IT COME IN CONTACT?

§ 23. WHAT was the language with which the English from Germany came in contact, and at the expense of which it spread itself? Was it one language only? Was it the British of the original islanders, or was it the Latin of the Roman conquerors? Supposing it to be British, was it all of one sort? Was it all of one sort, supposing it to have been Latin?

The text of Beda, just given, bears upon these questions. It fails, however, to settle them. It fails, indeed, to show that the Latin was a *spoken* language at all. It points to the *ecclesiastical* Latin of the Scriptures; indeed, in another passage, where the vernaculars are under notice, the number of them is *four*, —omnes nationes et provincias Britanniæ, quæ in *quatuor* linguas, id est Brittonum, Pictorum, Scottorum et Anglorum, divisæ sunt, in ditione accepit."—*Eccl. Hist.* iii. 6.

§ 24. It cannot, then, be said that our chief historical witness is in favour of the Latin having been a spoken language at the time when he wrote, *i. e.* in the middle of the eighth century. Earlier evidence than his, either way, is impossible. Later evidence that even *suggests* the Latin as a current form of speech we have none. The question then must be treated upon internal evidence, upon a balance of the presumptions, and upon the analogies supplied by other countries. In respect to the former, it may safely be said that as a general rule the Romans are believed to have introduced their language wherever they effected a conquest. In some countries this is known to be true. In Greece, where there were especial reasons for an exception, it is known *not* to be so. In the greater part of the Roman world, the practice, as in Britain, was doubtful.

§ 25. In Spain and Portugal, in France, Switzerland, Wallachia, and Moldavia, whilst it is certain that the original languages were other than Latin, it is equally certain that the present forms of speech are of Latin origin. The analogies, then, of these countries are in favour of the rule just suggested. What, however, was the case with the following — Africa, Hungary, Dalmatia, Servia, Bulgaria, Rumelia? In all these the evidence that the Latin language displaced the language of the native inhabitants is *nil*. Yet it is scarcely possible that if ever the language of the country around Constantinople had been Latin we should have failed to have known the fact. As far, then, as the analogy is concerned, Britain may have as easily have been in the condition of Thrace and Servia as of Spain and Gaul.

§ 26. That there was *some* Latin in Britain is beyond doubt; there was the ecclesiastical Latin of the Anglo-Saxon church to which our quotation from Beda has drawn attention. There was the ecclesiastical Latin of the British Church. Finally, there was the Latin of the Roman soldiers, the Roman officials, the Roman literati, and the Romanized natives. I can easily believe that this Latin was current, and perhaps universal, in the towns. That it was the language of each and all of the numerous inscriptions that have been found in Britain, is certain; it being equally certain that nothing similar in British has ever been found. It is needless to add, that this is a fact upon which great stress has been laid by the advocates of the doctrine that the Latin language entirely displaced the British. It only proves, however, that the Latin was the language of the educated classes. All that we know about its exclusive use as a written language, and all that we are at liberty to believe about its prevalence in the towns, proves nothing as to the non-existence of the British in the rural districts. And, that it did so prevail we infer from two primary facts:—(1st.) the existence of the Welsh and Cornish, in modern times. (2nd.) the existence of British words in the present English; these, though not many, being far more numerous than the Latin of the corresponding period. The extent to which either the British or the Latin was homogeneous will be considered in the sequel.

§ 27. *Wales*, a peculiar and curious word, is now the name of a country; but at first it was that of a people—meaning the *Welshmen*. Its older form is *Wealhas* the plural of *Wealh*. It was an Anglo-Saxon word used to denote those populations which resided on the borders of the Anglo-Saxons, but were not themselves Anglo-Saxon. Hence, it was applied by the Angles to the remains of the ancient Britons. It is, then, anything but a Welsh denomination. Neither is it applied to the Welsh exclusively. Neither are the Angles the only Germans who have had recourse to it when they wished to designate a nation which was other than German. It applies to the Italians; *Welschland* being a German name for Italy. The *Valais* districts of Switzerland are the districts occupied by the *Welsh, i. e.* the Non-Germans. The parts about Liege constitute the *Walloon* country; a country on the frontier of Germany, but not German. *Wallachia*, too, is only another *Wales* or *Welshland*.

CHAPTER V.

GERMAN ORIGIN OF THE ENGLISH LANGUAGE.—CRITICISM OF THE CURRENT STATEMENTS CONCERNING ITS INTRODUCTION.

§ 28. THE consideration of the date of the introduction of the mother-tongue of the present English into England has filled several pages; pages which, in the eyes of many of my readers, may have seemed superfluous. It may have seemed superfluous to have made so long a story out of so simple a matter; to have given two extreme dates; to have encumbered these with much discussion; and, finally, to have arrived at an approximation only. Why this has been done will be seen as we proceed. At present the question of *place* commands attention.

§ 29. Whence came the English language? It has been said that the English language came from Germany. But Germany, as it stands at present, is a large country; and the name an indefinite one. It is foreign to the Germans themselves, who call their own country *Deutschland*; their language *Deutsche Sprache;* and themselves *Deutsche.* And Germany, as it stood when Britain was first invaded, was by no means co-extensive with the Germany of the nineteenth century. Pomerania is no true and original part of it: Brandenburg none: East and West Prussia none: Saxony and Lusatia none. These have all become German since the date of the conquest of Britain; and they were all, at the time when that conquest took place, something other than German. Prussia was Lithuanic; Saxony and Lusatia, Brandenburgh and Pomerania, Slavonic. Other parts were also Slavonic—certainly so in the ninth century, and probably so at a much earlier period. Mecklingburg, Lauenburg, Altmark, Luneburg, and a part of Holstein were in this predicament. On the other hand, Holland and parts of Belgium, which are now (politically at least) separated from Germany, may easily have formed part of the Germany of the conquerors of Britain.

§ 30. At the present time, too, the German population of Germany is by no means uniform. Whatever may be the difference between the most extreme forms of the English language as spoken within the British Isles, it is greater in Germany between two extreme Germans: *e. g.* a Bavarian and a Holsteiner are more unlike one another than a Cornishman and a man from Aberdeen. Just as little uniform was the population of ancient Germany. Some portions of it came under the name of Frank, some under that of Saxon, some under that of Thuringian; and in many cases the change of name corresponded with a change of dialect.

In the course of a few chapters these distinctions will come out clearer. At present, however, it is sufficient to state, that on the southern frontier of Germany, Gaul was Keltic, that there were more Slavonians on the west side of the Elbe than there were Germans on the east, and that, northwards, towards or beyond the Eyder, came the Scandinavians. Between these boundaries lay those portions of the German populations, which, from their geographical position, are the likeliest, *à priori*, to have helped to people England.

§ 31. The English language came from Germany. From what part? If Britain had been peopled from Germany, as America and Australia have been peopled from Britain, within either the memory of man, or under the full light of clear, authentic, cotemporary and trustworthy history, such a question as this last would have been superfluous, for a moderate amount of information would have supplied the answer. But it was not during a literary period that Keltic Britain became transformed into German England; on the contrary, it was during a time of darkness and disturbance, when the classical literature had died out, and before the literature of Christianity had been developed. Again, if the Anglo-Saxon language had still kept its ground in Germany, even in an altered form, the reply would have been easy; and a reference to the map would have been sufficient. But this is not the case. Throughout the whole length and breadth of Germany there is not one village, hamlet, or family, which can show definite signs of descent from the continental ancestors of the Angles of England. In no nook or corner can dialect or sub-dialect of the most provincial form of the German speech be found which shall have a similar pedigree with the English. The Angles of the Continent are either exterminated or undistinguishably mixed up with the other Germans in proportions more or less large, and in combinations more or less heterogeneous. The history of the conquest and conversion of the Saxons by Charlemagne is the history of this fusion or extinction; and it is this that makes it so difficult to argue backwards from the present state of the Angles of Germany to an earlier one, and so to reconstruct their history. Friesland, indeed, if we look to the present condition of the languages allied to the English and spoken in Germany, gives us the nearest approximation to the mother-country of our mother-tongue. Nevertheless, it is not exactly from Friesland that the Anglo-Saxon was derived; so that Friesland is only an approximation. Hence, the *place* from which our language was derived, as well as the *time* at which it was introduced, forms a subject of investigation.

§ 32. This (as aforesaid) may also seem superfluous. It cannot be denied that current historians treat the matter differently; that they dispose of it briefly. They give us a definite date—time and place as well. They tell us from what parts of Germany each division of our German invaders came. They tell us who led them. They tell us what parts of the country of the Britons they severally invaded. They give us other details besides. There were more settlements than one, and the details run thus:—

(1.) In the year 449 A.D. certain invaders from northern Germany made the first permanent settlement in Britain. Ebbsfleet, in the Isle of Thanet, was the spot where they landed; and the particular name they gave themselves was that of *Jutes*. Their leaders were Hengest and Horsa. Six years after their landing, they had established the Kingdom of Kent; so that the county of Kent was the first district where the original British was superseded by the mother-tongue of the present English, introduced from Germany.

(2.) In the year 477 A.D. invaders from Northern Germany made the second permanent settlement in Britain. The coast of Sussex was the spot on which they landed. The particular name they gave themselves was that of *Saxons*. Their leader was Ælla. They established the kingdom of the South Saxons (Sussex); so that the county of Sussex was the second district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

(3.) In the year 495 A.D. invaders from Northern Germany made the third permanent settlement in Britain. The coast of Hampshire was the spot whereon they landed. Like the invaders last mentioned, they were *Saxons*. Their leader was Cerdic. They established the kingdom of the West Saxons (Wessex); so that the county of Hants was the third district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

(4.) A.D. 530 certain *Saxons* landed in Essex; so that the county of Essex was the fourth district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

(5.) This settlement, which was one of the *Angles* in East *Anglia*, of which the precise date is not known, took place during the reign of Cerdic in Wessex. The fifth district, then, where the original British was superseded by the mother-tongue of the present English, was the counties of Norfolk and Suffolk; the particular dialect introduced being that of the *Angles*.

(6.) In the year 547 A.D. invaders from Northern Germany made the sixth permanent settlement in Britain. The south-western counties of Scotland, between the rivers Tweed and Forth, were the districts where they landed. They were of the tribe of the Angles, and their leader was Ida. The south-western parts of Scotland constituted the sixth district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

Such are the details of the Anglo-Saxon settlements as taken from the fullest work upon the subject, Sharon Turner's History of the Anglo-Saxons; and it may be added, that they rest upon *data* which ninety-nine-hundreths of the investigators of the period to which they refer acquiesce in.

Supposing them, then, to be accurate, they only require a few additional facts to make them sufficient for the purposes of criticism. They only require a notice of the different parts of Germany which these three nations came from respectively.

§ 33. Now, the current doctrines upon this point are as follows:—

(1.) That the geographical locality of the Jutes was the Peninsula of Jutland; and that—

(2.) That of the Angles was the present Duchy of Sleswick; so that they were the southern neighbours of the Jutes; and that—

(3.) That of the Saxons was a small tract north of the Elbe, and some district—more or less extensive—between the Elbe and Rhine.

§ 34. The correctness of all this being assumed, the further question as to the relation which the different immigrant tribes bore to each other finds place; and it is only taking up the different problems under investigation in their due order and sequence, if we ask about the extent to which the Jute differed from (or agreed with) the Angle or the Saxon, and the relations of the Angle and the Saxon to each other. Did they speak different languages?—different dialects of a common tongue?—or dialects absolutely identical? Did they belong to the same, or to different confederations? Was one polity common to all? Were the civilizations similar? Questions like these being answered, and a certain amount of mutual difference being ascertained, it then stands over to inquire whether any traces of this original difference are still to be found in the modern English. Have any provincial dialects characteristics which are Jute rather than Angle? or Angle rather than Saxon? Are (or are not) certain local customs Saxon rather than Angle—certain points of dialect Angle rather than Saxon, and *vice versâ*? Supposing all this to be accurate, we know where to look for the answers.

In Kent the original British was superseded by the dialect of the Jutes—there being also Jutes in parts of Hants, and in the Isle of Wight; and

In Sussex the original British was superseded by the Saxon of Ælla's followers; and

In the following counties, it was the Saxon of Cerdic that displaced the British:—Hants, Dorset, Wilts, Somerset, Surrey, Gloster, Buckinghamshire; these counties constituting the important kingdom of the West Saxons (Wessex); and

It was by the extension of the Saxon introduced by the invaders of A.D. 530 that the original British of Essex, Middlesex, and part of Hertfordshire was superseded; and

It was by the extension of the language introduced by the Angle invaders of Norfolk and Suffolk that the original British of Cambridgeshire and the Isle of Ely, and of parts of Lincolnshire and Northamptonshire, was superseded; and, lastly,

It was by the extension of the language introduced by the Angles of the south of Scotland that the original British was superseded in the following counties:—Northumberland, Westmoreland, Cumberland, Cheshire, Lancashire, Yorkshire, Nottinghamshire, and the North Midland counties.

Hence, all, as aforesaid, being accurate, we should seek—

For the characteristic *differentiæ* of the Jutes, in Kent, part of Sussex, and the Isle of Wight;

For those of Saxons, in Sussex, Essex, Hants (Wessex), and Middlesex;

For those of the Angles, in Norfolk, Suffolk, Yorkshire, Durham, Northumberland, &c.

Or, changing the expression:—

The *differentiæ* of the people of Kent, part of Sussex, and the Isle of Wight (if any) would be explained by the *differentiæ* of the original Jute immigrants;

Those of the rest of Sussex, Wessex, Essex, and Middlesex, by those of the Saxons;

Those of the people of Norfolk, &c., by those of the Angles.

As to the *Saxon* portion of England, everything would be transparently clear, inasmuch as three English counties, at the present moment, take their name from the word *Seaxe* (*Saxons*), and preserve the denomination of three *Saxon* kingdoms, *viz.* Es-*sex*, Sus-*sex*, and Middle-*sex*.

§ 35. A little consideration, however, engrafted upon a *modicum* of historical knowledge, will tell us that all this is untenable. What was the cotemporary history, what the geography, what the chronology for these times? Lappenberg and Kemble, along with others, have shown its worthlessness. The latter half of the fifth century was, for Britain at least, too late for the reckoning by consuls and emperors; whilst the birth of Christ, introduced by Dionysius Exiguus in the sixth century, could scarcely have taken root as a date much before A.D. 600.

And what are the events, real or supposed, of this period of darkness? For Kent, the details concerning Hengest and Horsa, with their descendants the Æscings. For Sussex, the descent of Ælli, with his sons, in 477: a defeat of the Britons in 485; the destruction of Anderida in 491. For Wessex, we have some entries for the years 495, 501, 508, 514, 519, 527, 530, 534, 544, 552, 556, 568, 571, 577, 584, 590, 591, 593, 595, and 597; when Ceolwulf ascends the throne, and Augustin lands. For Northumberland, the details are scantier still; and even still more scanty are those of East Anglia, Essex, and Mercia.

§ 36. The present writer believes that objections like these, —objections of which the preceding remarks give only a cursory sketch,—are understated rather than overstated. Hence the usual details are not adopted by him; neither the date A.D. 449, nor the triple division into Angles, Saxons, and Jutes. Still less have the districts of Germany, whence these three supposed populations, respectively, proceeded to Great Britain, been considered as finally determined. On the contrary, the *date* of the migration makes one subject for criticism, whilst the *locality* whence it originated makes another.

§ 37. The chief authorities for the usual details respecting the earlier Anglo-Saxons are—

a. The Ecclesiastical History of Beda—the *Venerable Bede*, as he is generally called.

b. The so-called Saxon Chronicle.

§ 38. *Beda.*—Beda is the most important. His work is dedicated to Ceolwulf, king of Northumberland, who reigned from A.D. 729 to A.D. 737.

No previous history of the kind existed, so that it was by special applications to his cotemporary ecclesiastics that Beda got his facts; each application being made for the history of some particular diocese or district. Thus—

For *Kent*, Albinus, abbot of Canterbury, was the chief authority. He forwarded to Beda, by a priest of the Church of London named Nothelm, such statements as "vel monimentis literarum vel seniorum traditione cognoverat." Nothelm visited Rome, and brought thence those papal letters of Gregory and others, which have already been noticed.

Albinus, also, gave some notices of some of the districts around the kingdom of Kent—"diligenter omnia quæ in ipsa Cantuariorum provincia vel etiam in contiguis eidem regionibus—cognoverat."

For the *West-Saxons, Sussex, Isle of Wight*, Danihel, bishop of Wessex, alive when Beda wrote, "nonnulla de historia ecclesiastica provinciæ ipsius simul et proximæ illi Australium Saxonum nec non et Vectæ Insulæ litteris mandata declaravit." To this we may add certain notices from the Abbot Albinus.

East Anglia—Norfolk and Suffolk—"Porro in provincia Orientalium Anglorum quæ fuerint gesta ecclesiastica, partim ex scriptis vel traditione priorum, partim reverentissimi abbatis Esi relatione comperimus."

Notices also were supplied by the Abbot Albinus, the authority for Kent

Mercia.—The details here were from the monks of Lestingham: "Diligenter a fratribus monasterii quod ab ipsis conditum Læstingaeu (*sic*) cognominatur agnovimus." Some of these notices extended to the history of *Essex*. For the province of *Lincoln* the evidence was separate—"At vero in provincia Lindissi quæ sint gesta erga fidem Christi, quæve successio sacerdotalis extiterit, vel literis reverentissimi antistitis Cynibercti, vel aliorum fidelium vivorum viva voce didicimus."

Northumberland.—Beda himself worked at the history here:—"Quæ autem in Nordanhymbrorum provincia ex quo tempore fidem Christi perceperunt usque ad præsens per diversas regiones in ecclesia sint acta, non uno quolibet auctore, sed fideli innumerorum testium qui hæc scire vel meminisse poterant adsertione cognovi, exceptis his quæ per meipsum nosse poteram. Inter quæ notandum, quod ea quæ de sanctissimo patre et antistite Cudbercto vel in hoc volumine vel in libello gestorum ipsius conscripsi, partim ex eis quæ de illo prius a fratribus ecclesiæ Lindisfarnensis scripta reperi, adsumpsi simpliciter fidem historiæ quam legebam accommodans, partim vero ea quæ certissima fidelium virorum adtestatione per me ipse cognoscere potui sollerter adjicere curavi. Lectoremque suppliciter obsecro, ut si qua in his quæ scripsimus aliter quam se veritas habet posita reperit, non hoc nobis imputet, qui, quod vera lex historiæ est, simpliciter ea quæ fama vulgante collegimus ad instructionem posteritatis literis mandare studuimus."

The real evidence, then, is that of Albinus, Daniel, the monks of Lestingham, &c., rather than that of Beda himself. Nor, strictly speaking, are these absolutely responsible. Strictly speaking, it is only for the *Ecclesiastical* history of the times subsequent to the conversion of Ethelbert that any of the authorities above-mentioned are referred to. For the times anterior to the introduction of Christianity and the foundation of the See of Canterbury the reference is to the old writers in general.

Translation.

From the beginning of this volume to the time when the nation of the Angles received the religion of Christ, I have learned what I lay before you from the writings of those who have gone before me, as I have collected them from this quarter or that. From that time, however, to the present, &c.

In the Original.

A principio itaque voluminis hujus usque ad tempus quo gens Anglorum fidem Christi percepit, ex priorum maxime scriptis, hic inde collectis ea quæ promeremus didicimus. Exinde autem, &c.

The gist of the continuation has already been given. It tells us for what he consulted Albinus—for what Nothelm—for what Daniel, &c. As to the *priorum scripta*, one was the *Liber Querulus de Excidio Britanniæ* of Gildas, a scholar of St. Iltutus, and a monk of Bangor, who died and was buried at Glastonbury; and who states of himself that he was born in the year of the battle of the Mons Badonicus; a battle which no investigator makes earlier than A.D. 493, and which some bring down to A.D. 516. Now, let Gildas have written as early as A.D. 540; let him have been the brightest luminary of the British Church; and let the literary culture which attended the early Christianity of our island have been ever so high, we still find that, even for ordinary history, his opportunities whether of time or place, are utterly insufficient to make his statements conclusive. *Mutatis mutandis*, this applies to Beda. Add to Gildas a life of St. Germanus and some few classical writers, and we have the *priorum scripta* for the *Historia Ecclesiastica*. Whatever may have been the learning of the author, and however much he may have been in advance of his age, his materials are neither better nor worse than this. And these were bad. A measure of the amount of inaccuracy of the authorities for these early times is to be found in their accounts of the Roman Wall. Gildas says it was built against the Scots and Picts, and that its date was the fifth century. Beda follows him. The worthlessness of this statement is well known. What warrant have we that it is the only error in the works in which it occurs?

§ 39. *The Anglo-Saxon Chronicle.*—The so-called Anglo-Saxon Chronicle has always commanded attention, and that on good grounds. For the later years of the Anglo-Saxon period, it is our only full and satisfactory document; so that its simple historical value is high. But, besides this, it is written in the Anglo-Saxon language—so that it has a philological value as well. Yet this Anglo-Saxon dress has a tendency to mislead. A chronicle in Latin passes for what it is, *viz.* for a composition of the monks; and compositions of the monks (as a general rule) are more undervalued than overvalued. But a work in the vernacular tongue has a simple unsophisticated appearance that takes the judgment at a disadvantage. It appears to represent a literature of home-growth; whilst literatures of home-growth suggest the idea of historical credibility.

Another reason for overvaluing the importance of the Anglo-Saxon Chronicle is suggested by the following extract:—

> Notwithstanding the variations existing among the several manuscripts, their general resemblance, particularly a striking agreeement in many chronological errors, both in the Anglo-Saxon and Latin texts, must appear very remarkable. In explanation of this, Gibson refers to an account, that in the monasteries of royal foundation in England, whatever worthy of remembrance occurred in the neighbourhood was committed to writing, that such records were, at the next synod, compared with each other, and that from them the Chronicles were composed.—*Lappenberg, Literary Introduction to England under the Anglo-Saxon Kings—Thorpe's Translation*, p. 44.

If we take this view of Gibson's, the Chronicle becomes a *Register ;* a register of cotemporary events entered as they happened, just as births, deaths, and marriages are entered throughout the parishes of England at the present time. A simple *Chronicle,* on the other hand, is the work of some historian subsequent to the events recorded ; a work as different from a Register as a pedigree in the Herald's Office is from a Family Bible. Of the two the Register is more valuable. Which was the work in question? The practice suggested is mentioned by a writer of the fifteenth century, and applies to the ecclesiastical entries of an ecclesiastical period. The times of Hengest and Horsa are Pagan times. For these, the notion of cotemporary registered entries of facts as they occurred, whatever may have been the case in the times nearer the Norman Conquest, is out of the question. Hence, whatever may be the credibility of the Chronicle during the reigns of the later Anglo-Saxon kings, its merits, in this respect, have no bearing upon the questions now under notice, *viz.* the details of the German invasion (or invasions) during the Pagan period and anterior to the year 600 (597).

§ 40. Neither is the work itself for this (and, it may be added, for a much later) period, stamped with any definite marks of accuracy or trustworthiness. On the contrary, there are several very suspicious elements in it.

For the first of these the notice is due to Lappenberg, who remarks that, in the early history of the kingdom of Kent, the chief events occur at a regular period either of eight years or some multiple of eight. Thus :—

Hengest lands	A.D. 449
The Battle of Creganford . .	457
,, Wippedsfleet .	465
The Third battle	473

Just twenty-four years (8 × 3) after Hengest, dies Æsc, his son.

§ 41. The proper names are not less suspicious than the dates. The names of the Anglo-Saxons who appear subsequent to the introduction of Christianity, the names that are found in the Anglo-Saxon charters, the names on the Anglo-Saxon coins, the names of undoubtedly real individuals, living under the light of history, are eminently well marked in character. They are chiefly compounds, and their elements (though not always capable of a satisfactory interpretation) are evidently referable to the Anglo-Saxon language. I open a volume of the *Codex Diplomaticus,* hap-hazard (vol. ii. p. 173), and find the following list, as an illustration :—

Ælfwine
Eadulf
Cnuan
Sigelm
Cenwald
Beornstan
Wynsige
Wulfhun
Deoðerd
Tidelm
Cynsige
Eadward
Wired
Ælfwald
Osferð
Uhtred
Æscberht
Ælfstan, &c.

I find the same in the list of kings from Egberht downwards :—

Ecberht
Æthelwulf
Æthelbald
Æthelbert
Æthelred
Ælfred
Eadwerd
Æthelstan
Eadmund
Eadred
Eadwig
Eadgar, &c.

I will not say that *no* such names occur anterior to A.D. 597. A *few* such are to be found. But, as a general rule, the names that occur anterior to the introduction of Christianity are names which do not occur subsequently ; and (*vice versâ*) the names which appear in the truly historical times are not found in the doubtful period. But Christianity, it may be argued, may have affected the change. This explanation would be valid if the later names were like John, James, &c.—scriptural designations ; but they are not. More than this, some of them, such as Edwin, Elfwine, are found amongst the allied German populations of the Continent, and that during the Pagan period.

It must be remembered, then, that there are no Hengests, Horsas, Æscs, Cissas, Stufs, Ports, &c., when we come to the times of the Alfreds and Edwards ; and no Alfreds and Edwards when we are amongst the Ports and Stufs, &c.

§ 42. Another objection lies in the eponymic character of certain pre-historic names. It has been seen what certain names belonging to the Pagan portion of the so-called Anglo-Saxon history are *not.* They are not of the same character as those that belong to the historic era. Let us now ask what they *are.* They are, in some cases, what is called *eponymies* (ἐπωνύμιαι) ; or, if we prefer the adjective, we may say that they are *eponymic, i. e.* names never borne by individuals at all, but coined by certain speculators in history, archæology, or genealogy, under the hypothesis that the names of certain facts or places are accounted for by the supposition that certain individuals, identically or similarly named, originated them. In this way *Hellen* is the eponymus of the *Hellenes* (or Greeks); not that such a progenitor ever existed, but that some early speculator on the origin of the Greek nation conceived that he did, and accounted for a name and nation (the nation being, in his eyes, but a large family) accordingly.

Our illustrations, however, may be taken from nearer home, from the facts of the question before us. A locality, with certain traces of some action that took place in its neighbourhood, gives origin to a name—a name of an individual who may never have existed. A memorial of unknown import has to be accounted for, and a hero, accordingly, does or suffers something on the spot in question, and thereby gives his name to it. Thus, in the particular question before us, from the marks of a burial, and the name *Horsted*, we get the individual *Horsa*. The chronicler says, that the place was called from the man, the critic that the presence of the man was imagined to suit the place. Upon this point Beda's wording of Nothelm's or Albinus' report, is as follows:—

Translation.

Their first leaders are said to have been two brothers, Hengist and Horsa. Of these, Horsa was afterwards killed in wars by the Britons, and has, to this day, in the eastern parts of Kent, a monument marked by his name. But they were the sons of Wihtgils, whose father was Witta, whose father was Wecta, whose father was Woden, from whom the royal families of many countries derive their origin.

In the Original.

"Duces fuisse perhibentur eorum primi duo fratres Hengist et Horsa; *e quibus Horsa postea occisus in bello a Brittonibus, hactenus in Orientalibus Cantiæ partibus monumentum habet suo nomine insigne.* Erant autem filii *V*ictgilsi, cujus pater *V*itta, cujus pater *V*ecta, cujus pater *V*oden, de cujus stirpe multarum provinciarum regium genus originem duxit."—*Hist. Eccl.* i. 15.

The words beginning with *v* are put in italics for a reason which will soon appear.

That this story of Horsa may have been found on Kentish soil (though neither *Hengistbury* and *Horsted* are really in Kent), is probable enough. So, also, allowing for the difference of locality, may other local stories.

§ 43. Horsa's name, however, suspicious as it is, is less so than that of another individual: that of *Port*, as it appears in the Anglo-Saxon Chronicle:—

A.D. 501.—Hér cóm *Port* on Bretene, and his ii suna Bieda and Mægla mid ii scipum, on þære stowe þe is gecueden *Portes*-muða [and sona land namon] and [þær] ofslogon anne giongne Brettisc monnan, swiðe æðelne monnan.

Translation.

A.D. 501.—This year *Port* and his two sons, Bieda and Mægla, came to Britain with two ships, at a place which is called Portsmouth, and they soon effected a landing, and they there slew a young British man of high nobility.

Now *Portus* must have been, simply, the Latin name of *Portsmouth* long anterior to A.D. 501.

But the landing of a man named *Port* at a place called *Portus* is no impossibility. Granted. It is only highly improbable—the improbability being heightened by the strangeness of the name itself—heightened also by the following fact:—

Just as a man named *Port* hits (out of all the landing-places in England) upon a spot with a name like his own, a man named *Wihtgar* does the same.

In the original.

A.D. 530.—Her Cerdic and Cýnric genamon *Wihte* Ealand, and ofslogon feala men on *Wiht*-garasbýrg.

A.D. 534.—Her Cerdic [se forma West-Sexana cyng] forðferðe, and Cýnric his sunu [feng to rice, and] ricsode forð xxvi wintra, and hie saldon hiera tuæm nefum Stufe and *Wiht*gare [eall] *Wiht*-Ealond.

A.D. 544.—Her *Wiht*gar forðferðe, and hiene mon bebyrgde on Wyht-gara-burg.

Translation.

A.D. 530.—This year Cerdic and Cynric conquered the island of *Wight*, and slew many men at *Wiht*-garas-burg.

A.D. 534.—This year Cerdic, the first king of the West-Saxons, died, and Cynric, his son, succeeded to the kingdom, and reigned from that time twenty-six years; and they gave the whole island of *Wight* to their two grandsons, Stuf and *Wiht*gar.

A.D. 544.—This year *Wiht*gar died, and they buried him in *Wiht*-gara-byrg.

Now *Wiht* is the Anglo-Saxon form of the name of *Vectis* = Isle of *Wight*, a name found in the Latin writers long anterior to A.D. 530, whilst *gar* is a form of *ware* (or *waras*) = *inhabitants*. Hence, just as *Kent* = the *County Kent*, and *Cant-ware* = the inhabitants of that county or (*Canticolæ*), so does *Wiht* = *Vectis*, and *Wihtgare* = *Vecticolæ*. Yet the Anglo-Saxon Chronicle makes it a man's name.

§ 44. The names of Port and Wihtgar give us the strongest facts in favour of the suggested hypothesis, viz.:—the *ex post facto* evolution of personal names out of local ones.

The following instances are somewhat less conclusive :—

In the original.

A.D. 477.—Her cóm Ælla to Bretten-lond and his iii suna, *Cymen*, and Wlencing, and *Cissa*, mid iii scipum, on þa stowe þe is nemned Cẏmenes*ora*, and þær ofslogon monige Walas, and sume on fleame bedrifon on þone wudu þe is genemned Andredes-leage.

A.D. 495.—Her cuomon twegen aldormen on Bretene, Cerdic and Cynric his sunu mid v. scipum in þone stede þe is gecueden Cerdices-*ora*, and þy ilean dæge gefuhtun wid Walum.

Translation.

A.D. 477.—This year Ælla, and his three sons, *Cymen*, and Wlencing, and *Cissa*, came to the land of Britain with three ships, at a place which is named *Cymenes-ora*, and there slew many Welsh, and some they drove in flight into the wood that is named Andreds-lea.

A.D. 495.—This year two ealdormen came to Britain, *Cerdic*, and Cynric his son, with five ships, at a place which is called *Cerdics-ora*, and the same day they fought against the Welsh.

Here, the men are Wlencing, Cymen, and Cissa ; the names Cymenes-*ora*, and Cissan*ceaster*, geographical terms, and the old forms of the present *Keyn*sor and *Chich*ester. This is suspicious, and it becomes more so when we find that the second elements are Latin, *e. g.* -*ora* in Cymenes-*ora* and -*ceaster* in Cissan-*ceaster*.

§ 45. In the extract about Horsa and his burial-place, the names of his ancestors all began with V—*V*ictgils, *V*itta, *V*ecta, &c. How come the alliterations? Because the pedigrees are pieces of poetry rather than history ; it being the rule in Anglo-Saxon prosody that in every two lines two words should begin with the same letter. Horsa's pedigree was no more alliterative than many others. *E. g.*:—

1.

Ida wæs *E*opping,
*E*oppa *E*sing,
*E*sa wæs *I*ngwing,
*I*ngwi *A*ngenwitting,
*A*ngenwit *A*locing,
*A*loc *B*enocing,
*B*enoc *B*randing,
*B*rand *B*ældæging,
*B*ældag *W*odening,
*W*oden *F*reoðolafing,
*F*reoðolaf *F*reðowulfing,
*F*reoðowulf *F*inning,
*F*inn *G*odulfing,
*G*odulf *G*eating.

A. S. Chronicle, A.D. 547.

2.

*C*erdic wæs *C*ynrices foder,
*C*erdic *E*lesing,
*E*lesa *E*sling,
*E*sla *G*iwising,
*G*iwis *W*iging,
*W*ig *F*reawining,
*F*reawine *F*reoðogaring,
*F*reoðogar *B*randing,
*B*rand *B*ældaging,
*B*ældag *W*odening.

A. S. Chronicle, A.D. 552.

3.

*Æ*lla wæs *Y*ffing,
*Y*ffe *U*xfreaing,
*U*xfrea *W*ilgilsing,
*W*ilgils *W*esterfalening,
*W*esterfalena *S*æfugling,
*S*æfulg *S*æbalding,
*S*æbald *S*igegeating,
*S*igegeat *S*wæbdæging,
*S*wæbdæg *S*igegaring,
*S*igegar *W*ægdæging,
*W*ægdæg *W*odening,
*W*oden *F*riðowulfing.

A. S. Chronicle, A.D. 560.

Ceolwulf's genealogy, to be found under A.D. 597, is of the same kind; so is Penda's, A.D. 626; so are many others.

§ 46. That there are objections to the criticism which thus impugns the early accounts of the Angle invasions is not to be denied. It may be added, however, that they can always be met by counter-objections. Such being the case, it is submitted that the original remarks upon the unsatisfactory character of the early history are sufficient for our present object. This is limited. It is not a history of Great Britain that I am writing, but one of the English language. Hence the *whole* question as to the literary and historical value of the early writers is too wide. The extent to which they are sufficient or insufficient to prove certain specific facts is all that need be investigated; and the character of such facts is the measure of the amount of criticism necessary to invalidate their authority. One of these facts (real or supposed) is the date of A.D. 449, for the *first* landing of the first ancestors of the present English. It is only in appearance that this is a simple one. That certain Germans landed on a certain part of the coast of Kent is the simple straightforward part of it. That they were the *first* who did so is quite a different matter.

§ 47. Our main guide in these matters is the date of the evacuation of Britain by the Romans. The passages which bear most especially upon this point are the following:—

Translation.

The Britons, up to this time, torn by various massacres and events, are reduced to the dominion of the Saxons.

In the Original.

Britanniæ usque ad hoc tempus variis cladibus eventibusque laceratæ in ditionem Saxonum rediguntur."—*Proper Aquitanus*, &c., ANN. 441.

Translation.

To Ætius, thrice Consul, the groans of the Britons. The Barbarians drive us to the sea. The sea drives us back to the Barbarians. Between these arise two sorts of death. We are either slaughtered or drowned.

In the original.

Agitio, ter Consuli, gemitus Britannorum. Repellunt nos Barbari ad mare, repellit nos mare ad Barbaros; inter hæc oriuntur duo genera funerum: aut jugulamur, aut mergimur.—*Historia Gildæ*, xvii.

The first of these, by an almost cotemporary author, gives us an earlier date than the one usually assigned.

CHAPTER VI.

GERMAN ORIGIN OF THE ENGLISH LANGUAGE.—THE PARTS OF GERMANY FROM WHICH IT WAS INTRODUCED.—EXTERNAL EVIDENCE.—THE CARLOVINGIAN ANNALISTS.—THE SLAVES.—THE DANES.—THE FRISIANS.—THE SAXONS.

§ 48. THERE is no such thing as a definite and undeniable chronology for the details of the Anglo-Saxon conquest of Britain; *i. e.* there is no account so authentic as to preclude criticism. Neither is there such a thing as an ethnological map of Germany for the fifth century; nor yet is there any accurate geographical description. Of the proofs of this, a sketch has just been given; and if the writer have made out his case, the whole early history of the English Language, and we may add of the English People, has to be got at by circuitous and indirect methods, by criticism, by inference.

§ 49. Our evidence is of two sorts:—The testimony of writers, and the comparison of language, manners, customs, laws, &c. In other words, there is *external* evidence and *internal* evidence. I begin with the former.

§ 50. If we lay out of consideration a few isolated notices, we shall find that the external testimony to the history, geography, and topography of Germany for the nearest times *subsequent* to the Angle occupation of England, begins with the Carlovingian dynasty, and lies in the writings of those authors who were most employed in recording the acts of Charlemagne. They consist, for the most part, of chronicles, under the titles of Annales Laurissenses, Annales Einhardi, Annales Mettenses, Annales Fuldenses, Chronicon Moissiacense, Annales Petaviani, Alammannici, Guelfyrbytannii, Nazarii, copying more or less from either each other or from some common source, and consequently relating nearly the same events. I do not say that these give good light. I only say that it is the best we can get. They are to be found in Pertz's *Monumenta Historica Germanica*, and all, or nearly all, emanate from Frank writers—from Christian Franks.

§ 51. The latter half of the seventh century is the time, and Northern Germany the place, under consideration. Christianity, and the influence of Roman civilization, have extended no further in the direction of the Elbe than the northern boundary of the empire of the Franks; and this is why our information comes through Frank sources. This, too, is why our nomenclature is Frank—an important point to bear in mind. There is Paganism which has few or no records on one side, and there is a Christian empire with a nascent literature on the other. The notices of the former come through the latter. We must look, then, on ancient Northern Germany as the Franks ooked at it. Now the districts which lay to the north of their own frontier, districts which they eventually succeeded in reducing, but which at first they only knew as the country of enemies and pagans, were four: 1. Slavonia. 2. Denmark. 3. Friesland. 4. Saxony.

§ 52. *Slavonia*, a fact of which we must never lose sight, extended to the *west* far beyond its present frontiers. Not only were Brandenburg, Pomerania, Mecklenburg, and Luneburg Slavonic, but Lauenburg was so as well. South of Hamburgh no part of the Elbe was German. The eastern third, at least, of Holstein was Slavonic. The present sites of Lubeck and Kiel were Slavonic. All up to the little river Bille was Slavonic. Roughly speaking, all to the east of a line drawn from Kiel to Coburg was Slavonic.

§ 53. *Denmark.*—Denmark was bounded by the Eyder, or if not exactly by the Eyder, by a line a little to the north of it. From the Treen to the Slie ran, at a later period, the *Dannevirke*, and, earlier still, the *Kurvirke*—the lines of defence against the Germans—the Danish analogues of the Picts' Wall in Britain. Meanwhile, the *Gammelvold* protected the peninsula of Svansö; whilst the *Danischwald* lay between Kiel and the Eggernfiord. For anything but minute philology this is enough. For Saxony, as distinguished from Denmark, the Eyder and the Dannevirke give a boundary. Whether, however, there may not have been Angles to the north of the Slie will be considered in the sequel.

§ 54. *Friesland.*—In every direction, Friesland seems to have extended further than it does now. How far it extended inland, is uncertain. The coast, however, at least as far as the

Elbe, or possibly as far as the Eyder, seems to have been Frisian. Heligoland, under the name of Fositesland, is said to be—"in confinio Frisonum atque Danorum."—*Pertz*, 2. 4. 13. Again—"in confinio Frisonum et Danorum ad quandam insulam quæ . . . . . Fositesland appellatur."—*Alcuin, Vita S. Willibrordi*, c. 80. Now, although an *island* on the confines of two countries is no good landmark, the texts that give it suggest the likelihood of the Danish and Frisian frontiers having touched one another. Whether the division was ethnological rather than political, is another question. The relation of the Frisian area to the Saxon, along with other details, will be considered more minutely as we proceed.

§ 55. *Saxony.*—In the eyes of a Frank, Saxony and Friesland contained all those portions of Germany which, partly from a difference of dialect, partly from their paganism, and partly from their independence, stood in contrast to the organized empire of the Carlovingians. In the eyes of a Frank, a Saxon was an enemy to be coerced; a heathen to be converted. What more the term meant is uncertain. It was used by the Franks; having been previously used by the Romans and the Britons. That it was native to the Saxons themselves there is no reason for believing.

§ 56. Saxony, from the Frank point of view, fell into two primary and into six subordinate divisions. There was the Saxony *beyond the Elbe*, and there was the Saxony *on this side of the Elbe*. The former was called *Nordalbingia*. This is a compound of the word *Nord* (=*North*), and *Albis* (=*Elbe*). The termination *-ing* is a gentile form. It denotes the populations *north of the* Lower Elbe and south of the Lower Eyder; in other words, the occupants of the western side of the present Duchy of Holstein.

The Nordalbingians fell into three divisions:—

1. The *Thiedmarsi*, or *Thiatmarsgi*, occupants of *Ditmarsh*.

2. *The Holsati, Holzati*, or *Holsatas*, from whom the present Duchy of Holstein takes its name.

3. The *Stormarii*, or people of *Stormar*, to whom Hamburg was the capital.

The Saxons to the *south* of the Elbe lay chiefly in Hanover and Westphalia. They fell into three divisions, of which an unknown poet of the tenth century, himself a Saxon, and quoted as *Poeta Saxo*, thus writes:—

Translation.

The general division contains three peoples;
Known by which Saxony flourished of yore;
The names now remain, the old virtue has gone back.
They call those *Westfalians* who remain
In the Eastern districts; whose boundary is not far
Distant from the river Rhine; the region towards the rising sun
The *Osterleudi* inhabit, whom some
Call by the name *Ostfalian*, whose frontiers
The treacherous nation of the Slaves harasses.
Between the aforesaid, in the mid region, dwell
The *Angrarians*, the third population of the Saxons: of these
The country is joined to the lands of the Franks on the South,
The same is joined to the Ocean on the North.

In the original.

Generalis habet populos divisio ternos;
Insignita quibus Saxonia floruit olim;
Nomina nunc remanent virtus antiqua recessit.
Denique *Westfalos* vocitant in parte manentes
Occidua; quorum non longe terminus amne
A Rheno distat; regionem solis ad ortum
Inhabitant *Osterleudi*, quos nomine quidam
Ostvalos alii vocitant, confinia quorum
Infestant conjuncta suis gens perfida Sclavi.
Inter predictos media regione morantur
Angrarii, populus Saxonum tertius; horum
Patria Francorum terris sociatur ab Austro,
Oceanoque eadem conjungitur ex Aquilone.

In respect to the Nordalbingians, he writes:—

Translation.

A certain Saxon people, which from the South
The Elbe cuts off, as separate towards the North Pole:
These we call *Nordalbingi* in our country's tongue.

In the original.

Saxonum populus quidam, quos claudit ab Austro
Albis, sejunctim positos Aquilonis ad axem:
Hos *Nordalbingos* patrio sermone vocamus.

§ 57. With the boundaries, then, of *Westphalia* we get the boundaries of Saxony on the *south* and *south-west*. The following notices help us towards obtaining them:—

(1.)

Translation.

While this was going on, there came a holy and learned priest from the nation of the Angles, by name *Leofwin*, to the Abbot Gregory, saying that a command had been given to him from the Lord, in a terrible manner, and in a triple admonition, to help the people to the true doctrine *on the boundary between the Franks and the Saxons, along the river Ysel*, &c.

In the original.

Dum talia gerebantur, venit quidem presbiter (*sic*) sanctus et doctus de genere Anglorum nomine Leafwinus ad Abbatem Gregorum, dicens sibi Domino terribiliter trinâ admonitione fuisse præceptum, *ut in confinio Francorum atque Saxonum secus fluvium Islam*, plebi in doctrina prodesse deberet, &c.

As the narrative goes on, it states that, in the first instance an oratory was built for the saint at a place called *Hvilpa* on the *west* of the aforesaid river; afterwards a church, at *Deventer*, on the *east* of it—a church which the pagan Saxons of the parts around succeeded in burning.

The particular Frank district which the Ysel divided from the Saxon country bore the name *Sal-land*, which has (either rightly or wrongly) been translated *the land of the Sal-ii*, *i. e.* the famous *Salian* Franks who enacted the famous *Salic* law.

§ 58. (2.) *The Locality of the Chattuarii.*—On the Niers, between the Maas and Rohr, lay the land of the *Chattuarii*, *Hazzoari*, *Attuarii*, or *Hetwære;* occupants of the country about Geizefurt. They were continually attacked by the Saxons: "Saxones vastaverunt terram *Chatuariorum.*" (*Annales Scti Amandi*, A.D. 715.) That these were Saxons from the neighbourhood, I infer from the following passages, which make the Chattuarian district a *March* or frontier land—"trado res proprietatis meæ in pago *Hattuaria* in Odeheimero *Marca*, in villâ quæ vocatur Geizefurt, quæ sita est supra fluvium Nersa." (*See* Zeuss *in v. Chattuarii.*)

§ 59. *The Bructeri.*—The occupancy of the Bructeri was the district between the Ruhr and the Lippe. They can scarcely have come under the term Frank; inasmuch as in the eighth century, they were still Pagans. On the other hand, they are specially excluded, and that by Beda, from the Old Saxons.

Suid-bertus, accepto episcopatu, de Britanniâ regressus, non multa post, ad gentem *Boructuariorum* recessit, ac multos eorum prædicando, ad viam veritatis perduxit. Sed expugnatis, non longo post tempore *Boructuariis a gente Antiquorum Saxonum*, dispersi sunt quolibet hi qui verbum receperant.

Hist. Eccl. 5–12.

They also are mentioned in a life of St. Boniface; and also by Aribo, Bishop of Freising, A.D. 782. The *pagus* Borahtra — *in pago* Borterga *villa quæ dicitur Castorp*—

villa quæ dicitur Porricbeci in pago Borotra—*Holtheim, Hamarathi, Mulinhusun in pago* Boractron—*in pago* Boratre, *in villa vocante Ismereleke . . . et in eodem pago, in villa quæ dicitur Anadopa . . . similiter et in eodem pago et in villa cujus vocabulum est Geiske—in pagis Dreini et* Boroctra *in Seliheim, in Stockheim—in pago* Borhtergo *curtem . . . Eriesdi in provincia* Boructuariorum . . . *in vico Ratingen . . . in quâdam* Boructuariorum *villa Velsenberg nomine,* are all given by Zeuss. One of them classes the *Boructuarii* along with the Frisians, Rugians, Danes, Huns, and Old Saxons as pagans.

For all this I am inclined to let the original statement stand: and to hold that *in the eyes of the Franks*, there was nothing north of their own country that was not either Saxon or Frisian. And as, over and above their paganism, it was from Britain that the Boructuarii received their Christianity, I am inclined to make them more Saxon than aught else. The name, notwithstanding the shortness of the middle syllable, which will be seen hereafter, was evidently a compound after the fashion of *Cantuarii = Cantwære = inhabitants of Kent,* and stood as *Bructwære* in the native tongue.

§ 60. *The Locality of the Chamavi.*—The last appearance of this name, *totidem literis*, is in Gregory of Tours. The district, however, of *Hameland*, or the parts about Zutphen and Deventer, has taken its name from them. There is no doubt as to where it was, since Zeuss gives—"*in Sutfeno in pago* Hameland—*in Duisburg in pago* Hameland—*in Dauindre in eodem pago* Hameland—*abbatiam Attene juxta Rhenum fluvium in pago* Hamaland." This is where the earlier notices left them; notices which associated them with the *Franks*—the Franks, however, of the Lower Empire rather than those of the Carvolingian period. The following extract makes the locality a Saxon one:—"*Deodoricum ex pago Saxoniæ Hamaland.*"—*Sigeberti Vita Theodori Mettensis Episcopi—apud Leibnitz.* I. 294.

§ 61. Boundary on the south-east. Approximate.

Translation.

This year, our Lord and King, Karl, having collected an army, marched into *Saxony*, upon a place called *Padersborn*, where, having pitched his camp, he sent out his son Karl, across the Weser, in order that such heathens as he found in those parts he might bring into subjection.

In the original.

In hoc anno domnus (*sic*) rex Karolus collecto exercitu venit in *Saxoniam* in loco qui dicitur *Patresbrunnas*, ibi castrametatus; inde etiam mittens Karolum filium suum trans fluvium Wiseram, ut quotquot iisdem partibus de infidelibus suis invenissent, suæ servituti subjugaret.

Hesse, although other than Frank in respect to its dialects, was Frank in its political relations; but not wholly. The valley of the Diemel was half Saxon. There were two *pagi;* one on the Upper Diemel, which was Frank, and the other on the Lower Diemel, which was Saxon. The former was—

" ———Francorum pagus qui dicitur Hassi."—*Poeta Saxo.*

The latter was pagus Hessi *Saxonicus.* Meanwhile, the town of Wolfsanger was both Frank and Saxon:—"ad villam cujus est vocabulum Vulvisangar quam tunc temporis *Francis et Saxones pariter habitare* videbantur."—*Dipl. Carol. Magn.*

§ 62. *Saxony and Friesland.*—Where were they separated? The town of Meppen was *Saxon.*

Translation.

There is a well-known town in Saxony, named *Meppen*, in the neighbourhood of which the holy priest, on his journey to Friesland, had arrived.

In the original.

Oppidum est in Saxoniâ, notum quam plurimus, *Meppen* nominatum, in cujus viciniâ, dum antistes sanctus Frisiam pergens devenerat.—*Vita Sancti Ludgeri*, *Pertz*, vol. ii. p. 419.

Meanwhile, Angraria, or the parts about Engern and Minden, divided *West*phalia from *East*phalia.

CHAPTER VII.

GERMAN ORIGIN OF THE ENGLISH LANGUAGE.—PARTS, ETC.—EXTERNAL EVIDENCE.—WRITERS PRIOR TO THE ANGLE CONQUEST.—TACITUS.—THE ANGRIVARII, ETC.—THE ANGLI, ETC.—PTOLEMY, ETC.—THE SAXONS.

§ 63. So much for the notices of ancient Germany subsequent to the Conquest of England. What was ancient Germany *anterior* to that event? What, in the time of the classical writers, was that particular district which the Franks of the Carlovingian age called Saxony? What was it in the eyes of Tacitus and Ptolemy? Let us put these two extremes together;

and, perhaps, we may throw a light over the intermediate period.

§ 64. *The Angrivarii, Frisii, and Chauci.*—The author with whom we begin is Tacitus; who gives us the *Angrivarii*. They are the Angrarii of the Carlovingian writers. They are also the occupants of the parts about *Engern* in modern geography. Lying in the heart of *Saxonia*, and being found in both the earliest and the latest geographies, they take the first place in our inquiries. The Frisii go along with them.

Translation.

The *Angrivarii* and Chamavi are backed immediately by the Dulgubini and Chasuarii, and by other nations not equally capable of being named. The *Frisians* take them up in front. The *Great and Little Frisians* are named from their relative strengths. Each touches the Ocean, and lies along the Rhine. They also encircle immense lakes—lakes which the Roman fleets have yet to explore.

In the original.

Angrivarios et Chamavos a tergo Dulgibini et Chasuari cludunt, aliæque gentes haud perinde memoratæ. A fronte *Frisii* excipiunt. *Majoribus minoribusque Frisiis* vocabulum est, ex modo virium: utræque nationes usque, ad Oceanum Rheno prætexuntur. ambiuntque immensos insuper lacus, et Romanis classibus nondum navigatos.

Contiguous to the Frisians, and, like the Frisians, extended along the coast, though dipping further inland, came the *Chauci*.

Translation.

The nation of the *Chauci*, although it begin where the Frisians end, and covers an immense tract of the sea-board, overlies the frontiers of all the nations I have enumerated, even until it winds itself into the land of the Chatti. So vast a space do the Chauci not only hold, but fill—a people, amongst those of Germany, of the noblest.

In the original.

Chaucorum gens, quamquam incipiat a Frisiis ac partem litoris occupet, omnium, quas exposui, gentium lateribus obtenditur, donec in Chattos usque sinuetur. Tam immensum terrarum spatium non tenent tantùm Chauci, sed et implent: populus inter Germanos nobilissimus.

§ 65. *The Cherusci and Fosi.*—From Tacitus.

Translation.

On the side of the Chauci and Chatti, the *Cherusci* have, for a long time, indulged in an excessive and weakening state of peace; unharassed—a peace more easy than safe. Amid the unrestrained and the strong you may maintain a false repose. Where action goes on, moderation and probity are the prerogative of the stronger. Hence. those who were once *the good and just Cherusci* are now the *idle* and *foolish*. With the victorious Chatti their good fortune has taken the name of wisdom. The *Fosi* were drawn in with the downfall of the Cherusci—the Fosi, a nation of the frontier; the Fosi who, their inferiors during their prosperity, are, on fair grounds, their fellows in adversity.

In the original.

In latere Chaucorum Chattorumque, *Cherusci* nimiam ac marcentem diu pacem illa cessiti nutrierunt: idque jucundius, quàm tutius fuit; quia inter impotentes et validos falsò quiescas: ubi manu agitur, modestia ac probitas nomina superioris sunt. Ita qui olim 'boni æquique Cherusci,' nunc 'inertes ac stulti' vocantur: Chattis victoribus fortuna in sapientiam cessit. Tracti ruinâ Cheruscorum et *Fosi*, contermina gens, adversarum rerum ex æquo socii, cùm in secundis minores fuissent.

§ 66. *The Bructeri.*—From Tacitus.

Translation.

By the side of the Tencteri the *Bructeri* were once to be found. Now (as it is said) the Chamavi and Angrivarii have replaced them, the Bructeri being driven away, and wholly cut off—to the great joy of the nations of their frontier, arising from either the hatred of their pride, or the delights of the plunder, or, it may be, from the favour of the gods usward. For they indulged us with the spectacle of the fight: a fight wherein more than forty thousand fell—not under the arms and harness of the Romans, but. more magnificently, as a sight before their eyes. Long live, among the nations who have no love for us, at least, such hatred against each other! When the fate of the empire fails, all that its fortune can give is the discord of its enemies.

In the original.

Juxta Tencteros *Bructeri* olim occurrebant: nunc Chamavos et Angrivarios immigrasse narratur, pulsis Bructeris ac penitus excisis, vicinarum consensu nationum, seu superbiæ odio, seu prædæ dulcedine, seu favore quodam erga nos deorum: nam ne spectaculo quidem prœlii invidêre; super xl. millia, non armis telisque Romanis, sed, quod magnificentius est, oblectationi oculisque ceciderunt. Maneat quæso, duretque gentibus, si non amor nostrî, at certè odium suî: quando, urgentibus imperii fatis, nihil jam præstare Fortuna majus potest, quàm hostium discordiam.

The *Tabula Peutingeriana* gives the form *Bructeri.* Constantine, in the beginning of the fourth century, gains some advantages over them, which his panegyrist makes the most of. The *Notitia* also names them. Again—

Agrippinam, rigente maxime hieme, petiit . . . transgressus Rhenum *Bricteros*, ripæ proximos, pagum etiam quem Chamavi incolunt, depopulatus est.—*Gregor. Turon.* 2. 9.

Sidonius Apollinaris, too, alludes to them.

"——— Toringus,
Bructerus, ulvosâ vel quem Nicer alluit undâ
Prorumpit Francus."—*Carm.* vi. 324.

This is in enumeration of the allies of Attila.

Ptolemy divides them into the Greater and Lesser Bructeri; the Chauci and Frisii being the only Germans besides who are so classified. He places them to the north of the Sigambri.

> "——— venit accola sylvæ
> *Bructerus*, ingentes Albim liquere Cherusci."
> *Claudian, IV. Consul. Honor.* 450.

§ 67. We pass now to the parts lying on each side of a line drawn from Verden to Luneberg, of which the occupancy; in the time of Tacitus, is a matter of comparative certainty for one population only; but that is an all-important one—the Angli. They are not mentioned alone in Tacitus, whose list runs thus—Angli, Varini, Reudigni, Aviones, Eudoses, Suardones, Nuithones—all uncertain populations. What does the most learned ethnologist know of a people called the *Eudoses?* Nothing. He speculates, perhaps, on a letter-change, and fancies that by prefixing a *Ph*, and inserting an *n* he can convert the name into *Phundusii*. But what does he know of the Phundusii? Nothing; except that by ejecting the *ph* and omitting the *n* he can reduce them to *Eudoses*. Then come the *Aviones*, of whom we know little, but whom, by omission and rejection, we can identify with the *Cobandi*, of whom we know less. What light comes from the *Nuithones?* What from the *Suardones?* It is not going too far if we say that, were it not for the conquest of England, the Angles of Germany would have been known to the ethnologist just as the *Aviones* are, *i. e.* very little; that, like the *Eudoses*, they might have had their name tampered with; and, that, like the *Suardones* and *Nuithones*, they might have been anything or nothing in the way of ethnological affinity, historical development, and geographical locality.

Of the external testimony bearing upon the *Angli* of Germany, nine-tenths is from a single passage; and every word in that single passage which applies to them applies to the *Eudoses*, *Aviones*, *Reudigni*, *Suardones*, and *Nuithones* as well.

Translation.

With the Lombards it is different. The smallness of their numbers is their glory. Girt by nations as numerous as they are strong, it is not by subservience, but by blows and battle, that they hold their own. Then come the Reudigni, the Aviones, the *Angli*, the Varini, the Eudoses, the Suardones, and the Nuithones, protected by either rivers or forests. There is nothing remarkable here except their common worship of Herth or Mother Earth. They believe that she interposes in the affairs of mankind and makes a circuit of the world. There is in the Ocean a holy grove, and in it a consecrated wagon.

shrouded with a pall, and touched by a priest only. He it is who knows that the goddess has her presence in the shrine, and he it is who, when she is drawn by heifers, follows her up with exceeding great reverence. The days are then joyful, and the spots which she deigns to visit, and allows to receive her, festive. No wars are waged; no arms taken up; every sword is shut up; peace and quiet alone known, alone loved; until such time as that selfsame priest gives back the goddess to her temple, sated with her intercourse with mankind. Then are the wagon, and the pall, and (if we may believe it) the deity itself, washed in the secret lake. Slaves officiate. Their office done, the same lake sucks them in too. Hence, a mysterious terror—a holy wonder. What is that which is seen only by those who are about to perish?

In the original.

Contra Langobardos paucitas nobilitat: plurimis ac valentissimis nationibus cincti, non per obsequium, sed prœliis et periclitando tuti sunt. Reudigni deinde, et Aviones, et Angli, et Varini, et Eudoses, et Suardones, et Nuithones, fluminibus aut silvis muniuntur: nec quidquam notabilis in singulis, nisi quod in commune Herthum, id est, Terram matrem colunt, eamque intervenire rebus hominum, invehi populis, arbitrantur. Est in insulâ Oceani castum nemus, dicatum in eo vehiculum, veste contectum, attingere uni sacerdoti concessum. In adesse penetrali deam intelligit, vectamque bobus feminis multâ cum veneratione prosequitur. Læti tunc dies, festa loca, quæcumque adventu hospitioque dignatur. Non bella ineunt, non arma sumunt, clausum omne ferrum; pax et quies tunc tantùm nota, tunc tantùm amata, donec idem sacerdos satiatam conversatione mortalium deam templo reddat: mox vehiculum et vestes, et, si credere velis, numen ipsum secreto lacu abluitur. Servi ministrant, quos statim idem lacus haurit. Arcanus hinc terror, sanctaque ignorantia, quid sit id, quod tantùm perituri vident.

§ 68. *Ptolemy's* notice of the *Angles* is as follows:—

Translation.

Of the nations of the interior the greatest are those of the Suevi Angli (who lie east of the Langobardi, stretching northwards to the middle course of the River Elbe), and of the Suevi Semnones, who reach from the aforesaid part of the Elbe, eastward, to the river Suêbus, and that of the Buguntæ, in continuation as far as the Vistula.

In the original.

Τῶν δὲ ἐντὸς καὶ μεσογείων, ἐθνῶν μέγιστα μέν ἐστι τό, τε τῶν Σουήβων τῶν Ἀγγειλῶν, οἵ εἰσιν ἀνατολικώτεροι τῶν Λαγγοβάρδων ἀνατείνοντες πρὸς τὰς ἄρκτους μέχρι τῶν μέσων τοῦ Ἄλβιος ποταμοῦ καὶ τὸ τῶν Σουήβων τῶν Σεμνόνων, οἵτινες διήκουσι μετὰ τὸν Ἄλβιν ἀπὸ τοῦ εἰρημένου μέρους πρὸς ανατολὰς μέχρι τοῦ Σουήβου ποταμοῦ καὶ τὸ τῶν Βουγούντων τὰ ἐφεξῆς καὶ μέχρι τοῦ Οὐιστούλα κατεχόντων.

§ 69. The *Saxons* of Ptolemy lay to the north of the Elbe, on the neck of the Khersonese, whilst the *Sigulones* occupied the Khersonese itself, *westwards*.

Then come—

2. *The Sabalingii;* then—

3. *The Kobandi ;* above these—
4. *The Khali ;* and above them, but more to the west—
5. *The Phundusii ;* more to the east—
6. *The Kharudes ;* and most to the north of all—
7. *The Kimbri.*
8. *The Pharodini* lay next to the Saxons, between the rivers Khalusus and Suebus.

Translation.

"The Frisians occupy the sea-coast, beyond the Busakteri ('Bructeri') as far as the river Ems. After these the Lesser Chauci, as far as the river Weser; then the Greater Chauci, as far as the Elbe; then, in order, on the neck of the Cimbric Chersonese, the *Saxons ;* then, on the Chersonese itself, beyond the Saxons, the Sigulones, on the west; then the Sabalingii; then the Kobandi; beyond whom the Khali, and even beyond these, more to the west, the Phundusii; more to the east, the Kharudes; and the most northern of all, the Kimbri. And, after the Saxons, from the river Khalusus to the Suebus, the Pharodini.

In the original.

Τὴν δὲ παρωκεανῖτιν κατέχουσιν ὑπὲρ μὲν τοὺς Βουσακτέρους *οἱ* Φρίσσιοι *μέχρι τοῦ* Ἀμασίου *ποταμοῦ· μετὰ δὲ τούτους* Καῦχοι *οἱ μικροὶ μέχρι τοῦ* Οὐισούργιος *ποταμοῦ· εἶτα* Καῦχοι *οἱ μείζους μέχρι τοῦ* Ἄλβιος *ποταμοῦ· ἐφεξῆς δὲ ἐπὶ τὸν αὐχένα τῆς* Κιμβρικῆς Χερσονήσου Σάξονες· *αὐτὴν δὲ τὴν* Χερσόνησον *ὑπὲρ μὲν τοὺς* Σάξονας Σιγούλωνες *ἀπὸ δυσμῶν, εἶτα* Σαβαλίγγιοι, *εἶτα* Κοβάνδοι, *ὑπὲρ οὓς* Χάλοι, *καὶ ἔτι ὑπὲρ τούτους δυσμικώτεροι μὲν* Φουνδοῦσοι, *ἀνατολικώτεροι δὲ* Χαροῦδες, *πάντων δὲ ἀρκτικώτεροι* Κίμβροι. Μετὰ *δὲ τοὺς* Σάξονας *ἀπὸ τοῦ* Χαλούσου *ποταμοῦ μέχρι τοῦ* Σουήβου *ποταμοῦ* Φαροδεινοί.

In another place the three islands of the Saxons are mentioned—*Σαξόνων νῆσοι τρεῖς.*

§ 70.—Except the Cimbri, all these populations, *with their names as they stand in Ptolemy*, are strange to Tacitus. I say *with their names as they stand in Ptolemy ;* because by certain assumptions, more or less legitimate, three of them, as we have already seen, have been considered as identified with certain names found elsewhere.

§ 71. Respecting the Sabalingii, I have an hypothesis of my own. Transpose the *b* and the *l* and the word becomes *Sa-lab-ing-ii.* What of this?

1. The Slavonic name of the *Elbe* is *Laba ;* and—

2. The Slavonic for *Transalbian*, as a term for the population *beyond the Elbe*, would be *Sa-lab-ingii.* This compound is common. The Fins of Karelia are called *Za-volok-ian*, because they live beyond the *volok* or *watershed.* The Kosaks of the Dneiper are called *Za-porog-ian*, because they live beyond

the *porog* or *waterfall.* The populations in question I imagine to have been called *Sa-lab-ingian,* because they lived beyond the Laba or Elbe.

This is hypothesis; but we must remember that a name closely akin to *Sa-lab-ingian* actually occurs at the beginning of the historical period. The population of the Duchy of Lauenburg is, then, Slavonic. So is that of south-eastern Holstein. So is that of Luneburg. Now the name of these Slavonians of the Elbe is *Po-lab-ingii* (*on the Elbe*), just as *Po-mora-nia* is the country *on the sea.* Of the *Po*-labingians, then, the *Sa*-labingii were (by hypothesis) the section belonging to that side of the Elbe to which the tribe that used the term did *not* belong.

§ 72. Upon the Khali I have little to say—little, too (in *this* place), upon the Kimbri.

The Kharudes bear a name which seems, word for word, to be *Heorot;* a term which may apply to any well-wooded country, such as Holstein—a term, itself derived from *holt* = *holtz* = *wood.*

§ 73. *Sigulones,* too, as a *name,* is one upon which no light has been shed. The locality, however, of the population which bore it is important. The *Western* part of Holstein in the ninth century was not only the pre-eminently German portion of the Peninsula, but it was the *only* German portion. To the north, beyond the Eyder, lay the Danes. To the east, between the Segeburg Heath and the sea, lay the Slavonians of the parts about the Plöner Lake. Unless we carry them to the north of the Eyder, Ditmarsh must have been within the Sigulonian boundary; Ditmarsh being, at the beginning of the historical period, decidedly Saxon.

§ 74. The *Saxons* fall into two divisions—those of the continent and those of the islands. The conditions under which the former must come are as follows:—

a. They must lie as far south as the Elbe, in order to come next (ἐφεξῆς) to the Chauci Majores.

b. They must be on the *neck* of the Chersonese; which *neck* may mean one of two things; either the line between Hamburg and Lubeck, or the line between Tonning and Rendsburg.

c. They must touch the sea; inasmuch as the fact of any island being *Saxon* implies that the coast opposite to it was Saxon also.

d. They must lie sufficiently to the west to have the Salabingians on the east; and—

c. They must lie sufficiently to the east to have the Sigulones on the west.

Nevertheless, as aforesaid, they must touch the sea.

These are not very easy conditions to satisfy—indeed, unless we suppose that Ptolemy's maps were somewhat different from our own, they are impracticable. Neither is the fixation of the islands easy. Sylt, Fohr, and Nordstrand, are the ones most generally quoted. Perhaps, however, the relations of the land and water have altered since the time of Ptolemy; so that the physical history of the North Sea may be the proper complement to the ethnological inquiries for these parts. The matter is unimportant. It is only necessary to remember that there were Saxons on two localities—Saxons on the islands, and Saxons on the sea-coast, Insular Saxons, and Saxons, so to say, of the Peræa.

§ 75. To what language did this word *Saxon* in Ptolemy belong? Was it native, *i. e.* did the Saxons use it to designate themselves? We cannot answer this question in the affirmative. Nor yet can we say that it was German. In Tacitus, where the names *are* German, it finds no place. This is *pro tanto* against it. Add to this, that none of the names with which it is associated can be shown to be German, *e. g.* Sigulones, Kobandi, &c. On the contrary, one, by hypothesis, is Slavonic.

§ 76. The extracts which now follow fall into two divisions. The first makes the Saxons a northern, rather than a southern; the second a southern, rather than a northern people. The first points to the Saxons of Ptolemy, and makes North rather than South Britain, the country on which they descended. The second points to the *Litus Saxonicum*, and makes Kent and the counties of its frontier the likeliest scene for their depredations. The first division is by far the largest, though more in appearance than reality. This is because so many of the quotations are taken from a single writer, Claudian. In several of them the Saxons are connected with the Picts; a fact which we must not forget whenever the ethnography and philology of those mysterious warriors come under notice.

(1.)

Translation.

The Picts, the *Saxons*, the Scots, and the Attacotts harassed the Britons with continual troubles.

Original.

Picti *Saxones*que et Scotti et Attacotti Britannos ærumnis vexavere continuis.—*Ammianus Marcellinus*, 264.

(2.)

Translation.

Must I speak of Britain worn with infantry engagements? Must the *Saxon* wasted by naval battles be offered? Must I speak of the Scot driven to his bogs?

Original.

Attritam pedestribus præliis Britanniam referam? *Saxo* consumptus bellis navalibus offeretur? Redactum ad paludes suas Scotum loquar?—*Pacatus, Panegyric on Theodosius*, A.D. 391.

(3.)

Translation.

——— he draws together in one spot
The scattered forces of the empire, and counts over the wedges
Arrayed: to one legion is the custody of the Sarmatian banks,
Another is opposed to the savage Getæ, a third legion bridles the *Saxon*,
Or the Scot——

Original.

——— constringit in unum
Sparsas Imperii vires, cuneosque recenset
Dispositos; quæ Sarmaticis custodia ripis,
Quæ sævis objecta Getis; quæ *Saxona* frænat
Vel Scotum legio—— *Claudian.*

(4.)

Translation.

——— his victorious standards
Did Cæsar carry as far as even the Caledonian Britons,
And even after scattering the Scot, and the Pict, along with the *Saxon*,
He looked for enemies, when Nature forbade him
To look any more for men.

Original.

——— victricia Cæsar
Signa Caledonios advexit ad usque Britannos,
Fuderit et quanquam Scotum, et cum *Saxone* Pictum,
Hostes quæsivit, quum jam Natura vetabat
Quærere plus homines.
Sidonius Apollinaris Paneg. Carm. VII. (A.D. 455).

(5.)

Translation.

What avails the eternal rigour of the sky? what the constellations,
And an unknown sea? from the scattered *Saxon*
The Orknies were wet; with the blood of the Picts Thule warmed;
Her heaps of Scots icy Ierne wept.

Original.

Quid rigor æternus cœli, quid sidera prosunt
Ignotumque fretum? maduerunt *Saxone* fuso

Orcades, incaluit Pictorum sanguine Thule:
Scotorum cumulos flevit glacialis Ierne.
Claudian, IV., Consul. Honor.

(6.)

Translation.

Then began she (*Rome*) to speak, "What I am, with you at my head,
Matters at no great distance tell; so far as Tethys, from the subjugation of the *Saxon*,
Is milder; or as Britain is secure, the Pict being weakened."

Original.

Tum sic orsa loqui (*Roma*) "Quantum te principe possum
Non longinquæ docent; domito quod *Saxone* Tethys
Mitior, et fracto secura Britannia Picto."
Claudian.

(7.)

Translation.

"Me also," she (*Britannia*) said, "perishing under the nations near me
Stilicho fortified, when the Scot moved all Ierne
And Tethys foamed under the hostile rower.
By his care was it effected that I feared not
Scottish darts, that I trembled not at the Pict, that, along my whole coast,
I looked not out on the *Saxon* coming on me with the doubtful winds."

Original.

"Me quoque vicinis pereuntem gentibus inquit" (*Britannia*)
"Munivit Stilicho, totam quum Scotus Iernen
Movit, et infesto spumavit remige Tethys.
Illus effectum curis, ne tela timerem
Scotica, ne Pictum tremerem, ne litore toto
Prospicerem dubiis venturum *Saxona* ventis.
Claudian.

§ 77. All these place the Saxons in the north. The following, and it must be remarked that Sidonius Apollinaris was a Gaul, point to the *Litus Saxonicum*.

(1.)

Translation.

Moreover the Armorican tract expected
The *Saxon* pirate, to whom to furrow the British salt sea on a skin,
And to cleave the glaucous ocean with a sewn skiff was sport.

Original.

Quin et Aremoricus piratam *Saxona* tractus
Sperabat, cui pelle salum sulcare Britannum
Ludus, et assuto glaucum mare findere lembo.
Sidonius Apollinaris, Carm. vii. 369 (A.D. 455).

(2.)

Translation.

That part [of Gaul] which was devastated by the incursion of the *Saxons* the Vandals and Alans laid waste.

Original.

Saxonum incursione devastatam partem Vandali atque Alani vastavere.—*Prosper Aquitanus ad Ann.* 410.

CHAPTER VIII

GERMAN ORIGIN OF THE ENGLISH LANGUAGE.—PARTS OF GERMANY, ETC.—CONSIDERATION OF THE CHANGES WHICH MAY HAVE TAKEN PLACE BETWEEN THE CLASSICAL AND THE CARLOVINGIAN PERIOD.

§ 78. THE mother-country of the Germans of England, in the time of the Carlovingians and in the eyes of the Franks, was *Saxonia*, or, simply, *Saxony*. Friesland, or a part thereof, may occasionally have been included in it.

Of these two areas, *Saxonia* fell into divisions and subdivisions :—

I. *Cisalbian*, to the south of the Elbe, containing,—
    Westphalia.
    Angraria.
    Ostphalia.

II. *Transalbian*, or *Nordalbingian ;* beyond the Elbe, containing,—
    1. Ditmarsh.
    2. Stormar.
    3. Holstein.

On the other hand, in the time of the classical writers—

Frisia was the country of the Frisii Majores, Frisii Minores, and, to some extent, of the Chauci.

Meanwhile, the occupants of the district which was afterwards Saxonia, were the—

1. Angrivarii in Angraria.
2. Chamavi, Dulgubini, Chasuarii, and (?) Bructeri in Westphalia.
3. Cherusci, Fosi, and Angli, in Eastphalia.
4. Saxones, Sigulones, and Harudes (?) for Nordalbingia.

§ 79. Looking, in the first instance, to the texts of the classical writers only, we cannot but observe that, although there is a certain amount of agreement between those of Tacitus and Ptolemy, there is a considerable deal of difference also: and still more is this the case with the classical and Carlovingian topographers. The Saxony of Ptolemy consists of a small tract of land in the so-called Cimbric Chersonese; whereas the Saxony of Charlemagne is a vast region. Again—and, to a certain extent, this is the consequence of the preceding—several of the tribes of Tacitus are no longer apparent. Thus, there are no Fosi; no Cherusci.

§ 80. These discrepancies must be investigated; since it is very important for us to know whether the *Saxonia* of the tenth century do or do not contain the descendants of the occupants of the same area in the second, third or fourth. If it do, the history of the English language is simplified. Fix the Angli of Tacitus to a certain part of Germany, and find how that part is occupied under the Carlovingian period, and you determine the original country of the ancestors of the present English. The name has changed, but the population is the same. Assume, on the other hand, a migration, a conquest, or an extermination, and the whole question is altered.

§ 81. Now, it is certain there has been a change of some sort. Of what sort? The population may have changed, the name remaining the same; or the name may have changed, the population remaining the same. Were the Cherusci, for instance, bodily transmuted, either by being exterminated on their soil, or by being transported elsewhere? or did they only lose the name Cherusci, taking some other in its stead? Cæsar, Strabo, Velleius, Paterculus, all speak of the Cherusci and all say nothing about the Saxons. On the other hand Claudian is the last writer in whom we find the word Cherusci.

> "——— venit accola silvæ
> Bructerus Hercyniæ, latisque paludibus exit
> Cimber, et ingentes Albim liquere *Cherusci*."
> *Consul. IV. Honor.* 450.

Hence, as long as we have the Cherusci there are no Saxons, and as soon as we meet with the Saxons the Cherusci disappear.

To assume, at once and in the first instance, a series of migrations and displacements is to cut, rather than untie, the Gordian knot. If the Saxons are a new and intrusive population, the change is a real one. But the name may have changed, the population remaining the same. If so, the change is *nominal.*

§ 82. Nominal changes are of three kinds.

a. A population that at a certain period designated itself by a certain term, may let that term fall into disuse and substitute another in its place. When this has been done, a name has been actually changed.

b. A population may have more than one designation, *e. g.* it may take one name when it is considered in respect to its geographical position, another in respect to its political relations, and a third in respect to its habits, &c. Of such names one may preponderate at one time, and another at another.

c. Thirdly, its own name may remain unchanged, but the name under which it is spoken of by another population may alter.

Now, I hold that *real* changes are rarer than *nominal* ones; and that not in Germany only but all the world over. It is rare for a population to be absolutely exterminated. It is rare for a migration to empty a whole country. Possibly, however, I may have a tendency to exaggerate the rarity of these phenomena; since there are many competent authorities who think differently. Individually, however, when I ask whether, within a certain period, certain alterations took place, I do not, without special reasons, assume their *reality*.

§ 83. With this preliminary, the first thing that strikes us is that *Saxony* was a name which, in the mouth of a Frank, had a much wider signification than elsewhere. Ptolemy applies it to a mere fragment of land. Tacitus never uses it. With a Frank it meant any occupant of the parts immediately beyond his own frontier who was different from his own countrymen, without being a Roman, a Dane, or a Slave. Sometimes it included, sometimes it excluded, the Frisians. Again, the Frank names are, chiefly, geographical, *e. g. Westfali*, *Ostphali*, *Nordalbingii;* whereas the names in Tacitus are the names of nations. No wonder they differ. With the difference, however, there is agreement. The word *Angrivarii*, or *Angrarii*, is common to the three periods—the Classical, the Carlovingian, and the Modern; for (as has been already stated) *Engern* is the present form of it.

As a general rule, the Angli of the Carlovingian period, so far as they are German, are merged in the Saxons. They occur, *eo nomine*, occasionally; but only occasionally. The *Angli* of the Carlovingian period are generally the *English* of *England*.

This is as much as will be said at present. Few *real* changes of any magnitude, between the times of Tacitus and the Carlovingian annalists, can be assumed. The nominal changes, however, are considerable.

CHAPTER IX.

GERMAN ORIGIN OF THE ENGLISH LANGUAGE.—POPULATIONS ALLIED TO, OR IN THE NEIGHBOURHOOD OF, THE ANGLES.—THE SUEVI.—THE LONGOBARDS.—THE VARINI.—THE REUDIGNI.—THE MYRGINGS.—HNÆF THE HOCING AND HENGEST.

§ 84. The extracts of the foregoing chapters have given us certain statements of a true historical character; in other words, they have been taken from writers who had fair means of knowing what they wrote about or alluded to; the conditions both of time and place being sufficiently favourable for the collection of accurate information—or, at any rate, of information which, (as long as there is nothing to impugn it,) may pass for being as authentic as historical information is in general. They have applied to the question under notice in its geographical and ethnological aspects; our business being not so much to ask what certain populations of Northern Germany *did*, but *where they were*, and how they stood in place and blood-relationship to each other. We may, if we indulge in metaphors, call our previous extracts landmarks; landmarks seen, not, perhaps, through the clear atmosphere of the noon-day, but through the dim mists and twilight of the early dawn. The notices of the *present* chapter are only approximations to this. They are, at best, but beacons seen through the darkness of night and throwing but little light on the tracts around them; indeed, it is not improbable that some of them may be little better than *ignes fatui*. At the same time, they agree in this. They give us populations, who, either in the way of ethnological relationship, or geographical contact, had something or other to do with the Angles; and which, *pro tanto*, help to illustrate their history.

Again, the notices of them will, for the most part, be taken from authors who are either unknown, or who dealt with vague and uncertain reports, or mythic fictions rather than definite statements in the way of geography and history.

§ 85. Concerning the Aviones, Eudoses, Suardones, and Nuithones there is, as has already been stated, but little to be said in any way; whilst that little illustrates anything rather than the affinities of the Angles. The ordinary manipulations of the German School have been applied to them, and a series of unimpeachable letter-changes has shown that they may come out Obii, Phundusii, Pharodini, and Teutones, respectively. All this they may do, and more. It throws, however, no light upon the whereabout of the Angles. Of Teutones, Phundusii, Pharodini, and Obii, we know as little as we do of Nuithones, Eudoses, Suardones, and Aviones. The Suardones, indeed, may be an exception. We have only to believe that, like the *Big Knives*, and other tribes in North America, the nations of Germany called themselves *Swords*, *Daggers*, *Halberts*, *Axes*, and the like (not *Swordsmen*, *Daggersmen*, &c., which would be not unlikely), and *Saxon*, and *Suardon* are the same word; since *Seaxe* (at present meaning a pair of scissors) originally meant a sort of bowie knife, and *Suard* = *sword*. Add to this that *ch-r* means a *sword*, and the Cherusci are Saxons and Suardones also. I give this, not because it is true, but because it comes from high quarters, and has been given to us by those who ought (as they have done before) to give us better things.

§ 86. Omitting, then, the populations with these very equivocal designations, the ones which command our attention are the following:—

1. Suevi;
2. Longobards, or Lombards;
3. Varini, Varni, or Werini;
4. Reudigni;
5. Myrgings—Mauringii—Maurunganians.

To which add certain notices concerning

1. Hnæf the Hocing and
2. Hengest.

§ 87. *The Suevi.* Word for word *Suevi* is the name of the occupants of *Suevia*; and *Suevia* is *Suabia*, or *Schwaben*, in an older form. Now the modern Suabia lies far away from the Lower, far away from even the Middle, Elbe. It lies on the Upper Rhine, a locality as little *Angle* as any in all Germany. Looking, then, at these localities alone, it is clear that no two words are less likely to be equivalent than *Suevus* and *Anglus*, *Σουήβος* and *Ἄγγειλος*, *Schwab* and *Angle*. Nevertheless, they occur in conjunction in Ptolemy; and they occur, not as the names of two distinct populations, but either as synonyms or as terms indicative of *genus* and *species; Suevus* being the name for the class, *Anglus* for a peculiar division of it. See § 68.

The same conjunction, though less patent and palpable, is also found in Tacitus.

Translation.

Now we must speak about the *Suevi*, of whom the nation is not one (like that of the Chatti or Tenchteri); inasmuch as they occupy the greater part of Germany, divided in their several names and nations, although, in general, they are called *Suevi*. It is a mark of the stock to twist the hair, and to draw it up in a knot. By this the Suevi are distinguished from the other Germans. By this, amongst the Suevi themselves, the free-born are distinguished from the slaves. . . . .

. . . The Semnones affirm that they are the oldest and the noblest of the Suevi. . . . .

. . . . They have their habitations in a hundred *pagi*, and the result of the vastness of the mass is that they believe themselves to be the head of the Suevi.

In the original.

Nunc de Suevis dicendum est, quorum non una (ut Chattorum Tencterorumve), gens: majorem enim Germaniæ partem obtinent, propriis adhuc nationibus nominibusque discreti, quamquam in commune *Suevi* vocentur. Insigne gentis obliquare crinem, nodoque substringere. Sic Suevi a ceteris Germanis: sic Suevorum ingenui a servis separantur. . . .

. . . . Vetustissimos se noblissimosque Suevorum Semnones memorant. . . . .

. . . . Centum pagis habitantur: magnoque corpore efficitur, ut se Suevorum caput credant.

From the Suevian Semnones he passes to the Langobardi, and from the Langobardi to the Angli, &c. "Contra Langobardos paucitas nobilitat," &c. (See § 67). The section that next follows begins—"Et hæc quidem pars Suevorum in secretiora Germaniæ porrigitur." . . . .

. . . "Reudigni deinde," &c., and then, "hæc pars Suevorum," &c.

The whole of these notices should be taken together, the context being fully as important as the simple texts.

The Langobards are certainly in the same category with the Semnones—the Semnones, who are "the head of the Suevi;" the *Suevi* being anything but the occupants of modern Suabia.

The order in which Tacitus takes the populations of this part of his treatise being from South to North, the Langobardi must be sought on the Middle or Lower, rather than the Upper, Elbe. How far the Angles are likely to have lain to the *east* of them will be considered hereafter. The river *Suebus*, with its name so like that of the population which touched its waters, is remarkable.

Two early authors, then, connect the Suevi with the Angles (placing them both on the Elbe), and, to a certain extent, Strabo agrees with them: Strabo stating that they extended from the Rhine to the Elbe. To this add, that Cæsar brings them as far west as Gaul—Ariovistus being a king of the Suevi.

The name was a general one. This is against its being native. I do not say that it is conclusively so. Still it is against it. The general names of antiquity are the names which are given to certain populations by their neighbours rather than the names which they give themselves.

§ 88. *Suevi Transbadani—Nordosquavi—Norsavi.*—So much, then, for the Suevi of the *early* writers; the Suevi, who lay far to the east of the present Suabia. So did certain populations mentioned by the *later* ones; for we may now notice two Suabian settlements of the Frank period.

a. Not far from the Harte-*go*, was a Suevo-*go* (*pagus Suevorum*), said to have been settled in the time of Alboin, King of the Lombards. *Suevi Transbadani*, or *Suevi* beyond the river *Bode*, was a designation of these colonists—"*Suevi* vero *Transbadani* illam quam incolunt regionem eo tempore invasere quo Saxones cum Langobardis Italiam adiere."—*Witekind of Corvey*, i. p. 634.

b. Then there were the *Norsavi* or *Nordosquavi*, more correctly *Nordsuavi*, or *Suevi of the North.* These are mentioned in an Epistle of King Theodobert to the Emperor Justinian—"subactis Thuringis . . . . *Norsavorum* gentis nobis placata majestas colla subdidit." Again, in the *Annales Mettenses* ad an. 748—"Pippinus adunato exercitu per Thurungiam in Saxoniam veniens fines *Saxonum, quos Nordosquavos vocant,* cum valida manu intravit. Ibique duces gentis asperæ Sclavorum in occursum ejus venerunt, unanimiter auxilium illi contra *Saxones* ferre parati, pugnatores quasi centum millia. *Saxones* vero, qui *Nordosquavi* vocantur, sub suam ditionem subactos contritosque subegit."—*Pertz*, i. 330.

Now Zeuss identifies these *Nordsuavi* with the *Suevi Transbadani;* and, for some time, I followed his view. But a little consideration will show that it by no means follows, that because the *Suevi Transbadani* were *Suevi* in the *North* they were, therefore, the *Nordsuavi*. A Lincolnshire colony in the East Riding of Yorkshire would certainly be Englishmen *North of the Humber*, yet they would not be, *North-umbrians*. The difference, however, in the question before us is of but little importance.

§ 89. *The Longobards* or *Lombards.*—I have elsewhere,* and at length, given reasons for believing that, notwithstanding the fact of the specimens of the Lombard form of speech which, in the shape of glosses and proper names, have come down to us, being *High* German, the ancestors of the conquerors of Italy were closely akin to the Angles; perhaps, as closely as the Frisians and the Old Saxons themselves. Perhaps, even, they were actual Angles under another name.

Unlike the thousand-and-one migrations by which, in ordinary ethnology, nations are moved from one part of the world to another, like knights on a chess-board (where the intermediate ground is got over, *per saltum*,) that of the Longobardi is a real one. In the time of Tacitus we find them in Northern Germany; in the time of Pope Gregory we find them in Italy. Nor are there wanting traces of their appearance in more than one spot interjacent; *i. e.* in the country of the Ubii (about Cologne); in the country of the Usipetes (about Wiesbaden); in Bavaria and on the Bohemian frontier. I do not say the evidence on these points is conclusive. On the contrary, it is not a little dashed with conjecture. The change of place, however, whatever may be the exact movements by which it was effected, is undeniable.

That the Angles and Lombards were conterminous is suggested, to say the least of it, by the text of Tacitus. That the former lay to the north rather than the south, and the latter to the south rather than the north, is an inference to which all our *data* point, and one to which few investigators, if any, demur.

§ 90. *The Varini, Varni, Werini.*—Tacitus is not the only author who associates the Angli and Varini. Procopius does so also. He tells us that Radiger, a prince of the Varni, has an Angle princess betrothed to him. He deserts her for Theodechild, his father's widow. The princess sails to the mouth of the Rhine, conquers and forgives him. Date between A.D. 534 and A.D. 547. Theodechild, the widow, was sister to Theudibert, king of the Franks. As given in Procopius, the story is as follows :—

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* Transactions of the Royal Society of Literature.

> "A certain man, named Hermegisclus, ruled over the Varni ; and he, being anxious to strengthen his kingdom, had married the sister of Theudibertus king of the Franks ; for his former wife had recently died, having given birth to a boy, called Radiger, whom she left to his father. To him his father betrothed a virgin of *Brittian* race, whose brother was at that time king of the nation of the *Angili*, giving her great wealth under the name of dowry. This man, riding in a certain district with some of the Varnian nobility, saw a bird sitting on a tree and croaking excessively. And then, whether he understood the cry of the bird, or having other information, he pretended that he knew the bird's predictions ; he said immediately to those present, that he should die within forty days ; for so the boding of the bird portended him ; 'I, therefore,' said he, 'providing beforehand how you may live most securely and quietly, have made affinity with the Franks, having taken my wife from among them, and have contracted a Brittian alliance for my son. But now, as I am persuaded I must die very shortly, and as I have neither male nor female issue by this wife, and, moreover, as my son is yet unwedded and unmatched, I will communicate to you my views : and if they do not seem inexpedient to you, as soon as I arrive at the term of my existence, prosecuting them successfully, carry them into effect. I think, therefore, that affinity with the Franks, rather than with islanders, would be beneficial to the Varni, and the Franks have only the waters of the Rhine between them, so that, being our nearest neighbours, and extremely powerful, they have the facility of benefiting or of injuring us whenever they please, and they will injure us in every way, unless our affinity with them prevent it. Let the female islander betrothed to my son be abandoned, receiving, as a compensation for this slight, the whole of the wealth with which she has been honoured by us on this occasion, as the established customs of men prescribe. But let Radiger, my son, hereafter marry his stepmother, as our national usage permits.'"

Hermegisclus dies ; and Radiger prepares to desert his betrothed Brittian. She, to prevent or revenge his desertion,—

> "Collecting four hundred vessels, and embarking in them an armament of not less than one hundred thousand warriors, advanced in person against the Varni. She took with her also one of her brothers, to conduct affairs in conjunction with her for the present ; not him, indeed, who held the kingdom, but another who filled a private station. Of all the barbarians whom we know, these islanders are the most warlike, and they proceed on foot to their battles. So far from being exercised in horsemanship, they have never had even the chance of knowing what a horse is, since they have never seen in this island even a representation of it ; for it appears that such an animal never existed in Brittia. Should it happen, therefore, occasionally to any of these people to go on an embassy, or for any other cause, to the Romans or Franks, or elsewhere where horses were used, and should it be necessary for them to proceed on horseback, then have they no device whatever for mounting, but other men lifting them up, place them on the horses ; and, when wishing to dismount, they lift them again, and place them on the ground. Neither, indeed, are the Varni horsemen, but men who fight altogether

on foot. Such, then, are these barbarians; neither in this expedition was there a single person unemployed in the vessels, each man taking an oar; nor do these islanders make use of sails, their navigation being effected by rowing only."

To proceed—the maiden herself builds a fort on the mouth of the Rhine, keeps within it, but sends her brother against the enemy. The battle is in favour of the Angli. Radiger flies;—the brother returns;—is upbraided for letting Radiger escape; goes after him again; and brings him back. Radiger is reproached accordingly until he excuses himself, professing that—

"If she were still willing, he should marry her, and would atone for his former misdeeds by his future actions. And when these things pleased the damsel, Radiger was both released from his bonds and honoured with other marks of kindness; whereupon he immediately renounces the sister of Theudibert, and marries the Brittian."

The geography is as strange as any part of this strange story. The inhabitants of this Brittia—

"Declare that the conducting of souls devolves on them in turn. Such of them, therefore, as on the ensuing night are to go on this occupation, in their turn of service, retiring to their dwellings as soon as it grows dark, compose themselves to sleep, awaiting the conductor of the expedition. All at once, at night, they perceive that their doors are shaken, and they hear a certain indistinct voice summoning them to their work. Without delay, arising from their beds, they proceed to the shore, not understanding the necessity which thus constrains them, yet, nevertheless, compelled by its influence. And here they perceive vessels in readiness, wholly void of men; not, however, their own, but certain strange vessels, in which embarking, they lay hold on the oars, and feel their burden made heavier by a multitude of passengers, the boats being sunk to the gunwale and rowlock, and floating scarce a finger above the water. They see not a single person; but having rowed for one hour only, they arrived at Brittia; whereas when they navigate their own vessels, not making use of sails but rowing, they arrive there with difficulty even in a night and day. Having reached the island, and been released from their burden, they depart immediately, the boats quickly becoming light, suddenly emerging from the stream, and sinking in the water no deeper than the keel. These people see no human being, either while navigating with them, or when released from the ship; but they hear a certain voice, which seems to announce to such as receive them the names of all who have crossed over with them, describing the dignities which they formerly possessed, and calling them over by their hereditary titles. And also if women happen to cross over with them, they call over the names of the husbands with whom they lived. These, then, are the things which men of that district declare to take place."

Such a *Brittia* as this can scarcely be *Britain;* indeed the two are specially distinguished from each other. The distinction, however, fails to make the geography clear. Meanwhile, a connection of some kind between the Angles and Varni, *is* clear

Then comes the heading of a Code of Laws of the Carolinian period, which runs thus—"*Incipit lex Anglorum et Werinorum, hoc est Thuringorum.*" It is to be found in Canciani (*Leges Barbarorum*), and it may be compared with the Anglo-Saxon Laws of England. It is too short to give us much. What it does give, however, is *English*.

It gives us, for instance, the word *Adaling-us* = *Ætheling*.

It gives us the wergild of a freeman as fixed at two hundred shillings.

Thirdly, it gives us the English compensation for the different kinds of bodily injuries.

But who were the *Werini?* Doubtless descendants of the *Varni* of Procopius, the *Varini* of Tacitus, and the *Werns* of the Traveller's Song, over whom Billing ruled—no Germans of Hanover, but Slavonians of Mecklenburg.

And how come they to be called Thuringian (*hoc est Thuringorum*)? I submit that the translation of the heading is not—"Here beginneth the Law of the Angles and Werini, that is, the Thuringians," but—"Here beginneth the Law of the Angles and Werini, that is, of the Angles and Werini of Thuringia."

This difference is, by no means, unimportant; inasmuch as, whilst the one makes them Thuringians, which neither an Angle nor a Werinian could well have been, the other only makes them settlers in Thuringia, which they most probably were.

§ 91. *The Reudigni.*—The last two syllables are inflectional; the root being *R-d.* This occurs as the element of a compound in more Icelandic and Anglo-Saxon passages than one. Whoever the Goths of Scandinavia may have been, they fell into more than one class. There were, for instance, the simple *Goths* of *Goth*-land, the *island* Goths of *Ey-gota*-land, and, thirdly, the Goths of *Reidh-gota*-land; an old name for *Jutland*, as well as the name of a country *east of Poland.* Zeuss* well suggests that these conflicting facts may be reconciled by considering the prefix *Reidh*, to denote the Goths of the *Continent* in opposition to the word *Ey*, denoting the Goths of the *Islands*.

In the Traveller's Song we find a *Hreth*-king—

> "He with Ealhild,
> Faithful peace-weaver,

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* In v. *Jutæ*.

For the first time,
Of the *Hreth*-king
Sought the home,
East of Ongle,
Of Eormenric,
The fierce faith-breaker."

We also meet with the name in the simple form *Hræd* :—

" Eadwine I sought and Elsa,
" Ægelmund and Hungar,
" And the proud host
" Of the *With*-Myrgings ; (?)
" Wulfhere I sought and Wyrnhere ;
" Full oft war ceased not there,
" When the *Hræds*' army,
" With hard swords,
" About *Vistula's* wood
" Had to defend
" Their ancient native seat
" Against the folk of Ætla."

Such light as we get from these passages induces us to place the *Reudigni* on the eastern side of the Elbe. If so, they lay beyond the limits of the Carlovingian *Saxonia ;* the relation between the *Hreths* and *Ongle* being that between the *Reudigni* and *Angli*.

§ 92. *The Myrgings, &c.*—In the Anglo-Saxon poem, already quoted, the poem known as The Traveller's Song, the notices of a nation of Myrgings are numerous—Heaca being their king. In the first place the geographer himself has had something to do with them.

ANGLO-SAXON.	ENGLISH.
Wídsíð maðolade,	Widsith spake,
Wordhord on-leác,	His word-hoard unlock'd,
Se ðe mæst	Who a vast many [had met with]
Mærða ofer eorðan,	Wonders on earth.
Folca geond ferde.	Travell'd through many nations ;
Oft he flette geþáh,	Oft he had in hall received
Mynelicne máþþum.	A memorable gift.
Hine from *Myrgingum*	Him from among the *Myrgings*,
Æþele on-wócon.	Nobles gave birth to.
He mid Ealh-hilde,	He with Ealhild,
Fælre freoþuwebban,	Faithful peace-weaver,
Forman siþe,	For the first time,
Hreðcyninges	Of the Hreth-king,
Hám gesóhte,	Sought the home
Eástan of Ongle ;	East of Ongle,
Eormanríces	Of Eormanric,
Wráþes wǽrlogan.	The fierce faith-breaker ;

Ongon þá worn sprecan.	Began then much to speak :
" Fela ic monna gefrægn,	" Of many men I've heard,
" Mægþum wealdan."	" Ruling o'er tribes," &c.

Again :—

" Þa ic to hám bi-cwom,	" When to my home I came,
" Leófum to leáne,	" In requital to my friend,
" Þæs þe he me lond forgeaf,	" For that he me had given land,
" Mínes fæder éþel,	" My father's home,
" Freá *Myrginga ;*	" The *Myrging's* Lord ;
" And me þá Ealh-hild	" And to me then Ealhild
" O'þerne for-geaf,	" Another gave,
" Dryhtcwen dúguþe,	" The noble queen of chieftains,
" Dohtor Eádwines."	" Eadwine's daughter."

Again :—

" Mid Moidum ic wæs, and mid Persum,	" With the Medes I was and with the Persians,
" And mid *Myrgingum,*	" And with the *Myrgings,*
" And Mofdingum,	" And the Mofdings,
" And ongend *Myrgingum,*	" And again with the *Myrgings,*
" And mid Amoþingum."	" And with the Amothings."

More important is an extract which brings the Angle Offa in contact with them, and with the *Heaþo-bards.*

Offa weóld Ongle,	Offa ruled Ongle,
Alewih Denum ;	Alewih the Danes,
Se wæ's þára manna	Who of those men was
Mód gast ealra.	Haughtiest of all.
Nó hwæþre he ofer Offan	Yet not o'er Offa he
Eorlscype fremede ;	Supremacy effected,
Ac Offa ge-slóg,	For Offa won
Ærest monna,	Earliest of men,
Cnihtwesende,	Being a youth,
Cynerica mæ'st.	Of kingdoms greatest.
Næ'nig efen eald him	No one of like age with him
Eorlscipe máran,	Dominion greater
On orette,	Had in contest gain'd
A'ne sweorde ;	With his single sword ;
Merce gemæ'rde,	His marches he enlarged
Wið Myrgingum, (?)	Towards the *Myrgings,* (?)
Bi Fífeldore,	By Fifel-dor.
Heóldon forð siþþan	Continued thenceforth,
Engle and Swæ'fe	Engles and Swæfs,
Swá hit Offa geslóg.	As Offa it had won.
Hróþwulf and Hróðgar	Hrothulf and Hrothgar
Heóldon lengest,	Held very long
Sibbe æt somne,	Peace together,

Suhtor-fædran :	The paternal cousins,
Siþþan hy′ for-wræ′con	After they had expell'd
Wicynga cynn,	The race of Wikings,
And Ingeldes	And Ingeld's
Ord for-bigdan,	Sword had bow'd,
Forheowan æt Heorote,	Slaughter'd at Heorot
Heaþobeardna þrym.	The host of Heathobeards.

Lastly, we get (probably through a blunder) the name *With-Myrgings.*

" Eádwine sóhte ic, and Elsan,	" Eadwine I sought and Elsa,
" Ægelmund, and Hungar,	" Ægelmund and Hungar,
" And þa wloncan gedryht,	" And the proud host
" *Wið Myrginga.*" (?)	" Of the *With-Myrgings.*" (?)

In the later writers there is a *Mauringian* district in the parts north of the Elbe, *i. e.* in the parts that the Franks called Nordalbingia. On the other hand, the *Marovingi* (Μαρουίγγοι) of Ptolemy lay to south of the Mayn.

Translation.

Again, east of the Abnobæan Mountains (*i. e.* the Black Forest) dwell, above, the Suevi, the Kasuari, then the Nertereanes, then the Danduti, under whom the Turoni and *Marovingi.*

In the original.

Πάλιν ἀπ᾽ ἀνατολῶν μὲν τῶν ᾽Αβνοβαίων ὀρῶν οἰκοῦσιν ὑπὲρ τοὺς Σουήβους Κασουάροι, εἶτα Νερτερέανες εἶτα Δανδοῦτοι, ὑφ᾽ οὓς Τούρωνοι καὶ Μαρουίγγοι.

Thirdly, in Warnefrid's account of the migration of the Lombards, there is a country named *Mauringa,* not far from the Assipitti ; whilst

The geographer of Ravenna gives us a *Maurungania* beyond the Elbe.

The inference from all this is, that there were two districts to which a name like *Mauring* or *Merving* applied ; a northern one and a southern one. That the name of the former still exists in the word *Mohringen* I am strongly inclined to believe. If so, we have an instrument of criticism. A work to which, in a forthcoming chapter, numerous references will be made, is a grammar of the North-Frisian language in the *Moring* dialect, a dialect which falls into an eastern and a western sub-division, being spoken on the western coast of Sleswick, in the parishes of Niebüll, Deezbrül, Risum, and Lindholm. Now this locality suits the Myrgings, in the direction of whom Offa " enlarged his marches," these being the ones more specially related to the Angles. Beyond this, however, there is much confusion, which the present writer hopes, elsewhere, to unravel.

§ 93. *Hnæf, the Hocing, and Hengest.*—The name of Hnæf, the Hocing, should be considered. That, word for word, *Hocing* is *Chauci*, has already been stated. It is now stated that, word for word, *Hnæf* is *Hanover;* the expression *Hnæf the eponymus of Hanover*, being one which is by no means uncommon in works upon German archæology. *Valeat quantum.* I lay little stress on it myself. At the same time, it is an approach to something like evidence in favour of Hanover having, at one time, stood upon ground, either originally belonging to, or appropriated by, the Chauci.

In the poem of Beowulf, Hengest is specially connected with the Hocings. Amongst its heroes are—

1. Fin, the son of Folcwalda (Fin Folcwalding), a Frisian.
2. Hildeberg, his Queen, a Hocing (the Hocings are the Chauci).
3. Healfdene, the king of the Danes.
4. Hnæf (the *eponymus* of Hanover) a Hocing, his vassal.
5. Hengest, a Jute, his (Healfdane's) vassal also.

These two last invade Fin's territory. Hnæf is slain; Fin's followers also. The bodies are burned. Hengest remains, and meditates vengeance; which he effects by killing Fin and carrying off his queen.

1. "Hroðgar's poet after the mead-bench must excite joy in the hall, concerning Finn's descendants, when the expedition came upon them; Healfdene's hero, Hnæf the Scylding, was doomed to fall in Friesland. Hildeburh had at least no cause to praise the fidelity of the Jutes; guiltlessly was she deprived at the war-game of her beloved sons and brothers; one after another they fell wounded with javelins; that was a mournful lady. Not in vain did Hoce's daughter mourn their death after morning came, when she under the heaven might behold the slaughter of her son, where he before possessed the most of earthly joys: war took away all Finn's thanes, except only a few, so that he might not on the place of meeting gain anything by fighting against Hengest, nor defend in war his wretched remnant against the king's thane; but they offered him conditions, that they would give up to him entirely a second palace, a hall, and throne, so that they should halve the power with the sons of the Jutes, and at the gifts of treasure every day Folckwalda's son should honour the Danes, the troops of Hengest should serve them with rings, with hoarded treasures of solid gold, even as much as he would furnish the race of Frisians in the beer-hall. There they confirmed on both sides a fast treaty of peace."

Again,—

"Thence the warriors set out to visit their dwellings, deprived of friends, to see Friesland, their homes and lofty city; Hengest yet, during the deadly-coloured winter, dwelt with Finn, boldly, without casting of lots he cultivated the land, although he might drive upon the sea the ship with the ringed prow; the deep boiled with storms, wan against the wind, winter locked the wave with a chain of ice, until the second year came to the dwellings; so doth yet, that which eternally, happily provideth weather gloriously bright. When the winter was departed, and the bosom of the earth was fair, the wanderer set out to explore, the stranger from his dwellings. He thought the more of vengeance than of his departing over the sea, if he might bring to pass a hostile meeting, since he inwardly remembered the sons of the Jutes. Thus he avoided not death when Hunláf's descendant plunged into his bosom the flame of war, the best of swords; therefore were among the Jutes, known by the edge of the sword, what warriors bold of spirit Finn afterwards fell in with, savage sword slaughter at his own dwelling; since Guðlaf and Oslaf after the sea-journey mourned the sorrow, the grim onset: they avenged a part of their loss; nor might the cunning of mood refrain in his bosom, when his hall was surrounded with the men of his foes. Finn also was slain. The king amidst his band, and the queen was taken; the warriors of the Scyldings bore to their ships all the household wealth of the mighty king which they could find in Finn's dwelling, the jewels and carved gems; they over the sea carried the lordly lady to the Danes—led her to their people. The lay was sung, the song of the glee-man, the joke rose again, the noise from the benches grew loud, cupbearers gave the wine from wondrous vessels."

The translation is Mr. Kemble's. It may also be found in a version of Mr. Thorpe's as an appendix to the first volume of Lappenberg.

CHAPTER X.

GERMAN ORIGIN OF THE ENGLISH LANGUAGE.—PARTS OF GERMANY FROM WHICH IT WAS INTRODUCED.—INTERNAL EVIDENCE.—LANGUAGE.—PRELIMINARY REMARKS.—THE OLD SAXON.

§ 94. The written language nearest akin to the written English of the present century is the written English of the last—and so on.

The unwritten forms of speech nearest akin to the written English are the provincial dialects of the counties of Huntingdon, Rutland, the north-eastern part of Northamptonshire, and the southern part of Lincolnshire.

This means that the standard of our speech is in its newest form to be found in the most recent written compositions of the *literati* of England; and that the dialects (if so they can be called) of the districts just named are the purest of our provincial modes of speaking.

But the two statements carry with them something beyond this. They suggest the fact that when languages become the vehicles of literature and the exponents of the thoughts of educated men, they must be viewed in two ways.

a. They must be viewed in respect to the written and literary language of the country to which they belong in its earlier forms; and—

b. They must be viewed in respect to the provincial dialects spoken around and cotemporary with them.

Both these are points of minute philology, and neither of them finds its full exposition in the present chapter. They are merely indicated. Special notice will be taken of the different stages of our tongue, and special notice will be taken of our provincial dialects hereafter. The point immediately before us is, the question of the general relations of the English to the other allied languages of the Continent of Europe, the area on which it originated. In which case all the different dialects and all the differences of the same dialect are merged under the common denomination of English; and the English language means English and Anglo-Saxon—English and Lowland Scotch—English and the English provincial and the literary dialects; these being dealt with generally and collectively as elements and ingredients of a single tongue.

§ 95. When languages first separate from a common stock they are most like each other. Hence, in comparing the speech of England with the speech of Germany, we take the languages of the two countries in the first known period of their growth. English and the Dutch of Holland are alike in their present forms; but English and Dutch in their oldest known respective forms are liker still.

This rule is general and convenient, but it is not universal. Although when languages first separate from a common stock they are most like each other, it does not always follow that the longer they are separated the more unlike they become. Languages which differ in an older form may so far change according to some common principle as to become identical in a newer one.

To take a single instance. Let two languages have different signs of the infinitive mood. Let each lose this sign. What follows? Even this, that the two originally different forms become similar.

Thus *bærn-an* is Anglo-Saxon, *bærn-a* Frisian. Here is difference. Eject the last syllable. The remainder is *bærn*. Here is likeness.

Hence it may be seen that when two languages have in their older stages been differentiated from each other by means of characters that become obsolete as the language grows modern, they may grow liker and liker as time proceeds.

§ 96. Let us now look to the Continent of Germany and ask about the languages there spoken. Which are nearest akin to our own?

The mother-tongue of the present English is the Anglo-Saxon, and no written specimen of this Anglo-Saxon can be shown to have originated otherwise than as the language of England, and on English ground. The manuscripts by which they have been transmitted to us were written in English monasteries; and the dialects which they embody are the dialects of certain English counties. We cannot often give the exact locality, nor yet determine the particular form of speech represented, but we can always safely say that England was the country in which the language was spoken and the words written. I am not aware of any exception to these statements. If such exist, they are unimportant.

Yet the English language originated in Germany, and in Germany the so-called Anglo-Saxon must have been spoken during the whole period that the English invasion was going on, as well as for some time both before it began and after it had left off. It was certainly *spoken*, and may have been *written*. It may have been written, or if not written, embodied in poetry, and so handed down orally. Have any such specimens come down to us? This was answered in the negative when it was stated that all the extant specimens of the mother-tongue of the present English are of English origin. Consequently they are all later than the Anglo-Saxon invasions.

This, however, applies only to the *form* of the Anglo-Saxon compositions. I do not say that the *matter* of some of them may not be continental. For instance, there is a famous poem called Beowulf, in which no mention is made of England at all, and of which the heroes are Danes, Frisians, Geats, and Angles—Angles as they were in the original Angle-land of Germany, not Angles after the fashion of Ecbert, Alfred, and the English kings. Nevertheless, it is only the *matter* of Beowulf that is held to be continental. Its *language* is that of the Anglo-Saxons of England, and England was the country in which it took the Anglo-Saxon form. There is no such thing as a specimen of language which is at one and the same time Anglo-Saxon in form and continental in origin.

§ 97. There is, however, something like it. If we eject from the *Anglo*-Saxon the prefix *Angle*, we are enabled to consider the word *Saxon* as a sort of generic term for a group of closely-allied dialects, of which the mother-tongue of the present English was one. Others there might have been; others there probably were; others there actually were. Although there are no vestiges of the *Anglo*-Saxon of the Continent, there still is a Saxon form of speech of continental origin. Instead of *Anglo*- write *Old*-, and you have the current and ordinary name by which the language under notice is designated by the scholars of the nineteenth century; viz. *Old*-Saxon.

How far either of the elements of this compound is exceptionable or unexceptionable will be considered hereafter. The present chapter deals with the *real* rather than the *nominal* question as to the nature of a particular form of speech spoken in a particular part of Germany during, and for some time subsequent to, the reign of Charlemagne. This, whatever else it may be, is the Saxon of the Continent as contrasted with the Saxon of the British Isles. It is the Saxon of the Continent, not because it was never spoken in England, for there is no proof of that, but because it is only known to us by specimens which took the form in which they have come down to us in some part of continental Germany. And, similarly, the Anglo-Saxon is the Saxon of England, not because it was never spoken in continental Germany, for it *was* so spoken, but because it is known to us by specimens which took the form in which they have come down to us in some part of insular England.

§ 98. Some of the specimens of the so-called Old Saxon, more properly called the Saxon of the Continent, Continental Saxon, or old Westphalian, are either actually known, or legitimately believed to have originated within the limits of *Saxonia*—the *Saxonia* of the Franks. Others, on the other hand, are held to have done so simply because they exhibit certain characteristics.

§ 99. At the head of the first class stands a remarkable document which is often quoted under the title *Frekkenhorstius;* in which case we must understand some word like *Liber*, or *Rotulus*, and translate it as the *Frekkenhorst Book*, the *Frekkenhorst Roll*, or the *Frekkenhorst Muniments.* Call it, however, what we may, the locality is that of the present village of *Frekkenhorst*, on the Upper Ems, a little to the south-east of Münster. Though well within the borders of Westphalia it is not far from those of Angraria, being at no great distance from Engern. There is a *Sassenberg* and other villages, the names whereof point to the Saxons, in its neighbourhood—villages where the language or some other Saxon characteristic may, possibly, have sustained itself at the time when all around was Frank.

The date is uncertain. According to Massman, the latter part of the MS. is between twenty and thirty years later than the former. Now, in this latter part, we have the name *Henricus Imperator*. There were three other Henries; but this is the one to which the title *Emperor* best applies. If so it gives us the end of the ninth century for the earliest portion of the muniment—only, however, as an approximation.

The vocabulary, from the nature of the record, is of the scantiest. Though the document is a long one, it contains but few glosses; the same words being repeated over and over again. It gives us, however, in addition to numerous local and personal proper names, some interesting words, such as *van* = *from*, and *sin* = *his* (*suus* as opposed to *ejus*), both of which are Dutch and German rather than Anglo-Saxon: both, too, being wholly wanting in the present English, though both occur in the German of Germany as well as in the Dutch of Holland. The numerals, too, are found in full, *e. g.* :—

1. enon (einen), ena (eine), en (eins).
2. thue, the, tue, tuena, thuena, tua.
3. thriu, thrie, thrio, thru.
4. uier, ueir, fieri; uiar.
5. uif, fif.
6. ses, sesse sehs.
7. siuon, siuen.
8. ahte, aht (ahto); ahte.
9. nigon, nigen; nigen.
10. thein, tein, ten; tian.
11. eleuen, eleuan, elleuan.
12. tuulif, tuilif, tuuliua, tuelif.
13. thrutein, thriutein.
14. uiertein.
15. fiftein.
16. sestein.
17. siuentein, siuontein.
18. ahtetein, ahtethein, ahtotein; ahtetian.

19. nigentein, nichentein.
20. tuentigh, tuentihc, tuentich; tuentig, tuenteg.
21. en an twintich.
22. tue ende tuentich.
27. siuon ende tuenthic.
30. thritic, thritig, thritich, thritihc.
31. en ende XXX.
33. thrio ende thritich.
34. fieri ande (ende) thritich.
40. fierthic, uiertih, fiertich; uiartheg.
50. (half hunderod) uiftech.
53. III. and fiftech.
60. 1331, sestich.
80. ahtodoch; ahtedeg.
100. hunderod.
150. othar half hunderod.

The translation is literal, *i. e.* the original is translated into English *word for word;* by which the extent to which the vocabularies of the two forms of speech agree is exhibited. Thus *gerst* is rendered by *grist* rather than *barley.* Neither are the names of the measures translated. To have called a *mittun* a *peck*, a *gallon*, or by the name of some other approximate measure, would have concealed a fact in language without giving us its equivalent in metrology. The names, too, of the places stand as the original gives them: their equivalents, some of which are more certain than others, being given at the end of the extract.

(1.)

Thit sint thie sculde uan thiemo Urano Uehusa: uan themo Houe seluomo; tuulif gerstena malt, ende X. malt huetes, ende IIII. muddi ende IIII. malt roggon, ende ahte muddi ende thruu muddi banano, ende ueir . . kogii, ende thue specsuin . . . cosuin; IIII. embar smeras ende alle thie uerscange the hirto hared: other half hunderod honero, thue mudde eiero, thriu muddi penikas, enon salmon; ende thero Abdiscon tuulif sculd lakan, ende thue embar hanigas, ende en suin sestein penniggo uuerht, ende en scap, ende ses muddi huetes, ende tein scok garuano.

Ande to themo Asteronhus: uif gerstena malt gimelta, in Natiuitate Dni. et in Resurrectione Dni to then copon, ende ses muddi, ende tuentigh muddi gerston, ende uiertih muddi haueron, ende ses muddi erito, ende uier malt rokkon ende en muddi, ende en muddi huetes, ende tue specsuin, ende tue suin iro iehuethar ahte penniggo wehrt.

Uan Lacseton; uif malt gerstina gimelta, ende uier malt rokkon ende en muddi, ende tue specsuin, ende tue suin iro gehuethar ahte pinniggo werht.

Uan Emesaharnon; viertein muddi gerston gimelta, ende en specsuin, ende tue suin iro gehuethar ahte pinniggo werht.

Uan Suthar (z) Ezzehon; Riebraht tue malt rokkon, tue gerstina malt gimalana, ende Junggi uuan themo seluon thorpa thrithig muddi rokkon, ende ahte thein muddi gerstinas maltas.

Uan Fiehttharpa; Acelin thein muddi rokkon, ende thein muddi gerstinas maltas.

Uan Radistharpa; Azilin en malt rokkon.

Uan Uuerstar Laeseton; Lanzo tuenthig muddi rokkon, ende en gerstin malt gimelt.

Uan thero Mussa; Hezil tuenthig muddi rokkon, ende en gerstin malt gi malan, ende, uan themo seluon tharpa, Boio tuenthig muddi rokkon, ende tuenthig muddi gerstinas maltes, ende Tiezo uan thero musna en malt rokkon.

Uan Graftharpa; Williko tuulif muddi rokkon, ende en gerstin malt. Reinzo, uan themo seluon tharpa, en malt rokkon; ende Hemoko, uan themo seluon tharpa, tue malt rokkon, ende en malt gerstin gimalan.

Uan Anon; Gheliko, tue malt rokkon.

Uan Smithehuson; Eizo en malt rokkon. An themo seluon tharpa, Alzo tuenthig muddi rokkon.

Uan Hursti; Emma tuenthig muddi rokkon.

Uan Ueltseton; Tieziko tue malt rokkon. Bernhard, an themo seluon tharpa, tuenthig muddi rokkon.

Uan Holonseton; Azelin en malt rokkon. Wikmund, an themo seluon tharpa, ende Dagerad ende Azeko alligiliko imo.

Uan Bocholta; Liediko tue malt rokkon.

Uan Oronbeki; Kanko h . . . Raziko, an themo seluon tharpa, also Catmar, uan themo seluon tharpa, ahte tein muddi rockon. Witzo thrithic muddi rockon uan themo seluon tharpa.

Uan Grupilingi; Witzo en malt rockon. Ratbraht, uan themo seluon tharpa, en malt rockon, ande en embar hanigas.

Uan Sciphurst; Manniko siuen muddi rockon, ende en embar hanigas. Jazo, uan themo seluon tharpa, tuenthig muddi rockon, ende tue emmar hanigas.

Uan Emisahornon; Meni tuenthig muddi rockon.

Uan Sah Emisahornon; Meinzo thrithic muddi rockon, ende en gerstin malt gimalan. Habo, uan themo seluon tharpa, tuenthig muddi rockon.

Uan Dagmathon; Boio en malt rockon. Lieuikin, an themo seluon tharpa, also uilo.

Uan Tharphurnin; Kanko tuenthig muddi rockon.

Uan Haswinkila; Maldiko fiftein muddi rockon. Kanko, an themo seluon tharpa, nigen muddi rockon, ende, an themo seluon tharpa, Eiliko ahte muddi rockon. Huniko, an themo seluon tharpa, en malt rockon, ende tue embar hanigas.

Uan Herithe; Roziko en . . . malt rockon. Hizil, an themo seluon tharpa, fiftein muddi rockon. Adbraht, an themo seluon tharpa, thrutein muddi rockon. Abbiko, an themo seluon tharpa, ahte tein muddi rockon.

Uan Mottonhem; Sizo en malt rockon.

Uan Duttinghuson; Sicco tue malt rockon.

Uan Kukonhem; Vbik tue malt rockon.

Uan Belon, Witzo sestein muddi rockon. Rikheri, an themo seluon tharpa, tue malt rockon.

Uan Uornon; Sello tue malt rockon. Mannikin, an themo seluon tharpa, tuenthig muddi rockon.

Uan Sahtinhem; Hameko tue malt rockon. An themo seluon tharpa, Hameko tue III. sol. malt rockon, ende en embar hanigas. An themo seluon tharpa, Hoyko en malt rockon.

Uan Uuarantharpa; Gunzo tuenthig muddi rockon.

Uan Berghem; Eilsuith ahte tein muddi rockon ende elfefta half muddi gerstinas maltes. An themo seluon tharpa, Sizo ahte tein muddi rockon ende fifte half muddi gerstinas maltes.

(2.)

Thit sint thie sculdi the an thena Hof geldad.

Uan Walegardon; Haddo en malt gerston, ende tuenthig muddi hauoron. Reingier uan Uualegardon, ses muddi gerston, ende tue muddi huetes. Hitzel, uan thero Musna, fif muddi gerston. Thiezo, uan thero Musna, ses muddi gerston.

Uan Anon; Jeliko; en malt gerston.

Uan Ueltzeton; Thieziko en malt gerston.

Uan Slade; Abbiko sestein muddi rockon.

Uan Sahtinhem; Hoyko en malt rockon.

Uan Rehei; Lieuiko en malt rockon.

Uan Giflahurst; Lanzo en malt rockon.

Uan Mottonhem; Sizo en malt rockon.

Uan Belon; Atzeko tuentihe muddi rockon ende en malt gerston.

Uan Meinbrahtingtharpa; hillo en gerstin malt ende ses muddi huetes.

Uan Iezi; Raziko tue muddi huetes ende thru muddi rock. Liuppo, uan themo Asteruualde, tue muddi hvetes; sin nabur tein muddi cornes, ende tue muddi huetes.

Uan Uornon; Sello en malt gerston.

(3.)

Thit sint thie sculdi uan themo Houa seluamo; uan Lecmari, ses muddi gerstinas maltes uppen spikeri, ende en ko, ende en kosuin, ende tue specsuin, ende tue suin iro ia huethar ahte penningo uuerth, ende thrio anger fieri, ande thritich kieso, ende thriu half embar smeras, en gi scethan ende tue huite, ende fieri ende thritich honero, ende tue muddi eiro. Ende thero Abdisscon sie tuene uan Lecmeri ende uan Uaretharpa en suin sestein penningo uuerth, ende en scap, ende tue embar hanigas, ende en malt rockon. Ende Attiko uan uuerst fif sculd lakan thero Abdisscon.

Uan Smithehuson; Azeko tuentich muddi rockon. Manniko, uan themo seluon tharpa, fiftein muddi rockon, ende tue muddi melas.

(4.)

Thit sint thie ofligeso- fan themo Houa to Be(r)uarnon (?) thuringas ende bauon thes Helegon Auandas te nigemo gera tue gimalena, malt gerstina ende en god suin, ende fier muddi rukkinas bradas, ende eht te Sancte Petronellun Missa also uilu. Ende ses muddi huetes te thero dac huilekon preuenda.

Thit sint thie ofligeso uan then Foreuuerkon. Uan Gesthuuila, ahte gerstina malt gimalena ende tue malt huetes, ende nigon suin.

Ende uan Telgei, fier gerstina malt gimalena, ende en malt huetes, ende fier goda suin.

Ende uan Elislare, tue gerstina malt gimalena, ende ses muddi huetes, ende ena ko, ende tue embar hanigas. Thit scal he giuan te thero Missa Sci Bartholomei.

Ende uan Dunningtharpa, tue gerstina malt gimalena, ende en malt huetes, ende tue suin iro ia uuethar sestein penningo uuerth.

Uan Berniuelda, fif gerstina malt gimalena, ende fiftein muddi huetes, ende fif goda suin.

Ende uan Berga thru muddi huetes, ende en gerstin malt gimalen, ende en god suin.

Ende uan Radistharpa tue gerstina malt gimalena, ende fier muddi huetes, ende fier muddi rockon gibak, ende en god suin.

Ende uan Gestlan tue gerstina malt gimalena ende fier muddi huetes, ende en suin. Themo timmeron fier muddi gerston.

Thit is fan themo ambehta uan themmo Uehusa fifte half punt rockon, ende thriutein muddi rockon. Van themmo ambehta Aningeralo, siuotho half malt rockon. Van themo ambehta te Balohornon tue malt rockon. Van themo ambehta Iukmare, tue punt rockon, ende nigentein muddi rockon. Van themo ambehta te Uaretharpa; en punt rockon. Thes sindon allas ahte punt ende fiertein muddi gerstinas maltes.

Te Aningeralo; Waliko sestein muddi gerstinas maltes.

Te Pikonhurst; Eliko tue muddi rockon, ende fier muddi gerston.

Te Stenbikie; Eilo tue muddi huetes.

Te Hasleri; Hiddikin tue muddi huetes.

In Natiuitate Dn̄i X. m̊. ordei, te themo hereston altare et XVI. m̊ auene. Addiuidendu singulis altaribus. Ende tharto VIIII. ruslos, andē ses X. stukkie flesscas de coquina. Et Archipresbitero en malt gerston, et in Quadragesima. VI. m̊ ordei ende tue malt gerston themo hudere. Et Decano semel in anno VIII. m̊. auene.

In Uigilia Natiuitate Dn̄i. en malt to then hiuppenon, ande to themo in gange thero iungerono en half malt.

Ande to Sci Iohannis Missa fier m̊. ande to octab. Dn̄i et in Epiphan Dni similiter. Et in Anniuersario Sce Thiedhild—to then neppenon, ande to then almoson, ande to themo inganga thero iungereno tue malt. Et in Cena Dn̄i, et Inuentione Sancte Crucis, et in Festiuitate Omniū Sc̄o similiter. Ande te thero lieth Missa fier m maltes. te themo inganga thero iungereno. Ande alle thie Sunnondage an thero uaston, ande te Sc̄e Marion missa an thero uaston, similiter. Ande te Paschon en half malt then iungero inte gande. Ande te then neppinon en ful malt. Ande te thero cruce uuikon en malt then iungeron inte gande. Ande te Pinkieston en half malt in te gade then iungeron, ande en malt to then neppinon.

In Festiū Sc̄i Bonifacii, en half malt then iungeron inte gande. Ande te thero Missa Sci Uiti. fier m̊ then iungeron inte gande. Ande te then midden sumera VI m̊ inte gande then iungeron. Ande te thero missa sc̄i Petri similiter. Ande te then misson bethen Sc̄e Marie similiter. Cosme et Damiani, fier m̊. te themo in ganga. Antonii et Conii similiter. In Festiu Sc̄i Michah. VI. m̊. te themo inganga. In Adventu Dn̄i fier m̊. te themo inganga. In Festiū Sc̄e Andree similiter. Et in Festiū Sc̄i Maximi similiter. Themo koka fier m̊ gerston. Themo bakkera similiter. Then maleren VI. m̊ au. te than quernon, endi fier m̊ gerston fan themo necessario. Themo maltere VI. m̊. au te than quernon, uan then sue(g)geron, en· m̊ gerston Ekgon. Then kietelaren XVIII. m̊. gerston. Te Sc̄i Laurentii missa endi te Sc̄i Mathei Missa VI. m̊. gerston then thienest mannon. Themo uuidera en m̊ gerston, te iuctamon. Te thangi menon alemoson, te thero Missa Sc̄e Marie VI. m̊ ende eht te Sc̄e Marion Missa similiter. Thesas alles sundon en endi XXX. malto. Fierthe half malt rockon. IIII. m̊ aue the retton prauendi, and V. malt, and V. m̊ to themo meltetha, si sestein penningo uuerth.

Thit hared to thero uuinnard. Van Liuzikon themo ammaht manne tuulif kiesos, ende tuena penninga ende tue muddi rukkinas melas, ende fier penning uuerth pikas.

Uan Aningeralo ende uan Baleharnon thie ammath man iro ia uuethar also uilo.

Uan Iukmare Hizel ende Jezo uan Faretharpa iro ia uuethar enon penning, ende en muddi rukkinas melas, ende ses kiesos.

Ende Jeso uan Faretharpa giued eno siuon gi bunt kopan bandi ende aliero gi bundo huilik hebba siuon bandi.

Thit is thiu asna thiu to themo batha hored.

De Balohornon; van Elmhurst, enon scilling.

De Aningeralo: van Hotnon, enon scilling. Van themo ammathta te Iukmare.

Uan Lacbergon; enon haluon scilling, ende uan themo ammathta te Uaretharpa.

Uan Uarete enon haluon scilling.

De Thurron Bokholta uan themo ammathta to then Uchus II. scillinga. Van Ikicon, ammathte scal cuman XXVIII. brac ord. et XXVIIII. et VI. m. gimeltas maltes. ord.

(1.)

These are the dues from the . . . Viehhof: from the Grange itself, twelve maltings of barley, and ten maltings of wheat, and mittuns and maltings of rye, and eight mittuns and three mittuns of beans, and four cows, and two porkers . . . sow four embers of butter, and all the young ones which hereto belong, or half a hundred hens, two mittuns of eggs, and three mittuns of panick grass, one salmon. And to the abbess, twelve dues of locks, and two embers of honey, and one swine, sixteen-pence worth, and one sheep, and six mittuns of wheat, and ten . . .

And to the Asteronhus five maltings of barley mealed on the Nativity of our Lord, and on the Resurrection of our Lord, to the . . . and six mittuns and twenty mittuns of grist, and forty mittuns of oats, and six mittuns of peas, and four maltings of rye, and one mittun of wheat, and two bacon swine, and two swine, each worth eight pennies.

From Lacseton, five maltings of grist mealed, and four maltings of rye, and one mittun and two bacon swine, and two swine, each of them worth eight pennies.

From Ennesaharnon, fourteen mittuns of grist mealed, and one bacon swine, and two swines, each of them worth eight pennies.

From Suthar Ezzehon, Riebraht two maltings of rye, two maltings of grist mealed, and Junggi from the same thorp, thirty mittuns of rye, and eighteen mittuns of grist malt.

From Fiehttharp, Acelin ten mittuns of rye, and ten mittuns of grist malt.

From Radistharp, Azilin a malting of rye.

From Werstar Lacseton, Lanzo twenty mittuns of rye and one malting of grist mealed.

From the . . . Hezil twenty mittuns of rye and one malting of grist mealed; and from the same tharp Boio twenty mittuns of rye and twenty mittuns of grist malt; and Tiezo from the . . . one malting of rye.

From Grapftharp, Williko twelve mittuns of rye, and one malting of grist; Reinzo, from the same tharp, one malting of rye; and Hemoko, from the same tharp, two maltings of rye and one malting of grist mealed.

From Anon, Ghiliho two maltings of rye.

From Smithehoson, Eizo one malting of rye; at the same tharp Alzo twenty mittuns of rye.

From Hurst Emma, twenty mittuns of rye.

From Weltseton, Tieziko two maltings of rye; Bernhard, on the same tharp, twenty mittuns of rye, &c.

From Holonseton, Azelin one malting of rye. Wikmund, on the same thorp, and Dagerad and Azeko, the same (all like) to them.

From Bocholt, Tiediko two maltings of rye.

From Oronbek, Kanko h . . . Raziko, on the same thorp, also Gatmar from the same thorp, and ten mittuns of rye. Witzo, thirty mittuns of rye from the same thorp.

From Grupiling, Witzo one malting of rye. Ratbraht, from the same thorp, one malting of rye, and one ember of honey.

From Saphurst, Manniko seven mittuns of rye, and one ember of honey. Jazo, from the same thorp, twenty mittuns of rye, and two embers of honey.

From Emisahurn, Meni twenty mittuns of rye.

From Sah Emisahurn, Meinzo thirty mittuns of rye, and one malting of grist mealed. Habo, from the same thorp, twenty mittuns of rye.

From Dagmathon, Boio one malting of rye. Lieveken, on the same thorp, just (all) so much.

From Tharphurn, Kanko twenty mittuns of rye.

From Haswinkel, Waldiko fifteen mittuns of rye. Kanko, on the same thorp, nine mittuns of rye, and on the same thorp, Eliko eight mittuns of rye. Huniko, on the same thorp, one malting of rye, and two embers of honey.

From Herithe, Roziko one malting of rye. Hizil, on the same thorp, fifteen mittuns of rye. Adbraht, on the same thorp, thirteen mittuns of rye. Abbiko, on the same thorp, ten mittuns of rye.

From Mottonhem, Sizo one malting of rye.

From Dutlinghuson, Sicco two maltings of rye.

From Krikonhem, Ubik two maltings of rye.

From Belong, Witzo sixteen mittuns of rye.

From Vornon, Sello two maltings of rye.

From Sahtinhem, Hameko two maltings of rye. On the same thorp, Hameko, two III. *sol* maltings of rye, and one ember of honey. On the same thorp, Hoyko one malting of rye.

From Waranthorp, Gunzo twenty mittuns of rye.

From Berghem, Eilsuith eighteen mittuns of rye, and eleven and a half mittuns of grist malt. On the same thorp, Sizo owned ten mittuns of rye, and fifty and a half mittuns of grist malt.

(2.)

These are the dues which are due at the Grange.

From Walegardon, Haddo one malting of grist, and twenty mittuns of oats.

Reingier, from Walegardon, six mittuns of grist, and two mittuns of wheat. Hitzel from the . . . five mittuns of grist. Thiezo from the . . . six mittuns of grist.

From Anon, Zeliko one malting of grist.

From Weltzeton, Thiejiko one malting of grist.

From Slade, Abbiko sixteen mittuns of rye.

From Sahtenhem, Hoyko one malting of rye.

From Rehei, Lieviko one malting of rye.

From Giflahurst, Lanzo one malting of rye.

From Mottonhem, Sizo one malting of rye.

From Belon, Atzeko twenty mittuns of rye, and one malting of grist.

From Meinbrahtingthorp, Hillo one malting of grist, and six mittuns of wheat.

From Iezi, Raziko two mittuns of wheat, and three mittuns of rye.

Liuppo, from the Asterwald, two mittuns of wheat. His neighbour, ten mittuns of corn, and two mittuns of wheat.

From Hornon, Sello one malting of grist.

(3.)

These are the dues from the Grange itself: Lecmari, six mittuns of grist malt . . . . . . and two cows, and two . . . swine, and two bacon-swine, and swine, each worth eight pennies, and three . . . and thirty cheeses, and three embers half of butter . . and two white, and four-and-thirty hens, and two mittuns of eggs. And to the Abbess, be two from Lecmer, and from Warethorp one swine, being worth sixteen pennies, and one sheep, and two embers of honey, and one malting of rye. And Attiko from Werst, five dues of locks to the Abbess.

From Smithehuson, Azeko twenty mittuns of rye. Manniko, from the same thorp, fifteen mittuns of rye, and two mittuns of melas. Azelin and Hizel, from the same thorp, each fifteen mittuns of rye, and two mittuns of meal.

(4.)

These are the obligations of the hov at Be (r) varnon. . . . . mealed maltings of grist, and a good swine, and four mittuns of rye bread, and eight to St. Petronellas Mass even (all) so many; and six mittuns of wheat to the day . . . .

These are the obligations of the Forework.

From Gestwil, eight maltings of grist, mealed, and two maltings of wheat, and nine swine.

And from Telgei, four maltings of grist mealed, and one malting of wheat, and four good swine.

And from Elislar, two maltings of grist mealed, and six mittuns of wheat, and one cow and two embers of honey; this shall he give to the Mass of Saint Bartholomew, &c., &c.

The remainder, which is as much Latin as Anglo-Saxon, is not translated. It contains no words which have not been already rendered into English.

In the present maps, the names, as far as they have been identified, are as follows:—

Viehhof; Osterhuus; Loseten: ———; Emsner; Vehtorf; Raestrup; ———; ———; Einen; Schmeddehusen; Hörste; Velsen; Holsten; Bocholt; Orbeke (?); Gröblingen; ———; Docmar; Dorphorn; ———; ———; Mattenheim; Düttinghusen; ———; Belen; ———; ———; Warendorf; Berghem (?); Walgern; Sehladen; ———; Rehe; ———; Mentrup; ———; ———; Telgte; ———; ———; Barnesfeld; ———; ———; ———; ———;

§ 100. Next comes a similar document, only shorter, from Essen, known as the *Rotulus Essensis;* to which we may add *The Legend of St. Boniface*, or, *Fragmentum de Festo Omnium Sanctorum*, and the *Confessionis Formula*, these last two being taken from Essen MSS.

In the Original.

Uan Uehus; ahte ende ahtedeg mudde maltes, ende ahte brod, tuena sostra crito, uiar mudde gerston, uiar nother theores holtes; te thrim hogetidon, ahte tian mudde maltes, ende thriuu nother holtes, ende uiarhtig bikera, ende usero herino misso tua crukon.

Uan Ekanskctha; *similiter.*

Uan Rengerenthorpa; *similiter.*

Uan Hukretha; *similiter*, ana that holt te then hogetidon * * * * * * * (?)

Uan Brokhusen; te then hogetidon nigen mudde maltes, ende tuenteg bikera, ende tua crukon.

Uan Horlen; nigen ende niftech mudde maltes, ende tue uother thiores holtes, tue mudde gerston, uiar brot, en suster crito, tuenteg bikera, endi tua crukon, nigen mudde maltes te then hogetidon.

Uan Ninhus; *similiter.*

Uan Borthbeke; *similiter.*

Uan Drene; te usero herano misso, tian ember honegas; te Pincoston siuondon haluon ember honegas, endi ahtodoch bikera, endi uiar crukon.

In English (literal).

From Viehhof; eight and eighty mittuns* of malt, and eight bread (?) two soster of peas, four mittuns of barley, four other of dry wood; to the three feasts, ten mittuns of malt, and three other of wood, and forty pitchers, and to our Lord's mass two crocks.

From Eickenscheid; *similiter.*

From Ringeldorf; *similiter.*

From Huckarde; *similiter*, without the wood to the feasts * * * * * * * (?)

From Brockhausen; to the feast nine mittuns of malt, and twenty pitchers, and two crocks.

From Horl; fifty-nine mittuns of malt, and two other of dry wood, two mittuns of barley, four bread, one soster of peas, twenty pitchers, and two crocks, nine mittuns of malt to the feasts.

From Nienhaus; *similiter.*

From Borbeck; *similiter.*

From Drene; to our Lord's mass, ten embers of honey; to Pentekost, seven and a half embers of honey, and eighty pitchers, and four crocks.

§ 101.

In the Original.

Vui lesed tho Sanctus Bonifacius Pauos an Roma uuas, that he bedi thena Kiesur aduocatum, that he imo an Romo en hus gefi, that thia luidi uuilon Pantheon heton, wan thar uuorthon alla afgoda inna begangana. So he it imo tho iegiuan hadda, so wieda he it an uses Drohtines era, ende usero Fruen Scta Marium, endi allero Cristes martiro; te thiu, also thar er inna begangan vuarth thiu menigi thero diuuilo, that thar nu inna begangan uuertha thiu gehugd allero godes heligono. He gibod the that al that folk this dages also the Kalend Nouember anstendit (?) te kerikon quami, endi also that godlika thianust thar al gedon was, so wither gewarf manno gewilik fra endi blithi te hus.

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* This word, which is also English, from the Latin *modius*, has been treated as Keltic.

Endi thanana so warth gewonohed that man hodigo, ahter allero thero waroldi, beged thia gehugd allero Godes heligono, te thiu so vuat so vui an allemo themo gera uergomeloson, that wi et al hodigo gefullon; endi that vui, thur thero heligono gething, bekuman te themo ewigon liua, helpandemo usemo Drohtine.*

In English (*literal*).

We read that when St. Boniface, Pope, was in Rome, he bade the Cæsar Advocatus to give him a house in Rome, that the people whilom called Pantheon, when there were all the heathen gods therein gone. When he had given it to him so hallowed he it to our Lord's honour, and our Lady's, the Holy Mary, and all the Christ's martyrs, to the end that, even as the multitude of devils had gone therein, now should go in the thought on all God's saints. He bade that all the folk this day, the Kalends of November, (?) to church should come, and also that when godly service there all done was, every man should depart glad and blythe home. And thence was the custom that all men, at the present time, over all the world, take thought of all God's saints, so that what we in all the year have forgotten, we should to-day fulfil, and that we, through their holy intercession, should reach the everlasting life, our Lord helping.

§ 102.

Ik giuhu Goda Alomahtigon Fadar, endi allon siuon helagon vuihethon, endi thi Godes manne, allero minero sundiono, thero the ik githahta endi gisprak, endi gideda, fan thiu the ik crist sundia uuerkian bigousta.

Ok iuhu ik so huat so ik thes gideda thes vuithar mineru Cristinhedi uuari, endi vuithar minamo gilouon uuari, endi vuithar minemo bigihton uuari, endi uuithar minemo mestra uuari, endi vuithar minemo herdoma uuari, endi uuithar minemo rehta uuari.

Ik iuhu nithas, endi auunstes, hetias, endi bisprakias, sueriannias, endi ligannias, firinlustono, endi minero gitidio farlatanero, ouarmodias, endi tragi Godes ambahtas, horuilliono, manslahtono, ouaratas endi ouerdrankas, endi ok witidion mos fehoda endi drank.

Ok iuhu ik that ik giuuihid mos endi drank uithar Got, endi minas herdomas raka so ne giheld, so ik scolda, endi mer terida than ik scoldi.

Ik iu giuhu that ik minan fader endi moder so ne eroda endi so ne minnioda so ik scolda; and endi ok mina brothar endi mina suestar endi mina othra histon endi mina friund so ne eroda endi so ne minnioda so ik scolda.

Thes giuhu ik hluttarliko, that ik arma man endi othra elilendia so ne eroda endi so ne minnioda so ik scolda.

Thes iuhu ik that ik mina iungeron endi mina fillulos so ne lerda so ik scolda. Thena helagon sunnundag endi thia helagun missa ne firioda endi ne eroda so ik scolda. Vsas drohtinas likhamon endi is blod mid sulikaru forhtu endi mid sulikaru minniu ne antfeng so ik scolda. Siakoro ne uuisoda endi im ira nodthurti ne gaf so ik scolda. Sera endi unfraha ne trosta so ik scolda. Minan degmon so rehto ne gaf so ik scolda. Gasti so ne antfeng so ik scolda.

Ok iuhu ik that ik thia giuur the ik giuuerran ne scolda, endi thia ne gisonda the ik gisonan scolda.

Ik iuhu unrehtaro gisibtio, unrehtaro gihorithana, endi unrehtaro githankono unrehtaro uuordo, unrehtaro uuerko, unrehtaro sethlo, unrehtaro stadlo, unrehtaro gango, unrehtaro legaro, vnrehtas cussiannias, vnrehtas

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For the texts of §§ 101, 102, and 103, see Dorow's *Denkmäler*, Vol. i. Part 2, pp. 3-7, 9, 23, 24, 29, 35, and Lacomblet, in *Archiv für Geschichte des Niederrhins.*

helsiannias, unrehtas anafangas. Ik gihorda hetlunnussia endi unhrenia sespilon. Ik gilofda thes ik gilonian ne scolda. Ik stal, ik farstolan fehoda. ana orlof gaf, ana orlof antfeng. Men eth suor an vuiethon. Abolganhed endi gistridi an mi hadda, endi mistumft, endi aunnst. Ik sundioda an luggiomo givuitscipia endi an flokanna. Mina gitidi endi min gibed so ne giheld endi so ne gifulda so ik scolda. Vnrehto las, unrehto sang, ungihorsam uuas. Mer sprak endi mer suigoda than ik scoldi, endi mih seluon mid uuilon uuordon, endi mid uuilon uuerkon, endi mid uuilon githankon, mid uuilon luston mer unsuuroda than ik scoldi.

Ik iuhu that ik an Kirikun unrehtas thahta, endi othra merda theru helagun leeciun. Biscopos endi prestros ne eroda endi ne minnioda so ik scolda.

Ik iuhu thes allas the ik nu binemnid hebbiu endi binemnian ne mag so ik it uuitandi dadi so unvuitandi, so mid gilouon so mid ungilouon, so huat so ik thes gideda thes uuithar Godas uuillion uuari, so vuakondi, so slapandi, so an dag, so an nahta so an huilikaru tidi so it uariu, so gangu ik is allas an thes Alomahtigon Godas mundburd, endi an sina ginatha, endi nu don ik is allas hlutarlikio minan bigihton, Goda Alomahtigon fadar, endi allon sinan Helagon, endi thi Godas manna, gerno an Godas uuillion te gibotianna, endi thi biddiu gibedas, that thu mi te Goda githingi vuesan uuillias, that ik min lif endi minan gilouon an Godas huldion giendion moti.

Translation.

I confess to God, the Almighty Father, and all his Holy Saints and . . . . . . all my sins which I have thought, or spoken, or done, from the first that I erst began to work sins.

And I confess that whatsoever of this I did. I did against my Christianity, and against my belief, and against my understanding, and against my conscience, and against my example, and against my duty, and against my right.

I confess envies and malice, and hate and calumnies, swearings and lyings, lusts and the loss of my days, overmood, and idle service of God, whoredoms, manslaughters, over-eating and over-drinking . . . .

And I confess that I . . . . . . drank against God, and of my duty took no account as I should, and wasted more than I should.

I confess that I did not honour, and did not love my father and mother as I should; and eke my brothers and my sisters and my other nearest kinsmen and my friends, I did not honour and love as I should.

This I confess purely that I did not honour and love poor men and other miserables as I should.

This confess I, that I did not teach my young ones and . . . as I should. The holy Sundays and holy masses, I did not honour as I should . . Our Lord's body and his blood I did not take with such fear and such love as I should. The sick I did not visit, and give them their need as I should . . . . I did not comfort as I should. My tythes I did not give as I should. Guests I did not receive as I should.

And I confess that I . . . that which I should not . . . and that I did not . . that which I should . . .

And I confess unright . . unright . . and unright thoughts, unright words, unright works, unright . . unright . . unright goings, unright lyings, unright . . unright greetings, unright receptions. I heard idleness and unclean games. I promised that I should not promise, I stole, I . . . Without leave I gave, without leave I took. False oaths I swore, on the altar, rage and strife I had in me and mistrust and envy. I sinned in lying . . . and cursing. My times and my prayers I held not and fulfilled not as I should. Unright I read, unright I sang, unobedient was I. I said more and I kept silent more than I should, and myself with many words, and with many works, and with many thoughts, and with many lusts I defiled more than I should.

I confess that I in church unright things thought, and of other things more than the holy lesson. Bishops and priests I did not honour and love as I should.

I confess that all these that I now have named, and which I cannot name, so as I did it wittingly or unwittingly, with belief, with unbelief, so that whatsoever I did against God's will so waking, so sleeping, so by day, so by night, so whatever tide it was, so go I always in the Almighty God's guidance, and on his grace, and now do I this always purely in my conscience to God the Almighty Father, and all his Saints, and all willingly in God's will to pay the penalty for . . . that thou me to God . . . that I may live, and my belief in God's grace and mercy.

§ 103. The evidence that the *Abrenuntiatio Diaboli* is Westphalian is less conclusive than that conveyed by the names Frekkenhorst and Essen. Nevertheless, whilst neither Frisian nor Angle, it is referable to the pagan and semi-pagan districts of Germany.

The Original.

Q. Forsachis tu Diobolae?

R. Ec forsacho Diabolae, end allum Diobolgelde; end ec forsacho allum Diobolgeldae, end allum Dioboles uuercum, and uuordum, Thunar ende Woden, ende Saxnote ende allum them unholdum the hiro genotas sint.

Q. Gelobis tu in Got Alamehtigan Fadaer?

R. Ec gelobo in Got Alamehtigan Fadaer.

Q. Gelobis tu in Crist Godes Suno?

R. Ec gelobo in Crist Godes Suno.

Q. Gelobis tu in Halogan Gast?

R. Ec gelobo in Halogan Gast.

In English.

Q. Renouncest thou the Devil?

R. I renounce the Devil, and all Devil——, and I renounce all Devil——, and all Devil's works, and words, Thunar, and Woden, and Saxnot, and all the unholy (ones) who are their fellows.

Q. Believest thou in God the Almighty Father?

R. I believe in God, the Almighty Father.

Q. Believest thou in Christ, God's Son?

R. I believe in Christ, God's Son.

Q. Believest thou in the Holy Ghost?

R. I believe in the Holy Ghost.

In the matter of *date*, the presumption is in favour of the *Abrenuntiatio* being older than anything less pagan than itself.

§ 104. The *Heliand* is *believed*, and that on good grounds, to represent the language of the parts about Münster. It is the most important specimen of its class. *Heliand* means *Healer*, or Saviour; the work so entitled being a Gospel History in the

Old-Saxon language, and in metre. Now, although it was in some part of Westphalia that the Heliand took its form, it was in an English library that the MS. of it was first discovered. Hence it passed for a form of the Anglo-Saxon. But this form was so peculiar as to require an hypothesis to account for it; and the doctrine that a certain amount of Danish influence was the cause so far took form, and gained credence, as to establish the term *Dano*-Saxon. In the eyes, then, of Hickes, Lye, and the older Anglo-Saxon scholars, the Heliand was a Dano-Saxon composition, and so it continued until the present century, when not only was its Danish character denied, but its Westphalian origin was indicated.

Specimens.

(1.)

Nativitas Christi pastoribus annunciata.

LUC. II. 8–13.

Tho uuard managun cud,	Then it was to many known,
Obar thesa uuidon uuerold.	Over this wide world.
Uuardos antfundun,	The words they discovered,
Thea thar, ehuscalcos,	Those that there, as horse-grooms,
Uta uuarun,	Without were,
Uueros an uuahtu,	Men at watch,
Uuiggeo gomean,	Horses to tend,
Fehas aftar felda.	Cattle on the field.
Gisahun finistri an tuue	They saw the darkness in two
Telatan an lufte;	Dissipated in the atmosphere;
Endi quam lioht Godes,	And came light of God
Uuanum thurh thui uuolcan;	—through the welkin,
Endi thea uuardos thar	And the words there
Bifeng an them felda.	Caught on the field.
Sie uurdun an forhtun tho,	They were in fright then,
Thea man an ira moda.	The men in their mood.
Gisahun thar mahtigna	They saw there mighty
Godes Engil cuman;	God's angel come;
The im tegegnes sprac.	That to them face-to-face spake.
Het that im thea uuardos	It bade thus them these words,
"Uuiht ne antdredin	"Dread not a whit
Ledes fon them liohta.	Of mischief from the light.
Ic scal eu quadhe libora thing,	I shall to you speak glad things,
Suido uuarlico	Very true
Uuilleon seggean;	Say commands;
Cudean craft mikil.	Show strength great.
Nu is Krist geboran,	Now is Christ born,
An thesero selbun naht,	In this self-same night,
Salig barn Godes,	Blessed child of God,
An thera Davides burg,	In the David's city,
Drohtin the godo.	The Lord the good.
That is mendislo	That is exultation
Manno cunneas,	To the races of men,

Allaro firiho fruma.	Of all men the advancement.
Thar gi ina fidan mugun,	There ye may find him,
An Bethlema burg,	In the city of Bethlehem,
Barno rikiost.	The noblest of children.
Hebbiath that te tecna	Ye have as a token
That ic eu gitellean mag	That I tell ye
Uuarun uuordun,	True words,
That he thar biuundan ligid,	That he there swathed lieth,
That kind an enera cribbium,	The child in a crib,
Tho he si cuning obar al	Though he be king over all
Erdun endi himiles,	Earth and Heaven,
Endi obar eldeo barn,	And over the sons of men,
Ueroldes uualdand."	Of the world the Ruler."
Reht so he tho that uuord gespracenun	Right as he that word spake,
So uuard thar engilo te them	So was there of Angels to them,
Unrim cuman,	A multitude come,
Helag heriskepi,	A holy host,
Fon Hebanuuanga,	From the Heaven-plains
Fagar folc Godes,	The fair folk of God,
Endi filu sprakun	And much they spake
Lofuuord manag,	Praise-words many,
Liudeo Herron ;	To the Lord of Hosts.
Afhobun tho Helagna sang,	They raised the holy song,
Tho sie eft te Hebanuuanga	As they back to the Heaven-plains
Uundun thurh thiu uuolcan.	Wound through the welkin.
Thea uuardus hordun,	The words they heard,
Huo thiu Engilo craft	How the strength of the Angels
Alomahtigna God,	The Almighty God,
Suido uuerdlico,	Very worthily,
Uuordun louodun.	With words praised.
"Diurida si nu," quadun sie,	"Love be there now," quoth they,
"Drohtine selbun,	"To the Lord himself
An them hohoston	On the highest
Himilo rikea ;	Kingdom of Heaven,
Endi fridu an erdu,	And peace on earth
Firiho barnum,	To the children of men.
Goduuilligun gumun,	Goodwilled men
Them the God antkennead,	Who know God,
Thurh hluttran hugi."	Through a pure mind."

(2.)

Multitudo vult Christum regem facere; qui se in montem subducit.
MATH. XIV. 20–23 ; MARC. VI. 43–46 ; LUC. IX. 14–17 ; JOH. VI. 13–15.

That folc al farstod,
Thea man an iro mode,
That sie thar mahtigna
Herron habdun:
Tho sie hebencuning
Thea liudi lobodun
Quadun that gio
Ni uurdi an thit lioht cuman
Eftha that he giuuald mid Gode
An thesaru middilgaru,
Meron habdi,
Enualdaran hugi,
Alle gisprakun,
That he uuari uuirdig,
Uuelono gehuilikes.
That he erdriki

Uuisaro uuarsago,
Uuidene uuerolduuelon,
Nu he sulic geuuit habad,
So grote craft mid Gode.
Thea gumon alle giuuard,
That sie ine gihobin,
Te heroften gicurin ine te cuninge.
That Kriste ni uuas
Uuihtes uuirdig;
Huand he thit ueroldriki
Erde endi uphimil,
Thurh is enes craft,
Selbo giuuarhte,
Endi sidor giheld,
Land endi luidskepi,
Thoh thes enigan gilobon ni dedin.
Uurede uuidersacon,
That al an is giuualde stad,
Cuningrikeo craft,
Egan mosti.
Endi Kesurdomes,
Meginthiodo mahal:
Be thin ni uuelde he
Th : r : h thero manno spraka,
Hebbian enigan herdom,
Helag drohtin,
Ueroldkuninges namon;
Ni tho mid uuordun strid,
Uuid that folc furdur:
Ac for imu tho thar he uuellde,
An en gebirgi uppan floh that barn
Godes,
Gelaro gelquidi,
Endi is iungaron het,
Obar enne seo sidon,
Endi im selbo gibod,
Uuar sie im eft te gegnes,
Gangen scoldin.

(3.)

Discipuli in navicula lacum procellosum trajicientes noctu Christum aquæ inambulantem conspiciunt.

MATH. XIV. 24–26; MARC. VI. 47–50; JOH. VI. 16–19.

Tho telet that liuduuerod,
Aftar themu lande allumu,
Tesor folc mikil.
Sidor iro fraho giuuet,
An that gebirgi uppan,
Barno rikeost,
Uualdand an is uuilleon,
Tho he thes uuatares stade.
Samnodun thea gesidos Cristes,
The he imu habde selbo gicorane;
Sie tueliui thurh iro treuua goda.
Ni uuas im tueho nigiean;
Nebu sie an that Godes thionost.
Gerno uueldin
Obar thene seo sidon.
Tho letun sie suide an strom
Hohhurnid skip,
Hluttron udeoni,
Skedan skir uuater.
Skred lioht dages,
Sunne uuard ad sedle.
The seo lidandean,
Naht nebulo biuuarp.
Nathidun erlos.
Forduuardes an flod.
Uuard thiu fiorthe tid
Thera nahtes cuman.
Neriendo Crist
Uuarode thea uuag lidand.
Tho uuard uuind mikil
Hoh uueder afhaben.
Hlamodun udeon.
Storm and strome.
Stridiun feridun
Thea uueros uuider uuinde.
Uuas im uured hugi,
Sebo sorgono ful,
Selbon ni uuandun,
Lagu lidandea,
An land cumen,
Thurh thes uuederes geuuin.
Tho gisahun sie uualdand Krift
An themu see uppan,
Selbun gangan,
Faran an fadion.
Ni mahte an thene flod innan
An thene seo sincan.
Huand ine is selbes craft
Helag anthabde.
Hugi uuard an forhtun
Thero manno modsebo.
Andredun that it im mahtig fiund,
Te gidroge dadi.
Tho sprak im iro drohtin to,
Helag hebencuning,
Endi sagde im that he iro herro uuas.

Endi he hriop san aftar thiu
Gahahom te themu Godes Sunæ,
Mari endi mahtig.
"Nu gi modes sculun
"Fastes fahen.
"Ne si in forht hugi:
"Gibariad gi baldlico.
"Ik bium that barn Godes,
"Is selbes sunu
"The in uuid thesumu see seal
"Mundon uuid thesan meristrom."
Tho sprac imu en thero manno angégin,
Obar bord skipes,
Baruuirdig gumo,
Petrus the godo.
Ni uuelde pine tholon,
Uuatares uuiti.
"Ef thu it uualdand sis," quad he,
"Herro the godo
"So mi an minumu hugi thunkit,
"Het mi than tharod gangan te thi,
"Obar thesen gebenes strom,
"Drokno obar diap uuater;
"Ef thu min drohtin sis,
"Managoro mundboro."
Tho het ine mahtig Crist,
Gangan imu tegegnes.
He uuard garu sano,
Stop af themu stamne,
Endi stridiun geng
Ford te is froiaen.
Thiu flod anthabde
Thène man thurh maht Godes.
Antat he imu an is mode bigan
Andraden diap uuater:
Tho he driben gisah
Thene uueg mid uuindu.
Uundun ina udeon umbi:
Ho strom umbihring.
Reht so he tho an is hugi tuehode,
So uuek imu that uuater under,
Endi he an theme uuag innan
Sank an thene seostrom,
Endi gerno bad
That he ine tho he an nodiun uuas.
Thegan an gethuinge
Thiodo Drohtin.
Antfeng ine mid is fadmun,
Endi fragode sana
Te hui he tho getuehodi.
"Huat thu mahtes getruoian uuel
"Uuitten that te uuarun.
"That the uuatares craft,
"An themu see innen,
"Thines sides ni mahte,
"Lagustrom gilettien
"So lango so thu hábdes gelobon te mi
"An thinumu hugi hardo.
"Nu uuilliu ik thi an helpun uuesen.
"Nerien thi an thesaru nodi."
Tho nam ine Alomahtig Helag bi handun.
Tho uuard imu eft hlutter uuater fast under fotun.
Endi sie an fadi samad.
Bedea gengun.
Antat sie obar bord skipes,
Stopun fan themu strome,
Endi uuater
Stromos gestillid:
Endi sie te stade quamun.
Lagu didandea,
An land samen,
Thurh thes uuateres geuuin.

§ 105. The following is an extract from the same poem, with a translation into Anglo-Saxon by a modern scholar—the Rev. J. Stevenson. It is taken from a paper on the Heliand in the *Foreign Quarterly Review*, for April, 1831.

Than sat im the landes hirdi	Thænne sæt him se landes hirde
Geginuuard for them gumun,	Ongeanweard fore tham guman,
Godes egan barn:	Godes agan barn:
Uuelda mid is spracun	Wolde mid his spræcum
Spahuuord manag	Wisa word manag
Lerean thea liudi;	Læran thone leode;
Huo sie lof Gode,	Hu tha lofe Gode
An thesum uueroldrikea,	On thissun weorold-rice,
Uuirkean scoldin.	Weorcian sceoldan.

Sat in the endi swigoda,	Saet him tha, and swigode
Endi sah sie an lango:	And sah and-langne:
Uuas im hold an is hugi	Wæs tham hold on his hyge
Helag drohtin,	Halig drihten,
Mildi an is mode:	Mild in his mode;
Endi tho is mund antloc,	And tha his muth onleac
Uuisde mid-is uuordun,	Wisade mid his wordum
Uualdandes sunu	Wealdandes sunu
Manag marlic thing;	Manag mærlic thing;
Endi them mannum	And tham mannum
Sagde spahun uuordun,	Sægde swæsum wordum
Them the he te theru spracu	Thæm the he te thære spræce
Crist Alouualdo	Crist Alwealda
Gecoran habda;	Gecoren hæfde
Huuilike uuarin allaro	Hwilce wæron allera
Irminmanno	Earm-manna
Gode uuerthoston	Gode weorthestan
Gumono cunnies.	Gumena cynnes.
Sagde im tho te sode,	He sæde him tha to sothe,
Quad that thie salige uuarin,	Cwæth that hi selige wæron,
Man an thesoro middilgard,	Manne on thissun middan-gearde,
Thie her an iro mode uuarin	Tha her on heora mode wæron
Arme thurh odmodi;	Earme thruh eadmode;
Them is that euuiga riki	Thæm is ælifes rice
Swido helaglic	Swithe hælaglic
An Hebanuuange	An Heofen-wange
Sin lib fargeben.	Sin lif forgifen.

The same in Latin.

Tunc sedebat se terræ custos,
E regione (et) coram hominibus;
Dei proprius filius:
Voluit cum ejus sermonibus,
Sapientia dicta multa,
Docere hunc populum,
Quà illi laudem Deo
In hoc mundo
Agere debent.
Sedebat se tunc atque tacebat,
Procumbebatque se per longum:
Fuit illis amicus in ejus mente
Sanctus Dominus,
Benignus in anima ejus;
Et tunc os reseravit;
Docebat cum ejus verbis,
Gubernantis filius
Multa præclara;
Et illis hominibus
Dixit sapientibus verbis
His quos ille huic sermoni
Christus omnipotens
Electus erat;
Qui fuerunt, omnium
Miserorum
Deo maxime dilecti
Hominûm gentis.
Narravit illis tunc pro certo,
Dixit, eos faustos esse,
Homines in hanc orbe,
Qui hic, in eorum mente erant
Pauperes humilitatis causâ;
Illis est ista æterna regio,
Valde sanctum munus
In Cœli campo
Perpetua vita data.

§ 106. The following specimens are known under two names; as the *Glossæ Lipsienses* and as the *Carolinian Psalms.* Of these, the first arose out of the fact of the famous Lipsius having been the first to draw attention to them. Instead, however, of copying them in full, he contented himself with selecting the chief words: a proceeding which gave to his specimens the character of *glosses* rather than aught else. The text, of which the first portion was given *in extenso* by Von de Hagen, A.D. 1816, was accompanied by the opinion that it was referable to the age of Charlemagne; an opinion adopted by both Ypeij and Clarisse, from whom the following specimens are taken. Whether they are Old Saxon in the strictest sense of the word is doubtful. They are treated by the above-named writers as samples of the Old Dutch of Holland.

From the Text of A. Ypeij.
Taalkundig Magazijn. P. 1, No. 1.—p. 74.

PSALM LV.

2. GEHORI Got gebet min, in ne furuuir [p] bida mina; thenke te mi in gehori mi.

3. Gidruouit bin an tilogon minro, in mistrot bin fan stimmon fiundes, in fan arbeide sundiges.

4. Uuanda geneigedon an mi unreht, in an abulge unsuoti uuaron mi.

5. Herta min gidruouit ist an mi, in forta duodis fiel ouir mi.

6. Forthta in biuonga quamon ouer mi, in bethecoda mi thuisternussi.

7. In ic quad "uuie sal geuan mi fetheron also duuon, in ic fliugon sal, in raston sal."

8. Ecco! firroda ic fliende, ende bleif an eudi.

9. Ic sal beidan sin thie behaldon mi deda fan luzzilheide geistis in fan geuuidere.

10. Bescurgi Herro, te deile tunga iro, uuanda ic gesag unriht in fluoc an burgi.

11. An dag in an naht umbefangan sal sia ouir mura iro, unreht in arbeit an mitdon iro in unreht.

12. In ne te fuor fan straton iro prisma in losunga.

13. Uuanda of fiunt flukit mi ic tholodit geuuisso; in of thie thie hatoda mi, ouir mi mikila thing spreke, ic burge mi so mohti geburran fan imo.

14. Thu geuuisso man einmuodigo, leido min in cundo min.

15. Thu samon mit mi suota nami muos: an huse Godes giengon uuir mit geluni.

16. Cum dot ouir sia, in nithir stigin an hellon libbinda. Uuanda arheide an selethe iro, an mitdon ini.

17. Ic eft te Gode riepo, in Herro behielt mi.

18. An auont in an morgan in an mitdondage tellon sal ic; in kundon, in he gehoron sal.

19. Irlosin sal an frithe sela mina fan then thia ginacont mi, uuanda under managon he uuas mit mi.

20. Gehorun sal got in ginetheron sal sia, thie ist er uueroldi.

21. Ne geuuisso ist ini uuihsil; in ne forehtedon Got. Theneda hant sina an uuitherloni.

22. Beuuollon urcuntscap sina tedeilda sint fan abulgi ansceines sinis; in ginekeda herta sin. Geuueicoda sint uuort sin in ouir olig, in sia sint giscot.

23. Uuirp ouir herrin sorga thina, inde he thi tion sal, in ne sal giuon an iuuon uuankilheide rehlikin.

24. Thu geuuisso got leidon salt sin an pute anfrison. Man bluodo in losa ne soluu gemitdelon daga iro. Ik eft ic getruon sal an thi herro.

PSALM LVI.

2. Ginathi mi Got uuanda trat mi man. Allan dag anafehtonde uuitonoda mi.

3. Tradun mi fiunda mine allan dag, uuanda mauage fehtinda angegin mi.

4. Fan hoi dagis fortin sal ik. Ic geuuisso an thi sal gitruon.

5. An Gode sal ik luoan uuort min, an Gode gitruoda ic. Ni sal ic fortan uuad duo mi fleisc.

6. Allin dag uuort mina faruuieton angegin mi. Alla gethahti iro an uuele.

7. Uuunun solun in bergin salun sig. Sia fersna min keuuarun sulun.

8. Also tholudun sila mina fur nieuuethe behaldona, saltu duon sia an abulge folc te brecan saltu.

9. God! lif min cundida thi. Thu sattos tranu mina an geginuuirdi thinro.

10. Also in angeheite thinro than bekeron salun fiunda mine behaluo. In so uuilikin dage ic ruopdu, ecco! bicanda uuanda got min bist.

11. An Gode sal ic louan uuort, an Herro sal ic louan uuort, an Gode gitruoda ik; ne sal ik fortan uuad duo mi man.

12. An mi sint, Got, geheita thinro, thia ik sal geuan louis thi.

13. Uuanda thu generedos sila mina fan dode in fuoti mine fan gliden, that ic like fore Gode an liohte libenden.

PSALM LVII.

2. Ginathi mi Got ginathi mi, uuanda an thi gitruot sila min. In an scado fitheraco thinro sal ic gitruon untis farliet unreht.

3. Ruopen sal ik te Gode hoista, Got thia uuhala dida mi.

4. Sanda fan Himele in gincreda mi; gaf an bismere te tradon mi.

5. Santa Got ginatha sina in uuarheit sina, in generida sela mina fan mitton uuelpo leono. Slip ik gidruouit. Kint manno tende iro geuuepene in sceifte, in tunga iro suert scarp.

6. Irheui thi ouir Himila Got, in an alleri irthen guolikkeide thine.

7. Stric macodon fuoti mina, in boigedon sela mina. Gruouon furi antsceine min gruoua in fielon an thia.

8. Garo herta min, Got, garo herta min; singin sal ic in lof quethan.

9. Upsta guolihheide mina, upsta psaltare in cithara. Up sal ik stan adro.

10. Bigian sal ik thi an folkon, Herro. Lof sal ik quethan thi an thiadi.

11. Uuanda gimikilot ist untes te Himelon ginatha thin, inde untes te uulco uuarheit thin.

12. Upheue thi ouir Himila, Got, in ouir alla ertha guoliheide thine.

PSALM LVIII.

2. Of giuuaro geuuisso rihnussi spreket, rehlico irduomit kint manno.

3. Geuuisso an hertin unriht uuirkit an erthon, an unreht hende iuuua macunt.

4. Gifiroda sint sundiga fan uuambun, irrodon fan riue spracun losathing.

5. Heimodi imi aftir gelienussi slangin also aspidis douuero in stuppendero oron iro.

6. Thie ne sal gihorin stimma angalendero in tonferis galendiro uuislico.

7. Got tebrican sal tende iro an munde iro; kinnebaco leono sal tebrican Got.

8. Te nieuuethe cumum sulun also uuatur rinende; thenit bogo sina untes sia ummethiga uuerthin.

9. Also uuahs that flutit ginumena uuerthunt, ouir fiel fuir in ne gesagon sunna.

10. Er farnamin thorna iuuua haginthorn, also libbende also an abulge arsuuelgit sia.

11. Blithon sal rehlico so he gesiet uuraca. Hendi sina uuascon sal an bluodi sundigis.

12. In quethan sal man of geuuisso ist uuasmo rihlico. Geuuisso ist Got irduomindi sia erthon.

PSALM LXVIII.

2. Upstandi Got in testorda uuerthin fiunda sina in flient thia hatodon imo fan antsceine sinin.

3. Also teferit roue tefarin, also flutit uuahs fan antsceine fuiris. So farfarin sundiga fan antsceine godis.

4. In rehtica gouma uuirkint in mendint an antsceine Godis, in gelieuent an blithone.

5. Singet Gode lof quethet namon sinin, uueg uuirkit imo thia upsteig ouir nithegang. Herro namo imo.

6. Mendit an geginuuirdi sinro. Gidruoueda uuerthint fan antsceine sinro fadera uueisono in scepenin uuidouuano.

7. Got an stede heilegono sinro, Got thie anuuano duot einis sidin an huse. Thie untleidende bebundona an stercke also thia thia uuithorstridunt thia uuonunt an grauon.

8. Got mit so thu giengi an geginuuirdi folkis thinis: so thu thurolithi an uustinon.

9. Ertha irruort ist; geuuisso himela druppon fan antsceine Godis Sinai, fan antsceine Godis Irl.*

10. Regin uuilligin utscelthon saltu got erui thinin in ummahtig ist. Thu geuuisso thuro fremidos sia.

11. Quiccafe thina uuonon sulun an iro. Thu geruuidos an suotit hinro Got.

12. Herro giuit wort predicodon mit crefte mikiliro.

13. Cunig crefte lieuis lieuis, in scuonis husis te deiline giruouin.

14. Of gi slapit under mitdon sumnungun, fetheron duuon fersiluedero, in afrista rugis iro an bleike goldis.

15. So undirsceitit himilisco cuninga ouir sia—

16. Fan sneue uuita sulun uuerthun an Selmon berg. Godis berg feit, berg sueuot, berg feitit.

17. Uuaint gi, berga, gequahlit? Berg an themo uuala gelicast ist Gode te uuonone an imo. Geuuisso Herro uuonon sal an ende.

18. Rediuuagon Godes mit ten thusint manohfalt thusint blithendero. Herro an ini an Sinai an Heiligon.

19. Vpstigis an hoi, nami hafta antfiengi, geua an mannon. Geuuisso ne uugelouuinda an te uuonene Herro Got.

20. Geuuiet Herro an dag daga uuelikis gisunda farht duon sal uns Got saldano unsero.

21. Got unser Got behaldana duonda; in Herrin Herrin utfahrt dodis.

22. Nouantoh Got te brecan sal houit fiundo sinro an misdadin iro.

23. Quad Herro fan Basan bekeran sal ic; keron an dubi seuues.

24. That natuuerthe fuot thin an bluode; tunga hundo thinro fan fiundun fan imo.

25. Gesagon ganga thina Got ganga Godes minis, cuninges minis, thie ist an heiligin.

26. Furi quamon furista gefuogeda singindon, an midton thierno timparinno.

Israel.

27. An sammungun geuuiet Gode Herron fan bruunon Isrl.

28. Thar Beniamin iungelig an muodis ouirferdi, furista Juda leidora iro, furista Zabulon, furista Nepthalim.

29. Gebuit God crefti thinro; gefesti that, Got, that tu uuorktus an unsig.

30. Fan duome thinin an Ierlm * thi offron sulun cuninga geuon.

31. Refang dier riedis, sammunga stiero an cuon folico, that sia ut sciethin thi thia gecoroda sint mit siluer.

32. Te stori thiadi thia uuiga uuilunt: cumun sulun bodon fan Aegipto, Aethiopia furicumun sal heinde iro Gode.

33. Riki erthon singit gode. singit herrin.

34. Saugit gode thia upstigit ouir himel himeles te osterhaluon.

35. Ecco! geuon sal stimma siuro stemma crefte geuet guolicheide Gode ouir Istr.† mikili sin in craft sin craft sin an uulcun.

36. Vunderlic Got an heiligon sinin, God Irl hie geuon sal craft in sterke folkis sinis. Geuuiit Got.

PSALM LXIX.

2. Behaldan mi duo Got, uuanda ingiengon uuatir untes te selon minro.

3. Gestekit bin ic an leimo diupi, in ne ist geuuesannussi. Ic quam an diopi seunes, inde geuuidere bescendida mi.

4. Ic aruidoda ruopinde: heisa gidana uurthun kelon mina, te fuoron ougon min sal ic gitruon an gode minin.

5. Gimanoch foldoda sint ouir locka houidis minis thia hatodon mi thankis. Gesterckoda sint thia heftidon mi fiunda mini mit unrehte thia ic ne nam thuo fargalt.

6. Got thu uueist unuuiti mine, in misdadi mina fan thi ne sint beholona.

7. Ne scaman sig an mi thia bidint thi Herro, Herro crefte. Ne uuerthin gescemdit ouir mi thia suocunt thi Got Israhelis.

8. Uuanda thuro thi tholoda ik bismer bethecoda scama antsceini min.

9. Elelendig gedan bin bruothron minon in fremithi kindon muodir minro.

10. Wanda ando huses thinis at mi, in bismer lastrindero thi fielon ouir mi.

11. In ic thecoda an fastingon sela mina, in gidan ist an bismer mi.

12. In gesatta uuat min te heron, in gedan bin ini an spelle.

13. Angegin mi spracon thia saton an portun, in an mi sungun thia druncun uuin.

14. Ic geuuisso gebet min te thi Herro, tit uuala te likene Got. An menege ginathon thinro gehori mi an uuarheide saldun thinro.

15. Genere mi fan horouue that ne ic inne stecke genere mi fan then thia hatodon mi, in fan diopithon uuatiro.

16. Ne mi besenki geuuidere uuateres, nohne farsuelge mi diupi, noh ne antlucke ouir mi putte muut iro.

17. Gehori mi Herro, uuanda guot ist ginatha thina, aftir menege ginathono thinro scauuuo an mi.

18. In ne kere antsceine thin fan knapin thinin, uuanda ic geuuithenot uuirthon sniumo gehori mi.

19. Thende selon minro in ginere sia, thuro fiunda mina irlosi mi.

20. Thu uuest laster minin in scama mina in unera mina.

21. An geginuuirdi thinro sint alla thia uuitonont mi. Lasteris beida herta min in armuodis, in ic beid thia samon gedruouit uuirthi in ne uuas the getrostoda in ne fant.

22. In gauonan muos min galla, in an thurste min drenkedon mi mit etige.

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* Ierusalem. † Israel.

23. Uuerthe disc iro furi ini an stricke, in an uuitherloron in an besuicheide.

24. Duncla uuerthin ougon iro that sia ne gesian in rukgi ire io an crumbe.

25. Utguit ouir sia abulge thina, in heitmuodi abulge thinro befangi sia.

26. Uuerthe uuonunga iro uuosti, in an selethon iro ne sia thia uuone.

27. Uuanda thana thu sluogi ehtidon sia, in ouer ser uundeno minro geocodon.

28. Gesette unreht ouir unreht iro, in ne gangint an rehtnussi thin.

29. Fardiligon uuerthin fan buoke libbendero, in mit rehtlicon ne uuerthon gescriuona.

30. Ic bin arm in treghaft, salda thin Got antfieng mi.

31. Louon sal ic namo Godis mit sange, in gemikolon sal ic imo an loue.

32. In gelicon sal it Gode ouir calf nuuuihorni forhbrengindé in clauuon.

33. Gesian arma in blithi, suokit Got in libbun sela iuuua.

34. Uuanda gehorda arma Herro, in gibundana sina ne faruuirp.

35. Louin imo himela in ertha seu in alla criepinda an ini.

36. Uuando Got behaldan duon sal syon in gestiftoda sulun uuerthun burge iudae. In uuanun sulun thar in mit erui geuuinnon sulun sia.

37. In cunni scalco sinro nieton sal sia. in thia minnunt namo sinan uuonon sulun an imo.

PSALM LV.

Literal translation.

1. Hear God bidding mine; and not fore-warp (reject) biddings mine; think to me; and hear me.

2. Saddened be (I) on toil mine; and mistrust be (I) from voice enemies' (fiends). and from labour (of the) sinful.

3. When then they charged on me unright, and on rage unsweet were (to) me.

4. Heart mine is troubled on me, and fright death's fell over me.

5. Fright and trembling came over me, and decked (covered) me darkness.

6. And I quoth, " Who shall give me feathers al-so-as (of a) dove; and I flee shall, and rest shall."

7. Lo! I went far flying, and remained in the wilderness.

8. I shall bide them who held me do (make me safe) from littlehood of ghost (sinking of spirit), and from the weather (storm).

9. Be-scourge Lord! to deals (in pieces) tongues their, when I saw unright and cursing in the borough (city).

10. On day and night shall they be surrounded with over their walls, unright and labour in middle of them, and unright.

11. And not depart from streets their . . . (?) and lying.

12. When if a fiend (enemy) cursed me I (had) borne it ywiss (certainly): and if they that hated me over me mickle thing spake, I had burrowed (hidden for protection), as I might burrow from them.

14. *But it was* thou, ywiss, a man one-moody (simple in mood); leader mine, and known-one mine.

15. Thou, together with me sweet nimmedst (tookest) mess: on God's house gang we with pleasure.

16. Come death over them, and netherwards *let them* stodge (go) on Hell living. When craftiness in their chambers, in middle their (the middle of them).

17. I after to God cried: and the Lord held me.

18. On even, and on morning, and on mid-day, tell shall I, and make known, and he hear shall.

19. Loose shall on peace soul mine from them who vexed me when under (amongst) many he was with me.

20. Hear shall God, and lower them: who is ere (before) the world.

21. Not, ywiss, is to them change; and not feared God. He stretched his hand in retaliation.

22. They defiled their agreement; to-dealed (divided) are from anger of his on-shine (countenance); and . . . . hearts their. Weakened (soft) are words his over (more than) oil, and they are shot.

23. Warp over the Lord sorrow thine, and he thee save shall, and ne shall give for aye weakness to the right-wise.

24. Thou, ywiss, God lead shall them on *the* pit of horror. Men bloody and lying ne shall mid-deal (halve) days their. I after trow (believe) shall on the Lord.

The same from the English Old Testament.

1. Give ear to my prayer, O God; and hide not thyself from my supplication.

2. Attend unto me, and hear me: I mourn in my complaint, and make a noise;

3. Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

4. My heart is sore pained within me: and the terrors of death are fallen upon me.

5. Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

6. And I said, Oh that I had wings like a dove! *for then* would I fly away, and be at rest.

7. Lo, *then* would I wander far off, *and* remain in the wilderness.

8. I would hasten my escape from the windy storm *and* tempest.

9. Destroy, O Lord, *and* divide their tongues: for I have seen violence and strife in the city.

10. Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.

11. Wickedness is in the midst thereof: deceit and guile depart not from her streets.

12. For it was not an enemy *that* reproached me; then I could have borne it: neither was it he that hated me *that* did magnify himself against me; then I would have hid myself from him:

13. But it was thou, a man mine equal, my guide, and mine own acquaintance.

14. We took sweet counsel together, *and* walked unto the house of God in company.

15. Let death seize upon them, *and* let them go down quick into hell: for wickedness is in their dwellings, *and* among them.

16. As for me, I will call upon God; and the Lord shall save me.

17. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

18. He hath delivered my soul in peace from the battle *that was* against me: for there were many with me.

19. God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.

20. He hath put forth his hands against such as be at peace with him: he hath broken his covenant.

21. The words of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.

22. Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.

23. But thou, O God, shall bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

The same in Dutch (from the *Taalkundig Magazijn*).

1. Hoor, God! mijn gebed, en verwerp niet mijne bede! denk tot (aan) mij, en hoor mi!

2. Ontroerd ben ik en mijne bezigheheden en misstrootig ben ik van de stem des vijands en van het leed (mij) van den zondigen (aangedaan).

3. Want zij neigden op mij het onreght, en in verbolgenheid waren zij mij onzoet.

4. Mijn hart is ontroerd in mij, en de vries des doods overveil mij.

5. Vries en beving kwamen over mij en duisternis dedeckte mi.

6. En ik zeide, "wie zal mij geven vederen als van eene duif; en ik sal vliegen en zal rusten."

7. Zie ik ververde vliedende ende bleef in de woestijn.

8. Ik zal beiden Hem, die mij behouden deed zijn van luttelheid des geestes en van onweder.

9. Werp (hen) schrikverwekkend neder, Heer! verdeel hunne tongen; want ik zag onregt en vloek in den borg.

10. Bij dag en bij nacht zal haar (de stad) boven hare muren omvangen onbillijkheid en leed in het midden van haar en onregt.

11. En van hare straten voer niet weg woekerzucht en loosheid.

12. Want indien een vijand mij vloekte, ik zoude het gewis dulden; en indien die, die mij haatte, over mij groote dingen sprak, zoude ik mij verbergen, zoo het mogte gebeuren, van (of voor) hem.

13. (Maar) gij gewis éénmoedig mensch, mijn leidsman en mijn konde.

14. Gij naamt zamen met mij het zoete moes. In het huis Gods gingen wij met onderling vertrouwen.

15. Kome de dood over hen; en de levenden moge nederstijgen in de Helle. Want booze arglistigheid is in hunne zalen, in hun midden.

16. In echter riep tot God, en de Heer behield mij.

17. In den avond en in den morgen en in den middag zal ik vertellen en verkondigen; en Hij zal verhooren.

18. Verlossen zal (Hij) in vrede mijne ziel van degenen, die mij genaken, want onder menigen was Hij met mij.

19. Verhooren zal God en vernederen zal (Hij) ze; (Hij) die is eer de wereld (was).

20. Gewis is bij hen geene verwisseling; en zij vreesden God niet: Hij strekt zijne hand uit in wederloon.

21. Zij bevuilen zijne oorkonde (verbond); verdeeld zijn ze wegens de verbolgenheid zijns aanschijns. En zijn hart naderde. Zijne woorden zijn geweekt en over (zachter dan) olie en zij zijn geschut.

22. Werp over (op) den Heer uwe zorg ende Hij zal u onderhouden. En Hij zal niet toegeven in eeuwigheid de wankeling van eenen regtvaardigen.

23. Gewis Gij, God! zult hen leiden in den put der rampzaligheid. De mannen des bloeds en de looze bedriegers zullen hunne dagen niet tot het midden brengen. Ik echter zal vertrouwen op U, Heer!

§ 107. The following glosses are also looked on as Old Saxon.

De portentis.
Bicapites, thui hobdiga.
Trimanum, thrihendiga.
Cani, grisa.
De gigantibus.
Subteriore (*labro*), nithiromo.
Aduncis (*naribus*), crumbon.
De transformatis.
(*De illâ magnâ*), *famosissima*, maristun.
Sceleratorum, fundigara.
Crabones, hornoberon.
De pecoribus.
Dictamnum, stafuûrt.
Armos (*villosos*), boi.
Fulvos (*color*), falu
Pernicitas, tâlhêd.
Pilis in contrarium, struua.
Zelant, ândod.
Vivacitas (*equorum*), quiched.
Quales umbras arietum desuper ascendtium in aquarum speculo, ... sulic so the scimo uuas thero uuetharo an themo uuatara. so bli uurthon thia sciep.
Generosos (*equos*), athilarion.
Burdo (*ex equo et asina*), pruz.
De bestiis.
Pardus, lohs.
De serpentibus.
Cristatus (*draco*), coppodi.
Olfacta (*suo eos necat*), stunka.
Circulato (*tractu corporis*), hringodi.
Obturgescunt, snellad.
Lacertus, egithassa.
De minutis vermibus.
Tredonas (*greci vocant lignorum vermes*), matho.
Oestrum, bremmia.
Bibiones, uuinuurmi.
Gurgulio, ham'tra.
Tarmus (*in lardo*), matho.
De piscibus.
Serratam cristam, scarpa*m*, camb.
Tortuosa (*cauda*), struua.
Ingeniosum, glauuuon.
Preualidos, starca.
(*Quamlibet ad cursum veloces*).
Alligare pedes, tragi uoti.
Conchæ, scalun.
Incremento (*lunæ*), uuasdoma.
Turgescunt, uuassad.
Humorem, blod.
Tradunt, telliad.
Vivunt, nietat.
Erodit, cnagit.
Negant quidam canes latrare.
Quibus carnis in offa rana.
Viva datur, genuuelid.
De avibus.
Prepetes (volatus), sniumia.
Grues, kraru.
Cornices, kraiun.
Inflexum (*collum*), ingebogdon.
Luscinia, nahtigala.
Acredula, ahtigala.
Bubo, huc.
Feralis (*avis*), cislic.
(*Hic prior in cadaveribus oculum*), *petit*, kanagit.
Annosa, old.
Pice, agastriun.
Poetice, scoplico.
Discrimine, scetha.
Liquescenti (*auro*), gemalanamo.
Deprehensus est, beuundan uuar*ht*.
Aurarum (*signa sub fluctibus colligit*), uuedaro.
Falconem, *falx*, *t*, fegisna.
Quod eorum colla ad singulas conversiones mutent colores, so siu ambilocod so uuandlod siu ira bli.

Venerias (*aves*), herlica.
Ortigometra, ueldhôn.
Semina venenorum, samun he*tt*aruurtio.
Vetuerunt, uarbudun.
Caducum morbum, uallandia suht.
Cristis, stralon.
Garula (*avis*), scricondi.
Sollertissima, clenlistig.
Fulice, meridier.
Are t chere, hel uues.
Institutione, uan lernunga.
Rogum (*sibi construit*), hâp.
Ovorum autem tantam vim esse dicunt, ut lignum eis perfusum non ardeat ac ne vestis quidem contacta aduratur, hold lescid uuan eia, uuadi ne brennid.
Admixta quoque calce, mengidamo eia et calca.
Glutinare (*feruntur*) *vitri fragmenta*, rennian tibrokan gleste hopa.
De minutis animalibus.
Fuci (*de mulo, vespæ de asino*), drani.
Cicendela, golduuinil.
Papiliones, uiuoldaran.
Maluis, pappillan.
Culex, muggia.
Uesicula, blasa.
Displosa, testotam.
De aëre.
Subtilis (*aër*), the hluttare.
Commotus (*aër*), geuuagit.
Gelantibus (*nubilis*), caldondion.
Turbulentius, gesuorkan.
De IV. fluminibus.
Incremento (*fluminis*), anfluzi.
Limum, lemon.
Circuitus (*multos*), umbiuérbi.
Instar (*bestiæ*), te thero uuis.
De terrâ.
(*In modum*) *centri*, dodron.
Orbis, helhring.
Ambit, biuaid.
De Asiâ.
Fatescunt, tefarad.
Mercibus, medon.
De Europâ.
Germania, thiudisca liudi.
De insulis.
Aluearia, bikar.
Gummi, drupil.
Aëris, êr.
Tyrannorum, mermahtigaro.
Aratro, eridū.
Sales agrigentinos, scirion salt.
Apiastro, êrda.
Intervalla, etto.

§ 108. So are the two following charms: *—

(1.)

In the Original.

Visc flot aftar themo uuatare;
Uerbrustun sina uetherun:
Tho gihelida ina Use Druhtin.
The seluo Druhtin, thie thena uisc gihelda,
Thie gihele that herf theru spurihelti!

Translation.

Fish floated after the water;
Burst his feathers:
Then healed him Our Lord.
The self-same Lord, that that fish healed,
May He heal! . . . . . (?)

(2.)

Gang ut, neffo mid nigun neffi(k)linon!
Ut fana themo marge

---

* See *Dorow, Denkmäler*, Part iii. pp. 262, 263.

An that ben; fan themo bene
An that flesc; ut fan themo flesgke
An thia hud; ut fan theru hud
An thesa strala.
Drohtin uuorche sa!

Translation.

Go out with nine . . . (?)!
Out from the marrow
Into the bone; from the bone
Into the flesh; out from the flesh
Into the hide; out from the hide
Into these . . . . (?)
Lord, work so!

Such are the remains of the so-called Old Saxon, or the Saxon of Westphalia—a form of speech which we must suppose to have graduated into the Frisian on the north and north-west, into the Angle on the north and north-east; and into the Frank on the south. Though specially connected with the two former, it must, by no means, be separated from the latter: inasmuch as it is highly probable that between the most southern of the Saxons and the most northern of the Franks, such differences as existed were political rather than ethnological. This, however, is a question on which more will be said in the sequel.

CHAPTER XI.

GERMAN ORIGIN OF THE ENGLISH LANGUAGE.—PARTS OF GERMANY FROM WHICH IT WAS INTRODUCED.—INTERNAL EVIDENCE.—LANGUAGE.—THE OLD FRISIAN.

§ 109. Of the Frisian we have specimens in three stages, and, at least, as many dialects. It is *Old* Frisian that must most specially be compared with the Anglo-Saxon.

Transition of Letters.

á in Frisian corresponds to *eá* in A. S.; as *dád, rád, lás, strám, bám, cáp, áre, háp*, Frisian; *deád, reád, leás, streám, beám, ceáp, eáre, heáp*, Saxon; *dead, red, loose, stream, tree* (boom), *bargain* (cheap, chapman), *ear, heap*, English.

é in Frisian corresponds to (1), the A. S. *á*; as *eth, téken, hél, bréd*, Fris.; *áþ, tácen, hál, brád*, Saxon; *oath, token, hale, broad*, English;—(2), to A. S. *æ*; *hér, déde, bréda*, Frisian; Fris. *hær, dæd, brædan*, A. S.; *hair, deed, roast*, English.

e to *ea* and *æ* A. S.—Frisian, *thet*, A. S. *þæt*, Engl. *that*. Fris. *gers*, A. S. *gærs*, Engl. grass.—Also to *eo*; *prestere*, Fr., *preost*, A. S., *priest*, Engl.; *berch*, Fr., *beorh*, A. S., *hill* (*berg*, as in *iceberg*, Engl.); *melok*, Fr., *meoloc*, A.S. *milk*, Engl.

i to *eo* A. S.—Fr., *irthe*, A. S. *eore;* Fris. *hirte*, A. S. *heorte;* Fris. *fir*, A. S. *feor;* = in English, *earth*, *heart*, *far*.

já=*eo* A. S.; as *bjádu*, *beódan*, *bid*—*thet fjárde*, *feorðe*, *the fourth*—*sják*, *seóc*, *sick*.

ju = *eo* A. S.; *rjucht*, *ryth*, *right*—*frjund*, *freond*, *friend*.

Dz = A. S. *c g;* Fr. *sedza*, *lidzja;* A. S. *secgan*, *licgan;* Engl. *to say*, *to lie*.

Tz, *ts*, *sz*, *sth* = A. S. *c* or *cc;* as *szereke*, or *sthereke*, Frisian, *cyrice*, A. S., *church*, Engl.; *ezetel*, Fr., *cytel*, A. S., *kettle*, Engl.

ch Fr. = *h* A. S., as *thjach*, Fr., *þeóh*, A. S., *thigh*, Engl.; *berch*, *beórh*, *hill*. (berg); *dochtor*, *dohtor*, *daughter*, &c.

§ 110.

Declension of Substantives.

(*a*.)

Substantives ending in a Vowel.

		Neuter.	*Masculine.*	*Feminine.*
Sing.	*Nom.*	'Are (*an ear*)	Campa (*a champion*)	Tunge (*a tongue*)
	Acc.	'Are	Campa	Tunga.
	Dat.	'Ara	Campa	Tunga.
	Gen.	'Ará	Campa	Tunga.
Plur.	*Nom.*	'Ara	Campa	Tunga.
	Acc.	'Ara	Campa	Tunga.
	Dat.	'Aron	Campon	Tungon.
	Gen.	'Arona	Campona	Tungona.

(*b*.)

Substantives ending in a consonant.

		Neuter.	*Feminine.*
Sing.	*Nom.*	Skip (*a ship*)	Hond (*a hand*).
	Acc.	Skip	Hond.
	Dat.	Skipe	Hond.
	Gen.	Skipis	Honde.
Plur.	*Nom.*	Skipu	Honda.
	Acc.	Skipu	Honda.
	Dat.	Skipum	Hondum (-on).
	Gen.	Skipa	Honda.

With respect to the masculine substantives terminating in a consonant, it must be observed that in Anglo-Saxon there are two modes of declension. In one, the plural ends in *-s*; in the other in *-a*. From the former the Frisian differs; with the second it has a close alliance; *e. g.*:—

		Saxon.	*Frisian.*
Sing.	*Nom.*	Sunu (*a son*)	Sunu.
	Acc.	Sunu	Sunu.
	Dat.	Suna	Suna.
	Gen.	Suna	Suna.

		Saxon.	*Frisian.*
Plur.	*Nom.*	Suna	Suna.
	Acc.	Suna	Suna.
	Dat.	Sunum	Sunum.
	Gen.	Sunena	(Sunena).

Declension of Adjectives.

(*a.*)

Indefinite.

		Neuter.	*Masculine.*	*Feminine.*
Sing.	*Nom.*	Gód	Gód	Gód.
	Acc.	Gód	Gódene	Góde.
	Dat.	Góda (-um)	Goda (-um)	Gódere.
	Gen.	Gódes	Gódes	Gódere.
Plur.	*Nom.*	Góde	Góde	Góde.
	Acc.	Góde	Góde	Góde.
	Dat.	Gódum (-a)	Gódum (-a)	Gódum (-a).
	Gen.	Gódera	Gódera	Godera.

(*b.*)

Definite.

		Neuter.	*Masculine.*	*Feminine.*
Sing.	*Nom.*	Góde	Góda	Góde.
	Acc.	Góde	Góda	Góda.*
	Dat.	Góda*	Góda*	Góda.*
	Gen.	Góda*	Góda*	Góda.*
Plur.	*Nom.*	Góda*	Góda*	Góda.*
	Acc.	Góda*	Góda*	Góda.*
	Dat.	Góda (-on)	Góda (-on)	Góda (-on).
	Gen.	Góda (-ona)	Goda (-ona)	Góda (-ona).

In respect to the Pronouns, there is in the Old Frisian of *Dutch* Friesland no dual number (the *North* Frisian has one), as there is in Anglo-Saxon. On the other hand, however, the Frisians (whilst they have no such form as *his*) possess, like the Icelandic, the inflected adjectival pronoun *sin*, corresponding to the Latin *suus*: whilst, like the Anglo-Saxons, and unlike the Icelanders, they have nothing to correspond with the Latin *se*.

In Frisian there is between the demonstrative pronoun used as an article, and the same word used as a demonstrative in the limited sense of the term, the following difference of declension :—

Article.

		Neuter.	*Masculine.*	*Feminine.*
Sing.	*Nom.*	Thet	Thi	Thjú.
	Acc.	Thet	Thene	Thá.
	Dat.	Thá		There.
	Gen.	Thes		There.
Plur.	*Nom.*	Thá.		
	Acc.	Thá.		
	Dat.	Thá.		
	Gen.	Théra.		

The Demonstrative in the limited Sense of the Word.

		Neuter.	*Masculine.*	*Feminine.*
Sing.	*Nom.*	Thet	Thi	se.
	Acc.	Thet	Thene	se.
	Dat.	Tham		There.
	Gen.	Thes		There.

In the inflection of the verbs there is between the Frisian and A. S. this important difference. In A. S. the infinitive ends in *-an*, as *macian*, to make, *læran*, to learn, *bærnan*, to burn; whilst in Frisian it ends in *-a*, as *maka, léra, berna.*

Sing.	1.	Berne	*I burn.*
	2.	Bernst	*Thou burnest.*
	3.	Bernth	*He burns.*
Plur.	1.	Bernath	*We burn.*
	2.	Bernath	*Ye burn.*
	3.	Bernath	*They burn.*

The Auxiliary Verb Wesa, *To Be.*

Indicative.

		Present.			*Past.*	
Sing.	1.	Ik	ben	1.	Ik	Was.
	2.	?		2.	Thú	
	3.	Hi	is	3.	Hi	
Plur.	1.	Wi	Send	1.	Wi	Weron.
	2.	I		2.	I	
	3.	Hja		3.	Hja	

Subjunctive.

	Present.	*Past.*
Sing.	1. 2. 3. Se	1. 2. 3. Wére.
Plur.	1. 2. 3. Se	1. 2. 3. Wére.

Infin. Wesa. *Pr. Part.* Wesande. *Past Part.* E-wesen.

§ 111.

Old Frisian Laws.

Asega-bog, i. 3. pp. 13, 14. (*Ed. Wiarda.*)

Thet is thiu thredde liodkest and thes Kynig Kerles ieft, theter allera monna ek ana sina eyna gode besitte umberavat. Hit ne se thet ma hine urwinne mith tele and mith rethe and mith riuchta thingate. Sa hebbere alsam sin Asega dema and dele to lioda londriuchte. Ther ne hach nen Asega nenne dom to delande hit ne se thet hi to fara tha Keysere fon Rume esweren hebbe and thet hi fon da liodon ekeren se. Sa hoch hi themne to demande and to delande tha fiande alsare friounde, thruch des ethes willa, ther hi to fara tha Keysere fon Rume esweren heth, tho demande and to delande widuon and weson, waluberon and alle werlosa liodon, like to helpande and sine threa knilinge. Alsa thi Asega nimth tha unriuchta mida and tha urlouada panninga, and ma hini urtinga mi mith twam sine juenethon an thes Kyninges bonne, sa ne hoch hi nenne dom mar to delande, truch thet thi Asega thi biteknath thene prestere, hwande hia send siande and hia skilun wesa agon there heliga Kerstenede, hia skilun helpa alle tham ther hiam seluon nauwet helpa ne muge.

The same, in English.

That is the third determination and concession of King Charles, that of all men each one possess his own goods (house?) unrobbed. It may not be that any man overcome him with charge (tales), and with summons (rede), and with legal action. So let him hold as his Asega (judge) dooms and deals according to the land-right of the people. There shall no Asega deal a doom unless it be that before the Cæsar of Rome he shall have sworn, and that he shall have been by the people chosen. He has then to doom and deal to foes as to friends, through the force (will) of the oath which he before the Cæsar of Rome has sworn, to doom and to deal to widows and orphans, to wayfarers and all defenceless people, to help them as his own kind in the third degree. If the Asega take an illegal reward, or pledged money, and a man convict him before two of his colleagues in the King's Court, he has no more to doom, since it is the Asega that betokens the priest, and they are seeing, and they should be the eyes of the Holy Christendom, they should help all those who may nought help themselves.

Later Form.

Friesche Volks-Almanak, pp. 84, 85.

Dat oder landriucht is, hweerso dyo moder her kyndes eerwe foerkapet, jefta foerwixled mit har fryonda reed eer dat kind jerig is; als hit jerich se, likje him di caep, so halde hitt, ende likje him naet, so fare hit oen syn ayn eerwe sonder stryd ende sonder schulde.

So hwaso dat kind bifiucht jefte birawet op syn ayn eerwe, so breckt hy tyen lyoedmerck ende to jens dine frane (?) dat sint XXI schillingen: ende alle da lyoed agen him to helpen ende di frana, dat hij comme op syn ayn eerwe, deer hi eer bi riuchta aechte: hi ne se dat hio et seld habbe jef seth, jef wixled truch dera tria haudneda een, deer hio dis kyndes des lives mede hulp. Dyo forme need is: hweerso een kynd jong is finsen ende fitered noerd oer hef, jefta suther wr birgh, soe moet dio moder her kyndes eerwe setta ende sella ende her kynd lesa ende des lives bihelpa. Dyo oder need is: jef da jere diore wirdet ende di heta honger wr dat land faert, ende dat kynd honger stera wil, so moet dio moder her kyndes eerwe setta ende sella ende capia har .bern ku ende ey ende coern, deerma da kynde des lives mede helpe. Dyo tredde need is: als dat kynd is al stocknaken jefta huusleas ende dan di tiuestere nevil ende calda winter oencomt, so faert aller manick oen syn hof ende oen syn huus ende an waranne gaten, ende da wylda dier seket dyn holla beam ende der birgha hly, aldeer hit syn lyf oen bihalda mey: sa weynet ende scryt dat onjeriga kynd ende wyst dan syn nakena lyae ende syn huusleas ende syn fader deer him reda schuld to jenst dyn honger ende winter nevil cald dat hi so diepe ende dimme mitta fiower neylen is onder eke ende onder da eerda bisloten, ende bitacht; so moet dio moder her kyndes eerwe setta ende sella, om dat hio da bihield habbe ende biwaer also lang so hit onjerick is, dat hit oen forste ner oen hoenger naet forfare.

In English.

The other landright is: whenever the mother sells the inheritance of her child, or exchanges (it) with rede (counsel) of her friends before the child is of age; when he is of age, likes he the bargain, let him hold it, and does he not like it, let him fare (enter) on his own inheritance without strife and without debts.

Whoever fights or bereaves the child on his own ground, he forfeits ten ledemarks, and to the king's attorney the mulct is XXI schillings; and all the lede (people) ought to help him and the king's attorney that he may come to his own inheritance, which he owned before by right: unless she has sold, or set (pawned) or exchanged it through one of the three headneeds (necessities) by which is helped the life of the child. The first need is: whenever a child is made prisoner and fettered northward over the sea, or southward over the mountains, the mother must set (pawn) and sell her child's inheritance and release her child and save its life. The other need is: if the years become dear, and sharp hunger goes over the land, and the child will starve of hunger, then the mother must set and sell her child's inheritance, and buy her child's cows and ewes, and corn, wherewith the life of the child is helped. The third need is: when the child is stark-naked, or houseless, and then the dark fog and the cold winter come on, when every man fares (enters) his house and its appurtenances, and lurking-holes, and the wild deer (beasts) seek the hollow beam (tree) and the lee of the mountains, where it may save its life: then moans and weeps the minor child, and shows his naked limbs, and his being houseless, and (points at) his father, who should provide for him against hunger and the wintry fog-cold, that he so deep and dim is locked up and covered under the earth with four nails: so the mother must set and sell her child's inheritance, since she has the keeping and guarding as long as (the child) is under age, that it dies not from frost or from hunger.

In the following extracts from the *Litteræ Brocmannorum*, edited by Wiarda, the translation is in German. The Brocmanni were *East* Frisians.

1.	1.
Thit is thiu forme kere ther Brocmen keren hebbath thet hira Rediewa skelin thingia hira ierim ut and thene ende.	Dies ist die erste Kür, welche die Brockmannen geküret (beliebet) haben, dass ihre Richter sollen Gericht halten ihr Jahr aus und zu Ende.
2.	2.
Alsa tha Rediewa alra erest ongungath and to hape kemen send, sa skelin al under ena suera eta mena loge oppa Sente Jacobe thet hia buta penningum and buta bedum helpa skele tha erma alsa tha rika, tha fiunde alsa tha friunde.	Wenn also die Richter zuerst eintreten und zusammen sind, so sollen sie alle unter einem (zusammen) schweren in der gemeinen Versammlung auf den Heiligen Jacob, dass sie ohne Pfenningen und Bitten (ohne Geld und Gunst) den Armen helfen, wollen, so wie den Reichen, den Feinden, wie den Freunden.
3.	3.
And spreema thene Rediewa on umbe the lessa meide ieftha umbe the	Und bespricht man den Richter wegen eines (genommenen) geringeren

mara, sa undungere mith sex monnum undre tha forma and under tha othere berninge and hi selua tha sogunda. And thi Talemon withe tha Sibbe ther ur thene sueren heth, ther tha werde leda skel mith sex ethum. And thi Talemon undunge ac alsa umbe tha meide and tha Rediewa driwe thet riucht forth fon tha Talemonnem, ther thenne weldech send. And hweder sa tha rediewa ieftha tha Talemonne thius werde brecht, sa reke hi tha liudum achta merka, and tha Riuchtrum ene halue hageste merc, and thi clagere bisuere sine meide. And driuath tha Talemen ieftha tha Rediewa thit riucht naut forth, sa geie hia mith achta merkum.

4.

Thera Redieuand ierim skel stonda to tha Sunnandei bifara Walburgodei. Isti Waldburgedei a Sunnandei, sa halde ma thenne erra.

5.

And thet wellath Brocmen. Thet ter alrec Redieua sette sine Helgena monnum enre engleskere merc werth goldis thrium wiken, er tha Sunnandei, er hia ofgunge eta mena loge. And hia kethe him thene frethe bi achta mercum. And dether aeng liudamon tha Redieua engua skotha, sa felle hit a tuira wegena, and thi Redieua bisuere sine skatha.

6.

And tha Redieua kethe ut alle riuchte frethar fiuwertine nachten er tha ofgunge. Vrteppese engne frethe witlike and hi wrwnnen werthe sa

oder grosseren Geschenkes, so entgehe er (der Anklage) mit sechs Männern unter der ersten und unter der zweiten Geburt und er selbst sey der siebende. Und der Talemann wisse (bewähro) die Verwandtschaft dessen, uber den er geschworen hat (der unter seiner Gerichtsbarkeit stehet) und der die zeugen vorführen soll mit sechs Eiden. Und der Talemann entgehe auch also wegen eines (genommenen) Geschenkes. Und die Richter sollen dieses Recht wider den Talemann betreiben, die alsdenn waltend sind (in dem Amte stehen. Und wenn es dem Richter oder dem Talemann an diesem zeugnisse gebricht, so entrichte er dem Volke acht Mark und den Richtern eine halbe höchste Mark und der Kläger beschwöre sein Geschenk. Und treiben die Richter oder die Talemänner dieses Recht nicht durch, so büsen sie es mit acht Marken.

4.

Das Jahr der Richter soll stehen bis z duem Sonntage vor Walpurgis-Tag. Ist der Walpurgis-Tag am Sonntage, so halte man den vorhergehenden.

5.

Und das wollen die Brockmänner. Dass jeder Richter bei seinem heiligen Manne setze (deponire) ein Goldstuck von dem Werthe einer englischen Mark drei Wochen vorher, ehe er von Der gemeinen Versammlung (als Richter) abgehet. Und dann sollen sie ihm den Frieden abkündigen bei acht Marken. Und thut dann Jemand aus dem Volke dem Richter einigen Schaden, so büsse er es zwiefach, und der Richter beschwere seinen Schaden.

6.

Und die Richter sollen alle rechte Friedensbrüche vierzehn Tage vorher auserkennen, bevor sie abgehn. Uebergehen sie einige Friedensbrüche wissentlich, und sie dessen überführet felle sene tuiskette. Ieftha undriuchte vtkethe, sa fellesene enfaldech.

* * * *

218.

And hwasamane mon asleyth innare kerka a hundert merka tha liudem and sechtik tha Helgum. Nelleth hia of there kerka naut vuga ther thenne on send sa vnge thi redieua thur ur tha kerka sweren heth and kethese of. Nellath hia naut unga sa berne hi thet forme beken bi achta mercum thes selua deis, and ungath hia thenne naut of sa berne alle sine sithar tha becne thesletera deis and sogene tha liude alrec hira bi achta mercum. And hoc hira sa tha becne naut ne bernt and sine liude naut brencht sa ladema oppa hina alra erist and fiucht hi witha sithar sa felle hi a tirra wege.

219.

Hwersama enne bogere ieftha ene selsketta brencht tore case alsa monege achta mere reke thi hauding tha liudem. Werth thi bogere slein sa lidze gersfelle. Ac hert hi vter lond and wert spreke vmbe thet ield sa stonde thi hauding ther to fara therne inne let heth.

220.

Hwersamar enne mon uta huse bernt, ieftha inna wergath, ieftha utgeld and hine thenna wirgie, sa ieldema hine mith thrium ieldum and thet hus te bernande and hundert merka tha liudem. And alsa monege sare wergad werthat inna ieftha uter etere case alsa monege hundert merca tha liudem, and alsa monege hus te bernande.

werden, so bezalen sie sie doppelt. Sprechen sie aber dieselden unrecht aus, so bezalen sie einfach.

* * * *

218.

Und wo man einen Mann in der Kirche erschlägt, so soll man hundert Mark dem Volke und sechzig den Heiligen bezalen. Wollen die von der Kirche nicht abziehen, die darin sind, so gehe der Richter, der über die Kirche beeidigt ist, hin und fordere sie ab. Wollen sie nicht abziehen, so zunde er das erste Feuerzeichen an bei Strafe von acht Mark an demselben Tage, und ziehen sie dennoch nicht ab, so sollen alle seine Amtsgenossen an dem folgenden Tage die Feuerzeichen anzünden, und dadurch jeder bei Strafe von acht Mark das Volk versammeln. Und wer von ihnen die Feuerzeichen nicht anbrennt und seine Leute nicht zur stelle bringt, so gehe man zuerst auf ihn los, und fechtet er denn wider seine Amtsgenossen, so busse er doppelt.

219.

Wenn man einen Bogenschützen oder eine, Gesellschaft (mehrere) bei einem Streite bringet, so soll der Anführer so viele, dem Volke bezalen. Wird der Bogenschütze erschlagen, so bleibt er ungebüsst. Ist er ein Ausländer und man spricht um das Wehrgeld, so soll der Anführer dafür stehen, der ihn hingeführet hat.

220.

Wo Jemand einen Mann aus dem Hause brennt, oder darin würget, oder heraus treibet und denn würget, so entgelte er ihn mit dreifachem Wehrgelde, und sein Haus verbrenne man, und hundert Mark sind dem Volke zu entrichten. Und so viele darin oder daraus erwürget werden bei dem Streite, so viele Marken sind dem Volke (zu entrichten) und so viele Häuser zu verbrennen.

CHAPTER XII.

GERMAN ORIGIN OF THE ENGLISH LANGUAGE.—PARTS OF GERMANY, ETC.—INTERNAL EVIDENCE.—LANGUAGE.—THE MIDDLE FRISIAN.

§ 112. WITHOUT determining too nicely at what exact time the Old Frisian stage ceases, we may take the middle of the seventeenth century (*say* A.D. 1650) as date for the fullest development of the Middle.

1.*	1.*
Swiet, ja swiet is 't, oere miete	Sweet, yes sweet is over measure
't boaskien foar e jonge lie;	The marrying for the young people.
Kreftich swiet is 't, sizz' ik jiette,	Most sweet is it, I say yet,
As it giet mei âlders rie.	When it goes with the elders' rede.
Mar oars tiget 'et to'n pleach,	But otherwise it tends to a plague,
As ik oan myn geafeynt seach.	As I on my village saw.
2.	2.
"Goune Swobke, lit uws pearje,"	"Golden Swobke, let us pair,"
Bea hy har mei mylde stemm.	He bade her with a mild voice.
"Ofke," sei se, "ho scoe 'k it klearje!	"Ofke," she said, "How should I clear it!
Wist du! rie to heite in mem?"	Wist thou! rede father and mother?"
"Ljeaf! dat nim ik to myn laest."	"Love! I take this to my last."
Dear mei wier de knôte faest.	Therewith was the knot fast.
3.	3.
Da dit pear togear scoe ite,	When this pair together should eat,
In hja hiene nin gewin,	And they had no gain,
Heite seach, as woe hy bite,	Father saw as if he would bite,
Mem wier stjoersch in lef fen sin.	Mother was stern and cross of humour.
"Ofke," sei se, "elk jier in bern.	"Ofke," she said, "each year a child.
Wier ik fâem! ik woe 't so jern."	Were I maid! I would I were."
4.	4.
Hoite in Hoatske Sneins to keamer	Hoite and Hoatske every Sunday in the inn
Mekken it mei elkoarme klear.	Made it clear with each other.
Tetke krigge Sjolle kreamer,	Tetke got Sjolle the pedlar
To Sint Eal by wyn in bjear.	To St. Alof's by wine and beer.
Nu rint elk om as in slet,	Now each runs about as a slut,
In bekleye 't; mar to let.	And complains; but too late.
5.	5.
Oeds die better, nei ik achtje,	Oeds did better as I heed,
Da hy Saets syn trou tosei:	When he said to Saets his troth:
Hy liet de alders even plachtje,	He let the elders even plight,

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* From the Preface to Dr. Bosworth's Anglo-Saxon Dictionary.

Hwet se oan elk ich joene mei.	What they on each (*edge*) side gave.
Nu besit hy huws in schuwr',	Now he possesses house and barn,
In syn bern fleane all' man uwr.	And his children outdo all men.
6.	6.
Ork, myn Soan, wolt du bedye,	Ork, my Son, wouldst thou thrive,
Rin naet oan allyk ien moll'!	Run not on all like a mole;
Jeld in rie lit mei dy frye,	Let age and rede woo with thee,
Bern, so gean' dyn saken wol.	Child, then go thy affairs well;
Den scil de himel uwr dyn dwaen	Then the heaven shall give over thy doings
Lok in mylde seining' jaen.	Luck and mild blessings.

The chief classics of the Middle Frisian literature are Gysbert (Gilbert) Japicx, from whom the preceding specimen is taken, and Althuisen.

CHAPTER XIII.

GERMAN ORIGIN OF THE ENGLISH LANGUAGE.—PARTS OF GERMANY, ETC.—INTERNAL EVIDENCE.—LANGUAGE.—THE NEW FRISIAN OF THE DUTCH PROVINCE OF FRIESLAND.

§ 113. Of the Frisian, as it is spoken at the present time in the Dutch province of West Friesland, the following is a specimen.

Abe in Fetse.*

Abe.—Ho djoer binne de mieren, Fetse? Ik haw jister net nei sted wæst.

Fetse.—'k wit net; sa hwat by de daelder om, eak ien kromke er oer.

Abe.—Wierne er al rju?

Fetse.—Ja, dær stiene al hele keppels. It liket dat se rom binne, mar it wier myn soarte net.

Abe.—Heste den dyn fæste mieren jiers? Hawwe se hjar eigen kost, jimme mieren?

Fetse.—Hwet mienste? dat ik my de earen fen 'e kop frette litte wol? Ik haw simmers genoach oan twa uwthongere Waldlju, dy 't 'k by my yn de ongetiid ha'.

Abe.—Jane jimme se den jouns eak neat?

Fetse.—Ja, den krye se sa hwat ein heal kroädfol suwpenbry, in dat behimmelje se eak suwkerswiet. Ik wit net wær se it berchje yn hjar smelle pansen. Hja binne wis oars fen binnen as ien Fries.

Abe.—Ei, kom ju! It binne ommers eak minscen as wy.

The same, in the Dutch of Holland.

Abe.—Hoe duur zyn de mieren Fetse? ik ben gisteren niet naar de stad geweest.

Fetse.—Ik weet het niet; ongeveer een daalder en ook een kruimtje er over.

Abe.—Waren er veel.

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* From the *Scheerwinkel fen Joute-Baes*, pp. 1–3.—(*Dimter, i. e. Deventer*, 1835.)

Fetse.—Ja, er waren al heele hoopen. Het schynt dat ze ruim zyn; maar het waren geen van myn soort.

Abe.—Hebt gy dan uwe vaste mieren jaarlyks? Hebben uwe mieren hunne eigen kost?

Fetse.—Wat bedoelt gy? dat ik my de ooren van het hoofd zal laten eten? ik heb in den zomer genoeg aan twee uitgehongerde Woudlieden welke ik by my heb in de hoojing.

Abe.—Geeft gy ze dan 'savonds ook niets.

Fetse.—Ja, dan krygen ze ongeveer een geheele kruiwagen vol karnemelk, en dat eten ze ook zuikerzoet op. Ik weet niet waar ze het bergen in hunne kleine darmen. Ze zyn zeker inwendig verschillend van een Fries.

Abe.—Och kom reis! het zyn immers ook menschen als wy.

In English.

Abe.—How dear are (*what is the price of*) the mowers, Fetse? I was not in the town yesterday.

Fetse.—I wot not; about a dollar a man and a bit (*crumb*) over.

Abe.—Were there plenty of them?

Fetse.—Yes, there stood whole heaps. It seemed as if there were enough of them; but it is not my sort.

Abe.—Hast thou then your mowers regular (*fast*) by the year? Do they keep themselves (*have they their own cost*) your mowers?

Fetse.—What meanest thou? That I should let my ears be eaten off my head? I had enough in summer, with two starved woodland-men, that I had with me at the hay-time.

Abe.—Did you not then give them anything in the afternoon?

Fetse.—Yes! Then they must have (*crave*) about a whole bucketfull of porridge (*soup and barley*); and that must be as sweet as sugar. I wot not where they bury it in their small paunches. They must ywiss (*certainly*) be of a different sort in their insides from a Fries.

Abe.—Come now! They are still men like ourselves (*as we*).

It Ewangeelje fen Matthéwees.

1. Do nou Jesus berne wier to Bethlehem yn Judea yn kening Herodes dagen, hen, binne dær wîzen fen éasteradelen to Jerusalem oankomd, sizzende.

2. "Hwære is di kening fen di Jeuden, di berne is?" "Wy hawwe ommers syn steárre yn it éasten sjoen ind binne komd om him to hilldjen."

3. Di kening Herodes nou, as hy dit heárde, waerd éang ind hiel Jerusalem mei him.

4. Ind di haedprêsters ind di scruftgeléarden by ienoár bringende fréagge hy hjar, hwær di Christus berne wirde moast?

5. Hja nou seinen tsjin him. "To Bethlehem yn Judea; want sa is scréaun throch di profeet."

6. 'Ind dou, Bethlehem lân' fen Juda; dou biste lang di minste naet onder di prinsen fen Juda; want uwt dy scil di lieder foártkomme, dy myn folk weidje scil."

7. Do hat Herodes di wîzen stilkes roppen, ind hi fréagge hjar wakker nei di tiid, do di steárre opdéage wier.

8. Dærop hjar nei Bethlehem stjoerende sei hy, "Reisgje hinne ind fornim

flitich nei dat bernke, ind as jimme it foun' hawwe stjoer my tynge, dat ik eák kom ind it hildje."

9. Hja den di kening heárd hawwende binne foárttein; ind hen, di steárre dy 't hja yn it éasten sjoen hiene, gong foár hjar uwt, ont hja kaem ind stoé' boppe it plak, dær it bernke wier.

10. Do hja nou di steárre séagen forhuwggen hja mei wakker gréate blydscip.

11. Ind yn it huws kommende séagen hja it boike mei Maria syn mem, ind knibbeljende habbe hja it hilde.

12. Ind hjar kastkes opdwaende brochten hja him jeften, goald ind wierk ind myrre. Ind yn di droage throch goadlike ynjouwinge formoánne, dat hja naet nei Herodes to bek géan moasten forsidden hja lâns ien oare wei wer nei hjar lân ta.

13. Do hja nou weitein wierne, hen, 's hearen yngel kaem as ien scynsel foár Joseph yn di droage, sizzende, "Forriis ind min it boike ind syn mem, "ind flechtje yn Egypten, ind bljouw dær ta dat ik it dy sizz Herodes ommers scil it boike siikje om it déad to meitsen."

14. Hi doz forriisjende naem it boike ind syn mem yn di nacht ind teách er.

15. Mei wei nei Egypten ta, ind hy wier dær oan di déad fen Herodes ta, dat sa neikomme scoe, hwat di héare spratsen hie 'troch di profeet sizzende. "Uwt Egypten haw 'ik myn soan roppen."

16. Do Herodes séach, dat hy fen di wizen betritzen wier, wærd hy swide grimmitich, ind dœr syn feinten op âstjœrende het hy alle bern, dy to Bethlehem ind yn hjar gerjochtigheid wierne, fen kant holpen, fen twa jier ind dœr onder, nei di tiid, dy hy wakker by di wîzen uwtfiske hie.'

17. Do is uwtkomd hwat fen di profeet Jeremias spritssen wier, sizzende,

18. "Ien stimme is yn Rama heárd, geklei ind gréat getjirm. Rachel Kriet oer hjar bern, ind hja woé hjar naet thréastje litte omdat hja wei wierne."

19. Do nou Herodes uwt di tiid wier, 'hen, s'hearen yngel kaem as ien scynsel foár Joseph yn di droage yn Egypten, sizzende,

20. "Forriis, nim it boike ind syn mem, ind géan yn it lân' fen Israel; want hja binne forstoarn, dy di siele fen it boike sochten."

21. Hy nou forriisjende naem it boike ind syn mem ind kaem yn it lân fen Israel.

22. Mar do hy heárde, dat Archelaus yn Judea kening wier foár syn heit Herodes wier hy scruten om dær hinne to gêan; mar throch ien goadelike iepenbieringe yn di droage formóanne is hy fortein nei Galileadelen.

23. Ind dær kommende tsjorre hy hin yn di sted dy Nazareth hjit, dat sa neikomme scœ, hwat fen di profeten sein is, dat hy Nazarenus néamd wirde scoe'.

The same in Dutch.

1. Toen nu Jezus geboren was te Beth-lehem, *gelegen* in Judea, in de dagen van den Koning Herodes, ziet! *eenige* Wijzen van het Oosten zijn te Jeruzalem aangekomen.

2. Zeggende: waer is de geboren Koning de Joden? want wij hebben zijne ster in het Oosten gezien en zijn gekomen, om hem te aanbidden.

3. De Konig Herodes nu, *dit* gehoord hebbende, werd ontroerd en geheel Jeruzalem met hem;

4. En bijeenvergaderd hebbende al de Overpriesters en Schriftgeleerden des volks, vraagde van hen, waar de Christus Zon geboren worden.

5. En zij zeiden tot hem te Beth-lehem, in Judea *gelegen;* want alzoo is geschreven door den Profeet:

6. "En gij Beth-lehem, *gij* land van Juda! zijt geenozins de minste onder de borsten van Juda; want uit u zal de Leidsman voortkomen, die mijn volk Israël weiden zal."

7. Toen heeft Herodes de Wijzen heimelijk geroepen, en vernam naarstiglijk van hen den tijd, wanneer de ster verschenen was;

8. En hen naer Beth-lehem zendende, zeide hij: "reist heen en onderzoek naarstiglijk naar het kindeken, en hols gij het zult gevonden hebben, boodschapt het mij, opdat ik ook kome en hetzelve aanbidde!"

9. En zij, den Koning gehoord hebbende, zijn heengereisd. En, ziet! de ster, die zij in het Oosten gezien hadden, ging hun voor, tot dat zij kwam en stond boven *de plaats*, waar het kindeken was.

10. Als zij nu de ster zagen, verhengden zij zich met zeer groote vreugde,

11. En in het huis gekomen zijnde, vonden zij het kindeken met Maria, zijne moeder; en nedervallende hebben zij hetzelve aangebeden; en hunne schatten opengedaan hebbende, bragten zijhem geschenken, goud, en wierook en mirre.

12. En door Goddelijke openbaring vermaand zijnde in den droom, dat zij niet zouden wederkeeren tot Herodes, vertrokken zij door eenen anderen weg weder naar hun land.

13. Toen zig nu vertrokken waren, ziet! de Engel de Heeren verschijnt Jozef in den droom, zeggende: "sta op en neem tot u het kindeken en zijne moeder, en vlied in Egypte en wees aldaar, tot dat ik het u zeggen zal! want Herodes zal et kindeken zoeken, om hetzelve te dooden."

14. Hij dan opgestaan zijnde, nam het kindeken en zijne moeder tot zich in den nacht, en vertrok naar Egype;

15. En was aldaar tot den dood van Herodes; opdat vervuld zou worden hetgeen van den Heer gesproken is door den Profeet, zeggende: "uit Egypte heb ik mijnen zoon geroepen."

16. Als Herodes zag, dat hij van de Wijzen bedrogen was, toen werd hij zeer toornig; en *eenigen* afgezonden hebbende, heeft hij omgebragt al de kinderen, die binnen Beth-lehem en in al deszelfs landpalen *waren*, van twee jaren *oud* en daaronder, naar den tijd, dien hij van de Wijzen naarstiglijk onderzocht had.

17. Toen is vervuld geworden hetgeen gesproken is door den Profeet Jeremia, zeggende:

18. "Eane stem is in Rama gehoord; geklag, geween en veel gekerm; Rachel beweende hare kinderen, en wilde niet vertroost wezen, omdat zij niet zijn!"

19. Toen Herodes nu gestorven was, ziet! de Engel de Heeren verschijnt Jozef in den droom, in Egypte,

20. Zeggende: "sta op, neem het kindeken en zijne moeder, tot u en trek in het land van Israël: want zij zijn gestorven, die de ziel van het kindeken zochten."

21. Hij dan opgestaan zijnde, heeft tot zich genomen het kindeken en zijne moeder, en is gekomen in het land van Israël.

22. Maar als hij hoorde, dat Archelaüs in Judea Konig was, in de plaats van zijnen vader Herodes, vreesde hij daerheen te gaan, maer door Goddelijke openbaring vermaand in den droom, is hij vertrokken in de deelen van Galilea.

23. En *daar* gekomen zijnde, nam hij zijne woonplaats in de stad, genaamd Nazareth; opdat vervuld zou worden, wat door de Profeten gezegd is, dat "hij Nazaréner zal geheeten worden."

CHAPTER XIV.

GERMAN ORIGIN, ETC.—PARTS OF GERMANY, ETC.—INTERNAL EVIDENCE.—LANGUAGE.—THE NEW FRISIAN OF EAST FRIESLAND.

§ 114. The Frisian of East Friesland is found, at the present time, only in the fenny district named Saterland, or Sagelterland, and the island of Wangeroog.

*Saterland.**

1.
Ihk kahn nit sette, kahn nit stoende,
Etter min Allerljowste wall ihk gounge.
Dehr wall ihk var de Finnster stoende,
Bett dett de Oolden etter Bedde gounge.

2.
Well stand der var, well kloppet an,
De mi so sennig apwaakje kahn?
Det is din Allerljowste, din
Schatz, stoend nu ap, un let mi der in!

3.
Ihk stoende nit ap, lete di dir nit in,
Bett dett min Oolden etter Bedde sünt.
Gounge du nu fout in den grenen Wold,
Denn mine Oolden schlepe bald.

4.
Wo lange schell ihk der buten stoende?
Ihk sjo dett Meddenroth ounkume,
Dett Meddenroth, two helle Sterne,
Bi di, Allerljowste, schlepe ihk jedden.

The same, in the Platt-deutsch of Vechta.†

1.
Ik kann nit sitten, kann nit stahn,
Na miner Allerlefsten will ik gahn,
Dar will ik vär datt Fenster stahn,
Bett datt de Oolen na Bedde gahn.

2.
Well steit dar vär, well kloppet an,
De mi so sinnig upwecken kann?
Datt is din Allerlefste, din
Schatz, stah nu up, un laat mi der in!

3.
Ik stah nich up, late di der nich in,
Bett datt mine Oolen na'n Bedde sünt.
Gah du nu hen in den grönen Wald,
Denn mine Oolen schlapet bolle?

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* Firmenich, p. 233.

† Firmenich, p. 235.

4.
Wo lange schall ick dar buten stahn?
Ick see dat Morgenroth ankamen,
Datt Morgenroth, twe helle Stern',
By di, Allerlefste, schlöpe ick geren.

The same in English.

1.
I can not sit, can not stand,
After my all-dearest will I gang,
There will I before the window stand,
Till that the elders after bed gang.
2.
Who stands there before? who knocks (*claps*) on?
Who me so late upwaken can?
That is thy all-dearest, thy
Treasure, stand now up and let me there in.
3.
I stand not up, let thee not in,
Till that my elders after bed are,
Gang thou now forth in the green wood,
Then my elders sleep soon.
4.
How long shall I there without stand?
I see the morning-red on-come,
The morning-red, two bright stars,
With thee, all-dearest, sleep I willingly.

Frisian.

Ihk stoende var sins Ljowstes Finnster,
Schlepst du of waakest du?
Ihk schlepe nit, ihk waajke,
Ihk lete di der nit in,
Ihk herr an din Ballen,
Dett du de Rejochte nit best.

Un wenn ihk dann de Rejochte nit ben,
So tell 't mi an, din Wod;
Denn ihk un din Kamerad
Wi Be, wi sünt Soldat,
Wi gounge meden fout.

Un wenn wi meden fout gounge,
Wett fregje wi dann etter di,
So freeje ihk etter vers en
Un lachje di wett ut.

Trog di ben ihk hier kemen,
In Rig'n un in Schnee,
Kahn Wei hett mi vertrett,
Dett ihk etter di tou gounge.

Platt Deutsch.

Ick stah vär sins Lefstes Fenster.
Schlöppst du of waakest du?
Ick schlave nich, ick waake,
Ick late di der nich in,
Ick höre an din Spreken,
Datt du de Rechte nich bist.

Un wenn ick dann de Rechte nich bin,
So seg't mi an, din Wort;
Denn ick un din Kamerad
Wy beyde, wy sint Soldat,
Wi gaht morgen weg.

Un wenn wy morgen weg gaht,
Watt frage wy dann na di,
So freeje ick na anders eene,
Un lache di watt uut.

Dör di bin ick hier kamen
In Reng'n un in Schnee,
Kien Weg heff mi verdraten,
Datt ick na di tou gah.

English.

I stand before my love's (*liefest's*) window,
Sleepest thou, or wakest thou?
I sleep not, I wake,
I let you not in
I hear by your bawling,
That thou beest not the right one.

And what if I be not the right one?
So tell it me on your word;
For I and thy comrade,
We two, we are soldiers,
We go to-morrow forth.

And when we to-morrow forth go,
What ask we after thee,
I shall court somebody else
And laugh at you.

Though you be I come here,
In rain and in snow,
No way has stopped me,
That I could go to you.

Frisian.

Babbe, wett wollen wi daelich dwo?

Du kust Heede mioh, ihk wall Eed fäüre; men du kust irst wei fäüre, un hahlje ehn Fouger Eed, un etters kuste etter Fahn gounge.

(Die Vent fäüert medden Wajehn wei.)

Platt Deutsch.

Pappe, watt will wy hüte doen?

Du kanns Heide meihn, ick will Törf föüren; man du kanns eers weg föüren, un hahlen een Föüjer Törf; un dann kannste na'n Moore gahn.

(De Junge föüert mit den Wagen weg.)

English.

Father, what shall we do to-day?

Thou canst mow heath, I will carry turf; but thou canst first go away, and fetch a feed of heath, and afterwards thou canst go to the fen.

(The boy goes away with the waggon.)

CHAPTER XV.

GERMAN ORIGIN, ETC.—PARTS OF GERMANY, ETC.—INTERNAL EVIDENCE. — LANGUAGE. — THE NEW FRISIAN. — NORTH FRISIAN OF HELIGOLAND AND THE DUCHY OF SLESWICK.

§ 115. THE North Frisian falls into two subdivisions, (1) the Frisian of Heligoland, and (2) the Frisian of the western part of Sleswick and the islands opposite.

In the parts about Husum, Bredsted, and Tondern, the Frisians of the mainland are distributed over some thirty-eight parishes; thirty-eight parishes which, along with the Islands, and Heligoland, gave, in 1852, a population of 30,000, as against 170,000 Germans, and 150,000 Danes—the whole population of Sleswick being 350,000.

§ 116. Their language falls into dialects and sub-dialects. Bendsen's grammar represents the Moring form of speech, which he considers to be the purest. He notes, however, a slight difference of pronunciation between the natives of his own village Resum and the village which adjoins, Lindholm. He states, too, that in Niebüll and Deezbüll, the great characteristic of the North Frisian, as a modern dialect, the Dual of the personal pronoun, is wanting. Where their neighbours say,

wát=we two, unk=us two,
ját=ye two, junk=you two,
junken=your two,

the Niebüll and Deezbüll people say,

wü=we. ühs=us.
jám=ye. ühsen=our.
järinge=you.

Other pre-eminently Friese villages are Dagebüll, Fahretoft, Stedesand, and Enge. For all this district, *i. e.* for all the mainland, for the islands Hooge, Langenäss, Nordmarsh, Gröde, and Oland, and, for the parts about Wijk in the island of Föhr, the dialect, bating small differences like the ones alluded to, is, essentially, one. In the rest, however, of Föhr, in Sylt and in Amröm, there is not only a fresh dialect, but one which is not always readily understood on the mainland.

The displacements implied by these changes are recent. Have they been the only ones? I think not. I think that, at one time, the Frisian area may have extended as far as the northern boundary of the Duchy. The northern boundary of the Duchy of Sleswick is also there, or thereabouts, the southern boundary of the South, as opposed to the North, Jutland dialect, between which there is, at least, one important point of difference; the absence of the post-positive article, wherein the Danish agrees with the Friese. Nor is this all. The boundary was originally a forest, the remains of which are still indicated by the names Rodding (*clearance*), Oster Vedsted, Vester Vedsted, and Jernved; the old name of the forest itself having been Farris-skov, with a Farris-bæk, a Farris-holt, and a Farris-gaard, and a Frös, either within, or not far from its precincts. Further to the east the Farris-skov becomes the Gram-skov.

I think it likely that, in the *F* + *r* of these compounds, we have the *Fr* in *Friese*. At any rate this etymon is better than the only one I have seen elsewhere, viz.: the Old Norse *hris* + the name of goddess *Frey*. A passage in Danckwert, who describes the wood as having originally stretched from sea to sea, as having been a mile (Danish) and a half in width, and as having, even in his time, cleared off to such an extent as to exist in discontinuous patches, puts any connection with the *fir*-tree out of the question. It makes it a forest of oak and beech; a wood of oak and beech, upon the mast of which numerous herds of swine were fattened.

§ 117. The most southern form of the North Frisian is the dialect of Heligoland.

The Lord's Prayer.

Uüs Vaadr, dear Dü best un de Hemmel!
Heilig wees Din Room;
Tö üüs kom Din Rik;
Din Wel geschih hiir üp de Ihr
So gud äs uun de Hemmel;
Üüs daglik Bruad do üüs dolleng;
Vergiiv üüs üüs Skül
Üs wi vergiiv üüs Skülniars;
En fööre üüs nig ihn uun Versökniss.
Dog erlööse üüs van det Bisterkens,
Dan Din es det Rik en de Kraft
En de Herlichkeit uun Ewigkeit; Amen!

The Contented Heligolander.

1.	1.
Letj' Famel, kumm ens juart tu mi!	Little woman, come * * * (?) to me!
Di best di Bast ühp Lunn,	Thou beest the best up land,
Ick ben verleeft, hohl väll ühp Di,	I am in love, hold well up thee (*think much of thee*),
Ick bed, du mi Dien Hunn.	I pray, do (*give*) me thine hand.
2.	2.
Skuld Di met mi tofreden wees,	Should'st thou with me contented be,
Es ick met Di ook ben,	As I with thee eke be,
Wiar ook ühs Klohr van Boy en Frees,	Be eke (*even*) our clothes of woollen and frieze,
Wann wi tofreden sen.	When we contented be.
3.	3.
Dann ess ühs Hemmelrick nigg fier,	Then is our Heaven not far,
Ühs Glück haa wi uhn't Hart;	Our happiness (*luck*) had we in heart;
Haa wi keen Wien dann drink wi Bier	Have we no wine, then drink we beer,
Wi wet van keenen Smart.	We wit (*know*) of no smart.
4.	4.
Wann wi met acker koyern gung,	When we with one-another loving gang,
Wi gung ühs aya Way,	We gang our own way,
Di Tidt wardt üss dann gar nigg lung,	The time (*tide*) is (to) us then at all not long,
So flöggt üss ball di Day.	So flies us soon the day.
5.	5.
En kommt ühs Kostday, O! ha swett	And comes our holiday, oh! how sweet!
Gung wi di Day uhn jin,	Go we the day through,
Wann wi uhn Freud bi acker sett,	When we in joy by each other sit,
En höpe na di Inn.	And hope after the evening.
6.	6.
Wi lewwe hüsselk dann en stell,	We live houselike (*home-keeping*) then and still,
Tofreden met ühs Stann,	Contented with our condition,
Vertienen wi dann ook nigg väll,	If we earn but little,
Wi knoje, es wi kann.	We rough it as we can.
7.	7.
En kommt di Wonter, met sien Koll,	And comes the winter, with its cold,
En skell wi Jaleng haa,	And shall we firing have,
Dann kope wi bi Sacker voll,	Then buy we it by sackfulls,
Bleft van Vertienst nicks na.	There remains of our earnings nothing after.
8.	8.
Wi höpe ühp di Vöerjuar dann,	We hope for the spring then,
Dät Fesken dann begennt,	The fishing then begins,
Wi werke dann es Wiff en Mann,	We work then as wife and man,
Uhs Fliet dann Segen wennt.	Our industry then wins a blessing.
9.	9.
So lapt di Sömmer üss uhn jin,	So runs the summer out to us,
Jiar wi üsz dät versü,	Before we see it,
Di Maaren flöggt so es di Inn,	The morning flies so as the evening,
En Naagt en Day met Di.	And night and day with thee.

10.	10.
Wat well wi muar, sen sünn en well,	What will we more, we are sound and well,
En haa ja gudd ühs Bruad,	And have our breed (*health*) good,
Esz dan dät Glück met üsz uhn Spell,	There's then our happiness,
Dann lied wi ook keen Nuad.	Then suffer we also no need.

The Contented Heligoland Girl's Answer.

1.	1.
Di spräckst mi uhn, ob ick mien Hunn	You speak to me if I my hand
Met Dien uhn acker lay,	With thine on one another will lay,
Di sayst, ick ben di Bast ühp Lunn,	Thou sayest I am the best in the land,
En wellt mi diarom frey.	And willest me therefore court.
2.	2.
Dat ick ühp Lunn di Bast nigg ben,	That I on the land the best not be,
Dät wet ick sallew well,	That wot I myself well,
Dogg best di et, dät sayst mien Senn,	That's what you are, so says my mind,
Wiar ick met lewwe skell.	With whom I shall live.
3.	3.
Dat Jawurr kann ick di well du,	The Yea-word can I to you well make,
Wi sen ja lick van Stann,	We are like in condition,
Ick treed dann ütt mien Famels-Stuh,	I tread now out of my maiden's shoes,
En wi wurr Wiff en Mann.	And we become wife and man.
4.	4.
En ha wi fider fort köhm kann,	And how we henceforth further can come,
Dät mutt di Tokunft liar,	That must the future learn,
Dät esz Dien Plicht ja dann es Mann,	That is your business as husband,
Wann wi tu acker hiar.	When we to one another belong.
5.	5.
Vertienst Di wat, dann hohl ick dät	If you earn anything, I keep it
Es Hüszwiff dann tu Riath,	As housewife for housekeeping,
Dayst Di dät nigg, wi köhm tu splöet	If you do nothing, we come soon
Uhn Nädel ook en Triaht.	To needle eke and thread.
6.	6.
Dogg höpe ick, Di dayst Dien Bast,	Yet hope I that you'll do your best,
En haltst mi surrigfrey,	And hold me free from sorrow,
Haa wi dann 'n Betjen uhn di Kast,	If we have then a bit tikin in the chest,
Dann kann wi ruhig lay.	Then can we sleep quiet.
7.	7.
So slütt wi dann met Mütt en Hart,	So conclude we then with mouth and heart,
Usz Treu bet tu di Duad,	Our truth e'en to the death,
O! mocht wi dann frey blief van Smart	Oh! may we then be free from smart
En wenn dät Glück uhn Skuat!	And win (*luck*) happiness in the bosom!

From the island Sylt the specimens are both more numerous and more important; inasmuch as a body of poems has been composed in it by Hansen.

THE OLD BACHELOR.*

Dialect of Sylt.	*In English.*
1.	1.
Knap wejr ick üt min Jungens Skuur,	Scarce was I out of my youth's shoes,
Knap Diüüsent weken ual,	Scarce a dozen weeks old,
Da kam dat Frün al ön min Sen;	Then came courting in my mind,
En Brid fuar mi wejr Nummer Jen;	A bride for me was Number One;
Ark In da löp ik hür en dejn,	Each evening ran I here and there,
Hur en Jungfaarnen wejr.	Wherever a young woman was.
2.	2.
Val feng ick uk dat Ja fan Jen;	Well got I eke a Yes from one,
Man min Moodter wildt ek lüd,	But my mother would not bear it;
Jü seed "Min Seen, fortüne jest wat;	She said, "My son, earn something,
Din arwdeel maaket di kual ek fat,	Thy heritage makes not the cob fat,
Wü sen jit di jest fjuurtein Jaar	We are yet just fourteen years,
Ek tünet me en Snaar."	Not served by a daughter-in-law."
3.	3.
Sok Wurder hed ik ek hol' jerd;	Such words had I not willingly heard,
Man wat wejr jir tö dön?	But what was here to do?
Ütfan tö See will 'k my da üw,	Go out to sea will I,
En fjuurtein Jaar fan Hüs afflüw,	And fourteen years from house stay away.
Tö beck is toamol nü di Tid,	Back, is twice now the time,
En ik ha jit nün Brid.	And I have yet no bride.

Paraphrase of the Paternoster.

1.

Gott, üüs Faader! hoog best Dü
Ön de Hemmel aur Din Jungen!
Help üüs! liir üüs sa, dat wü
Wellig sen, de Wei tö gungen,
Dat Din Room üüs hellig es,
En Din Rik üüs ek geid' mes.

2.

Let Din Wel uk sa fan üüs
Ütföörd uud, üs fan de Seelen,
Diar bi Di al sen Ithüüs.
Sörge fuar üüs Leewends Deelen,
Diar forgung, me daagliks Bruad;
Let üüs frii fan Hungers Nuad.

3.

Wü sen Send'ers; nemmen kjen
Sin gurt Skilj ön Di bitaale.
Faader, aa! foriiw ark Send';
Let üüs Guaade bi Di haale;
Help, dat wü roght kristelk liiw,
En üüs Skiljners uk foriiw.

4.

Skuld en Kemmer of en Lek
Üüs wat fuul tö dreien maake;
Gott! da sörge, dat wü ek
Ünhüür uud, of gaar Di wraake.
Haa üüs Daagen jir jaar Sum;
Da let üüs ön Hemmel kum.

5.

Din es Hoogheid, Din es Maght!
Dü heest alles aur tö reeden!
Din es Wisheid! Fol Bedaght,
Weest Dü alles bääst tö reeden!
Din es Gudheid! diarom dö,
Faader, jir Din Aamen to!

*North Frisian of the Mainland.**

Dat hew ick de denn nö aw Fraisk vorthelt, for dat dö hahl ihsen Stedsonninger Fraisk hiere wäist. De ülle Dankwert schall sehde, dat bei Oxlef dat beest Fräisk snaket word. Dat mei vilicht to sin Tid richtig ween wese, as dat Fräislöin nog so grott wos dat Oxlef sowatt ma öin tai. Dat es nö örs den dat Tjösk namont her altn's Owerhoind, en so kan dat Fräisk äi rin blïwe. Ick tonk me, dat dat beest Fräisk nö to Tids bei'e Böttendik, bei Daagebüll, oder vilicht a'we Hallige snaket ward. Von Fairinger en'e Seltinger wall ick gaar ài snake; de kon hum je gaar äi verstönne wenn hum me jem snake wall.

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* From Allen's *Danske Sprogs Historie i Hertugdommet Slesvig*, vol. ii. p. 751.

In English.

This is what I have told you about the Frisian, at that time when all the Stedesonnig people here were Frisian. The old Dankwert shall have said the best Frisian was spoken at Oxlef. That may, perhaps, have been the case in his time, when Friesland was so great that Oxlef lay within it. This is now otherwise; for the German has got the upper hand, and so the Frisian cannot remain pure. I think that the best Frisian, now-a-days, is spoken at Bottendik, or at Daagebull, or, perhaps, on some of the small islands (Hallige). Of the people of Föhr and Sylt I will not speak; for I cannot understand them when they will talk with me.

PSALM CXXXIX.*

1. Hiere, dö forshest me ütt, an kānnst me.

2. Ick sátt untig stäujn áp, sö wiest dö 't: dö forstonst min tögte fòn fierense.

3. Ick gong untig ládd, sö bäst dö ám me, an sjögst āll min wége.

4. Dánn sieh, dirr ás nijn urd àw mán tung, wát dö, Hiere, ài ālles wiest.

5. Dö shāfest't, wát ick faar untig herréften duhg, an halst din haujnn auwer me.

6. Dāt tó forstäunnen as me āltó wunnerbaur, àn āltó huch; ick kōn't a begrìppe.

7. Wirr shåll ick hànegonge faar dán Geist? an wirr shåll ick hàneflijn faar dín ōnláss?

8. Faur ick ápaujn'e Hám met, sö bást dö dirr; māget ík mín Bêdd äujn'e 'e Hêlle, lauck, sö bást dö oik dirr.

9. Nüm ick'e Mjàrns Winge, an blief bài't utterst Heef,

10. Sö würd doch dín Häujnn me dirr fäire, an dín rógt Häujnn me hüjlle.

11. Sähs ick: de Junke mäi me forbäirige, sö mäujt'e Nāgt ock Ljāgt ám me wêse.

12. Dánn ock de Junke ás ài junk bài de, an'e Nāgt ljógtet ás'e Däi; Junkhäid ás ālk ás't Ljāgt.

13. Dánn dö hähst mín Njürke äujn dín Māgt, dö wjárst auwer me äujn mín Modders Líff.

14. Ick tōnk de dirrfaar, dāt ick wunnerbaarliek māget bán; wunnerbaar san dín Wäirke, an dāt erkānnt mín Siel wäjl.

15. Min Làhse wjárn ài forstägen faar de, ás ick äujn Forbürgenhäid māget würd, ás ick shähm würd dêle unner't Jàrd.

16. Dín Ugene sāchen me, ás ick noch ünberêset wās, an ālle Dêge wjárn äujn dín Bauck shràwen, dirr noch wurde shäujn, an ás'r noch nān auf kiemmen wās.

17. Aurs hörr kostlick sán, o Gōld, dín Tōgte faar me? Hócken grotten Söme sán's ài?

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* From Bendsen, *Die Nordfriesische Sprache*, p. 450.

18. Shäujl ick's têlle, sö würden's mörr wêse, ás Sōnskjärle. Wánn ick wiekne word, ban ick noch bài de.

19. Ach Gödd, dāt dö da Göddluse ámbringe māhst, an dá Bläujdgirrige fon me wicke mōsten.

20. Dann ja snake lasterliek ám de, an din Fijnde häwe jám aane Ursāge.

21. Ick hāhs ja, Hiere, dá, dirr de hāhse, an dāt fortrött me àw jám, dāt's jam apijn de sètte.

22. Ick hāhs jám rógt faar Alwer; dirrfaar sán's wriess àw me.

23. Rōnsāg me, o Gōdd, an erfār min Hárt; präiw me, an erfār hörrdäinig ick't mien.

24. An lauck, wirr ick àw en äirigen Wäi ban, an lijdd me àw de ewige Wäi.

Isaiah xlix. 15.

Ick wàll de ài forläjtte noch forsöme. As 't möglick, dāt en Modder bárr Bjàrn forjêhse kōn, dāt's hár ài auwer hárren Sàhn erbārme shäujl? An wánn 's hám ock forjêhse köhs, sö wáll ick doch de ài forjêhse.

Jeremiah viii. 7–11.

En Staurk unner'e Hámmel wijt sín Tídd; en Turteldöw, en Krānik an en Swālken mārke járe Tídd, wánn's wihsser kàme shán; aurs mín Fäujlk wálühsen Hieres Rógt ài wàhse. Hörr maage'm doch sêdde: We wàhse, wárógt ás, an häwe jö hillig Shráft faar üss? Sán 't doch luter Lägne, wát dá Shráftlierde sêtte! Dánn wát kaane's Gaujds liere, wánn 's ühsen Hieres Urd forsmöie? Dánn já gítse āltemāle, biese lájtt an grott, an biese Prêstre an Prophete liere en fālshen Gōddstijnst, an trāste mín Fäujlk äujn járe Ünlock, dāt's't hijn āgte shán, an sêdde: Frêhse! Frêhse! an dirr ás doch nān Frêhse.

Habakkuk ii. 4.

Sich! de, dirr hālsstárrig ás, he wort nijn Ró äujn sín Hárt hêwen, aurs de Rógtfjárdige làwet bài sán Luwe.

Jesus, Son of Sirach, xiii. 4–11.

De Ricke dêt Ünrógt an trotset noch dirrtó, aurs de Erme mäujt líhsse an'r tó tönke. Sö long ás dö hám njüttig bást, brückt'r de; aurs wánn dö ài mörr kaast, sö lêt'r de fāre. Willert dö wát hähst, sö tjàrt'r má de, an dāt kummert hám nint, dāt dö fordierewst. Wánn'r de nöhssig hêt, kōn'r de fien gêcke, an smêlet äjtt de, lōwet de faale, dêt de dá bêste Urde an säit: Hähst wát nöhssig? an lāsigt de ijnsen untig tràie tó Gást bedrêglick, dāt'r de ám dāt Dín brájngt, an tólêst auwer de spötet. An wánn'r dín Nüjd ock sjógt, lêt'r de doch fāre, an shuddet dāt Haad auwer de. Dirrfaar sie tó, dāt dín Ijnfüjllighäid de ài bedrêgt an äujn unlock brájngt.

Jesus, Son of Sirach, xx. 4.

Huhm Gewált öwet äujn't Rógt, he ás āllicksö ás en Hōfmäister, dirr en Jümfer shännt, dirr'r bewāre shäujl.

Jesus, Son of Sirach, xxi. 9.

De, dirr sín Hüss bággd má auser Fäujlkens Gäujd, he sōmmelt Stiene tó sín Greef.

Jesus, Son of Sirach, xxxv. 5.

Fon Sênne läjtten, dāt ás de rógte Gōddstijnst, dirr ühsen Hiere behäget, an áphüjllen Ünrógt tó duhggen, dāt ás en rogt Forsunigings-öfer.

1 *John* i. 8, 9.

Hörr we sêdde, we häwe nān Sênne, sö forfäire we üss sêllew, an' e Wjàrd ás ài äujn üss. Aurs hörr we ühs Sênne bekānne, sö ás Gōdd trau an rógtórdig dāt'r üss dá Sênne tójêft, an rienigt üss fon āll Ündöged.

Revelation iii. 11.

Hüjll, wát dö hähst, dāt niemmen dín Kröhn námt; dánn ick kám báll.

Leviticus xix. 11–13.

Jám shán ài stêle, noch ljaage, untig fālsh hondle, de Ihne má de Ausere. Dö shäht ài fālsh swêre an Gōds Nōme wōnhillige; dö shäht dán Näiste nijn Ünrógt düjn, noch hám beruwe. De Däilüjnner shäht sín Lüjn ài tóbähg hüjlle tó ám Mjàrnem.

Numbers vi. 24–26.

Uhsen Hieres Sägen.

Ühsen Hiere sägen de an bewār de; ühsen Hiere läjt sín Ōnláss ljógte auwer de, an wêhs de gnähsig; de Hiere lêft sín Ōnláss auwer de, an jêw de Frêhse.

Deuteronomy xvi. 18–20.

Rógtere an Àmtmānn shäht de sêtte, dāt's dāt Fäujlk rógte má en rógtfjárdig Rógt. Dö shäht dāt Rógt ài bieë, an nijn Person äujnsijn, untig Gaawe nàme; dánn Forihringe māge dá Wíhsse blinn, an forkiere dá Rógtfjárdiges Sāge. Wát rógt ás, dirr shäht êfter jāge, dāt dö làwe mähst.

Deuteronomy xix. 18–21.

An dá Rógtere shan wäjl êfterforshe. An wánn de fālshe Tjöge en fālsh Tjögniss ijn sán Brauser aufläid hêt, sö shán'm hám düjn, ás he sán Brauser tó duhggen tōgt, dāt dö de Föle fon de wágdähst, dāt dá ausere dāt hiere, an ài mörr sóck äirig Stöge faarnàme tó duhggen unner de. Dín Uhg sháll hám ài shunige. Siel ám Siel, Uhg ám Uhg, Täus ám Täus, Häujnn ám Häujnn, Fäujtt ám Fäujtt.

Psalm xix. 2.

De ihne Däi säit't de ausere, an jö ihn Nāgt māget't jö auser bekānnd.

Psalm xc. 10.

Ühs Läwent wāret söwentig Ihr, an wánn't huch kámt, sö sán't táchentig Ihr, an wánn't kostlick wähn hêt, sö hêt 't Mäute an Àrbed wähn, dánn dāt fārt hāstig hàne, ás fluchen we dirrfon.

Psalm cxxvi. 5, 6.

Dá, dirr má Ture sàie, worde má Fräude bäirigen. Já gunge hàne an gālle na drêge àdel Säjd, an kàme má Fräude, an bringe járe Hōeke.

2. *The North Frisian Language.*

Hörrwäjl ühsen nordfráshe Spräjke ài sö urdríck ás, ás de huchtjüshe an auser mörr üttbillet Spräjke, sö hêt'r doch Üttdrücke an Wijnninge nōg, am ausere sín Tōgte dötlick mátódielen, wánn 'm 's mān tó brücken an rógt äujntowijnnen forstōnt. Dāt aurs en Tung, dirr hám oller tó Shráftspräjke häwet hêt, Brāk faar sóck Urde hêwe mäujt, dirr auwetsánnlick Ijnstānde an Begrippe betiekne, ás lágt intósieën. Hai 'r en üttbrāt Shráft- an Baukewäsen häjd an faurtsêt, sö würd r' ock nōg Shridd hüllen hêwe má auser üttbillet Spräjke, ás má de dānshe, tjüshe, holläujnshe an ájngelshe, dirr nö āltemāle faale urdríckere san.

In English.

Although our North Frisian speech is not so word-rich as the High Dutch and other more developed languages, so has it, nevertheless, expressions and wendings (turns) enough, one's thought clearly to communicate to others, when one understands how to use and apply it rightly. That otherwise a tongue, which has not raised itself to a written language, must have a want of such words as betoken super-sensual objects and conceptions is light to see. Had it possessed and continued, a wide-spread and written book-matter, so would it have had a progress like more-developed languages, as the Danish, the German, the Hollandish, which are now, altogether, much word-richer.

"*I hear thee speak of a better land.*"

1.

Dö snākest sö ōfting fön't bähsere Läujnn,
An säist, dāt Árken ás locklick dirräujn;
Dirr kōn já niemmen Sênne mörr düjn,
An wát költn't biese sö gäujd ock dirr füjn.
Ás't dirr, wirr'e Sánn bestándig mān shínt,
Wirr't oller hägelt an snàit untig rinnt?
  Ài dirr, ài dirr, mín Bjàrn!

2.

Ás't dirr, wirr de fähsrede Pálmbuhm gràit,
An Mánnābrüjd auwer't hiel Fäjl sprāt làit,
Untig mádde dá Läujnne äujn't spägelnd Heef,
Wirr Rause ápwāgse àw árkens Greef,
An sálten Fögle má dāt stjülligst Blài
Bräjdde, an sjunge an fliē ámbài?
  Ài dirr, ài dirr, mín Bjàrn!

3.

Ás't wídd tóbähg äujn en Tídd sö fier,
Wirr oller niemmen en Láss däi sier?
Wirr'e Demant shínd äujn'e junkest Nāgt,
An má dá Rubine forihned sín Ljāgt,
Wirr Parle glàme àw de korallne Stràujn:
Ás't dirr, liew Mudder, dāt bähsere Läujnn?
  Ài dirr, ài dirr, mín Bjàrn!

4.

Nijn Uhg hêt't säjn, mán liewe Dring;
Nijn Uhr hierd de fräulicke Jubelshwing,
Nān Druhm mālet de sö smuck en Wrāll;
Dirr ás nān Dühss nijn Krüss auwerāll,
Dirr ōhmet nijn Tídd àw dāt ewig Heef,
Dánn bàijánte dá Stäire an jántêgge't Greef,
  Dirr ás't, dirr ás't, mín Bjàrn!

The English Original.

1.

I hear thee speak of a better land,
Thou call'st its children a happy band,
Mother; oh! where is that radiant shore?
Shall we not seek it, and weep no more?

Is it where the flower of the orange blows,
And the fire-flies dance in the myrtle boughs?
Not there, not there, my child!

2.

Is it where the feathery palm-trees rise,
And the date grows ripe under sunny skies?
Or midst the green islands of glittering seas,
Where fragrant forests perfume the breeze,
And strange bright birds on their starry wings
Bear the rich hues of all glorious things?
Not there, not there, my child!

3.

Is it far away in some region old,
Where the rivers wander o'er sands of gold,
And the burning rays of the ruby shine,
And the diamond lights up the secret mine,
And the pearl gleams forth from the coral strand?
Is it there, sweet mother, that better land?
Not there, not there, my child!

4.

Eye hath not seen it, my gentle boy,
Ear hath not heard its deep songs of joy!
Dreams cannot picture a world so fair!
Sorrow and death may not enter there,
Time may not breathe on its faultless bloom,
Far beyond the clouds and beyond the tomb.
It is there, it is there, my child!

The following is from Camerer, and, next to the short sample by which it is followed, and a few others, it is the oldest specimen of North Frisian.

Song for a Wedding.

1.	1.
We sen hjir to en brullep,	We are here to a wedding,
Hjir mut we uk wat sjung;	Here must we eke somewhat sing;
Up sok gurdt freugeddaogen,	Upon such a made (*gart*) holiday,
Da mut et lustig gung.	There must it merry go.
Hoera! Hoera! Hoera!	Hurrah! hurrah! hurrah!
Da mut et lustig gung.	There must it merry go.
2.	2.
Bi 't sjungen hjerd to drinken,	By singing belongs drinking,
Ark heed biid' slunk en smaok,	Each head becomes sleek and smug,
En hjir es wat djer keulked!	In here is what . . . . . .
Dit es en foarskel saok.	This is a capital affair.
Hoera! enz.	Hurrah, &c.
3.	3.
We nem da bi uus glæsen,	We nim (*take*) then by our glasses,
En leet uus hol' gefaol	And let us heartily
Rogt dugtig iens to drinken	Right well at once drink
Uus Brid en Bridmans skaol	Our bride and bridegroom's health.
Hoera! enz.	Hurrah, &c.

In 1452, the following inscription was found on a font at Büsum.

The Original.

Disse hirren döpe de have wi thou ewigen onthonken mage lete, da schollen osse berrne in kressent warde.

Translation by Clemens into the present Frisian of Amröm.

Thas hirr dip di ha wi tun ewagen unthonken mage leat, thear skell üs biarner un krassent wurd.

English.

This here dip have we as an everlasting remembrance let make, there shall our bairns in christened be.

The Wooer from Holstein.

Diar Kam en skep bi Sudher Sjöe	There came a ship by the South Sea,
Me, tri jung fruers ön di flöt.	With three young wooers on the flood;
Hokken wiar di fördeorst?	Who was the first?
Dit wiar Peter Rothgrun.	That was Peter Rothgrun.
Hud säät hi sih spooren?	Where set he his tracks?
Fuar Hennerk Jerken's düür?	For Hennerk Jerken's door.
Hokken kam tö düür?	Who came to door?
Marrike sallef.	Mary-kin herself,
Me krük en bekker ön di jen hundh,	Crock and beaker in one hand,
En gulde ring aur di udher hundh.	A gold ring on the other hand.
Jü nöodhight höm en sin hinghst in,	She pressed him and his horse in.
Död di hingst haaver und Peter wün.	Gave the horse oats and Peter wine.
Toonkh Gott fuar des gud dei.	Thank God for this good day!
Al di brid end bridmaaner of wei,	All brides and bridesmen out of way!
Butolter Marri en Peter allüning!	Except Mary and Peter alone.
Jü look höm ün to kest	She locked him up in her box,
En wildh höm nimmer muar mest.	And never would miss him more.

*Frisian.**

En Faamel oon Eidum hæi her forlaavet, med en jungen Moan, en hem taasværet, dat's ier taa en Stiin vorde vil, es en vorde en oern Moans Vöf. Dii junge Moan forleet hem æv her Trauhæid, en ging taa Sæie. Man sin Faamel forgæit hem bal, en nom moit oere Freiere em Nagtem, en forlaavet her taaliast med en Stagter foan Keitum. De Brellupsdæi vord bestemt, en de Tog ordnet hem. med sen Formoan foræt, æve Væi foan Eidum taa Keitum. Der kommens onervegens en uil Vöf oontmoit, en det es en hün Fortiken for en Bræid. Man jü sæ: "Eidumbonne, Keitumbonne, jernge Bræid es en Hex." Æergerlik en forbittert svaart de Formoan: "Es yys Bræid en Hex, denn vil ik, det vi her altaamoal dealsunken, en vydder epvaxten es græ Stiine." Es hü even de Uurde sæid hæi, saank det hiile Selskab med Bræid en Bredgom deal oone Grynn, ex vaxet vydder hulv ep es græ Stiine. For ei menning Jir heves hjem nog visset es grot Stiine, tveer en tveer æve Sid bei enooer med de Formoan oone Spesse. Je ston taa 'd Norden foan Tinnum, ei vid foant uil Thinghuged, en taa en Erinnering em jo Beigevenhæid vorn æve sid bei det Huged tau lait trinn Huge epsmenn, der 's *Braidefartshuge* namden.

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* From Allen, *Det Danske Sprogs Historie i Hertugdommet Slesvig, eller Synderjylland.*

The same in the Danish of the district.

En Pig' i Eidum hâj forlovvet sæ mæ en ong Kael aa svorren aa, te hun ferr skuld blyvv te Stein, end hun skuld, blyvv en A'ens Kuen. Den ongg Kael trôj no godt aa hind aa drovv tilsoes. Men de var int længg inden æ Pig' forglæmt ham aa tovv om Nat æmor ander Frieres Besæg aa forlovvet sæ tesist mæ en Slavter fra Keitum. Æ Davv, te æ Brollop skuld staae, vaar bestemt, aa æ Brujskar saat sæ i Gaang fra Eidum, te Keitum mæ æ Anforer i æ Spids. Saa kom de da undervej æmor en gammel Kuen aa de betyer int novver Godt for en Bruj. Men hun öjt aa so : " Eidumbynder, Keitumbynder, Jer Bruj æ 'en Hex ! " No blovv æ Anforer ærgele aa gall i æ Hoj aa svâr aa so : "Ja hvinner vor Bruj vaar en Hex, saa vild æ onnsk, te vi Oll saank i æ Jord aa grôj Oll hall op ægjen som graae Steen." Allersaasnar hâj han saaj di Ord, inden æ heel Selskob mæ samt æ Bruj aa æ Brögom saank neer i æ Jord aa grôp hall op ægjen som graae Steen. Enno for int manne Aar sin vidst di aa vis di fem stor Steen, to om to ve æ Si a ænaen mæ æ Anförer i æ Spids. Di stod Noren for Tinnum, int laant fra den gammel Thingpold, aa for aa hovs, hva de skê de Gaang, vaa der ve æ Sî a æ Hy opsmedt to smaa Bjerre sum di kaaldt æ *Brujskarhy*.

Literary Danish.

En Pige i Eidum havde forlovet sig med en ung Karl og svoren paa, at hun för skulde blive til Steen, end hun skulde blive en Andens Kone. Den unge Karl troede nu godt paa hende og drog tilsöes. Men det varede ikke længe, inden Pigen forglemte ham og tog om Natten imod andre Frieres Besög og forlovede sig tilsidst med en Slagter fra Keitum. Dagen, da Bryllupet skulde staae, var bestemt, og Brudeskaren satte sig i Gang fra Eidum til Keitum med Anföreren i Spidsen. Saa kom de da underveis imóde med en gammel Kone og det betyder ikke noget Godt for en Brud. Men hun vaabte og sagde : " Eidumbönder, Keitumbönder, jer Brud er en Hex ! " Nü blev Anföreren ærgerlig og gal i Hovedet og svor og sagde : " Ja hvis vor Brud var en Hex, saa vilde jeg önske, at vi Alle sank i Jorden og groede halvt op igjen som graae Steen." Aldrigsaasnart havde han sagt de Ord, inden det hele Selskab med samt Bruden og Brudgommen sank ned i Jorden og groede halvt op igjen som graae Steen. Endnu for ikke mange Aar siden vidste de at vise de fem store Steen, to og to ved Siden af hinanden med Anföreren i Spidsen. De stode Norden for Tinum, ikke langt fra den gamle Thingpold, og for at huske, hvad der skeede den Gang, var der ved Siden af Höjen opkastet to smaa Bjerge, som de kaldte *Brudskarhöierne*.

In English.

A maiden in Eidum was engaged to a young man, and had sworn that she should be turned to stone before she should become anybody else's wife. The young man believed her, and went to sea. But it was not long before the maiden forgot him, and received by night another lover's visits, and engaged herself at last with a butcher from Keitum. The day on which the wedding should take place was fixed, and the bridal procession started from Eidum to Keitum, with its leader in front. They met on their way with an old woman —and that betokens no good for a bride. And she cried out, " Eidum people ! Keitum people !—your bride is a witch ! " Then the leader grew angry, and mad in her head, and answered and said, " Aye, if our bride is a witch, I wish we may sink in the earth, and all grow up again like grey stones ! " As soon as she had said the words, the whole company, along with the bride and bridegroom, sank in the earth, and grew half up again as grey stones. And now, till

within a few years ago, one could see five great stones, two and two on each side, and the leader in front. They stood north of Tinnum, not far from the old Thingfold; and, in order to remember what happened at that time, there was thrown up, by the side of the mound, two small hills, which they called *Brudeskarchoien*.

Frisian.	*Danish.*
Ik mei di,	Ieg elsker Dig,
Wel di haa!	Vil Dig have!
Meist dü mi?	Elsker Du mig?
Skedt me faa.	Skal Du mig faa
Wedt dü ek?	Vil du ikke?
Feist mi dagh!	Fæst mig dog!
Med ön Week	Midt i Ugen
Haa wat Lagh.	Have vort Lag.
Man kjenst sü	Men can Du sige
Wat ik jit?	Hvad jig hedder?
Da best frii,	Da er Du fri,
Best mi quit.	Er mig qvit.
Delling skell ik bruu,	Idag skal jeg brygge,
Miaren skel ik baak,	Imorgen skal jeg bage,
Aurmiaren wel ik Bröllep maak.	Overmorgen vil jeg Bryllup holde.

In English.

I like you,
Will have thee!
Likest thou me?
Shalt me have.
Wilt thou not?
Fix me day!
Mid in week;
Have our law.
But kennest thou,
What I hight?
Then beest free
Beest me quit.
To-day shall I brew,
To-morrow shall bake,
Day-after-to-morrow will I bridal make.

This seems to belong to the well-known nursery tale of Rumpelstiltsken. There is, however, no prose context.

CHAPTER XVI.

GERMAN ORIGIN, ETC.—INTERNAL EVIDENCE.—ANGLO-SAXON, OR OLD SAXON, ELEMENTS IN THE EXISTING DIALECTS OF NORTHERN GERMANY.

§ 118. SUCH are the chief details of the Old Saxon, and the Frisian, the two forms of speech with which the language of the Angles, or the Anglo-Saxon as it was spoken in Germany, was most especially connected. It was akin to the German languages in general. However, to the two dialects in question, it was more closely allied than to any others. The difference in their external history has, no doubt, already presented itself to the reader. The Frisian, though preserved in fragments only, is still preserved to the present day. The Old Saxon, on the other hand, is extinct. Throughout the whole length and breadth of its original area, it is left without any clear and definite representative.

The present dialects of Hanover and Holstein, are other than Angle in origin; and, in like manner, the present dialects of Westphalia are other than Old Saxon. This means that the modern Westphalian is not lineally descended from the ancient. On the contrary, it has been introduced from elsewhere; has encroached upon the Saxon; has displaced and superseded it.

§ 119. The remote ancestors of those Westphalians who, at the present time, speak a Platt-Deutsch dialect, spoke *Old* Saxon. The remote ancestors of those Hanoverians who do the same, spoke *Anglo*-Saxon. How far has the adoption of the present form of speech been imperfect; or (changing the expression), how far do traces of the older language show themselves through the newer? Have any of the dialects, or sub-dialects, of Westphalia and Hanover Saxon characteristics?

The answer is anything but plain. It is easy enough to find sounds, words, and inflections which are common to the present dialects of Westphalia, Hanover, or Holstein, and those of Great Britain; easy, too, to find certain Anglo-Saxon and Old Saxon forms which, though non-existing in the present English, are anything but uncommon in the provincial parts of Germany, This, however, is not enough. In order to make them Angle, or Old Saxon, they must be shown to be strange to all the other divisions and sub-divisions of the German tongue: and, even then, the evidence, though satisfactory, can scarcely be considered as conclusive; inasmuch as the forms in question may have had an independent origin—possibly one subsequent to the times of the Angle invasions.

§ 120. As opposed to the ordinary High German of literature, the dialects of Westphalia, &c., say *he* for *er*, *wi* for *wir*, *it* for *es*, and the like. The Dutch of Holland, however does the same, and so do many of the common Platt-Deutsch dialects of the Rhine.

§ 121. Of the following specimens, the first two are from the parts which have supplied us with the most definite examples of the Old Saxon—the parts about Frekkenhorst, Warendorf, and Essen: the third being from the valley of the Lower Diemel, where the Saxon and Frank areas met.

(1.)

From the neighbourhood of Frekkenhorst.

Wu Jans Schrôkamp Nachtens iöever 'ne Bjieke quamm.

1.

" Laiw' Häär, laiw' Häär, so blitz' doch äs! "
Jans Schrôkamp was ut 't Wäätshus kjuemen,
Wô he all' Nacht satt bäs teläsz.
He harre Djoarst fjöer fiif of säsz,
Auk woll en Hälfken te vjiel sik njuemen.

2.

Woll quamm he up 'en rechten Patt;
Et blitzt' un grummeld, de Wind de hüülde,
De Rjeejen gaut, de Wäg was glatt;
Wu fâken stjoare Jans up't Gatt!
He grabb'lde sik wjier up un müülde,

3.

Un soch met Hänne, Fööt' un Stok
Djöer Rjieke, Hjiegen. Büsk' un Brâken
Den richt'sten Patt, dat rächte Lok.
So quamm he glüklik bäs an'n Hôk,
Wô iöever d' Bjieke laigen Stâken.

4.

Daip was he Bjiek', dat Schemm was schmôl:
Dô fjoar em 't Grüggeln djöer de Bollen.
" Laiw' Häär, laiw' Häär, oh blitz' nô 'n Môl!
O löcht' mi äs met n Wjeerlöchtströl! "
Laiw' Häär de dai 't em te Gefollen.

5.

De gânze Lucht stait nu in Glôt.
Jans süüht 'et Schemm dicht fjöer stik liggen,
Will jüst d'rup setten siinen Fôt:
Dô wät 't päkdüüster.—Fjöer Unmôt
Fänk h' an te grünen un te spiggen.

6.

He rjiept up t' Gatt nô 't Oöever hen:
" Laiw' Häär, nô 'n Môl! "—De löt sik bidden.
Gau grabbelt Jans met Fööt' un Hänn';
Van 't Schemmken grip he 't êne Enn',
Un rjiepet iöever de Bjiek' bestridden.

English.

How John Schrokamp, at night, got over the beck.

1.

"Dear Lord, dear Lord! how it lightens!"
Jack Schrôkamp was come from the inn
Where he all night sat the last;
He had thirst for five or six,
But he would take a half-glass too much.

2.

Well came he up the right path:
It lightened and thundered; the wind did howl;
The rain gushed; the way was slippery.
How often fell Jack on his back side!
He scrambled up again, and growled,

3.

And sought with hands, foot, and stick,
Through reek, bush and brake,
The rightest path, the right gap.
So came he luckily to the yard
Where over the beck lay stakes.

4.

Deep was the beck: the bridge was narrow.
Fright went over him through the . . . .
"Dear God, dear God! lighten once more!
Oh, light me with a lightning-flash!"
The dear God did as he wanted.

5.

The whole lift stands now in a glow.
Jack saw the bridge before him lay,
Will just there up set his foot;
Then was it pitch dark. For fear
He began to grin and to spit.

6.

He crept backwards to the bank;
"Dear God! once more." The prayer was heard.
Quick grabs Jack with foot and hands,
Of the bridge he gripes the one end,
And gets over the beck cock-horse.

(2.)

From Warendorf.

De Nachtigall un de Blinnerslange.

Et was emol 'ne nachtigall un 'ne blinnerslange, de hadden beide men en auge, un liäweden tehaupe in en hus lange tied in friäden un verdrag. Emolés woëre de nachtigall nå en frönd te gaste biäët, un se siä to de blinnerslange: "Ik sinn då to gaste biäët, un mag mi met én auge då nich gäern saien låten;

si doch so guet un lene mi 't dine dåtou, ik breng et di jiä muåren wiër." Un de blinnerslange daret ut gafällikeit.—Aber an den annern dag, då de nachtigall nå hus quamm, gefoll't iër so guet, dat se twee augen innen koppe hadde un dat se nå beiden siën kiken konn, dat se de arme blinnerslange dat len'de auge nich wiër giëwen woll. Då siäde de blinnerslange, se woll se appat wol wiër krigen. "Gå men," siäde de nachtigall, "un sök mål."

"Ik baue min nest op düese linne,
So hauge, so hauge, so hauge,
Da west du't din liäwe nit finnen."

Sié de tied häwwed ålle nachtigallen twee augen, un ålle blinnerslangen kiénne augen. Aber wo de nachtigall iäer nest bauet, då wuenet sige in den busk 'ne blinnerslange, un se sögg alltied derup te krupen un will iäern figgend löeker in de aier buoren un se utsupen.

English.

The Nightingale and the Blindworm.

Once upon a time, the nightingale and the blindworm had each but one eye apiece, and they lived together in one house for a long while in peace and concord. At last, the nightingale was invited to a feast by a friend. She said to the blindworm, "I am invited to a feast, and I don't like to go with one eye; be so good and lend me yours, and I will bring it you back in the morning;" and the blindworm did so out of politeness. The next day, when the nightingale came home, she was so pleased at having two eyes in her head, and being able to see on both sides, that she would not give back to the poor blindworm the borrowed eye. Then the blindworm said he would get it back again. "Try," said the nightingale,—

"I have my nest on the linden-tree,
So high, so high, so high,
You will not find it."

Since that time all nightingales have had two eyes, and all blindworms none. But when the nightingales build their nest, a blindworm lives in the bush, and it always strives to climb up and bore a hole in its enemy's eggs and suck them.

(3.)

From the Valley of the Diemel.

Süss wass de Stadt Giesmer viel grötter osse jetzunder. Da hiet se enmal enen Kriëg ehat mied viellen Heren, de wollen se ûtbrennen. Se kemen mied èrren Lüën un nammen de gantze Feldmark in, un liechten sick vörr de Dare, de tô emacht wören, un üemme de Müre, un leten nemes ût noch in. Se hadden auk de Rögge van der Wiede elanget, un de Swine hadden se wieg edriewwen, un ålles Veh, dat vörr den Heren geit. Dat gantze Feld hadden se afemäggett, un streggeden de Frucht mied den Gülen. Un est wören se käwisch. Se slachteden dat Veh, un wollen nix angeres éten, osse Fleesch, un Smalt, un Wörste, un Braën, un Zalat derbi. Awer osse ålles vertérd wass, de hadden, de viellen Lüë vörr der Stadt nix meir to ètene. Nu wasset in der Stadt awer auk nie bietter. Se måssden drinne Hunger liën, un wussden nie meir, wovan lewwen solden. Da wass menker, de dre Kohdeile ehat hadde, un hadde nu kien enziges meir. Den Supen måssden se dünne kåken, un Fleesch hadden se gar nie meir.

Da siet se van beiden Parthiggen eens eworen, se wöllen twe Mann, enen ût dem, Lager, den angeren ût der Stadt, mied enanger wöerpeln laten, un seën we den hoigesten Wuorp diedde. De Wüörpeler ûtem Lager smeit siewwenteine. Da kriechde de, denn se ût der .Stadt eschicked hadden, en grauten Schreckten. He verfâhr siek, un dachde ree, iet wöre ålles verlåren. Awer smieten måssde he döech auk, un smeit—achteine! Un da lacheden de Büörger van Geismer de grauten Hense ût, darümme, dat de Dickedoërs måssden mager afgahn, un laten de Stadt mied Friedden. Dem Büörger awer, de so gåd wöerpeln konnde, had se in der Stadt en Teken esat up den Thåren, by dem he ewöerpelt hadde. Se had dre graute Stene utehågget, osse de Wüörpel siet, un had se eliegt up de üngerste Müre vannen Thåren, un darup siet ewiest to seëne achtein Augen. De allen Lüë, de nau liewwet, had den Thåren, un de Wüörpele, de darup wören, nau eseën, un daavan hied de Thåren eheiten: *De Wüörpelthåren.*

English.

Once, the town Geismer was much greater than it is now. Then, upon a time, they had a war amongst many of the herdsmen who wanted to burn it down. They came with their people, and took possession of the whole common, and laid themselves before the gates, which were put to, and about the walls, and let no one either out or in. They had also got the cows out of the meadow, and the swine they had driven away, and all the cattle that goes before the herdsmen. The whole field they mowed down, and strewed the fruit before their beasts. At first they were proud. They slaughtered the cattle, and would eat nothing but flesh, and sausages, and roast meat, salad with it. But when all was used up, and many people before the town had nothing more to eat, it was no better in the town: they must therein suffer hunger, and wist not wherefrom they should live. There were many who had had three cows, and had now not one. They had to boil their broth thin, and flesh they had not at all.

Then they agreed between the two parties that they should choose two men, one out of the camp and the other out of the town, and that they should throw dice against one another, to see who could make the highest throw. The thrower from the camp threw seventeen. Then shrieked out the man who was sent from the town a great shriek: he went wild, and thought already that all was lost. However, throw he must, nevertheless: and he threw—eighteen! Then . . . . the burghers of Geismer, that the . . . . must go away hungry, and left the city in peace. To the burgher who had thrown so well, they have put a sign on the tower where he made his throw. They had three great stones cut as if they were dice, and had them laid upon the topmost wall of the tower, and there are to be seen there eighteen eyes. The old people who are still alive have seen the tower, and the dice which were on the top of it; therefore, we have called the tower *Wuorpeltharen.*

§ 122. The two forms that have the best claim to be considered as Saxon, are (1) the Dual Pronoun; and (2), the Plural in *-t*. In the following extracts, we find examples of both.

(1.)

Parts about Minden.

Up den Bargen, up der Au
Blaih*et* Blaumen helle,
Un de Häven klor un blau
Farvt dei Angerquelle.

In English.

Up the hill, up the meadow,
Blow bright flowers;
And the Heaven, clear and blue,
Colours the . . . . Anger springs.

(2.)

The Lippe.

De Papen un de Hunne,
Verdeun*et* er Braud met den Munne.

In English.

The parson and the hen
Earn their bread with the mouth.

(3.)

Parts about Rinteln.

Wi köhn*t* et nich lieven.
Wi hebb*et* schon Hären
Dei mö*ht* wi verehren.
Wi köhn*t* nich verdragen,
Dat du us wutt fegen.
Wi will*t* de nich wehren.

* * * *

Wi stah*t* asse Eiken,

* * * *

Wi komm*et* met Hacken.

English.

We can it not bear.
We have already lords
Whom we must honour.
We can not bear
That thou shalt sweep us.
We will not defend you,

* * * *

We stand as oaks.

* * * *

We come with hooks.

(4.)

Parts about Bielefeld.

Martins-Lied.

Sünne Martin, hilges Mann,
Dei us wat vertellen kann.
Van Uppeln un van Biërn,
Dei Niöte fall*t* van der Miërn.
Siet sou gout un giëwet us wat?
Lât't us nich to lange stan!
Wi miö*t't* nâ 'n Husken födder gân.
Van hier bätt nä Kaölen
Dâ miö*t't* wi auk krajölen,
Un Kaölen es nâ faren.

Kaölen es 'n schöne Stadt,
Schöne Jungfer, giëwet us wat!
Giëwet us 'n biëtken Köuken!
Dann kion wi nâ heller roupen.
Giëwet us 'n biëtten Sommerkrut!
Touken Jár es Liesebätt de Brut.

English.

Martinmas Song.

Saint Martin, holy man,
Who can tell us something
Of apples and pears.
The nuts fall from the walls.
Be so good, and give us something.
Let us not too long stand!
We must go home afoot.
From here to Cologne;
There must we also carol.
And Cologne is far.
Cologne is a fine city.
Fair young woman, give us something;
Give us a bit of cake.
That we may better shout.
Give us a bit of salad.
This year is Elizabeth the bride.

(5.)

Parts about Hildesheim.

1.

Wi kome*t* woll vor eines riken Manns Döör,
Tau düssen Marten-Abend!
Wi wünsche*t* dem Heeren einen goldenen Disch,
'N gebratenen Fisch,
'N Glas mit Wien,
Dat sall des Heeren Mahltiet sien,
Tau düssen Marten-Abend.

2.

Wi wünsche*t* der Fruen 'n goldenen Wagen
Mit Silber beschlagen,
Drin sall si den spazieren fahren,
Tau düssen Marten-Abend.

3.

Wi hebbe*t* 'ne Jungfer geschooren,
Von Gold un Silber 'ne krone.
Dei Krone dei is saa wiet un breit,
Bedecket dei leiwe Christenheit.
Bedecket dat Kruut un grüne Grass,
Dat Gott, dei Heere, erschaffen hat
Tau Düsser Marten-Abend.

English.

1.

We come well before a rich man's door,
On this Martin's eve,

We wish for the master a golden dish;
A roast fish,
A glass of wine,
That shall be the master's meal,
On this Martin's eve.

2.

We wish the lady a golden waggon,
With silver covered.
Therein shall she go to walk
On this Saint Martin's eve.

3.

We have for the maiden wreathed
Of gold and silver a crown.
The crown is so wide and broad
Covers the dear Christendom.
Covers the herb and green grass
That God, the Lord, has slept
On this Saint Martin's eve.

(6.)

The Lower Diemel.

Da sìe*t* ree de Buffen, de Stangen, de Prangen;
Se komme*t* un willt de Schandarmen uphangen.
Se stah*t* inn'em Gliedde, de Scheten im Arm,
Dat jie*t* 'ne Geskichte, dat Goëd siek erbarm.

English.

There are ready the clubs, the poles, the whips;
They come and will the gens d'armes up-hang.
They stand in a row, the guns on their arm,
That gives a tale—God have mercy!

(7.)

Parts about Münster.

Vat kiek*t* us de Stärnkes so fröndlick an,
O Moder, wat häv ik di laiv!
O saih, wu se spiele*t* un lache*t* us an,
O Moder, &c.

English.

Why look the stars so friendly on us?
O mother, how I love thee!
Oh, see how they play and laugh on us!
O mother, &c.

(8.)

Parts about Gronenberg.

Dann segg'*t* se verdretlick "de kopp döt us weh,"
De Eene will koffe, de annrė will Thee.
Se segge*t*, se grinen üm us bie der Nacht,
Dat sind Fameltüten: dat hew*t* se bedacht.

English.

Then say they affectedly, "our head aches;"
The one will coffee, the other tea.

(9.)

Grubenhage.

Diene Aagen sint bruun un kralle,
Un du weisst et wol nich, mien Kind!
Dat se gluue Funken scheite*t*
Int harte, bòàse Kind.

In English.

Thy eyes are brown and lively,
And thou knowest it not well, my child!
That they shoot hot sparks,
Thou hard, wicked child.

(10.)

Stade.

1.

Un wen see junge Erfken un Schinken will eeten,
Häff id dee holten Teller dato nich vergeeten;
Hier sünd see, von Lindenholt witt un so blank,
Gewiss, dee blief*t* so mannig Jahr lang.

2.

Doch söllt dee Spisen gesund sin un gefallen,
Mutt Solt daran sin, dat beste Gewürze von allen,
Een Sollfatt, grön bunt un mit Gold, is een Zier
Un dat beste, wat ick kriegen kunn, bring' ick eer hier.

In English.

1.

And when they will eat young peas and ham,
I have not forgotten the wooden platters.
Here are they of linden-wood, white and so clean;
Ywiss they will be so many years long.

2.

Yet if the food is to be sound and good,
Salt must be in the best spice of all.
A salt-cellar, green, variegated with gold, is an ornament,
And the best I can crave bring I here.

(11.)

Ammerland—Oldenburgh.

1. Ick weet wol, ick weet wol, wo goot wahnen is;
To Hollwege, to Hollwege, wenn't Sommer is.
2. De Halstuppers, de heww*t* de fetten Swien,
De Moorborgers, de driew*t* se henin.
3. De Halsbecker, heww*t* de hogen Schoh,
De Eggeloger, snöre*t* se to.
4. To Jühren steih*t* dat hoge Holt,
To Linswege sünd de Derens stolt.
5. Dat Garnholt is nich all to groot,
Doch et'*t* se geren Stutenbrod.

6. To Hülstede sünd de Straaten deep
To Westerstee sünd de Maikens leep.
7. De Fikenholter hewwt de Snippern-Schoh,
Damit treet se na de Westersteder Karken to.
8. To Mansie gaht de Stakenhauers uht,
To Ochholt staht de Sögen Hud.
9. De Torsholter stickt ähre Staveelken uht;
Det weerd' de Howieckers selden froh.
10. De Seggerners hewwt eenen hollen Boom,
Drinn hangt se ähren Sadel un Toom.
11. To Westerloy sünd de Graven to braken;
To Lindern sünd de Dooren gestaten.
12. To Borgforde da staht de hogen Poppeln
Dar geiht dat ganze Kaspel to Koppeln.
13. To Westerstee da streiht de hoge Toorn.
Darby schall dat ganze Kaspel versoorn.

In English.

1. I wot well, I wot well, where good wonning is,
At Hollwegge, at Hollwegge, when it is summer.
2. The Halstrupp men have the fat swine;
The Moorborg men they drove them away.
3. The Halsbed men have the high shoes;
The Eggeloh men tie them.
4. At Jühren stands the high wood;
At Linswege are the maidens proud.
5. Garnholt is not too great;
Yet they eat willingly rye-bread.
6. In Hulstede are the roads deep;
At Westerstree are the maidens lovely.
7. The Fikenhotters have buckled shoes;
Therewith they go to Westersted church.
8. At Mansie go the stake-hewers out;

. . . .

9. The Forsholt men stick their boots out,

. . . .

10. The Seggern men have a hollow tree;
Thereon they hang the saddle and bridles.
11. At Westerloh the graves are broken;
At Lindern are doors shut.
12. At Borgford stand the high poplars;

. . . .

13. At Westerstree stands the high tower;
Thereby shall the whole parish rue.

(12.)

Butjahde.

Hee schull by siens glyken blyven;
Wy kahmt also wyt as hee;
Ick kann lesen, reknen, schrieven;
Dat is nok woll gar vär dree.

In English.

He should remain with his equals;
  We have come as far as he:
I can read, reckon, write,
  That is enough for three.

(13.)

Town of Oldenburgh.

Een'n Ossen will*t* wi vör Di föhren,
  Dat sülvst Du süst wo groot se sind;
Dock kann sik saken et geboren,
  Dat man se noch väl gröter findt.

In English.

An ox will we before thee bring,
  That self you may see how big they are;
Still it may, perhaps, happen
  That one may find them still bigger.

(14.)

Jever.

Dat is te Banter Karkhof,
  De liggt buten dieks up d'Groo;
De Tuten de roop*t*, un d'Seekobb krit*t*,
  De Dooden de höör*t* to.

In English.

That is the churchyard of Bant,
  That lies out up in the deep;
The sand-pipers cry, and the seamews shriek,
  They belong to the dead.

(15.)

Osnaburgh.

Dar ginten, dar kiket de Strauten henup,
Dar stahe*t* wat aule Wywer in 'n Trupp;
De Annke, de Hildke, de Geske, de Siltke,
De Trintke, de Äultke, de Elsbeen, de Täultke;
Wann de sick entmö*tet*, dat schnaatert sau sehr
Liefhaftig as wenn't in 'n Gausestall wör.

In English.

There yonder, there look up the street,
There stand the old women in a troop;
The Annke, the Hildke, the Geske, the Siltke,
The Trintke, the Aultke, the Elsbeen, the Taultke.
When they meet each other, it cackles so sore,
Just as if it were in a goose-stall.

CHAPTER XVII.

RELATIONS OF THE FRANK TO THE SAXON.

§ 123. THAT no dialect of the Continental German is directly descended from either the Anglo-Saxon or the Old Saxon has already been stated. It has also been stated that the dialects derived from their nearest congener the Frisian, are spoken in only two or three not very important localities. Does this mean that the present language of Westphalia, Hanover, and Holstein is other than Saxon in its origin? Not necessarily. As a *genus* the Saxon comprehends the Frisian, and as a genus it may have comprehended other forms of speech which, without being either exactly Anglo-Saxon or Old Saxon in the strict sense of the word, may still have been more Saxon than aught else. Whether one of such forms may not have been the mother-tongue of the present Platt-Deutsch is a question that, whether we can answer it or not categorically, should be raised. We have already found more than one fact which suggests it. The language of the Carolinian Psalms was, more or less, equivocal: having been treated both as Old Saxon, and Old Dutch—Old Dutch meaning the Dutch of Holland. Again: the modern Dutch has more than once been called a descendant of the Old Frisian. It is not this exactly, though it is something very like it, being the descendant of a closely-allied form of speech. Of this we have no specimens of equal antiquity with the specimens of the Saxon Proper, and the Frisian; so that the comparison between the several mother-tongues in the same stage is impossible. The same is the case with the English of Scotland as compared with that of South Britain. Both are English; both descendants of the Anglo-Saxon. Whether they are descendants of exactly the same variety of the Anglo-Saxon is another question. Of the Scotch of the times of Alfred and Ælfric, we know nothing. It was, probably, more Northumbrian than West Saxon, (a point upon which more will be said when we come to the consideration of the English dialects,) and, probably, not exactly Northumbrian. At the same time, it was certainly Saxon rather than anything else.

Again—the fact of some of the existing dialects of Northern Germany having Saxon characteristics has been indicated. It is a fact, however, of which there are two explanations. The forms in *-t* may have belonged to the original dialects of their several localities, *not* having belonged to the language by which it was displaced; in which case they are as purely Saxon as the forms in Alfred or Ælfric. On the other hand, they may have been common to both: in which case they are Saxon only by accident.

Now, what if the Old Platt-Deutsch did, actually, contain such forms? or what if, without containing them in each and all of its dialects, it contained them in those which were nearest Saxony—those which most especially spread themselves over Saxony? What if, in addition to these, it contained other forms which were also Saxon? What in short, if it were on its northern frontier at least, Saxon rather than aught else? The question is to some extent a verbal, to some extent a real one.

§ 124. It involves the meaning of the word *Frank*. Hitherto the contrast between the Frank and Saxon has been strong and sharp; or, at any rate, so sharp and so strong, that, although we may meet with districts of which we were doubtful as to the division to which they belonged, we have met with nothing that was, at one and the same time, both Saxon and Frank. The division, however, has been political rather than ethnological or philological. Let us now examine it more closely.

§ 125. *Philologically*, I believe that the division was a faint one: and that it is only by comparing the Frank and Saxon forms of speech from (comparatively speaking) either distant localities, or from different epochs, that any definite line of demarcation can be drawn. If so, the mother-tongue of the present Platt-Deutsch of the Saxon area, though diffused by Franks, may have been quite as much a Saxon dialect spoken within the Frank frontier as anything purely and simply Frank.

In doing this I write from a Saxon point of view, and, classifying by type rather than definition, take as the centre of my group the Frekkenhorst Muniments, and ask how far the dialects which may be associated with the form of speech represented thereby, can be found southwards?

From a Frank point of view I reverse the process; and ask how far northwards the dialects represented by the most northern of the undoubted Frank specimens are to be found? Doing this, I come to some which may be Frank within the frontier of Saxony.

This means that, though the philological division may have been slight, the political one was broad.

CHAPTER XVIII.

GERMAN ORIGIN, ETC.—PARTS OF GERMANY, ETC.—INTERNAL EVIDENCE.—LOCAL NAMES.

§ 126. As a general rule, the names on a map of England are British or English. A few, like *Etruria*, are new. A few, like *East-ville, Tower-le-Moors*, are, more or less, French. A few, like *Weston-super-mare*, are, more or less, Latin. Not a few are Danish. As a general rule, however, the names that we find at the present moment are names that, with a slight modification of form, may have belonged to either the British or the Anglo-Saxon period,—more especially to the latter.

Many, very many, of these are compounds; compounds wherein the element of the wider and more-general signification comes *last; e. g. Stántún*, or *Sandwíc*, is the *town* characterized by *stones*, or the *wic* characterized by *sand*.

§ 127. The following elements in the names of places deserve notice.

Bæc, A. S. = *beck* = *brook*. The High German *bach*. It has (somewhat hastily) been considered a Danish, rather than an Angle, element.

Botl, A. S. = *bottle*—as in Har-*bottle* = *dwelling-place, building*. Common in the western half of the Duchy of Holstein.

Bróc, A. S. = *brook*—Spell-*brook*, &c.

Díc, A. S. = *dike, ditch*—*Dyke*, Fos-*dyke*, &c.

Ig, A. S. = *island;* as in Ceortes-*ig* = Cherts-*ey*.

Feld, A. S. Form for form, this is the English *field*. In A. S., however, it meant an open tract of land rather than an enclosure.

Fen, A. S. = *fen*.

Fleot, A. S. = *fleet*, as in the *Fleet* Ditch, or the river *Fleet*.

Ford, A. S. = *ford*. *Word for word*, it is the same as the Danish *Fiord*. The *Danish* (Norse) *f-rd*, however, means an *arm of the sea*.

Ham, A. S. = *home*. The *-ham* in words like Notting-*ham*, Threeking-*ham*, &c.

Hangra, A. S.; *-anger*, English, as in Birch-*anger*, Pensh-*anger* = a *meadow*.

Hlaw, A. S. = *a rising ground.* The *-law* so frequent in Scotland, as applied to hills, *e. g.* Berwick-*law*, &c.

Holt, A. S. = *holt* = *wood;* as in North-*holt.*

Hyrne, A. S. = *corner, angle.* Danish as well as Saxon, and, from being found in the more Danish parts of Britain, has passed for an *exclusively* Danish word—which it is not.

Hyrst, A. S. = *hurst* = *copse* or *wood.* One of the most characteristic words of the list, as may be seen from the comparison of any map of Northern Germany, with one of Kent or Bedfordshire.

Leah, A. S. = *lea.* The *-ley*, in Baddow-*ley*, Mading-*ley*, &c.

Mere, A. S. and English—Whittlesea *Mere.*

Mersc, A. S. = *marsh*—Peas-*marsh.*

Mór, A. S. = *moor*—Dart-*moor.*

Mos, A. S. = *moss*—*moor*, or *swamp;* as in Chat-*mos*, i. e. a locality where *mosses* grow abundantly rather than the *moss* itself.

Næs, A. S. = *ness* (or *naze*)—Shoebury-*ness*, Walton-on-the *Naze*—Scandinavian as well as German. Indeed, it is more or less Slavonic and Latin as well—*noss* and *nas-us.*

Seta, A. S. = *settler*—Somer-*set*, Dor-*set.*

Stán, A. S. = *stone*—Whet-*stone.*

Steal, A. S. = *stall*—Heppen-*stall.*

Stede, A. S. = *place* = the *-stead* in words like Hamp-*stead*, &c.

Stow, A. S. = *place*—*stow*, Wit-*stow.*

Tóft, A. S. = *toft*, as in Wig-*toft.*

Tún, A. S. = *ton*—Nor-*ton*, Sut-*ton* = North-*town*, South-*town.*

Weg, A. S. = *way*—Strang-*way.*

Wic, A. S. = *wick, wich*—Aln-*wick*, Green-*wich*, *Wick.*

Worðig, A. S. = *worth* in Tam-*worth*, Box-*worth.*

Wudu, A. S. = *wood*—Sel-*wood*, Wich-*wood.*

Wyl, A. S. = *well*—Ash-*well*, Am-*well.*

Þorp, A. S. = *thorp*—Maple-*thorp.*

§ 128. (*a.*) For the geographical names of one district to exhibit an accurate coincidence with those of another, the physical conditions of the countries should be identical. We cannot expect to find the terms that apply to fens and marshes in an alpine region; nor, *vice versâ*, the names for rocks and hills amongst the fens. Compare Holland with Derbyshire, and you will find but few names common to the two. Compare Lincolnshire with the Hartz, and the result will be equally negative. Compare it, however, with Holland, and *fens* and *moors* occur abundantly.

(*b.*) For the geographical names of one district to exhibit an accurate coincidence with those of another, their *meanings* should be identical. Sometimes this is the case. The *becks* of England are brooks or streams ; those of Germany the same. The *-tons*, *-túns*, or *-towns*, however, of Germany are of the rarest ; indeed they are scarcely, if at all, to be found. Yet the word is German : its form being *zaun*. In Germany, however, it means a *hedge*, and in Holland (where it is *tuin*) a *garden*. The notion of *enclosure* lies at the bottom of its meaning. The details, however, which result from it are different.

(*c.*) For the geographical names of one district to exhibit an accurate coincidence with those of another, their *form* should be identical. The element *-ham* is found all over Germany. But it is not found in the same parts : it is *-heim* in some ; in others *-hem*, in others *-um*—e. g. *Oppen-heim*, *Arn-hem*, *Hus-um*.

CHAPTER XIX.

GERMAN ORIGIN, ETC.—PART OF GERMANY, ETC.—INTERNAL EVIDENCE.—PERSONAL NAMES.

§ 129. As a general rule the Anglo-Saxon personal names are compound words.

If the principle and details of these compounds ran exactly parallel with the principle and details upon which the names of the Anglo-Saxon geographical localities of the preceding chapter were constructed, the question as to their development and signification would be easy. In such a name as *Alf-red*, or *Ed-ward*, we should have the exact analogues of such words as *Stán-tun* or *Sand-wíc ;* wherein the elements *-red* and *-ward* would be the names for some class of men invested with certain personal attributes (say *councillor*, or *warden*), and *Alf-* and *Ed-* would be qualifying nouns which told us what sort of *warden* or *councillor* the particular one under notice might be. They might mean *wise*, or *lucky*, or aught else. In such a case, the name would be one like *Wise-man*, *Good-fellow*, or some similar compound of the nineteenth century.

Now I do not say that this is not the case, and I also add that many good writers treat the whole subject of the Anglo-

Saxon personal names as if it were so. At the same time, I deny that the names of the men and women who were our early ancestors come out in their analysis and explanation half so clear as do those of our early towns, villages, rivers, and mountains. This will become manifest as we proceed.

As the list of the preceding chapter was taken from Mr. Kemble's *Codex Diplomaticus*, the examples of the present are from a paper by the same distinguished author *On the Names, Surnames, and Nic-Names of the Anglo-Saxons*, published in the *Proceedings of the Archæological Institute for* 1845.

§ 130. Sometimes the name consists of a substantive preceded by an adjective, as *Æðel-stán* = *Noble-stone*. Without asking how it comes that a *man* gets to be called a *stone*, we may see at once that the *combination* itself is an eminently intelligible one. It is just such a one as *Wise-man* or *Good-fellow*, the instances already adduced, where the juxtaposition and nature of the two elements is transparently clear. They may not always give us a name of which we can see the origin; but they always give one of which we can see the principle.

Sometimes the name consists of a substantive preceded by a substantive; a substantive which in this case is, more or less, adjectival in character—*e. g. Wulf-helm* (*Wolf-helm*). This only differs from words like *Æðel-stán* in the way that such a compound as *Lock*-smith differs from *Black*-smith.

Sometimes the name consists of an adjective preceded by a substantive; as *Wulf-heáh*, *Wulf-high*. Here begin difficulties. If we were at liberty to translate this *high wolf*, the meaning would be intelligible, though the origin of the name might be inexplicable. But *Wulf-heáh*, if it mean anything, means *as high as a wolf*. Now a *wolf* is not an ordinary standard of measurement.

Sometimes the name consists of two adjectives, or, to repeat the previous formula, of an adjective preceded by an adjective, as *Æðel-heáh* (*Noble-high*). The English parallels to this are combinations like *light blue*, *deep green*. Now these are not compounds, but pairs of separate words, as is stated at large in the chapter on Composition.

Without saying how far these difficulties are great or small, important or unimportant, I limit myself to the statement that they are of far more frequent occurrence amongst the personal names of the Anglo-Saxons and the allied populations than they are amongst the local ones.

§ 131. As a general rule, the Angle personal names are compounds. It has also been said, that, of these compounds the latter, or *final*, element claims our chief consideration. The initial syllables are, however, not without interest, as may be seen from the following extract:—

> "The Anglo-Saxon proper names have also very frequently a law of recurrence. It shows itself in the continued repetition of the first part of the compound in the names borne by members of the same family. Endless is the number of *Æthel*-helms, *Æðel*-bealds, *Æthel*-ðryðs, and *Æthel*-stâns. In one family we shall find in succession, or simultaneously, *Wig*-mund, *Wig*-helm, *Wig*-lâf, *Wih*-stân, or *Beorn*-rîc, *Beorn*-môd, *Beorn*-heâh, *Beorn*-helm. A few examples drawn from history will make this abundantly clear.
>
> "*Eormen*-ric was the father of *Æthel*-berht, the first Christian king of Kent; *Æthel*-bert's son of *Eâd*-bald had issue two sons, *Eorcen*-berht and *Eormen*-ræd. Of *Eormen*-ræd's six children, three have their names compounded with *Eormen*-, three with *Eðel*-; thus, *Eormen*-burh, *Eormen*-berg, *Eormen*-gyð, *Æðel*-ðryð, *Æðe*-ræd, *Æthel*-beorht. *Eorcen*-berht's daughters were *Eorcen*-gote and *Eormen*-hild.
>
> "Of the seven sons of Æðelfrið, king of Northumberland, five bore names with *Os*-, thus *Os*-laf, *Os*-lâc, *Os*-wald, *Os*-win, *Os*-widu. In the successions of the same royal family we find the male names *Os*-frið, *Os*-wine, *Os*-rîc, *Os*-ræd, *Os*-wulf, *Os*-bald, and *Os*-beorht, and the female name *Os*-ðryð, and some of these are repeated several times.
>
> "Saint *Wig*-stan was the son of *Wig*-mund the son of *Wig*-lâf, king of Mercia; and the sons of *Æthel*-wine, Duke of East Anglia, were *Æðel*-wine, *Æthel*-wold, *Ælf*-wold, and *Æthel*-sige. His grandson again was *Æðel*-wine.
>
> "Lastly, Ælfred's son, *Eâd*-weard, married *Eâd*-gfu; their children were *Eâd*-wine, *Eâd*-mund, *Eâd*-red, and *Eâd*-burh. *Eâd*-mund's children, again, were *Eâd*-wig and *Eâd*-gâr. *Eâd*-gâr had children, *Eâd*-weard, *Eâd*-gyð, and *Eâd*-weard. His son *Eâd*-mund, again, had two sons, *Eâd*-mund and *Eâd*-gâr."—*Kemble, in Transactions, &c.*

In a previous chapter this fact has been partially anticipated.

In the same chapter, too, may be seen the extent to which it differs from the ordinary alliteration of the Angle metres. However necessarily it may follow that words beginning with the same syllable shall also begin with the same letter, there is a broad difference between the two principles. It is one thing for so many words to begin with the same initial, another for so many compounds to be formed out of the same elements. If the latter carry with it the former, it is only in a secondary manner.

§ 132. *Forms in -ing.*—The same chapter, with its so-called pedigrees, is referred to for instances of the affix *-ing*. It has the same power as the -ιδης in the Greek Patronymics, so that

Eâdgar-*ing* means the *son of Edgar*, and Eâdberht Eadgar-*ing*, *Eadbert the son of Edgar—Edbert Edgarson.*

§ 133. *Compounds of sunu = son.*—Could such a word as *Edgarson* (allowing for a difference of form) occur in the Angle stage of the English language? Assuredly it is common enough in the English stage of the Angle, *i. e.* in the language of the nineteenth century:—so it has been for some time. Now the paper which has already supplied so much gives us the following extract:—"Ministro qui Leófwine nomine et Bondan *sunu* appellatur cognomine." (No. 1739.) Hence our answer is in the affirmative, it being safe to say that in the Angle stage of our language the method of signifying descent by the affix of the patronymic *-ing* was *not* the only one. Over and above, there was the use of the word *sunu = son.*

Why, however, was the question asked? Because, common as are the compounds of *son* in English, they were rare in Angle. Again, common as were the forms in *-ing* in Angle, they are rare in English. This is a reason, but it is only one out of two. The other is the weightier one.

a. The forms in *-son* are not only rare in Angle, but they are rare in all the *Proper* German dialects; and—

b. They are not only *rare* in all the *Proper* German dialects (the Angle included), but they are extremely *common* in the Danish, Norse, and Swedish, *i. e.* in all the languages of the Scandinavian branch.

The inference from this can hardly fail to be drawn, viz. that all the numerous Ander-*sons*, Thomp-*sons*, John-*sons*, Nel-*sons*, &c., of England, are, more or less, Danish, as opposed to Angle.

Now, as the previous extract stands, it invalidates this inference. But it should be added that it comes from a charter of the *Danish* King, Cnut's (A.D. 1023). So doing, it leaves the original inference as it was.

Hence, I have limited myself to saying that the use of the word *son* (*sunu*) occurs during the Angle stage of the English language. I do not say that it occurs in the pure and unmodified language of the Angles.

The Latin extract is from the beginning of the Charter. At the end of it we find the same combination in Anglo-Saxon: "Ðis is ðára VII. hida bóc tó Hanitúne ðe Cnut Ang. gebócode *Leófwine Bondan sunu* on éce yrfæ."—"*This is the book* (*deed*) *of the seven hydes at Hannington, which Cnut, the king, granted to Leofwine Bondeson for a heritage for ever.*"

CHAPTER XX.

GERMAN ORIGIN, ETC.—PART OF GERMANY, ETC.—INTERNAL EVIDENCE.—NURSERY RHYMES.

§ 134. The evidence of the nursery rhymes, compositions of a truly popular character, is of the same kind as that afforded by the local and personal names. The following are all from the Saxon part of Germany; though it should be added that they are not from it exclusively. They are, for the most part, found elsewhere. Still, Lower Germany seems their great locality. The extent to which their general character is English is apparent.

1.

Parts about Essen.

Meeken woll noh Melken gohn,
  Geng noh Päiter Finken,
Satt dat Bösken in dat Grasz,
  Leit dat Keuken drinken.
"Pädemülken, Suckersnütken,
Eck häff sou lang op di gewacht!"
"Eck op di, du op mi,
Geele Bläumkes plücket wi."

In English.

Maiden, will to milking go,
  Went to . . . .
Sent the pail in the grass,
  Let the cowkin drink.
"Pade-milken, Suckersnutken,
I have so long waited for you!"
"I for thee, thou for me;
Yellow flowers pluck we."

2.

Tuck, tuck, tuck, mien Hähneken,
Wat deiste in mienen Hoff?
Plücks mi alle Blaümkes aff,
Dat mäkste vol te groff.
Dä Mama wätt kiewen,
Dä Papa wätt schlohn.
Tuck, tuck, tuck, mien Hähneken,
Wu wätt et di noch gohn!

In English.

Tuck, tuck, tuck, my henikin,
What doest thou in my yard?
Pluckest me all my flowers off,
That doest thou too rough.
Mammy will be angry,

Daddy will scold.
Tuck, tuck, tuck, my henikin,
We must go after you.

3.

"Frau, Frau, wat spinn i sou flietig?"
"Förr miene Mann n' golden Rink."
"Wo ess u Mann?"
"Inne Schüür."
"Wat deit hä do?"
"Eck segg et *ink* nich."
"O segget et mi all!"
"Hä ess op dä Schüür un fourt dä Küükskes;
"*Git* mögget sä mi awer jou nich jagen."
"Ksch! ksch! ksch!"
"Frau, Frau, et lütt."
"Wat lütt et dann?"
"U Mann ess dout."
"Wä hett dat dann gedohn?"
"Eck, eck, eck!"

In English.

"Wife! wife! what spin you so busy?"
"For my husband a golden ring."
"Where is your husband?"
"In the barn."
"What does he there?"
"I won't tell you."
"He is in the barn, and fothers two cowkins;
You may now so drive me off."
Ksh! ksh! ksh!
"Wife! wife! a noise."
"What noise is it, then?"
"Your husband is out."
"What has then done?"
"Eck! eck! eck!"

4.

Tinke, tanke, tellering,
Wanneer büsse gestorwen?
Gistern Oowend üm Lechtenkääz.
Marieken, Marieken, wu gäit et di?
1. Half krank! 2. Gans krank!
3. Half dout. 4. Gans dout.
Lü! lü! lü!

In English.

Tinke, tanke, tellering,
When did you die?
Yesterday evening . . . .
Marykin, Marykin, how goes it with thee?
Half sick, all sick.
Half dead, all dead.
Lu! lu! lu!

5.

Holstein.

Slaap, mien Kindjen, slaap!
Din Vader hött de Schaap,
Din Moder plant't en Bömeken.
Slaap to, mien hartleev Höneken,
Slaap, Kindjen, slaap!

In English.

Sleep, my kinchin, sleep!
Thy father keeps the sheep,
Thy mother plants a boomikin.
Sleep, my dearest chicken;
Sleep, kinchin, sleep!

6.

Hör! hör! hör!
Wat steit vör unse Dör?
Da steit en Mann mit siner Kiepen,
De will uns' lütj Kindjen griepen.
Hör! hör! hör.

In English.

Hark! hark! hark!
Who's at the door?
There stands a man, with his basket,
Who will take us little children.
Hark! hark! hark!

7.

A. Blinde Koh, ik leide di.
B. Woneem hen?
A. Na'n Bullenstall.
B. Wat sall 'k da doon?
A. Klütjen un söt Melk eeten.
B. Ik heff keen Lepel.
A. Nimm en Schüffel.
B. Ik heff keen Schüffel.
A. Nimm en Tüffel.
B. Ik heff keen Tuffel.
A. Süh to, wo du een krigst.

In English.

A. Blind cow, I lead you.
B. Where?
A. To the ox's stall.
B. What shall I do there?
A. Eat curds and buttermilk.
B. I have not any spoon.
A. Take a shovel.
B. I have not a shovel.
A. Take a slipper.
B. I have not a slipper.
A. See and get one.

8.

Lang un small
Hett keen Gefall.
Kort un dick
Hett keen Geschick—
Vun miner Maat
Un dat hett Laat.

In English.

Long and thin
Has no strength;
Short and thick
Has no sense:
My size,
That's right.

9.

Bum-bam-beier,
De Katt de mag keen Eier.
Wat mag se denn?
Spek in de Pann.
Ei, wo lekker is unse Madam!

In English.

Boom-bam-byer,
Cat don't like eggs.
What does she like?
Fat in the pan.
Ah, how dainty is my Madam!

10.

Eija Popeia! wat russelt im Stro?
Unse lütjen Göse de hebben keen Scho.
Schoster hett Ledder, keen Leesten dato,
Dat he de lütjen Göse kann maken eer Scho.
Eija Popeia!

In English.

Eia Popeia! what rattles in the straw?
Our little goslings they have not any shoes.
The shoemaker has leather, but no list,
To make the little goslings their shoes.
Eia Popeia!

11.

Meelämmken, Mee!
Dat Lämmken leep in't Holt,
Et stött sik an een Steeneken,
Do deed em wee sin Beeneken,
Do seed dat Lämmken "Mee!"

Meelämmken, Mee!
Dat Lämmken leep in't Holt,

Et stött sik an een Stöckelken,
Do deed em wee sin Köppelken,
Do seed dat Lämmken "Mee!"
Meelämmken, Mee!
Dat Lämmken leep in't Holt,
Et stött sik an een Strückelken,
Do deed em wee sin Bükelken,
Do seed dat Lämmken "Mee!"
Meelämmken, Mee!
Dat Lämmken leep in't Holt,
Et stött sik an een Döreken,
Do deed em wee see Oreken,
Do seed dat Lämmken "Mee!"

In English.

Mee lambkin, Mee!
The lambkin run in the wood,
He knocked against a stonykin,
He hurt his little bonykin,
And then the lambkin said "Mee!"
Mee lambkin, Mee!
The lambkin run in the wood,
He hit against a sticklekin,
And hurt his little noddlekin,
And then the lambkin said "Mee!"
Mee lambkin, Mee!
The lambkin run in the wood,
He hit against a strawikin,
And hurt his little bellikin,
And then the lambkin said "Mee!"
Mee lambkin, Mee!
The lambkin run in the wood,
He hit against a doorikin.
And hurt his little earikin,
And then the lambkin said "Mee!"

12.

Maikäwer, fliehg!
Dien Vahder is in Krieg,
Deine Mutter is in Pommerland,
Pommerland is ahfebrannt,
Maikäwer, fliehg!

In English.

Lady-bird, fly away!
Your father is in the war,
Your mother is in Pomerania;
Pomerania is burnt,
Lady-bird, fly away!

13.

Oldenburg.

Ick will di wat vertellen
Un leegen, wta ick kaun:

Ick seeg 'n Möhle fleegen,
Den Müller d'r achter ran.
Ick stund in'n Droom un seeg di ran,
Nu hör is, wat ick leegen kann.

In English.

I'll tell you a tale,
And see what a lie I can tell;
I saw a mill a flying,
And the miller running after it.
I stood in a dream
And saw it all,
And now, hear what a lie I can tell.

14.

Dubberdubberdub mien Mann is kamen.
Dubberdubberdub wat hett he mitbrogt?
Dubberdubberdub 'n Schipp mit Schellen.
Dubberdubberdub wat schölt se gellen?
Dubberdubberdub 'n halben Stüver,
Dubberdubberdub dat is to dühr.

In English.

Dubadubdub, my husband is come.
Dubadubdub, what's he brought?
Dubadubdub, a ship with sails.
Dubadubdub, what does it cost?
Dubadubdub, half a stiver.
Dubadubdub, that's too dear.

15.

Eenmal weer d'r is 'n Buur,
De Buur de harr 'n Koh,
De Koh de kreeg 'n Kalv,
Nu is de Telk halv.
De Buur de jagt de Koh hennuut,
Nu is mien Telk all ganz uut.

In English.

Once there was a farmer,
The farmer had a cow,
The cow had a calf,
And now my tale's half told;
The farmer drove the cow off,
And now my tale's done.

16.

Anton, Anton, Gerderud,
Stäk dien dre, veer, Hörens uut,
Un wullt du se nich uutstäken,
Will ick dien Huus tobräken,
Will ick dien Huus mit Steener besmieten,
Schast d'r dien Läben un Dag nich 'ruutkicken.

In English.

Antony, Antony, Gerderud,
Stick your three, four, horns out,

If you won't stick them out
I'll break your house,
I'll crush your house with stones.

17.

Jettken Pettken Pulvermins
Kamm vannacht in iuse Hius,
Un woll den Schinken stehlen.
Un schmeiten't up't Dack,
Do see't Quack.

In English.

Yetken Petken Pulvermins
Came to my house by night,
And stole a ham,
Then he crept up, and got on the roof,
And he cried Quak!

18.

The Lippe.

A, B, C,
De Katte leup in den Schnee.
Os se wier heriut kamm,
Hadde se 'ne witte Büksen an.
A, B, C,
De Katte leup in den Schnee.
De Mius leup er no,
Do see de Katte jo.

In English.

A, B, C,
The cat ran in the snow,
When it got out
It had its white stockings on.
A, B, C,
The cat ran in the snow,
The mouse ran after her,
To see the cat so.

19.

Runtzelpuntzelken up der Bench,
Runtzelpuntzelken unner der Bench,
Ess nen Docter in Engeland,
De Runtzelpuntzelken kureuren kann.

In English.

Runzelbunzelken on the bank,
Runzelbunzelken under the bank;
There is not a doctor in England
That can cure Runzelbunzelken.

20.

Parts about Munster.

Slaop, Kindken, slaop!
Der buten geiht en Schaop,

Dat het söcke witte Föskes,
De Mialke smeck so sötkes,
Slaop, Kindken, slaop!

In English.

Sleep, kinchen, sleep!
Thereout there goes a sheep,
He has such white footikin,
The milk tastes (*smacks*) so sweet,
Sleep, kinchen, sleep!

21.

Sipp, Sapp, Sunne,
Min' Moër is en Nunne,
Min Vaër is en Pape,
Kann alle Fleitkes maken.
Sipp, Sapp, Sunnenkrut,
Dat Water löpp der baowen uut.

In English.

Sip, Sap, Sunne,
My mother is a nun,
My father is the pope,
* * * *
Sip, Sap, Sunnenkrut,
The water runs out above.

22.

Aowens wen ick in min Bettken triäde,
Triäd' ick in Maria's Schaut.
Maria is min' Moder,
Johannes is min Broder,
De leiwe Här is min Geleidsmann,
De mi den Weg wull wisen kann.
Twiälf Engelkes gaoht met mi,
Twee Engelkes an den Kopp-End,
Twee Engelkes an den Föten-End,
Twee an de rechte Siet,
Twee an de linke Siet,
Twee de mi decket,
Twee de mi wecket,
Jesus in min Hiätken,
Maria in minen Sinn,
Im Namen Gaodes slaop ick in.

In English.

Even when I to my beddikin tread,
Tread I in Mary's bosom.
Mary is my mother,
John is my brother,
The dear Lord is my leader,
Who can show me the way?
Twelve angels go with me,
Two angels on the head-end,
Two angels on the foot-end,

Two on the right side,
Two on the left side,
Two that cover me,
Two that wake me;
Jesus in my heart,
Mary in my mind,
In the name of God I sleep.

§ 135. And here the investigation of the internal evidence stops. In a more elaborate work, three additional chapters, at least, would find their place; one upon the agreement or disagreement of the laws, and one upon the agreement or disagreement of the popular superstitions, as they exhibit themselves on the two sides of the German Ocean. Upon those, however, nothing could be written which should, at one and the same time, bear effectively on the question, and come within a moderate compass. The third would give the results of the examination of *tumuli*, a matter on which the archæologist, in the more limited sense of the term, would have much to say. The philologue can only (as he can do with safety) commit himself to the general statement that all results hitherto obtained point to the conclusion at which the preceding inquiries have conducted us.

CHAPTER XXI.

RETROSPECT, ETC.—AGREEMENT BETWEEN THE EXTERNAL AND INTERNAL EVIDENCE.

§ 136. LET us now look back upon the facts and questions of the preceding chapters, review the different points from which the subjects have been contemplated, consider the connection between them, and ask what results they prepare us for.

1. That the English language came from Germany.

2. That it fixed itself in England between A.D. 369 and A.D. 597, has been admitted without doubt or reservation.

3. That by the middle of the eighth century it had displaced the language, or languages, of Roman Britain, except in Wales and Cornwall.

With this ends the list of positive and admitted facts. They are evidently few enough. And not only are they few in number, but they are as little precise as numerous. Germany is a large place; the interval between A.D. 369 and A.D. 597 a long one. The commonest of the current histories tells us more than this, tells it in fewer words, and tells it in a less indefinite and roundabout manner. Be it so.

4. The fifth chapter justifies the hesitation and circumlocution of the preceding four, and is devoted to the exposition of some of the chief reasons which invalidate not only the current accounts, but the original *data*, on which they are founded. Doing this, it foreshadows the necessity of a different line of criticism. Special and direct evidence being wanting, we must betake ourselves to inference instead.

For the time and place under notice, we have neither maps nor descriptions; no map for Northern Germany, no description, during the fourth, fifth, sixth, and seventh centuries, for the North-German populations. We have, however, an accredited date for the first invasion of Britain—viz. A.D. 449, the year of the supposed advent of Hengest and Horsa.

Taking this as a sort of central epoch, we ask two questions:—

5. What accounts have we, in the way of external evidence, for the times nearest this date and *following* it?

6. What accounts have we, in the way of external evidence, for the times nearest this date and *preceding* it?

The following chapters deal with these. To proceed:—

7. As it is clear that if we get the state of things on a given area at two different and distant periods and find them agree we get the state of things for any intermediate one, the extent to which changes have taken place during the interval is the next point that requires consideration.

The result, then, is that the notices of Northern Germany of the second century are essentially the same as those of the ninth, the differences being apparent rather than actual, and the changes which those differences imply being *nominal* rather than *real*. Hence the accounts of certain early classical, and of certain later Carlovingian writers are, to a certain extent, valid for the events of the interval between A.D. 369 and A.D. 597.

So much for the question of external evidence, which is not direct, but circumstantial. Respecting this, we have got at the fact that the two sets of witnesses that supply it agree with, rather than contradict, each other. At the same time, the agreement is by no means transparently visible on the surface, or complete when seen.

CHAPTER XXII.

SPECIAL AND DIRECT EVIDENCE OF BEDA.— TEXTS, ETC.

§ 137. As opposed to the criticism of the previous chapters, the evidence upon which the current doctrines respecting the Angle invasions are based may be called *direct* or *special.*

The palmary texts are the following; the first being from Beda.

Translation.

"They came from three of the chief peoples in Germany, viz. the *Saxons*, the *Angles*, and the *Jutes.* Of *Jute* origin are the occupants of *Kent* and *Wight*, *i. e.* the nation which occupies the Isle of Wight, and that which, to this day, in the province of the West Saxons, is named the nation of the Jutes—opposite the Isle of Wight. From the *Saxons*, *i. e.* from that country which is named after the *Old Saxons*, came the *East Saxons*, the *South Saxons*, the *West Saxons.* Moreover, from the *Angles*, *i. e.* from that country which is called *Angulus*, and which from that time to this is reported to have lien as a desert between the provinces of the Jutes and Saxons, came the *East Angles*, the *Midland Angles*, the *Mercians*, and all the stock of the *Northumbrians.*"

In the Original.

"Advenerant autem de tribus Germaniæ populis fortioribus, id est *Saxonibus*, *Anglis*, *Jutis.* De *Jutarum* origine sunt *Cantuarii* et *Vectuarii*; hoc est ea gens, quæ Vectam tenet insulam, et ea, quæ usque hodie in provincia Occidentalium Saxonum, *Jutarum* natio nominatur, posita contra ipsam insulam Vectam. De *Saxonibus*, id est ea regione, quæ nunc *Antiquorum Saxonum* cognominatur, venere *Orientales Saxones*, *Meridiani Saxones*, *Occidui Saxones.* Porro de *Anglis*, hoc est de illa patria, quæ *Angulus* dicitur, et ab eo tempore usque hodie manere desertus inter provincias Jutarum et Saxonum perhibetur, *Orientales Angli*, *Mediterranei Angli*, *Mercii*, tota *Nordhumbrorum* progenies."

The following (little more than a translation from the Latin) is from the Saxon Chronicle (A.D. 449):—

Translation.

"They came from three powers of Germany, from Old Saxons, from Angles, from Jutes.

"From the Jutes came the inhabitants of Kent and of Wight, that is, the race that now dwells in Wight, and that tribe amongst the West-Saxons which is yet called the Jute kin. From the Old Saxons came the East-Saxons, and South-Saxons, and West-Saxons. From Angle (which has since always stood waste betwixt the Jutes and Saxons) came the East-Angles, Middle-Angles, Mercians, and all the Northumbrians."

In the Original.

"Ða comon þa men of þrim megðum Germaniæ, of Eald-Seaxum. of Anglum, of Jotum.

"Of Jotum comon Cantware and Wihtware, þæt is seo mæiad, þe nú eardaþ on Wiht, and þæt cyn on West-Sexum þe man gyt hæt Iútnacyn. Of Eald-Seaxum comon Eást-Seaxan, and Suð-Seaxan, and West-Seaxan. Of Angle comon (se á siððan stôd westig betwix Iútum and Seaxum) Eást-Engle, Middel-Angle, Mearce, and ealle Norðymbra."

Thirdly; Alfred writes—

Translation.

"Came they of three folk the strongest of Germany; that of the Saxons, and of the Angles, and of the Geats. Of the Geats originally are the Kent people and the Wiht-settlers, that is the people which Wiht the Island live on."

In the Original.

"Comon of þrym folcum þa strangestan Germaniæ, þæt of Saxum, and of Angle, and of Geatum; of Geatum fruman sindon Cantwære and Wihtisætan, þæt is seo þeód se Wiht þat ealond on eardað.

§ 138. The objection to these notices refers to three questions:—(1) the meaning of the word *Jute;* (2) the import of the term *Saxon;* (3) the claims of the district called *Angulus* to be considered the mother-country of the English.

CHAPTER XXIII.

SPECIAL AND DIRECT EVIDENCE OF BEDA.—CRITICISM.—THE JUTES PROBABLY GOTHS.

§ 139. THAT *Jute* means the Jutlanders of Jutland, we learn from the context; which tells us, that their country was conterminous with *Angulus.*

Now the Jutlanders, at the present moment, are *Danes.* Yet in no other part of England do we find the Danes of Jutland treated as Jutes, but, on the contrary, as ordinary Danes. In Lincolnshire, in Yorkshire, in several other counties, there were, as far as the actual population was concerned, Jutes in abundance. The name, however, by which they are designated is *Dane.* Hence, if a Dane from Jutland, when he settled in the Isle of Wight, was called a Jute, he was named in accordance with a principle foreign to the rest of the island. True Jutlanders would also have been Danes; and if they were Danes they would have been called *Dene,* and *Denisce.* Again; in Lincolnshire, in

Yorkshire, in several other counties where there was an abundance of Jutes, there both was, and is, abundance of evidence to their occupancy. The names of their settlements (as aforesaid) ended, and end, in *-by*, as Grims-*by*, Whit-*by*, &c. Let any one look to any ordinary map of England, and count the names of this kind; let him, then, look to their distribution. Let him note the extent to which they appear in each and all of the districts where Danes have ever been supposed to have settled; and, then, let him note their utter absence in the parts where Beda places his Jutes. Compare Lincolnshire, which was really Danish, with Kent, Hants, and the Isle of Wight, which are only Jute, and the possibility of error will become apparent. And why should it be impossible? why should it be even improbable? Beda is, doubtless, a grave authority. But is it Beda who here speaks? All that Beda tells us, at first-hand, is the fact to which he was cotemporary, viz. the fact of their being a "gens quæ Vectam *tenet* insulam, et ea quæ *usque hodie* in provincio occidentalium Saxonum *Jutarum natio* nominatur." How they came there was another matter; an ordinary piece of history, for which, perhaps, Bishop Daniel was his informant; Bishop Daniel having no personal knowledge of the event, which happened some 200 years before he was born.

That they were *Jutæ*, in the parts under notice, seems to be a fact. Their origin from Jutland seems to be an inference: and I submit that it was an incorrect one. I submit that, as far as these Jutæ were Jutes, at all, they were Jutes from the opposite coast of Gaul, rather than Jutes from Jutland. If so, they were *Goths*. This I believe, then, to have been the case. Word for word the two forms are convertible; besides which, Alfred's form is *Geat*, and in the work attributed to Asser the name, *totidem literis*, is *Gothus*.

§ 140. After the death of Alaric, which took place A.D. 410, the details of the Gothic movements become obscure. The name, however, of Ataulfus, or Adolph, the brother-in-law of the deceased monarch, stands prominent. So does the evacuation of Italy. No longer the enemy of Rome, but, on the contrary, the ally and brother-in-law of the Emperor Honorius, Adolfus not only relieves Italy from the hateful presence of his troops, but lends services against the pretenders, and the rebels of the countries, beyond the Alps. Having marched from the southern extremity of Campania into Gaul, he occupies Narbonne, Toulouse, and Bourdeaux, having suffered a repulse before Marseilles. His loyalty to Rome seems to have been sincere; and a remarkable conversation, which he held with a citizen of Narbonne, of which more will be said in the sequel, represents him—according to his own account—as one who had proposed to himself a laudable object of ambition, it being his "wish that the gratitude of future ages, should acknowledge the merit of a stranger, who employed the sword of the Goths, not to subvert, but to restore and maintain, the prosperity of the Roman Empire." This is between A.D. 410 and A.D. 415.

The name of Constantine now commands notice. Between A.D. 400 and A.D. 410 three usurpers followed each other, in quick succession; first, Marcus; next, Gratian; thirdly, Constantine; a private soldier, with a borrowed name, and an eventful history. He consolidated his power in Britain, and he extended it. Gaul had already been overrun by the armies of Rhadagaisus, and other barbarians; and, as Rome was at the time in the hands of Alaric, assistance from the Imperial metropolis was out of the question. Constantine, then, professed himself a deliverer; and he made good his claim by some partial successes. Some bodies of the barbarians he defeated; others he took into his pay. At Vienne he fortified himself within the walls; and, soon after, the Imperial army having crossed the Alps, and retired into Italy, he was, virtually, the sovereign of Gaul. This was A.D. 408.

As ruler of Gaul, he invaded Spain; which he gained by submission rather than conquest: so that, when Ataulfus evacuated Italy, the title of Constantine was acknowledged from the Picts' Wall to the Columns of Hercules.

He now engages to deliver Italy from the Goths—for the submission of Spain was anterior to any compact between Honorius and Adolphus,—and, in either attempting it or pretending to do so, marches as far as the Po. But only to march back again. In Arles, his capital, he, first, celebrates his triumph, and, next, hears of the revolt of Gerontius, one of the best of his generals, who had been left with the command in Spain. But Gerontius invests another with the purple,—Maximus, whom he leaves at Tarragona, whilst he, himself, presses forward into Gaul to attack Constantine, and his son Constans—his son and colleague; his son, already invested with the purple, but destined to an early fall. He is made prisoner at Vienne, and put to death. His father takes his stand in Arles, and is besieged. The siege, however, is raised by an Imperial army; to the leader of which it must have been difficult to determine whether Constantine, or Gerontius, was his enemy. It was the latter, however, who retreated. After his death, Maximus is permitted to reign; but only for a while. Spain returns to its nominal or real dependence upon the Empire, and Maximus afterwards is executed.

The general who defeats Gerontius was a Constantius, and now he turns his arms against Constantine, whose reign is coming to an end. He sends his ambassador, Edolic, to negotiate an alliance with the Franks and the Alemanni; and, by doing this, effects a slight diversion of the arms of Constantius. The support, however, fails, and he opens the gates of Arles to the Roman general. His abdication follows the entrance of the conqueror, and his death his abdication. He is sent, along with his son Julian, under a strong guard, to Italy, and before they reach Ravenna, they are put to death. This was November 28, A.D. 411—a year after the death of Alaric, and a little before Adolphus enters Gaul.

Meanwhile, there was another usurper; Jovinus, the *nominee* of Goar, the king of the Alans, and Guntiarius, the king of the Burgundians. He was invested with the purple at Metz. To him, from motives unknown, Constantius abandoned Gaul: which was now beginning to feel the influence of Adolphus; at first—but only for a time—the ally and adviser of Jovinus; who, after associating with himself his brother Sebastian, accepts the services of Sarus; Goth, like Adolphus, but either not a Visigoth at all, or, if a Visigoth, one who was hostile to the new-comers. Or rather Adolphus was hostile to him: for he attacked him unexpectedly, when attended by only a few followers, and cut him and his little band to pieces. And now his loyalty to Rome was at its height. He disgraces Attalus, and sends the heads of Jovinus and Sebastian to Rome.

In A.D. 414 Adolphus invades Spain; but the details of the Gothic conquests in the Peninsula bear but little upon the question before us. It is those of the Goths of Gaul that we are more especially investigating. However, it is in the palace of Barcelona that he is assassinated; and that by a Goth, a follower, client, or friend of the murdered Sarus.

Adolphus died August, A.D. 415. His successor, Singeric, was a brother of Sarus; but was assassinated on the seventh day after his elevation. Walha succeeds: and, after devoting three years to the consolidation of his power in Spain, crosses the Pyrenees, and establishes himself in Aquitaine: when his kingdom included, *inter alia*, the flourishing cities of Bourdeaux, Perigueux, Angoulême, Agen, Saintes, Poitiers, and Toulouse;—seven in number, so that the country was described as a Septimania. Sidonius Apollinaris, a cotemporary writer, applies this term to the Gothic district of the Seven Cities.

Such are the chief details of the Goths of Gaul, about A.D. 420. Concurrently with the then conquest ran those of the Burgundians and the Franks: *where* these were effected we learned from the names *Burgundy* and *Franche Compte.* The Frank frontier, however, enlarged itself in the direction of Lorraine, Flanders, and Holland.

The *Littus Saxonicum* and *Armorica* give us the remainder: for, with these exceptions, all Gaul has been accounted for. Let us say, for the present, that the one is Saxon, and the other either Roman or Keltic; or, if not exactly this, Roman and Keltic. Let us say this, and return to our Goths. Their rule lasts nearly a century. It begins with Wallia A.D. 419, and ends A.D. 508, when the Franks under Clovis carry all before them; and when France, however German it may be, in many respects, ceases to be either Gothic or Burgundian, either Saxon or Gallic, and is known as the great kingdom of the Salian Franks.

Wallia dies soon after his conquest, and is succeeded by Theodoric, whose flourishing and important reign lasts from A.D. 419 to A.D 451.

CHAPTER XXIV.

SPECIAL AND DIRECT EVIDENCE OF BEDA.—CRITICISM.—HIS SAXONS, PROBABLY ANGLES UNDER ANOTHER NAME.

§ 141. THE text of Beda suggests a difference between the Angles and the Saxons. Is this difference real or nominal? I believe it to be nominal. I submit that the Saxons were neither more nor less than Angles under another name.

At the present moment the Welsh call the English Saxons, and it is presumed that they do so because their ancestors, the ancient Britons, did so before them.

That the Romans and Britons spoke of the Angles in the same way is highly probable. If one population called them Saxons, the other would do the same.

The name by which the *Non*-romanizing Germans of England (the Angles) were known to the Romans would, probably, be the name by which they were known to the *Romanizing* Germans (the Franks and Goths).

Now, that this name was *Saxon* is by no means a matter of conjecture: on the contrary, it is one on which we have a good deal of satisfactory evidence. That the Britons used it is inferred from the present practice of the Welsh. That the Romans used it is inferred from the *Litus Saxonicum* of the Notitia. That the Franks used it is shown in almost every page of their annals.

I submit, then, that, whilst the invaders of Britain from the North of Germany called themselves *Engles*, the Britains called them *Saxons*. The name, however, though other than English in its origin, soon became Anglicized. Thus, the country of the—

Orientales Saxones became *East-Seaxe*, now *Essex*;
Meridiani Saxones „ *Suð-Seaxe*, „ *Sussex*;
Occidui Saxones „ *West-Seaxe*, „ *Wessex*;

all in contact with the county of Kent, in which the name probably arose.

I now add—that no *real* difference between the Angles and Saxons has ever been indicated. That undoubted Angles, like the men of Yorkshire or Northumberland, can be shown to differ from the so-called Saxons of Sussex or Essex in manners and dialect no one denies. But do they not differ as North-countrymen and South-countrymen, rather than as Saxons and Angles? Who finds any difference between Saxon Essex and Angle Suffolk?—between Saxon Middlesex and Angle Hertfordshire? Yet this is the difference required under the hypothesis that the Angles and Saxons were really different populations. Again, the king who is said to have called the whole island England, or the land of the Engles, was Egbert, king of Wessex, a Saxon rather than an Angle. We may believe that this was the case when an Emperor of Austria proposes that all Germany shall be called Prussia.

To conclude:—I suggest that the conquerors of England, who introduced the English language and gave the island its present name, bore two names.

They were called by themselves, *Angles.*
„ „ the Frisians, *Angles.*
„ „ the Danes, *Angles.*
But, by the Kelts, they were called *Saxons.*
„ Romans, „ „ *Saxons.*
„ Franks, „ „ *Saxons.*
„ Goths, „ „ *Saxons.*

Where the latter populations determined the nomenclature the latter names prevailed.

§ 142. In *one* way, however, notwithstanding the previous arguments, the Saxons may have been different from the Angles. The latter may have come *direct* from Germany: the former from the *Littus Saxonicum.* If so, the populations of the districts in -*sex*—Es-*sex,* Middle-*sex,* Sus-*sex,* and Wes-*sex*—were only of remote, or indirect, German origin. Though I indicate this difference, I am not prepared to defend it.

CHAPTER XXV.

SPECIAL AND DIRECT EVIDENCE OF BEDA.—HIS *ANGULUS.*—CRITICISM.—LANGUAGE OF ANGLEN.

§ 143. THE statement of Beda respecting the district of which the Latin name was *Angulus,* like many of his other statements, re-appears in more than one of the authors who wrote after him.

ALFRED.

(1.)

Translation.

And on the west of the Old Saxons is the mouth of the river Elbe and Friesland; and then north-west is the land which is called *Angle* and Sealand, and some part of the Danes.

In the Original.

And be wæstan Eald-Seaxum is Albe muða and Frisland. And þanon west norð is þæt land, the man *Angle* hæt, and Sillende, and summe dæl Dena.—*Oros,* p. 20.

(2.)

Translation.

He sailed to the harbour which is called Hæðum, which stands betwixt the Wends and Saxons, and *Angle,* and belongs to Denmark . . and two days before he came to Hæðum, there was on his starboard Gothland, and Sealand, and many islands. On that land lived *Engles,* before they hither to the land came.

In the Original.

He seglode to þæm porte þe man hæt Hæþum; se stent betwuhs Winedum and Seaxum, and *Angle*, and hyrð in on Dene . . and þa twegen dagas ær he to Hæþhum come, him wæs on þæt steorbord Gothland and Sillende and iglanda fela. On þæm landum eardodon Engle, ær hiðer on land comon.—*Oros*, p. 23.

The geography is clear. *Angulus* means the district which is now called *Anglen*; a triangle of irregular shape, formed by the Slie, the Flensborger fiord, and a line drawn from Flensborg to Sleswick. It may be the size of the county of Rutland, or a little larger; and it lies on the side of the Peninsula furthest from England. Although one of the most fertile parts of Sleswick, it was likely to have been a desert; inasmuch as it was a frontier land, or March, between the Danes and the Slavonians (or Wends) of the eastern half of Holstein. But it was not likely to have been the mother-country of any large body of emigrants; still less for an emigration across the German Ocean; least of all for such a one as conquered England. There is, however, no objection to the *Anglen* of Sleswick having been *part* of the country of the Angles who invaded England. The only objection lies against its having been co-extensive with the mother-country of the English. That a population sufficiently strong to have conquered and given a name to England and sufficiently famous to have been classed amongst the leading nations of Germany, both by Beda himself and by Ptolemy before him; is to be deduced from a particular district on the frontier of Jutland rather than from Northern Germany in general, from a section of the Duchy of Sleswick rather than from Holstein and Hanover at large,—is unlikely.

§ 144. *On the Language of Anglen.*—The statement that there is no objection to Anglen having been *part* of the land of the Angles is the only one that can be made. Nor can it be made without certain cautions and qualifications. Anglen can scarcely have belonged to the original Angle area, but, on the contrary, can only have been an outlying settlement—a settlement of certain Angles who made their way in the direction of Denmark, even as the conquerors of Britain made their way in the direction of Wales and Ireland. This is because the parts between the Angle districts of Germany were separated from the Anglen of Sleswick by the Slavonians of Holstein: whilst the western part of Sleswick itself was Frisian—the Frisians being (by the Danes at least) clearly distinguished from the Angles. Still, as certain Angles may have found their way to the parts about the present towns of Lübeck and Travemünde, and (*viâ* the Trave) have taken possession of certain parts of Sleswick, the Angle origin of the present occupants of Anglen is by no means impossible. Nevertheless, it is extremely doubtful.

The details of the dialects of Anglen are well known. At the beginning of the historical period, the district lay well within the limits of Denmark as opposed to Germany: inasmuch as it lay to the north of the Dannevirke, and to the north of a district wherein (at least) two Runic descriptions in pure Norse have been discovered.

1.*

Durlf risþi sten þonsi himpigi Svins eften Erik felaga sin ies varþ dauþr ho dregjar satu um Haithabu, iar har vas sturimadr, drigr harda godr.

In Danish.

Thorlef reiste denne Steen, Svends Hjembo, efter sin Staldbroder Erik, som döde, da Heltene sade om Hedeby, han var Styremand, en saare god Helt.

In English.

Thorlef cut this stone, Svends home after Eric fellow his was dead hen (when) the heroes sat about (besieged) Hatheby. He was steerman, a hard good hero.

2.

Osfriðr gerðï kumbl oft Sutrik sun sin . . .

In Danish.

Osfrid gjorde Höi efter Sutrik sin Sön . . .

In English.

Osfrid made (*Scoticè* gart) barrow, after Sutrik his son . . .

It also lay to the north of the Danischwald, or Danish Wood, and, *à fortiori*, to the north of the Eyder, the convenient, if not exactly the accurate, boundary between Denmark and Germany.

It also lay to the north of a series of villages ending in the characteristic termination *-by*, viz.: Ha*by*, Nor*by*, Oster*by*, Gothe*by*, Hekke*by*, Gu*by*, Vinde*by*, and Hede*by* (Haitha*bu*).—To which add, from the district of Svansö, on the east, Ny*by*, Sö*by*, Sonder*by*, &c.

In all these, however, the Danish language has given way to the Platt-Deutsch, so that the question as to any actual intermixture of the original Norse in the parts to the south of Anglen, has no existence in the minds of even its most zealous partizans. I use this term, because it is scarcely necessary to say that, in Denmark, the matter has assumed a serious and a political aspect.

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* From Allen, vol. i. pp. 9, 10.

§ 145. *Anglen*, however, is claimed as a *mixed* district, *i. e.* as one in which the Danish and the Platt-Deutsch are spoken concurrently. There is no doubt as to this being the case. Neither is there any doubt as to the Danish being the older language. The local names ending in *-by* are (as has been shown) numerous. The introduction of the German is a matter of history. The exact date, however, of its *preponderance* is uncertain. So are the exact proportions borne by it, at the present moment, to the Danish. In respect to this I find the statement that the Church Service in Anglen was never read in Danish; in other words, that, as early as the time of the Reformation, the German was sufficiently prevalent to exclude its rival language from the reading-desk. To this, however, one of the latest and best authorities on the subject, Allen, in *Det Danske Sprogs Historie i Hertugdommet Slesvig eller Synderjylland*, objects, giving some curious facts in a different direction. Thus, in the sixteenth century, the parishioners of Gelting complain that their pastor knows no Danish; whilst in Husby, Eskriss, and Haveltoft the registers between A.D. 1603 and A.D. 1635 contain certain Danish entries. Now, however much these facts may give us an *approximation* to a Church Service, it is not the Church Service itself; so that, upon the whole, the original statement is true, viz. that Anglen was the first district, north of the Slie, in which the Platt-Deutsch was the language of the preacher. This was as early as there was any preaching in the vernacular at all.

How far the Danish still survives is another question. Recent inquiries have shown that it is anything but extinct. There is more of it in the north than the south. It is generally understood. It is spoken, when needed, by the majority. It is spoken, from choice, by few. By a few it is neither spoken nor understood. In no case, however, is it spoken to the exclusion of the Platt-Deutsch.

Though this has a greater bearing upon Danish politics than upon English philology, it is, by no means, irrelevant. The more we know what Anglen really is the better shall we value Beda's statement concerning it. One thing is certain, viz. that, whether Danish or German, at the present moment, it shows no signs of ever having been English. The Danish is older than the German, but there is nothing older than the Danish—nothing, at least, within the range of history. Neither is there any tradition; though the belief, on the *other* side of the peninsula, that the *Frisians* are akin to the English, is both correct and well founded. Neither is it certain that *Anglen* is the equivalent to *Anglia*: for which the Danish would be either *Engelland* or *Engle*. It seems rather to mean *The Angle*. At any rate Beda's term is *Angulus*, and the district itself is *Anglen*. That learned men have looked upon the dialect of the district as a mixture of Danish and Platt-Deutsch with a dash of the original Anglo-Saxon, is not to be wondered at. Yet, no undoubted Anglo-Saxon element has ever been discovered in it.

SPECIMENS.

The Prodigal Son.

Parts about Böl.—Danish.

En Man ho to Senner, a den yngest a dem so te æ Faer. "Faer gi mæ den Diel a æ Gos, der filder mæ te;" a han diel dem æ Gos. A it manne Dav deretter saanked den yngest Sön olt sit, a dro væk i et Laend vidt dæfraa, a han la der ö hva han ho i et ruglost Lövne. Men som han sin ho fotæer olt, hva han ho, blev der en stur Honger i de saem Laend a han begynt a li Nö. A han gik hen a holdt sæ te en Borrer der i æ Laend, a han skekked ham ur aa æ Mark a vaer æ Sviin. A han ho gjern æt Mask, hva æ Sviin fek, men dæ var ingen a ga ham novve. Men han gik i sæ sjel a so "hvomanne Davlönner hær min Faer di hær rigele Bre, a æ dyer a Honger. Æ vil staa op a gaa te min Faer a si te ham: Æ hær fo(r)si mæ emor æ Himmel a emor dæ; æ er it bet vær a jerr din Sön, gyr mæ te jen a din Davlönner." A han sto op a gik te sin Faer. Mön som han enôn var et laant Stykk dæfraa, so sin Faer ham, a defotryer ham fo ham, a han löf hen a foldt ham om æ Hals a kyssed ham. A æ Sön so te ham: "Faer; æ hær fo(r)si mæ." &c. Men æ Faer so te sin Svenn: "Tæjer de best Ty hir a dræjer dem aa ham, a gier ham en Ring aa sin Haend aa Sku aa sin Forre, a hinter et fedt Kalle aa slavter et a la vos ær a vær glai, for den hjer Son va dö, a han hæ vurn lövvend ægjen, a hanv a taft, a han hæ vurn funnen ægjen. A di begynt a vær luste.

Platt-Deutsch of the District.

En Man har twe Söns. Un de jüngste von se sä to de Fatter: "Fatter, gif mi de Deel von et Vermögen, de mi tofallt." Un he deler se dat Gut. Un nich vehl Dag danah sammler de jüngste Sön al wat he har to samen un trok no en fremde Land wit weg un verkehm do sin Gut in en ruchlose Lebend. Awer als he vertährt har al wat he har, wurr' da en grote Hungersnoth in et sölbige Land, un he begynner un le Mangel. Un he ging hen un hel sik to een von de Börgers da in et Land, un de schicker em ut op sin Land, de Swein to wahren. Un he har sik gern holpen mit Masch, wat de Swün eten; awer da währ kein un gev em watt. Awer he ging in sik selbst un sä; "Worvehl Daglöhners bi min Fatter hem riklig Brot; awer ik mott Hungerstarben. Ik will opstahn un to min Fatter gahn un to em seggen: Fatter, ik heff mi versehn gegen de Himmel un gegen di. Un bin nich mehr werth un heten din Sön, mak mi to een von din Daglöhners." Un

he stunn op un kehm to sin Fatter. Awer als he nach wit weg währ, seg sin Fatter em, un et vedroot em haertlich, un he lib hen un fall em öm de hals un küsser em.

Parts about Tolk.—Danish.

En Main ho tou Sönner, â den öugst so te hains Far: “Gie mä, Far, den Diel a Päng, de mä hörr; à hain dielt em de Päng.” A int läng derätter sankede den öugst Sön olt sammel, à gik wied, ur ar Lain, à der ferkamm hain oll Päng mä Frern à Drikken. Som hain no ho oll hains Pang fertehr, so kamm en stin dyer Tee i á hiel Lain, à hain begyint â honger, à gik hen à ween ssä te'n Main i á Stai; den schikkede hain te Markens, te â war á Schwin; à hain well fyll hains Lin mä Auen, de de Schwin fr ar (oor') à ingen ga hain nauer. Da gik hain i ssa à so: “Wo mange Davlönner herr min Far, som der ha Brönok, à ä ferdärrere far Hunger; à ä will sto op a go hen te min Far, à see te ham: Far ä her gier uret i Himmere à for dæ, à ä er no ikke bet war â jirr din Sön, gier mä te din Daulönner.” A hain sto op à kam te hains Far, Som hain awer mun war wied darfro, so hains Far ham, a de gier ham weh, run hen à follt ham on á Hals à ge ham sölt. De Sön awer so te ham: “Far a her gier Uret i Him mere à for dä, à ä er no ikke bet wär â jir din Sön.” Awer de Far so te jin a hains Swenn: “Tai den beest Kled hier a traie ham o, à gie ham en Fingerring à hains Hoain, à Sko te hains Förre; à taic et fett Kalle hier, à slagter á la woss är à wär glai.

Platt-Deutsch.

En Mann har twee Söhns. Un de jöngst van se seeg to sien Vader: “Gev mi, Vader, dat Deel van dat God, wat mi to hört.” Un he deelt 'se dat God to. Un nich lang darnah nehm de jöngt Sohn alt to hoap un trock wiet öwer Land un dasülm breek he sien God mä Prassen döhr. As he nu all dat siene vertrhrt har, da warr 'ne grot düer Tid döhr dat sülwige Land, un he fung an Nood to lieden. Un he ging hen un verhüer sik bi en Börger van datsulwigge Land, un de schickt' em op sien Feld, de Swien to hoiden. Un he wull sien Bunk med de Sei full'n, de de Swen freten, un nümms grev se em. Da slog he in si un sprök: “Vo veel Daglöhner het mien Vader, de Brod g'nog hebb'n, un ik verdarf in Hunger. Ick will un opmaken un to mien Vader gahn un to em seggen: Vader! ick heff sünnigt in Himmel, un vär di un ick bün nu nich mehr werth, dat ick dien Sohn heete, maak mi as en van dien Daglöhners.” Un he maakt si op un kom to sien Vader. As he awerst noch wiet af weer, seg em sien Vader, un he duert 'em, leip un feel em om sien Hals un küsst em.

Hymn.

1.

Kjære Guj, æ takker dæ,
Fo den-hjer go Dav;
Men host do it hjulpen mæ,
Hoo var æ blevven av?

2.

Do gast mæ Klæer te mit Lyv,
Gast mæ dayle Brye,
Do gast mæ Glæer tusenvüs
Bevarst mæ fraa aa dye.

3.
Hold no i den-hjer sôet Nat
  Din Haend aa over mœ,
Saa æ sin mon-arl aa ny
  Kan, Faer, takke dæ.
4.
Min skuld de vær den seest Nat,
  Æ loover her aa Jord,
Saa tæj mæ i din Himmel op
  Hvo din Engle boe.

English.

1.
Dear God, I thank thee
  For this-here good day;
But haddest Thou not helped me,
  How had I been gone through it?
2.
Thou gavest me clothes to my body,
  Gavest me daily bread;
Thou gavest me gladnesses thousand-wise,
  Preservedst me from death.
3.
Hold, now, in this-here swarthy night,
  Thine hand aye over me,
So I the morning-early anew
  Can, Father, thank Thee.
4.
But should it be the latest night
  I live here on earth,
So take me in thy heaven up,
  Where thy angels dwell!

CHAPTER XXVI.

ELEMENTS OF THE ANGLE INVASION.—FRANKS IN KENT.

§ 146. There may have been Franks in Kent as well as Goths. One fact in favour of such having been the case lies in—

(*a*) The extract from Mamertinus in § 15.

(*b*) The name *Kent*.

This is no compound of the word *Seaxe* or *Saxon*, like Sus-*sex*, Es-*sex*, &c.—though the county abuts upon districts so named. Hence, the easiest way of accounting for the words in -*sex*, and their limitation to the south of England, is to suppose that they were the names by which the districts which bore them were known in Kent;—the Franks being the population who, of all the Germans, most eschewed the use of the word

Angle and most used the word *Saxon*. *Saxon* was a name which a Frank population would give to its neighbours, even if they were *Angle* in the strictest sense of the term. If a Frank had given a name to even East-*Anglian* Suffolk, it would have been Es-*sex*.

(*c*) The name *Hhlothære*, as that of a king of Kent, is eminently Frank, and not at all Angle.

(*d*) Kent is divided into *Lathes*.—The Latin term *Læti* was a word belonging to the military nomenclature of Rome during the fourth century, as well as earlier and later. It applied to the parts opposite Britain—viz. Gaul and Western Germany. It denoted a certain kind of military retainers; the service in which they were being the Roman. Julian, in Ammianus (xx. 8) writes of them thus:—"Equos præbebo Hispanos, et miscendos gentilibus atque scutariis adolescentes *Lætos* quosdam, cis Rhenum editam barbarorum progeniem, vel certe ex dedititiis, qui ad nostra desuescunt." Zosimus gives the form Λετοί. He speaks of the emperor as being a barbarian by blood, who by residence amongst the Λετοὶ, a Gallic nation, acquired some Latin cultivation (2, 54).—*Μαγνέντιος, γένος μὲν ἕλκων ἀπὸ βαρβάρων, μετοικήσας δὲ εἰς Λετοὶς, ἔθνος Γαλατικὸν, παιδείας τῆς Λατίνων μετασχών.* The *Frank* Læti were settled by Maximianus, as we learn from Eumenius (*Panegyric. Constant. Cæs.* A.D. 296):—"Tuo—natu Nerviorum et Treverorum arva jacentia *Lætus* postliminio restitutus et receptus in leges *Francus* excoluit." The Notitia has a long list of them:—

Præfectus *Lætorum* Teutoniciarum, Carnunto Senoniæ Lugdunensis.

Præfectus *Lætorum* Batavorum et gentilium Suevorum, *Bajocas* * et Constantiæ Lugdunensis secundæ.

Præfectus *Lætorum* gentilium Suevorum, Cenomannos Lugdunensis tertiæ.

Præfectus *Lætorum Francorum*, Redonas Lugdunensis tertiæ.

Præfectus *Lætorum* Lingonensium, per diversa dispersorum Belgicæ primæ.

Præfectus *Lætorum* Actorum, Epuso Belgicæ primæ.

Præfectus *Lætorum* Nerviorum, Fanomartis Belgicæ secundæ.

Præfectus *Lætorum* Batavorum Nemetacensium, Atrebatis Belgicæ secundæ.

Præfectus *Lætorum* Batavorum Contraginensium, Noviomago Belgicæ secundæ.

Præfectus *Lætorum* gentilium, Remos et Silvanectas Belgicæ secundæ.

Præfectus *Lætorum* Lagensium, prope Tungros Germaniæ secundæ.

Præfectus *Lætorum* gentilium Suevorum, Arvernos Aquitaniæ primæ.

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* Observe the word *Bajocas*=Bayeux.

Zeuss (*v. Leti*), to whom all the texts that have been laid before the reader are due, concludes with a notice touching the question of the Kentish *lathes* most closely. The Theodosian Code states "That the lands appointed to the *Læti*, who were removed to them, were called *terræ Læticæ*." Such a word, then, as *lathe* may have grown out of (*terra*) *Lætica*. That such existed in Romano-Keltic Gaul has been shown abundantly. That they also existed in Romano-Keltic Britain (especially in the parts nearest to Gaul) is probable

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CHAPTER XXVII.

ELEMENTS OF THE ANGLE INVASION.—FRISIANS.

§ 147. Did any other German populations, *under their own name*, join the Angle invasions? Did any of them do so under the general name of *Angle* or *Saxon?* Did any of them effect any independent settlements?

§ 148. *The Frisians.*—(*a*) Procopius writes that three very populous nations occupied Britain, the Angles, the Britons, and the Frisians.

(*b*) The Anglo-Saxon Chronicle, under the year 897, runs thus:—

> Ðy ilcan geare drehton the hergas on East-Englum and on Norð-hymbrum West-Seaxna-lond swiðe be þæm suð-stæde mid stæl-hergum ealra swiðust mid þæm æscumþe hie fela geara ær timbredon. Ða het Alfred cyng timbrian lang scipu ongén þa æscas þa wæron fulneah tu swa lange swa þa oðru, sume hæfdon lx. ara, sume ma, þa wæron ægðer ge swiftran ge unwealtran ge eac hieran þonne þa oðru. Næron [hie] nawþer ne on Fresisc gescæpene, ne on Denisc, bute swa him selfum þuhte þæt hie nyt-wyrðoste beon meahten. Ða æt sumum cirre þæs ilcan geares comon þær sex scipu to Wiht, and þær mycel æfel gedydon ægðer ge on Defenum ge wel hvor be þæm sæ riman. Ða het se cyng faran mid nigonum to þara niwena scipa, and forforon him þone muðan foran on utere mere. Ða foron hie med þrim scipum ut ongen hie, and þreo stodon at ufeweardum þæm muðan on drygum wæron þa men uppe on londe of ágáne. Ða gefengon hie þara þreora scipa tu æt þara muðan uteweardum and þa men ofslogon and þæt an oðwand on þam wæron eac þa men ofslagene buton fifum þa comon for þy onweg þe þara oðerna scipu asæton. Ða wurdan eac, swiðe uneðelice aseten. Ðreo asæton on þa healfe þæs deapes þe þa Deniscan scipu aseten wæron, and þa oðru ealle on oðre healfe þat hira ne mihte nan to oðrum. Ac þa þæt wæter wæs ahebbad fela furlanga from scipum þa eodon þa Deniscan from þæm þrim scipum to þæm oðrum þrim þe on hira healfe beebbade wæron and hie þa þær gefuhton. Ðær wearð ofslegen

Lucumon cynges gerefa, and Wulfheard Friesa, and Æbbe Friesa, and Ædelberg Friesa, and Atheferð e gyngesencat, and edbra monna Friesiscra and Engliscra lxii, and þara Deniscena cxx.

In English. From Monumenta Britannica.

The armies from among the East-Anglians and from among the North-Humbrians, harassed the land of the West-Saxons chiefly, most of all by their *æses*, which they had built many years before. Then King Alfred commanded long ships to be built to oppose the æses; they were full-nigh twice as long as the others; some had sixty oars, and some had more; they were both swifter and steadier, and also higher than the others. They were shapen neither like the Frisian nor the Danish, but so as it seemed to him that they would be most efficient. Then some time in the same year, there came six ships to Wight, and there did much harm, as well as in Devon, and elsewhere along the sea-coast. Then the king commanded nine of the new ships to go thither, and they obstructed their passage from the port towards the outer sea. Then went they with three of their ships out against them; and three lay in the upper part of the port in the dry; the men were gone from them ashore. Then took they two of the three ships at the outer part of the port, and killed the men, and the other ship escaped; in that also the men were killed except five: they got away because the other ships were aground. They also were aground very disadvantageously; three lay aground on that side of the deep on which the Danish ships were aground, and all the rest upon the other side, so that no one of them could get to the others. But when the water had ebbed many furlongs from the ships, the Danish men went from their three ships to the other three which were left by the tide on their side, and then they there fought against them. There was slain Lucumon the king's reeve, and Wulfheard the Frisian, and Æbbe the Frisian, and Æthelhere the Frisian, and Æthelferth the king's *geneat*, and of all the men, Frisians and English, seventy-two; and of the Danish men one hundred and twenty.

Of the Chauci, Lombards, and Early Danes, notice will be taken in the sequel.

CHAPTER XXVIII.

RELATIONS OF THE ENGLISH TO THE LANGUAGES OF GERMANY IN GENERAL.

§ 149. THREE German forms of speech have been specially noticed—the Old Saxon, the Angle, and the Frisian. But they are only three out of many. Again, forms of speech such as the Frank, the Thuringian, &c., have been named. So have forms of speech called Norse, Icelandic, or Scandinavian.

All this means that, just as the English is one division of a group containing the Old Saxon and the Frisian besides, so may the Old Saxon and the Frisian, along with the English, constitute a division of some higher group or genus.

Which of the members of this same group or genus shall we take first—the Frisian, the Angle, and the Old Saxon having already been considered?

§ 150. These *diverged, i. e.* the Frisian led in one direction, the Old Saxon in another.

Each of these tongues was conterminous with some other member of the German division, some known member with which we could compare it. The Anglo-Saxon, on the other hand, had such portions of its frontier as have not already been under treatment—such portions of its frontier as were neither Frisian nor Old Saxon—either Slavonic (and, as such, not German at all), or else North Hessian and Thuringian. Hence, it was only in the direction of those two forms of speech that it could graduate into any other member its class.

But the early forms of the North Hessian and North Thuringian are as unknown as the southern forms of the Angle.

Hence—the two *outside* and *osculant* languages (so to say), the languages that lead to other members of their class, are the Frisian and Old Saxon.

Of these the former points to Scandinavia; the latter to Southern Germany.

The former leads to the Icelandic, Danish, Swedish, Norwegian, and Feroic, the latter to the Platt-Deutsch, and High-German—also to the Mœso-Gothic.

Whether we begin with the Frisian or the Old Saxon we come to the same class of dialects. These are, on the south and south-west of the Old Saxon and Frisian frontiers the Dutch of Holland, and on the south and south-east the numerous Platt-Deutsch forms of speech of Westphalia and the Lower Rhine.

§ 151. *The Dutch of Holland.*—Nearly akin to the English, and still more nearly akin to the Frisian on its northern, and the Platt-Deutsch of Westphalia on its eastern, frontier is the Dutch of Holland, of which the Flemish of Belgium is only a modification. South of the Flemish frontier comes the French of Artois and Picardy, no German tongue at all; but one belonging to another class of languages. The Dutch of Holland extends into Germany, the dialects of part of Cleves on the east, and of East Friesland on the north, being more Dutch than Platt-Deutsch.

The Dutch of Holland falls into dialects and sub-dialects, *e. g.* the Groningen, the Guelderland, the Zealand, the Brabant, &c.

The *stages* of the Dutch of Holland are somewhat indistinct. Samples of any dialect of the Seven Provinces of equal antiquity with the oldest Frisian, the oldest Old Saxon, and the Anglo-Saxon there are none. On the other hand the Old Frisian and Old Saxon are closely akin to what such specimens would be if they existed—indeed it has already been stated, that more than one scholar has dealt with the *Carolinian Psalms* as if they were Old *Dutch.*

§ 152. The earliest important work in the true Dutch of Holland is the Chronicle of Melis Stoke, about A. D. 1300.

Specimen.

MARK, chap. 1.

1. Het begin des evangelies van Jesus Christ, den Zoon van God.

2. Gelijk geschreven is in de Profeten: ziet, Ik zend mijnen Engel voor uw aangezigt, die uwen weg voor u heen bereiden zal.

3. De stem des roependen in de woestijn: bereidt den weg des Heeren, maakt zijne paden regt!

4. Johannes was doopende in de woestijn, en predikende den doop der bekeering tot vergeving der zonden.

5. En al het Joodsche land ging tot hem uit, en die vad Jerûzalem; en werden allen van hem gedoopt in the rivier de Jordaan, belijdende hunne zonden.

6. En Johannes was gekleed met kemelshaar, en met eenen lederen gordel om zijne lendenen, en et sprinkhannen en wilden honig.

7. En hij predikte, zeggende: na mij komt, die sterker is dan ik, wien ik niet waardig ben, nederbukkende, den riem zijner schoenen te ontbinen.

8. Ik heb ulieden wel gedoopt met water, maar hij zal u doopen met den Heiligen Geest.

§ 153. *The Platt-Deutsch Dialects.*—*Platt* means *Broad* or *Flat.* For some reason or other it has become current as a term in German philology. The Germans of Suabia, Franconia, and the countries on the *upper* parts of the Rhine, Weser, and Oder, thus denominate the dialects of the *Lower* Rhine, the *Lower* Weser, the *Lower* Oder, the *Lower* Vistula, &c.

Such is the meaning of the word in its narrower and more limited sense—the meaning which it takes in the mouth of an ordinary German who names the dialects of his country according to the current nomenclature.

But there is a wider meaning as well. Each and all of the languages that have up to the present time commanded our attention are not only German, but German with special Platt-Deutsch affinities. Thus the Frisian, the Dutch of Holland, the

Anglo-Saxon, the English, and the Old Saxon are all liker to the dialects of the Lower Rhine, the Lower Weser, &c., than they are to the Suabian, the Franconian, the Bavarian, &c.

This engenders a complication. Sometimes the word means some particular dialect of Westphalia, Oldenburgh, Hanover, Holstein, Sleswick, Mecklenburgh, &c., to the exclusion of the English, Frisian, and Dutch of Holland; and sometimes it means the English, Dutch, Westphalian, &c., collectively. Hence, it is correct to say, that the language of Overysel or of Guelderland is Dutch rather than Platt-Deutsch; Dutch like the literary language of Holland, rather than any provincial dialect of Westphalia. And it is also correct to say that the English of England is a Platt-Deutsch form of speech.

All this is correct. Whether it be convenient is another matter.

In the present work *Platt-Deutsch* (the German term) will represent the provincial dialects of Northern Germany—the provincial dialects of the *Lower* (and Middle) Rhine, Weser, Oder, &c.; whereas the more generic expression for the group containing the English, &c., will be *Low-German*, *i. e.* the German of the *Lower* course of the Rhine, &c.

Hence there is a *Platt-Deutsch* sub-section of the *Low-German* section.

I cannot give (either geographically or philologically) an exact line of demarcation between the southern Platt-Deutsch and the northern High-German divisions. I cannot even say in which quarter the relationship is the closest, *i. e.* whether the most like forms of the Dutch of Holland and of the Platt-Deutsch of Westphalia are liker each other than the likest dialects of the Platt-Deutsch and High-German. Such divisions, however, are often drawn. Few writers make the Hessian of the middle parts of Hesse other than High-German. Yet, it contains more than one of the so-called Low-German characteristics.

§ 154. The points connected with the Platt-Deutsch which are the most certain, and not the least important, are the following:—

1. It is more High-German than any of the forms of speech hitherto noticed—more High-German than the Old Saxon, the Anglo-Saxon, the Dutch, the Frisian. Hence—

2. Its original *situs* is to the south of those forms of speech, *i. e.* on the High-German frontier. No one has ever said

that any of the above-named languages graduate into the Franconian, or the Hessian; many have said that some of the Rhenish forms of the Platt-Deutsch do.

3. From this it spread northward and north-eastwards—the Franks of the Carolinian period being its chief propagators, and the districts it invaded being Westphalia, Oldenburg, Hanover, Altmark, Brunswick, Lauenburg, Holstein, Sleswick, Mecklenburg, Pomerania, West Prussia, East Prussia, Courland, Livonia, Esthonia (these last imperfectly).

To all these countries it was originally foreign—the native languages being—

1. In Westphalia, Oldenburg, Hanover, Brunswick, and part of Holstein, the Old and Anglo-Saxon:

2. In Lauenburg, part of Holstein, Altmark, Luneburg, Mecklenburg, and Pomerania, the Slavonic:

3. In West (?) and East Prussia, Courland, and South Livonia, either the Lithuanic or the Lett.

4. In North Livonia and Esthonia (German being spoken at Reval, and even at Dorpat), the Fin of Esthonia.

To these add the original districts from which it was diffused, which I hold to have been the parts on the Lower and Middle Rhine about Cologne, and you have the vast area of the Platt-Deutsch of Germany—the descendant of the Carolinian (or Carlovingian) Frank.

§ 155. The *stages* of the Platt-Deutsch are equally obscure with those of the Dutch of Holland—more so. Of the different forms of it, as spoken at the present moment, there are abundant specimens, specimens of which the collection of Firmenich* is a rich repertorium. But the analogues of the Anglo-Saxon, the analogues of the Old and Middle English, are scarce; in some cases non-existant.

Linear descendants of Old Saxon forms of speech we have none. They were displaced on the spot where they were spoken by the Carolinian Frank. But this was not written and preserved until a comparatively late period—later in some parts than in others. I cannot say when and where, for each particular portion of the present Platt-Deutsch area, the earliest extant specimen was put to paper, and handed down. I believe it was in the parts about Hamburg, Lübeck, &c. As a general rule, however, we may state that the forms of speech of that part of the present Platt-Deutsch area, which, without being Frank, was originally German, have left no modern representatives, and that the Frank which displaced them is not known in any old form—*i. e.* no form cotemporary with the Anglo-Saxon, or Old Frisian.

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* Firmenich Volkenstimmen Germaniens.

§ 156. But there was the *original* Frank area, the part of Germany where the form of speech took birth, and whence it spread. What have we here? What have we for the Lower and Middle Rhine, for South-Western Westphalia? Nothing which is at one and the same time sufficiently definite to represent a separate substantive division, and also of high antiquity. The *Gospel Harmony* of Tatian is generally called *Frank* (*Francic*), but it has much which is more High-German than Platt-Deutsch.

§ 157. Again, *Hildebrand and Hathubrand* is a short and, apparently, a fragmentary poem, in alliterative metre, concerning two heroes, father and son, of the times of Diedrich of Berne (Theodoric of Verona) and Otacher (Odoacer). It is held, by Grimm, to be Old Saxon, in the hands of a Frank copyist. It is, apparently, a transitional form of speech. The text is given in the chapter on Prosody.

§ 158. The following is genuine and undoubted Platt-Deutsch:—

Hyr begynnet de ffundacie wo de Kercke vnd dat Kloster des Sthictes tho Ffrekenhorst erst ys wunderlyckn van der genade Godes getymmrt.

In den tyden als regierde de Aller Dorluchtigeste Konynck und Keyser Lodewych de Junge, was eyn wertlick man genompt Euuerwordus. He was hillich van leuen, vnde schone van dogheden. He was ock na stat der werlt van ghebort eyn van den alder edelsten. He nam eyn huffrouwen er name was geheiten Geua. Se was schone van lyue un klock van synne mylde, tho der armoet, dat er gude gerochte wart verbredet ouer dat gansse lant. All was se vruchtende den Heren und beynede em seer truweluk dach vnd nacht. Welker Euuerwordus vnde Geua hedden vele huss gesynnes knechte vnd meghede. Se hedden ock vntellick gud van erffnysse, lant, holt, golt vnd suluer, van perden, koyen, swyne, vn schapen, &c., dat em was geeruet van eren olderen. Nycht de myn, se en droghen vnd verleiten sick nicht vp dat grote Gud. Mer se deyneden beide Gode, in groten vruchten. Sute Paulus secht de Hilge Apostell, "als nycht hebbende weren se all dynck besittende."

Here begins the foundation, when the church and the cloister of the Saint at Frekenhorst, was first wonderfully by the grace of God built.

In the time when there reigned the most noble King and Keyser, Lodewick the Young, was a worthy man named Everward. He was holy of life, and fair in actions. He was also after the fashion of the world, in birth one of the noblest. He took a wife whose name was called Geva. He was beautiful of body, and wise of mind, mild in spirit, that his good fame was spread abroad over the whole land. Nevertheless, he was fearing the Lord and served him very faithfully, very truly day and night. The same Everward and Geva had many man-servants and maid-servants in their household. They also had innumerable goods of inheritance, land, wood, gold and silver, of horses, cows, swine and sheep, that is inherited from the ancestors. Nevertheless, they departed not from the great God. But they both served God in great fear. St. Paul, the holy Apostle, says, "Though having nothing, they possessed all things."

Specimen.

Detmar's Chronicle, A.D. 1386.

In demesulven Jare schach den van Lubeke schaden an rove alse in Perden: dat deden Godendorpes Denre unde Hulpere. Der worden en del begrepen unde worden henget vor Lubeke. Darna schach, dat desulven Stratenrovere hadden des nachtes genomen to ene Dorpe, dat het Kurowe, unde hadden enen Bur darsulves dot geslagen. Des weren de Vogede van Lubeke unde van Molne uppe den velde. De Voget van Lubeke was en wolboren Man van Ridderen unde Knechten, unde heet Henneke Scharpenberch; de van Molne was en berve Man, unde heet Wendelbarn. Do se dat Ruchte vornemen, do volgeden se den Morderen unde Stratenroveren; id was Nacht unde kunden nene Slawe holden. Des ghat dar dre Wege in dat Land to Holsten, dar de Misdedere ute komen weren, de den Schaden dan hadden: aldus besenden de Vogede twe Wege, in deme dridden volgeden se sulven.

§ 159. *The High-German.*—By taking extreme forms we may easily get High-German specimens which differ visibly from the Platt-Deutsch.

We may get this from two quarters, *i. e.* either from the literary language of the present Germans and their forerunners, or from the more extreme provincial dialects, *e. g.* the Bavarian, or the Swiss.

How far is the literary High-German of the present time a real language; or how far is it a language of the author and the schoolmaster?

In the work of Firmenich, already quoted, there is no part of Germany of the size of the county of Leicester, without a sample of its dialect. Yet it is safe to say that none of these approaches the written language so closely as the ordinary language of Huntingdon and Northampton approaches the written English.

Again,—ask in Germany where the best German is spoken—*best* meaning the *highest*. The answer is, in Hanover or Brunswick—Platt-Deutsch districts.

§ 160.

Literary High-German.

I.

From Lessing's Fables.

HERKULES.

Als Herkules in den Himmel aufgenommen ward, machte er seinen Grüss unter allen Göttern der Juno zuerst. Der ganze Himmel und Juno erstaunte darüber. "Deiner Feindin," rief man ihm zu, "begegnest du so vorzüglich?" "Ja, ihr selbst;" erwiederte Herkules. "Nur ihre Verfolgungen sind es, die mir zu den Thaten Gelegenheit gegenen, womit ich den Himmel verdienet habe."

Der Olymp billigte die Antwort des neuen Gottes, and Juno ward versöhnt.

In English.

As Hercules in the Heaven up-taken was, made he his greeting, under (among) all Gods, to Juno at (to) first. The whole Heaven and Juno were astonished thereon (over). "Thy female enemy (fiend,)" cried they him to, "meetest thou so preferably?" "Yes, herself," answered Hercules, "only her persecutions are it, which me to the deeds opportunity (have) given, wherewith I the Heaven earned have."

The Olympus approved the answer of the new God, and Juno was reconciled.

2.

From Herder.

Horch, horch die Lerch' am Himmelsthür singt,
Die liebe Sonn' wacht auf;
Aus allen Blümkelchen trinkt
Sie schon ihr Öpfer auf.
Das Hochzeitknöspfchen freundlich winkt,
Und thut sein Aüglein auf;
Was hold und lieb ist, freundlich blinkt,
Wach schönes Kind wach auf,
Wach auf;
Wach schönes Kind wach auf.

This is a translation from the song in *Cymbeline*:—

Hark! the lark at Heaven's gate sings;
The sun begins to rise:
His steed to water at those springs,
On chaliced flowers that lies.
And winking Mary-buds begin,
To ope their golden eyes;
And everything that pretty bin;
My Ladye sweet arise,
Arise,
My Ladye sweet arise.

Literally.

Hark! Hark! the lark at Heaven's door sings,
The dear (*love*) Sun wakes up;

Out of all bloom-chalices drinks
She (the *sun*, which is feminine) already their offering up,
The batchelor's button friendly looks.
And does its eye-ling up (=opens little eye).
What gracious and dear is friendly winks,
Wake, fair child, wake up.
Wake up, &c.

From the New Testament, Mark i. 1–8.

1. Diess ist der Anfang des Evangelii von Jesu Christo, dem Sohne Gottes.

2. Als geschrieben stehet in den Propheten; Siehe, "Ich sende meinen Engel vor dir her, der da bereite deinen Weg vor dir."

3. Es ist eine Stimme eines Predigers in der Wüste: "Bereitet den Weg des Herrn, machet seine Steige richtig."

4. Johannes der war in der Wüste, taufte und predigte von der Taufe der Busse, zur Vergebung der Sünden.

5. Und es gieng zu ihm hinaus das ganze Jüdische Land, und die von Jerusalem, und liessen sich alle von ihm taufen im Jordan, und bekannten ihre Sünden.

6. Johannes aber war bekleidet mit Kameelshaaren, und mit einem ledernen Gürtel um seine Lenden, und ass Heuschrecken und wilden Honig;

7. Und predigte und sprach: "Es kommt einer nach mir, der ist stärker, "denn ich, dem ich nicht genugsam bin, dass ich mich vor ihm bücke, und die "Riemen seiner Schuhe auflöse.

8. "Ich taufe euch mit Wasser, aber er wird euch mit dem heiligen Geiste taufen."

§ 161. The Old High-German, called also Francic and Alemannic, was spoken in the ninth, tenth, and eleventh centuries, in Suabia, Bavaria, and Franconia. It is in the Old High-German that the *Krist* of Otfrid, the *Psalms* of Notker, the *Canticle* of Willeram, the *Glosses* of Kero, the *Vita Annonis*, &c., are composed.

Specimen.

Krist, i. 12. (Edit. Graff.)

Tho uuarun thar in lante hirta haltente:
Thes fehes datun uuarta uuidar fianta.
Zi ín quam boto sconi, engil scinenti;
Joh uuurtun sie inliuhte fon himilisgen liohte.
Forahtun sie in tho gahun so sinan anasahun;
Joh hintarquamun harto thes Gotes boten uuorto.
Sprah ther Gotes boto sar. "Ih scal íú sagen uuuntar.
Ju scal sin fon Gote heil; nales forahta nihein.
Ih scal iu sagen imbot, gibot ther himilisgo Got;
Ouh nist ther er gihorti so fronisg arunti.
Thes uuirdit uuorolt sinu zi euuidon blidu,
Joh al giscaft thiu in uuorolti thesa erdun ist ouh dretenti
Niuuui boran habet thiz lant then himilisgon Heilant;
The ist Druhtin Krist guater fon iungeru muater.

In Bethleem thine kuninga thie uuarun alle thanana.
Fon in uuard ouh giboran iu sin muater magad sconu.
Sagen ih íú, guatc mah, uuio ir nan sculut findan,
Zeichen ouh gizami thuruh thaz seltsani.
Zi theru bergi faret hinana, ir findet, so ih íú sageta,
Kind niuuui boranaz in kripphun gilegitaz."
Tho quam unz er zin tho sprah engilo heriscaf,
Himilisgu menigi, sus alle singenti—
"In himilriches hohi si Gote guallichi;
Si in erdu fridu ouh allen thie fol sin guates uuillen."

The Same, in English.

Then there was in the land herdsmen feeding:
Of their cattle they made watch against foes.
To them came a messenger fair, an angel shining,
And they became lit with heavenly light.
They feared, suddenly as on him they looked;
And followed much the words of God's messenger:
Spake there God's messenger strait, "I shall to you say wonders.
To you shall there be from God health; fear nothing at all.
I shall to you say a message, the bidding of the heavenly God:
Also there is none who has heard so glad an errand.
Therefore becomes his world for ever blythe,
And all creatures that in the world are treading this earth,
Newly borne has this land the heavenly Saviour,
Who is the Lord Christ, good, from a young mother.
In Bethleem, of the kings they were all thence—
From them was also born his mother, a maid fair.
I say to you, good men, how ye him shall find,
A sign and token, through this wonder.
To your burgh fare hence, ye find, so as I to you said,
A child, new born, in a crib lying."
Then came, while he to them spake, of angels a host,
A heavenly retinue, thus all singing:
"In the heavenly kingdom's height be to God glory;
Be on earth peace also to all who are full of God's will."

§ 162. The Middle High-German ranges from the thirteenth century to the Reformation.

Specimen.

Der Nibelungen Not. St. 20–24. (*Ed. Lachmann.*)

Dô wuohs in Niderlanden eins rîchen küneges kint;
Des vater hiez Sigemunt, sîn muoter Sigelint;
In einer bürge rîche wîten wol bekant,
Niden bî dem Rîne; diu was ze Santem genant.

Ich sage iu von dem degne, wie schœne der wart.
Sîn lîp vor allen schanden was vil wol bewart.
Stark unde mære wart sît der küene man—
Hey waz er grôzer êren ze diser werlde gewan.

Sîfrit was geheizen der selbe degen guot;
Er versuchte vil der rîche durch ellenthaften muot:
Durch sînes lîbes sterke reit er in menegui lant;
Hey waz er sneller degne ze den Burgonden vant.

In sînen besten zîten, bî sînen jungen tagen,
Man mhte michel wunder von Sîfride sagen;
Waz êren an im wüchse und wie schœne was sîn lîp:
Sît heten in ze minne diu vil wætlîchen wîp.

§ 163. *The Mœso-Gothic.*—The Goths who sacked Rome under Alaric, and who succeeded to the empire of Augustulus under Theodoric, were of German origin, and the language that they spoke was German also. It is called the Mœso-Gothic.

Of this language we have a specimen, not later than the fourth century; and as no Anglo-Saxon work is of equal antiquity, the Mœso-Gothic is considered to be the oldest of all the German tongues. The meaning of the word will be understood by following the course of the Danube, till we reach the Roman province of Mœsia. The *earliest* inhabitants of this province were not akin to any of the tribes of Germany, any more than the original Britons of England were akin to the Anglo-Saxon invaders. Before the end, however, of the second century they were conquered by tribes from the south-eastern parts of Germany. These were called Goths, or, more specifically, the Goths of Mœsia.

Specimen.

MARK, chap. i.

1. ANASTODEINS aivaggeljons ïesuis xristaus sunaus guþs.

2. Sve gameliþ ïst ïn esaï ïn praufetau. sai. ïk ïnsandja aggilu meinana faura þus. saei gamanveiþ vig þeinana faura þus.

3. Stibna vopjandins ïn auþidai. manveiþ vig fraujins. raihtos vaurkeiþ staigos guþs unsaris.

4. Vas ïohannes daupjands ïn auþidai jah merjands daupein ïdreigos du aflageinai fravaurhte.

5. Jah usïddjedun du ïmma all ïudaialand jah ïairusaulymeis jah daupidai vesun allai ïn ïaurdane awai fram ïmma andhaitandans fravaurhtim seinaim.

6. Vasuþ-þan ïohannes gavasiþs taglam ulbandaus jah gairda filleina bi hup seinana jah mati da þramsteins jah miliþ haiþivisk jah merida qiþands.

7. Qimiþ svinþoza mis sa afar mis. þizei ïk ni ïm vairþs anahneivands andbindan skaudaraip skohe is. aþþan ïk daupja ïzvis ïn vatin.

8. Iþ ïs daupeiþ ïzvis ïn ahmin veihamma.

9. Jah varþ ïn jainaim dagam. qam ïesus fram nazaraiþ galeilaias jah daupiþs vas fram ïohanne ïn ïaurdane.

10. Jah suns usgaggands us þamma vatin gasaw usluknans himinans jah haman sve ahak atgaggandan ana ïna.

11. Jah stibna qam us himinam. þu ïs sunus meins sa liuba. ïn þuze vaila galeikaida.

12. Jah suns sai. ahma ïna ustauh ïn auþida.

13. Jah vas in þizai auþidai dage fidvortiguns fraisans fram satanin jah vas miþ diuzam jah aggileis andbahtidedun ïmma.

14. Iþ afar þatei atgibans varþ ïohannes. qam ïesus ïn galeilaia merjands aivaggeljon þiudangardjos guþs qiþands þatei usfullnoda pata mel.

15. Jah atnewida sik þiudangardi guþs.

16. Idreigoþ jah galaubeiþ ïn aivaggeljon. jah warbonds faur marein galeilaias gasaw seimonu jah andraian broþar is. þis seimonis. vairpandans nati ïn marein. vesun auk fiskjans.

17. Jah qaþ ïm ïesus. hirjats afar mis jah gatanja ïgqis vairþan nutans manne.

18. Jah suns affetandans þo natja seina laistidedun afar ïmma.

19. Jah jainþro ïnngaggands framis leitil gasaw ïakobu þana zaibaidaiaus jah ïohanne broþar ïs jah þans ïn skipa manvjandans natja.

20. Jah suns haihait ïns jah affetandans attan seinana zaibaidaiu ïn þamma skipa miþ asnjam galiþon afar ïmma jah galiþun ïn kafarnaum.

21. Jah suns sabbato daga galeïþands ïn synagogen laisida ïns jah usfilmans vaurþun ana þizai laiseinai ïs.

22. Unte vas laisjands ïns sve valdufni habands jah ni svasvɵ þai bokarjos.

23. Jah vas ïn þizai synagogen ïze manna ïn unhrainjamma ahmin jah ufhropida qiþands. fralet.

24. Wa uns jah þus ïesu nazorenai. qamt fraqistjan uns kann þuk was þu ïs. sa veiha guþs.

25. Jah andbait ïna ïesus qiþands. þahai jah usgagg ut us þamma ahma unhrainja.

26. Jah tahida ïna ahma sa unhrainja jah hropjands stibnai mikilai usïddja us ïmma.

27. Jah afslauþnodedun allai sildaleikjandans. svaei sokidedun miþ sis misso qiþandans. wa sijai þata. wo so laiseino so niujo. ei miþ valdufnja jah ahmam þaim unhrainjam anabiudiþ jah ufhausjand ïmma.

28. Usïddja pan meriþa ïs suns and allans bisitands galeilaias.

29. Jah suns us þizai synagogen usgaggandans qemun ïn garda seimonis jah andraiïns miþ ïokobau jah ïohannem.

30. Iþ svaihro seimonis log ïn brinnon. jah suns qeþun imma bi ïja.

31. Jah duatgaggands urraisida þo undgreipands handu ïzos.]

32. Jah affailot þo so brinno suns jah andbahtida ïm. andanahtja þan vaurþanamma. þan gasaggq sauïl. berun du ïmma allansþans ubil habandans jah unhulþons habandans.

33. Jah so baurgs alla garunnana vas at daura.

34. Jah gahailida managans ubil habandans missaleikaim sauhtim jah unhulþons managos usvarp jah ni fralailot rodjan þos unhulþons. unte kunþedun ïna.

35. Jah air uhtvon usstandans usïddja jah galaiþ ana auþjana staþ jah jainar baþ.

36. Jah galaistans vaurþun ïmma seimon jah þai miþ ïmma.

37. Jah bigitandans ïna qeþun du ïmma þatei allai þuk sokjand.

38. Jah qaþ du ïm. gaggam du þaim bisunjane haimon jah baurgim. ei jah jainar merjau. unte duþe qam.

39. Jah vas merjands ïn synagogim ïze and alla galeilaian jah unhulþons usvairpands.

40. Jah qam at ïmma þrutsfill habands bidjands ïna jah knivam knussjands jah qiþands ïmma þatei. jabai vileis. magt mik gahrainjam.

41. Iþ ïesus ïnfeinands ufrakjands handu seina attaitok ïmma jah daþ ïmma. viljau. vairþ hrains.

42. Jah biþe qaþ þata ïesus. suns þata þrutsfill affaiþ af ïmma jah hrains varþ.

43. Jah gawotjands ïmma suns ussandida ïna jah qaþ du ïmma.

44. Saiw ei mannhun ni diþais vaiht ak gagg þuk silban ataugjan gudjin jah atbair fram gahraineinai peinai. þatei anabauþ moses du veitvodiþai ïm.

45. Iþ ïs usgaggands dugann merjan filu jah usqiþan þata vaurd. svasve ïs. juþan ni mahta andaugjo ïn baurg galeiþan ak uta ana auþjaim stadim vas jah ïddjedun du ïmma allaþro.

To the first eight verses the following notes apply. The remainder may be made out by reference to the chapter from which the extract is taken.

Mœso-Gothic.

Anastodeins, beginning, lit., up-standing—*ga-meliþ*, written, painted, German, *mahlen=paint*. The *ga* is the sign of the participle; one word in English preserves it, viz. *y-clept=called;* A.S. *clepian=to call—aggilu*, ἄγγελος—*gamanveiþ*, prepare—*stibna*, voice; German, *stimme—vopjandins*, crying; weep-ing,—*auþidai*, German, *öde=waste*. *Fanins*, of the Lord, one of the many Slavonic words in Ulphilas=*Pan=dominus—staigos*, ways=German, *steig ;* Danish, *stie=way—daupjands*, baptize=*dip—merjands*, proclaiming, preaching—*idreigos*, repentance. This has been looked upon as a Keltic word *aflageina*, away-laying; *fravaurhtê*, of sins; *fore*works; the *fore*, as in *for*swear—*usiddjedun*, out-goed, out-yode—*awai*, water, river; *aha*, Old German, *aa*, Norse—*andhaitandans ; and=coram*, *hait=voco*, as in *hight=is called, bears the name :=proclaiming, confessing ; gavasiþs*, clothed; from *rasjan=to clothe*—*taglam*, hair (word for word); *tail*, *tægel*, A.S.—*ulbandaus* (word for word) *elephant—gairda filleina*—fell (as in *fell*-monger), girdle—*hup*, hips—*þramsteins*, twigs (such the translation, not *grasshoppers*)—*mileþ haiþivisk*, heath-honey; *qiþands*, saying (*queathing*, as in *quoth*, *bequeathe*)—*swinþoza*, stronger, A.S. *swiðe=very*. Comparative in *z* (s). *Sa*=who; *anahneivands*, stooping, bending (*kneeling*) ;—*skauda-raip*, latchet; *izvis*, you; *vatin*, *water ;* Lithuanic *wandu ;* Danish, *vand ;* Swedish, *vatn ; ahmen*, spirit; *veihamma*, holy.

Specimen.

Luke i. 46—56.

Jah quaþ Mariam. Mikileid saivala meina Fan, jah svegneid ahma meins du Goþa nasjand meinamma. Unte insahu du hnaivenai þiujos seinaizos: sai allis fram himma nu audagjand mik alla kunja. Unie gatavida mis mikiliein sa mahteiga, jah qeih namo is. Juh armahairtee is in aldins aldê þaim ogandam ina. Gatavida svinthein in arma seinnamma; distahida mikilþuhtans gahugdai hairtins seinis; gadrausida mahteigans af stolam, jah ushhuhida gahnaividans; gredigans gasôþidr þiuþe, jah gabignondans insandida lausans; hleibida Israela þiumagu seinamma, gamundans armahairteins, sva sve rodidà du attam du attam unsaraim Abrahaima jah fraivtis und aiv.

§ 164. At the present moment there is nothing throughout the whole length and breadth of Germany but the High-German, the Low-German, and the Frisian; the Low-German including the Dutch of Holland. Of the Angle and the Old Saxon nothing remains. The Frisian represents the class they belong to; but the Frisian itself is a fragment. The Mœso-Gothic, like the Angle and the Old Saxon, is also extinct; indeed its exact locality is a point upon which there is more than one doctrine.

So much, then, for the languages which have disappeared, and so much for the Frisian, which is in a fair way of disappearing. The forms of speech which have supplanted them are the High-German and the Low-German—the German of the South and East and the German of the North. Allied in structure, they have developed themselves differently. It was the Low-German which spread itself at the expense of the Angle and Old Saxon; and these it appears to have replaced before the High-German came into the field. Its encroachments began under Charlemagne; when the Old Saxon first, and afterwards the Anglo-Saxon, gave way to it. It was partially arrested by the marshes of Friesland, and partially, on the borders of Denmark, by the Eyder. Sleswick, however, though now half German, was originally wholly Danish; so that it is the Low-German which has most especially encroached on the Scandinavian. It is the Low-German also which has encroached upon the Slavonic of Luneburg, Lauenburg, Eastern Holstein, Altmark, Mecklenburg, Pomerania, and Brandenburg. It is the Low-German which, protruding itself beyond the boundaries of Slavonia, has most especially encroached upon the Lithuanian of Prussia, of Courland, and of Livonia. Finally, it is the Low-German which has encroached upon the Fin or Ugrian, of Esthonia. For all this, however, it is not the literary language of Germany, though it is that of Holland. Elsewhere, notwithstanding the existence of several notable compositions in it, it passes for a provincial form of speech. At what time it completed the displacement of the Angle of Germany is uncertain.

§ 165. *Mutatis mutandis* the material history of the High-German is nearly that of the Low. The former extended itself in the south as the latter extended itself in the north. So far as Switzerland is German, it is *High*-German; so are the dialects of the Tyrol and the Italian frontier, so also the German of Styria, Carinthia, and Carniola, where it comes in contact with the Slavonic; so is the German of Hungary, Bohemia, Saxony, Bavaria, Swabia, and Franconia. The importance, however, of the High-German form of speech by no means consists in the magnitude of its area; but rather in the fact of its being the language in which the literature of Germany is embodied. It was cultivated betimes, and it was cultivated successfully. The Reformation determined its ascendancy. Whilst the Protestant portion of the empire lay almost wholly within the limits of Low Germany, the language of Luther was the High-German of Saxony; and it was the High-German of Saxony into which the standard translation of the Holy Scriptures was made. Hence it became the language of the Church and the Schools; and that in the extreme Low-German districts—the districts which were most especially Protestant. Of the standard literature, then, which has been developed since the Reformation, the Low-German dialects of Germany supply little or nothing. The Dutch of *Holland* (as has been stated) is a cultivated language: and in Holland only is the Low-German form of speech the vehicle of a national literature.

The Low-German—propagated by the Carlovingian Franks—encroached upon the Angle, the Old Saxon, the Frisian, and the Danish. The High-German of the Reformers has encroached, and is encroaching, upon the Low.

§ 166. *The Scandinavian languages.*—Allied to each other, and allied to the languages of Germany are the following forms of speech; forms of speech which we may call *Scandinavian*, or *Norse*:—

1. The Icelandic of Iceland; closely akin to which is the
2. Feroic of the Feroe Isles; and also
3. Several of the more archaic provincial dialects of Norway, Sweden, and Denmark.
4. The literary language of Sweden, and
5. The literary language of Denmark and Norway.

§ 167. *The literary Danish.*—This is Norwegian as well.

Specimen.

1.

In the Original.	*In English.*
Kong Christian stod ved höien Mast,	King Christian stood by high-*the* mast
I Rög og Damp;	In reek and damp,
Hans Værge hamrede saa fast,	His weapon hammered so fast
At Gothens Hjelm og Hjerne brast;	That Gothland's helms and brains burst;

Da sank hvert fiendtligt Speil og Mast,	Then sank each hostile (fiendlike) stern and mast
I Rög og Damp.	In reek and damp.
Flye, skreg de, flye, hvad flygte kan!	Fly, shrieked they, fly, what fly can!
Hvo staaer for Danmarks Christian	Who stands against Denmark's Christian
I kamp?	In battle?

Niels Juel gav Agt paa Stormens Brag,	Niel Juel gave heed on storms-*the* crash
Nu er det Tid!	Now is it time.
Han heisede det röde Flag,	He hoists the red flag,
Og slog paa Fienden Slag i Slag;	Eke slew on fiend-*the* blow on blow,
Da skreg de höit blandt Stormens Brag:	Then shrieked they high amid storms-*the* crash,
Nu er det Tid!	Now is it time,
Flye, skreg de, hver, som veed et Skjul!	Fly, shrieked they, who knows a shelter!
Hvo kan bestaae for Danmarks Juel	Who can stand against Denmark's Juel
I Strid?	In fight?

Nordhav! Glimt af Vessel bröd	O North Sea! flash of vessel broke
Din mörke Skye,	Thy murky cloud (sky):
Da tyede Kæmper til dit Skjöd;	Then took refuge warriors (*champions*) in thy bosom;
Thi med ham lyned' Skræk og Död.	For with him flashed fright and death.
Fra Vallen hörtes Vraal, som bröd	From battle-fields, heard-*was* cry which broke,
Din tykke Skye.	Thy thick cloud (sky).
Fra Danmark lyner Tordenskjold;	From Denmark flashes Tordenskiold!
Hver give sig i Himlens Vold,	Each give himself in Heaven's power (wealding)
Og flye!	And fly.

Du Danskes Vei til Roes og Magt,	Thy Dane's way to glory and might,
Sortladne Hav!	Dark Sea!
Modtog din Ven, som uforsagt	Accept (*take in meeting*) thy friend, who reckless
Tör möde Faren med Foragt,	Dare meet danger with contempt,
Saa stolt, som du, mod Stormens Magt,	So proud as thou, against storms-*the* might,
Sortladne Hav!	Dark Sea!
Og rask igjennem Larm og Spil	And swift through noise and music,
Og Kamp og Seier för mig til	And fight and victory bear me to (*til*)
Min Grav!	My grave!

2.

Norwegian National Song (*concluding stanzas*).

Frihedens Tempel i Normandens Dale
Stander saa herligt i Ly af hans Fjeld
Frit tör han tænke, og frit tör han tale,
Frit tör han virke til Norriges Held.
Fuglen i Skove,
Nordhavets Vove
Friere er ei end Norriges Mand

Villig dog lyder han selvgivne Love,
Trofast mod Konning og Fædreneland.

Elskede Land med de skyhöie Bjerge,
Frugtbare Dale og fiskrige Kyst!
Troskab og Kjærlighed fro vi Dig sværge!
Kalder Du, blöde vi for Dig med Lyst.
    Evig Du stande,
    Elskte blandt Lande!
Frit som den Storm, der omsuser Dit Fjeld;
Og medens Bölgen omsnoer Dine Strande,
Stedse Du voxe i Hæder og Held!

In English.

Freedom's temple in Normans-the dales
Stands so noble in lea of his rock (fell)
Free dares he think, and free dares he speak,
Free dares he work til Norway's weal.
    Bird (*fowl*)-the in woods (*shaws*)
    North-sea's-*the* waves
Freer is not than Norway's man;
Willing, however, obeys he self-given laws,
True-fast towards king and fatherland.

Loved land with the sky-high hills (bergs),
Fruitful valleys, and fish-rich coast!
Truth and love glad we for thee swear;
Callest thou, bleed we for thee with pleasure.
    Ever thou stand
    Loved amongst lands,
Free as the storm that roars round thy fell;
And (eke) whilst billow-the laps round thy strand,
Ever thou wax in praise and wellfare.

New Testament.—Mark i. 1–8.

1. Jesu Christi Guds Söns Evangelii Begyndelse.

2. Ligesom skrevet er i Propheterne: See, jeg sender min Enge for dit Ansigt, som skal berede din Vei for dig.

3. Det er hans Röst, som raaber i Orken: bereder Herrens Vei, gjörre hans Stier rette.

4. (Saaledes) döbte Johannes i Örken, og prædikede Omvendelsens Daab til Syndernes Forladelse.

5. Og det ganske Land Judæa gik ud til ham, og de af Jerusalem; og alle de, som bekjendte deres Synder, döbtes af ham i Jordans Flod.

6. Men Johannes var klædt i Kameel-Haar, og med et Læderbelte om sin Lend, og aad Græshopper og vild Honning;

7. Og prædikede, og sagde: der kommer den efter mig, som er stærkere end jeg, hvilken jeg ikke er værdig til at bukke mig ned for, og oplose hans Skoerem.

8. Vel har jeg döbt eder med Vand, men han skal döbe eder med den Hellig Aand.

§ 168. *The Literary Swedish.*—This is easily understood by an educated Dane or Norwegian.

Specimen.

From Frithiof's Saga, Canto ix.

1.

1.	1.
Nu är att säga huru	Now is it to say how
Jarl Angantyr satt än	Earl Angantyr sat
Uti sin sal af furu,	In his hall of fir,
Ock drack med sina män;	And drank with his men.
Han var så glad i hägen,	He was so glad in spirit,
Sag ut åt blånad ban,	Looked out on the blue way,
Der solen sjunk i vågen,	Where the sun sank in the wave,
Allt som än gyllne svan.	All as a golden swan.
2.	2.
Vid fönstret gamle Halvar	At the window old Halvar
Stod utanför på vakt.	Stood outside at watch;
Hann vaktade med allvar,	He watched with earnestness,
Gaf ock på mjödet akt.	And eke gave heed to the mead.
En sed den gamle hade;	A habit the old one had;
Hann jemt i botten drack;	He drank even to the bottom,
Ock intet ord hann sade;	And not a word did he say,
Alott hornett in han stack.	He only stuck the horn in.*
3.	3.
Nu slängde han det vida	Now he flung it in far
I salen in och qvad,	The hall and said,
" Skepp ser jag böljan rida;	"I see a ship ride the waves;
" Den färden är ej glad.	" Whose fare is not glad.
" Män ser jag döden nära,	"I see men near death,
" Nu lägga de i land;	" They now make the land;
" Ock tvenne jättar bära	" And two giants bear
"De bleknade på strand."	" The pale ones on shore."
4.	4.
Utöfver böljans spegel,	Over the billows' mirror,
Från salen Jarl såg ned:	From his hall the Earl looked down:
" Det år Ellidas segel,	" That is Ellidas's sail,
" Och Frithiof, tror jag, med.	" And Frithiof, I trow, with it.
" På gångan och på pannan,	" By gait and front
" Kånns thorstens son igen:	" Thorsten's son is known;
" Så blickar ingen annan	" So looks no other
"I Nordens land som den."	" In the Northland as he."
5.	5.
Från dryckesbord held modig	From the drinking-board heroic
Sprang Atle Viking då,	Sprang Atle the Viking then,
Svartskåggig Berserk, blodig	Blackbearded Berserk, bloody
Ock Grym at se uppå.	And grim to look on.

---

* Through the window into the drinking-room.

"Nu," skrek han, "vil jag pröfva;
"Hvad ryktet ment dermed,
"At Frithiof svärd kann döfva;
"Och alldrig ber om fred."

6.

Och upp med honom sprungo
Hanns bistra kämpar tolf:
Pa forhand luften stungo,
Och svangde svard ock kolf.
De stormade mot stranden,
Hvor tröttadt drakskepp stod,
Men Frithiof satt a sanden
Ock talte kraft och mod.

7.

"Lätt kunde jag dig fälla,"
Skrek Atle med stort gny.
"Vill i ditt val dock ställa,
"At kämpa eller fly.
"Men blott om fred du beder
"Fastän än kämpe hård,
"Jag som än vän dig leder,
"Allt up til Jarlens gård."

8.

"Väl är jag trött af färden;"
Genmälte Frithiof vred,
"Dock må vi pröfva svärden,
"Förr än jag tigger fred.
Då såg man stalen ljunga,
I solbrun kämpehand;
På Angurvadels tunga,
Hvar runa stod i brand.

9.

Nu skiftas svärdshugg dryga,
Och dråpslag hagla nu;
Och begges skjöldar flyga,
På summa gång itu.
De kämpar utan tadel
Sta dock i kredsen fast;
Men skarpt bet Angurvadel,
Och Atles klinga brast.

10.

"Mod svärdlös man jag svänger,"
Sad Frithiof, "ei mitt svärd.
"Men lyster det dig länger,
"Vi pröfva annan färd."
Som vagor då om hösten,
De begge storma an;
Ock stallbeklädda brösten,
Sla tätt emot hvarann.

"Now," shrieked he, "will I prove
"What Fame meant thereby,
"That Frithiof can dull the sword; *
"And never prays for quarter."

6.

And up with him sprung
His fierce champions twelve;
Beforehand they beat the air,
And swung sword and javelin.
They stormed to the strand,
Where tired the ship stood;
But Frithiof sat on the sand,
And talked strength and courage.

7.

"Lightly could I fell thee,"
Shrieked Atle, with great roar.
"But I will give you choice,
To fight or fly.
"Only ask for peace,
"And though a champion hard.
"I'll lead you as a friend
"Up to the Earl's house."

8.

"Well am I tired of the voyage,"
Answered Frithiof angry;
"Yet we must try the sword,
"Ere I beg peace."
Then did one see the steel flash
In the tanned champion-hand.
On Angurvadel's tongue
Each rune stood a-burning.

9.

Now heavy sword-cuts are exchanged,
And death-strokes hail now
And both their shields fly
At the same time in two.
The warriors with reproach
Stand still in their circle;
But sharp hit Angurvadel,
And Atle's sword broke.

10.

"Against a swordless man I swing,"
Said Frithiof, "not my sword.
"But if it list thee longer,
"We try another fashion."
As waves then in autumn
The two storm on;
And steel-clad breasts
Dash close against each other.

---

* Of his enemy, *i. e.* sword-proof.

11.
De brottades som björnar,
  Uppå sitt fjäll af snö;
De spände hop som örnar,
  Utöfver vredgep sjö.
Rodfästad klippa hölle
  Vel knappast ut att stå;
Ock lummig jernek fölle
  För mindre tag än så.

12.
Från pannan svetten lackar,
  Och bröstet häfves kallt;
Och buskar, sten, ock backar,
  Uppsparkas öfver allt.
Med bäfvän slutet bida
  Stållklädde män å strand;
Det brottandet var vida
  Berömdt i Nordens land.

13.
Til slut dock Frithiof fällde
  Sin fien til jord,
Hann knät mod bröstet ställde,
  Och tallte vredens ord.
" Blot nu mitt svärd jag hade
  " Du svarte Berserksskägg,
" Jag genom lifvet lade,
  " På dig ded hvassa ägg."

14.
" Eet skal ei hinder bringa,"
  Sad Atle stolt i håg.
" Gå du, ock ta din klinga,
  " Jag licgar som jag låg.
" Den ena, som dem andra,
" Skal engång Vallhall se:
  " Idag skal jag väl vandra;
  " I morgon du kanske."

15.
Ei lange Frithiof dröjde
  Den lek han sluta vill:
Han Angurvadel höjde;
  Men Atle låg dvck still.
Det rörde hjeltens sinne;
  Sin vrede då hann band;
Höll midt i huggett inne,
  Ock tog den fallnes hand.

11.
They wrestled as bears
  On their hill of snow;
They grappled as eagles
  Over an angry sea.
Root-fast cliffs would scarcely
  Hold out to stand;
And thick iron-oars would fall
  For lesser blows than such.

12.
From the brow the sweat plashes,
  And the breast heaves cold;
And bush, stone, and hill
  Are lit-up over all.
With fright they await the upshot
  The steel-clad men on the shore:
That tussle was wide
  Famed in Northland.

13.
At last, however, Frithiof felled
  His foe to earth,
He placed his knee against his breast,
  And spoke words of rage.
" If I only had my sword,
  " Thou black Berserk-beard,
" I would through thy body
  " Pass its sharp edge."

14.
" That be no hindrance,"
  Said Atle proud in spirit.
" Go thou, and take thy sword,
  " I will be as I have lain.
" The one like the other
  " Shall one day see Vallhall.
" To-day I go,
  " To-morrow you maybe."

15.
Not long did Frithiof delay;
  He will close the game:
He lifted Angurvadel,
  But Atle lay still.
That touched the hero's heart,
  He checked his rage,
Stopped himself half-way in the blow,
  And took the fallen-man's hand.

From Frithiof's Saga, Canto xvii.

1.
Kung Ring han satt i högbänk om julen och drack mjöd,
Hos honom satt hans drottning så hvit och rosenröd.
Som vår och höst dem båda man såg bredvid hvarann,
Hon var den friska våren, den kulna höst var han.

2.

Då trädde uti salen en okänd gubbe in,
Från Hufvud och till fötter han insvept var i skinn.
Han hade staf i handen och lutad sågs han gå,
Men högre än de andra den gamle var ändå.

3.

Han satte sig på bänken längst ned vid salens dörr;
Der är de armas ställe ännu, som det var förr.
De hofmän logo smädligt och sågo till hvarann,
Och pekade med fingret på luden björnskinnsmann.

4.

Då ljungar med två ögon den främmande så hvasst,
Med ena handen grep han en ungersven i hast,
Helt varligen han vände den hofman upp och ned
Då tystnade de andre; vi hade gjort så med.

In English.

1.

King Ring he sat in high-bench at Yule (*Christmas*), eke drank mead,
By him sat his queen so white and rosy-red.
As Spring and Autumn (*harvest*) them both man saw aside-by each other,
She was the fresh spring, the chill harvest was he.

2.

Then trod out-in hall-*the* an unknown (*unkenned*) old-man in;
From head and (*eke*) to feet he covered was in skin;
He had staff in hand-*the*, eke bent was-seen he (to) go.
But higher than the others the old-man was still.

3.

He sat-him on bench-*the* along below by halls-*the* door;
There is the poor's place (*stall*) still-now, as that was before.
The court-men laughed scornful, and saw till each-other;
And pointed with finger-*the* at ragged bear-skin man.

4.

Then flashes with two eyes the stranger so sharp,
With one hand he griped a young-swain in haste.
Right (*whole*) tenderly he turned the court-man up and down (*nether*).
Then kept silent the others; we had done (*gar* Scoticé) with (also).

Swedish New Testament.—Mark i. 1–8.

1. Thetta är begynnelsen af Jesu Christi, Guds Sons, Evangelio:

2. Såsom skrifwit är i Propheterna: Si, jag sänder min Aengel framför titt ansikte, hwilken bereda skal tin wag för tig.

3. En ropandes röst är i öknen: “Bereder Herrans wäg, görer hans stigar rätta.”

4. Johannes war i öken, döpte, och predikade bättringens döpelse, til sydernas förlatelse.

5. Och til honom gingo ut hela Judiska landet, och the utaf Jerusalem, och låto sig alle döpa af honom, i Jordan’s flod, och bekände sina synder.

6. Och Johañes war klädd med camelahår, och med en lädergjording om sina länder, och åt gräshoppor, och wildhoning.

7. Och predikade, och sade: En kommer efter mig, som starkare är än jag, hwilkens skotwänger jag icke wärdig är at nederfalla och uplösa.

8. Jag döper eder med watn; men han skal döpa eder med then Heliga Anda.

§ 169. *The Icelandic.*—This is remarkable for the small extent to which it has changed since the thirteenth century, with the written language of which the modern Icelandic closely agrees.

Specimens.

1.

Icelandic (Fareyïnga-Saga—Ed. Mohnike).

Ok nú er þat eitthvert sinn un sumarit, at Sigmundr mælti til þoris: "Hvat mun verða, þo at við farim í skóg þenna, er hèr er norðr frá garði?" þórir svarar: "á pví er mèr eingi forvitni," segir hann. "Ekki er mèr svâ gefit," segir Sigmundr, "ok þangat skal ek fara." "þú munt ráða hljóto," segir þurir, "en brjótum við þa boðorð fóstra míus." Nu fóru þeir, ok hafði Sigmundr viðaröxi eina i hendi sèr; koma i skóginn, ok í rjôðr eitt fagurt; ok er þeir hafa þar eigi leingi verit, þa heyra þeir björn mikinn harðla ok grimligan. þat var viðbjörn mikill, úlfgrár at lit. þeir hlaupa nu aptra á stiginn þan, er þeir höfðu þángat farit; stigrinn var mjór ok þraurigr, ok hleypr þórir fyrir, en Sigmundr síðar. Dyrit hleypr nú eptir þeim à stiginn, ok veoðr þvi þraungr stigrinn, ok brotna eikrnar fyrir þvi. Sigmundr snyr þá skjótt ût af stignum millum trjánna, ok biðr þar til er dyrit kemr jafn-fram honum. þa höggr hann jafnt meðal hlusta á dýrinu með tveim höndum, svâ at exin sökkr. En dýrit fellr áfram, ok er dautt.

Feroic.

Nú vår so til ajna Ferina um Summari, at Sigmundur snakkaji so vi Towra: "Kvat man bagga, towat vìd färin uj henda Skowin, uj èr hèr noran-firi Gärin?" Towrur svärar, "Ikkji hävi e Hu at forvitnast ettir tuj," sìir han. "Ikkji eri e so sintur," sìir Sigmumdur, "og häar skäl e fara." "Tú fert tå at råo," sìir Towrur, "men tå browtum vid Forbo Fostirfäjir mujns." Nù fowru tajr, og Sigmundur heji ajna öksi til Brennuvì uj Hondoni; tajrk oma in uj Skowin, og å ajt väkurt rudda Plos men ikkji häva tajr veri här lajngï, firin tajr hojra kvödtt Brak uj Skownun, og bråt ettir sujgja lajr ajna egvulia stowra Bjödn og gruiska. Tä vä ajn stowr Skowbjödu grågulmut å Litinun. Tair lejpa nù attir å Råsina, sum tajr höddu gingji ettir; Råsin vär mjåv og trong; Towrur lejpur undan, og Sigmunudr attanå. Djowri leipur nù ettir tajmum å Råsini; og nù verur Råsin trong kjå tuj, so at Ajkjinar brotnavu frå tuj. Sigmundur snujur tå kvikliani útäf Råsini inimidlum Trjini, og bujar här til Djowri kjemur abajnt han. Tå höggur han bajnt uj Ojrnalystri å Djowrinum vi båvun Hondun, so at öxin sökkur in, og Djowri dettir bajnt framettir, og er standejt.

Swedish.

Och nu var det engång om sommaren, som Sigmund sade till Thorer: "Hvad månde väl deraf warda, om vi åter gå ut i skogen, som ligger der norr om gården?" "Det äs jad alldeles icke nyfiken att veta," svarade Thor.

"Icke går det så med mig," sade Sigmund, "och ditret mäste jag." "Du kommer da att rada," sade Thor, "men dermed öfverträda vi var Fosterfaders bud." De gingo nu astad, och Sigmund hade en vedyxa i handen; de kommo in i skogen, och strat derpa fingo de se en ganska stor och vildsinnt björn, en drapelig skogsbjörn, varg-gra till färgen. De sprungo da tillbaka på samma stig som de hade kommit dit. Stigen var smal och trang; och Thorer sprang framst, men Sigmund efterst. Djuret lopp nu efter dem pa stigen, och stigen blef trang för detsamma, så att träden sönderbrötos i dess lopp. Sigmund vände da kurtigt retaf från stigen, och ställde sig mellan träden, samt stod der, tills djuret kom fram midt för honom. Då fattade han yxan med begge händerna, och högg midt emellan öronen på djuret, så att yxan gick in, och djuret störtade framåt, och dog pa stället.

Danish.

Og nu var det engang om Sommeren, at Sigmund sagde til Thorer: "Hvad mon der vel kan flyde af, om vi end gaae hen i den Skov, som ligger her nordenfor Gaarden?" "Det er jeg ikken nysgjerrig efter at vide," svarede Thorer. "Ei gaar det mig saa," sagde Sigmund, "og derud maa jeg." "Du kommer da til at raade," sagde Thorer, "men da overtræde, vi vor Fosterfaders Bud." De gik nu, og Sigmund havde en Vedöxe i Haanden; de kom ind i Skoven, og strax derpaa, saae de en meget stor og grum Björn, en drabelig Skovejörn, ulvegraa af Farve. De löb da tilbage ad den samme Sti, ad hvilken de vare komne derhen. Stien var smal og trang; og Thorer löb forrest, men Sigmund bagerst. Dyret löb nu efter dem paa Stien, og Stien blev trang for det, og Træerne brödes i dets. Löb Sigmund dreiede da nu hurtig ud af Stien, og stillede sig imellem Træerne, og stod der indtil Dyret kom frem lige for ham. Da fettede han öxen med begge Hænder, og hug lige imellen örerne paa Dyret saa at öxen sank i, og Dyret styrtede fremad, og var dödt poa Stedet.

English.

And now is it a time about the summer, that Sigmund spake to Thorir: "What would become, even if we two go into the wood (shaw), which here is north from the house?" Thorir answers, "Thereto there is to me no curiosity," says he. "So is it not with me," says Sigmund, "and thither shall I go." "Thou mayest counsel," says Thorir, "but we two break the bidding-word of foster-father mine." Now go they, and Sigmund had a wood-axe in his hands; they come into the wood, and into a fair place; and as they had not been there long, they hear a bear, big, fierce, and grim. It was a wood-bear, big, wolf-grey in hue. They run (leap) now back (after) to the path, by which they had gone thither. The path was narrow and strait; and Thorir runs first, and Sigmund after. The beast runs now after them on the path, and the path becomes strait, and broken oaks before it. Sigmund turns then short out of the path among the trees, and bides there till the beast comes even with him. Then cuts he even in between the ears of the beast with his two hands, so that the axe sinks, and the beast falls forwards, and is dead.

2.

From the Edda.

Upp reis 'Oðinn
alda gautr,
ok hann á Sleipni
söðul um lagði;

In English.

Up rose Odin,
Of men king;
Eke he on Sleipner
Saddle on-laid.

reið hann niðr ðaðan	Rode he nether-wards thence
Niflheljar til	Niflhel til;
mœtti hann hvelpi	Met he the whelp;
þeim er or helju kom.	Which out of hell came.
Sá var blóðugr	He was bloody
um brjóst framan,	On breast in front;
ok galdrs föður	Eke at the spell's father.
gól um lengi.	Barked long.
Framm reið Oðinn.	Forward rode Odin
foldvegr dundi,	The fieldway dinned:
hann kom at háfu	He came at the high
Heljar ranni.	Hell's house.

Note.—This is one of the Norse poems, translated by Gray.

Up rose the king of men with speed,
And saddled strait his coal-black steed, &c.

Note.—The Danish, Swedish, and Icelandic place the definite article at the end of the word it agrees with. Hence *storm* = *storm*, storm-*en* = *the* storm (storm-*the*).

Again, the same languages have a true passive voice. Hence *höre* = *hear*, *höre-s* = *is heard*, *hörte* = *heard*, *hörte-s*, *was heard* (*heard-was*).

From Snorro's Heimskringla.

3.

Ynglinga Saga.—*Kap.* 1.

Sva er sagt, at kringla heimsins, sú er mannfólkit byggir, er mjök vagskorin: gánga höf stór úr útsjánum inn í jordina. Er þat kunnight, at haf gengr af Njorvasundum, ok allt út til Jórsala-lands. Af hafinu gengr lángr hafsbotn til landnordrs, er heitir Svartahaf: sa skilr heims þridjúngana: heitir fyrir austan Asia, en fyrir vestan kalla sumir Evrópa, en sumir Enea. En nordan at Svartahafi gengr Sviþjod in mikla eda in kalda. Sviþjod ena miklu kalla sumir menn ecki minni enn Serkland hit mikla; sumir jafna henni vid Bláland hit mikla. Hinn neyrdri lutr Svíþjódar liggr óbygdr af frosti ok kulda, swa sem hinn sydri lutr Blálands er audr af sólarbruna. I Svíþjód eru stór hérut mörg: þar eru ok margskonar þjodir undarligar, ok margar túngur: þar eru risar, ok þar eru dvergar: þar eru ok blámenn; þar eru dýr ok drekar furdulega stórin. Ur Nordri frá fjöllum þeim, er fyrir utan eru bygd alla, fellr á um Sviþjód, sú er at rettu heitir Tanais; hún var fordum köllut Tanaqvísl edr Vanaquisl; hún kémur til sjávar inu i Svarta-haf. I Vanaqvíslum var þa kallat Vanaland, edr Vanheimr; sú á skiir heimsþridjúngana; heitir fyrir austan Asia, en fyrir vestan Evrópa.

Fyrir austan Tanaqvísl í Asía, var kallat Asa-land edr Asaheimr; en höfutborgina, er í var landinu, kölludu þeir Asgard. En í borginni var höfdingi sá er Odinn var kalladr, þar var blótstadr mikill. Þar var þar sidr at 12 hafgodar vóru æztir; skyldu þeir ráda fyrir blótum ok dómum manna í milli; þat eru Diar kalladir edr drottnar: þeim skyldi þjónustu veita allr folk ok lotníng. Odinn var hermadr mikill ok mjök vidförull, ok eignadiz mörg riki: han var sva Sigrfæll, at í hvörri orustu feck hann gagn. Ok sva kom at hans menn

trúdu þvi, at hann ætti heimilann sigr í hverri orustu. Þat var háttr hans ef ann sendi menn sina til orustu, edr adrar sendifrarar, at hann lagdi adr hendur i höfut þeim, ok gaf þeim bjanak; trúdu þeir at þá mundi vel farax. Sva var ok um hans mann, hvar sem þeir urdu í naudum staddir á sjá edr á landi, þa kölludu þeir á naf nhans, ok þóttuz jafnan fá áf þvi fro; þar þottuz þeir ega allt traust er hann var. Hann fór opt sva lángt i brot, at hann dvaldiz í ferdinni mörg misseri.

In English.

It is said that the earth's circle which the human race inhabits is torn across into many bights, so that great seas run into the land from the out-ocean. Thus it is known that a great sea goes in at Niorvasund, and up to the land of Jerusalem. From the same sea a long sea-bight stretches towards the north-east, and is called the Black Sea, and divides the three parts of the earth; of which the eastern part is called Asia, and the western is called by some Europa, by some Enea. Northward of the Black Sea lies Swithiod the Great, or the Cold. The Great Sweden is reckoned by some not less than the Saracens' land; others compare it to the Great Blueland. The northern part of Swithiod lies uninhabited on account of frost and cold, as likewise the southern parts of Blueland are waste from the burning of the sun. In Swithiod are many great domains, and many wonderful races of men, and many kinds of languages. There are giants, and there are dwarfs, and there are also blue men. There are wild beasts, and dreadfully large dragons. On the north side of the mountains which lie outside of all inhabited lands runs a river through Swithiod, which is properly called by the name of Tanais, but was formerly called Tanaquisl, or Vanaquisl, and which falls into the ocean at the Black Sea. The country of the people on the Vanaquisl was called Vanaland, or Vanaheim; and the river separates the three parts of the world, of which the easternmost part is called Asia, and the westermost Europe.

The country east of the Tanaquisl in Asia was called Asaland, or Asaheim, and the chief city in that land was called Asgaard. In that city was a chief called Odin, and it was a great place for sacrifice. It was the custom there that twelve temple godars should both direct the sacrifices, and also judge the people. They were called Diars, or Drotners, and all the people served and obeyed them. Odin was a great and very far-travelled warrior, who conquered many kingdoms, and so successful was he that in every battle the victory was on his side. It was the belief of his people that victory belonged to him in every battle. It was his custom when he sent his men into battle, or on any expedition, that he first laid his hand upon their heads, and called down a blessing upon them; and then they believed their undertaking would be successful. His people also were accustomed, whenever they fell into danger by land or sea, to call upon his name; and they thought that always they got comfort and aid by it, for where he was they thought help was near. Often he went away so long that he passed many seasons on his journeys.

4.

From the New Testament.

MARK i. 1–8.

1. Ðetta er upphaf evangelii um Jesum Christum Guds son, svo sem skrifad er hiá spámönnunum.

2. Siá! Eg sende minn engel fyrer þer, sá sem tilreide þinn veg fyrer þer.

3. Ðar er ein predikara rödd i eydemorku: "greided þer veg drottins og gered hans stigu retta."

4. Johannes var í eydemörku, skirde og predikade um idranar skírn, til syndanna fyrergefningar.

5. Og þar geck út til hans allt Juda land, og þeir af Jerusalem, og þeir letu aller skíra sig af honum í Jordan, játande sínar synder.

6. Enu Johannes var klæddur med ulfballds hárum, og eitt ólarbelte um hans lendar, og hann át eingesprettur og skógarhunang.

7. Og predikade og sagde: Ðar kemur einn efter mig, sem er sterkare enn eg, hvers eg em eigi verdugur frammfallande upp at leysa þveinge hans skófata.

8. Eg skíre ydur med vatne, enn hann mun skíra ydur med heilögum anda.

§ 170. The comparison between the chief inflections characteristic of the most important of the preceding languages is as follows.

Declension of Substantives ending in a Vowel.

		ANGLO-SAXON.	ICELANDIC.
		Neuter.	*Neuter*
Sing.	*Nom.*	Eáge (*eye*).	Auga (*eye*).
	Acc.	Eáge	Auga.
	Dat.	Eágan	Auga.
	Gen.	Eágan	Auga.
Plur.	*Nom.*	Eágan	Augu.
	Acc.	Eágan	Augu.
	Dat.	Eágan	Augum.
	Gen.	Eágan	Augna.
		Masculine.	*Masculine.*
Sing.	*Nom.*	Nama (*a name*).	Bogi (*a bow*).
	Acc.	Naman	Boga.
	Dat.	Naman	Boga.
	Gen.	Naman	Boga.
Plur.	*Nom.*	Naman	Bogar.
	Acc.	Naman	Boga.
	Dat.	Namum	Bogum.
	Gen.	Namena.	Boga.
		Feminine.	*Feminine.*
Sing.	*Nom.*	Tunge (*a tongue*).	Tunga (*a tongue*).
	Acc.	Tungan	Túngu.
	Dat.	Tungan	Túngu.
	Gen.	Tungan	Túngu.
Plur.	*Nom.*	Tungan	Túngur.
	Acc.	Tungan	Túngur.
	Dat.	Tungum	Túngum.
	Gen.	Tungena	Túngna.

Declension of Substantives ending with a Consonant.

	Neuter.	*Neuter.*
Sing. Nom.	Leáf (*a leaf*).	Skip (*a ship*).
Acc.	Leáf	Skip.
Dat.	Leáfe	Skipi.
Gen.	Leáfes	Skips.
Plur. Nom.	Leáf	Skip.
Acc.	Leáf	Skip.
Dat.	Leáfum	Skipum.
Gen.	Leáfa.	Skipa.

	Masculine.	*Masculine.*
Sing. Nom.	Smið (*a smith*).	Konungr (*a king*).
Acc.	Smið	Konung.
Dat.	Smiðe	Konungi.
Gen.	Smiðes	Konungs.
Plur. Nom.	Smiðas	Konungar.
Acc.	Smiðas	Konunga.
Dat.	Smiðum	Konungum.
Gen.	Smiða.	Konunga.

	Feminine.	*Feminine.*
Sing. Nom.	Spr′æc (*a speech*).	Bruðr (*a bride*).
Acc.	Spr′æce	Brúi.
Dat.	Spr′æce	Brúði.
Gen.	Spr′æce	Bruðar.
Plur. Nom.	Spr′æca	Brúðir.
Acc.	Spr′æca	Brúðir.
Dat.	Spr′æcum	Brúðum.
Gen.	Spr′æca.	Brúða.

§ 171. The most characteristic difference between the Saxon and Icelandic lies in the peculiar position of the definite article in the latter language. In Saxon the article corresponding with the modern word *the*, is *þæt, se, seó*, for the neuter, masculine, and feminine genders respectively; and these words, regularly declined, are *prefixed* to the words with which they agree, just as is the case with the English and with the majority of languages. In Icelandic, however, the article, instead of preceding, *follows*, its noun, *with which it coalesces*, having previously suffered a change in form. The Icelandic article corresponding to *þæt, se, seó*, is *hitt* (N.), *hinn* (M.), *hin* (F.): from this the *h* is ejected, so that, instead of the regular inflection (*a*), we have the forms (*b*).

(*a.*)

	Neut.	*Masc.*	*Fem.*
Sing. Nom.	Hitt	Hinn	Hin.
Acc.	Hitt	Hinn	Hina.
Dat.	Hinu	Hinum	Hinni.
Gen.	Hins	Hins	Hinnar.
Plur. Nom.	Hin	Hinir	Hinar.
Acc.	Hin	Hina	Hinar.
Dat.	Hinum	Hinum	Hinum.
Gen.	Hinna	Hinna	Hinna.

(*b.*)

Sing. Nom.	—it	—inn	—in.
Acc.	—it	—inn	—ina (-na).
Dat.	—nu	—num	—inni (-nni).
Gen.	—ins	—ins	—innar (-nnar).
Plur. Nom.	in	nir	nar.
Acc.	—in	—na	—nar.
Dat.	—num	—num	—num.
Gen.	—nna	—nna	—nna.

whence, as an affix, in composition,

	Neut.	*Masc.*	*Fem.*
Sing. Nom.	Augat	Boginn	Túngan.
Acc.	Augat	Boginn	Túnguna.
Dat.	Auganu	Boganum	Túngunni.
Gen.	Augans	Bogans	Tungunnar.
Plur. Nom.	Augun	Bogarnir	Túngurnar.
Acc.	Augun	Bogana	Túngurnar.
Dat.	Auganum	Bogunum	Túngunum.
Gen.	Augnanna	Boganna	Túngnanna.

§ 172. In the Swedish, Norwegian, and Danish this peculiarity in the position of the definite article is preserved. Its origin, however, is concealed; and an accidental identity with the indefinite article has led to false notions respecting its nature. In the languages in point the *i* is changed into *e*, so that what in Icelandic is *it* and *in*, is in Danish *et* and *en*. *En*, however, as a separate word, is the numeral *one*, and also the indefinite article *a*; whilst in the neuter gender it is *et*—en Sol, *a sun;* et Bord, *a table:* Solen, *the sun;* Bordet, *the table.* From modern forms like those just quoted, it has been imagined that the definite is merely the indefinite article transposed. This it is not. To apply an expression of Mr. Cobbett's, *en* = *a*, and *-en* = *the*, are *the same combination of letters, but not the same word.*

Declension of Adjectives.

SAXON.
*Definite.**
Singular.

	Neut.	*Masc.*	*Fem.*
Nom.	Góde	Góda	Góde.
Acc.	Góde	Gódan	Godan.
Abl.	Gódan	Gódan	Gódan.
Dat.	Gódan	Gódan	Gódan.
Gen.	Gódan	Gódan	Gódan.
		Plural.	
Nom.	Gódan	Gódan	Gódan.
Acc.	Gódan	Gódan	Gódan.
Abl.	Gódum	Gódum	Gódum.
Dat.	Gódum	Gódum	Gódum.
Gen.	Gódena	Gódena	Gódena.

ICELANDIC.
*Definite.**
Singular.

	Neut.	*Masc.*	*Fem.*
Nom.	Haga	Hagi	Haga.
Acc.	Haga	Haga	Högu.
Abl.	Haga	Haga	Högu.
Dat.	Haga	Haga	Högu.
Gen.	Haga	Haga	Högu.

Högu is the Plural form for all the Cases and all the Genders.

SAXON.
Indefinite.
Singular.

	Neut.	*Masc.*	*Fem.*
Nom.	Gód	Gód	Gód.
Acc.	Gód	Gódne	Góde.
Abl.	Góde	Góde	Gódre.
Dat.	Gódum	Gódum	Gódre.
Gen.	Gódes	Gódes	Gódre.
		Plural.	
Nom.	Góde	Góde	Góde.
Acc.	Góde	Góde	Góde.
Abl.	Gódum	Gódum	Gódum.
Dat.	Gódum	Gódum	Gódum.
Gen.	Gódra	Gódra	Gódra.

ICELANDIC.
Indefinite.
Singular.

	Neut.	*Masc.*	*Fem.*
Nom.	Hagt	Hagr	Hög.
Acc.	Hagt	Hagan	Hög.
Abl.	Högu	Högum	Hagri.
Dat.	Högu	Högum	Hagri.
Gen.	Hags	Hags	Hagrar.
		Plural.	
Nom.	Hög	Hagir	Hagar.
Acc.	Hög	Haga	Hagar.
Abl.	Högum	Högum	Högum.
Dat.	Högum	Högum	Högum.
Gen.	Hagra	Hagra	Hagra.

Observe in the Icelandic forms the absence of the termination *-an*. Observe also the neuter termination *-t*, as *hagr*, *hagt*. Throughout the modern forms of the Icelandic (*viz.* the Swedish, Danish, and Norwegian languages) this termination is still preserved: *e. g. en god Hest*, a good horse; *et godt Hjært*, a good heart; *en skön Pige*, a beautiful damsel; *et Skarpt Sværd*, a sharp sword.

§ 173. Amongst the pronouns the following differences present themselves. The Saxon forms are, for the pronoun of the second person, *þu* (thou), *git* (ye *two*), *ge* (ye); whilst in Icelandic they are *þu*, *þið*, *þer*, respectively. Again, in Saxon there is no reflective pronoun corresponding with the Latin *se*. In Icelandic we have *sik*, *sér*, *sin*, corresponding to the Latin *se*, *sibi*, *suus*. Besides this, the word *sin* is declined, so that like the Latin *suus* it becomes adjectival.

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* The meaning of these terms is explained in p. 198. This order of the cases and genders is from Rask. It is certainly more natural than the usual one.

Sing. Nom.	Sitt	Sinn	Sín.
Acc.	Sitt	Sinn	Sína.
Dat.	Sinn	Sínum	Sinni.
Gen.	Sins	Síns	Sinnar.
Plur. Nom.	Sín	Sínir	Sínar.
Acc.	Sín	Sína	Sínar.
Dat.	Sínum	Sínum	Sínum.
Gen.	Sinna	Sinna	Sinna.

In Saxon there is of course no such an adjectival form. *There* the Possessives of the Third Person correspond not with the Latin *suus, sua, suum;* but with the Latin *ejus* and *eorum.* The English words *his* and *her* are *genitive* cases, not *adjectives.*

Further remarks upon the presence of the Reflective Pronoun *sik* in Icelandic, and its absence in Saxon, will appear in the sequel.

The Numerals.

SAXON.	ICELANDIC.
1. 'An	Eitt, einn, ein.
2. Twá	Tvö, tveir.
3. þreó	þrju, þrir.
4. Feower	Fjögur, fjórir.
5. Fíf	Fimm.
6. Six	Sex.
7. Seofon	Sjö.
8. Eahta	'Atta.
9. Nigon	Niu.
10. Tyn	Tiu.

§ 174. Of the Icelandic verbs the infinitives end in *-a;* as *kalla,* to call; *elska,* to love; whereas the Saxon termination is *-an;* as *lufian,* to love, *wyrcan,* to work.

The persons are as follows:—

	SAXON.	ICELANDIC.
Pres. Sing.	1. Bærne	Brenni.
	2. Bærnst	Brennir.
	3. Bærnð	Brennir.
Plur.	1. Bærnað	Brennum.
	2. Bærnað	Brennið.
	3. Bærnað	Brenna.

The characteristic, however, of the Icelandic (indeed of all the Scandinavian languages) is in the possession of a *passive* form, or a *passive* voice, ending in *-st:—Ek,* þ*u, hann brennist=I, thou, he is burnt; Ver brennumst=We are* *burnt; þér brennizt = ye are burnt; þeir brennast = they are burnt.* Past tense, *Ek, þu, hann brendist; ver brendumst, þér brenduzt, þeir brendust.* Imperat.: *brenust = be thou burnt.* Infinit.: *brennast = to be burnt.*

In the modern Danish and Swedish, the passive is still preserved, but without the final *t*. In the *older* stages of Icelandic, on the other hand, the termination was not *-st* but *-sc*; which *-sc* grew out of the reflective pronoun *sik*. With these phenomena the Scandinavian languages give us the evolution and development of a passive voice; wherein we have the following series of changes:—1st, the reflective pronoun coalesces with the verb, whilst the sense changes from that of a reflective to that of a middle verb; 2nd, the *c* changes to *t*, whilst the middle sense passes into a passive one; 3rd, *t* is dropped from the end of the word, and the expression that was once reflective then becomes strictly passive.

Now the Saxons have no passive voice at all. That they should have one *originating* like that of the Scandinavians was impossible. Having no reflective pronoun, they had nothing to evolve it from.

The Auxiliary Verb.

		Saxon.	Icelandic.
		Indicative.—Present.	
Sing.	1.	Eom (*I am*)	Em.
	2.	Eart	Ert.
	3.	Is	Er.
Plur.	1.	Synd (Syndon)	Erum.
	2.	Synd (Syndon)	Eruð.
	3.	Synd (Syndon)	Eru.
		Indicative.—Past.	
Sing.	1.	Wæ′s	Var.
	2.	Wæ′re	Vart.
	3.	Wæ′s	Var.
Plur.	1.	Wæ′ron	Vorum.
	2.	Wæ′ron	Voru.
	3.	Wæ′ron	Voru.
		Subjunctive.—Present.	
Sing.	1.	Sy′	Sé.
	2.	Sy′	Sér.
	3.	Sy′	Sé.
Plur.	1.	Sy′n	Séum.
	2.	Sy′n	Seuð.
	3.	Sy′n	Séu.

		Saxon.	Icelandic.
Subjunctive.—Past.			
Sing.	1.	Wæ're	Væri.
	2.	Wæ're	Værir.
	3.	Wæ're	Væri.
Plur.	1.	Wæ'ron	Værum.
	2.	Wæ'ron	Væru.
	3.	Wæ'ron	Væruð.
Infinitive.			
		Wesan	Vera.
Participle.			
		Wesende	Verandi.

§ 175. Recapitulating, we find that the characteristic differences of the greatest importance between the Icelandic and Saxon are three in number:—

1st. The peculiar nature of the definite article.
2nd. The neuter form of the adjectives in *-t*.
3rd. The existence of a passive voice in *-se*, *-st*, or *-s*.

§ 176. In the previous comparison the substantives were divided as follows:—1st, into those ending with a vowel; 2ndly, into those ending with a consonant. In respect to the substantives ending with a vowel (*eáge*, *nama*, *tunge*), it may have been observed that their cases were in Anglo-Saxon almost exclusively formed in *-n*, as *eágan*, *tungan*, &c.; whilst words like *skip*, and *smið* had, throughout their whole declension, no case formed in *-n*; no case, indeed, wherein the sound of *-n* entered. This enables us (at least with the Anglo-Saxon) to make a general assertion concerning the substantives ending in a *vowel* in contrast to those ending in a *consonant*, *viz.* that they take an inflection in *-n*.

In Icelandic this inflection in *-n* is concealed by the fact of *-an* having been changed into *-a*. However, as this *-a* represents *-an*, and as fragments or rudiments of *-n* are found in the genitive plurals of the neuter and feminine genders (*augna*, *tungna*), we may make the same general assertion in Icelandic that we make in Anglo-Saxon, *viz.* that substantives ending in a vowel take an inflection in *-n*.

Along with the indication of this difference may be introduced the terms *weak* and *strong*, as applied to the declension of nouns.

Weak nouns end in a vowel; or, if in a consonant, in a consonant that has become final from the loss of the vowel that originally followed it. They also form a certain proportion of their oblique cases in *-n*, or an equivalent to *-n*—Nom. *augô*, Gen. *aug-in-s*.

Strong nouns end in a consonant; or, if in a vowel, in one of the vowels allied to the semivowels *y* or *w*, and through them to the consonants. They also form their oblique cases by the addition of a simple inflection, without the insertion of *n*.

Furthermore, be it observed that *nouns* in general are *weak* and *strong*, in other words, that adjectives are *weak* or *strong*, as well as substantives. Between substantives and adjectives, however, there is this difference:—

1. A substantive is *either* weak or strong, *i. e.* it has one of the two inflections, but not both. *Augô*, = *an eye*, is weak under all circumstances; *waurd*, = *a word*, is strong under all circumstances.

2. An adjective is *both* weak and strong. The Anglo-Saxon for *good* is sometimes *god* (strong), sometimes *gode* (weak), Which of the two forms is used depends not on the word itself, but on the state of its construction.

In this respect the following two rules are important:—

1. The definite sense is generally expressed by the weak form, as *se blinde man* = *the blind man*.

2. The indefinite sense is generally expressed by the strong form, as *sum blind man* = *a blind man*.

Hence, as far as adjectives are concerned, the words *definite* and *indefinite* coincide with the words *weak* and *strong* respectively, except that the former are terms based on the syntax, the latter terms based on the etymology of the word to which they apply.

§ 177.

Declension of Weak Substantives in Mœso-Gothic.

Neuter.

	Singular.	*Plural.*
Nom.	'Augô (*an eye*)	'Augôna.
Acc.	'Augô	'Augôna.
Dat.	'Augin	'Augam.
Gen.	'Augins	'Augônê.

Masculine.

Nom.	Manna (*a man*)	Mannans.
Acc.	Mannan	Mannans.
Dat.	Mannin	Mannam.
Gen.	Mannins	Mannanê.

Feminine.

	Singular.	*Plural.*
Nom.	Tuggô (*a tongue*)	Tuggôns.
Acc.	Tuggôn	Tuggôns.
Dat.	Tuggôn	Tuggôm.
Gen.	Tuggôns	Tuggônô.

Declension of Strong Substantives in Mœso-Gothic.

Neuter.

Nom.	Vaúrd (*a word*)	Vaúrda.
Acc.	Vaúrd	Vaúrda.
Dat.	Vaúrda	Vaúrdam.
Gen.	Vaúrdis	Vaúrdê.

Masculine.

Nom.	Fisks (*a fish*)	Fiskôs.
Acc.	Fisk	Fiskans.
Dat.	Fiska	Fiskam.
Gen.	Fiskis	Fiskê.

Feminine.

Nom.	Brûþs (*a bride*)	Brûþeis.
Acc.	Brûþ	Brûþins.
Dat.	Brûþai	Brûþim.
Gen.	Brûþais	Brûþê.

These may be compared with the Saxon declensions: viz. *aúgô* with *eáge*, *manna* with *nama*, *tuggô* with *tunge*, *vaúrd* with *leáf*, *fisks* with *smið*, and *bruþs* with *spræc*.

Declension of Weak (or Definite) Adjectives in Mœso-Gothic.

Singular.

	Neuter.	*Masculine.*	*Feminine.*
Nom.	Blindô	Blinda	Blindô.
Acc.	Blindô	Blindan	Blindôn.
Dat.	Blindin	Blindin	Blindôn.
Gen.	Blindins	Blindins	Blindôns.

Plural.

Nom.	Blindôna	Blindans	Blindôns.
Acc.	Blindôna	Blindans	Blindôns.
Dat.	Blindam	Blindam	Blindôm.
Gen.	Blindônê	Blindanê	Blindônô.

Declension of Strong Adjectives in Mœso-Gothic.

Singular.

	Neuter.	*Masculine.*	*Feminine.*
Nom.	Blind-ata	Blind-s	Blind-a
Acc.	Blind-ata	Blind-ana	Blind-a.
Dat.	Blind-amma	Blind-amma	Blind-ái.
Gen.	Blind-is	Blind-is	Blind-áizôs.

Plural.

Nom.	Blind-a	Blind-ái	Blind-ôs.
Acc.	Blind-a	Blind-ans	Blind-ôs.
Dat.	Blind-áim	Blind-áim	Blind-aim.
Gen.	Blind-áizê	Blind-áizê	Blind aiozo

Verbs.

		Indicative.				*Subjunctive.*	
		Present.				*Present.*	
		M.G.	A.S.			M.G.	A.S.
Sing.	1.	Sôk-ja	Luf-ie.	*Sing.*	1.	Sôk-jáu	Luf-ige.
	2.	Sôk-eis	Luf-ast.		2.	Sôk-jâis	
	3.	Sôk-eiþ	Luf-að.		3.	Sôk-jái	
Plur.	1.	Sôk-jam	Luf-i-að.	*Plur.*	1.	Sôk-jâima	
	2.	Sôk-eiþ	Luf-i-að.		2.	Sôk-jáiþ	
	3.	Sôk-jand	Luf-i-að.		3.	Sók-jáina	
		Preterite.				*Preterite.*	
Sing.	1.	Sôk-ida	Luf-ode.	*Sing.*	1.	Sôk-idêdjáv	Luf-ode.
	2.	Sôk-ides	Luf-odest.		2.	Sôk-idêdeis	
	3.	Sôk-idá	Luf-ode.		3.	Sôk-idêdi	
Plur.	1.	Sôk-dêdum	Luf-odon.	*Plur.*	1.	Sôk-idêdeima	Luf-odon.
	2.	Sôk-dêduþ	Luf-odon.		2.	Sôk-idêdeiþ	
	3.	Sôk-dêdum	Luf-odon.		3.	Sôk-idêdeina	

The Verb Substantive runs thus —

	Indicative.			*Subjunctive.*	
	Present.			*Present.*	
	Sing.	*Plur.*		*Sing.*	*Plur.*
1.	Im	Sijum.	1.	Sij-áu	Sij-áima.
2.	Is	Si-juþ.	2.	Sij-áis	Sij-áiþ.
3.	Ist	Si-nd.	3.	Sij-ái	Sij-áina.
	Preterite.			*Preterite.*	
	Sing.	*Plur.*		*Sing.*	*Plur.*
1.	Vas	Vês-um.	1.	Vês-jáu	Vês-eima.
2.	Vas-t	Vês-uþ.	2.	Vês-eis	Vês-eiþ.
3.	Vas	Vês-un.	3.	Vês-ei	Vês-eina.

Inf. Visan.
Sijan.
Part. Visands.

The greater fulness of the Mæso-Gothic forms is apparent, especially in the plurals of the verbs; which are equivalent to the Latin ama-*mus*, ama-*tis*, am-*ant*, &c.

CHAPTER XXIX.

THE KELTIC STOCK OF LANGUAGES, AND THEIR RELATIONS TO THE ENGLISH.

§ 178. The languages of Great Britain at the invasion of Julius Cæsar were of the Keltic Stock.

§ 179. Of the Keltic Stock there are two Branches.

The *British* or *Cambrian* Branch, represented by the present Welsh, and containing, besides, the Cornish of Cornwall and the Armorican of the French province of Brittany. It is almost certain that the old British, and the ancient language of Gaul, belonged to this branch.

§ 180.

English.	*Welsh.*	*Cornish.*	*Breton.*
Head	Pen.	Pen.	Penn.
Hair	Gwallt.	Bleu.	Bleo.
Eye	Llygad.	Lagat.	Lagad.
Nose	Trwyn.	Tron.	Try.
Mouth	Ceg.	Genau.	Guenou.
Teeth	Dannedd.	Dyns.	Dant.
Tongue	Tafod.	Tavat.	Teod.
Ear	Clust.	Scovorn.	Scouarn.
Back	Cefn.	Chein.	Chein.
Blood	Gwaed.	Guit.	Goad.
Arm	Braich.	Brech.	Brech.
Hand	Llaw.	Lof.	Dourn.
Leg	Coes.	Coes.	Garr.
Foot	Troed.	Truit.	Troad.
Nail	Ewin.	Ivin.	Ivin.
Horse	Ceffyl.	March.	March.
Cow	Buwch.	Bugh.	Vioch.
Calf	Llo.	Loch.	Leue.
Sheep	Dafad.	Davat.	Dauvat.
Lamb	Oen.	Oin.	Oan.
Goat	Gafr.	Gavar.	Chaour.
Dog	Ci.	Ky.	Chy.
Fox	Llwynog.	Louvern.	Louarn.
Goose	Gwydd.	Guit.	Oaz.
Crow	Brân	Bran.	Vrau.

English.	*Welsh.*	*Cornish.*	*Breton.*
Bird	Adar.	Ezn.	Ein.
Fish	Pysg.	Pysg.	Pysg.
One	Un.	Onan.	Unan.
Two	Dau.	Deu.	Daou.
Three	Tri.	Try.	Tri.
Four	Pedwar.	Peswar.	Pevar.
Five	Pump.	Pymp.	Pemp.
Six	Chwech.	Whe.	Chuech.
Seven	Saith.	Seyth.	Seiz.
Eight	Wyth.	Eath.	Eiz.
Nine	Naw.	Naw.	Nao.
Ten	Deg.	Dek.	Dec.
Twenty	Ugain.	Ugenis.	Ugent.
Hundred	Cant.	Cant.	Cant.

§ 181.

Welsh.

MARK i. 1–8.

1. Dechreu efengyl Iesu Grist, Fab Duw;

2. Fel yr ysgrifenwyd yn y prophwydi, Wele, yr ydwyf fi yn anfon fy nghennad o flaen dy wyneb, yr hwn a barottoa dy ffordd o'th flaen.

3. Llef un yn llefain yn y diffaethwch, Parottôwch ffordd yr Arglwydd, gwnewch yn uniawn ei lwybrau ef.

4. Yr oedd Ioan yn bedyddio yn y diffaethwch, ac yn pregethu bedydd edifeirwch, er maddeuant pechodau.

5. Ac aeth allan atto ef holl wlad Judea, a'r Hïerosolymitiaid, ac a'u bedyddiwyd oll ganddo yn afon yr Iorddonen, gan gyffesu eu pechodau.

6. Ac Ioan oedd wedi ei wisgo â blew camel, a gwregys croen ynghylch ei lwynau, ac yn bwytta locustiaid a mel gwŷllt:

7. Ac efe a bregethodd, gan ddywedyd, Y mae yn dyfod ar fy ol i un cryfach na myfi, carrai esgidiau yr hwn nid wyf fi deilwng i ymostwng, ac i'w dattod.

8. Myfi yn wir a'ch bedyddiais chwi â dwfr: eithr efe a'ch bedyddia chwi â'r Yspryd Glân.

LUKE xv. 11–19.

11. Yr oedd gan ryw wr ddau fab:

12. A'r ieuangaf o honynt a ddywedodd wrth *ei* dad, *Fy* nhad, dyro i mi y rhan a ddigwydd o'r dâ. Ac efe a rannodd iddynt *ei* fywyd.

13. Ac ar ol ychydig ddyddiau y mab ieuangaf a gasglodd y cwbl ynghyd, ac a gymmerth ei daith i wlad bell; ac yno *efe* a wasgarodd ei ddâ, gan fyw yn afradlawn.

14. Ac wedi iddo dreulio y cwbl, y cododd newyn mawr trwy y wlad honno; ac yntau a ddechreuodd fod mewn eisieu.

15. Ac efe a aeth ac a lynodd wrth un o ddinaswyr y wlad honno; ac efe a'i hanfonodd ef i'w feusydd i borthi moch.

16. Ac efe a chwennychai lenwi ei fol â'r cibau a fwyttâi y moch; ac ni roddodd neb iddo.

17. A phan ddaeth atto ei hun, efe a ddywedodd, Pa sawl gwas cyflog o'r eiddo fy nhad sydd yn cael eu gwala a'u gweddill o fara, a minnau yn marw o newyn?

18. Mi a godaf, ac a âf at fy nhad, ac a ddywedaf wrtho, *Fy* nhad, pechais yn erbyn y nef, ac o'th flaen dithau ;

19. Ac mwyach nid ydwyf deilwng i'm galw yn fab i ti : gwna fi fel un o'th weision cyflog.

§ 182. The Cornish literature is of the scantiest. A poem called Calvary, three religious dramas or mysteries, and a vocabulary, are, perhaps, as old as the fifteenth century. Then there is another, a religious drama, by William Jordan—A.D. 1611, a few songs, a few proverbs, a short tale, two translations of the first chapter of Genesis, which Mr. Norriss (the authority for all these statements) says are very poor translations of the Commandments, Belief, and the Lord's Prayer, one of which is called ancient, the other modern ; but this (I again quote Mr. Norriss*) without any apparent reason for the distinction.

DEUS PATER.

Adam, otte an puskes,
Ythyn a'n nef ha'n bestes,
Kefrys yn tyr hag yn mor ;
Ro thethe aga hynwyn,
Y a thue the 'th worhemmyn,
Saw na byhgh y war nep cor.

Adam.

Yt 'hanwaf bugh ha tarow,
Ha margh, yw best hep parow
The vap den rag ymweres ;
Gaver, yweges, karow,
Daves, war ve (?) lavarow
Hy hanow da kemeres.

Lemyn hanwaf goyth ha yar,
A sensaf ethyn hep par
The vygyens den war an beys ;
Hos, payon, colom, grvgyer,
Swan, bargos, bryny ha'n er,
Moy drethof a vyth hynwys.

Y wf hynwyn the'n puskes,
Porpus, sowmens, syllyes,
Ol thy'm gustyth y a vyth ;
Leneson ha barfusy,
Pysk ragof ny ura skvsy
Mar corthyaf dev yn perfyth.

Deus Pater.

Rag bones ol tek ha da.
In whed dyth myns yw formyys,

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* Cornish Drama. Vol. ii. Appendix, p. 438.

Aga sona a wra:
  May fe seythves dyth hynwys.
Hen yw dyth a bowesva
  The pup den a vo sylwys;
Yn dysguythyens a henna
  Ny a boves desempys.

In English.

God the Father.

Adam, behold the fishes,
The birds of heaven, and the beasts,
  Equally in land and in sea;
Give to them their names,
They will come at thy command,
  But do not mistake them in any sort.

Adam.

I name cow, and bull,
And horse, it is a beast without equal
  For the son of man to help himself;
Goat, steer, stag,
Sheep, from my words
  To take their names.

Now I name goose and fowl,
I hold them birds without equal
  For food of man on the earth;
Duck, peacock, pigeon, partridge,
Swan, kite, crows, and the eagle
  Further by me are named.

I give names to the fishes,
Porpoises, salmons, congers,
  All to me obedient they shall be;
Ling and cod,
A fish from me shall not escape
  If I honour God perfectly.

God the Father.

For that all is fair and good,
  In six days all that is created,
Bless them we will:
  Let it be called the seventh day.
This is a day of rest
  To every man that may be saved;
In declaration of that
  We will rest forthwith.

The Pater-noster.

Older Form.

An Taz, ny es yn nêf, bethens thy hannow ughelles, gwrênz doz thy gulas ker: Bethens thy voth gwrâz yn oar kepare hag yn nêf: ro thyn ny hithow agan peb dyth bara; gava thyn ny ny agan cam, kepare ha gava ny neb es cam ma erbyn ny; nyn homfrek ny en antel, mez gwyth ny the worth drok: rag gans te yn an mighterneth, an creveder, hag an' worryans, byz a venitha.

Newer Form.

Agan Taz, leb ez en nêv benigas beth de hanno, gurra de gulasketh deaz, de voth beth gwrêz en' oar pokar en nêv; ro dony hithow agan pyb dyth bara; ha gava do ny agan cabmow, pokara ny gava an gy leb es cam ma war bidn ny; ha na dege ny en antail, brez gwitha ny dort droge: rag an mychteyrneth ew chee do honnen, ha an crêvder, ha an 'worryans, rag bisqueth ha bisqueth.

§ 183.

Armorican of Bas-Bretagne.

MARK i. 1–8.

1. Derou Aviel Jézuz-Krist, mâb Doué.

2. Ével m'az eo skrivet gand ar profed Izaiaz: Chétu é kasann va éal dirâg da zremm, péhini a aozô ann hénd enn da raok.

3. Mouéz ann hini a lénv el léac'h distrô: Aozid hend ann Aotrou, grît ma vézô eeun hé wénodennou.

4. Iann a ioa el léac'h distrô ô badézi, hag ô prézégi badisiant ar binijen évid distaol ar béc'héjou.

5. Hag holl vrô Judéa, hag holl dud Jéruzalem a zeûé d'hé gavout, hag é oant badézet gant-han é ster ar Jourdan, goudé béza ansavet hô féc'héjou.

6. Ha Iann a ioa gwisket gant bleô kanval, gand eur gouriz ler war-drô d'hé groazel, hag é tebré kileien-raden ha mél gouéz. Hag é prézégé, ô lavarout:

7. Eunn all a zeû war va lerc'h hag a zô kréoc'h égéd-oun: ha na zellézann két, ô stoui dira-z-han, diéréa liamm hé voutou.

8. Mé em eûz hô padézet enn dour; hôgen hén hô padézô er Spéred-Santel.

LUKE xv. 11–19.

11. Eunn dén en doa daou vab:

12. Hag ar iaouanka anézhô a lavaraz d'hé dâd: Va zâd, rô d'in al lôden zanvez a zigouéz d'in. Hag hén a rannaz hé zanvez gant-hô.

13. Hag eunn nébeûd dervésiou goudé, ar mâb iaouanka, ô véza dastumet kémend en doa, en em lékéaz enn hent évit mond étrézég eur vrô bell meûrbéd, hag énô é tispiñaz hé zanvez ô véva gant gadélez.

14. Ha pa en doé dispiñet kémend en doa, é c'hoarvézaz eunn naounégez vrâz er vrô-zé, hag é teñaz da ézomměkaat.

15. Kuîd éz éaz éta, hag en em lakaad a réaz é gôpr gand eunn dén eûz ar vrô. Hag hé-man hen kasaz enn eunn ti d'ézhan war ar meaz, évit mesa ar môc'h.

16. C'hoantéed en divijé leûña hé gôf gand ar c'hlosou a zebré ar môc'h: ha dén na rôé d'ézhan.

17. Hôgen ô véza distrôed d'ézhan hé unan, é lavaraz: A béd gôpraer zò é tî va zâd hag en deûz bara é leiz, ha mé a varv aman gand ann naoun?

18. Sével a rinn, hag éz inn étrézé va zad, hag é livirinn d'ézhan: Va zâd, péc'hed em eûz a éneb ann énv hag enn da énep;

19. N'ounn két talvoudek pelloc'h da véza galved da vâb: va zigémer ével unan eûz da c'hôpraerien.

§ 184. The *Gaelic* or *Erse* Branch, represented by the present Irish Gaelic, and containing, besides, the Gaelic of the Highlands of Scotland and the Manks of the Isle of Man.

English.	*Irish.*	*Scotch.*	*Manks.*
Head	Cean.	Ceann.	Kione.
Hair	Folt.	Folt.	Folt.
Eye	Súil.	Sùil.	Sooil.
Nose	Sron.	Sròin.	Stroin.
Mouth	Beul.	Beul.	Beeal.
Tooth	Fiacail.	Fiacal.	Feeackle.
Tongue	Teanga.	Teanga.	Chengey.
Ear	Duas.	Duas.	Cleaysh.
Back	Druim.	Druim.	Dreem.
Blood	Fuil.	Fuil.	Fuill.
Arm	Gairdean.	Gairdean.	Clingan.
Hand	Lamh.	Lamh.	Lave.
Leg	Cos.	Cos.	Cass.
Nail	Iongna.	Iongna.	Ingin.
Horse	Each.	Each.	Agh.
Cow	Bo.	Bo.	Booa.
Calf	Laogh.	Laogh.	Lheiy.
Sheep	Caor.	Caor.	Keyrrey.
Lamb	Uan.	Uan.	Eayn.
Goat	Gabhair.	Gabhar.	Goayr.
Dog	Cu.	Cu.	Coo.
Fox	Sionnach.	Sionnach.	Shynnagh.
Goose	Geodh.	Geodh.	Guiy.
Crow	Feannog.	Feannag.	Feeagh.
Bird	Ban.	Eun.	Eean.
Fish	Iasg.	Iasg.	Eeast.
One	Aon.	Aon.	Unnane.
Two	Do.	Dhà.	Dhaa.
Three	Tri.	Tri.	Tree.
Four	Ceathar.	Ceithir.	Kiare.
Five	Cùig.	Cuig.	Queig.
Six	Sè.	Se.	Shey.
Seven	Seacht.	Seachd.	Shiaght.
Eight	Ocht.	Ochd.	Hoght.
Nine	Naoi.	Naoi.	Nuy.
Ten	Deich.	Deig.	Jeih.
Twenty	Fitche.	Fichead.	Feed.
Hundred	Ceàd.	Ceud.	Keead.

MARK i. 1–8.

1. Tosach shoisgeil Iósa Chríosd, Mhic Dé ;

2. Mar atá scríobhtha annsna fáidhibh, Féuch, cuirim mo theachdaire romhad, noch uillmheochas do shlighe romhad.

3. Guth an tí éimhgheas ar an bhfásach, Ollmhuighidh slighe an Tighearna, déanuidh a chasáin díreach.

4. Do bhí Eoin ag baisdeadh ar an bhfásach, agus ag seanmóir bhaisdigh na haithrighe do chum maithmheachuis na bpeacadh.

5. Agus do chúaidh tír Iúdaighe uile, agus luchd Iérusaléim a mach chuige, agus do baisdeadh leis íad uile a sruth Iordáin, ag admháil a bpeacadh.

6. Agus do bhí Eóin ar na éadughadh dó rúaínneach cámhall, agus crios leathair timcheall a leasruigh; agus a sé bíadh do itheadh sé, lócuisdighe agus mil choilteamhail;

7. Agus do rinne sé scanmóir, ag rádh, Tig am dhiáighsi neach is neartmhuire na misi, ag nách fíu mé cromadh agus íallach a bhróg do sgáoileadh.

8. Go deimhin do bhaisd misi sibh lé huisge, achd cheana baisfidh seision sibh leis an Spioraid Náomh.

Luke xv. 11–19.

11. Do bhádar días mac ag duine áirighe:

12. Agus a dubhairt an ti dob óige aca ré *na* athair, Athair, tabhair dhamh an chuid roitheas *misi* dod mhaóin. Agus do roinn seision a mhaóin eatorra.

13. Agus tar éis bheagáin aimsire ag cruinniughadh a choda uile don mhac dob óige, do chúaidh sé air coigcrigh a dtalamh imchían, agus do dhiombail sé sa nin a mhaóin lé na bheathaidh báothchaithfigh.

14. Agus tar éis a choda uile do chaitheamh dhó, déirigh gorta romhór ann sa tír sin; agus do thosaigh seision ar bheith a ríachdanus.

15. Agus do imthigh sé roimhe agus do cheangal sé e féin do cháthruightheóir don tír sin; noch do chuir fá na dhúitche a mach é do bhúachuilleachd muc.

16. Agus bá mhían leis a bholg do líonadh do na féithléoguibh do ithdis na muca: agus ní thugadh éunduine dhó *íad*.

17. Agus an tan do chuimhnigh sé air féin, a dubhairt sé, Gá mhéd do luchd túarasdail matharsa agá bhfuil iomarcaidh aráin, agus misi ag dul a múgha lé gorta!

18. Eiréochaidh mé agus rachaidh mé dionnsuighe mathar, agus déaruidh mé ris, A athair, do pheacaigh mé a naghaidh neimhe agus ad fhíadhnuisisi.

19. Agus ni fíu mé feasda do mhacsa do ghairm dhióm: déana mé mar áon dod luchd thúarasduil.

§ 185.

Scotch Gaelic.

Mark i. 1–8.

1. Toiseach Soisgeil Iosa Criosd Mhic Dhé:

2. A réir mar a ta e scrìobhta anns na fàidhibh, Feuch, cuiream mo theachdair e roimh do ghnùis, a dh'ulluicheas do shlighe romhad.

3. Guth an ti a'dh'éigheas anns an fhàsach, Ulluichibh slighe an Tighearna, deanaibh a cheumanna dìreach.

4. Bha Eoin a' baisteadh anns an fhàsach, agus a' searmonachadh baistidh an aithreachais, chum maitheanais pheacanna.

5. Agus chaidh a mach d'a ionnsuidh tìr Iudea uile, agus luchdàiteachaidh Ierusaleim agus bhaisteadh leis iad uile ann an amhuinn Iordain, ag aideachadh am peacanna.

6. Agus bha Eoin air eudachadh le fionna chàmhal, agus crios leathair m'a leasruidh: agus bu bhiadh dha locuist agus mil fhiadhuich.

7. Agus shearmonaich e, ag radh, A ta neach a' teachd a'm' dhéigh a's cumhachdaiche na mise, neach nach airidh mise air cromadh sìos agus barr-iall a bhróg fhuasgladh.

8. Bhaist mise gu dearbh sibh le h-uisge: ach baistidh esan sibh leis an Spiorad Naomha.

LUKE xv. 11–19.

11. Bha aig duine àraidh dithis mhac :

12. Agus thubhairt am *mac* a b'óige dhiubh r'*a* athair, Athair, thoir dhomhsa a' chuid roinn a thig *orm* do *d'* mhaoin. Agus roinn e eatorra a bheathachadh.

13. Agus an déigh beagain do làithibh, chruinnich am mac a b'òige a chuid uile, agus ghabh e a thurus do dhùthaich fad air astar, agus an sin chaith e a mhaoin le beatha struidheasaich.

14. Agus an uair a chaith e *a chuid* uile, dh'éirich gorta ro mhòr san tìr sin ; agus thòisich e ri bhi ann an uireasbhuidh.

15. Agus chaidh e agus cheangail se e féin ri aon do shaordhaoinibh na dùcha sin : agus chuir e d'a fhearann e, a bhiadhadh mhuc.

16. Agus bu mhiann leis a bhrù a lìonadh do na plaosgaibh a bha na mucan ag itheadh ; oir cha d'thug neach air bith dha.

§ 186.

Manks.

MARK i. 1–8.

1. Toshiaght sushtal Yeesey Creest, Mac Yee :

2. Myr te scruit ayns ny phadeyryn ; Curmy-ner, tee mee cur my haghter roish dty eddin, dy chiartaghey dty raad Kiongoyrt rhyt.

3. Coraa fer geamagh ayns yn aasagh, kiartee-jee raad y Chiarn, jean-jee cassanyn echey jeeragh.

4. Ren Ean bashtey ayns yn aasagh, as preacheil bashtey arrys, son leih peccaghyn.

5. As hie magh huggey ooilley cheer Yudea as cummaltee Yerusalem, as v'aa ooilley er nyn mashtey liorish ayns awin Yordan, goailbrish nyn beccaghyn.

6. As va Ean coamrit lesh garmad jeh fynney Chamel, as lesh cryss liare mysh e veeghyn ; as v'eh beaghey e locustyn as mill feïe :

7. As ren eh preacheil, gra, Ta fer s'pooaral na mish cheet myyeï, kiangley ny braagyn echey cha vel mee feeu dy chroymmey sheese as dy eaysley.

8. Ta mish dy jarroo er vashtey shiu lesh ushtey: agh bashtee eshyn shiu lesh y Spyrryd Noo.

LUKE xv. 11–19.

11. Va daa vac ec dooinney dy row:

12. As dooyrt fer saa rish e ayr, Ayr, cur dooys yn ayrn dy chooid ta my chour, As rheyun eh e chooid orroo.

13. As laghyn my lurg shen, hymsee yn mac saa ooilley cooidjagh as ghow eh jurnah gys cheer foddey, as ayns shen hug ed jummal er e chooid liorish baghey rouanagh.

14. As tra va ooilley baarit echey, dirree genney vooar ayns y cheer shen ; as ren eh toshiaght dy ve ayns feme.

15. As hie eh as daill eh-hene rish cummaltagh jeh'n cheer shen, as hüg eshyn eh magh gys ny magheryn echey dy ne son bochilley muickey.

16. As by-vian lesh e volg y lhieeney lesh ny bleaystyn va ny muckyn dy ee : as cha row dooinney erbee hug cooney da.

17. As tra v'eh er jeet huggey hene, dooyrt eh, Nagh nhimmey sharvaant failt t'ec my ayr ta nin saie arran oc, as fooiliagh, as ta mish goll mow laccal beaghey !

18. Trog-ym orrym, as hem roym gys my ayr, as yer-ym rish, Ayr, tam ee er n'yanno peccah noi niau, as kiongoyrt rhyt's.

19. As cha vel mee ny-sodjey feeu dy ve ennyssih dty vac; dell rhym myr rish fer jeh dty harvaantyn failt.

In all these samples we must allow for differences of orthography which conceal a certain amount of likeness.

§ 187. Taken altogether the Keltic tongues form a very remarkable class. As compared with those of the Gothic stock they are marked by the following characteristics:—

1. *Scantiness of declension.*—In Irish there is a peculiar form for the dative plural, as *cos = foot*, *cosaibh = to feet* (*pedibus*); and beyond this there is little else whatever in the way of *case*, as found in the German, Latin, Greek, and other tongues. Even the isolated form in question is not found in the Welsh and Breton.

2. *The agglutinate character of their verbal inflections.*—In Welsh the pronouns for *we*, *ye*, and *they*, are *ni*, *chwyi*, and *hwynt* respectively. In Welsh also the root = *love* is *car*. As conjugated in the plural number this is—

car-*wn* = am-*amus*.
car-*ych* = am-*atis*.
car-*ant* = am-*ant*.

Now the *-wn*, *-ych*, and *-ant*, of the persons of the verbs are the personal pronouns, so that the inflection is really a verb and a pronoun in a state of *agglutination*; *i. e.* in a state where the original separate existence of the two sorts of words is still manifest. This is probably the case with languages in general. The Keltic, however, has the peculiarity of exhibiting it in an unmistakable manner; showing, as it were, an inflection in the process of formation, and (as such) exhibiting an early stage of language.

3. *The system of initial mutations.*—The Keltic, as has been seen, is deficient in the ordinary means of expressing case. How does it make up for this? Even thus. The noun changes its initial letter according to its relation to the other words of the sentence. Of course this is subject to rule. As, however, I am only writing for the sake of illustrating in a general way the peculiarities of the Keltic tongues, the following table, from Prichard's *Eastern Origin of the Keltic Nations*, is sufficient.

Câr, *a kinsman.*
  1. *form,* Câr agos, *a near kinsman.*
  2. Ei gâr, *his kinsman.*
  3. Ei châr, *her kinsman.*
  4. Vy nghâr, *my kinsman.*

Tâd, *a father.*
  1. *form,* Tâd y plentyn, *the child's father.*
  2. Ei dâd, *his father.*
  3. Ei thâd, *her father.*
  4. Vy nhâd, *my father.*

Pen, *a head.*
  1. *form,* Pen gŵr, *the head of a man.*
  2. Ei ben, *his head.*
  3. Ei phen, *her head.*
  4. Vy mhen, *my head.*

Gwâs, *a servant.*
  1. *form,* Gwâs fydhlon, *a faithful servant.*
  2. Ei wâs, *his servant.*
  3. Vy ngwas, *my servant.*

Duw, *a god.*
  1. *form,* Duw trugarog, *a merciful god.*
  2. *form,* Ei dhuw, *his god.*
  3. Vy nuw, *my god.*

Bara, *bread.*
  1. *form,* Bara cann, *white bread.*
  2. Ei vara, *his bread.*
  3. Vy mara, *my bread.*

Lhaw, *a hand.*
  1. *form,* Lhaw wenn, *a white hand.*
  2. Ei law, *his hand.*

Mam, *a mother.*
  1. *form,* Mam dirion, *a tender mother.*
  2. Eivam, *his mother.*

Rhwyd, *a net.*
  1. *form,* Rhwyd lawn, *a full net.*
  2. Ei rwyd, *his net.*

From the Erse.

Súil, *an eye.*
  1. *form,* Súil.
  2. A húil, *his eye.*

Sláinte, *health.*
  2. *form,* Do hláinte, *your health.*

§ 188. *The ancient language of Gaul.**—The evidence in favour of the ancient language of Gaul being Cambrian rather than Gaelic, lies in the following facts:—

The old Gallic Glosses are more Welsh than Gaelic.

a. Petorritum = a four-wheeled carriage, from the Welsh *peaer = four and rhod = a wheel.* The Gaelic for *four* is *ceathair,* and the Gaelic compound would have been different.

b. Pempedula' the *cinque-foil,* from the Welsh *pump = five,* and *dalen = a leaf.* The Gaelic for *five* is *cuig,* and the Gaelic compound would have been different.

c. Candetum = a measure of 100 feet, from the Welsh *cant* = 100. The Gaelic for *a hundred* is *cead,* and the Gaelic compound would have been different.

d. Epona = the goddess of horses. In the Old Armorican the root *ep = horse.* The Gaelic for a horse is *each.*

e. The evidence from the names of geographical localities in Gaul, both ancient and modern, goes the same way: *Nantuates,*

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* From a Paper of the late Mr. Garnett's, in the *Transactions of the Philological Society.*

Nantouin, *Nanteuil*, are derived from the Welsh *nant*=*a valley*, a word unknown in Gaelic.

f. The evidence of certain provincial words, which are Welsh and Armorican rather than Erse or Gaelic.

g. (?) An inscription on an ancient Keltic (?) tablet found at Paris, A.D. 1711, and representing a bull and three birds (cranes), is TARWOS TRI GARANOS. Now, for the first two names, the Gaelic affords as good an explanation as the Welsh; the third, however, is best explained by the Welsh.

Bull = *tarw*, Welsh; *tarbh*, Gaelic.
Three = *tri*, Welsh; *tre*, Gaelic.
Crane = *garan*, Welsh; *corr*, Gaelic.

CHAPTER XXX.

ON THE CLASSIFICATION OF THE GERMAN GROUP OF LANGUAGES.

§ 189. UP to the present chapter the statements of the author respecting the mutual relations which the different languages of the German group bear to each other, have been anything but tabular, systematic, or classificational. No general view of the family has been given—no such view as the naturalist gives of an order, a family, or a genus with sub-genera. No division into primary and secondary sections and sub-sections has been attempted; nor yet has much been said about *stems* and *stocks* falling into *branches*, whilst the *branches* divide into *ramifications* and similar sub-divisions, with names more or less metaphorical. Indeed, the language of the genealogist—the talk about *roots* and *pedigrees*—has been carefully eschewed. Nevertheless, it has not been found convenient to discard it altogether; inasmuch as more than one term has been found necessary which has suggested the existence of a greater amount of systematic classification than has been exhibited. Such a term is the word *Scandinavian* (or *Norse*): a word which is evidently the generic name for a natural group of tongues, more or less akin to those of Germany Proper, but, at the same time, more or less different from them.

Such a word as this indicates the likelihood of such a system as the following:—The Gothic class (or stock) falls into two orders (or branches)—The Proper German, and the Scandinavian or Norse. Again—The German Proper contains the High-German, Platt-Deutsch, Dutch, &c., whilst the Norse contains the Icelandic, Swedish, and Danish. Each of these falls into dialects and sub-dialects. No doubt, this is, to a great degree, the case. Yet it is also equally undoubted that the view which would illustrate it has been kept in the back-ground.

Instead of this, our notices have been to the effect that the Frisian was likest the Dutch, the Dutch likest certain Platt-Deutsch dialects, certain Platt-Deutsch dialects likest certain High-German ones—and so on throughout.

The reason of this lies in the importance of rightly measuring the extent to which a systematic classification of languages, dialects, and sub-dialects into primary, secondary, and other subordinate divisions is an actual philological phenomenon. *Can* languages be thus conveniently arranged? *Can* tabulated exhibitions of them be constructed? If they can *not*, it is certainly a serious error to think that they *can*. It is a serious error, because it engenders the idea that definitions of an unattained, or perhaps unattainable, degree of clearness and precision are practicable. It is a serious error, because it substitutes lines of demarcation and distinction for lines of connection and transition; so subverting the true and natural principles of philological arrangement, and replacing them by false and artificial ones. Hence, the chief method by which the mutual affinities of the German tongues have been shown, has been the exhibition of the points wherein one language agreed with another, and that other with some third, that third with a fourth—and so on.

This, however, is the plan of the present and later editions only. It was not the plan of the earlier ones. Therein, the exhibition of the mutual relationships of the German forms of speech took the following shape:—

Of the great German stock, there were—

Two branches; the *German Proper* (or *Teutonic*), and the *Scandinavian* (or *Norse*).

The *Teutonic* branch fell into

Three divisions, (1) the Mœso-Gothic, (2) the High-German, and (3) the Low-German.

The Low-German comprised (1 and 2) the Anglo-Saxon and the English, (3) the Old Saxon, (4 and 5) the Old Frisian and Modern Dutch, (6) the Platt-Deutsch dialects.

The Scandinavian branch comprehended the Icelandic, Feroic, Swedish, and Danish, with their dialects and sub-dialects in all their stages.

In a tabular form such a system as this might be expressed thus :—

- GERMAN
  - TEUTONIC
    - *Mœso-Gothic*
    - *High-German* . . . .
      - Literary German
      - Suabian
      - Bavarian
      - Hessian, &c.
    - *Low-German*
      - Angle
      - Old Saxon
      - Frisian
      - Platt-Deutsch, &c.
  - SCANDINAVIAN . . . . .
    - Icelandic
    - Feroic
    - Swedish . . .
      - Dalecarlian
      - Smaaland
      - Halgoland, &c.
    - Danish

This is a classification which actually exists; being that which we find in the works of Grimm, Rask, and the chief philologues for the German family of languages. No one has adopted it more implicitly than the present writer—*up to a time*. Yet it is exceptionable; so exceptionable that, unless it be abandoned, it must be taken with great caution and considerable qualifications. Of these the naturalist, whether zoologist or botanist, best understands the character. He anticipates it; seeing the difficulties it has a tendency to engender beforehand. It has a tendency to engender the notion that all the forms of speech comprehended in the same division are more like each other than they are to any one in any other. Yet such is not the case. The Platt-Deutsch runs into the High-German, and the Frisian is as much Dutch as Angle. It is only the extreme forms of each section that are widely separated from each other, and definitely characterized.

§ 190. The truth is that, whatever may be the case when our knowledge shall have come to be enlarged, we must, at the present moment, classify according to *types* rather than *defi-*

nitions; contrasting and comparing the typical and central members of each group. With this proviso the tabular form is safe, without it dangerous.

§ 191. Akin to this question of classification, or rather part and parcel of it, is the still more difficult one of the *value of characteristics.* Some writers lay great stress upon the absence or presence of certain sounds; in other words, upon the Phonêsis of Languages. Others, on the other hand, think but little of a few vowels and consonants more or less, and accordingly attend chiefly to something else. At times, this is the inflection or grammatical structure; at times it is the dictionary or glossarial part of the language. "Such a language," writes A, "has a passive voice, which some other" (naming it) "has not; hence, I separate them somewhat widely."

"But their sound-systems are alike," writes B, "and, consequently, I unite them." A practical instance of this kind of criticism will show itself after we have looked at some of the more usual characteristics of the different German forms of speech;—some of those which lie most on the surface.

1. The use of *p* and *k* for *b* and *g* respectively is High-German rather than Low, and of the High-German dialects more particularly Bavarian.

Common High-German.	*Bavarian.*	*English.*
*B*er*g*	*P*ir*k*	Hill (*berg*).
*B*aiern	*P*aiern	Bavaria.
*B*lind	*P*lin*t*	Blind.
*G*ott	*K*ott	God.
*G*e-*b*irg-e	*Ke*-*p*irk-i	Range of hills, &c.

2. The use of *-t* or *-tt* for *-s* or *-ss* is Low-German, in opposition to High; as—

Platt-Deutsch.	*High-German.*	*English.*
Wa*t*er	Wa*ss*er	Wa*t*er.
Swê*t*	Schwei*ss*	Swea*t*.
He*t*	E*s*	I*t*.

3. The Frisian chiefly differs from the Old Saxon and Anglo-Saxon in the forms of the plural noun and in the termination of the infinite mood. Thus:—

The plurals which in Anglo-Saxon and Old Saxon end in *-s*, in Frisian end in *-r;* and the infinitives, which in Anglo-Saxon and Old Saxon end in *-an*, in Frisian end in *-a*.

Anglo-Saxon.	*Frisian.*	*English*
Cyning-*as*	Kening-*ar*	King-*s*.
Bærn-*an*	Bærn-*a*	Burn.

4. In Norse the preference for the sound of -*r* to -*s*, and of -*a* to -*an* is carried further than even in Frisian.

5. But the great characteristics of the Norse tongues, as opposed to the Frisian, and, *à fortiori*, to all the others, are the so-called passive voice, and the so-called *post*-positive article.

a. The reflective pronoun *sik* = *se* = *self* coalesces with the verb, and so forms a *reflective* termination. In the later stages this reflective (or middle) becomes passive in power. *Kalla* = *call*, and *sig* = *self*. Hence come *kalla sig*, *kallasc*, *kallast*, *kallas*; so that in the modern Swedish *jag kallas* = *I am called* = *vocor*.

b. The definite article in Norse not only *follows* its substantive, but amalgamates with it; *e. g. bord* = *table*, *hit* = *the* or *that*; *bord-et* = *the table* (*board*).

What is the *value* of any one of these characteristics? He is a bold philologue who answers this question offhand.

§ 192. The *value* of a characteristic is not only an obscure and difficult question in itself, but the *measure of value* is so unfixed as for practical purposes to be wholly arbitrary.

Question. "Why do you lay so much stress upon, or, changing the expression, put so *high* a value on, the presence of a post-positive article?"

Answer. "Because it implies some important fact in the history of the development of the tongues wherein it appears. It implies that the tongues wherein it occurs were separated from those wherein it does not occur at an early period. If so, the relationship must be distant."

"Not so," it may be replied, "the separation may be but recent, in which case it only shows a considerable amount of activity in the processes by which language is changed."

"But this is itself important, so that, consequently, the sign is of value under either point of view." No doubt it is. At the same time the measure of value is uncertain and fluctuating, inasmuch as all that has been shown in the preceding dialogue is, that under either of two views, a case can be made out for the importance of a certain characteristic. A sign that a language has changed quickly is of value and interest; and so is a sign of a language having separated itself from some mother-tongue common to it and certain other forms of speech at an early period.

Nevertheless, it is bad philology to deal with the two facts as equal and indifferent, and to argue at one time from the one, and at another from the other.

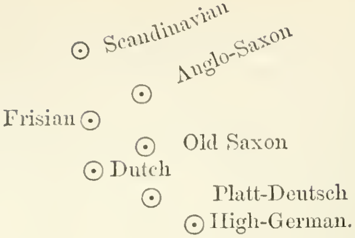
§ 193. All these difficulties are increased when we bring under notice, and add to our other points of criticism, the important question *of time;* inasmuch as the same exceptions that lie against any overclose classification in the way of order and genus, stem and branch, division and sub-division, lie against any unduly strict lines of demarcation between the different *stages* of a language; indeed, in this field of study more than usual circumspection is required. It is an easy matter to take a specimen from the reign of (say) King John, and another from that of our present Queen, and compare them—easy, too, to arrive at certain results from such a comparison. There will be likeness and there will be difference; there will be the older forms and the newer ones. And the latter will be supposed to have followed, succeeded, or grown out of the former; as, in many cases, they will have done. But in many cases they will not. What if the two samples not only belong to two different periods, but to two different dialects also? In such a case the sequence, or succession, though nearly linear, is not so altogether. Whether the proximity of the two lines may not be sufficiently close to make the difference immaterial, is another question. For most purposes of investigation it is so—for most, but not for all.

A little consideration will show that the *à priori* view of the relationship that languages bear to each other favours this principle of classification. We cannot but suppose that the streams of population by which certain portions of the earth's surface have been occupied were *continuous.* In this case a population spreads from a centre, like a circle on a still piece of water. Now, if so, *all changes must have been gradual, and all extreme forms must have passed into each other by means of a series of transitional ones.* It is clear that such forms, when submitted to arrangement and classification, will not come out in any definite and well-marked groups, but that, on the contrary, they will run into each other with equivocal points of contact and indistinct lines of demarcation; so that discrimination will be difficult, if not impracticable. If practicable, however, it will be effected by having recourse to certain typical forms, around which such as approximate most closely can most accurately and conveniently be grouped. When this is done, the more distant outliers will be distributed over the debateable ground of an equivocal frontier. But as man conquers man, and occupant displaces occupant on the earth's surface, forms and varieties, which once existed, become extinct. The more this extinction takes place, the greater is the obliteration of these transitional and intermediate forms which connect extreme types; and the greater this obliteration, the stronger the lines of demarcation between geographically contiguous families. Hence a variational modification of a group of individuals simulates a difference of species; forms which were once wide apart being brought into juxta-position by means of the annihilation of the intervening transitions.

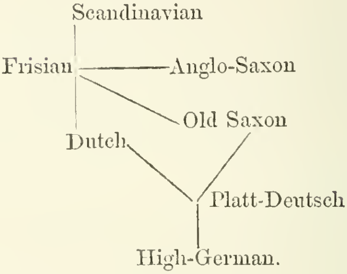
As a general rule, the more definite the class the greater the displacement; and the smaller the differences of dialect the later the diffusion of the language. Such, at least, is the *primâ facie* view.

In Paris we hear French; in Madrid, Spanish; in Languedoc, Gascony, and Bearn an intermediate language. But what will be the case when the provincial forms of speech on each side of the Pyrenees have been replaced by the literary languages of the two great kingdoms of France and Spain? The geographical contact of two typical, if not extreme, forms of speech.

§ 194. For the German group of tongues (*minus* the Mœso-Gothic, of which the relations are obscure), the following series of circles and lines may serve as illustrations. The dot in the middle of each circle represents the form of speech to which the name by its side applies in its typical form, anterior to its diffusion. The outline of the circle itself circumscribes the fresh points over which the language of the centre is supposed to have spread itself; the original forms of speech there prevalent being departures from the strict type of the centre, and, in proportion as they are so, approximations to something else. This is the case with the Anglo-Saxon and the Frisian on one side, and the Old Saxon on the other. The points, on the other hand, represent the localities where there is the *maximum* amount of difference.


Scandinavian
Anglo-Saxon
Frisian
Old Saxon
Dutch
Platt-Deutsch
High-German.

The lines give us the directions in which certain forms propagated themselves.


Scandinavian
Frisian
Anglo-Saxon
Old Saxon
Dutch
Platt-Deutsch
High-German.

§ 195. It may not be unnecessary to add that, whatever may be the exceptions taken to the ordinary classification into divisions and sub-divisions (the exceptions to which are provisional rather than absolutely valid), the points of contact between the different members of the German group are those that philologues in general admit. They admit, for instance, that the Platt-Deutsch dialects touch the High-German on one side and the Old Saxon and Dutch on the other; that the Frisian is closely akin to the Saxon, and, above all, that it is the most Scandinavian of all the German forms of speech.

The present writer, too, admits that the division between the two primary branches of the family—the Scandinavian and the German Proper, is, if not absolutely natural, a near approach to nature; inasmuch as it is, probably, not very wrong to say that all the languages in the former division are more like each other than any one of them is to any form of speech from Germany Proper. Nevertheless, he hesitates—and that, because, whatever measure of value he may take as to the importance of the two leading Scandinavian characteristics—the so-called Passive Voice, and the Post-positive article—he sees less in them than is seen by the majority of investigators.

Let us examine them—taking the former first.

§ 196. It is called a Passive, but it has grown out of a *Middle* form, which *Middle* has grown out of a combination of two words—viz. the active, or transitive verb, and the pronoun of the third person.

In this there is nothing extraordinary, every process being capable of the clearest and most appropriate illustration. The older forms of the Icelandic give us not only the conjunction of the *third* person with the verb, but that of the *first* person also. Thus whilst *mik* = *me*, *þik* = *thee*, and *sik* = *se*. The ejection of the vowel, the change from *-sc*, to *-st*, and lastly, the loss of the *t* are points of phonêsis.

The use of the pronoun of the *third* person to the displacement and exclusion of those of the first and second is a point of logic. How comes such a combination as the verb + *þik* to have become wholly, and such a combination as the verb + *mik* to have become nearly, obsolete so long ago as the twelfth and thirteenth centuries? for such is the date of the early Icelandic literature. Whatever may be the exact nature of the confusion of idea that thus extended the use of the *sik* in Icelandic at the expense of the other two pronouns, it gives us a phenomenon which reappears elsewhere in the Greek, the High-German, and the Lithuanian, *at least.*

It cannot, then, be said that a formation so naturally evolved as the so-called passive voice of the Scandinavian languages is a philological characteristic of very high value, a philological characteristic which effects between the languages wherein it is found, and the languages wherein it is not found, any notably broad line of demarcation.

§ 197. And, now, let us consider the peculiar position of the definite article, the article which may conveniently be denominated *post*-positive. Undoubtedly it is a very palpable characteristic, and one which tells a great deal upon the language, as any one may discover for himself who passes from the study of the English or German to that of the Danish, Swedish, or Icelandic. It makes the reader look to the end of the word where he has hitherto looked at the beginning, putting the sequence of his ideas, more or less, out of joint. It gives, too, compactness to the Scandinavian sentences, and enriches the metres with a large amount of the so-called trochaic feet.

Undoubtedly this post-positive article is a very palpable characteristic. Yet it is very doubtful whether it be the measure of any important phenomenon in the way of evolution or development. It is very doubtful whether it indicates any long separation in time between the languages wherein it occurs and the languages wherein it is wanting. It is also doubtful whether it says that any inordinate amount of change took place within a comparatively short period. It is a peculiarity easily evolved, *i. e.* without any extraordinary activity of the processes by which languages are changed, and without any extraordinary length of the time for the working of the usual changes at an average rate. It is safe to say that a period of five or six centuries is long enough for its development—long enough, and, perhaps, more than long enough. How do we get at this? for the statement is something better than a mere guess, is something better than a mere *à priori* speculation. We get at it by certain phenomena supplied by the history of the Latin language and the languages derived from it. A hundred years before our era none of these latter had any existence beyond the Italian Peninsula. Five hundred years A.D., there were no less than four new growths, one in France, one in the Spanish Peninsula, one in Switzerland, and one in the Danubian Principalities. Now, of these, the first three formed their definite articles after the fashion of the Germans Proper—viz. the French, the Spaniards (and Portuguese), and the Swiss of the Grisons. And the original Romans did the same. But the fourth formed their articles after the fashion of the Scandinavian, the Wallachian, and Moldavian equivalents to *l'homme, il huomo,* and *el hombre,* being *homul* (=*hom-ul*=*homo ille*).

In this, then, we have a form which has been developed since the conquest of Dacia—in the reign of Trajan.

§ 198. As the relationship of certain languages has been illustrated by circles and lines, the *stages* may be similarly exhibited by lines and points.

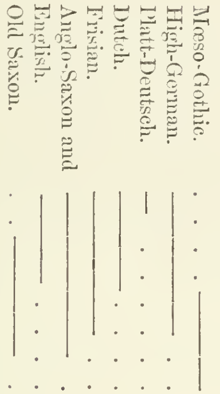
Let the points and lines that run vertically represent the period between the fourth and nineteenth centuries, the lines denoting the time to which the different samples of the different forms of speech are referrible.

Some begin soon, but soon cease, *e. g.* the Mœso-Gothic; which we find as early as the fourth century, but lose before we reach the sixth.

Some come down late and begin late, *e. g.* the Dutch and Platt-Deutsch.

The Anglo-Saxon extends through nearly the whole period; but—

The Old Saxon neither ascends so high as the Mœso-Gothic, nor comes down so low as the others.



The more these lines are kept distinct the better the philology.

CHAPTER XXXI.

ON CERTAIN POINTS OF NOMENCLATURE.

§ 199. THE last chapter dealt with the question of classification; the present takes cognizance of certain points of nomenclature. The extent to which such remarks are necessary or superfluous may be collected from the remarks themselves. The words which will command our attention are the following—1. Gothic. 2. German. 3. Dutch. 4. Teutonic. 5. Anglo-Saxon. 6, 7. Icelandic and Old Norse.

§ 200. *Gothic and Mœso-Gothic.*—This is a name (perhaps, we may say *the* name) for the *genus* of which such forms of speech as the High-German, the Danish, the English, &c. are *species.* Such, at least, is the language we may use for the sake of illustration, even though in some points it may be exceptionable. *Gothic*, then, is a generic name.

With the prefix *Mœso-* it becomes specific, denoting the particular language of the Ulphiline Translation. *Mœso-* is from *Mœsia,* the name of the present countries of Servia and Bulgaria during the later periods of the Roman history. In the fifth century the *Lower* Mœsia was occupied by a German population. That this gave us the *Germans* of Mœsia, or Mœso-

Germans, is evident. Whether, however, it gave us a population that is either correctly or conveniently called the *Goths* of Mœsia, or Mœso-*Goths*, is another question.

No grave exception lies against the use of the word *Mœsian* as applied to the language of Mœsia in the time of Ulphilas—no *grave* exception. The likelihood of its being supposed to denote the original vernacular tongue of Mœsia, as spoken before the German invasion, is of no great importance in the way of an objection. Still, it is an objection as far as it goes.

What are the merits or demerits of the word *Gothic?* Its merits are the following:—

It is in current use.

It cannot easily be replaced if thrown out of use. Say that we substituted for it the word *German.* The following inconvenience would arise. It would have one power when it applied to the *class*, and another when applied to particular languages of Germany as opposed to Scandinavia.

It is, to a certain extent, correct; *but only to a certain extent.* That the speakers of the language of the Ulphiline translations were called *Goths* at a period not later than the third century, and by a population not less important than the Roman, is generally and reasonably believed.

It has as good a claim as any other word equally specific in its origin to take an extension of power, and to enlarge itself into a more general term. Even though other members of the family to which the speakers of the language of the Ulphiline translation belonged were of equal historical importance with the Goths of Mœsia, the latter have in their favour the highly important fact of their language being the one which supplies us with the earliest specimens of the group to which it belongs. The Ulphiline translations are the earliest Gothic, or German, compositions extant.

§ 201. The question, then, as to the demerits of the word is complex; neither are the facts which it includes beyond doubt. They are doubted, however, by no one so much as by the present writer.

He holds that the term *Gothic*, as applied to the Germans of Mœsia, is as ethnologically incorrect as the term *Briton* applied to the Angles of *Britannia*—and that for the same reason. The invaders of neither country took their names with them. On the contrary, they took them from the countries to which they went; having left their own under different ones. That no *Britons, under that name,* left Germany to conquer Britannia is universally admitted. That no Goths, *under that name,* left Germany to conquer Mœsia is not universally admitted. It only ought to be. The fact is as follows:— Just as a certain country which was called *Britannia* long before it became German, engendered the name *Britain,* which certain *Englishmen* occasionally adopt, did a certain country, of which the original occupants were the *Get-æ,* attach to certain invaders the name *Goth-i,* a name which they never bore at home, which they cannot be shown to have adopted themselves, and which (when all is said about it that can be said) was only a *Roman* name for those occupants of the country of the *Getæ,* who in the fourth and fifth centuries were of German origin.

If this be true, the objections against the word *Goth,* as applied to a German of Mœsia, are the objections against the word *Briton* as applied to an Angle of the Heptarchy. They lie against the name even in its more limited sense. *A fortiori,* they lie against it in its general sense. It would be wrong to call the East Anglians Britons; but it would be wronger still to call the Hessians or the Westphalians so.

But though incorrect, the word may be convenient, or at least, allowable. This was the case with the word *Mœsian;* a word against which, though an objection lay, it was only a slight one—too slight to be of much practical importance, inasmuch as Mœsian philology and Mœsian history, so far as they are other than German, is *nil*—or nearly *nil.* But it is not so.

For reasons exhibited elsewhere, I have long satisfied myself that the history of a population, at one and the same time, *other than German, and, yet more truly Gothic than any Germans ever were,* is no obscure and unimportant history at all, but, on the contrary, a history of great interest and influence, a history of which the vast area bounded by the Gulf of Bothnia on the one hand, and the Indian Ocean on the other, was the field.

§ 202. *German.*—The chief points concerning this name are—

1. That it was, originally, no national name at all, but one given to the nations on the East and North of Gallia by the Romans, the Romans having, probably, taken it from the Gauls.

2. That, with few exceptions, it has applied to the Germans Proper of Germany. Except in philology and ethnology, we do

not find either English or Scandinavian writers calling their countrymen *Germans*.

3. That the two German divisions most generally meant, when the word is used in a limited sense, are the Franks and Alemanni.

4. That the words *Frank* (or *Francic*) and *Alemann* (or *Allemannic*) have been occasionally used as synonymous with *German*.

5. That the origin of the word *Germani*, in the Latin language, is a point upon which there are two hypotheses.

a. That it is connected with the Latin word *Germani* = *genuine*.

b. That it grew out of some such German word as *Herman*, *Irmin*, *Wehrmann*, or the *Herm-* in *Hermunduri*, *Hermiones*, &c.

Neither of these views satisfies the present writer, who as little believes the word to have been of *native*, as he believes it to have been of *Roman*, origin. It by no means follows that because the Romans called a certain population by a certain name, that that name was Roman. Strabo, from whom we get the notion, was not only a Greek, but a Greek who gives his view of the origin of the word more in the way of an etymological fancy than aught else: his statement and text being as follows:—

> "The parts immediately beyond the Rhine, beyond the Kelts, and turned towards the east, the *Germans* occupy, differing but little from the Keltic stock; chiefly in their excess of wildness, size, and yellowness. In size, habits, and manner of life, they are as we have described the Kelts to be. Hence, the Romans seem to me to have given them their name on good grounds, wishing to designate them as the *genuine* Gauls. For in the Roman speech *German* means *genuine*:"—

> Εὐθὺς τοίνυν τὰ πέραν τοῦ Ῥήνου μετὰ τοὺς Κελτοὺς πρὸς τὴν ἕω κεκλιμένα Γερμανοὶ νέμονται, μικρὸν ἐξαλλάττοντες τοῦ Κελτικοῦ φύλου, τῷ τε πλεονασμᾷ τῆς ἀγριότητος καὶ τοῦ μεγέθους, καὶ τῆς ξανθότητος· τἄλλα δὲ παραπλήσιοι καὶ μορφαῖς, καὶ ἤθεσι, καὶ βίοις ὄντες, οἵους εἰρήκαμεν τοὺς Κελτούς. Διὸ δίκαιά μοι δοκοῦσι Ῥωμαῖοι τοῦτο αὐτοῖς θέσθαι τοὔνομα, ὡς ἂν γνησίους Γαλάτας φράζειν βουλόμενοι· γνήσιοι γὰρ οἱ Γερμανοὶ κατὰ τὴν Ῥωμαίων διάλεκτον.

The name *German* seems not to have been of Roman—
Nor yet of native origin.

Although, the Romans and the Gauls knew the populations beyond the Rhine by a certain *collective* term, no such common *collective* term seems to have been used by the Germans themselves. *They had none.* Each tribe had its own designation;

or, at most, each kingdom or confederation. Only when the question as to what was common to the whole country, in opposition to what was *Roman* or *Gallic*, became a great practical fact, did a general ethnological term arise; and this was not *German* but *Dutch*.

This is a common phenomenon. In Hindostan we hear of the wilder mountaineers of Orissa and the Bengal country under the names of Khond and Kól; and this is a collective term. But it is only this in the mouth of a Hindú or an Englishman. Amongst themselves the separate names of the different tribes is all that is current.

The evidence of Tacitus is strong upon the point. Speaking upon their origin, he writes:—

> "Celebrant carminibus antiquis (quod unum apud illos memoriæ et annalium genus est) Tuistonem deum terrâ editum, et filium Mannum, origionem gentis conditoresque. Manno tres filios adsignant, e quorum nominibus proximi Oceano Ingævones, medii Herminones, ceteri Istævones vocentur. Quidam autem licentiâ vetustatis, plures deo ortos, pluresque gentis appellationes, Marsos, Gambrivios, Suevos, Vandalios adfirmant: eaque vera et antiqua nomina. Ceterùm Germaniæ vocabulum recens et nuper additum: quoniam qui primi Rhenum transgressi Gallos expulerint, ac nunc Tungri, tunc Germani vocati sint: ita nationis nomen, non gentis evaluisse paullatim, ut omnes primùm à victore ob metum, mox à seipsis invento nomine, Germani vocarentur."

Notwithstanding the words "à seipsis invento nomine," I believe the word German to have been of *Gallic* origin, so that, whilst the Germans had no *collective* name at all, the Romans called them as they were called by their neighbours—the neighbours through whom they (the Romans) more especially came in contact with them—their neighbours the Gauls.

§ 203. The *first use* of the word is *early* in one sense, *late* in another. It is early if we look only to the date of the events with which it is connected. It is late if we look to the historian who records it. This distinction is necessary; though often overlooked. The earliest date assigned to a given event is one thing: the earliest historian who mentions such an event is another. A very early event may be recorded by a very late historian. Now the word *Semi-germanis* was applied to certain nations who came across Hannibal as he crossed the Alps; the historian who tells us being Livy.

Again—the nation of the Bastarnæ took a prominent part in the wars of Philip, the father of Perseus, against the Romans. Persuaded to become his allies, they cross the Danube; Cotto, one of their nobles, being sent forward as ambassador. They enter Thrace. The Thracians retire to Mount Donuca. Here the Bastarnæ divide. Thirty thousand reach Dardania. The rest cross the Danube homewards. This is what Livy tells us.

Strabo's evidence is more remarkable.

> Ἐν δὲ τῇ μεσοραίᾳ Βαστάρναι μὲν τοῖς Τυριγέταις ὅμοροι καὶ Γερμανοῖς, σχεδόν τι καὶ αὐτοὶ τοῦ Γερμανικοῦ γένους ὄντες, εἰς πλείω φῦλα διῃρημένοι. Καὶ γὰρ Ἄτμονοι λέγονταί τινες, καὶ Σιδόνες, οἱ δὲ τὴν Πεύκην κατασχόντες, τὴν ἐν τῷ Ἴστρῳ νῆσον, Πευκινοί.

This has given the Bastarnæ great prominence in ethnology; since they have the credit of being the first Germans mentioned *by name* in history.

Thirdly—In the *Fasti Capitolini* for B.C. 222, occurs the following entry:—"M. CLAUDIUS M. F. M. N. MARCELLUS AN. DXXXI. COS. DE GALLEIS INSUBRIBUS ET G[ER]MANIS K. MART. ISQUE SPOLIA OPI (*ma*) RETTULIT DUCE HOSTIUM VIR (*domaro ad Cla*) STID (*ium interfecto*)."—*Græv. Thes. Antt. Rom.* ii. p. 227.

This is a notice of some pretension. Polybius, however, calls the allies of the Insubrian Gauls not Germans but *Gæsatæ.* More than this—the record itself is not above suspicion. The part of the stone which contains the letters ER has been repaired, "and" (the extract is from Niebuhr) "whether ER was put in at random, or whether it was so on the original stone, I can neither assert nor deny. I have often seen the stone, but although a friend of mine wished me particularly to ascertain the truth, I was never able to convince myself whether the corner containing the syllable is part of the original stone or not. It is evident that the name cannot have been Cenomanis, since they were allied with the Romans, and the *g* is quite distinct. *Gonomani* does not occur among the Romans. If the author of these Fasti actually wrote *Germanis* the nation is mentioned. The thing is not at all impossible."—Lecture LVIII. Dr. L. Schmitz's edition.

The word *German*, then, is more probably of *Gallic* than of either native or Roman origin. It was introduced into English through the Latin, *German* and *Germany* being translations of *Germanus* and *Germania.* In France, Italy, and Spain, the equivalent terms are *Allemagne* and *Lamagna*, from the Latin *Alemanni.* Hence, the words in question, however convenient in Great Britain, are of *English* rather than *European* currency.

More upon this point, however, will be considered, when we have noticed two other terms—*Dutch* and *Teutonic.*

§ 204. *Dutch.*—*Germany* is not the name by which a German denotes his own country. He calls it *Deutschland.* Neither is it the name by which a Frenchman designates *Germany.* He calls it *Allemagne.* Whence the difference? The different languages take different names for one and the same country from different sources. The German term *Deutsch* is an *adjective;* the earlier form of the word being *diutisc.* Here the *-isc* is the same as the *-ish* in words like *self-ish. Diut,* on the other hand, means *people,* or *nation.* Hence, *diut-isc* is to *diut,* as *popularis* is to *populus.* This adjective was first applied to the *language;* and served to distinguish the *popular, national, native,* or *vulgar* tongue of the populations to which it belonged from the Latin. It first appears in documents of the ninth century:—

> "Ut quilibet episcopus homilias apertè transferre studeat in rusticam Romanam linguam aut *Theotiscam,* quo tandem cuncti possint intelligere quæ dicantur."—*Synodus Turonensis,* A. D. 813.
>
> "Quod in lingua *Thiudisca* scaftlegi, id est armorum depositio, vocatur."—*Capit. Wormatiense.*
>
> "De collectis quas *Theudisca* lingua heriszuph appellat."—*Conventus Silvacensis.*
>
> "Si, *barbara,* quam *Teutiscam* dicunt, lingua loqueretur."—*Vita Adalhardi,* &c., D.G., i. p. 14, Introduction.

As to the different forms in which either the root or the adjective appears, the most important of them are as follows:

1. In Mœso-Gothic, *þiudiskô* = ἐθνικῶς—Galatians ii. 1; a form which implies the substantive þiuda = ἔθνος.

2. In Old High-German, *diot* = *populus,* gives the adjective *diutisc* = *popul-aris.*

3. In Anglo-Saxon we have *þeód* and *þeódisc.*

Sometimes this adjective means *heathen;* in which case it applies to religion and is opposed to *Christian.*

Oftener it means *intelligible,* or *vernacular,* and applies to language; in which case it is opposed to *Latin.*

The particular Gothic dialect to which it was first applied was the German of the Middle Rhine. Here the forms are various:—*theodisca, thiudisca, theudisca, teudisca, teutisca.* When we reach parts less in contact with the Latin language of Rome, its use is rarer. Even the Germans of the Rhine frequently use the equivalent term *Alemannic,* and *Francic;* whilst the Saxons and Scandinavians never seem to have recognized the word at all. Hence it is only the Germans of *Germany* that are *Theotisci*, or *Deut-sche*. We, of England, apply it only to the *Dut-ch* of Holland.

§ 205. Up to a certain time in its earlier history the term *Dutch* (*Teutisca*, *Theodisca*, &c.) is, to a certain degree, one of disparagement; meaning *non-Roman* or *vulgar*. It soon, however, changes its character; and in an Old High-German gloss —*uncadiuti* (*ungideuti*) = *un-dutch* is translated *barbarus*. The standard has changed. Barbarism now means a departure from what is Dutch. Nevertheless, originally *Deutsche* = *vulgar*. Hence, like *high* as opposed to *low*, *rich* to *poor*, &c., the word *Deut-sch* was originally a *correlative* term—*i. e.* it denoted something which was *popular*, *vulgar*, *national*, *unlearned* —to something which was not. Hence, it could have had no existence until the relations between the learned and lettered language of Rome, and the comparatively unlearned and unlettered *vulgar tongue* of the Franks and Alemanni had developed some notable points of contrast. *Deut-sche*, as a name for *Germans*, in the sense in which it occurs in the *ninth* century, was an impossibility in the *first*, or *second*. This is not sufficiently considered. Many believe that the *Teut-*, in *Teutones*, is the *deut-*, in *deut-sch*. To be this *exactly* is impossible. Any German tribe that called itself *þeuda*, *diot* or *deoð* in the first century must have given a different meaning to the word; and, so doing, have called themselves *homines*, *heroes*, or by some term equally complimentary.

The present national sense of the word is wholly secondary and derivative. Originally it was no more the name of a people or a language than the word *Vulgate*, in the expression *the Vulgate translation of the Scriptures*, is the name of a people or a language.

§ 206. *Teutonic.*—The history of this word is closely connected with that of the preceding; inasmuch as both have the same combination of letters for their first syllable, viz. T. E. U. T. On the other hand, the final syllables are different. Are the two words the same? The common element TEUT is in favour of their being so. Again,—about the tenth century the Latin writers upon German affairs began to use not only the words *Theotiscus* and *Theotiscé*, but also the words *Teutonicus* and *Teutonicé*. Upon this Grimm remarks that the latter term sounded more learned; since *Teutonicus* was a classical word, an adjective derived from the Gentile name of the Teutones conquered by Marius. This is likely enough. At any rate, no fact is more certain than that, about the time in question, the Germans were called, indifferently, either *Theot isci*, or *Teutonici.* What does this prove? That the word *Teutonicus* (= *Theotiscus*) came from the classical term *Teutones.* Admitting this, I by no means believe that, *on the strength of their name*, the *Teutonici* (= *Theotisci*) were of the same stock with the classical Teutones; neither does the similarity prove that they were. I doubt whether it even *implies* so much—*i. e.* when taken alone. Its application, however, at the time in question, to populations unequivocally German, and its use as a synonym with *Dutch* (*Theotiscus*), do more than the name itself. The name itself proves no more than is proved by the presence of the root *L-t*, in the words *Læti*, and *Latini;* names from which no one has argued that the *Latins* and *Læti* were the same.

Of far greater importance than the use of the word *Teutonicus* in the tenth century is its use in the first and second—its use by the classical writers. Did they use it as equivalent to German? Some did — Velleius Paterculus most especially. Nevertheless, the usual meaning of the word *Teutones* in the classical writers is to denote a population identical with, or similar to, the *Teutones* conquered by Marius. This it meant, and nothing more. In like manner the adjective *Teutonicus* meant *after the fashion of the Teutones.* I imagine that if a poet of the times in question were asked what he meant by the epithet, such would be his answer. That he would say that *Teutonicus* was only another word for *Germanicus,* and that the *Teutones* were *Germans,* I do *not* imagine; admitting, however, that a geographer or historian might do so. At present, the classical rendering of *Teutones* and *Teutonici* is *like the men whom Marius conquered*—whoever they were. Of course, this term connoted something else. It was applied to the colour and texture of the hair; so that we read of *Teutonici capilli.* It was applied to the manner of throwing javelins, so that we hear of men who were—

> "*Teutonico* ritu soliti torquere cateias."—*Æneid*, lib. vii. l. 741.

It was applied to several other characteristics besides. Now, even if we admit all these to be common to the Teutones and Germans, we get no evidence as to the two words bearing the same meaning. All that we get is the fact that *Teutonicus* meant *like the men conquered by Marius*, and that these had certain points in common with the Germans.

Hence—the question as to the German origin of the *Teutones* must be discussed chiefly on its own merits, and, to a great extent, independently of the fact of the words *Teutonic* and *Dutch* having been used as synonyms; for it has already been remarked that it was quite impossible for the *Teut-* in the classical word *Teut-ones*, and the *Teut-* in the medieval form *Teut-iscus*, to be one and the same word, with one and the same meaning. The *Teut-* in *Teut*-iscus could have no existence until the contrast between the Latin as a learned, and the German as an unlearned, language had become prominent and familiar to both Germans and Latins. On the other hand, the *Teut-* in *Teut-ones* appears far too early for anything of the sort.

The syllables *Vulg-*, and *Belg-*, are quite as much alike as *Teuton-*, and *Deut-sch;* yet how unreasonable it would be for an Englishman to argue that he was a descendant of the *Belgæ* because he spoke the *Vulgar* Tongue! *Mutatis mutandis*, however, this is the argument of many of the German writers—though not of all. Are we then to say that it is only *some* of the German writers who identify the *Deut*-sch and the *Teut*-ons on the strength of the name? We can scarcely do this. As far as my own reading and experience go, I can safely say that I have never yet met a German, who, in some way or other, either consciously or unconsciously, did not argue from the similarity of name to the descent of his countrymen from the men who fought against Marius. He has done this even though he has not been exactly guilty of the error just indicated. Nor has he done it upon unreasonable though (in my mind) insufficient grounds.

Though the *Teut-* in *Teut*-ones is not the *Teut-* in *Teut*-iscus in its secondary sense of *vulgar* or *popular*, as opposed to *learned* and *cultivated*, it may still be the same word with its primary meaning of *people*. It is by no means unlikely for an invading nation to call themselves *the nation*, *the nations*, *the people*, &c. Neither, if a German tribe had done so, would the word employed be very unlike *Teuton-es*. Although the word *þiud-a* = *nation* or *people*, is generally strong in its declension (so making the plural *þiud-ôs*), it is found also in a weak form with its plural *thiot-ûn* = *Teuton-*. See *Deutsche Grammatik*, i. 630.

Again—we have the *Saltus Teut-o-bergius* mentioned by Tacitus (*Annal.* lib. i. p. 60). Whatever may be the power of the *Teut-* in *Teutones*, it is highly probable that here it means *people;* in other words, that it is the *Teut-* in *Dut-ch*, and that in its primary sense *populus* rather than *vulgus*. It means either *the hill of the people*, or *the city of the people;* according as the syllable *-berg-* is derived from *báirgs* = *a hill*, or from *baúrgs* = *a city*. In either case the compound is allowable, *e. g.* diot-*wëc*, *public way*, Old High-German; thiod-*scatho*, *robber of the people*, Old Saxon; þëód-*cyning*, þeod-*mearc*, *boundary of the nation*, Anglo-Saxon; þiód-*land*, þiód-*vëgr*, *people's way*, Icelandic. The evidence, then, is reduced to the mere fact of the first syllable in *Teut*-ones, probably meaning *people;* whilst (if so) it was a German gloss. That *people*, however, was actually its meaning is only a probability. There is not a tittle of external evidence on the point. But, supposing that there were, it would by no means follow that because it was a German word it was *exclusively* so. The root *p-lk* (*v-lg*) is equally Slavonic and Latin—*pulk* = *vulg*-us, as well as the German *folk*.

Such are the reasons against too much stress on the root *Teut-* in *Teut*-ones. Let us now take the rest of the evidence. Velleius Paterculus has been noticed. Tacitus makes no mention of the *Teutones* at all. Ptolemy mentions both *Teut*-onarii and *Teut*-ones. The former looks like a German word; it being probable that the *-arii* = *wære*. If so, *Teuton-* is the name of a place. The localities of both these populations are other than German rather than German. Again—admitting *Teutonarii* to be a German word, it is by no means certain that it applies to a German population.

The remaining evidence in favour of the Teutones having been German lies in their connection with the Cimbri. What is the proof of these having been German? In nine cases out of ten the discreditable answer is, "their connection with the evidently *Dutch Teutones*"—an answer that shows that the reasoning is in a vicious circle.

The doctrine to which the present writer has long committed himself is as follows:—for certain reasons, the knowledge of the precise origin and locality of the nations conquered by Marius was, at an early period, confused and indefinite. New countries were made known without giving any further information. Hence, the locality of the Cimbri was always pushed forwards beyond the limits of the geographical areas accurately ascertained. Finally, their supposed locality retrograded continually northwards, until it fixed in the districts of Sleswick and Jutland, where the barrier of the sea, and the increase of geographical knowledge (with one exception) prevented it from getting further.

This view arises out of the examination of the language of the historians and geographers as examined in order, from Sallust to Ptolemy.

§ 207. *Anglo-Saxon.*—The *Lingua Anglorum* of Beda is translated by Alfred *on Englisce.* So old is the word *English.* This is the commoner term. At the same time the word *Saxon* is in use—*fures quos* Saxonice *dicimus* vergeld-þeovas.—See § 6.

Why do we call the older stages of the English Language Anglo-Saxon, when they are so clearly English? This question is ably urged by a writer in the *Gentleman's Magazine* for April and May, 1852, who would replace the ordinary nomenclature in the following manner:—

1. A. D. 550–1150 *Old English.*
2. — 1150–1350 *Early English.*
3. — 1350–1550 *Middle English.*
4. — 1550–1852 *New English.*

The writer who first uses *Anglo-Saxon* is Paulus Diaconus. He means by it the Saxons of *England,* as opposed to the Saxons of Germany. Its present power is widely different from this.

§ 208. *Icelandic, Old Norse.*—Although *Icelandic* is the usual name for the mother-tongue of the Danish, Swedish, and Norwegian, the Norwegian philologists generally prefer the term *Old Norse.*

In favour of this view is the fact that Norway was the mother-country, Iceland the colony, and that some portions of what is called Old Icelandic was composed in Norway. Still the reason is insufficient; since the present term *Icelandic* is given to the language not because Iceland *was* the country that *produced,* but because it *is* the country that has *preserved* it.

Suppose that, whilst the Latin of Virgil and Cicero in Italy had been changing into the modern Italian, in some old Roman colony (say Sardinia) it had remained either wholly unaltered, or else, altered so little as for a modern *Sardinian*—provided he could read at all—to be able to read the authors of the Augustan age, just like those of the era of Victor Emmanuel; no other portion of the old Roman territory—not even Rome itself

—having any tongue more like to that of the classical writers than the most-antiquated dialect of the present Italian. Suppose, too, that the term *Latin* had become obsolete, would it be imperative upon us to call the language of the Classics *Old Italian, Old Roman*, or at least *Old Latin*, when no modern native of Rome, Latium, or Italy could read them? Would it be wrong to call it *Sardinian*, when every Sard *could* read them? I think not. *Mutatis mutandis*, this is the case with Iceland and Norway.

§ 209. *The question of convenience.*—The chief subject in connection with the names that have just passed under review has been the theoretic propriety, or impropriety, of them. It is, however, nearly certain that this will have but little to do with their adoption and currency. The practical facts of most importance in this way are (1), the extent to which a given form is actually in use, and (2), its convenience or inconvenience.

a. Gothic.—The word *Gothic* is more current than convenient. At the same time, it is chiefly inconvenient to the general philologue, to the systematic ethnologist, and to the special investigator of history of the *Sarmatian* stock. For the comparatively limited field of German philology, it is well nigh unexceptionable. For this reason it is likely to keep its place longer than it deserves. The present writer is more vexed by it, than, perhaps, any one else; yet he must take it as he finds it, however desirous of replacing it by the term *German*.

b. Dutch.—The English and continental powers of the word are difficult to reconcile. In English it means the language of Holland, as opposed to that of Germany. In Germany it means *German*. Then there are the further complications arising out of the term *Hoch-Deutsch* (*High-Dutch*), and *Platt-Deutsch*. It is doubtful whether these difficulties would be met by returning to the original *English* power of the word, which was (*to a certain extent*) identical with the modern German. It was so *to a certain extent*, inasmuch as in the fifteenth and sixteenth centuries *High-Dutch* meant the present literary German, *Low-Dutch* meaning the Dutch of Holland—the Dutch of *Holland* rather than the *Platt-Deutsch* dialects of Germany Proper. The simple form *Dutch* is an inconvenient name for the language of Holland. The compound *Low-Dutch* is also inconvenient. The most correct name, the name current both in Germany Proper and Holland, is *Netherlandish;* but this is a compound which is unpleasing to the English ear, sounding too like the dyslogistic term *outlandish*. *Netherlandic* is hybrid—*i. e.* English in respect to its first three syllables, Greek in respect to its last. *Flemish*, if the Dutch of Holland would consent to use it, would, perhaps, prove a useful term, for it must be remembered that, *in philology*, when we talk of the Dutch (of Holland) we also mean the Flemish (of Belgium). Both must be denoted by the same word. The name that, individually, I find most convenient for the Dutch of Holland and of Belgium, as opposed to the *High-German* and *Platt-Deutsch* of Germany, is *Batavian*.

c. d. The two other words (*High-German* and *Platt-Deutsch*) are also convenient—though objections of no small weight lie against them. In the first place—

1. They are more or less correlative terms. Nevertheless, the difference of form disguises this correlation.

2. Secondly.—*Platt-Deutsch* is an absolutely foreign word, a foreign word, too, which is nearly sure to be mispronounced.

Be it so. The words are, still, convenient. We may learn this by trying to mend them.

Say *High-German* and *Low-German*.—This means too much; since *Low-German* is used as a generic term, including the Platt-Deutsch dialects, and a great deal more, viz. the English, and the Dutch of Holland. Or—

Say, *High-Dutch* and *Low-Dutch*.—The word Low-Dutch suggests the Dutch of Holland (the *Batavian*). Or—

Say, *Hoch-Deutsch* and *Platt-Deutsch*.—We get two foreign words instead of one.

Upon the whole, the three best names seem to be (1), *High-German*, (2) *Platt-Deutsch*, and (3) *Batavian*.

e. Teutonic.—As opposed to *Norse* or *Scandinavian*, the word is useful. In this case it denotes the languages of Germany Proper, Holland, and England as opposed to the Danish, Swedish, &c. In short, it is a convenient name for the primary division of the so-called Gothic (German) stock.

f. Saxon—Anglo-Saxon—Angle, English, &c.—Theoretically the views of the author already referred to are strictly correct, and they are, of course, strengthened by the doctrine (if sound) of the present writer.

As to the foreign origin of the word *Saxon*, the only objections that lie against it are practical. Even if the terms *Anglo*-Saxon and *Semi*-Saxon be got rid of, there is the *Old* Saxon to be dealt with. When an unexceptionable term for this has become current, the word *Saxon* may safely be ejected from German Philology.

g. Scandinavian, Norse, &c.—The first of the terms would be unnecessary if it were not for the tendency of the other to occasionally engender a certain false notion.

Scandinavian means the languages of the northern branch of the Gothic (or German) stock, as contrasted with the *Teutonic*. So doing, it means the Danish as well as the Swedish, and the Swedish as well as the Norwegian—also the Feroic and the Icelandic.

Now *Norse* may mean this also; but it may also mean *Norwegian* as opposed to Swedish, *Norwegian* as opposed to Danish, *Norwegian* as opposed to Icelandic.

On the other hand, *Scandinavian* is inconvenient. Its power in Philology is different from its power in Geography. In Philology it includes Denmark. No one would hesitate in saying that the Danish was one of the Scandinavian languages. In Geography (generally at least) it excludes Denmark. Few would say that in visiting Copenhagen they were visiting Scandinavia. Scandinavia, in *Geography*, means Sweden and Norway.

If the nomenclature for the northern branch of the Gothic (or German) stock were likely to be settled in England, rather than between the Danes, Swedes, Norwegians, and Icelanders, the question would be a simple one. *Scandinavian* might be eliminated altogether, *Norse* might replace it, and *Norwegian* denote the Norse of Norway, just as *Danish*, *Swedish*, and *Icelandic* would denote that of Denmark, Sweden, and Iceland.

But this is not likely to be the case. Meanwhile the Norwegian philologues eschew the word *Icelandic* and use *Old Norse* instead; the Danes demurring to the substitution.

Of the literature thus designated some portion was undoubtedly Norwegian rather than Icelandic.

Another portion was undoubtedly Icelandic rather than Norwegian.

A third is of uncertain origin.

This third portion the English philologue most conveniently calls Old *Norse* (or simply *Norse*). The second he conveniently calls Old *Icelandic*. The first he conveniently calls Old *Norwegian*.

What the scholars, however, of the countries most interested in the matter will do is uncertain. It is only certain that by calling everything Old *Norse* the nomenclature for the special and proper Old *Norwegian* is impaired.

Now this is by no means a matter of indifference. On the contrary, certain peculiarities of the special and proper Norse of Norway (the Old Norwegian) require notice. One of them is the important form *-sc* instead of *-st*, as the sign of the so-called passive voice—a form of pre-eminent value, inasmuch as it points to the origin of a passive voice in a middle, of a middle in a reflective, and of a reflective in the combination of the verb and pronoun.

This chapter, along with the one which preceded it, has been written for the sake of indicating the extent to which both the classification and the nomenclature of the German stock of languages are matters that we should reconsider rather than acquiesce in. There is much to be done even in the arrangement of our subject-matter and the naming of our tools.

CHAPTER XXXII.

MINUTE INVESTIGATION CONCERNING THE ORIGINAL LIMITS OF THE ANGLE AREA.—*ENGLE* A NON-SIGNIFICANT NAME.—TIME AND PLACE.—APPROXIMATIONS.—SLAVONIC FRONTIER.—THE LOMBARDS.—DANISH FRONTIER.—FRISIAN FRONTIER.—THE HOCINGS AND HNÆF.

§ 210. WHAT has preceded has been, for the greater part, a criticism of the current accounts of the Angle invasion, and the matters allied to it, an exposition of the chief materials upon which it has been founded; along with a notification of the method pursued. A few remarks upon certain points of nomenclature and classification followed. The present chapter, and the ones which follow it, concluding what we may call the *origines* of our language, will be devoted to certain questions of a more speculative nature; questions which are indicated rather than answered. This being the case they stimulate further inquiry, and point out the direction in which it may best be taken up.

§ 211. What may be called the *minute* ethnology of the Angle area comes first: of the Angle area in its most limited sense.

There were numerous near congeners of the Angles; but near relationship is not, *eo nomine*, Anglehood.

Let our researches be ever so successful, they can but give an approximation. This is because there is a question of time as well as place in every detail of geography. A boundary, except it be a physical one, and one which enables us to talk of islands, mountains, degrees of latitude and the like, *as such*, is essentially uncertain, fluctuating, and indeterminate : being one thing at one time, another at another.

The England of the century before the Angle invasion of Britain need, by no means, have the same boundaries with the England of the century that followed it. But what if the date of the Angle invasion itself be uncertain ? Upon the principle that truth more readily emerges out of error than out of confusion, I shall take the middle of the fifth century, *i. e.* A.D. 450, for the date of this event : a date in which it is clear that there are several conventional elements. Without going further than the fact of its being a particular year at all, and (as such) implying a single event, rather than a series, we may see this. Still it is both convenient and approximate.

§ 212. What was the Angle area in Germany A.D. 450—the Angle area *eo nomine ?* The name itself will help us but little. In many of the terms by which the different divisions of the German population, and the soil of Germany are denoted, we have an instrument of criticism. Sometimes, the term itself is significant. Sometimes it is still in existence. Whatever may be the difference of opinion as to the exact meaning of such a name as *Harudes*, no one who connects it with the word *heorut=forest*, would seek for the population which bore it in a treeless fen or on a naked heath. Neither would any one who knew of the existence of such words as *Angarii*, and *Boructuarii*, as the names of definite localities in the time of the Franks, find much difficulty in dealing with the classical expressions *Bructeri*, *Angrivarii*. *Engle*, however, or *Angle*, carries with it nothing that can help us. Few believe that it means the men of the *Angulus*. Few, too, even of those who connect it with the district called *Anglen*, believe that that was the *whole* of the Angle country. There is nothing, then, in the word itself to help us. That it was a *native* denomination, we infer from the name of our own island : without which it might have been an open question whether *Engle* was a name by which its bearers designated themselves, or whether it was one which was applied to them by their neighbours. As for any spot in Germany preserving, at the present time, or having preserved to the time of true and authentic history, any definite sign of its original Angle population, the evidence is *nil*.

Still *Angle* or (*Engle*) is a native name; *i. e.* a name by which the men and women who bore it called themselves; not a name given them by their neighbours.

It seems to have been the name of a *people* rather than a place. This means that *Angle* meant the *Angles* in its first power, *the country of the Angles* in its second. It was a word like *Wales*—concerning which see § 27.

§ 213. Was it a generic or a specific name? Did the term cover a number of other subordinate names, or did it mean simply a certain population which called itself Angle and nothing else—nothing else, at least, in the first instance? No general answer can be given to this; inasmuch as the following is the doctrine concerning it.

1. When the Angles came out as active agents in history, with a separate substantive history of their own, as the conquerors of Britain, and when they spoke of themselves and told their own story, it was specific, *i. e.* it excluded even their nearest conquerors, such as the Frisians.

2. When the Britons, Romans, and Franks spoke of them, it was scarcely a name at all. It was a subordinate term to *Saxon;* which applied to the Angles, only *inter alios*.

3. When the earlier writers, such as Strabo and Tacitus spoke of them, it had a general import; and *Angle* meant the particular population which called itself so, *plus* others.

If so, it was generic, specific, or subordinate according to time and place, *i. e.* according to the population which used it, and the time at which it was used.

§ 214. *Slavonic frontier.*—For the Angle area, with the word at once specific and native, we must get at our result by the way of exclusion. What was other than Angle? The Angles were, on their northern, eastern, or north-eastern frontier, in contact with the Slavonians of the valley of the Elbe; these latter being the most north-western members of their family, just as the Angles were the most north-western of theirs. I do not, however, hold that, for the whole extent of the frontier, the Angles were thus in contact with the Slaves. I only hold that, for one part of it (and that the northern), there was nothing German in contact with Slavonia, which was other than Angle. This, then, involves the question of the Slavonic boundaries. The Germans of the fifth century touched the Elbe at two points at the very most—possibly at only one, but certainly at no more than two. They certainly touched it at some point between Hamburg and the sea. They probably touched it at the parts about Magdeburg. The Germans who touched it below Hamburg were Angles. The Germans who probably touched at the parts about Magdeburg were Lombards. Between these two points lay a great western projection of the Slavonic area constituting what is now Altmark and Luneburg.

How far westward the Slaves of Luneburg, who bore the name Linones, and gave the name to the district, extended, is uncertain. Those whose language has been alluded to lay in the east of the Duchy, in the parts about Wustrow, Luchow, and Danneberg, and on the very verge of the Elbe. For a Slavonic population, however, of the eighteenth century this is a very westerly locality. How much further it may have reached in the eighth!—further still in the seventh, the sixth, or the fifth! There is no difficulty in bringing it, and that within a comparatively recent period, to the river Ilmenau; as far as which the village names are notably, and to a considerable extent, Slavonic. Beyond it, however, they are scarce. Nevertheless, one name—that of the little river Bomlitz—is found as far to the east as the parts about Verden, *i. e.* on the western edge of the Duchy. Taking this along with the fact of the word *Luneburg* being derived from *Linon-es*, I am inclined to give the whole of the district so called to those parts of Germany from which the early Angles are to be excluded.

The presumption suggested by the known facts of the historical period is in favour of the Slavonic frontier having, as a general rule, receded rather than advanced; in other words the later we make the date the more to the east lies the boundary, and (*vice versâ*) the earlier the date the more it protrudes westward. The evidence, then, of Luneburg having been Slavonic at a late period is a presumption in favour of some district west of Luneburg having been so at an early one. It is a presumption, but nothing more. It is a presumption only; and not a very strong one.

In the tenth century the Slavonians of the Lower Elbe, occupants of Lauenburg, were also occupants of a portion of Holstein. Their boundary was the little river Bille. At an earlier period they may have extended beyond the Bille; *i. e.* there is just a presumption in favour of their having done so.

I submit, then, that in the fifth century there were no Angles east of the Luneburg frontier, and no Angles east of the Bille.

§ 215. *The Lombards.*—For reasons given elsewhere, I have committed myself to the opinion that, notwithstanding the *High*-German character of the glosses in the Lombard laws, the original invaders of Italy (who are to be distinguished from the Lombards of the Bavarian dynasty) were Germanized Slavonians; and not only this, but that, so far as they were German, they were all but Angles—though Lombard in name. The area which, both generally and on fair grounds, is given to the Langobards of Tacitus, is the country about Halberstadt. How it is bounded we cannot say; we can only believe that, on the *east*, it reached no further than the Elbe and Saale; the latter of which rivers was a well-known boundary of Slavonia, though there can be but little doubt that it was not always an accurate one. Though I find no traces of Germans beyond, I find many traces of Slavonians on this side of it. At the present moment, Magdeburg is the last town to the east which stands on ground originally German; beyond which, both above and below, the names of the villages are Polish rather than German—Steglitz, Wormlitz, Netlitz, Nelitz, &c.

It is to the north, then, of the Lombards that the Angles must be sought—but not due north. Due north of Magdeburg, (as has already been stated) the Altmark, or the Old March, with the geographical nomenclature full of Polish forms, and Luneburg, in which the old language was spoken in the last century, being both Slavonic.

If all this be accurate, the frontier between the Angles and the Slavonians lay on the lower Elbe, and there was a frontier between the Angles and the Lombards in the parts about Halberstad and Magdeburg—the former a north-eastern, the latter a southern-eastern one.

§ 216. *Danish frontier.*—The frontier in the direction of Denmark now comes under notice. The Germans of the Danish frontier were the Frisians and the Angles; the Frisians lying west, the Angles east. This means that there was nothing German between the Angles and the Danes. The first page of *Saxo Grammaticus* tells us that Dan and Angul were brothers; a statement which could be strengthened if necessary.

To proceed.—Except for the purposes of minute, not to say microscopic, ethnology, there is no need to refine upon the Eyder as the boundary between the Danes and the Germans, especially as the parts which bear most on England are those which are on the western side of the Peninsula, where the river rolls broad and strong. From running here nearly at right angles to the sea, or direct from east to west, it makes a line of demarcation both definite and convenient.

The Angles, then, were frontagers of the Danes, and the Danish frontier was the Eyder. This, however, applies only to the frontier of the historical period. The extent to which there were Germans in Holstein, or Danes in Sleswick in the fifth century, is unknown. Ptolemy gives us no name of any Nordalbingian population which is, necessarily, German. Neither does any early writer carry the Angles beyond the Elbe. I think, then, that their contact with the Danes was the result of their having pressed themselves northward, and not the result of their original *situs*. If so, their conquest of Holstein may have been concurrent with their invasions of England.

§ 217. The frontier on the *west* was Frisian: its details being both obscure and complicated. In the eyes, too, of many they may seem unimportant; inasmuch as in many respects the difference between the Frisians and the Angles was but nominal. The present question, however, is one concerning a *name*, viz. that of the county occupied by the men who called themselves Angles. I find no evidence of any Frisian ever having done so. No proof either of any Angle ever having called himself a Frisian. Still the approach to it is near. Both may have been called by the same name by a third party. Both may have been called Saxon. Both may, when speaking to certain third parties, have called themselves Saxons. Both may have spoken a language which Saxons, Angles, or Frisians may have understood. Still, name for name, an Angle was an Angle, and a Frisian a Frisian.

§ 218. In treating of the *Frisians*, I deal with the name *Frisian* as the name *Angle* had to be dealt with—*i. e.* as a name which, when collected from some third informant, and, when relating to a class of populations other than his own, was generic; but which, when applied to the Frisians themselves when they come definitely and prominently out in history, is specific. As a general name I believe it sometimes includes and rarely (or never) excludes the Chauci.

§ 219. Treating, then, the Chauci as Frisians—remembering that Tacitus takes the Chauci to the Elbe; that the North Frisians, at the present moment, occupy the western third of South Sleswick; and that within the historical period they may reasonably be assumed for Eyderstedt—we are all but forced to believe that the Frisian extension from North Holland to South Denmark must have been continuous. It is not necessary—it is only highly probable—that such was the case. As occupants of Holstein, they are only an inference—a probable one, it is true; still, only an inference. They may easily have been the Saxons of Ditmarsh. Still, *eo nomine*, we fail to find them as Frisians. A fringe, then, of Frisian occupancy must be assumed as having existed along the whole Hanoverian and Holstein seaboard. It was probably a narrow one—narrowest in the parts nearest the Elbe. Upon the first syllable in *Cux-haven* being the *Chauc-* in *Chauc-i*, I lay but little stress; though the etymology has been suggested, and (I believe) adopted.

Now, if we give all the sea-coast to the Frisians, we do it to the exclusion of the Angles. But if the Angles failed to touch the sea-coast, how did they get to England? This is a difficulty we must meet. The Angles were on the Lower Elbe. But the mouth of the Elbe is Frisian, and the banks, from Hamburg to Hanover, Slavonic. Now, this difficulty is not diminished by a reference to either Tacitus or Pliny. The Chauci of Pliny belong to the sea-coast, rather than to the interior; and, on the sea-coast, to the least favoured parts of it. The sketch he gives of their way of living indicates anything but comfort and power. And, it must be remembered, that Pliny, from having visited Germany, and been either on, or within, their frontier, is an authority of more than ordinary value. The Chauci of Tacitus, on the other hand, are a great nation—covering much ground and filling it; their line of frontier being not only long, but sinuous; and in one part touching that of the Chatti. This point of contact may have been the country to the north of Cassell, where the name *Hesse*, which, word for word, is *Chatti*, first presents itself. That there was a frontier between the Saxons and the Franks in these parts we know from the topography of the valley of the Diemel: part of which belonged to the one nation, and part to the other; and we also are pretty certain that such Chauci as extended themselves thus far inland would pass, in the eyes of a Frank, for Saxons. They would do this even when those of the coast were associated with the Frisians.

The line which would connect these extremities, uniting the Chauci of the northern frontier of Hesse Cassell with the Chauci of the mouth of the Weser nearly coincides with the course of the Weser itself; the banks of which river are just as likely to have been occupied by the Chauci as by the men of any other name. This means that I find no other population for which any portion of its valley is required to satisfy any of its geographical conditions; though there are some which must have approached it. On the west, for instance, in the parts about Minden, the Angrivarii, whom we have fixed at Engern, must have done so. So must the Cherusci on the East. So must the Angles themselves. For all this, the whole line of the western bank, at least, may, as has been stated, have been the occupancy of the Chauci—from the sea to the Diemel.

If this be the case (and I see no better means of supporting the well-known text of Tacitus which brings the Chauci and the Chatti in contact with one another), we next ask how far the population under notice extended eastwards? The further it goes east and south the harder it is to find an Angle area. Could any Angles have been Chauci? I think that some of them, those of the interior, and those belonging to the south-eastern parts of the sinuous frontier given by Tacitus, may have been this. At any rate I think that some of the Chauci were more Angle than Frisian; that in everything but name they were Angles; and, finally, that it is not improbable that, even in name, some of them may have been actual Angles.

§ 220. In Beowulf, we read of the *Hocings.* Word for word, this is held to be the *Chauci;* and that, not by me alone, but by all, or most, who have written on the subject. Now *Hocing* is not so much (we must coin the word) a *Chaucus* as a *Chaucian, i. e.* one of *Chauch* blood; which makes it possible that between certain Chauci of the west, and certain Angles of the east there may have been a *minimum* of difference.

Again—*Hnæf* the *Hocing* is said to be the eponymus of the city of Hanover. He may or may not be. If he be, he confirms the statement of Tacitus as to the inland prolongation of the Chauci. At the same time, he suggests a difference between the inland members of the denomination and those of the seacoast—the former of whom may have been as much Angle as Frisian, however much the latter were Frisian.

§ 221. This throws us back on the earlier writers, Strabo, Ptolemy, and Tacitus. The two former make the name *Angle* generic and give it to an important population on the Middle Elbe. The latter brings them near enough for the sea to have visited a holy grove in an island—but in doing this connects them with five other populations; of which, as far as the text goes, the Angle may have been the most inland.

Upon the whole, I come to the conclusion that the Angles were, *originally*, an inland population: belonging as much to the Middle as the Lower Elbe. I also hold that they were on the Slavonic frontier—though this is an inference *aliunde*.

I also think it possible that they may have been, *at the very beginning*, Slavonians, though (remembering what a favoured race the pure Germans think they belong to) I say it with fear and trembling.

All that we know of them in the fifth century is that they were on the Lower Elbe, and that they spoke German. The first century places them on the Middle Elbe. The two frontiers, however, are compatible.

CHAPTER XXXIII

THE PICTS—WHO WERE THEY?

§ 222. The evidence of the Picts being Kelts of the British branch—*i. e.* not only Kelts rather than Germans, but British Kelts rather than Gaelic Kelts—lies in the following facts:—

a. When St. Columba, whose mother-tongue was the Irish Gaelic, preached to them, he used an interpreter.

b. A manuscript in the Colbertine Library contains a list of Pict kings from the fifth century downwards. These names are not only more Keltic than Gothic, but more Welsh than Gaelic. *Taran* = *thunder* in Welsh. *Uven* is the Welsh *Owen*. The first syllable in *Talorg* (= *forehead*) is (perhaps) the *tal* in *Talhaiarn* = *iron forehead*. *Taliessin* = *splendid forehead*. *Wrgust* is nearer to the Welsh *Gwrgust* than to the Irish *Fergus*. Finally, *Drust*, *Drostan*, *Wrad*, *Necton*, closely resemble the Welsh *Trwst*, *Trwstan*, *Gwriad*, *Nwython*, whilst *Cineod*, and *Domhnall* (*Kenneth* and *Donnell*) are the only true Erse forms in the list.

c. Such are the Proper Names. The only Pict *common* name extant is the well-known compound *pen val,* which is in the oldest MS. of Beda *peann fahel.* This means *caput valli* and is the name for the eastern termination of the Vallum of Antoninus. Herein *pen* is unequivocally Welsh, meaning *head.* It is an impossible form in Gaelic. *Fal,* on the other hand, though Latin in origin, is apparently Gaelic in form, the Welsh for a *rampart* being *gwall. Fal,* however, occurs in Welsh also, and means *inclosure.* — "Incepit autem duorum ferme millium spatii à monasterio Æburcurnig ad occidentem, in loco qui sermone Pictorum *Peanfahel,* lingua autem Anglorum *Penneltun* appellatur ; et tendens contra occidentem terminatur juxta Urbem Alcluith."—*Hist. Ecc.* i. 12. Meanwhile, in the Durham MS. of Nennius, it is stated that the spot in question was called in Gaelic *Cenail,* the modern name *Kinneil,* and also a Gaelic translation of *pen val ;* since *cean* is the Gaelic for *head,* and *fhail* for *rampart* or *wall.*

d. The name of the *Ochil Hills* in Perthshire is better explained from the British *uchel* = *high,* than from the Gaelic *uasal.*

e. Bryneich, the British form of the province of Bernicia, is better explained by the Welsh *byrn* = *ridge* (*hilly country*), than by any word in Gaelic.*

§ 223. Now this evidence is satisfactory—perhaps, when taken by itself, sufficient. At the same time it is anything but conclusive.

Claudian often mentions the Picts. That he mentions them in company not only with the Scots, but with the *Saxons* is a point of no great importance. He mentions them, however, as the occupants of a *northern* locality.

> "Quid rigor æternus cœli ; quid sidera prosunt
> Ignotumque fretum? maduerunt Saxone fuso
> Orcades ; incaluit *Pictórum* sanguine *Thule,*
> Scotorum cumulos flevit glacialis Ierne."
>
> *De quart. Consul. Hon.* 30–34.

This, along with similar passages, may be found in § 76. To which may be added—

> "Ille leves Mauros, nec falso nomine *Pictos*
> Edomuit, Scotumque vago mucrone secutus
> Fregit *Hyperboreis* remis audacibus undas." vi. 54–57.

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* These details and inferences are taken from Mr. Garnett — in *Transactions of Philological Society.*

Supposing the Picts to be other than native to the soil of Britain, these notices point towards Scandinavia. So do the local traditions of the Orkney and Shetland Islands where the ruins of numerous ancient dwelling-places are called Pict Houses.

Again—Nennius writes :—

(1.)

"Post intervallum multorum annorum Picti venerunt et occupaverunt insulas quæ *Orcades* vocantur ; et postea ex insulis affinitimis vastaverunt non modicas et multas regiones, *occupaveruntque eas in sinistrali plaga* Britanniæ ; *et manent usque in hodiernum diem. Ibi tertiam partem Britanniæ tenuerunt et tenent usque nunc.*"—cv.

(2.)

"Ut Brittones a Scottis vastati Pictisque Romanorum auxilia quæsierint, qui secundo venientes, murum trans insulam fecerint ; sed hoc confestim a præfatis hostibus interrupto, majore sint calamitate depressi.

"Exin Brittania in parte Brittonum, omni armato milite, militaribus copiis universis, tota floridæ juventutis alacritate spoliata, quæ tyrannorum temeritate abducta nusquam ultra domum rediit, prædæ tantum patuit, utpote omnis bellici usus prorsus ignara : denique subito duabus gentibus *transmarinis* vehementer sævis, Scottorum a Circio, *Pictorum ab Aquilone*, multos stupet gemitque per annos. Transmarinas autem dicimus has gentes, non quod extra Brittaniam essent positæ ; sed quia a parte Brittonum erant remotæ, duobus sinibus maris interjacentibus, quorum unus ab Orientali mari, alter ab Occidentali, Brittaniæ terras longe lateque inrumpit, quamvis ad se invicem pertingere non possint. Orientalis habet in medio sui urbem Giudi, Occidentalis supra se, hoc est. ad dexteram sui habet urbem Alcluith, quod lingua eorum significat 'petram cluith ;' est enim juxta fluvium nominis illius.

"Et cum plurimam insulæ partem, incipientis ab austro, possedissent, contigit gentem Pictorum de *Scythia*, ut perhibent, longis navibus non multis oceanum ingressam, circumagente flatu ventorum, extra fines omnes Brittaniæ *Hiberniam* pervenisse, ejusque septentrionales oras intrasse, atque inventa ibi gente Scottorum, sibi quoque in partibus illius sedes petisse, nec impetrare potuisse. Ad hanc ergo usque pervenientes navigio Picti ut diximus, petierunt in ea sibi quoquet sedes et habitationem donari. Respondebant Scotti, quia non ambos eos caperet insula : 'Sed possumus,' inquiunt, 'salubre vobis dare consilium quid agere valeatis. Novimus insulam aliam esse non procul a nostra, contra ortum solis, quam sæpe lucidioribus diebus de longe aspicere solemus. Hanc adire si vultis, habitabilem vobis facere valetis : vel si qui restiterit, nobis auxiliariis utimini.' Itaque patentes Brittaniam Picti, habitare per septentrionales insulæ partes coeperunt ; nam Austrina Brittones occupaverant. *Cumque uxores Picti non habentes peterent a Scottis*, ea solum conditione dare consenserunt, ut ubi res perveniret in dubium, *magis de feminea regum prosapia*, quam de masculina regem sibi eligerent : *quod usque hodie apud Pictos constat esse servatum.*"

§ 224. The next locality notable for traditions respecting the Picts is the Scottish border, or rather the line of the Roman wall ; which is again attributed to the *Picts.*

Thus, we have the Picts' Wall in Cumberland and Northumberland, and the Picts' Houses in Orkney and Shetland; not to mention the *Pent*land (*Piht*land) Firth, which is generally considered to be *fretum Pictorum.*

Again—the most Scandinavian parts of Scotland are Caithness, Orkney, and Shetland; also Pict.

Finally—the Danish termination *-by* occurs in Scotland nowhere between Dunscanby Head on the *Pent*land Firth, and Annandale, in the parts about the *Picts'* Wall.

I submit that no doctrine respecting the Pict ethnology should pretermit these facts, however strong those of the opposite view may be; for it must be observed, that, when in these extracts a *third* of Britain is given to the Picts, a *third* is just the portion which is afterwards given to the Scandinavians.

Again—The fact of the royal blood running in the *female* line invalidates the inference drawn from the British character of the names of the Pict kings.

I conclude with the following extract from Beda:—

> "Procedente autem tempore, Britannia post Brittones et Pictos, tertiam Scottorum nationem in Pictorum parte recepit, *qui* duce *Reuda* de Hibernia progressi, vel amicitia vel ferro sibimet inter eos sedes quas hactenus habent, vindicarunt: a quo videlicet duce usque hodie *Dalreudini* vocantur, nam lingua eorum *daal* partem significat."

Now *dal*=*pars* is *not* a Scotch, and *is*, certainly, a Scandinavian word. It is, possibly, a Pict word. Yet, how could it belong to the language in which *pen* = *head?*

§ 225. Still this does not exhaust the complications. It is generally, perhaps universally, stated that the name by which the Picts were known to the Irish was *Cruithneach*, or rather it should be said that the general or universal translation of the word *Cruithneach*, a word which appears frequently in the Irish Chronicles, is *Pict.*

That, word for word, *Cruithneach* is *Pict*, is what no one has pretended. Neither has any one maintained that the one term is a translation of the other. *Pict*, where it has been translated at all, has been connected with the Latin *pictus* =*painted. Cruithneach*, on the other hand, where *it* has been interpreted, has been made a derivative of the Greek word *κριθον* (*krithon*)=*barley.* Neither of these views is correct; the latter being absurd. They are noticed, however, for the sake of showing that the two names have never been looked upon as equivalents in the way of signification. If

Cruithneach mean *Pict*, it means it in the same way that *German* means *Dutch:* the words being different, and their meanings, so far as they have any, being different also.

§ 226. Let us take a purely formal view of the word. Suppose *Cruithneach* were the name, *totidem literis*, of a nation in the north of Europe, occupant of a sea-coast, and situated in a country from which Ireland could be invaded, what should we make of it? There is, assuredly, something which we should *not* have done. We should not have made it mean *Pict*, however well the Pict history might have suited. On the contrary, we should have taken it as we found it, and simply said that, besides such and such invasions of Ireland, there was a Cruithneach one also. We might, indeed, if the identification of the Picts gave us trouble, make the Picts Cruithneach; but this would be very different from making the Cruithneach Picts.

Now, though no such name as *Cruithneach* is known in any part of Europe whence Ireland could be accessible—no such name, *totidem literis*, there is a near approach to it. It is submitted:—

a. That the parts on the Lower Vistula are parts from which invasions of Ireland were practicable.

b. That the name for the population occupant of these parts in the eleventh century, is universally admitted to have been some form of the root *Pr-th.*

c. That, though *Pruth-* is not *Cruth-* exactly, *i. e. totidem literis*, it is just the equivalent which the absence of *p* in the Irish Gaelic demands. *Cruth-* is the form that *Pruth-* would take in Irish Gaelic, where *c* replaces *p;* so that, word for word, we may deal with *Cruithneach* as if it were actually *Pruthneach;* at any rate, it is the *only* form which the word could take in Gaelic.

Again—supposing the Picts not to have been Kelts, there is a slight fact against their having been Scandinavians in the term *Pent*land. It is Norse. But is it a term that one Scandinavian population would apply to another? I think not. When the Norwegians, Danes, or Swedes, spoke of Picts, they certainly meant something other than Swedish, Danish, or Norwegian.

In this then, we have the elements of what we may call the Prussian hypothesis—an hypothesis for which I only claim a share of the credit, in case it be true. I am at liberty to connect it with the name of my friend Professor Graves, who, on the strength of a wholly independent series of researches, not only identifies the Cruithneach of the Irish Chronicles with the Prussians, but also the Fomorians of the same with the Pomoranians.

§ 227. Finally, the following has been taken for a specimen of the Pict language. It is found in the fly-leaf of a copy of *Juvencus*. It is pronounced not to be Welsh; not Cornish; but, *par voie d'exclusion*, Pict.

(1.)

Ni guorcosam nemheunaur henoid
Mi telun it gurmaur
Mi am franc dam an calaur.

(2.)

Ni con ili ni guardam ni cusam henoid
Cel iben med nouel
Mi am franc dam an patel.

(3.)

Na mereit nep leguenid henoid
Is discinn mi coweidid
Dou nam Riceur imguetid.

*Translation of Mr. Nash.**

(1.)

I shall not sleep a single hour to-night,
My harp is a very large one,
Give me for my play a taste of the kettle.

(2.)

I shall not sing a song, nor laugh or kiss to-night,
Before drinking the Christmas mead.
Give me for my play a taste of the bowl.

(3.)

Let there be no sloth or sluggishness to-night,
I am very skilful in recitation.
God, King of Heaven, let my request be obtained.

*Translation of Archdeacon Williams.**

(1.)

I will not sleep even an hour's sleep to-night,
My family is not formidable,
I and my Frank servant and our kettle.

(2.)

No bard will sing, I will not smile nor kiss to-night;
Together . . . . to the Christmas mead
Myself and my Frank client and our kettle.

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* Taliessin; or, the Bards and Druids of Britain, p. 79.

(3.)
Let no one partake of joy to-night
Until my fellow soldier arrives.
It is told to me that our lord the King will come.

I have given it as I found it. The word *Noël* = *Christmas* is Anglo-Norman. How it can be Pict as well, Keltic scholars may decide.

CHAPTER XXXIV.

THE BELGÆ — WERE THEY EARLY OCCUPANTS OF BRITAIN? — WERE THEY GERMANS?

§ 228. The Belgian hypothesis is, that the Belgæ were Germans, and that there were Belgæ in Britain in Cæsar's time.

The doctrine rests upon a comparison of the map of either ancient or modern Gaul with certain statements of Cæsar, Strabo, and Tacitus. In the map we find that the parts between the Seine and Rhine, or the valleys of the Marne, the Oise, the Somme, the Sambre, the Meuse, and the Moselle, were Belgian. Treves was Belgian; Luxembourg, Belgian; the Netherlands, Belgian. Above all, French Flanders, Artois, and Picardy—the parts nearest Britain, the parts within sight of Kent, the parts from whence Britain was most likely to be peopled—were Belgian.

Again, modern Belgium is as truly the country of two languages and of a double population as Wales, Ireland, or Scotland. There is the French, which has extended itself from the south, and the Flemish, which belongs to Holland and the parts northwards. It is in recent times, that the French has encroached upon the Flemish, and the Flemish has receded before the French. Hence, nothing is more legitimate than the conclusion, that, at some earlier period, the dialects of the great German stock extended as far south as the parts about Calais. If so Germans might have found their way into the south-eastern counties of England 2000 years ago, or even sooner. Hence, instead of the Angles and Saxons having been the first German conquerors of the Britons, and the earliest introducers of the English tongue, Belgæ of Kent, Belgæ of Surrey, Belgæ of Sussex, and Belgæ of Hampshire, may have played an important, though unrecorded, part in that long and obscure process which converted Keltic Britain into German England.

Such views have not only been maintained, but they have been supported by important testimonies and legitimate arguments. Foremost amongst the former come two texts of Cæsar, one applying to the well-known Belgæ of the Continent; the others to certain obscurer Belgæ of Great Britain. When Cæsar inquired of the legates of the Remi, what States constituted the power of the Belgæ, and what was their military power, he found things to be as follows:—"*The majority of the Belgæ were derived from the Germans* (*plerosque Belgas ortos esse ab Germanis*). Having in the olden time crossed the Rhine, they settled in their present countries, on account of the fruitfulness of the soil, and expelled the Gauls, who inhabited the parts before them. They, alone, within the memory of our fathers, when all Gaul was harassed by the Teutones and Cimbri, forbid those enemies to pass their frontier. On the strength of this they assumed a vast authority in the affairs of war, and manifested a high spirit. Their numbers were known; because, united by relationships and affinities (*propinquitatibus et adfinitatibus conjuncti*), it could be ascertained what numbers each chief could bring with him to the common gathering for the war. The first in numbers, valour, and influence were the Bellovaci. These could make up as many as 100,000 fighting men. Their neighbours were the Suessiones, the owners of a vast and fertile territory. Their king Divitiacus was yet remembered as the greatest potentate of all Gaul; whose rule embraced a part of Britain as well. Their present king was Gallus. Such was his justice and prudence, that the whole conduct of the war was voluntarily made over to him. Their cities were twelve in number; their contingent 50,000 soldiers. The Nervii, the fiercest and most distant of the confederacy, could send as many; the Attrebates, 15,000; the Ambiani, 10,000; the Morini, 25,000; the Menapii, 9000; the Caleti, 10,000; the Velocasses and Veromandui, 10,000; the Aduatici, 29,000; the Condrusi, Eburones, Cærasi, and Pæmani, who were collectively called *Germans* (*qui uno nomine Germani appellantur*), might be laid at 40,000."—*Bell. Gall.* lib. ii. c. 4.

This is the first statement alluded to. The second is, "that the interior of Britain is inhabited by those who are recorded to have been born in the island itself; whereas the sea-coast is the occupancy of immigrants from the country of the *Belgæ* brought over for the sake of either war or plunder. *All these are called by names nearly the same as those of the States they came from,* names which they have retained in the country upon which they made war, and in the land whereon they settled."—*Bell. Gall.* lib. v. c. 12.

Each of these extracts may be enlarged on. The sixth book supplies us with the statement that "Segni Condrusique ex gente et numero *Germanorum,* qui sunt inter Eburones Trevirosque legatos ad Cæsarem miserunt, oratum, ne se in hostium numero duceret, neve omnium *Germanorum,* qui essent citra Rhenum, unam esse causam judicaret."

These are the most definite and direct statements in Cæsar. The others are of a less decided character. Some go to show that the Nervii and others had certain customs which were more German than Keltic; others, that they formed part of a German confederacy; others, that there were Germans on the left bank of the Rhine.

Respecting the Aduatici, there is a statement which would be highly important, if it could be shown beyond doubt that the Cimbri and Teutones were, *each and both,* German. "Ipsi erant ex *Cimbris Teutonisque* prognati; qui, quum iter in provinciam nostram atque Italiam facerent, iis impedimentis, quæ secum agere ac portare non poterant, citra flumen Rhenum depositis, custodiæ ex suis ac præsidio sex millia hominum una reliquerunt. Hi, post eorum obitum, multos annos a finitimis exagitati, quum alias bellum inferrent, alias illatum defenderent, consensu eorum omnium pace facta, hunc sibi domicilio locum delegerunt."—*Bell. Gall.* lib. ii. c. 29.

So much for Cæsar's notices. Those of Strabo and Tacitus confirm them: they speak decidedly—*Τρηουίροις δὲ συνεχεῖς Νέρβιοι, καὶ τοῦτο Γερμανικὸν ἔθνος.*—*Strabo,* lib. iv. c. 3. "Treveri et Nervii circa affectationem *Germanicæ* originis ultro ambitiosi sunt."—*Germania,* c. 28.

Lastly, we have the general statement of Cæsar that the three divisions into which Gaul falls, one of which is that of the Belgæ, "*lingua,* institutis, legibus inter se differunt."—*Bell. Gall.* lib. i. c. 1.

My reasons for believing that the evidence before us is insufficient, is the circumstance of its being traversed by conflicting facts and the likelihood of the link of union between the Belgæ and the Germans of the left bank of the Rhine being a link of a *political* rather than one of an *ethnological* nature. There was a partial German conquest of the Belgian territory, and a Germano-Belgic confederation. More than this is not required from the context of Cæsar; and in the face of certain facts more should not be sought. Since—

Strabo's confirmation of Cæsar is only *partial*. He writes, that "the Aquitanians are wholly different from the other Gauls, not only in language, but in their bodies,—wherein they are more like the Iberians than the Gauls. The rest are Gallic in look; but not all alike in language. Some differ *a little*. Their politics, too, and manners of life differ a *little*."—Lib. iv. c. 1.

The whole context of the extract about the Nervii, and their 50,000 men, reads like the account of a *confederacy*. They were *propinquitatibus et adfinitatibus conjuncti*.

As to the chief positive fact in favour of the Keltic affinities of the Belgæ, it lies in the numerous local, national, and individual names of the Belgæ. These agree so closely in form with those of the undoubted Gauls, as to be wholly undistinguishable. The towns, &c., end in *-acum*, *-briva*, *-magus*, *-dunum*, and *-durum*, and begin with *Ver-*, *Cær-*, *Con-*, and *Tre-*, just like those of Central Gallia; so that we have—to go no further than the common maps—Viriovi-*acum*, Minori-*acum*, Origi-*acum*, Turn-*acum*, Bag-*acum*, Camar-*acum*, Nemet-*acum*, Catusi-*acum*, Gemini-*acum*, Blari-*acum*, Mederi-*acum*, Tolbi-*acum*; Samaro-*briva*; Novio-*magus*, Moso-*magus*; Vero-*dunum*; Marco-*durum*; Theo-*durum*; *Ver*-omandui; *Cær*-esi; *Con*-drusi; *Tre*-veri—all Keltic forms and compounds.

Now as Cæsar's informants about the Belgian populations were themselves Belgæ, it is inconceivable that they should, if they had been Germans, have used nothing but Gallic terms, when they spoke of themselves. Again, the names of the individual Belgian chiefs are as Gallic as those of the towns and nations, *e. g. Commius* and *Divitiacus*, and so are those of such Britons as *Cassibelaunus*.

§ 229. Other facts (as well as the opinion of a safe authority) against the German character of the Belgæ, may be seen in the Dictionary of Greek and Roman Geography, under the word *Belgæ* (*of Gaul*). Some lie in the indefinitude of Cæsar's language respecting these same Belgæ. In "describing the position of his troops during the winter of the year B.C. 54–53, he speaks of three legions being quartered in Belgium, or among the Belgæ, while he mentions others as quartered among the

Morini, the Nervii, the Essui, the Remi, the Treveri, and the Eburones, all of whom are Belgæ in the wider sense of the term." Others lie in the *reductio ad absurdum*. If every population which can be construed into *Belgian*, be German as well, several populations, whose Keltic character is beyond doubt, will be transferred from the Keltic stock, which is their right, to the German, which is their wrong, place. The undoubtedly Non-german Veneti will be in this predicament. So will the Mediomatrici of Lorraine; the Leuci, south of the Mediomatrici; and the Parisii of Paris. So will the Aulerci and others. Others lie in the expression of Tacitus, concerning the Treveri and Nervii, *circa affectationem*, &c. "The Treveri and Nervii affected a German origin, which, if it be true, must imply that they had some reason for affecting it; and also that they were not pure Germans, or they might have said so. Strabo (p. 192) makes the Nervii Germans. The fact of Cæsar making such a river as the *Marne*, a boundary between Belgic and Keltic peoples, is a proof that he saw some marked distinction between Belgæ and Celtæ, though there were many points of resemblance. Now, as most of the Belgæ were Germans, or of German origin, as the Remi believed or said, there must have been some who were not Germans or of German origin; and if we exclude the Menapii, the savage Nervii, and the pure Germans, we cannot affirm that any of the remainder of the Belgæ were Germans."—*Dictionary of Ancient Geography*, v. *Belgæ*.

§ 230. So much against the German character of the Belgæ of Gaul. The chief (perhaps the only) material fact in its favour is the following. The evidence that the Batavi and Caninifates, of Holland, were German, is very strong. Nevertheless, the Batavi formed part of the Gallia of Cæsar. More than this, the names of two Batavian localities. *Lug-dunum* and *Batavo-durum*, are clearly Keltic. There are more ways than one of explaining this. Thus: the towns may have come to us in their Keltic names only, the native ones having been unknown to the early geographers. Or the original population may have been Keltic; the Batavi having been intrusive. I give the argument against which these objections are made its full weight; nevertheless, I submit that the balance of reasons is against the Belgæ having been German.

§ 231. The first of the two extracts under notice, the one which has just been considered, suggested the question as to how far a statement made concerning certain Germans on the Belgian side of the Rhine, might be extended to the Belgæ at large. The second induces us to ask how far a statement which applies to the Belgæ of Gaul applies to the south-eastern population of Britain. The first was not decided affirmatively; neither will the second be.

Cæsar states that there were certain Belgians in Britain; but he nowhere says that *Belgæ* was the name by which they were called.

Ptolemy gives us the name *Belgæ*, but he nowhere says that they came from Belgium.

How far do these two authors mean the same population?

§ 232. Ptolemy's locality, though the exact extent of the area is doubtful, is, to a certain degree, very definitely fixed. The Belgæ lay to the south of the Dobuni whose chief town was Corineum (*Cirencester*). They also lay to the east and north of the Durotriges of *Dor*-chester. Venta (*Winchester*) was one of the towns, and Aquæ Solis (*Bath*), another; Calleva (*Silchester*) was *not* one of them; on the contrary, it belonged to the Atrebatii. This coincides nearly with the county of Wilts; parts of Somerset and Hants being also included. The Belgæ of Ptolemy agree with those of Cæsar only in belonging to the southern parts of Britain. They are chiefly an inland population, and touch the sea only on the south and west; not on the east, or the parts more especially opposite Belgium.

§ 233. The second name is that of the *Atrebates*. There were *Atrebates* in Britain. In Belgium there were *Atrebates* in *Artois*, which is only *Atrebates* in a modern form. Considerable importance attaches to the fact, that, before Cæsar visited Britain in person, he sent Commius, an Atrebatian, before him. Now, this Commius was first conquered by Cæsar, and afterwards set up as a king over the Morini. That Commius gave much of his information about Britain to Cæsar is likely; perhaps he was his chief informant. He, too, it was who, knowing the existence of Atrebates in Britain, probably drew the inference which has been so lately suggested, viz. that of a Belgæ migration, or a series of them. Yet the Atrebates of Britain were so far from being on the coast, that they must have lain west of London, in Berkshire and Wilts; since Cæsar, who advanced, at least, as far as Chertsey, where he, probably, crossed the Thames, meets nothing but Cantii, Trinobantes, Cenimagni, Segontiaci, Ancalites, Bibroci, and Cassi. It is Ptolemy who first mentions the British Atrebates; and he places them between the Dobuni and the Cantii. Now, as the Dobuni lay due west of the Silures of South Wales, we cannot bring the Atrebates nearer the coast than Windsor at most.

Of five other names I take no account—Remi, Hedui, Bibroci, Cauci, and Menapii. The two latter belong to the geography of Ireland; the three former are found only in the Richard of Cirencester.

§ 234. A further fact against the existence of any notably great German population in Britain lies in a well-known passage of Tacitus. Tacitus, who was fully as well informed in respect to the population of Britain as Cæsar, has a special speculation as to the existence of Germans in that Island. He looks out for them. *How* does he find them? Not in the plain straightforward way that he would have done had Cæsar's account been correct and the whole south-eastern coast been German; but doubtfully and by the circuitous method of an inference. He finds certain light-haired, big-bodied men, and accounts for their being so by the hypothesis of a German origin. *Where* does he find them? Not in Kent and Sussex, but in Scotland.

Upon the whole, the facts against the Belgæ of Britain being, at one and the same time, Belgæ from Gaul and German in blood, largely preponderate against the conclusion to be drawn from the text and context of Cæsar. In my own mind his statement arose out of an *inference*—either one of his own, or one of his probable informant, Commius. The same names appeared on both sides of the Channel, in Britain as well as in Gaul. Out of this fact arose, as a legitimate deduction, the identity of similarity of the two peoples, and, as a somewhat less legitimate one, the doctrine of a recent conquest from Belgium.

§ 235. I will not absolutely commit myself to a similar doctrine in respect to Ptolemy; though, upon the whole, I think that it applies to him also. It is *likely* that his Belgæ were hypothetical; and that no population in Britain gave themselves that name. No traces of it exist. This, however, is of no great weight until it be taken with the difficulties of Ptolemy's text; which, although by no means inconsiderable when compared with those of Cæsar's notice, are still greater when we take it in detail.

"Next to these (viz. the Silures) the Dobuni, and their town Corineum. Next, the Atrebatii, and their town Nalkua. Beyond whom are the Cantii, the eastermost people. Amongst them are these towns: Londinium, Darvenum, Rhutupiæ. Again, south from the Attrebatii and the Cantii, lie the Regni and the town Næomagus. South of the Dobuni (*i. e.* the parts about Corineum=Cirencester) lie the Belgæ, and the towns Ischalis, Hot Springs, Venta. Beyond these, on the west and south, are the Durotriges" (*i. e.* Dorsetshire).

Here we have more than one point of undoubted certainty, *e. g. Corineum = Cirencester, Hot Springs = Bath*, and *Venta = Winchester;* to say nothing about others less universally admitted. Nevertheless, the Belgæ are a difficult population, lying as far west as Bath, and as far east as Winchester—as far west as Bath, and yet having the Durotriges to the *west* also. Were there two towns named *Venta* for these parts, one in Hants, and the other in Wilts? Not impossible; inasmuch as the word was a *common*, rather than a *proper* name, and there were *Ventæ* elsewhere, *e. g.* (a *Venta Icenorum*) in Norfolk. Such and suchlike assumptions may reconcile the difficulties of the text of Ptolemy. They will, however, not improbably involve a greater amount of complication and hypothesis than the simpler doctrine that Ptolemy's Belgæ, under that name, had no existence in Britain at all, but that the authority of Cæsar had led him to infer them, and also to place them in the south. This, however, is a suggestion rather than a material fact. The material fact is the Non-german character of any Belgæ that may have been there. That there were *some* strangers is likely enough; but that they were a separate substantive population of sufficient magnitude to be found in all the parts of Britain where Belgic names occurred, and still more that they were Germans, is an unsafe inference—safe, perhaps, if the texts of Cæsar stood alone, but unsafe if we take into consideration the numerous facts, notices, and presumptions which complicate and oppose them.

CHAPTER XXXV.

ARE THERE FIN, OR UGRIAN, ELEMENTS IN ENGLISH?—THE FIN HYPOTHESIS.

§ 236. Are there Fin, or Ugrian, elements in English?

The doctrine that Fin, or Ugrian, elements may be found in the English language, rests on two foundations.

The first source whence we may get Ugrian elements is Norway. It is reasonably believed that all the parts north of the Baltic were once Lap, even as Lapland is. If so, Lap words may have been taken up by the Norwegian, and, through it, introduced into England.

§ 237. The second implies what may be the *Fin Hypothesis.* This means that just as a Keltic population preceded the German, so did a Ugrian population precede the Keltic. All Europe, according to this view, was once Ugrian or Fin—all Europe and much of Asia.

By *Fin* is meant not only the Finlander of Finland, but a great deal more. All the populations whose languages belong to the same class are, in the eyes of the ethnologist, Fins. Now these languages are the following:—

1. *The Lap of the Laplanders.*
2. *The Magyar of Hungary.*
3. *The Estonian of Estonia.*
4. *The Vod.*—These are the descendants of the original occupants of Ingria; a population which, anterior to the Swedish and Russian conquests on the coasts of the Gulph of Finland, connected the Fins of the Duchy of Finland with the Rahwas (for that is their national name) of Estonia.
5. *The Permians, Zirianians,* and *Votiaks,* of the Governments of Vologda, Perm, and Viatka.
6. *The Tsheremis,* of the Governments of Viatka, Kazan, Kostroma, Nizhni-novogorod, Orenburg, and Perm.
7. *The Morduins,* of the Governments of Astrakhan, Kazan, etc.
8. *The Voguls,* of the Uralian range; and
9. *The Ostiaks,* of the drainage of Obi.
10. The *Samoyed,* and, perhaps, the *Yeniseians,* and *Yukahiri.* The stock itself is as often called *Ugrian* as Fin.

Out of the Fin stock of languages grew what may be called the *Fin hypothesis.* It originated (I believe) with Arndt, but was developed and promulgated by Rask. It was adopted at once by the Scandinavian philologues and ethnologists, to whose speculations it has given a character by which they are honourably distinguished. It has given boldness and comprehensiveness, at the very least. In his first edition of the English Language, the present writer adopted it, along with more than one other doctrine, which he has sice found reason either to modify or abandon. He believes, too, that, thus adopted, it found its way into England for the first time. The German school appears to recognize it generally. In France and America it has made less way. Dr. Prichard, in his second edition of the Natural History of Man, adopts it; using, however, the term Allophylian instead of Fin or Ugrian.

The Fin hypothesis is closely connected with the Eastern origin of the Germans their congeners, of the class called Indo-Europeans; the Eastern origin of the Indo-Europeans being essential to its validity. Without the Fin hypothesis, the Eastern origin, etc., is possible; but, without the Eastern origin, there is no Fin hypothesis. This helps us on towards an anticipation of its nature.

If the Indo-Europeans came from the East, and if they were not the very first occupants of the West, some one must have been in Europe before them. When they were on the Indus, the Tigris, and the Euphrates, others must have been on the Rhine, the Danube, and the Rhone, possibly on the Thames, possibly on the Ebro and the Guadalquiver. More than this—Asia is a large area, and it is not from any part of it indifferently that this hypothesis brings the Indo-Europeans. They were not Siberians nor Chinese; possibly they were at one time foreign to even certain parts of India. There are in India impracticable forests, mountains, and jungles. Besides this, India stretches far southwards; so that a population might easily be occupant of the Ganges and Indus without reaching Cape Comorin—possibly without having got south of the Nerbudda, Godavery, or Kistna rivers.

Be this as it may, there was a vast area which, at one time, was neither uninhabited, nor yet inhabited by Indo-Europeans. Who *did* occupy it? By the hypothesis of Arndt and Rask, the Fins. Hence the Fin hypothesis.

It is, of course, not meant by this that the several populations which thus resided aboriginally in the plains of Sarmatia, the mountains of Italy and Spain, the islands of Britain, the steppes of Siberia, and the inaccessible extremities of the Indian Peninsula—to say nothing of China and Siam—were Fins in the way that the true members of the stock in its narrower (and proper) sense were Fins. It is merely meant that they were more related to each other than they were to either the Indo-Europeans or any other recognized class.

Nevertheless, the group was one of formidable dimensions. First, it contained populations in the south and west of Europe, who, being other than Indo-European, took the appearance of being aboriginal. Some of them were extinct. Others, however, survived. The Basks of the Pyrenees did this. So did the Albanians of Albania. These survived, because the inaccessible nature of their areas had preserved them from the fate of their congeners in Gaul, Germany, Italy, Greece, and Sarmatia. They survived, because woods and mountains had been to them what the cold of the Arctic Circle had been to the Laps, and his swamps and fens to the Finlander. They survived to suggest to ethnologists of the nineteenth century a time (long anterior to the dawn of history) when a complex series of kindred populations was continuously spread over all Europe, from Albania to Finland, from Spain to Scandinavia—a series of populations now broken up and separated.

Secondly, it contained populations to the north and west of the original home of the Indo-Europeans ; for it seems to have been in the direction of Europe, rather than in that of either China or Siberia, that the great hypothetical stream of the Indo-European population rolled itself. These were the Chinese and the tribes of Siberia.

Thirdly, it contained those populations of India itself, whose language betokened a different origin from that of the populations whose ancestors spoke Sanskrit. These were the nations of the Dekhan, and most of the hill-tribes.

CHAPTER XXXVI.

ARE THERE SARMATIAN ELEMENTS IN ENGLISH ?

§ 238. *Sarmatian* is a generic name for the *Lithuanic* and *Slavonic* languages collectively.

Did any members of either of these divisions either accompany the Angles or effect independent settlements ? They may easily have done so, inasmuch as we have seen that Mecklenburg, Lauenburg, and parts of Holstein were Slavonic, to say nothing of other parts of Germany : more especially the country along the Elbe.

The fact, however, of the Slavonic area being in contact with the Angle has been fully enlarged on already. Nevertheless, it is sufficiently important to be again alluded to. Indeed, an addition may be made to the notice of it. The names of the chief Slavonic nations of the Angle frontier in the time of Charlemagne and his successors are known, along with several details of their history. There were the *Werini;* as has been stated. There were the *Obotriti, Obotritæ, Abotriti, Abotride, Apodritæ, Abatareni, Apdrede,* or *Afdrege,* between the Warnow and Schwerin. They were the allies of the Franks against the Saxons, and after the defeat and partial removal of the latter, were transplanted, as colonists, into some of their colonies. Lauenburg was the occupancy of the *Polabingii,* or the men on the *Laba* or *Elbe;* whose capital was Ratzeburg. The *Wagri* were the Slaves of Holstein and the Isle of Femern. The *Linones,* or *Lini,* of Luneburg preserved their language till the beginning of the last century. The *Smeldingi,* the *Bethenici,* the *Morizani,* the *Doxani,* and the *Hevelli* lay further towards the interior. The populations, however, which began our list, were actually in contact with the Angles.

§ 239. Again—the original *Lithuanic* area extended as far as the frontier between East Prussia and Pomerania. Hence, members of the Lithuanic division may have joined the Angles.

Nor is this all. A case can be made in favour of a large portion of Scandinavia having been Lithuanic before it was German. If so, the Norse element of the English may have contained Sarmatian words. This question, however, is too new and too complicated to be gone into in any detail.

Lastly, reasons have been given for believing that the *Fomorians* of the Irish annals were Pomoranians.

For the possibility of the Picts having been Prussian see the previous chapter.

CHAPTER XXXVII.

§ 240. WITH this chapter concludes our notice of what may be called the *Origines* of the English Language. It consists of miscellaneous suggestions and remarks.

The English language came from Germany. Does this mean that it originated there? Not necessarily. Individually, I believe that it did so originate; that it was on German soil that it developed its peculiar and numerous characteristics; that it was on German soil that it separated itself from certain other languages, with which, as we proceed, we shall hear that it has numerous general affinities;—in short, that it was on German soil that it became German. But though this is my own doctrine, it is not that of many eminent philologues; some of whom believe that, before the men and women who spoke it occupied Germany, it was, nevertheless, what it was upon German ground. The belief that it originated in some district east of Germany is common. Some investigators deduce it from India, some from the north-west frontier of India, some from Persia, some from Central Asia. Whatever may be the fact, the inquiry belongs to general rather than special philology, and is a dark and difficult one.

§ 241. The English language came from Germany. Does this mean that it came from Germany direct? Not necessarily. There was the *Litus Saxonicum*, from which it might easily have been introduced.

§ 242. The English language came from Germany. Does this mean that, presuming it to have come direct, it came wholly from the German? By no means. Part might have been from Germany direct; but part from the *Litus Saxonicum*. More than this; the Angle parts may represent the direct, the Saxon the indirect element. If so, the division between Angle and Saxon is, to some extent, real. If so, the Saxon part may contain Keltic and Roman elements taken up on the coast of Gaul. For reasons which will appear in the sequel, I indicate rather than adopt this alternative.

§ 243. The English language came from Germany. Does this mean that it was always and exclusively spoken by Germans? No. There is no necessity for the blood and language to have coincided. There were Germans in (say) the first century, who may have been other than German in some preceding one. At any rate, some portion of them may have been so. The Angles were a population, not of Central Germany, but of the German and Slavonic frontier.

§ 244. The English language came from Germany. Does this mean that it was spoken on the soil of England by none but Germans? No. However much we may believe that the Britons either retreated before the Saxons, or were annihilated by them, there must have been *some* intermixture. If so, some one of Keltic blood—pure or mixed—must have unlearned his own tongue, and adopted that of his conqueror. This, however, like the preceding one, is a point of ethnology rather than philology.

§ 245. Was the language introduced from the Continent in the form in which we first find it, or formed in England? This is asked because the fact of there being good reasons for believing that other populations besides that of the Angles, in the strictest sense of the term, took part in the invasion, for invasion of Britain has a tendency to engender the doctrine that the Anglo-Saxon may be a mixed, rather than a pure, form of speech; a doctrine that is not without some supporters. The reasons against it, reasons which, in the mind of the present writer, are conclusive, are (1) the structure of the Anglo-Saxon Language, which is as regular as that of any of the allied tongues, and (2) its close affinity to those, specimens of which will be noticed hereafter under the name of Old Saxon, which, undeniably, belong to continental localities—especially to certain parts of Westphalia.

§ 246. In investigating the direction in which the Angle conquest moved, and the rate at which it moved, we must separate the history of the actual Angles from that of the obliteration of the ancient British language. *Upon the whole*, it was displaced by the English—not, however, exclusively. There was a Scandinavian influence as well; and of this, the direction was twofold. It crossed the island from east to west; but it also went round it. The details of this, so far as they are known, will be considered hereafter. At present it is enough to say, that while the Danes landed on the coasts of Yorkshire, Lincolnshire, and Norfolk, the Norwegians more especially attacked the northern counties of Scotland, and Orkney, and Shetland. Thence to the Hebrides, the western coast of Scotland, Cumberland, and Wales, along the Isle of Man, and Ireland. In Cumberland, then, and in Lancashire and Cheshire, the original British was encroached upon on each side.

PART II.

DIALECTS.

CHAPTER I.

GENERAL VIEW OF THE DIFFUSION OF THE ENGLISH LANGUAGE.

§ 247. THE English Language is spoken in all the counties of England.

It is spoken in Wales, *partially*; that is, in the Principality of Wales there are two languages, viz. the English, and the Welsh as well.

It is also spoken in Scotland, *partially*; that is, in the Northern and Western counties of Scotland there are two languages, the English, and a language called the *Scotch* Gaelic as well.

It is also spoken in Ireland, *partially*; that is, in Ireland there are two languages, the English, and a language called the *Irish* Gaelic as well.

It is also spoken in the Isle of Man, *partially*; that is, in the Isle of Man there are two languages, the English, and a language called the Manx as well.

It is spoken in the United States of America, in Canada, in Australia, and, more or less, in all the English colonies and dependencies.

§ 248. The extension of the English language *beyond* the British Isles is a recent event when compared with its extension *over* the British Isles in the early periods of our history. Indeed, the former has taken place almost entirely since the reign of Queen Elizabeth. It was then that the first English colony, that of Virginia, was planted in North America; and it was only natural that the emigrants who left England should take their language with them. Upon the shores of America it came in contact and collision with the numerous dialects of the native Indians; and upon these it encroached just as, a thousand years before, it had encroached upon the original British of Britain. Certain languages then became entirely lost, and, at the same time, the tribes that spoke them. Sometimes they were wholly exterminated; sometimes they were driven far into the interior of the land. In a short time populous cities stood upon the hunting-grounds of the expelled tribes, and the language of the mother-country became naturalized in a New World. The subsequent settlement of Maryland, Georgia, and the remaining States of America completed the preponderance of the English language from the boundaries of Canada to the Gulf of Mexico.

During the Protectorate of Cromwell, the island of Jamaica was taken from the Spaniards, and from that time forwards the English has been the language of a greater part of the West-Indian Islands.

In Canada, it first took root after the taking of Quebec in the reign of George the Second. As Canada, however, had been previously a French colony, the European language that was first spoken there was not the English but the French. Hence, when Quebec was taken, the language of the country fell into two divisions. There were the different dialects of the original Indians, and there was the French of the first European colonists. At the present moment, both these languages maintain their ground; so that the English is spoken only partially in Canada, the French and the Indian existing by the side of it.

At the Cape of Good Hope the English is spoken in a similar manner; that is, it is spoken partially. The original inhabitants were the Caffre and Hottentot tribes of Africa, and the earliest European colonists were the Dutch. For these reasons Dutch and English, conjointly with the Hottentot and Caffrarian dialects, form the language of the Cape of Good Hope. In Guiana, too, in South America, English and Dutch are spoken in the neighbourhood of each other, for the same reason as at the Cape.

In Asia the English language is spoken in India; but there the original languages of the country are spoken to a far greater extent than is the case in either America or Africa.

Australia and New Zealand are exclusively English colonies, and, consequently, in Australia and New Zealand English is the only *European* language that is spoken. In each of these settlements it encroaches upon the native dialects.

Malta, Gibraltar, Heligoland, Guernsey, and Jersey, and many other localities of less note, are isolated spots, which, being portions of the English dominions, use the English language.

§ 249. The English Language was diffused over the English colonies and dependencies from Great Britain.

The English Language was diffused over Great Britain from Germany.

Mutatis mutandis, the history of the two diffusions is the same.

Different portions of one country, at different times, supplied different portions of other countries with a population speaking a certain language.

The particular form of this language varied with the particular locality from which it was introduced.

Also—with the date of its introduction.

Lastly, it was liable to a further modification from the particular languages of the new countries with which it came in contact. Between them, there would be a certain amount of action and reaction.

§ 250. What *is* the English Language? This is not very easily answered. It is not the language of every or of any book written in English. Science has, to a great extent, a language of its own. So have Fine Arts. So have the Useful ones. Many of the words here are technical rather than generally current. Neither is it the language of every untaught occupant of every little village in every English valley or woodland. This is a dialect rather than a great national language. It is something more than this: something less. The real English Language are those parts of the language of common life and the language of cultivated thought which come in the way of currency and intelligibility, of *quod hic, quod ubique, quod ab omnibus;* its area being limited by the three seas on the south, east, and west; and the Scotch boundary on the north—the line here being, more or less, arbitrary.

We may get a rough measure for this by taking, haphazard, a few sentences from any Latin or French author; and drawing a line under those words which, either bodily, or through some derivative, have entered into the English. One sentence is, perhaps, as good as another for this purpose. Let us take the beginnings of the Æneid, and the Henriade.

(1.)

Arma, *virumque cano*, Trojæ qui *primus* ab oris
Italiam, *fato profugus*, Lavinaque *venit*
Littora: *multum* ille et *terra jactatu* et unda,
Vi Superùm, sævæ *memorem* Junonis ob *iram.*
Multa quoque et *bello passus;* dum *conderet urbem,*
Inferretque Deos Latio: *genus* unde Latinum,
Albanique *patres* atque *altæ* mœnia Romæ.

1. Arms.
2. *Virility, &c.*
3. *Accent.*
4. *Quality, &c.*
5. Prime.
6. Fate.
7. Re-*fugee.*
8. Ad-*vent.*
9. Littoral.
10. Multiply, multiple, &c.
11. Terrestrial.
12. Jactitation.
13. Violent, violence, &c.
14. Superior.
15. Memory, memorial, &c.
16. Ire.
17. Multitude, multiple, &c.
18. Belligerent.
19. Passion.
20. Condition.
21. Urbanity.
22. Infer, inference, &c.
23. Deity.
24. Gender, generation, &c.
25. Patrician.
26. Altitude.

(2.)

Je *chante* ce *heros* qui *regna* sur la France,
Et par *droit* de *conquete* et par *droit* de *naissance,*
Qui par des *longs malheur apprit* a *gouverner,*
Calma les *factions* sut *vaincre* et *pardonner,*
Confondit et Mayenne et La *Ligue* et l'Ibere,
Et fut de ses *sujets* le *vainqueur* et le *pere.*

CHAPTER II.

THE RELATION OF THE ENGLISH TO THE ANGLO-SAXON, AND THE STAGES OF THE ENGLISH LANGUAGE.

§ 251. If the present English of the nineteenth century be compared with the Anglo-Saxon of the tenth, the following points of difference will be observed:—

1. The Anglo-Saxon language contained words that are either wanting in the present English, or, if found, used in a different sense.

A. S.	English.	A. S.	English.
lyft	*air*	swithe	*very*
lichoma	*body*	sáre	*very*
stefn	*voice*	sith	*late*
theód	*people*	reccan	*care about*
ece	*everlasting*	ongitan	*understand*
hwæt	*sharp*	*sweltan*	*die, &c.*

These words, which are very numerous, although lost (or changed as to meaning) in the current English, are often preserved in the provincial dialects.

2. The present English contains words that were either wanting in the Anglo-Saxon, or, if found, used in a different sense—*voice, people, conjugal, philosophy, alchemist, very, survey, shawl,* and other words, to the amount of some hundreds. These have been introduced since the time of the Anglo-Saxons, from the Latin, Greek, French, Arabic, and other languages.

3. Words found in both Anglo-Saxon and English appear in different forms in the different languages.

A. S.	English.	A. S.	English.
án	*one*	gærs	*grass*
eahta	*eight*	ic	*I*
nygon	*nine*	spræc	*speech*
endlufon	*eleven*	eáge	*eye, &c.*

More important, however, than the differences between word and word are those between inflection and inflection. Thus—

4. The Anglo-Saxon contained grammatical forms that are wanting in the present English.

A. S.	English.	A. S.	English.
tung-*ena*	*tongues*	god-*ra*	*good*
word-*a*	*words*	wi-*t*	*we two*
treow-*u*	*tree-s*	gi-*t*	*ye two*
sun-*a*	*son-s*	hwo-*ne*	*who-m*
god-*an*	*good*	we luf-*iath*	*we love*
god-*re*	*good*	we luf-*odon*	*we loved*
god-*ne*	*good*	to luf-*ianne*	*to love.*
god-*es*	*good*		

5. The present English contains grammatical forms that were wanting in Anglo-Saxon. The words *ours, yours, theirs, hers,* were unknown in Anglo-Saxon.

6. Grammatical forms found both in the Anglo-Saxon and the English appear with different forms in the different languages.

A. S.	English.	A. S.	English.
smith-*es*	*smith's*	hvá-*m*	*who-m*
smith-*as*	*smith-s*	blets-*ode*	*bless-ed, &c.*
hir-*e*	*her*		

§ 252. The English language stands to the Anglo-Saxon in the relation of a derived language to a mother tongue, or (changing the expression) the English may be called the Anglo-Saxon in its *most modern* form; whilst the Anglo-Saxon may, with equal propriety, be called the English in its *most ancient* form. However, it is not so important to settle the particular mode of expressing the nature of this relation, as to become familiar with certain facts connected with recent languages as compared with the older ones from which they originate; facts which chiefly arise out of the tenses of the verbs, and the cases of the nouns.

The Middle English has inflections which are wanting in the Modern; and the Early English has inflections which are wanting in the Middle.

The Middle Frisian has inflections which are wanting in the Modern; and the Early Frisian has inflections which are wanting in the Middle.

The earlier the stage of the Dutch language, the more numerous the inflections.

The earlier the stage of the High-German, the more numerous the inflections.

The inflection of the Mœso-Gothic is fuller than that of any of the allied languages.

The earlier the stage of the Danish, the more numerous the inflections.

The earlier the stage of the Swedish, the more numerous the inflections.

The earlier the stage of the Icelandic, the more numerous the inflections.

So much for the comparison between the different stages of one and the same language. It shows that the earlier the stage, the fuller the inflection: the later the stage, the scantier the inflection; in other words, it shows that as languages become modern, they lose their inflections.

There is another method of proving this rule; and that is by the comparison of allied languages that change with different degrees of rapidity.

The Danish language has changed more rapidly than the

Swedish, and, consequently, has fewer of its original inflections.

The Swedish language has changed more rapidly than the Feroic, and, consequently, has fewer of its original inflections.

The Feroic has changed more rapidly than the Icelandic, and, consequently, has fewer of its original inflections.

The Icelandic has changed so slowly, that it retains almost all the original inflections of the Old Norse.

In all the languages allied to the English, the earlier the stage, the more numerous are the inflections, and *vice versâ*.

§ 253. The word *old* as applied to language has a double meaning.

The language of the United States was imported from England into America in the reign of Queen Elizabeth. The language of South Australia has been introduced within the present generation. In one sense, the American English is older than the Australian. It was earlier separated from the mother-tongue.

The language, however, of America may, in the course of time, become the least old of the two; the word *old* being taken in another sense. It may change with greater rapidity. It may lose its inflections. It may depart more from the structure of the mother-tongue, and preserve fewer of its *old* elements. In this sense the Australian (provided that it has altered least, and that it retain the greatest number of the *old* inflections) will be the older tongue of the two.

Now what may be said of the language of two countries, may be said of the dialects of two districts. The one dialect may run its changes apace; the other alter but by degrees. Hence, of two works in two such dialects, the one would appear older than the other, although in reality the two were cotemporary.

Hence, also, it is a lax expression to say that it is the old forms (the archaisms) that the provincial dialects retain. The provincial forms are archaic only when the current language changes more rapidly than the local idiom. When the local idiom changes fastest, the archaic forms belong to the standard mode of speech.

The provincial forms, *goand*, *slepand*, for *going* and *sleeping*, are archaic. Here the archaism is with the provincial form.

The forms *almost*, *horses*, *nought but*, contrasted with the provincialisms, *onmost, hosses, nobbot,* are archaic. They have not been changed so much as they will be. Here the archaism (that is, the nearer approach to the older form) is with the standard idiom. A sequestered locality is preservative of old forms. But writing and education are preservatives of them also.

§ 254. The study of the dialects of the *Old* and *Middle English* is complicated by a distinction, of some importance, between *simple transcription* and *transcription with accommodation.*

The locality of the authorship of a composition is one thing. The locality of a MS. is another.

Thus—the composition of a Devonshire poet may find readers in Northumberland, and his work be transcribed by a Northumbrian copyist. Now this Northumbrian copyist may do one of two things: he may transcribe the Devonian production *verbatim et literatim;* in which case his countrymen read the MS. just as a Londoner reads Burns, *i. e.* in the dialect of the writer, and not in the dialect of the reader. On the other hand, he may *accommodate* as well as transcribe, *i. e.* he may change the *non*-Northumbrian into Northumbrian expressions, in which case his countrymen read the MS. in their own rather than the writer's dialect.

Now it is clear, that in a literature where transcription *combined with accommodation* is as common as *simple* transcription, we are never sure of knowing the dialect of an author unless we also know the dialect of his transcriber. In no literature is there more of this *semi*-translation than in the Anglo-Saxon and the early English; a fact which sometimes raises difficulties, by disconnecting the evidence of authorship with the otherwise natural inferences as to the dialect employed; whilst, at others, it smoothes them away by supplying as many specimens of fresh dialects, as there are extant MSS. of an often copied composition.

From all this it follows, that the inquirer must talk of *copies* rather than of authors.

§ 255. Again—differences of spelling do not always imply differences of pronunciation, though perhaps they may be *primâ facie* of such. Still it is uncritical to be over-hasty in separating, as specimens of *dialect*, works, which, perhaps, only differ in being specimens of separate *orthographies*.

Again—the accommodation of a transcribed work is susceptible of *degrees*. It may go so far as absolutely to replace one dialect by another, or it may go no further than the omission of the more unintelligible expressions, and the substitution of others more familiar.

§ 256. Imitations of dialects must be used with great caution and address. An imitation of dialect may be so lax as to let its only merit consist in a deviation from the standard idiom.

Edgar in *King Lear*, when assuming madness, speaks after the fashion of a clown, and (so doing) speaks provincially. The particular dialect which he uses is uncertain. The locality in which it is used is Kent. But is the form Kentish? Many hold that there was a conventional dialect for the stage, that this was that of the West Country, inasmuch as the words put into the mouth of the character under notice, as well as many others, are most like those of Somerset and Devon—from which the *present* Kentish differs notably. On the other hand, a well-known Kentish specimen of the thirteenth century is full of West-country forms. If so, the dialect has altered—certainly since the time of the work in question, possibly since that of Shakspere.

In Ben Jonson's *Tale of a Tub*, one (and more than one) of the characters speaks thus; his residence being the neighbourhood of London:—

> Is it no sand? nor buttermilk? if 't be,
> Ich 'am no *z*ive, or watering-pot, to draw
> Knots in your 'casions. If you trust me, *z*o—
> If not, *pra*forme 't your *z*elves. '*C*ham no man's wife,
> But resolute Hilts: you 'll *v*ind me in the buttry.
> *Act* I. *Scene* 1.

This is certainly Western, rather than South-Eastern, *at the present time at least.*

Not so, however, with the provincialisms of another of Ben Jonson's plays, the *Sad Shepherd*:—

> ——shew yoursell
> Tu all the sheepards, bauldly; gaing amang hem.
> Be mickle in their eye, frequent and fugeand.
> And, gif they ask ye of Eiarine,
> Or of these claithes; say that I ga' hem ye,
> And say no more. I ha' that wark in hand,
> That web upon the luime, sall gar em thinke. *Act* II. *Scene* 3.

Here the forms are Northern, the scene of the play being Sherwood Forest.

Is this the present dialect of Nottinghamshire? Scarcely. Was it the dialect of Nottinghamshire in Jonson's time? It *may* have been that; but it was, more probably, something conventional; or, possibly, it was the dialect best known to the author.

§ 257. The same applies to the following lines from *The Reeve's Tale*, which Chaucer puts into the mouth of one of his north-country clerks, a native of Strother, in the north-western part of the Deanery of Craven.

> "Chaucer[*] undoubtedly copied the language of some native; and the general accuracy with which he gives it shows that he was an attentive observer of all that passed around him. We subjoin an extract from the poem, in order to give our readers an opportunity of comparing southern and northern English, as they co-existed in the fifteenth century. It is from a MS. that has never been collated; but which we believe to be well worthy the attention of any future editor of the Canterbury Tales. The italics denote variations from the printed text:—
>
> "John highte that oon and Aleyn highte that other:
> Of *oo* toun were thei born that highte Strother,
> Ffer in the north I can not tellen where.
> This Aleyn maketh redy al his gere—
> And on an hors the sak he caste anoon.
> Fforth goth Aleyn the clerk and also John.
> With good swerde and bokeler by his side.
> John knewe the weye—hym nedes no gide;
> And atte melle the sak a down he layth.
> Aleyn spak first: Al heyle, Symond—in fayth—
> How fares thi fayre daughter and thy wif?
> Aleyn welcome—quod Symkyn—be my lyf?
> And John also—how now, what do ye here?
> By God, quod John—Symond, nede has *na* pere.
> Hym bihoves *to* serve him self that has na swayn;
> Or *ellis* he is a fool as clerkes sayn.
> Oure maunciple I hope he wil be ded—
> Swa *werkes hym* ay the wanges in his heed.
> And therefore is I come aad eek Aleyn—
> To grynde oure corn, and carye it *ham* agayne.
> I pray yow *spedes*[†] us *hethen* that ye may.
> It shal be done, quod Symkyn, by my fay!
> What wol ye done while it is in hande?
> By God, right by the hoper wol I stande,
> Quod John, and see *how gates* the corn gas inne;

---

[*] Garnett, in *The Quarterly Review*, No. cx.; also Garnett's *Philological Papers*.

[†] Apparently a *lapsus calami* for *spede* (*Garnett*).

Yit saugh I never, by my fader kynne,
How that the hoper wagges til and fra!
Aleyn answerde—John wil *ye* swa?
Than wil I be bynethe, by my crown,
And see *how gates* the mele falles down
In til the trough—that sal be my disport.
Quod John—In faith, I is of youre sort—
I is as ille a meller as *are* ye.

* * * *

And when the mele is sakked and ybound
This John goth out and fynt hishors away—
And gan to crie, harow, and wele away!
Our hors is lost—Aleyn, for Godde's banes,
Stepe on thi feet—come of man attanes!
Allas, oure wardeyn has his palfrey lorn!
This Aleyn al forgat bothe mele and corn—
Al was out of his mynde, his housbonderie.
What—whilke way is he goon? he gan to crie.
The wyf come lepynge *in* at a ren;
She saide—Allas, youre hors goth to the fen
With wylde mares, as faste as he may go.
Unthank come on this hand that *band* him so—
And he that *bet* sholde have knet the reyne.
Alas! quod John, Aleyn, for Christe's peyne,
Lay down thi swerde, and I *wil* myn alswa;
I is ful *swift*—God wat—a is a ra—
By Goddes h*erte* he sal nought scape us bathe.
Why ne hadde thou put the capel in the lathe?
Il hayl, by God, Aleyn, thou *is* fonne."

This *may* be the pure Craven of Yorkshire in Chaucer's time; but it may also have conventional *elements*.

Sufficient, for the present, has been said to show the caution required in connecting the older with the present provincialisms. More, however, will be said upon it in the sequel.

CHAPTER III.

HISTORY OF THE ENGLISH LANGUAGE.—COMPLICATIONS.—WANT OF DATES.—THE ANGLO-SAXON CHARTERS, ETC.

§ 258. THE early history of the English language is obscure. This is because almost all the comparisons which we can make between two different specimens of it are only approximate. We rarely know with sufficient accuracy what we are comparing.

There may be differences; but these may be differences of spelling rather than of speaking; of orthography rather than of language. There may be true differences of language; but they may, also, be due to differences of place rather than time, to dialect rather than development. In each of these alternatives we have elements of uncertainty.

Again—in Anglo-Saxon as elsewhere, it is by no means enough to know the date and place of a writer. We must know the date and place of the MS. through which his work has come down to us. The orthography of the last edition of Shakespear is not the orthography of the first. In like manner the orthography of the later copies of an Anglo-Saxon author is different from the orthography of the earlier. Simple transcription is one thing. Transcription with accommodation to a change of either time or place (or both) is another. The extent to which this accommodation took place will be noticed elsewhere.

Such is the general view; and in considering details, we shall find that it is difficult to overvalue the importance of the cautions it suggests. It is to no moderate, but (on the contrary) to a very inordinate extent that the question of dialect, in both the Anglo-Saxon and the early English, complicates that of stage; both being complicated by the questions of original authorship and transcription.

Again—it cannot be too clearly understood, that, although the Anglo-Saxon literature, both in poetry and prose, is rich, the authors of the greater portion of it are unknown, and so are its date and place. We know the date of Alfred, and we know the date of Ælfric—who lived under Ethelred the Unready. But for the mass we have nothing but inferences and conjectures.

§ 259. We may verify this by taking the details of the chief Anglo-Saxon poems: these being the compositions for which the highest antiquity is claimed. Beginning with Beowulf, and looking only to the matter of its legends, we find fair grounds for attributing to it a high antiquity. It is true, indeed, that the exact history of the heroes who figure in its pages is, by no means, supported by cotemporary evidence. On the contrary, it is, in all probability, fictitious. Few will believe that A.D. 444 is the date of the birth of Hroðgar; or that names like Garmund, Offa, Hygelac, and others apply to cotemporaries of the third, second, or even fourth centuries. But though few enquirers, out of such *data* as these, will find anything very *positive*, there are many who will lay no little stress upon such a *negative* fact as the utter absence of any notice of insular England in a work in which the hero is an Angle and of which the language is Anglo-Saxon. Of these, some may agree with the inference that has long been drawn for them, viz., that the date of the poem in which this remarkable omission occurs transcends that of the first invasions of England; in confirmation of which view it may be added, that though Hengest is a prominent hero in the poem, it is a Hengest wholly unconnected with Britain. If so, the view of Mr. Kemble, who suggests that, about A.D. 495, the poem may have been brought over from Germany by some of the Anglo-Saxons who accompanied Cerdic and Cyneric may be a correct one. Be this as it may, the negative fact of the absence of any mention of England is, *pro tanto*, in favour of antiquity.

But this is not all. In spite of its general heathen character, there are Christian allusions in the poem which bring it down to the time of St. Augustin—to the time of St. Augustin or later.

More than this—the language is that of Cædmon, and the majority of the other Anglo-Saxon poems; or, at any rate, it is the language of the oldest of them: the text being from a MS. in two hands, one later than the other, and the older of no great antiquity.

Whatever then may be the antiquity of the matter of Beowulf, its language is that of the two copies which give us the poem—certainly no later than the newer, probably no older than the earlier of the two.

§ 260. *Mutatis mutandis*, the criticism of Beowulf is the criticism of the poem entitled the *Traveller's Song*, a professed record of realms and dynasties, with no one word in it in allusion to England—England the island,—British England. This qualification is necessary. There *is* a notice of Ongles—Ongle being the name of a district to the east of which the empire of the great Hermanric lay. This is the England of the Angles of *Germany*, and, for a negative fact, its value is a high one. It is admitted, however, by those who would make the author a cotemporary of Hermanric, that additions have been made in transcription. Be it so. The only text that has come down to us is in the *Codex Exoniensis*. The language is that of the other A. S. poems in general.

So is that of *The Battle of Finnesburgh*, a poem of which the matter is as old as Hengest; whatever Hengest's antiquity may be.

§ 261. The *Codex Vercellensis* contains, over and above a collection of A. S. homilies, six poems:—(1) The Legend of St. Andrew. (2) The Legend of Helena, the mother of Constantine the Great, sometimes quoted as the Invention of the Cross. (3) The Fates of the Twelve Apostles. (4) The departed Soul's Address to the Body. (5) A Dream of the Holy Rood. (6) A Religious Fragment, of ninety-two lines. The contents of the *Codex Exoniensis*, or *Exeter Book*, just noticed, are more numerous still.

What are the dates of these two Codices? Probably there is but one date for the two. If so, we have a great mass of A. S. verse, of which, as far as the language is concerned, the time is known. Perhaps also the place: perhaps even the name of the author or transcriber. Upon this point, however, the following passage may speak for itself.

> The dialect in which the poems are composed is that which is known as the West-Saxon, and which, from the period of the establishment of Wessex in possession of the supreme power in England, became the language of literature, the court, and the pulpit. In this the works attributed to Alfred are written: we find it in Beowulf and Cædmon, and it still survives in the homilies of Archbishop Ælfric. The Vercelli poems present no noticeable deviation from the general form, nor does their language supply any data that can be relied on to settle either the time or the locality to which we owe them. There is, however, one passage which contains matter for consideration, and may possibly one day lead to a conclusion on both these points. Towards the close of the poem of Elene the author deserts the epic narrative which he has so long pursued, and runs off into a train of lyrical reflections, having himself and his fortunes for their subjects. In the course of these lines occur certain Runic characters, which when taken together compose the name *Cynewulf*, which recurs more than once in the *Exeter Book* under precisely similar circumstances. There cannot be a doubt this Cynewulf was the author of the poem of Elene, probably of all the rest, and those likewise which occur in the other collection, and it becomes a matter of much interest to decide who he was. Unhappily this is not an easy task; the name itself is extremely common, and without any evidence leading us to fix upon any particular individual, it would perhaps be hardly justifiable to select as our author some dignified ecclesiastic merely because he bore the name. James Grimm, who seems to me to attribute too great an antiquity to the poems in the present form, hints that there was a bishop of Lindisfarn named Cynewulf who died in A.D. 780: but that bishop could neither have written nor read a word of the poems we possess, which would to him have been nearly as unintelligible as New German to an Englishman. No doubt these *may* be only translations from an earlier Northumbrian version, but this hypothesis has no basis what-

ever save the name Cynewulf, and that has been shown to be totally inadequate. Still less ground is there for another supposition of Grimm's that Aldhelm (who died in 705) may have been their author, and which appears to me to rest upon nothing more than the fact that Aldhelm was a poet: for the philological ground, viz. that the author at one period addresses two persons (using the dual *git* vos duo) will certainly not show that Aldhelm was that author, even if we admit—which I do not—that *git* in this passage is the dual pronoun in question. There was, however, a Cynewulf who may possibly have a better claim to the honour: he was an abbot of Peterborough or Medehamstede, in which capacity he is mentioned with praise by Hugo Candidus, the historian of that abbey, as a man of extensive and various learning, and of great reputation among his contemporaries. He died 1014, and, according to my view, is more likely to have composed these poems than an earlier author.

Here, then, between such authorities as Grimm and Kemble is a difference of some 300 years: and that on a question which touches the date of more than one-half of the whole mass of A. S. poetry.

Of Cædmon, more will be said when we treat of the dialects of the Anglo-Saxon.

§ 262. The continuation of our remarks applies to the great repertorium of matter which constitutes Kemble's elaborate work entitled *Codex Diplomaticus Ævi Saxonici*, in which we have, in five volumes, a collection of charters, writs, wills, and similar documents. Most of them are in Latin; some in Anglo-Saxon; some in both Latin and Anglo-Saxon. In some the Anglo-Saxon portion may be found in two forms, arising from difference of either date or dialect, or both. Some of these are marked by the editor as spurious. Most of them have dates: some both date and place. This being the case, it looks as if the foregoing statements were contradicted, or, at any rate, that they required modification. As the collection is one of the highest value, I subjoin the following list of those portions of it which are either Anglo-Saxon or contain Anglo-Saxon elements; the Anglo-Saxon elements being generally the boundaries of the different estates.

Vol. 1.

No. 1. Aethelberht of Kent. April 28, 604. Charter in Latin, boundary in A. S. Short.

No. 90. Aethelbald of Mercia. A.D. 716–743. Charter, Latin, boundaries, A. S. Gloucestershire.

No. 105. Aethelbald. A.D. 743–745. Charter in A. S. Worcestershire.

No. 144. Aethelberht of Wessex and Kent. 781. Compare with No. 1.

No. 154. Offa of Mercia. Short Charter in Latin, translation in A. S. Date in the Latin DCC°LXXX°VI., in the A. S. 689.

No. 166. Offa of Mercia. Charter in Latin; with a few lines in A. S. containing the words *tun*, *comb*, and *amber*, names of measures. A.D. 791–796.

No. 183. Charter in Latin of Bishop Deneberht. Thursday, October 6, A.D. 803. Followed by an endorsement in A. S. 821–823. Worcestershire.

No. 191. Cuthred of Kent. Charter in Latin. Before A.D. 805. Indorsed by Aethelnoth and Gaenburh 805–831. Anglo-Saxon.

No. 204. Coe'nwulf of Mercia. A.D. 814. Charter, Latin, boundaries, in A. S.

No. 207. Ditto. Charter in Latin, with a few A. S. words in the middle.

No. 219. Beornwulf of Mercia. A.D. 825. Charter in A. S.

No. 226. Wulfred, Oswulf, and Beornthryth. A.D. 805–831. Charter in A. S. Kent (?).

No. 228. Eadwald. Charter in A. S.

No. 229. Ealhburg. About 831. Charter in A. S.

No. 231. Lufa. A.D. 832. Charter in A. S.

No. 235. Abba. A.D. 835. Charter in A. S.

No. 237. Wiglaf of Mercia. A.D. 836. Charter in Latin. Two short appendixes, of similar import, in A. S. Worcestershire (?).

No. 238. Badanoth. A.D. 837. Charter in A. S.

Vol. 2.

No. 241. Aethelwulf of Wessex. A.D. 839. Charter in Latin. A few lines in A. S. at end.

No. 243. Berhtwulf of Mercia. A.D. 840. Charter in A. S.

No. 259. Aethelwulf of Wessex. A.D. 847. Dec. 26. Charter in Latin, boundaries in A. S.

No. 266. Abbot Ceolred. A.D. 852. Charter in A. S. Lincolnshire or Northamptonshire—parts about Peterboro (?)

No. 272. Aethelwulf of Wessex, boundaries in A. S. April 23, A.D. 854.

No. 276. Aethelwulf of Mercia. A.D. 855. Charter in Latin, A. S. at end.

No. 281. Aethelberht of Kent. A.D. 858. Charter in Latin, boundaries in A. S. Indorsement at end.

No. 282. Plegred. A.D. 859. Latin and A. S.

No. 285. Aethelberht of Wessex. A.D. 860–862. Charter in Latin boundaries in A. S.

No. 287. Aethelberht of Wessex. A.D. 862. Charter in Latin boundaries in A. S.

No. 288. Aethelberht of Wessex. A.D. 863. Charter in Latin, with several A. S. words in it; at end four lines of A. S. The forms *sello* and *forgeofe*=*selle* and *forgeafe*=*gire*.

No. 295. Aethelred of Wessex and Kent. A.D. 868. Charter in Latin, boundariesin A. S. Compare 1, and 145.

No. 296. Cialulf. A.D. 868. Charter in Latin, two indorsements in A. S.

No. 298. Burghred of Mercia. A.D. 869. Boundaries in A. S.

No. 301. Aelfred. Date of original (?) A.D. 871. The text in Semi-Saxon is given as "a translation of the Saxon original made towards the end of the 12th century." *Note of Editor.*

No. 302. Aethelred of Wessex. A.D. 867–871. Texts Semi-Saxon.

No. 305. Werfrith. No date. Forms *biddu* and *halsigu*.

No. 310. Aelfred. A.D. 871–878. A. S. and Latin.

No. 313. Aethelred. A.D. 883. Charter chiefly A. S.

No. 314. Aelfred of Wessex. A.D. 880–885. A long charter in A. S.

No. 317. Duke Alfred. A.D. 871–889. Charter in A. S.

No. 327. Werfrith. Charter in A. S.

No. 328. No name. No date. Considered, however, as after A.D. 900. Charter in A. S.

No. 339. Werfrith. A.D. 904. Charter at the beginning and end in Latin; in the middle in A. S.

No. 353. Athelstan. A.D. 931, Nov. 12. Charter in Latin, boundaries, conclusion, and endorsement in A. S.

No. 359. Athelstan. English rhyme.

No. 360. Athelstan. English rhyme. See . . . .

No. 364. Athelstan. May 28. A.D. 934. Charter in Latin, boundaries in A. S.

No. 369. Athelstan. A.D. 937. Charter in Latin, boundaries in A. S.

No. 377. Athelstan. A.D. 939. Charter in Latin, boundaries in A. S.

No. 385. Edmund. A.D. 940. Charter in Latin, boundaries in A. S.

No. 399. Edmund. A.D. 944. Charter in Latin, boundaries in A. S.

No. 409. Edmund. About 946. Charter in Latin, boundaries in A. S.

No. 413. Eadred. A.D. 947. Charter in Latin, boundaries (short) in A. S.

No. 424. Eadred. A.D. 949. Charter in Latin, a line in the middle, and indorsement, A. S.

No. 429. Wulfric. About 949. Charter in A. S.

No. 533. Edgar. A.D. 955. En onomatos cyriou doxa! Al wisdom, &c., in A. S.

No. 444. Edwy. A.D. 956. Charter in Latin, boundaries in A. S.

No. 477. Ethelweard. A.D. 958. Charter in A. S.

No. 478. The same, in a modern form.

No. 492. Beorhtric and Ælfswyth. Charter in A. S.

No. 494. Oswald. A.D. 962. Charter in A. S. Worcestershire.

No. 495. Oswald. A.D. 962. Charter in Latin, boundaries, A. S. Worcestershire.

No. 499. Eadgifu. A.D. 690–963. Charter in A. S.

No. 506. Oswald. A.D. 963. Charter in Latin, boundaries in A. S. Worcestershire (?).

No. 507. Oswald. A.D. 963. Charter in Latin, boundaries in A. S. Worcestershire (?).

No. 508. Oswald. A.D. 963. Charter in Latin, boundaries in A. S Worcestershire (?).

No. 509. Oswald. A.D. 963. Charter in Latin, boundaries in A. S. Worcestershire (?).

No. 511. Oswald. A.D. 963. Charter in A. S.

The third volume carries us over the comparatively short period of forty years; and illustrates the reigns of Edgar and Ethelred the Unready. The Anglo-Saxon element has increased; more especially in its application to the description of the boundaries. What has hitherto been exceptional is now the rule; viz. the adjunct in Anglo-Saxon, by which the bounds of the estate under notice are given. The ordinary term by which these are signified is *gemæro*, a neuter plural of *gemære* = *limes*, and = *limites*. It is a word of which the origin is doubtful. Grimm suggests that it may be Slavonic, Kemble that it is Keltic. *Mearc* = *mark*—is a rarer word; as is its compound *land-mearc*. *Landscear* = *land-shire*—is rarer still; being found "in a set of comparatively modern charters, and those principally belonging to the extreme south of England." If this be the case it gives us an instrument of criticism.

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No. 583. Eadgar. A.D. 960–975. Charter in A. S. Compare No. 512.
No. 585. Eadgar. A.D. 974. Rubric in A. S.
No. 586. Oswald. A.D. 974. Boundaries in A. S.
No. 587. Eadgar. A.D. 975. This Charter is in Latin. So are the boundaries. They are remarkable, however, for giving the French article *la*—"hiis metis præfatum rus hinc inde giratur. Primo a Welpul; de Welpul usque *la droue; de la droue;* usque Chekewell," &c. I should add that the Charter is obelized.
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No. 589. Eadgar. A.D. 975. Charter in Latin, boundaries in A. S.
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Vol. 4.

The fourth volume contains the reigns of Canute, and Edward the Confessor; and its contents differ from those of the preceding ones in being not only to a great extent Anglo-Saxon, but in being more Anglo-Saxon than Latin. Without giving the details, we may state that, out of 254 charters, 137 are in the vernacular language; the proportion of wills and covenants to proper charters being considerable. On the other hand, the number of spurious and suspicious documents is increased. The asterisks are numerous; but, besides this, it is especially stated in the preface that the author does not pledge himself to the authority of every charter which appears *without* one. There are "difficulties at this late time, which are not found, in the same measure, at earlier periods, and the canons laid down in the preface to the first volume become for the most part inapplicable in the fourth. Indeed, almost the only test that can be successfully applied is that of anachronism; and it is probable that, if, at a later period forgery were resorted to for the purpose of establishing or defending claims to land, the date and form assigned to the false documents would have been those of Eádweard's reign.

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No. 1325. Canute. Charter in A. S.

No. 1327. Canute. Charter in A. S.
No. 1329. Will of Mantatancen in A. S.
No. 1332. Edward. A.D. 1042. Charter in Latin, boundaries in A. S.
No. 1334. Bishop Eœlfwold. A.D. 1046. Charter in A. S.
No. 1336. Eadsigead. A.D. 1045–1052. Charter in A. S.
No. 1337. Aeelfgyfu. About 1053. Charter in A. S.
No. 1339. Will of Ketel. A.D. 1055. In A. S.
No. 1340. Wulfgeat. About 1060. Charter in A. S.
No. 1341. Edward. A.D. 1061. Charter in A. S.
No. 1342. Edward. Charter in A. S.
No. 1343. Edward. Charter in A. S.
No. 1346. Edward. Charter in A. S.
No. 1347. Bishop Ethelwold. Charter in Latin, translation in A. S.
No. 1349. Wiolfkytel. Charter in A. S.

The rule that documents bearing the name of Edward cannot be of earlier and may be of later date than his reign still holds good. It does more. It must be held to imply a later rather than a cotemporary origin. Nor is it difficult to see why this should be the case. Over and above the general likelihood of any particular MS. being a modified copy of the original document rather than the original document itself, there is in the case of The Confessor the additional chance of forgery. In any document made up for the purpose of establishing or defending a claim to lands under the earlier Norman kings the "date and form assigned to the false documents would have been those of Eadweard's reign."

§ 263. With these preliminaries we may notice some of the more instructive documents—instructive, so far as the present question (which is that of the *dates** of the several specimens of the Anglo-Saxon language) is concerned. Herein, it is most important to know how far the antiquity of a given sample is real or fictitious.

The first two are given because the earlier passes for the earliest we have. The two, however, are essentially the same—this identity being a suspicious element.

Let us, however, assume their antiquity. Doing this, we shall find that the Anglo-Saxon portion of them is neither more nor less than the ordinary Anglo-Saxon of Ælfric and Alfred. What, then, is the case? Has the language stood three centuries without alteration, or is the language of Alfred and Ælfric founded on that of Ethelbert? If so, the language of Alfred and Ælfric is

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* The *dates* rather than the *dialects*. These last form the subject of another enquiry. The two questions, however, are closely allied, and greatly mixed-up with one another.

not the ordinary Anglo-Saxon of their times. Individually, I believe that both the documents are far later than the reign of the King whose name they bear. Those, however, who admit their antiquity in *form* as well as matter have to explain how it is that their language is so new, or (taking the other alternative) how it is that that of Ælfric is so old: or else they must hold that from the seventh to the tenth century the language was stationary. This is not impossible; though improbable.

The charters, however, in question, if genuine in *form* and matter, are, as has been stated, the oldest samples of Anglo-Saxon in existence: and, on the small chance of their being this, they command notice.

§ 264.

AETHILBERHT OF KENT, April 28th, A.D. 604. (*No.* 1.)

Regnante in perpetuum Domino nostro Iesu Christo Saluatore! Mense Aprili, sub die IIII kl. Maias, Indictione VII, Ego Aethilberhtus Rex filio meo Eadbaldo admonitionem Catholicae Fidei optabilem. Nobis est aptum semper inquirere qualiter per loca sanctorum, pro animae remedio uel stabilitate Salutis nostrae, aliquid de portione, terrae nostrae in subsidiis seruorum Dei, deuotissima uoluntate, debeamus offerre. Ideoque tibi Sancte Andrea, tuaeque Ecclesiae quae est constituta in ciuitate Hrofibreui, ubi praeesse uidetur Iustus Episcopus, trado aliquantulum telluris mei. Hic est terminus mei doni: fram Súðgeate west, andlanges wealles, oð norðlanan tó stræ'te; and swá eást fram stræ'te oð Doddinghyrnan, ongean Brádgeat. Siquis uero augere uoluerit hanc ipsam donacionem, augeat illi Dominus dies bonos. Et si praesumpserit minuere aut contradicere, in conspectu Dei sit damnatus et Sanctorum eius, hic et in aeterna saecula, nisi emendauerit ante eius transitum quod inique gessit contra Christianitatem nostram. Hoc, cum consilio Laurencii episcopi et omnium principum meorum, signo Sanctae Crucis confirmaui, eosque iussi ut mecum idem facerent. Amen.

AETHILBERHT OF WESSEX AND KENT, A.D. 781. (*No.* 144. *Obelized.**)

In Nomine Domini nostri Ihesu Christi cui patent cuncta penetralia cordis et corporis Ego Ethelberht Rex [Occidentalium Saxonum necnon] Cantuariorum concedo Hrofensis Aeclesiae antistiti domum aliquantulum terre iuris mei intra menia supradicte ciuitatis in parte aquilonali . id est fram Doddinc hyrnan oð ða Bradan gatan east be wealle and swa eft suð oð ðaet East geat and swa west be strete oð Doddinc hyrnan. and ðreo hagan be eastan porte butan wealle and ðar to feower aeceras mæde be westan eé . hoc in aucmentum monasterii tibi concessi Sancti Andree Ut mea donatio inmobilis permaneat semper. Et si quis hanc meam donationem augere uoluerit . augeat Dominus ei uitam. Si quis uero tunc minuere presumserit sit separatus a conspectu Domini in die iudicii nisi prius emendauerit ante eius transitum quod nequiter gessit.

Actum Dominice Incarnationis . DCCLXI.

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* The word *obelized* means that the character is marked with an asterisk by Mr. Kemble, as a sign that he considers it spurious.

Ego Ethelberhtus Rex hanc meam donationem signo sancte crucis confirmaui.

Ego Geanberht Archiepiscopus corroboraui. Ego Deora Episcopus consignaui.

Signum manus Uualhard. Signum manus Uban. Signum manus Udan.

Signum manus Ealhere. Signum manus Dudec. Signum manus Wullaf.

§ 265. The following is given because Offa was a King of *Mercia*. Of the Anglo-Saxon, the first clause is no part of the original deed. The second may or may not be. If, however, it be this, it is little more than West-Saxon spoken in Mercia. For this, however, see § 313.

OFFA, A.D. 789. (*No.* 154. *Worcestershire.*)

Volutis curriculo temporum annis, DCC°LXX°VI°. Anno Dominicae ac Salutiferae Incarnationis, Offa, rex Merciorum, in XXXII. anno regni sui concessit quandam ruris particulam, mansam scilicet unam, in uilla quam ruricolae Bradeuuesse appellant, monachis sanctae Mariae Guigornensis Aecclesiae, cum testium affirmatione et excommunicationum aduocatione. Eo uidelicet tenore iuris et amplitudinis, quo ipsemet habuit in tempore suae dominationis.

Egomet uero Offa, Diuinae dispensationis gratia Rex Merciorum, hoc meum donum affirmando propriis manibus sanctae Crucis signaculum suppono. Ego quoque Aldredus Subregulus Uuigornae ciuitatis haec eadem confirmo. Ego etiam Eadberht Episcopus haec eadem consigno. Ego similiter Berhthun haec eadem contestor. * * * * * * *

(1.) Ða ðá waeron ágáne fif hundred wintra and nigan and hundeahtatig wintra fram Cristes gebyrtíde Offa Kyning on þam án and þrittigan geare his kynedómes geúþe áne híde landes aet Brádewassan intó þám Mynstre on Wigrecestre þam bróthran tó bryce á on éce swá full and swá forð swá he seolf haefde.

(2.) Ic Offa þurh Cristes gyfe Myrcena Kining ðas míne geoue mid róde tácne gefaestnige. Ic Aldred Wigracestres Undercining þas ylce geoue gefaestnige. Ic Eádberht Bisceop þas ylce þing gefaestnige. Ic Berhtun ðis ylce gefaestnige.

§ 266.

In the following, the forms in Italics—*i. e.* the *o* and *u* in sell*o* and forgeof*u*—are really archaic. Whether, however, this be due to dialect or to date is uncertain.

AETHELBERHT, A.D. 863. (*No.* 288.)

In Nomine Trino Diuino Regi regnanti in perpetuum Domino Deo Sabaoth cui patent cuncta penetralia cordis et corporis terrestria simul et celestia nec non super ethera regnans in sedibus altis ima et alta omnia sua dicione gubernans cuius amore et eternis premiis ego Eðelbearht rex Occidentalium Saxonum nec non et Cantuariorum dabo et concedo meo fideli ministro et principi meo Eðelredo aliquam partem terre iuris mei hoc est VIII. aratra in illa loco hubi nominatur Mersaham in sempiternum hereditatem sibi abendum et possidendum feliciterque in dies eius perfruendum post dies eius cuicumque: hei

heredi placuerit derelinquendum liberam per omnia habeat potestatem cum campis siluis pratis pascuis aquis uenationibus pascuis porcorum simulque; mariscis et cum omnibus utilitatibus rite ac recte ad eandem terram pertinentibus hoc feci pro eius humili hoboedientia simulque pro eius placauili atque: conpetenti pecunia quam ab eo accepi hoc est cccc.tos mancusas auri purissimi hanc autem terram supranominatam et Mersaham ego Eðelbearht Rex ab omni seruitute regali operis intus et foris magnis ac modicis notis et ignotis perenniter liuerauo nisi his tantum tribus causis hoc est expeditione et arcis munitione pontisque constructione et illud foras reddat quot siui intus faciendi appetat hec autem terra prenominata his notissimis terminibus circumcingitur a meritie et ab Occidente Stur usque Blacanriðe ab Aquilone et ab Oriente Eadwealdes Bocland to brade burnan estque una semis aratra ab Oriente Sture que iacet at confinium usque Garulfi Regis ministri to Mersaham et Med̃a be eastanee sue ðer mid riahte to ðem lande limpað unamque salis coquinariam hoc est .i. sealternsteall et ðer cota to in illa loco ubi nominatur Herewic et .iiii. carris transductionem in silba Regis sex ebdomades a Die Pentecosten hubi alteri homines silbam cedunt hoc est in regis communione hec sunt pascua porcorum que nostra lingua Saxhonica Denbera nominamus hoc est Husneah Efreðingdenn Herbedingdenn Wafingdenn Widefingdenn Bleccingdenn nec non xx. statera casei of mersce ad Mersaham reddatur et xl. agnos et xl. uellera ouium et duorum dierum refectio vel xxx. argenteis hoc est semicum libra redimatur hsi quis uero heredum successorumque meorum regum principum ducum optimatum siue exactorum hanc meam donationem seruare uoluerit seruetur ei desuper benedictio sempiterna hsi autem absit quid non optamus alicuius personis homo diabolica temeritate instigatus surrexerit qui hanc meam donationem vel liuertatem infringere vel minuere aut in aliut conbertere quam a nobis constitutum est temptauerit sciat se ante tribunal summi et eterni iudicis rationem esse reddituram nisi ante digna hsatisque placabili factione deo et hominibus emendare studuerit hacta est autem hec eadem donatio vel liuertas in illa loco que uocitatur Birenefeld anno Dominice Incarnationem dccclxiii. indictione xi. testibus consentientibus et signo Sancte Crucis Christi confirmantibus quorum hic nomina infra ac in scedula patefacta liquescunt.

Ic Eadwald sell*o* and forgeof*u* þis lond et wifeles berge Agustines higum into hiora beode minre sawle to are and to leedome and iow fer godes lufe bidde þet ge hit minre sawle nyt gedeo and me hit for gode leanie eow to elmessum. Amen.

§ 267. The next is suspiciously like the two grants of Aethelbert's.

AETHELRED, a.d. 868. (*No.* 295.)

Regnante in perpetuum Domino Deo nostro Omnipotenti Sabaoth, cui patent cuncta penetralia cordis et corporis, terrestria simul et coelestia, necnon super aetherea regnans in sedibus altissima et alta omnia sua dicione gubernans! Cuius amore et aeternis praemiis ego Aeðered Rex Occidentalium Saxonum nec non et Cantuariorum, dabo et concedo amico meo Cuðuulfo Hrofensis Aecclesiae Episcopo, aliquam partem terrae iuris mei, hoc est in duo loco, alia in ciuitate Dorobreuia, alia in aquilone ciuitate marisco et prata longe et lato alta et aqueflua usque ad flumini modico et magno Meadouuege flumina uocatus. et ueribracho et fretos circulo et cingulo. Incipiunt pellati pirigfliat, et scipfliat pausunt in flumine. Her sint þa gemæra oþ Miodowegan fram Doddinghyrnan west andlanges stræte . ut oþ weall and swa be norðan wege ut oð Liabinges cota . and swa be Liabinges cotum oð þæt se weall east sciat . and swa east binnan wealle oþþa miclan gatan angæn Doddinghirnan . and swa ðanne suðan geriaht fram ða gatan andlanges weges be eastan þi lande suð oð Doddinghyrnan . þanne be norðan wealle mers and meþa . oð mediwægan sindan þa gemæra. Fram miadawegan binnan twam fliatum tiala sint genemde . pirifliat and scipfliot . ða gesceadað þæt land westan and eastan oð ðæt weallfæsten . þus hit is befangen mid friodome . amen . soð. Ego Aeðered Rex haec omnia dabo et concedo Cuðuulfo meo dilecto fratre et Episcopo in sempiternam hereditatem, sibi habendum et possidendum feliciterque in dies eius perfruendum, et post dies eius cuicunque ei herede placuerit ad derelinquendum, liberam ab omni seruitute et regali subiectione liberrima, quam diu Christiana fides in terra serbatur, aeternaliter permaneat. Hoc ipsumque omnibus successoribus nostris in nomine omnipotentis dei obserbare praecipimus. Et si quis hoc serbare uoluerit, seruet eum Omnipotens Deus. Si quis uero per tiranicam potestatem fringere aut minuere uoluerit, sciat se maledictum esse a Christo, nisi emendare boluerit deo et hominibus. Manente hac kartula in sua nichilominus firmitate roborata. His testibus consentientibus quorum hic illic nomina infrascripta sunt, et signo sanctae crucis corroborata.

Ego Aeðered Rex confirmationem cum uexillo Sanctae Crucis Christi corroborabi et subscripsi. Ego Alhferð Episcopus consensi et subscripsi. Ego Heahmund Episcopus consensi et subscripsi. Ego Wulfhere Dux consensi et subscripsi. Ego Eadred Dux consensi et subscripsi. Ego Aelfstan Dux consensi et subscripsi. Ego Uuigstan Dux consensi et subscripsi. Ego Aelfstan Dux consensi et subscripsi. Ego Drihtuuald Dux consensi et subscripsi. Ego Ecgbearht minister consensi et subscripsi. Ego Beorhtnóð minister consensi et subscripsi. Ego Ordulf minister consensi et subscripsi. Ego Aesca minister consensi et subscripsi.

Actum est autem Anno ab Incarnatione Domini nostri Ihesu Christi DCCCLXVIII.

§ 268. The following are given as specimens of the extent to which the language and the date may differ. In that of Athelstan the language is mere Old English.

AELFRED, A.D. 871.* (*No.* 301.)

In Nomine Domini Ic Elfred Dux and Ethelred Archebiscop & þo higen at Cristes cheriche habbez wise ared embe þet land at Chertham þet is þanne þet Elfred efter his dage hauez bequeþe þet land at Chertham in to þan higen to ogne eyte an gef þat sy þet higen þas londes enye men unnen willen buten em seluen þanne sellen hi hit Elfredes biernen oþer his meyn suithen suo hi willet an þo yrede þet he wiht hygen arede suo on fye suo on ferme suo hwader he abidden mage and se archebiscop selht Elfrede þet land a Croindune his dages to brukene and þanne Elfredes uorsith bitideþ and his biernes þos londes be þisne þanne begete hi hem land gef hi mage at swiche louerde suo þer þanne sy and at þan hygen And gef eni man agt opathe embe þet lande at Chertheham þanne haueþ Elfred yhialde herewynne hwer on eyhwet bi worde auriten is hwam him self hit yþauith to anwolde And þat wes on burg yred binore þan wyten þe hire names hier bineþen awritene synden Eþelred archebiscop

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* Mr. Kemble refers this to the end of the 12th century, looking upon it as a translation from some earlier A. S. original.

Eþelwald Dux Elfred Dux Biornhelm Abot Eardwolf Abot Ceolmund Sywolf Edmund & halle hysen.

AETHELRED OF WESSEX, A.D. 867–871. (*No.* 302. *Obelized.*)

Regnante imperpetuum Domino Nostro Ihesu Christo! Rixiende ure dritte Halende Crist . ich Atheldred mid Godes giue Westsaxne King mid leue and eþeafunghe mine ðare seleste wiotene. Ich forgiue and selle for me selfne minre saule to alesnesse minne ðam leueste and itreweste alderman Elfstane alchene idal landes in þare istowe þe is inemned be Chiselburne fif hide . him to habenne and to brukende on elche halue . þat is þanne þat it bie isien fre of al ikenelriere and alder domelere þinghe an iwitradenne an of elchene þinghe butan fierde and angieldes. And het it acheliche fre þurȝwine habbe sueleman suo alse ich it habbe gief donne huelman be segen þat he þis giue . and sale ieche oð manifelde wille iache him almiȝti god alle goode here for wolde and his igaste furch . agiue þa ache reste in ðam towarde liue. If þat ilimpe þat oni man þurch deules lore and for þeses middelerdes idle þinghe on onni idale ilitel oþer michel þis ibreke oþer iwanie wite he hine fram alle leaffulle inne þese iworlde asceaden and he des sel in domes deghe be foren Criste rich agieldende bute he it are her on worlde mid richte ibete.

Ðises landes freols was iwriten in þare stowe þat is inemned at Wudegate beforen þese wetene þe here namen her beneþen amerkede standen . Aþeldred rex. Ealferð episcopus. Heahmund episcopus, etc.

WERFRITH. (*No.* 327. *Worcestershire.*)

In Usses Dryhtnes Noman Haelendes Cristes ic Uuerfrið biscop mid alles ðæs heoredes leafe on Weogornaceastre ge gunges ge aldes selle cyneswiðe minre megan ðreora hida lond on alhmunding tune ðæs fif hida ðe higen me gebocedan aer on ðreora monna dæg Nu gewrite ic hit eft hire mid hina leafe ðæt ðreora hida lond on ðreora monna daeg and heo hæbbe ða wudu-raeddenne in ðæm wuda ðe ða ceorlas brucað and ec ic hire lete to ðæt ceorla graf to sundran and elles ðæt twega hida lond and ða ceorlas and se alhmunding snæd here into preosda byrig ða hwile hit unagaen seo ond cyneswið hit to nængum oðrum men ne lete ða hwile hit unagaen se butun to hire bearna sumum swa hweolcum swa heo ðonne wille gif heo lifigen gif heo ðonne ne lifigen lete hit to sweolcum hire mega swelce hit hire to geearnigan wille ond ic Uuerfrið Biscop biddu and halsigu* ðæt ðis ðreora hida lond and ec ðæt twega ðonne hit agæn seo ðæt hit se agefen into clife to ðæm biscoprice butan eghweolcum wiðercwide ond ec ic Uuerfrið Biscop and all higen halsigað usse æfterfylgend ðæt heora nænig ðæt gefe gewonige aer hit swa agæn se swa hit on ðissum gewrite stondeð and all higen eodan to minum bure on weogorna ceastre and me saldan heora hondsetene ðisse gerædnesse ðara noman her beneoðan awriten stondað and heo hit haebben eghwæs to freon butun agefen elce gere ðreo mittan hwætes to ciricsceatte to clife.

AETHELSTÁN. (*No.* 359. *North Riding of Yorkshire. Obelized.*)

þat witen alle þat euer been,
þat þis charter heren and seen,
þat I þe king Adelstan
Has yaten and giuen to seint Iohn
Of Beuerlike, þat sai I yow,

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* See No. 288 in p. 292.

Tol and theam, þat wit ye now,
Sok and sake ouer al þat land
þat es giuen into his hand,
On euer ilke kinges dai,
Be it all free þan and ay;
Be it almousend, be all free
Wit ilke man and eeke wit mee.
þat wil i be him þat me scop
Bot til an ercebiscop,
And til þe seuen minstre prestes
þat serues God þer saint Iohn restes.
þat giue i God and seint Iohn
Her befor you euer ilkan.
All my herst corn ineldeel
To uphald his minstre weell:
þa fourþreue be heuen kinge
Of ilka plough of estriding.
If it swa betid, or swa gaas,
þat ani man her again taas
Be he baron, be he erle,
Clark, prest, parson, or cherel;
Na be he ne þat ilk Gome
I will forsaye þat he come
(þat wit ye weel or and or)
Till saint Iohn mynstre dor;
And þar i will (swo Crist me red)
þat he bet his misded,
Or he be cursed son on on
Wit al þat seruis saint Iohn.
Yif hit swa betid and swa es,
þat þe man in mansing es:
I sai yow ouer fourti daghes,
(Swilk þan be sain Iohn laghes)
þat þe chapitel of Beuerlike
Till þe scirif of Euerwike
Send þair* writ son onan,
þat þis mansedman be tan.
þe scirref þan say i ye,
Witouten any writ one me
Sal nimen him (swo Crist me red)
And into my prison lede,
And hald him (þat is my wilt)
Til he bet his misgilt.
If men reises newe laghes
In any oþer kinges daghes,
Be þay fromed, be þay yemed
Wit yham of the mynstre demed,
þe mercy of ye misdeed,
Gif i saint Iohn, swo Crist me red,

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* See § 290. 1.

Yif man be cald of limes or lif
Or men chalenges land in strif
Wit my bodlaik, wit writ of right,
Y wil saint Iohn haue ye might.
þat man þar for noght fight in feeld,
Nowþer wit staf no wit sheeld:
Bot twelue men wil i þat it telle
Swa sal it be swo heer ibelle.
And he þat him swo werne may
Ouercomen be he euer and ay.
Als he in feld war ouercomen,
þe crauantise of him be nomen.
þat yati God and saint Iohn
Her befor iow and euer ilkon.
If man be founden slan idrunkend,
Sterued on saint Iohn rite, his aghen men,
Wiþouten swike his aghen bailiffs make ye sight,
Nan oyer coroner haue þe might:
Swa mikel fredom giue i ye,
Swa hert may think or eghe see.
þat haue i þought and forbiseen,
I will þat þer euer been.
Samening and mynstre lif
Last follike witouten strif,
God help alle þas ilk men
þat helpes to þe þowen. Amen.

AETHELSTÁN. (*No.* 360. *North Riding of Yorkshire. Obelized.*)

Wyt all that es and es gan
þat ik King Adelstan
As gyuen als frelich as I may
And to þe capitell of seint Wilfrai,
Of my free deuotion,
þair pees at Rippon
On ilke side þe kyrke a mile,
For all ill deedes and ylke agyle,
And wiþin þair kirke yate
At þe stan þat Griþstole hate;
Wiþin þe kirke dore and þe quare
þair haue pees for les and mare.
Ilkan of þes stedes sal haue pees
Of frodmortell and il deedes
þat þair don is, tol, tem,
With iren and with water deme;
And þat þe land of seint Wilfrai
Of alkyn geld fre sal be ay.
At na man at langes me to
In þair Herpsac sal haue at do;
And for ik will at þa be saue
I will at þai alkyn freedom haue;

And in al þinges be als free
As hert may thynke or eygh may se,
At te power of a kinge
Masts make free any þynge.
And my seale haue I sett þerto,
For I will at na man it undo.

ÆÐELSTÁN, April 23rd, A.D. 939. (*No.* 1119. *Obelized.*)

In Godes names! Ich Æðelstán, God gyuing, Kyng welding eal Brytone, mid alle míne wytene and alle Biscope of ðán kinedóme of Engelonde, gelad by ðe Pricingge of ðe Hály Góste, grantye and confirmye by ðisse mínre chartre for me and for ðe kingges of Engelonde ðæt comeð æfter me, éne and énereich, tille Gode and sainta Marian, and sainte Michaele, sainte Sampsone and sainte Branwaladre, .xxvi. hýde londes æt Muleburne, mid ðán ðæt ðéretó líð, and fíf æt Wonlonde, and þreó atte Frómemouðe, atte yle ðán Ye, tó on see and ón on londe, ðæt is tó leggende æt Ore, and þreó at Clyne mid ðáre méde ðæt ðéretó líð, and þreó and ón half at Liscombe, and ón æt Búrdalueston, and ón at Litele Pudele, and fiue at Cattesstoke, and .vi. at Comptone, and tó at Wídecome, and .v. at Osmyntone, and .vi. at Holewerðe, ðæt is alles seuene and sixty hýden intó Middletone, and ánne were on Auene at Twynhám, and al ðæt water binne staðe of Waimouðe and half strym on ðán Waymouðe out on see, and twelf acres tó ðán were and ðán werhurde, and þreó pegne on Súð-Sexan, and Salterne by were, and .xxx. hýden on Sidemyntone tó fósterland, and tó at Chelmyntone, and six at Hylfelde, and .x. hýde at Ercecombe tó tymberlonde. And ich wolle ðæt al ðis mýn almeslonde mid al ðán ðæt ðéretó líð and freó beó in alle þinge and freó custumes, ðæt is for míne sáule helpe and for ðe helpe of here sáulen ðæt tó fore me wére and after me comen schulle kynges of Engelonde, ðan minster tófore gesed of Middeltone in rígte clene almesse wulle and grantye ðæt hit beón al só freó in alle þinge mid ðan ðæt ðértó líð in éche stéde in Englonde in mýne cynedóme al swá mýn ógen óre. And ich stédeuastlíche hote and bebeóde in Gode almigties hége name, fader and son and hóly góst, ðæt ðis mín wille and gifte and of ðis writ fastnynge ungewemmed beó, and ungewered, and ungewendelích, ðe hwíle ðæt Christendóm dureð in ðis gelonde Engliscan. Oure lóurd God almigtig and alle his hálgen al ðe ylc hó só hit beó ðæt ðis mý déde in óðere wíse hit buturne óðer gewanye, óðer hó ðæt éuere beó, be hey Iudan feyre Christes traytour on helle wytte pýnende and on échenysse.

And ðæt ðis sond beó and stédeuast euere boute ende, ich ðe foresedene kyng Æðelstán ðis gewritene bócleóf habbe gemerked mid Cristes hóly róde tókne and mín ógen honde mid ðisse gewitnesse of alle míne gewytene ðæt herafter gewriten beó gefunden, and mid míne biscopes.

ÆLFGÁR'S WILL, about A.D. 958. (*No.* 1222.)

In Nomine Domini! Ðis is Ælfgáres quide; ðat is érst, ðat ic an míne lóuerd tuéie swerde fetelsade, an[d] tuéie bége áyðer of fífti mancusas goldes, and þré stédes, an[d] þré cheldes, an[d] þré speren. And me kidde Ðeódréd biscop and Eádríck Alderman ðá ic selde míne lóuerd ðat swerd ðat Eádmund king me selde on hund tuelftian mancusas goldes, and four pund silueres on ðán fetels ðat ic múste bien míne quides wrde. And ic néfre forwrouth ne habbe on Godes witnesse wyt míne lóuerd boten ic só móte. And ic an Áðelfléde míne douther ðat lond at Cokefeld and at Dittone and ðat at Luenhám ouer míne day; and ðanne ouer úre alderne day ic an ðat lond at Cokefeld tó Bédríches worðe tó seint Eádmundes stowe. And ic wille ðat Æðelfléd unne ouer hire dai ðe londes at Ditton intó squilke hálegen stowe squilk hire rédlikes þinge for úre alder sóule, and ouer húre alder day ic an ðat lond at Lauenhám míne douther childe, gif ðat God wille ðat heó áni hauet, búten Æðelfléd hér wille him his hunnes, and gif heó nón habbe, gange intó Stoke for úre aldre sóule. And ic an ðat lond at Babbingðerne Æðelfléde míne douchter; and after hire day mín óðer douchter hire day; and after hére bóðere day míne douchter bérne, gif heó bérn habbe; and gif heó bérn nón ne habbe, ðanne gó it intó seinte Marie stowe at Berkinge, for úre alderne sóule. And ic an ðat lond at Illéyge míne génger douchter hire day; and ouer hire day Berðnóð his day, if he leng libbe ðanne heó; gif he bern habben ðanne an ic it hem, gif he nón ne habben ðanne an ic hit Æðelfléd míne douchter ouer here day; and after hyre day intó Cristes kyrke at Canterberi ðen hirde tó bryce. And ðe lon[d] at Colne and at Tygan ic an mín gingere douchter; and ouer hire day, gif heó bern habbe hire bern, and gif heó ne habbe bequeðe ic Bernóðe hys dáy; and ouer his day intó Stoke for úre aldre sóule. And ic an ðat lond at Piltendone and ðat at Merseye intó Stoke. And ic an ðat Æðelfléd brúke ðe lond ðer whýle ðe hire lef beð one raðan heó ic on rið helde and on ðe réd ðat heó dó ðán hirde só wel só heó best may intó Stoke for míne sóule and for úre aldre. And ic an ðat lond at Grénestede intó Stoke for míne sóule, and for Æðelwardes, and for Wíswyðen, and ic Æðelfléd ðére brice wile hire líf béð on ðe réd ðat heo dó for ðat sóule só wel só he best may. Nú his me God úðe and mín láuerd. And ic an ðat lond at Tidweldington Ælfwold ouer míne day, ðe he formige ilke ihere ðen hird at Paules byri for úre aldre sáule. And ic an ðat lond at Cathám Bernóðen and míne gingere douchter here day; and after here day wende lond intó Mereseie Æðelfléd míne douchter. And ic an ðat wudelond at Asfeldin tó Stoke alsó Aylkil self it hér bouchte. And ic [an] emín móder ðat londat Ryssebrók, gif heó leng liuid ðan ic; ðanne after únker bóðer day ic an it Wynelme, gif heó Æðelfléd on ríchte hirð. And ic wille bidden suilk lóuerd só ðanne beóð for Godes lóuen and for alle hise hálegen, werken mín bern ðat worken, ðat he néfre ne mugen forwerken míne quide ðe íic for mine sóule queden habbe. And gif hit wo áwende, habbe him wið God gemæne and wið ðe hóli staus ðe ic it tó becueðen habbe, ðat he néfre ne béte búten on helle wyte só ðis quide áwende, bóten ic meseluen wende ér mín endinge. And ic Æðelgár an án híde lond ðes ðe Æulf hauede be hundtuelti acren áteo só he wille.

§ 269. The second of the pair which follows is a late translation of the first, and it gives us a notable amount of difference. The time, however, by which it was brought about it does *not* give. What is the *real* date of the second? What is the evidence that the first is as old as A.D. 958?

ÆÐELWEARD, A.D. 958. (*No.* 477.)

Ðis is Æðelwyrdæs cwide mid geþæhte Odan Ærcebiscopæs and ðæs hioredæs æt Cristæs cirican . ðæt is ðonne ðæt Æðelwyrd brúce ðæs landæs

on Geócham his dæg on freodóme be Godes leáfe and be ðæs Ærcebiscopæs and be ðæs heoredæs; ðonne yftær his dæge Eádríc, gif he libbe, his dæg, wið ðon gofole ðe hit gecwæden is, ðæt sint .v. pund and ælce gære áne dægfeorme inhiowum, ðæt is ðonne .xl. sæstra ealað .lx. hláfa, weðær and flicce, and án hriðres læuw, .ii. cesas, .iiii. hænfugulas, and .v. pænningas tó beðe: and ðis sió gelæst tó Sancte Michaelæs tíde, and bió he ælces wítes wyrðe, and gif hwilc forwyrht man hiowan gesæce bió se ðingad swá hit medlíc sió be ðæs geltes meðe. Gif hit ðonne gebærige ðæt Æðelwyrd læng libbe ðonne Eádríc, ðonne fó Æðelgyfu tó, wið ðan ilcan gofole ðe hit hier beúfan gecwædæn is, hire dæg. Gif hit ðonne geberige ðæt Æðelwyrd læng libbe ðonne Eádríc oððe Æðelgyfu and he ða unætnessa ábídan scel, ágefe man land in yfter his dæge in mid him selfum for hine and forðám ðe him land fram com.

Ðisæs is Oda ærcebisscop gewita and Byrhtere mæssepreost. Cænwig mæssepreost. Wealdred mæssepreost. Sigefreð diaconus. Osweald diaconus. Freðegod diaconus. Sigered diaconus. Heared diaconus. Sired preost. Byrhtmund. Eádsige. Eádelm. Byrhtsige. Æðelm. Byrhtsige. Byrhtwig. Liófríc. Sielm. Wulfred. Cænríc. Eádweard.

Ðisæs wes gewita Eádelm abbod æt sancte Augustine and Byrhtsige diaconus. Eorlebyrht mæssepreost. Rodin mæssepreost. Bærhtram mæssepreost. Beornmund preost and ða iii. Ælfstánas. Æðelweald. Eádmund. Wenelm. Cynsige. Eádríc. Liofing. Eádsige. Wulfelm. Sigefreð. Liófríc. Liófstán. Eádstán. Eádmund. . . . . . stán Cyninges þægen. Byrhtríc. Wihtgár. Wulfstán. and ða iii. geferscipas innan burhwara and útan burhwara and micle mættan.

[Ðeós is] seó gerednæs ðe Eádríc hæfð wið ðane hired tó Cristes cirican, ðæt is ðonne ðæt Eádríc gesealde ðám hirede tó gerisenum .v. pund, twá ðæm ældæstum and ðreo eallum hirede, an ðæt gerád ðæt he hebbe land mid fullre unnan ælde and gegeðe mid eallan ðan netwyrðan þingum, lessan and máran de to ðæm lande belimppaþ unbesprecæn wið æghwylcne lifes man.

ÆÐELWEARD. (*No.* 478.)

Ðis is Aþelwirdes quyde mid Odes Archebiscopes an̄d þe hiredes at Cristeschereche yrede þet is þanne þet Aþelwird bruke þas londes on Ycham his day on uredome be godes ylaue and by þes archebiscopes and by þes hirdes þanne hefter his daye Eadrich gef he libbe hit bruke his day wiht þen gauele þe hit ycueþen is . þet sind . v. pund and eche gere enne dey ferme into þan higen þet his þanne . xl sestres eleþ . lx loues . weþes and fliththe, and ane weþereshap . ii cheses . iiii henfugeles . and v paneges to beþe and þis by ylest to seyntes Michelestide . and by he eches wites worþe and gef hwilche woworþe man þa hygen hit ofsake be se þinged suo hit meþlic sy by þes geltes meþe . gef hit þanne yberege þet Eþelwird leng libbe þanne Eadrich þanne fo Eþelgife to wiht þan ylcke gauele þe hier buuem yqueþen is hire dey . gef hit þanne ybyrige þet Eþelwyrd leng libbe þanne Edrich oþer Eþelgiue and he þo unnetnesse ybyde þanne ageue he land and boc efter his dage in mid him seluen uor hine and for þo þe him land uram com . þises is Ode Archebiscop . ywytnesse and Brigthere messeprest and þo þri yuershipes binne burg an bute þet is al se hird a Cristescheriche and Seynt Austynes and at Seynt Gregories and manie oþre yhodede and liauuede of binne burg and bute.

After Alfred we have scarcely even an approximate date until we reach the reign of Ethelred—under which come the important writings of Ælfric. In these we have the typical Anglo-Saxon, which is connected with what precedes rather than with what follows. Whether, however, the literary language of this time be founded upon that of Alfred and (so being founded) is older than the vernacular, or whether the language of Alfred be adapted by transcribers to that of Ælfric, or, finally, whether the language was not actually stationary, so that the existing copies of both Ælfric or Alfred represent the spoken tongue, is more than I can say.

The following charters are under Harold Harefoot's reign, the rest from that of Edward the Confessor. They have, one and all, a modern character. The varieties in the orthography, for even the older ones, are considerable. Of these we may safely say that—

Forms like *gewrite* are older than forms like *gewritæ;*

Forms like *heora* are older than forms like *heore ;*

Forms like *scyre* are older than forms like *shire*, or *sire ;*

Forms like *þegenas* are older than forms like *þeines.*

The form *cyninge* and *cyning* is older than *cynge* or *cyng :* the form *cyng* being older than *kyng.* In like manner *cythe* (=*notify*) is older than *kythe.*

That statements like these may be generalized, and that it may be laid down that the use of *c* is older than of *k*, and the use of *e* final older than that of *æ*, is nothing more than what we expect *à priori.* Still, great caution is required in the induction. In one of the documents (No. 896) as far, at least, as the printed text is concerned, we have the three forms *cyninge*, *cyng*, and *kynges.*

Another of these small tests is to be found in the form *you*, =*vobis* or *vos.* It is *eow*, *eou*, *gou*, *ihu*, &c. How far these, and the like of them, are matters of date or matters of dialect is another question.

§ 270.

HAROLD HARAŃFOT, 1038. (*No.* 758.)

Her kyþ on þison gewrite þæt Harold King . let be ridan Sandwic of Cristes cyrcean him sylfan to handa . and hæfde hit him wel neh twelf monað . and twegen hæringe timan swa þeah fullice . eall ongean Godes willan . and agen ealra þara Halgena þe restað innon Cristes cyrcean swa swa hit him syððan sorhlice þæræfter agiode . and amanc þisan siðe wearð ælfstan Abbud . æt Sancte A . and begeat mid his smeh wrencan . and mid his golde . and seolfre eall dyrnunga æt steorran þe þa wæs þæs Kinges rædesmann þæt him gewearð se

þridda penig of þære tolne on Sandwic þa gerædde Eadsige Arcebisceop þa he þis wiste . and eall se hired æt Cristes cyrcean betweonan heom þæt man sende ælfgar munuc of Cristes cyrcean to harolde kingce . and wæs se King þa binnan Oxanaforde swyþe geseocled . swa þæt he læg orwenæ his lifes . þa wæs lyfinge bisceop of Defenanscire . mid þam Kincge . and Þancred munuc mid him . þa com Cristes cyrcean sand to þam Bisceop . and he forð þa to þam Kincge . and Ælfgar munuc mid him . and Oswerd æt hergerdes ham . and Þancred . and sædon þam Kinge . þæt he hæfde swyðe agylt wið Crist þæt he æfre sceolde niman ænig þing . of Cristes cyrcean þe his foragengceon dydon þider inn . sædon þam kinge þa embe Sandwic þæt hit wæs him to handa geriden . þa læg se King and asweartode eall . mid þare sage . and swor syþþan under God Ælmihtine and under ealle Halgan þarto þæt hit næfre næs . na his ræ'd na his dæd . þæt man sceolde æfre Sandwic don ut of Cristes cyrcean . þa wæs soðlice gesyne. þæt hit wæs oðra manna geþeaht næs na Haroldes Kinges . and soðlice Ælfstanes Abbodes ræd wæs mid þam mannan þe hit of Cristes cyrcean utgeræddon . þa sende Harold King Ælfgar munuc agen to þam Arcebisceop Eadsige . and to eallon Cristes cyrcean munecan . and grette hig ealle Godes gretincge and his . and het þæt hig sceoldan habban Sandwic into Cristes cyrcean . swa full . and swa forð swa hig hit æfre hæfdon on ænies Kinges dæge . ge on gafole . ge on streame . ge on strande . ge on witun . ge on eallon þam þingan þe hit æfre ænig king fyrmest hæfde æt foran him . þa Ælfstan Abbud . þis ofaxode þa com he to Eadsige Arcebisceop . and bæd hine fultumes to þam hirode embe þone . þriddan þenig . and hi begen þa to eallon gebroþran and bædon þone hired þæt ælfstan abbud moste beon þæs þriddan peniges wurðe of þære tolne . and gyfan þam hirede .x. pund . ac hy forwyrndon heom ealle togædere endemes . þæt he hit na sceolde næfre gebidan . and wæs þeah Eadsige Arcebisceop swiðor his fultum þone þæs hiredes . and þa he ne mihte na forð her mid þa gyrnde he þæt he moste macian fornan gen mildryþe æker ænne hwerf wið þone wodan to werianne . ac eall se hired him forwyrnde pæs forð ût mid ealle . and se arcebisceop eadsige let hit eall to heora agene ræde . þa gewearð se abbud ælfstan æt . mid micelan fultume . and let delfon æt Hyppeles fleote an mycel gedelf . and wolde þæt scip ryne sceolde þærinne licgean eall swa hig dydon on sandwic . ac him na speow nan þinge þæron . for þam he swingð eall on idel þe swincð ongean cristes willan . and se abbud let hit eall þus . and se hired fenge to heora agenan . on godes gewitnisse . and Sancta Marian and ealra þara Halgena þe restað innan Cristes cyrcean . and æt Sancte Augustine . þis is eall soð gelyfe se þe wylle . na gebad Ælfstan Abbud næfre on nanan oþre wisan þone þriddan penig of Sandwic. Godes bletsung si mid us eallon a on ecnysse. Amen.

ÆGELRÍC, 1044. (*No.* 773.)

Her swutelað on þisum gewrite embe þa forewyrd þe Ægelric worhte wið Eadsige Arcebisceop æt þam lande æt Cert . þe Ceolnoð Arcebisceop gebohte æt hæleþan þam þegene mid his agenan sceatte . and Aþeluf Cing hit gebocode Ceolnoþe Arcebisceope on ece yrfe . þis synd þænne þa forewyrd þæt Ægelric hæbbe þæt land æt cert his dæg . and æfter his dæge ga þænne þæt land þam Arcebisceope Eadsige on hand . swa gegodod swa heom bam gerisan mage . and syððan heora begra dæg agan si . Ægelrices and þæs Arcebisceopes Eadsiges . þænne ga þis foresprecene land into Cristes Cyricean mid mete and mid mannan eal swa hit stande . for Ægelrices sawle . and for Eadsiges Arcebisceopes . þam godes þeowan to fostre . and to scrude . þe þærinne godes lof dreogan sceolan dæges and nihtes . and ægelric gifð þa landboc þe þærto gebyreð on his life criste . and þam hirede him to eccre ælmessan . and bruce ægelric . and esbearn his sunu þara oðra landa heora twegra dæg to pam ilcan forewyrdan þe ægelnoð arcebisccop and ægelric ær geworhtan . þæt is Stuting . and Melentun . and se haga binnan port þe Ægelric himsylfan getimbrod hæfde . and æfter heora twegra dæge fo se Arcebisccop Eadsige þærto . gyf he leng libbe þænne hi. oððe loc hwa his æfter gencga þænne beo . butan sum heora freonda þa land furþor on þæs Arcebisceopes gemede ofgan mage . to rihtan gafole . oððe to oþran forewyrdan . swa hit man þænne findan mage wið þone Arcebisceop þe þanne libbe . and þises is to gewitnesse Eadweard Cyncg . and Ælfgyfu seo Hlæfdige . and Ælfwine Bisceop . and Stigand Bisceop . and Godwine Bisceop . and Godric Decanus . and ealse hired æt Cristes cyricean . and Wulfric Abbud . and eal se hired æt Sancte Augustine . and Ælfwine Abbud . and Siweard Abbud . and Wulfnoð Abbud . and Godwine Eorl . and Leofric Eorl . and Atsur Roda . and Ælfstan steallære . and Eadmær æt Burhham . and Godric æt Burnan . and Ælfwine se reada . and mænig man þærto eacan ge gehadude ge læwede . binnan burgan and butan . and gif ænig man on uferan dagan gehadud oððe læwede þisne cwyde wille awendan . awende hine god ælmihtig hrædlice of þisan lænan life into helle wite . and þær a wunige mid eallan þam deoflan þe seo laðlice wunung betæht is . buton he þe deoppor hit gebete ær his ende . wið Crist sylfne and wið þone hired. Nu synd þissa gewrita þreo . an is innan Cristes cyricean . and oþer æt sancte augustine . and þæt þridde hæfð Ægelric mid himsylfan.

The same, in a later form :—

Hyer swotelez on ðisen ywrite embe ðo forewerde ðe Æðelrích wroyte wyð Eádsiðe archebiscop at ðán londe at Cherth ðe Chelnóð archebiscop bogte at Heleðen ðán þegne mid his ogene sheatte and Æðeluf kyng hit ybókede Ceólnóð archebiscoppe on éche yrue. Ðis sind ðanne ðe forewerde ðet Æðelrích habbe ðat lond æt Chert his dey; and efter his dage go ðet land ðán archebissope Eádsiðe an hand swó ygóded swó hem bam yrisen mage; an siððen hire beyre dei ágon sí Æðelríches and ðas archebiscopes Eádsiðes, ðanne go ðis norespekene land intó Christes cheriche mid mete and mid mannen alswó hit stondeð for Æðelriðes sáule and for Eádsiðes archebiscoppes ðán góde þeuwen tó nostre and tó scrúde ðe ðérinne Godes lof þreugon shulle dages and nigtes; and Æðelrích gift ðe landbóc ðe ðértó yberð on his lyue Criste and ðán hirde him tó echcher elmesse, and brúke Æðelrið and Esbarn his sune ðáre óðre londe hére tuéyre dey tó ðán ilcke norewerde ðe Æðelnóð archebiscop and Æðelrích er ywrogten, ðat is Stutinge and Meletúne and se haðe binne port ðe Æðelrích himself ytymbred hauede; and efter hire twéyre dage no se archebiscop Eádsiðe ðértó gef he leng libbe ðanne hí óðer hwó is efter gingle ðanne by, búte sum of hyre frende ðet lond furðer on ðas archebiscoppes ymédе ofgon mage tó rigten ganole, óðer tó óðre norewerde swó hit man ðanne uinden mage wið ðane archebiscop ðet ðanne libbe. And ðisses is tó ywiðnesse, Eádward king, and Ælfgiue si léuedi, and Ælfwine Biscop, and Stígand Biscop, and Godwyne Biscop and Gódrích decan, and al se hired at Christes cheriche and Wolfrið abot, and al se hyrd at seynt Austines, and manie abottes and hierles, and manie óðre men yhódede an[d] liawede binne burg and búte. And gef éni man on úre dagen yhóded óðer liawed ðisne quyde wille [awendan], áwende hine God almigti ráðliðe of ðise leue intó helle wite, and ðe á wonie mid alle ðán deulen ðér si lódlíche woniinge is bitagt, búte he ðe dipper hit ybéte

ér his ende wið Christ selfne and wid ðare hird. Nú sind ðise yrite þrie; ón is at Christes cheriche, óðer at seynt Austine, and ðet þridde aneðe Æðelrích mid himselue.

BRIHTMÆR, 1053. (*No.* 799.)

Hyer swotelen on ðisen yurite embe ðo uorewerde ðe Briðmér at Gerscheriche urogte wyð Stígant Archebiscop, and wið Gódrích ðane den, and wyð alle ðán hyred at Christes cheriche at Cantwarbery, ðet is ðanne ðet he úðe Christe intó Christes cheriche dane hómstal ðet he on set, and alre hálegene cheriche efter his dage and efter Eádgefan his ybedden and efter his childrene dage Eádméres and Æðelwynes, swó hi hit alðer best ygódeden uor hire sáule álésednesse, and swó ðet ge hyred sholde wyten ðet se þendóm ne ádeswen ðe into ðáre cheriche belimpe hene ne atfalle al be ðán ðe si cheriche were ygóded. Hyerto byeð ywiðnesse Lyefstán portyreue and biscop, and Eylwyne stikehare, and manie oðre ðás þeyne binne burg and búte.

EÁDWEARD. (*No.* 827. *Hertfordshire.*)

Eadward King grét Eádnóð Bisceop and Beorn Eorll and alle míne þegnes on Hertfordesíre fréndlíce; and ic kýðe éow ðat ic habbe gifen Crist and sainte Petre intó Westminstre ðat land at Aldenhám, mid sace and mid sócne, mid toll and mid teám, and infangeneðéf, swá full and swá forð swá Sihtric eorll of ðán minstre þeówlíc it heóld and atforen witnisse mid halra túnge Ælfríce ðán abbod and ðán gebróðaren úpp betáhte, and swá swá hit stód Ordbriht abbot on hande intó ðán minstre behone and be Kenwlfes kinges dagen, and swá swá Eádgár king on his writ ðiderin it gefestne. And ic nelle naðeswon gedafian ðat ðær ány man ány onsting ðárofer habbe on ányg þugan oððe on ány timen búton se abbod and ða monecas tó sainte Petres neóde. God eów gehelde and sainte Petres holde. Amen.

EÁDWEARD, 1066. (*No.* 828. *Kent.*)

Eadward King grét Eádsi Arcebiscop and Godwine Biscop on Rowcestre and Leófwine eorll on Kente and Esgár stallere and Roberd Wymarche sune stallere and alle mine þegnes on Kente frendlíc. Ic cýðe eów ðat ic wille ðat ðæt cotlif Leosne ðe Atsere áhte and bequeð Crist and sainte Petre intó Westminstre liggenon ðiderinne tó ðéra monece fóden mid allen ðáre þugen ðat ðártó hérð on wóde and on felde, on máde and on yde and watere, and on alle óðere þuge scotfré and gaulfré, on schíre and on hundrede, swá full fré and swá forð swá he it sainte Petre bequað and icc ðes fullíce geúðe. And ic nelle naðeswon geðafian ðat ðer ány man ány onsting habbe on áni þngun oððe on ány týmen búten se abbod and ða gebróðere tó ðás minstres niðwrðlicre þearfe. And icc an ðat sainte Petre habbe ofer ðám saca and sócne. toll and teám, infangeneðéf and alle óðere riehte ða tó me belimpað. God eów gehelde and sainte Petres holde. Amen.

EÁDWEARD. (*No.* 832. *Suffolk.*)

Eadward Kyng grét Grimketel Bisscop, and Ælfwine, and Ælfríc, and alle míne þegnes on Súðfolc fréndlíke; and ic kíðe ihu ðat ic wille ðat ðat lond at Mildenhale, and ða nigend half hundred sócne intó Ðinghowe lige intó seint Eádmunde mid sake and mid sókne. só ful and só forðe só it míne moder on hande istód, and ic nelle þafien ðat hom áni man ábrede áni ðére þinge ðat ic hem hér úðe.

EÁDWEARD. (*No.* 834. *Somerset.*)

Eadward Kynge grét Harold Eorl, and Ægelnóð Abbod, and Godwyn schérrue, and alle mýnes þægenes on Somerset freóndlich; and ich cuðe hów ðat ich wolle ðat Gyso bisschop werie now hiss lond alsó his forgenge aforen hym ér dude, and ich nelle suððen ðat man hym ény unlawe beóde.

EÁDWEARD. (*No.* 838. *Somerset.*)

Eadward King grét Harold Erl, and Aylnóð Abbot, and Godwine, and ealle míne þeines on Sumerseten fréndlíche; ich queðe eóu ðæt ich wille ðæt Gyse iscop beó ðisses biscopríches wrðe heerinne mid eóu. And álch ðáre þinge ðe ðás ðár mid richte tógebyrað binnan porte and bútan, mid saca and mid sócna, swó uol and swó uorð swó hit éni biscop him tóuoren formest haueð on ealle þing. And ich bidde eóu alle ðæt ge him beón on fultome Cristendóm tósprekene lóc whar hit þarf sý and eówer fultumes beðurfe eal swó ich getrowwen ðo eów habben ðat ge him on fultume beón willen. And gif what sý mid unlage out of ðán biscopríche geydón, sý hit londe óðer án óððer þinge ðár fulstan him uor mínan luuen ðæt hit in ongeyn cume swó swó ge for Gode witen ðat hat richt sý. God eú ealle gehealde.

The same in Latin.

Eadwardus Rex Haroldo comiti, Ailnodo Abbati, Godwino, et omnibus balliuis suis Sumersetae, salutem! Significamus uobis nos uelle quod episcopus Giso episcopatum apud uos possideat cum omnibus dictum episcopatum in uillis et extra de iure contingentibus, cum saca et socna, adeo plene et libere per omnia sicut ullus episcoporum praedecessorum suorum unquam habebat. Rogamus etiam uos ut coadiutores ipsius esse uelitis ad fidem praedicandam et christianitatem sustinendam pro loca et tempore, sicut de uobis fideliter confidimus uos uelle id ipsum. Et si quid de dicto episcopatu siue in terris siue in aliis rebus contra iustitiam fuerit sublatum, adiuuetis eum pro amore nostro ad restitutionem prout iustum fuerit habendam. Conseruet uos dominus.

EÁDWEARD. (*No.* 839. *Somerset.*)

Eadward King grét Harold Erl, and Touid, mínne schýre réfen, and alle míne þeines inne Somersæten fréndlíche; and ich keðe eú ðat Ælfred hauet yseld Gise biscop his land at Hlytton sacleás and clæne tóforen me siluen æt Peddredan, on míne iwitnesse and on Eádiðe míne ibidden and on Haroldes ærles and on manegra óðra manna ðe mid me ðæ'r wáren. Nú wil ich ðat se biscop beó ðás londes worðe intó his biscopríche ðe he under honde hauet, and álch ðáre þinge ðás ðe ðártó mid richte gebyrað, mid saca and mid sócna, swó ful and swó furð swó hit æ'nige biscoppe formest on honde stódon ællen þingan. And gyf ðár sý ánni þing out gedón ðás ðe ðás mittbyrð ich beóde ðat man hit lete in ongean comen, ðæt nón óðer ne sý.

The same in Latin.

Eadwardus Rex Haroldo Comiti, Touid Uicecomiti, et omnibus balliuis suis Sumersætæ, salutem! Sciatis quod Æluredus uendidit Gisoni episcopo terram suam de Lutton pacifice et quiete; teste meipso coram nobis apud Perret, et testibus Eadiða coniuge nostra, Haroldo comite, et multis aliis qui una nobis-

cum illic aderant. Uolumus quoque quod idem episcopus terram illam cum omnibus pertinentiis habeat cum episcopatu quem possidet, et saca et socna ita plene sicut unquam aliquis episcoporum praedecessorum suorum in omnibus habuit. Et si quid inde contra iustitiam fuerit sublatum, rogamus ut reuerttetur; nec aliter fiat.

EÁDWEARD. (*No.* 867. *Herefordshire.*)

Eadward Kyng gret Ælred Eurl, and Harald Eurl, and alle his undurlynges in Herefordeshire fréndlích; and I dó gowe tó understonden ðat I wolle ðat ðe préstes in Hereforde at seint Æðelbert ministre ðat ðey haue euere sóke and sake ouere alle heore men and alle heore londes wiðynne bourghe and wiðoute, só fulle and só forð só ðey formest hadde ynne alle þynges; and iche bidde yówe alle ðat ye ben tó hem fauerable and helpynge ouere alle, wher' ðat ðey haue tó doone for Goddes loue and for myne.

Rubric. Haec est translatio cartae Regis Eadwardi in lingua Saxonica translata in linguam Anglicanam de diuersis priuilegiis et libertatibus aecclesiae cathedralis Herefordensis per praefatum regem concessis, scilicet de socka et sacka, cuius sigillum coopertum est cum panno serico diuersi coloris. Et haec est scriptura sigilli sancti Eadwardi 'Sigillum Eadwardi Anglorum Basiley.'

The same in Latin.

Eadwardus Rex saluto Ealdredum Episcopum, et Haroldum Comitem, et omnes meos ministros in Herefordensi comitatu amicabiliter; et ego notifico uobis quod ego uolo quod presbyteri Herefordenses apud sancti Æðelberti monasterium quod ipsi sint de eorum sacha et eorum socha liberi supra eorum terras et supra eorum homines, infra burgum et extra, tam plene et tam plane sicut ipsi prius habuerunt in omnibus rebus. Et ego praecipio uobis omnibus quod uos sitis eis in adiutorium ubicunque sicubi ipsi depauperantur pro Dei amore et pro meo.

EÁDWEARD. (*No.* 868. *East Anglia.*)

Eadward King grét Ælfric Biscop, and alle míne þeynes on Norfolc and on Súffolc fréndlike; and ic kíðe ihú ðat ic wille ðat Uui abbot be ðes minstres wirde at seynt Eádmundes biri, and alle þinge ðe ðértó bireð on lande and on sake and on sókne and on alle þinge, só ful and só forð só it firmest ðider inne lay; and ic wille ðat se freols stonde intó ðat minstre unawent ðe Cnut king ðiderinne úðe, and síðen Hardcnut kyng míne bróðer, and ic nelle ðat efre áni bisscop áni þing him ðér on á áteó.

The next is decidedly modern.

EÁDWEARD. (*No.* 899.)

Iche Edouard Kinge haue geuen
Of my forreste the keepinge
Of the hundred of Chelmar and dansinge
To Randolfe Peperkinge and to his kinling
With harte and hinde dooe and bokke
Hare and fox Catt and Brooke
Wylde foule with his flocke
Partrich fesaunt hen and fesant cocke
With grene and wyld stob and stock

To kepen and to yemen by all her might
Both by daie and eke by night
And houndes for to houlde .
Gode and swyfte and bolde .
Foure grey houndes and vi. racches .
For hare and foxe and wild cattes
And therof I make him my book
Wittnes the busshop Wolston
And book ylered many one
And Sweyne of Essex our brother.
And leken to him many other
And our Steward Howelyn
That besought mee for him.

EÁDWEARD. (*No.* 904.)

Eadwardus Rex Wlfwio episcopo, Tosti comiti, Normanno uicecomiti, et omnibus fidelibus suis et ministris, clericis et laicis, de comitatu Hamptoniae salutem! Notum uobis facio quod Ælfwinus abbas de Ramesia et Leofricus abbas de Burgo notificauerunt mihi pactionem et commutationem quam habita collocutione inter se fecerunt. Uolo itaque ut uos intelligatis quod Ælfwinus abbas de Ramesia hoc modo accepit de Leofrico abbate Burgi nouem uirgatas terrae apud Lodingtön de soca sancti Petri nominatim, scilicet hidam Huntingi, duas uirgatas Godrici Dani, uirgatam Brandi, uirgatam Leofgari et uirgatam Ælfwini nigri, in plenam commutationem contra omnes homines nunc et perpetuo liberas et quietas. Et pro his dedit praefato abbati de Burch totam terram quam sanctus Benedictus habuit apud Marham liberam ab omni calumnia et quietam in plenam commutationem. Ipse insuper abbas et fratres Ramesienses singulis annis dabunt de charitate abbati et fratribus Burgi quatuor millia anguillarum in quadragesima sub tali uidelicet conditione quod abbas et fratres de Ramesia habebunt in territorio sancti Petri de Burch quantum sibi opus fuerit de lapidibus quadratilibus apud Bernech et de petris muralibus apud Burch in plena cambitione; erunt quoque omni tempore liberi a telonii et omnium exactionum uexatione per aquam et per terram. Notificauerunt quoque mihi quod haec compositio facta fuit inter eos sub testimonio Leofsii abbatis de Ely et Wlfgeti abbatis Croilandiae et eorum qui cum ipsis praesentes affuerunt. Itaque uolo uos scire quod Ælfwinus abbas ita mecum locutus est et tantum mihi de suo dedit quod ego hanc conuentionem concessi; et uolo ut firmiter stet semper sicut inter se prolocuti sunt ad laudem et honorem dei et sanctae Mariae sanctique Benedicti tam moderno tempore quam futuro. Mando igitur et praecipio ut nullus omnino nec clericus nec laicus hanc commutationem et pactionem infringere audeat. Prohibeo quoque super plenam forisfacturam meam ne ullus homo tam audax sit ut aliquod grauamen aut iniuriam inferat hominibus sancti Benedicti neque rebus eorum, sed pacem dei et meam habeant ipsi et omnia quae ipsorum sunt aut erunt ubique in aqua et terra. Mando praeterea et praecipio per hoc scriptum meum ut termini et metae in Kinges delfe ita permaneant sicut abbas Ælfwinus Ramesiae eas dirationauit contra Siwardum abbatem Đorneiensem sub testimonio Leofsii abbatis de Ely et Leofrici abbatis de Burch et Wlfgeti Abbatis Croilandiae et eorum qui cum ipsis placito interfuerunt; ex parte scilicet orientali ipsius nauigii uel ladae usque ad locum qui dicitur Gangestede, et exinde in parte occidentali ab Hundeslake usque ad Wenlesmere et medietas de Kanhereholt. Quicunque

ergo hanc conuentionem eorum in aliqua re temerare uel imminuere praesumpserit separatus sit ille a gaudio coelesti, nisi antequam hic moriens recedat, delictum suum congrue emendauerit. Amen. Haec carta facta fuit apud Westminster in festo sancti Petri, teste Stigando archiepiscopo, Eadwino abbate, Haroldo comite, Esgaro stalere, et Hugelino cubiculario.

Eádward king grét wel Wulfwi biscop, and Tosti eorl, and Norðman shírrefen, and al his witen and al his holden in Hámtonschíre háded and leáwed fréndlíke; and ik kíðhen eów ðæt Ælfwin abbot of Rameseie and Leófríc abbot of Burgh habben me gebid of ðæt wharfe and of ðæt foreward ðæt he habben gespekin and gedón hem bitwenen, ðæt ik wille ðæt ghe understanden ðæt Ælfwyne abbot of Rameseie on ðis wise haued gewharued at Leófríc abbot of Burgh .IX. gherde landes at Ludingtone of seint Petres sókne lande of Burgh, Huntinges híde by name, and Goderíches twá gherde ðe Denske, and Brandes gherde, and Leófgáres gherde, and Ælfwynes gherde ðe blake, sker and sakles tó ful wharf wið éuerik man, ár dagh and after dagh: and haued ghiuen him ðes fore ðæt land at Márhám al ðæt seynt Benet ðér aght sker and sakles wið éuerik man tó ful wharf; and tó éken ðis ðe abbot and ðe bróðern of Rameseie shulne ghiuen ilke gher foure þousend eol in lenton tó carite tó ðe abbot and ðe bróðren intó Burg, tó ðáire forwart ðat ðe abbot and ðe bróðren of Rameseye shulen habben of seint Petres landáre were stán at Bernak and wal stán at Burgh als mikel suuá hem byhoued tó ful forward sker and sakles wið tol and wið al þing bi watre and by lande intó Rameseye áuere máre, and he habben me gekíð ðæt ðis forward was maked on Leófsis abbotes witnesse of Ely and Wlfgétes abbotes of Crúland and of ðes men ðat mid hem wéren. Nú kíðen ik woú ðat Ælfwyn abbot haued swá wið me spoken and of his me ghiuen ðat ik habbe ðis ilk forward ighetud; and ik wil ðat it stande alswá he hit gespeken habbet God tó loue and sainte Marie and saint Benedictus áuere máre, wið borene and wið unborene. And ik háte and beóde ðat nó man ne worðe swá doerste ne suuá dirsty ðat ðis ilk wharf and ðis ilk forward breke, háded ne leáwed; and ik forbeóde bi fulle wíte ðat nó man ne wrð swá dirsti ðat seint Beneites meine ne her þing náwhér ne deruen, ac Godes gríð and mín habben heó and here þing bi watre and by land. And ik háte and beóde mid ðis ilk writ ðat ðat ilk merk and mére after Cnoutes delfe kynges stande alswá Ælfwine abbot of Rameseye it bitolde wið Siward abbot Ðorneye al bi Gangestóde bi ðe ést half ðe delf and ðe west half bi Hinde lake swá onan tó Wendlesmére and half Raðeresholt intó Rameseye on Leófsies abbotes wittenesse of Ely, and on Leófríces abbot of Burgh, and Wlgetes abbot of Crúland, and ðáire mon ðet hem mid wéren. And if áni man ðis ilk forward mid áni þing breke and áwansige só be heó sundred fram heueneríkes merðen, búten he hit ibéte ár he heðen wende. Amen. Ðis writ was maked at Westminstre on seint Petres masdai on Stígandes wittenesse ercebiscop, and Eádwines abbot, and Haroldes eorles, and Esgáres stalleres, and Hugelines bourðeines.

Istis terminis praefati monasterii rura circumcincta clarescunt. Limites terrae de Winchendon. This beth the .x. hide londe imere into Winchendon. Erest of Ashullefes well into Beridyke; of the dyke on Hundrede trwe; of the trwe in twam more; of the more into the heuelonde; of the heuelonde into twam well yrythie; of the rythie into Bichenbroke; of that broke into Tame-streme; andlange Tame-streme to Ebbeslade; of the slade to Merewell; fro Merewell to Rugslawe; fro the lawe to the foule putte; fro the putte to Rusbroke; fro Rusbroke to Wottesbroke; fro Wottesbroke into Ashulfes well.

De Wihthull. Thare beth .III. hide londeymere into Withull. That is fro old Hensislade ofre the cliff into stony londy wey; fro the wey into the long lowe; fro the lowe into the Port-strete; fro the strete into Charewell; so aftir strem till it shutt eft into Hensislade. De Bolles, Couele, et Hedyndon. Thare beth hide londeymere into Couelee. Fro Charwell brigge andlong the streme on that rithe . . . . ling croft; endlong rithes estward to that cometh to other . . . . . shet up norward to the furlonges heued; fro the haued . . . . estward into Merehuthe; fro the huthe into the bro . . . . into Deneacre; fro the acre into the ockmere; fro that mere . . . . fro Restell into broke; fro the broke into Charwell. . . . . de Cudeslawe. Thare beth .II. hyde londymere into Cudeslawe. Erest of Portstrete into Trilliwelle; fro the welle into rithe; fro . . . . to Byshopes more; fro the more into Wyneleslade into the . . . . slade into Wyneles hull; fro the hulle on hyme. De L . . . . rii S. Frideswide. This priuilege was idith in Hedington . . . . . . myn owne mynster in Oxenford. There seint Frideswide . . . . . . alle that fredome that any fre mynstre frelubest . . . . . mid sake and mid socna, mid tol and mid teme, and with . . . . . . of Hedington, and of all the londe that therto be . . . . . . and in felde and alle other thinge and ryth that y . . . . . belyneth and byd us for quike and dede, and alle other . . . . . alle other bennyfeyt, and alle other thinge that ther . . . . Scripta fuit haec scedula iussu praefati regis in uilla regia, quae . . . . appellatur, die octau arum beati Andreae apostoli hiis consentientibus p . . . . qui subtus notati uidentur.

§ 271. Here end the extracts, for the reign of Edward the Confessor; of which it may be said that the date gives us a limit on one side only. The charters in question are not *older* than the reign of Edward; many being (spite of the date) younger.

The name of Stigand, the archbishop, is of almost equal importance with that of the king. Yet how much the orthographies, *at least*, differ. In one charter (No. 820) there is a final *æ*. In one of Wulfwold's (No. 821) we have the shorter form *cinge* (with no *k*); in No. 822, the fuller form *cyninge*. In No. 836 we have the shorter form *cing;* but the fuller forms *scyre*, and *þegenas* = *shire* and *thanes*. This is in a Charter of Edward's. In another of Edward's, No. 850, we have no final *æ*, no *k*, but *cing*, *þeines*, and *sirefen* = *shire-reeves* = *sheriffs*. Sometimes we have *cyþe* = *make known;* sometimes *kyþe*. As a general rule, the Anglo-Saxon letter was *c*, the Danish *k:* yet it would scarcely be safe, without a wider induction, to say that the use of *k* was a sign of Danish influence: whilst, if it were, it would be a fact in the history of our spelling rather than a fact in the history of our language.

§ 272. Even if the philologue delegate the question to the palæographer the matter becomes but a little clearer—if at all.

All that the palæographer can say is, that such a MS. is older than another. He has no MS. of which he knows the exact time and date to begin with. Argue as he may he is always in danger of arguing in a circle. I should add, however, that upon this point I speak with unfeigned diffidence, and that I most unwillingly differ from many high and sound authorities. Still, I hold that the whole mass of our *data* for the chronological history of our language requires more criticism than it has met with. Most inquirers in the matter of MSS. endorse the opinion of Wanley—the "good judge of the age of manuscripts." Yet what was Wanley's *primum mobile*—πού στῶ ? One MS. has the express statement that Dunstan signed it. Even if this be true, what is its value as a rule for earlier ones ? What if the fact be (though probable) doubtful ? It is surely easy to copy a statement that N. or M. did so-and-so. Who knows Dunstan's handwriting ? Individually, I am not satisfied with the dates given to the A. S. manuscripts, *when they pretend to extreme nicety and when they serve as the bases for future inquiries.* On the contrary, I believe that any form of Anglo-Saxon professing to be older than the reign of Edgar—for I look upon Dunstan as a landmark—requires special proof. This means that the ordinary, literary, or (if we choose to call it so) the classical, Anglo-Saxon represents, there or thereabouts, the Anglo-Saxon of Edgar's and Ethelred's reign. What uncertainty prevails immediately before, and immediately after, has been already indicated.

§ 273. Another landmark appears about the middle of the twelfth century; a landmark supplied by the *Anglo-Saxon Chronicle;* upon the age of which something has already been written. The following is from the end of it—for it ends with the death of Stephen.

A.D. 1137. Ðis gære for þe king Stephne ofer sæ to Normandi, and þer wes underfangen, forði þæt hi wenden þæt he sculde ben alsuic alse þe eom wes, and for he hadde get his tresor. Ac he to deld it and scatered sotlice. Micel hadde Henri king gadered gold and syluer, and na god ne dide me for his saule þar of. Ða þe king Stephne to Englaland com, þa macod he his gadering æt Oxeneford, and þar he nam þe biscop Roger of Seresberi, and Alexander biscop of Lincoln, and te canceler Roger hise neues, and dide ælle in prisun, til hi iafen up here castles. Ða þe suikes undergæton þæt he milde man was and softe and god, and na justise ne dide, þa diden hi alle wunder. Hi hadden him manred maked and aðes suoren, ac hi nan treuðe ne heolden, alle he wæron forsworen, and here treoðes forloren; for æuric rice man his castles makede and agænes him heolden, and fylden þe land full of castles. Hi suencten suiðe þe wrecce men of þe land mid castel-weorces; þa þe castles waren maked, þa fylden hi mid deoules and yuele men. Ða namen hi þa men þe hi wenden þæt ani god hefden, baðe be nihtes and be dæies, carlmen and wimmen, and diden heom in prisun efter gold and syluer, and pined heom untellendlice pining, for ne wæren næure nan martyrs swa pined alse hi wæron. Me henged up bi þe fet and smoked heom mid ful smoke, me henged bi þe þumbes, oðer bi þe hefed, and hengen bryniges on her fet. Me dide cnotted strenges abuton here hæued, and uuryðen to þæt it gæde to þe hærnes. Hi diden heom in quarterne þar nadres and snakes and pades wæron inne, and drapen heom swa. Sume hi diden in crucet hus, þæt is in an ceste þæt was scort and nareu, and undep, and dide scærpe stanes þer inne, and þrengde þe man þær inne, þæt hi bræcon alle þe limes. In mani of þe castles wæron lof and grī, þæt wæron (?) rachenteges þæt twa oðer þre men hadden onoh to bæron onne: þæt was swa maced þæt is fæstned to an beom, and diden an scærp iren abuton þa mannes þrote and his hals, þæt he ne mihte nowiderwardes ne sitten, ne lien, ne slepen; oc bæron al þæt iren. Mani þusen hi drapen mid hungær. I ne canne, and ne mai tellen alle þe wundes, ne alle þe pines þæt hi diden wrecce men on his land, and þæt lastede þa xix. wintre wile Stephne was king, and æure it was uuerse and uuerse. Hi læiden gæildes on þe tunes æureū wile, and clepeden it (?) tenserie. þa þe wrecce men ne hadden nan more to giuen, þa ræueden hi and brendon alle þe tunes, þæt wel þu mihtes faren all adæis fare sculdest þu neure finden man in tune sittende, ne land tiled. Ða was corn dære, and flec, and cæse, and butere, for nan ne wæs o þe land. Wrecce men sturuen of hungær, sume ieden on ælmes þe waren sum wile rice men, sum flugen ut of lande. Wes næure gæt mare wreccehed on land, ne næure heðen men werse ne diden þan hi diden, for ouer siðon ne for-baren hi nouðer circe, ne cyrce-iærd, oc nam al þe god þæt þar inne was, and brenden syden þe cyrce and altegædere. Ne hi ne forbaren biscopes land, ne abbotes, ne preostes, ac ræueden muneces, and clerekes, and æuric man oðer þe ouer myhte. Gif twa men oðer þre coman ridend to an tun, al þe tunscipe flugæn for heom, wenden þæt hi wæron ræueres. Ðe biscopes and lered men heom cursede æure, oc was heom naht þar of, for hi wæron all forcursæd and forsuoren and for loren. Was sæ me tilede: þe erðe ne bar nan corn, for þe land was all for-don mid suilce dædes, and hi sæden openlice þæt Crist slep, and his halechen. Suilc and mare þanne we cunnen sæin, we þolenden xix. wintre for ure sinnes. On al þis yuele time heold Martin abbot his abbotrice xx. winter and half gær and viii. dæis, mid micel suinc, and fand þe munekes, and te gestes al þæt heom behoued, and heold mycel carited in the hus, and þoð weðere wrohte on þe circe and sette þar to landes and rentes, and goded it suyðe and læt it refen; and brohte heom into þe newæ mynstre on S. Petres mæssedæi mid micel wurtscipe, þæt was anno ab incarnatione Dom. mcxl. a combustione loci xxiii. And he for to Rome and þær wæs wæl underfangen fram þe Pape Eugenie, and begæt thare priuilegies, an of alle þe landes of þ'abbot-rice, and an oðer of þe landes þe lien to þe circewican, and gif he leng moste liuen, alse he mint to don of þe horderwycan. And he begæt in landes þæt rice men hefden mid strengthe, of Willelm Malduit þe heold Rogingham þæ castel, he wan Cotingham and Estun, and of Hugo of Walcuile he wan Hyrtlingb, and Stanewig, and lx. sol' of Aldewingle ælc gær. And he makede manie munekes, and plantede winiærd, and makede manie weorkes, and wende þe tun betere þan it ær wæs, and wæs god munec and god man, and forði hi luueden God and gode men.

Nu we willen sægen sum del wat belamp on Stephne kinges time. On his time the Judeus of Norwic bohton an Cristen cild beforen Estren, and pineden him alle þe ilce pining þæt ure Drihten was pined, and on langfridæi him on rode hengen for ure Drihtnes lune, and syðen byrieden him. Wenden þæt it sculde ben forholen, oc ure Drihtin atywede þæt he was hali martyr, and to munekes him namen, and bebyried him heglice, in ðe mynstre, and he maket þur ure Drihtin wunderlice and manifældlice miracles, and hatte he S. Willelm.

An. MCXXX. viii. On þis gær com Dauid king of Scotland mid ormete færd to þis land, wolde winnan þis land, and him com togænes Willelm, eorl of Albamar, þe þe king adde beteht Euorwic, and to oðer æuez men mid fæu men and fuhten wid heom, and flemden þe king æt te Standard, and slogen suiðe micel of his genge.

An. MCXL. On þis gær wolde þe king Stephne tæcen Rodbert eorl of Gloucestre, þe kinges sune Henries, ac he ne mihte for he wart it war. Ða efter hi þe lengten þestrede þe sunne and te dæi abuton nontid dæies þa men eten þæt me lihtede candles to æten bi, and þæt was XIII. k April, wæron men suide of wundred. Ðer efter ford-feorde Willelm, Ærcebiscop of Cantwar-byrig, and te king makede Teobald Ærcebiscop. þe was abbot in þe Bec. Ðer efter wæx suide micel uuerre betuyx þe king and Randolf eorl of Cæstre noht forði þæt he ne iaf him al þæt he cuðe axen him, alse he dide alle oðre, oc æfre þe mare iaf heom þe wærse hi wæron him. Ðe eorl heold Lincol agænes þe king and benam him al þæt he ahte to hauen, and te king for þider and besætte him, and his broðer Willelm de R . . . . are in þe castel, and te eorl stæl ut and ferde efter Rodbert, eorl of Gloucestre, and broht him þider mid micel ferd, and fuhten swiðe on Candelmassedæi agenes heore lauerd, and namen him, for his men him suyken and flugæn, and læd him to Bristowe, and diden þar in prisun, and . . . teres. Ða was all Engleland styred mar þan ær wæs, and all yuel wæs in lande. Ðer efter com þe kinges dohter Henries þe hefde ben Emperic on Alamame. and nu wæs cuntesse in Angou, and com to Lundene, and te Lundenissce folc hire wolde tæcen and scæ fleh, and forles þas micel. Ðer efter þe biscop of Wincestre Henri, þe kinges broðer Stephnes, spac wid Rodbert eorl and wid þ'emperice and swor heom aðas þæt he neure ma mid te king his broðer wolde halden, and cursede halle þe men þe mid him heolden, and sæde heom þæt he wolde íiuen heom up Wincestre, and dide heom cumen þider. Ða hi þær inne wæren þa com þe kinges cuen . . . hire strengðe and besæt heom, þæt þer wæs inne micel hungær. Ða hi ne leng ne muhten þolen, þa stali hi ut and flugen, and hi wurðen war wiðuten and folecheden heom, and namen Rodbert eorl of Gloucestre and ledden him to Rouecestre, and diden him þare in prisun, and te emperice fleh into an mynstre. Ða feorden ða wise men betwyx, þe kinges freond and te eorles freond, and sæhtlede sua þæt me sculde leten ut þe king of prisun for þe eorl, and te eorl for þe king, and sua diden. Siðen ðer efter sæthleden þe king and Randolf eorl at Stanford and aðes sworen and treuðes fæston þæt her nouðer sculde besuiken oðer, and ic ne forstod naht, for þe king him siðen nam in Hamtun, þurhe wicci ræd, and dide him in prisun, and efsones he let him ut þurhe wærse red to þæt forewarde þæt he suor on halidom, and gysles fand, þæt he alle his castles sculde íiuen up. Sume he íaf up and sume ne íaf he noht, and dide þanne wærse ðanne he hær sculde. Ða was Engleland suide todeled, sume helden mid te king, and sume mid þ'emperice, for þa þe king was in prisun, þa wenden þe eorles and te rice men þæt he neure mare sculde cumme ut, and sæhtleden wyd þ'emperice, and brohten hire into Oxenford, and iauen hire þe burch. Ða ðe king was ute, þa herde þæt sægen, and toc his feord and besæt hire in þe tur, and me læt hire dun on niht of þe tur mid rapes, and scal ut and scæ fleh and iæde on fote to Walingford. Ðær efter scæ ferde ofer sæ, and hi of Normandi wenden alle fra þe king to þe eorl of Angæu, sume here þankes and sume here unþankes, for he besæt heom til hi aiauen up here castles, and hi nan helpe ne hæfden of the king. Ða ferde Eustace þe kinges sune to France, and nam þe kinges suster of France to wife, wende to bigæton Normandi þær þurh, oc he spedd leitel, and be gode rihte, for he was an yuel man, for ware se he . . . . dide mare yuel þanne god, he reuede þe landes and læide mic . . . . s on, he brohte his wif to Engle-land, and dide hire in þe caste . . . . . . teb, god wimman scæ wæs, oc scæ hedde litel blisse mid him, and christ ne wolde þæt he sculde lange rixan, and wærd ded and his moder beien, and te eorl of Angæu wærd ded, and his sune Henri toc to þe rice. And te cuen of France todælde fra þe king, and scæ com to þe iunge eorl Henri, and he toc hire to wiue, and al Peitou mid hire. Ða ferde he mid micel færd into Engle-land, and wan castles, and te king ferde agenes him micel mare ferd, and þoðwæþere futen hi noht, oc ferden þe Ærcebiscop and te wise men betwux heom, and makede þæt rahte þæt te king sculde ben lauerd and king wile he liuede, and æfter his dæi ware Henri king, and he helde him for fader and he him for sune, and sib and sæhte sculde ben betwyx heom and on al Engle-land. Ðis and te oðre foruuardes þet hi makeden suoren to halden þe king and te eorl, and te biscop, and te eorles, and ricemen alle. Ða was þe eorl underfangen æt Wincestre and æt Lundene mid micel wurtscipe, and alle diden him manred, and suoren þe pais to halden, and hit ward sone suide god pais sua þæt neure was here. Ða was ðe king strengere þanne he æuert her was, and te eorl ferde ouer sæ, and al folc him luuede, for he dide god justise and makede pais.

§ 274. Though this passes for part and parcel of the *A. S. Chronicle*, it looks much more like the fragment of a Homily inserted into it. Be this, however, as it may, it is a landmark, inasmuch as it gives us a limit in one direction. It is no *earlier* than Henry II. Yet it is older in language than many of the Charters attributed to the Confessor.

Here, however, as in so many other cases, the question of time or stage is complicated by that of place, or dialect; inasmuch as the part of the *Chronicle* under notice is held upon fair grounds to have been written at Peterborough. It gives us—

1. *The*, used as the definite article without respect to Gender, Number, or Case.

2. The omission of the prefix *ge* in all past participles except one; that one being *gehaten* = *hight* = *called*, a word, which in the Northumbrian dialects, retained its initial after all, or nearly all, of its congeners had lost it.

It, also, gives us other new forms besides. It is decidedly Anglo-Saxon rather than Old English; and it is, as decidedly, Anglo-Saxon of the times subsequent to the Norman Conquest. Such, indeed, as a matter of course, are all the notices in the *Chronicle*, of which it is a part, for the years subsequent to A.D. 1066—the date of the battle of Hastings.

The extract, then, just given along with the parts which precede it is our second great landmark. Around it we may group —and this is all we can do—the following:—

1. Those Charters, which are shown by their language to be as old as the eleventh and twelfth centuries, and by their matter to be as new.

2. A poem known as the *Rhyming poem;* which its rhymes make new, its language old.

3. (?) An alliterative poem, which, though fragmentary, is of great and gloomy power, known as *The Grave.*

These are truly what is called Semi-Saxon rather than Old English; and constitute the older subsection of the section so named.

§ 275. Then come two well-known poems *Layamon* and *Ormulum*, of which all that can be safely said is that they are later than the notice of the reign of Stephen, and earlier than that of Henry III.

Layamon is found in two forms:—

1.	1
Bladuf hadde ene sune,	Bladud hadde one sone,
Leir was ihaten;	Leir was ihote,
Efter his fader daie,	After his fader he held þis lond,
He heold þis drihlice lond,	In his owene hond,
Somed an his live,	Ilaste his lif-dages,
Sixti winter.	Sixti winter.
He makade ane riche burh,	He makede on riche borh,
þurh radfulle his crafte,	þorh wisemenne reade,
And he heo lette nemnen,	And hine lette nemni,
Efter him seolvan;	After him seolve;
Kaer-Leir hehte þe burh.	Kair-Leir hehte þe borh.
Leof heo wes þan kinge.	Leof he was þan kinge;
þa we, an ure leod-quide,	þe we, on ure speche,
Leir-chestre clepiad,	Leþ-chestre cleopieþ,
Geare a þan holde dawon.	In þan eolde daiye.

Translation literal.

2.	2.
Bladud had a son,	Bladud had a son,
Lear was hight;	Lear was hight
After his father's days	After his father he held the land
He held his liege land	In his own hand
Together on (through) his life,	Through his life-days
Sixty winters.	Sixty winters.
He made a rich borough	He made a rich borough

Through his wise craft,	Through wise men's counsel,
And he it let name	And he let it name
After himself.	After himself.
Caer Lear hight the burgh.	Caer Lear hight the borough.
Dear was it to the king.	Dear was it to the king.
Which we on our language	Which we, on our speech,
Leicester call	Leicester call
Of yore on the old days.	In the old days.

§ 276. In the *Ormulum* (which is generally looked upon as, more or less, Danish—though without good reason) there is the same omission of the prefix *ge* as in the *Chronicle*. There is also the use of the forms in *th* for the plural of *he*—*e. g. theȝȝr* = *their* = W. S. *heora*. There is also the use of *the* for the definite article: also that of *aren-are* for *synd,* or *syndon.*

§ 277. *The Proclamation of Henry III.*—This is our next landmark. It was delivered soon after the battle of Lewes, A.D. 1258, and passes for the earliest specimen of English, and runs thus:—

Henry, thurg Godes fultome, King on Engleneloande, lhoaurd on Yrloand, Duke on Normand, on Acquitain, Eorl on Anjou, send I greting, to alle hise holde, ilærde & ilewerde on Huntingdonschiere.

That witen ge well alle, thæt we willen & unnen thæt ure rædesmen alle other, the moare del of heom, thæ beoth ichosen thurg us and thurg thæt loandes-folk on ure Kuneriche, habbith idon, and schullen don, in the worthnes of God, and ure threowthe, for the freme of the loande, thurg the besigte of than toforen iseide rædesmen, beo stedfæst and ilestinde in alle thinge abutan ænde, and we heaten alle ure treowe, in the treowthe thæt heo us ogen, thet heo stede-feslliche healden & weren to healden & to swerien the ísetnesses, thet beon makede and beo to makien, thurg than toforen iseide rædesmen, other thurg the moare del of heom alswo, alse hit is before iseide. And thet æhcother helpe thet for to done bitham ilche other, aganes alle men in alle thet heo ogt for to done, and to foangen. And noan ne of mine loande, ne of egetewhere, thurg this besigte, muge beon ilet other iwersed on oniewise. And gif oni ether onie cumen her ongenes, we willen & heaten, thæt alle ure treowe heom healden deadlichistan. And for thæt we willen thæt this beo stædfast and lestinde, we senden gew this writ open, iseined with ure seel, to halden amanges gew ine hord. Witnese usselven æt Lundæn, thæne egetetenthe day on the monthe of Octobr, in the two and fowertigthe geare of ure crunning.

In Modern English.

Henry, through God's support, King of England, Lord of Ireland, Duke of Normandy, of Acquitain, Earl of Anjou, sends greeting, to all his subjects, learned and unlearned (*i. e.* clergy and laity) of Huntingdonshire. This know ye well all, that we will and grant, what our counsellors or the more part of them, that be chosen through us and through the land-folk of our kingdom, have done, and shall do, to the honour of God, and our allegiance, for the good of the land, through the determination of those before-said counsellors, be stedfast and permanent in all things without end, and we enjoin all our lieges, by the allegiance that they thus owe, that they stedfastly hold and swear to hold and to maintain the ordinances that be made. and be to be made through the before-said counsellors, or through the more part of them also, as it is before said, and that each other help that for to do by them each other, against all men, in all that they ought for to do, and to promote. And none either of my land nor of elsewhere, through this business, may be impeded or damaged in any way. And if any man or any woman cometh them against, we will and enjoin that all our lieges them hold deadly foes. And for that we will that this be stedfast and lasting, we send you this writ open, sealed with our seal, to keep amongst you in store. Witness ourself at London, the eighteenth day of the month of October, in the two and fortieth year of our crowning.

§ 278. After the battle of Lewes our dates improve, and we begin with the times of Robert of Gloucester and his successors—the history, both of our literature and our language, being continuous. Enough, however, has been said to show the great extent to which definite dates and precise localities are wanted. Of *Layamon* and the *Ormulum*, however, all has not been said that we must say. They will re-appear when the details of the English dialects come under notice. The question of *stages* is the one now before us. It has been said that, in a definite and minute way, there is much concerning them which we have yet to work out: and so it is. This, however, only applies to the question of date and place. How long were certain changes in being brought about? Are they really and purely changes of the same language and the same dialect? Are not some of them points of dialect rather than development? Are not others points of spelling rather than language? Such scepticism as has been suggested applies only to questions of this kind.

§ 279. Of the actual changes we know both the principle and the details—at any rate, we know them to a great extent. Inflections were lost. Prepositions and (to a certain extent) auxiliary verbs, and the like, replaced them. The great repertory for the details of all these are Dr. Guest's papers in the *Transactions of the Philological Society;* papers which we may hope will be republished as a separate monograph. How far such changes as took place were accelerated by the Norman Conquest is another question.

§ 280. So is that of the value of the terms Semi-Saxon, Old English, and the like. We get them by classifying according to *type*—by type rather than definition. They run into each other.

Still by taking the centres of groups, and arranging other forms round them, we get a rough approximation. The following is from Mr. Hallam.

> "Nothing can be more difficult, except by an arbitrary line, than to determine the commencement of the English language: not so much, as in those on the Continent, because we are in want of materials, but rather from an opposite reason, the possibility of showing a very gradual succession of verbal changes that ended in a change of denomination. We should probably experience a similar difficulty, if we knew equally well the current idiom of France or Italy in the seventh and eighth centuries. For when we compare the earliest English of the thirteenth century with the Anglo-Saxon of the twelfth, it seems hard to pronounce why it should pass for a separate language, rather than a modification or simplification of the former. We must conform, however, to usage, and say that the Anglo-Saxon was converted into English:—1. By contracting and otherwise modifying the pronunciation and orthography of words. 2. By emitting many inflections, especially of the noun, and consequently making more use of articles and auxiliaries. 3. By the introduction of French derivatives. 4. By using less inversion and ellipsis, especially in poetry. Of these, the second alone. I think, can be considered as sufficient to describe a new form of language, and this was brought about so gradually, that we are not relieved from much of our difficulty, as to whether some compositions shall pass for the latest offspring of the mother, or the earlier fruits of the daughter's fertility. It is a proof of this difficulty. that the best masters of our ancient language have lately introduced the word Semi-Saxon, which is to cover everything from A.D. 1150 to A.D. 1250."—Chap. i., 417.

§ 281. It only remains to speak of Anglo-Saxon Laws. They begin with Ine and end with Edward the Confessor. The criticism that applied to the Charters applies to the Laws also. The differences of date by no means give us a difference of language.

CHAPTER IV.

ON THE DIALECTS OF THE ANGLO-SAXON.—THE WEST-SAXON.—THE NORTHUMBRIAN.—THE GLOSSES OF THE RUSHWORTH GOSPELS.—THE DURHAM GOSPELS.—THE RITUAL.—THE RUTHWELL CROSS.—THE COTTON PSALTER.

§ 282. The points of difference between the West-Saxon and the Northumbrian, the two extreme dialects of the Anglo-Saxon, upon which we must most particularly concentrate our attention, are the following:—

1. The details connected with the demonstrative pronoun; remembering that out of it has grown what is called the pro-

noun of the third person, as well as the definite article—*he, heo, hit—se, seo—þæt, þeir, þa, þe*; or, in the present language, *he, it—she—that, they, the*—

2. The oblique cases in *-n*; like *steorran, tungan*, &c.—

3. The Plurals in *-an* (*munec-an*), as contrasted with those in *-as* (*munec-as = monks*)—

4. The infinitives; observing whether they end in *-an* or *-a*—

5. The first person singular; observing whether it ends in *-e* or *-o*—

6. The second person singular; observing whether it ends in *-is* or *-ist*—

7. The three persons of the plural; observing whether they end in *-þ* or *-s*—

8. The forms signifying *am, art, is, are, be, was*, &c.—

9. The form of the participle; whether it begins with, or without, *ge-* or *y-*—

These require attention, because it is in respect to these that the two typical forms of the Anglo-Saxon chiefly differ from each other. Some characterize the *West-Saxon*; some the *Northumbrian* form of speech.

1. The West-Saxon article is *se, seo, þæt* = ὁ, ἡ, το in Greek, and like the Greek ὁ, ἡ, το, it consists of one word for the masculine and feminine genders of the nominative case, and another for the neuter and the oblique cases. Thus *þone*=τον; *þære*=της, τῃ; *þám* = τῳ; *þæs* = του; *þara* = των. In other words, the definite pronoun was used as an article, and its inflection was a full one;—consisting chiefly in forms of the root þ-, but also in *se* and *seo*. Meanwhile, the inflection of *he* was *he, heo, hit*; *heo* being used where we use *she*; and *she*, itself being from *seo*, the definite article of the West-Saxons. Thirdly; the West-Saxon equivalents to *they, them*, and *their*, were *hi, him, heora*, plurals of *he*.

2, 3. The West-Saxon genitive of *steorra=star*, was *steorr-an*. The nominative plural was also *steorr-an*.

4. The West-Saxon infinitives ended in *-an*, as *lufi-an=love*. All this indicates a liking for terminations in *-n*.

5. The first person singular of the present indicative ended in *-e*; as *ic bœrn-e=I burn*.

6. The second person singular ended in *es-t*.

7. The plural was *wi bœrn-aþ, gi bœrn-aþ, hi bœrn-aþ,=we, ye, they burn*.

8. Where *we say, we are, ye are, they are*, the West Saxons

said, *wi syndon, gi syndon, hi syndon,* or (later) *wi synd, gi synd, hi synd.* This is the German *seyn*—a word wholly wanting to the present English.

9. The W. S. prefixed *ge-* to the past participle; as *gelufod* =*loved.*

The West-Saxon belonged to the South, the Northumbrian to the North of our Island. The names alone tell us this. The fact, however, is anything but an unimportant one. In the first place it induces us to ask, where are the dialects of the intervening districts, the East-Anglian of Suffolk and Norfolk, and the Mercian of Northampton and Derby? To this the answer is unsatisfactory. Few samples of them are known; and, even in the few we have, there is none in which a West-Saxon influence is not discernible. Again, it shows that the assumption of any real difference between the Angle and the Saxon, as an explanation of any differences between the West-Saxon and the Northumbrian is gratuitous. The dialects in question differ as the dialects of two geographical extremes.

Again—the provincial dialects of the present time can be shown to graduate into each other—at least, to a great extent. This is because we have specimens from nearly every county. For the Anglo-Saxon dialects we have a great gap.

§ 283. Premising that *Northumbrian* means *North of the Humber,* and that (so doing) it includes Yorkshire, I draw attention to the fragmentary or rudimentary character of the class denoted by the term. Compared with the West-Saxon, in respect to its literature, it is little more than a local dialect. Indeed its extant literature, in the higher sense of the word, is *nil.* It consists, if we limit ourselves to the records of which the time and place are ascertained, and the translation is satisfactory, to little more than three sets of glosses, and one inscription.

§ 284. 1. *The Glosses of the Rushworth Gospels.*—The Glosses on the Rushworth Gospels are referred by Wanley, whose opinion is adopted by Mr. Garnett, to the end of the ninth, or to the beginning of the tenth century. This, however, is by no means certain. The place at which, at least, a portion of them was written seems to have been Harwood, in Wharfdale. If so, they give us the most southern sample of the division to which they belong. The names of the writers are known. There were two—one of them being named Farmenn. He it is who describes himself as a priest at Harawuda. The first part of the interlineation is his, and it is remarkable that the Northumbrian character is less marked in Farmenn's part than it is in his coadjutor's: whose name was Owen—a British designation. The first of the following specimens is from Mr. Garnett's paper on the *Languages and Dialects of the British Islands;* the peculiar forms being in Italics: the second from Bouterwek's *Screadunga*, pp. 31–33.

1.

Rushworth Gospels.

John, chap. iv.

þæt forþon [þe hælend] ongætt [þætte] *gi*herdon þa *alde* wearas þætte *the* hæl[end] monige thegnas wyrceth and *fulwath* þonne Ioh' [annes]: (*þeh* þe, l' swa he, *þe* hæl' ne *fulwade* ah þegnas his:) forleort Judeam *eorþo* and *foerde* effer sona in Galileam. wæs *gi* dæfendlic wutudl'[ice] hine þætte of[er] *foerde þerh* tha burig [Samaria]. com forþon in tha cæstre Samar', *þio* is *gic*weden Sichar, neh *þær byrig* þætte *salde* Jacob Josepes suno his wæs wutudl' ther wælla Jacobes. The hæl' forþon *woerig* wæs of gonge, sitende wæs, and sæt, swa ofer þæm *wælla:* tid wæs swelce *þio* sexta. wif [com] of *thær byrig* to hladanne þæt wæter, cwæth him *þe* hæl': *sel* me *drinca*. þegnas wutudl'. *foerdun* in cæstre þætte mete *bohtun* him. cwæth f'thon to him þæt wif *þio* Samaritanesca, hu thu Judesc mith thy *arþ* drincende from me *giowes* tu þa þe mith thy wif's [sie?] Samaritanesc? ne for þon *gi*byrelic biþ Judea to Samaritaniscum. *gi*ondswarade *the* hæl' and cwæþ him, gif þu *wistes* hus Godes and hwelc were se the cwæth the *sel* me *drinca* þu wutudl'. and woenis mara, gif thu *georwades* [giowades?] from hinn and [he] *gisalde* the wæter cwic welle. cwæth to him þæt wif, driht [en] ne m [in?] hwon tha hlado hæfest þu, and the pytt neh is: hwona, and hwer, forthon hæfest þu wæter cwicw elle? ah ne *arþu* mara feder usum Jacobe seþe *salde* us *thiosne* pytt, and *wælla*, and he of him dranc and suno his and feoþorfoto, and neæno [netenu], his?

Hatton Gospels.

John, chap. iv.

Ðа se Hælend wiste þæt þa Pharisei gehyrden, þet hė hæfdeema (*sic*) leorning enihta þonne Johannes þeah se Hælend ne fullode ac hẏs leorning cnihtas. Ðа forlet he Judea land and for eft on Galilea, hẏm ge byrode þæt he seolde faran þurh Samaria land Wicelice he com on Samarian cestre, þe ẏs ge nemneth Sichar, neah þam tune þe Jacob sealde Josepe hys sune. þær wæs Jacobes wylle. Se Hælend sæt æt þā welle, þa he wæs weri gegan and hẏt wæs middayg. Ðа com þær an wif of Samaria wolde water feccā. Ðа cwæð se Hælend to hẏre, "Gyf me drincan." Hys leorning cnihtes ferdon þa to þare ceastre woldon heom mete beggen. Ðа cwæð þæt Samaritanisse wyf to hẏm, "Hu mete bydst þu at me drenken. þonne þu ert Judeisc, and ic em Samaritanise wyf. Ne bruca𝓭 Judeas and Samaritanissee metes at gadere." Ðа answerde se Hælend and cwæð to hyre, "Gif þu wistes Godes gyfe and hwæt se ẏs þe cwæð to þe 'Sele me drinken,' witodlice þu bede hyne þæt he sealde þe lyfes wæter." þa cwæð þæt wyf to hẏm, "Leof ne þu næfst nan þing mid to hladene, and þet ẏs deop hwanen hafst þu lyfes wæter cwest.ðu þæt þu mare sy þonne ure foder Jacob, se þe us þisne pyt sealde, and he hys bearn and hys nẏtanu of þam druncan?"

2.

Euangelium Marci.

on fruma godspelles hælendes cristes sunu godes. swa
Cap. I.—1. Initium euangelii Iesu Christi filii Dei. 2. Sicut
awriten is in esaia þone witgu henu ic sende engel min beforan
scriptum est in Isaia propheta ecce ego mitto angelum meum ante
onseone þine seþe egearwað weg þinre stemn cliopande in
faciem tuam qui praeparabit uiam tuam ante te. 3. Uox clamantis in
westenne gearwigað weig drihtnes rehte wyrcaþ *vel* doað stige *vel* gongas his.
deserto parate uiam domini rectas facite semitas eius.
4. wæs iohannes in westenne gefulwade and bodade fullwiht hreow-
Fuit Ioannes in deserto baptizans et praedicans baptismum poeni-
nisse in forgefnisse synna and ferende wæs *vel* foêrde to him
tentiae in remissionem peccatorum 5. Et egrediebatur ad eum
alle iudeas londe and ða hierosolimisca alle and gefullwade frō
omnis Iudaeae regio et Ierosolymitae uniuersi et baptizabantur ab
him in iordanes streame ondetende synna heora and wæs
illo in Iordanis flumine confitentes peccata sua. 6. Et erat
iohannes gegerelad *vel* gewedad mið herum cameles and gyrdels fellenne ymb
Ioannes uestitus pilis cameli et zona pellicea circa
lendenu his and waldstapan *vel* loppestra and wudu huniges þæt wæxeþ on
lumbos eius et locustas et mel silu-
wude bendum and þæt brucende wæs. and bodade cweþende
estre edebat. 7. Et praedicabat dicens
cymeþ dom strongre mec æft me dæs *vel* his nam ic wyrðe fore hlutende
uenit fortior me post me cuius non sum dignus procumbens
undon *vel* loesan þwongas gescoas his ic fulwade eowic
soluere corrigiam calceamentorum eius. 8. Ego baptizaui uos
in wætre he wiotudlice gefulwað eowic mið gaste halgū And
aqua ille uero baptizabit uos spiritu sancto. 9. Et
aworden wæs in dagum ðæm cwom se hælend frō nazareð þære byrig
factum est in diebus illis uenit Iesus a Nazareth
to galilea and gefulwad wæs in iordanen frō iohanne. And onstyde
Galilaeae et baptizatus est in Iordane a Ioanne. 10. Et statim
astag of wætre geseh ontynde heofunas and gastes halga swilce
ascendens de aqua uidit apertos coelos et spiritum tanquam
culfra of dune stigende and wuniende in him *vel* in ðæm And stæfn
columbam descendentem et manentem in ipso. 11. Et uox
geworden wæs of heofune þu eart sunu min leof on ðe ic wel licade
facta est de coelis tu es filius meus dilectus in te complacui.
and sona þe gast draf hine on westen and wæs on westen
12. Et statim spiritus expulit eum in desertum. 13 Et erat in deserto
feowertig daga and feowertig næhta and wæs acunnad frō
quadraginta diebus et quadraginta noctibus et tentabatur a
þæm wiðerwearda wæs mið wilde deorum and englas geþegnedon *vel* herdon
satana eratque cum bestiis et angeli ministrabant

him æfter þon wutudlice gesald wæs iohannes cwom se hælenð in gali-
illi. 14. Postquam autem traditus est Ioannes uenit Iesus in Gali-

lea bodade godspelles rice godes and cweþende forþon
laeam praedicans euangelium regni Dei. 15. Et dicens quoniam

gefylled is tide and to genealacede rice godes hreowsiaþ and
impletum est tempus et appropinquauit regnum Dei poenitemini et

gelefaþ in godspell and færende bi sæ galilea gesæh
credite euangelio. 16. Et praeteriens secus mare Galilaeae uidit

simonē þæt is petrus and andreas broðer his hia sendende nett on sæ
Simonem et Andream fratrem eius mittentes retia in mare

werun forþon fisceres and cwæþ heō to se hælenð cumaþ æfter me
erant enim piscatores. 17. Et dixit eis Iesus uenite post me

and gedoa eowic þæt ge beoþan *vel* geseon fisceres monnū and
et faciam uos fieri piscatores hominum. 18. Et

ricenlice mið þy forleten nett fylgende werun him and foerde
protinus relictis retibus secuti sunt eum. 19. Et progressus

þonan lytel hwon gesæh iacobus zebedes sunu and iohannes broðer his
inde pusillum uidit Iacobum Zebedaei et Ioannem fratrem eius

and þa ilca *vel* hia in scip gesetton þæt nett and sona *vel* ðariht
et ipsos in naui componentes retia. 20. Et statim

geceigde hia and mið þy flet fæder his zebedeus in scipe mið þæ hyre
uocauit illos et relicto patre suo Zebedaeo in naui cum merce-

monnum fylgende wærun him and infoerdun capharnaum þære byrg
nariis secuti sunt eum. 21. Et ingrediuntur Capharnaum

and sona reste dagas infoerde *vel* ineode to somnungum gelærde hia
et statim sabbatis ingressus in synagogam docebat eos.

and swigadun *vel* stylton ofer lære his wæs forþon lærende hia
22. Et stupebant super doctrina eius erat enim docens eos

swilce *vel* swa he mæhte hæfde and no swa uðwutu and wæs in
quasi potestatem habens et non sicut scribae. 23. Et erat in

somnungum heora monn in gaste unclænum and oft cleopade
synagoga eorum homo in spiritu immundo et exclamauit

cwæþende hwæt us and de þy hælend ðe nazarenisca come þu
24. dicens quid nobis et tibi Iesu Nazarene uenisti

to losane *vel* lorene usic ic wat hwæt þu eart halig god and
perdere nos scio qui sis sanctus Dei. 25. Et

bebeod *vel* beboden is him se hælend cwæðende swiga þu and gaa of
comminatus est ei Iesus dicens obmutesce et exi de

dæm menn gast unclæne and bitende *vel* bat hine gast ðe unclæne and
homine. 26. Et discerpens eum spiritus immundus et

of cliopande stæfne micelre *vel* miccle and ofeode frō him and wundrende
exclamans uoce magna exiit ab eo. 27. Et mirati

wærun alle þus þæte hie frugnon *vel* ascadun betwihc heom cweþende
sunt omnes ita ut conquirerent inter se dicentes

hwæt þæt is þis hwilc lar þios *vel* ðas niowa is forþon in mæhte
quidnam est hoc? quaenam doctrina haec noua? quia in potestate

and gastum unclænum hataþ and edmodað him and sprang *rel*
etiam spiritibus immundis imperat et obediunt ei. 28. Et pro-

foerde mersung *rel* merðo his sona *rel* instyde *rel* ræþe in eallum þæ londe
cessit rumor eius statim in omnem regionem

galilææ and recene foerde of somnunga comon in hus
Galilaeae. 29. Et protinus egredientes de synagoga uenerunt in domum

þæt is petrus and andreas mið iacob and iohannes gelegen wæs
Simonis et Andreae cum Iacobo et Ioanne. 30. Decumbebat

wutudlice swægre þæt is petrus fefer drifende and ræþe cwedun to him of
autem socrus Simonis febricitans et statim dicunt ei de

þæ *rel* of þære and com geneolacede ahof ða ilca and mið þy gegripen
illa. 31. Et accedens eleuauit eam apprehensa

wæs hond his and ricenlice forlet hio hal frō ride sohte *rel* gedrif and
manu eius et continuo dimisit eam febris et

geþægnede heom æfen witudlice þa gewarð miðþy to sete eode
ministrabat eis. 32. Uespere autem facto cum occidisset

sunne gefoerdun brohtun to him alle þa yfle hæbbende and deoful hæ-
sol afferebant ad eum omnes male habentes et daemonia ha-

bende (*sic*) and wæs alle cæstre *rel* burg gesomnad to dore *rel* geat
bentes 33. Et erat omnis ciuitas congregata ad ianuam.

and lecnade monige þa þe weran geswæncte missenlicum adlum
34. Et curauit multos qui uexabantur uariis languoribus

and deofles monige he fdraf *rel* afirde and ne let him sprecan
et daemonia multa eiiciebat et non sinebat ea loqui

forþon he wisten hine and on æringe swiðe aras and foerde *rel*
quoniam sciebant eum. 35. Et diluculo ualde surgens egres-

e
færende eode in westige stowe *rel* styde and ðer gebæd and fylgende
sus abiit in desertum locum ibique orabat. 36. Et prosecutus

wæs him simon and þaðe mið him warum and miðþy onfundun
est eum Simon et qui cum illo erant. 37. Et cum inuenissent

hine cwædun to him fþon alle soecaþ ðe and cwæþ to heom se
eum dixerunt ei quia omnes quaerunt te. 38. Et ait illis

hælenð gâ we *rel* wutu gangan in þa nehsto lond and ða cæstre þæte
eamus in proximos uicos et ciuitates ut

and ec ðær ic bodige and to ðisse forþon ic com and wæs bodande
et ibi praedicem ad hoc enim ueni. 39. Et erat praedicans

in somnungum heora and alle galile and deoflas fordraf *rel* fwarp
in synagogis eorum et in omni Galilaea et daemonia eiiciens.

and com to him lic þrowere bed *rel* bidende (*sic*) him and mid cneu
40. Et uenit ad eum leprosus deprecans eum et genu

begende *rel* beginge cwæþ gif þu wilt þu mæh me geclensige se hælend
flexo dixit ei si uis potes me mundare. 41. Iesus

witudlice þa wæs miltsende him geralhte honda his and hran him
autem misertus eius extendit manum suam et tangens eum

cwæþ to him ic wille geclænsie and mið þy cwæþ hraþe foerde from
ait illi uolo mundare. 42. Et cum dixisset statim discessit ab

him þe hriofal and gecleusad wæs and beboden wæs him hræþe and
eo lepra et mundatus est. 43. Et comminatus est ei statimque
draf hine and cwæþ to him gesih ðu nænegum menn sæcge *vel* cweþe
eiecit illum. 44. Et dicit ei uide nemini dixeris
a
ah gaa æteaw þe ðæm aldor sacerd and agef for clænsunge þine
sed uade ostende te principi sacerdotum et offer pro emundatione tua
þa þe heht moyses in cyþnisse ðæm. soð he foerde ongan
quae praecepit Moyses in testimonium illis. 45. Atque ille egressus coepit
bodige and mærsige word þus þæt wutudlice ne mæhte eawunga
praedicare et diffamare sermonem ita ut iam non posset manifeste
in ða ceastre ingangan *vel* incode ah butan in wêstigum stowum wære and
in ciuitatem introire sed foris in desertis locis esset et
gesomnadun *vel* efne comon to him æghwonan frō æghwilcū hȧlfe.
conueniebant ad eum undique.

§ 285. 2. *The Glosses of the Durham, or Lindisfarn Gospels.—Quatuor Evangelia Latina, ex translatione S. Hieronymi, cum glossâ interlineatâ Saxonicâ.*—Cotton. MSS. Nero, D. 4.

1.

MATTHEW, chap. ii.

miððy arod (?) gecenned were haelend in ðær byrig in dagum He-
Cum ergo natus esset Jesus in Bethleem Judææ in diebus He-
rodes cyninges heonu ða tungulcraeftga of eustdael cwomun to hierusalem
rodis Regis, ecce magi ab oriente venerunt Hierosolymam,
cweoðonde
hiu cwoedon huer is ðe acenned is cynig Judeunu gesegon we forðon
dicentes Ubi est qui natus est rex Judæorum? vidimus enim
tungul
sterru his in eustdael and we cwomon to worðane hine geherde wiototlice
stellam ejus in oriente et venimus adorare eum. Audiens autem
ða burgwæras
herodes se cynig gedroefed wæs and alle ða hierusolemisca mið him and
Herodes turbatus est et omnis Hierosolyma cum illo. Et
mesapreusti
gesomnede alle ða aldormenn biscopa and ða u uutta ðæs folces
congregatis (*sic*) omes principes sacerdotum et scribas populi,
geascode
georne gefragnde fra him huer crist acenned were.
sciscitabatur ab iis ubi Christus nasceretur.

2.

onginnas foruneardmercunga æft iohanne*
[fol. 203.] INCIPIUNT CAPITULA SECUNDUM IOHANNEM.

in fruma *vel* in fma uord *vel* crist uæs god mið gode ðerh ðone ilca
I. In principio uerbum deus apud deum per quem

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* From Bouterwek's *Screadunga*, pp. 12-14.

geworht weren alle and iohanne þæt woere gesended gesægd is ær *vel* befa
facta sunt omnia et Iohannes missus refertur ante
him ðaðe eft onfoas þæt hia se gewyrces suno goddes ðerh geafa his
eum qui recipient esse facit filios dei per gratiam suam.
ðæm frasendum iudeum iohanne onsæcces hine þæt he sie crist ah
II. Interrogantibus Iudaeis Iohannes negat se esse Christum sed
æc
þæt gesendet were heseolf befe ðæm and stefn þæte he were clioppendes in
missum se ante illum uocemque esse clamantis in
uoestern æfter isaias ðæm uitga gesaegeð ðe ilca uutetlice geondete
deserto secundum Esaiam enuntiat ipsum uero fatetur
o
lemb laedende *vel* niomende synno middangeardes æc fuluande in halge
agnum • tollentē peccata mundi et baptizantem in spiritu
o
gaste forðon ðe ilca sie *vel* is on ufa allum *vel* of alle of tuæm
sancto eo quod ipse sit supra omnes III. Ex duobus
iohanne ðegnum ðaðe fylgendo ueron ðæm drihten an tolæddc
Iohannis discipulis qui secuti fuerant dominum unus Andreas adduxit
broder his seðe petrus from ðæm uæs genemned æc ðon
fratrem suum qui Petrus ab ipso nuncupatus Philippus quoque
uæs geceiged bearn godes gebecnas seðe sona betuih oðrum ðe ilca godes
uocatus natana heli indicat qui mox inter cetera cum domini
sunu bið geondetad in ðæm færmū þæt uæter ymbcerde *vel* gecerde in
filium confitetur. IIII. In nubtis aquam conuertit in
win miððy uæs auorden cuðlice gesêne þæte ðer heseolf uæs gehaten
uinum quo facto cognoscitur quod ubi ipse fuerit inuitatus
uin nedðærf sie þæte gescyrte ðæra farma miððy geneolicde eastro
uinum necesse sit deficere nubtiarum. V. Propinquante pascha
iudeana auarp ðа cependo *vel* of temple and ðæm frasendum *vel* huæt *vel* becon
Iudaeorum eicit uendentes e templo et interrogantibus quod signum
gesalde to undoanne tempul *vel* and um ðrim dagum wæccennes clænrun *vel* godes
daret soluendi templum et in triduo excitandi miste-
degelnise setteð ðæm ðegne bituih menigo cuoeð buta sie eft accenned in
rium ponit. VI. Nicodemo inter multa dicit nisi renatus in
rîc godes ingeonga ne mæge *vel* þæte ne gédoema ah géhaele
regnum domini intrare non posse uel quod non iudicare sed saluare
gecuome midg and þæt woere aedeauad cuæð uoerc ðaðe in gode aron
uenerit mundū et manifestari dicit opera quæ in domino sancta
gewordne in ðæm stoue fuluande is gecuoeden ðone hælend
facta. VII. Iohanni in Aenon baptizanti dicitur iohannem
fulguge ðe ilca brydguma þæte sie and gedoefenlic is þæte gewox hine
baptizare quem ille sponsum esse et oportere crescere se
hueðre lytlige and ðe ilca ufa and on ufa allū were æc to gelefanne
autem minui illumque desursum et supra omnes esse credentemque
in hine þæte hæfde lif êce ofer ðone ungeleaffulle uūt uræððo
in eum habere uitam aeternam super incredulum uero iram

geuuia getrymeð *vel* gefæstna ðæt uaelle iacobes ðæm uife samari-
manere confirmat. VIII. Apud puteum Iacob mulieri samari-
tanisca wæs ædeaued mið menigū deglum rûnū spræc and monigo
tan[a]e manifestatus plurimo mystice loquitur et multi
ðara samaritaniscana lioda gelefeð on hine cuoedendo ðis is soðlice
Samaritanorum credunt in eum dicentes hic est uere
haelend middangeardes regluordes sunu sum oðer untrymiende
saluator mundi. VIIII. Reguli cuiusdam filius aegrotans
onducarduese driht stefne gehaeled bið cuoeðendes feder his gaa sunu
absentis domini uoce sanatur dicentis patri eius uade filius
ðin liofað gelefde ðe ilca and hus his all monno
tuus uiuit credidit ipse et domus eius tota. X. Hominem
eahtu and ðritðeih uintra hæbende in untrymnisse his miððy gecuoed aris
·XXXUIII· annos habentem in infirmitate sua dicendo surge
nim bêre ðine and geong in sunnedoeg haeleð efne gelic hine þæt
tolle grabtatum tuum et ambula in sabbato curat aequalem se quod
uæs doende gode þæt sunu suælce fader auoehte deado sie
erat faciens deo. XI. Quod filius sicut pater suscitans mortuos sit
gelielic arwyrðe in ðæm gelefdon ofleorað of deaðe to life tocymende
aequaliter honorandus in quo credentes transeant de morte ad uitam uenturam
æc ðon soðsæges ðio tîd ðona of byrgennū godo æc ða yflo eft arisað
quoque pronuntiat horam quo de monumentis boni malique resurgunt.
fe cyðnise his iohanne ðæccille ceigeð and æc ðone faede[r] and
XII. Pro testimonio suo Iohannem lucernam appellat patrem quoque et
geuriotto of him cyðnisse getrymeð iudæos oðerne eft foendo *vel* of him
scribturas de se testimonium perhibere Iudaeos alium recepturos de se
uūt moysi miððy aurat gefæstnade miððy geneolecde eastro
autem Mosen scribsisse testatur. XIII. Propinquante pascha
iudeana of fif hlafū and tuæm fiscum and fif ðusendo
Iudaeorum de quinque panibus et duobus piscibus quinque millia
monno gefylde fe ðæm tacne miððy to cyninge hine uallað doa *vel* ge-
hominum saturauit pro quo signo cum regem eum uellent fa-
o
wyrca geflæh and geeade *vel* geongende on ufa ðæ sæ frohtandum ðegnum
cere fugit et ambulans supra mare pauentibus discipulis
cuoeð ic hit am nallað gie ondrede frō ðreatum gesoht wæs and
ait ego sum nolite timere. XIIII. A turbis quaesitus et
miððy gemoeted uæs cuæð wyrcas mett seðe ne losas and hlaf of
inuentus ait operamini cibum qui non perit et panem de
heofnum so cuoe gesealla hlif midang hlaf lifes hine cueð
cælis uerum dicit dare uitam mundo. XV. Panem uitæ se dicit
and ða gelefendo on him eft wæccende þæt he uere on ðæm hlætmæste dæg.
et credentes in se resuscitaturum in nouissimo die.

§ 286. 3. *The Glosses of the Durham Ritual.—Rituale Ecclesiæ Dunhelmensis.*

1145, c. 10. *Rituale Ecclesiæ Dunhelmensis.—Hæ sunt capitulæ in Litania Majore, þæt is, on fifa dagas.*[*]

1. ðas cvoeð driht' ymbhwurfað woegas hieru' and bihaldað and
Hæc dicit Dominus, circuite vias Hierusalem, et aspicite et
gisccawað and soecað in plaegiword and on plaecvm and gimoeton
considerate, et quœrite, in plateis ejus an inveniatis
gie woer doend dom and soecende lvfv and milsend ic
virum facientem judicium et querentem fidem et propitius
biom his
ero ejus.

2. stondað of' woegas and giseað and gifraignað of sedvm aldum
State super vias et videte et interrogate de semitis antiquis
hvoelc sie woeg god and geongað on ðær and gi gimoetað coelnisse
quæ sit via bona, et ambulate in ea, et invenietis refrigerium
sawlum irwum.
animabus vestris.

3. alles hergies god Isr'l godo doað woegas inero and rædo ivr'
Exercituum Deus Israel, bonas facite vias vestras et stadia vestra,
and ic bya ivih mið in stove dissvm on eorde þe ic salde faedorum
et habitabo vobiscum in loco isto in terra quam dedi patribus
iurvm fro worvlde and w' worvlde
vestris a seculo et usque in seculum.

1. god ðv ðe [dæg] gisceadas from naehte dedo vssa from ðiostra
Deus, qui diem discernis a nocte actus nostros a tenebrarum
giscead miste þatte symle ða ðe haelgo aron ðencendo in ðinum
distingue caligine ut semper quæ sancta sunt meditantes, in tua
symlinga leht ve lifa ð
jugiter luce vivamus per D'

2. gefeðoncgunco gidoe ve driht' haelga faeder allm' ece god
Gratias agimus, Domine, sancte pater omnipotens æterne Deus,
v ðe vsig oferdoene naehtes rume to morgenlicum tidvm ðerhlaede
qui nos, transacto noctis spatio, ad matutinas horas perducere
gimoedvmad ar veð bid' þatte ðv gefe vs [dæg] ðeosne bvtan synne
dignatus es, quesumus, ut dones nobis diem hunc sine peccato
of' fara oð þat to efenne ðe gode geafo eft ve brenga
transire quatenus ad vesperum tibi Deo gratias referamus,
ð
per Dominum.

§ 287. 4. *The Ruthwell Runes.*—The inscription in Anglo-Saxon Runic letters, on the Ruthwell Cross, is thus deciphered and translated by Mr. Kemble:—

. . . . . . mik.	. . . . . . me.
Riiknæ kyningk	The powerful King,
Hlfunæs hlafard,	The Lord of Heaven,
Hælda ic ne dærstæ.	I dared not hold.

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[*] *Rituale Ecclesiæ Dunhelmensis*, published by the Surtees Society, pp. 36, 37.

Bismerede ungket men.	They reviled us two,
Bâ ætgæd r]e,	Both together,
Ik (n)iðbædi bist(e)me(d)	I stained with the pledge of crime.
. . . . .	. . . . . .
. . geredæ	. . . . prepared
Hinæ gamældæ	Himself spake
Estig, ða he walde	Benignantly, when he would
An galgu gistîga	Go up upon the cross,
Môdig fore	Courageously before
Men, ...	Men . . . . .
. . . .	. . . . . .
. . . .	. . . . . .
Mid stralum giwundæd,	Wounded with shafts,
Alegdun hiæ hinæ,	They laid him down,
Limwèrigne.	Limb-weary.
Gistodun him . . .	They stood by him.
. . . .	. . . .
Krist wæs on rôdi;	Christ was on cross.
Hweðræ ther fûsæ	Lo! there with speed
Fearran cwomu	From afar came
Æððilæ ti lænum.	Nobles to him in misery.
Ic that al bih (eôld)	I that all beheld
. . sæ (. . .)	. . . . . .
Ic w(æ)s mi(d) gal(l)gu	I was with the cross
Æ (. . .) rod . ha .	. . . . . .
. . . . . .	. . . . . .

§ 288. So much for our materials for the Northumbrian dialect of the Anglo-Saxon; at least for the most unexceptionable portion of them. The characteristics they supply are as follows:—

1. The article is *þe* rather than *se;* and *þio* rather than *seo,* &c. In the Modern English *the* is used without respect to either gender or case. There is a tendency to this in the Northumbrian. Again—the use of *they,* &c., instead of *hi, hem, heora,* as the plural forms of *he* and *heo,* sets in earlier in Northumbrian than in Wessex.

2, 3. The *-n,* or *-an,* both in the oblique cases and in the Nominative Plural, is dropped. Sometimes the termination is *-u;* as *witgu* = W. S., *witegan* = *prophets.* Sometimes it is *-o;* as *ego* = W. S., *eagan* = *eyes.* Generally, however, it is *-a* or *-e,* as

North.	W. S.	English.
hearta	heartan	*hearts*
earthe	earthan	*earth's*
nome	naman	*names.*

4. The *-n* of the Infinitives is similarly dropped.

North.	W. S.	English.
cuœtha	cweðan	*say*
ingeonga	ingangan	*enter.*

5. The first person singular of the present indicative ends (1) in *-u;* as *ic getreow-u, ic cleopi-u, ic sel-u, ic ondred-u, ic ageld-u, ic getimbr-u = I believe, I call, I give, I dread, I pay, I build*—(2) in *-o;* as *ic sitt-o, ic drinc-o, ic fett-o, ic wuldrig-o, = I sit, I drink, I fight, I glorify.*

6. The second person singular ends in *-s*, rather than *-st.*

7. The plural termination was *-s.* This form, however, was not universal. It is in the imperative mood where we find it most generally, and where it is retained the longest. Elsewhere the form in þ is found besides.

8. The plural of *am, art, is,* is

Northumbrian.		West-Saxon.
wi aren		*wi syndon*
gi aren	as opposed to	*gi syndon.*
hi aren		*hi syndon.*

9. In the participles the W. S. prefixes *ge-*, the Northumbrian often omits it.

§ 289. Upon these *differentiæ* we may remark—

1. That the use of *þe* and *þio,* as opposed to *se* and *seo,* is Frisian. Not that the Frisians discarded *se* and *seo* altogether. On the contrary they used them freely. They used them, however, only as Demonstratives in the strict sense of the term. They used them where the Greeks used *οὐτος.* Meanwhile, where the Greeks used ὁ and ἡ, the Frisians used *the* and *thju.* On the other hand the tendency towards the undeclined *þe* is a tendency towards the modern English.

2, 3. The omission of the *-n* in the inflection of nouns is also Frisian.

4. So is that of the *-n* in the infinitive mood.

Frisian.	West-Saxon.	English.
mak-a	*maci-an*	*make*
ler-a	*lar-an*	*learn*
bærn-a	*bærn-an*	*burn.*

5. The termination in *-u* for the first person singular is Old Saxon.

6. So is that of the second person in *-s,* rather than *-st.*

7. The plural in *-s* is, at the present time, provincial in the

North of England. In Scotland it belonged to the literary dialect. It appears in the works of James I. throughout.

8. The forms *aren* approach the modern English; meanwhile, the Old Frisian forms are *wi send, I send, hja send.*

§ 290. Which of the two divisions of the A. S. give us the older form of language? No general answer can be given. Thus—

1. Supposing that the *-s* in *se* and *seo* represent an original þ, the Northumbrian forms (*þe* and *þio*) are the older. The origin, however, of the *se* is doubtful.

2, 3, 4. Of the forms in *-n* and *-a*, the West Saxon are the older.

5, 6. On the other hand, the antiquity is in favour of the Northumbrian verbs in *-u*, and *-o*.

7. Of the plurals, however, the West Saxon þ is the older.

8. So is the *ge-*, of the participles.

All this means that different portions of a language change at different rates, and that general assertions as to the greater antiquity of one dialect over another are unsafe.

Another caution arises out of the preceding notices; a caution against drawing over-hasty conclusions from partial details.

1. To a certain extent the Northumbrian approaches the standard English of our modern literature, *e. g.* in the use *of the* and *are.* Yet it would be unsafe to say that it is out of the Northumbrian that the literary English has grown.

2. To a certain extent the Northumbrian approaches the Old Saxon.

3. To a certain extent the Northumbrian approaches the Old Norse; and as the points in common to the two languages have commanded no little attention, they will be considered somewhat fully—not, however, until some miscellaneous additions to the preceding notices have been made.

§ 291. Many investigators increase the list of Northumbrian *characteristics* by going into the differences of phonesis. Doing this, they are enabled to state that the West-Saxon has a tendency, wanting in the Northumbrian, to place the sound of the *y* in *yet* (written *e*) before certain vowels—Thus, the West-Saxon *eali*, pronounced *yal*, is contrasted with the Northumbrian *all.* This seems a real difference; and one which no one should overlook. Again—*thorh* and *leht*, as contrasted with the W. S. *theorh* and *leoht*, give us appreciable differences of sound. So does *thoede* = W. S. *theoda.* In words, however, like

North.		W. S.	
Deg	contrasted with	*dæg*	day
Fet		*fæt*	vessel,

the difference of pronunciation is, by no means, so clear as the difference of spelling.

Again—until I know exactly how to sound the W. S. *é* as opposed to the Northumbrian *oe*, I must suspend my judgment as to the import of such a table as the following:—

North.	W. S.	English.
boen	bén	*prayer*
boec	béc	*books*
coelan	célan	*cool*
doeman	déman	*deem*
foedan	fédan	*feed*
spoed	spéd	*speed*
swoet	swét	*sweet*
woenan	wénan	*ween*,

upon which all that can be said is, that the West-Saxon *looks* most like the modern English. The orthography of the Ruthwell Runes is not the orthography of the Glosses.

§ 292. Many investigators increase the list of Northumbrian *compositions* by the two following fragments; the first of which is known as Wanley's *Fragment of Ceadmon*, the second as the *The Death-Bed Verses* of Beda.

The Anglo-Saxon monk Ceadmon was born at Whitby in Northumberland. Yet the form in which his great work has come down to us is *West*-Saxon. This has engendered the notion that the original has been re-cast, and lost, with the exception of the following fragment printed by Wanley from a note at the end of the Moore MS., and by Hickes from Wheloc's Edition of Alfred's Translation of Beda's *Historia Ecclesiastica*, 4-24.*

Nu scylun hergan	Nu we sceolan herigean	Now we should praise
Hefaen ricaes uard,	Heofon-rices weard,	The heaven - kingdom's preserver,
Metudæs mæcti,	Metodes mihte,	The might of the Creator,
End his modgidanc.	And his módgethanc.	And his mood-thought.
Uerc uuldur fader,	Wera wuldor fæder,	The glory-father of works,
Sue he uundra gihuaes,	Sva he wuldres gehwæs,	As he, of wonders, each
Eci drictin,	Ecé drihten,	Eternal Lord,
Ora stelidæ.	Ord onstealde.	Originally established.
He aerist scopa,	He æ'rest scóp,	He erst shaped,
Elda barnum.	Eorðan bearnum,	For earth's bairns,

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* Collated with the original Moore MS. of Beda in the University Library, by H. Bradshaw, Esq., King's College.

Heben til hrofe ;	Heofon tó rófe ;	Heaven to roof ;
Haleg scepen :	Hálig seyppend :	Holy shaper ;
Tha middun-geard,	Dá middangeard,	Then mid-earth,
Moneynnæs uard	Moncynnes weard	Mankind's home.
Eci dryctin,	Eee drihten	Eternal Lord
Æfter tiadæ,	Æfter teóde,	After formed,
Firum foldu	Firum foldan	For the homes of men,
Frea allmectig	Freá ælmihtig	Lord Almighty.

The Death-Bed Verses of Beda are from a MS. at St. Gallen.

Fore the neidfaerae,	Before the necessary journey,
Naenig uuiurthit,	No one becomes
Thoc-snottura	Wiser of thought
Than him tharf sie	Than him need be,
To ymbhycganne,	To consider,
Aer his hionongae	Before his departure,
Huaet, his gastae,	What, for his spirit,
Godaes aeththa yflaes,	Of good or evil,
Æfter deothdaege	After death-day
Doemid uuieorthae	Shall be doomed.

It is not safe, however, to say more than that the orthography is other than West-Saxon.

§ 293. The same applies to the Cotton MS. (Vespasian, A.I.) of a Latin Psalter, with an interlinear gloss in Anglo-Saxon: of which the Latin element is referred to the seventh, the Angle to the ninth, century. It is this from which the words of § 291 are taken; and, doubtless, the orthography is other than the standard West-Saxon. (1.) The plurals end in -*u*. (2.) The second persons singular in -*s*. (3.) Its past participiples omit the initial -*ge*. Thus:

PSALTER.	IN W. S.	ENGLISH.
hered	geherod	*praised*
bledsad	gebletsod	*blessed*
soth	gesoght	*sought.*

4. Its personal pronouns are *mec, thec, usic, cowic,* rather than *me, the, us, cow,* as in West-Saxon.

Are there sufficient reasons for making it Northumbrian? Good investigators have made it so. Meanwhile let it be noted that the infinitive ends in -*n*, not in *a*.

PSALMUS XLII.

1. { doem mec god and to-scad intingan minne of ðeode
{ Judica me Deus et discerne causam meam de gente
noht haligre from men un-rehtum and facnum ge-nere me
non sancta ab homine iniquo et doloso eripe me

2. for-ðon ðu earð god min and strengu min for-hwon me
Quia tu es Deus meus et fortitudo mea quare me
on-weg a-ðrife ðu and for-hwon un-rot ic in-ga ðonne swenceð mec
reppulisti et quare tristis incedo dum adfligit me
se feond
inimicus

3. on-send leht ðin and soð-festnisse ðine hie mec ge-laedon
Emitte lucem tuam et veritatem tuam ipsa me deduxerunt
and to-ge-laeddon in munte ðaem halgan ðinum and in ge-telde
et adduxerunt in monte sancto tuo et in tabernaculo
ðinum
tuo

4. ic in-gaa to wi-bebe godes to gode se ge-blisseað iuguðe mine
Introibo ad altare Dei ad Deum qui laetificat juventutem meam

5. ic ondetto ðe in citran god god min for-hwon un-rot earðu sawul
Confitebor tibi in cythara Deus Deus meus Quare tristis es anima
min and for-hwon ge-droefes me
mea et quare conturbas me

6. ge-hyt in god for-ðon ic-ondettu him haelu ondwleotan mines
Spera in Deum quoniam confitebor illi salutare vultus mei
and god min.
et Deus meus.

Psalmus XLIII.

2. god mid earum urum we ge-herdun and fedras ure segdun
Deus auribus nostris audivimus et patres nostri annunciaverunt
us were ðæt wircende ðu earð in degum heara and in dægum
nobis Opus quod operatus es in diebus eorum et in diebus
ðam alldum
antiquis

3. honda ðine ðeode to-stenceð and ðu ge-plantades hie ðu swentes
Manus tua gentes disperdet et plantasti eos adflixisti
folc and on-weg a-drife hie
populos et expulisti eos

4. na-les soð-lice in sweorde his ge-sittað eorðan and earm
Nec enim in gladio suo possidebunt terram et brachium
heara ne ge-hæleð hie
eorum non salvabit eos
ah sie swiðre din and earm ðin and in-lihtnis ondwleotan ðines
Sed dextera tua et brachium tuum et inluminatio vultus tui
for-ðon ge-licade ðe in him
quoniam complacuit tibi in illis

5. ðu earð se ilca cyning min and god min ðu on-bude haelu
Tu es ipse rex meus et Deus meus qui mandas salutem Jacob

6. in ðe fiond ure we windwiað and in noman ðinum we for-hycgað
In te inimicos nostros ventilavimus et in nomine tuo spernemus
a-risende in us
insurgentes in nos

7. na-les soð-lice in bogan minum ic ge-nyhto and sweord min ne ge-
Non enim arcu meo sperabo et gladius meus non sal-
haeleð me
vabit me

8. ðu ge-freades soð-lice usic of ðæm swencendum usic and ða ða usic
Salvasti enim nos ex adfligentibus nos et eos qui nos
fiedon ðu ge-steaðelaðes
oderunt confudisti

9. in gode we bioð here allne deg and in noman dinum weondettað in
In Deo laudabimur tota die et in nomine duo confitebimur in
weorulde.
saecula.

§ 294. The question concerning the Norse elements in the Northumbrian forms of speech requires notice. Let the date of the Ritual be A.D. 970—as it probably is. Let the Psalter be older than the Ritual: as certain opinions make it—opinions which the present writer objects to, believing them to be founded on an undue assumption. Let the Psalter be Northumbrian—as, with the exception of its infinitives ending in *-an*, it is. Let the infinitives ending in *-a* of the Gospels, the Ritual, and the Ruthwell Runes, be looked upon as Danish rather than Frisian by one critic, and as Frisian rather than Danish by another. What follows? Even this—that the advocate of the Danish doctrine has a strong case in his favour, when he looks at the dates of the Danish invasions, for he may say that if the Northumbrian peculiarities were Frisian, they would have existed from the first; whereas, being Norse, we miss them at the beginning, but find them at the end, of the Danish period. Such is the suggestion of Mr. Garnett, who, after remarking that the termination in *-a* was Norse, and that the *older* text of the Psalter failed to exhibit it, commits himself to the opinion that it may be the result of an intermixture with the Northmen. Mr. H. Coleridge makes this a definite argument against the Frisian hypothesis. Where, however, is the evidence that the Psalter, in respect to *place*, is Northumbrian in the way that Rituale, &c., are?

"The most important peculiarity in which the Durham Evangeles and Ritual differ from the Psalter is the form of the infinitive mood in verbs. This, in the Durham books, is, with the exception of one verb, beán, *esse*, invariably formed in *a*, not in *an*, the usual form in all the other Anglo-Saxon dialects. Now this is also a peculiarity of the Frisic, and of the Old Norse, and is found in no other Germanic tongue; it is then an interesting inquiry whether the one or the other of these tongues is the origin of this peculiarity; whether, in short, it belongs to the Old, the original Frisic, form which prevailed in the fifth, sixth, and seventh centuries, or whether it is owing to Norse influence, acting in the ninth and tenth, through the establishment of Danish invaders and a Danish dynasty in the countries north of the Humber."—KEMBLE, *Phil. Trans.* No. 35.

§ 295. Let the Danish question, however, be tried on its own merits. According to Mr. Garnett—speaking from information given him by a friend familiar with the MS.—the Danish words *by*=*town* or *village*, and *at*, the prefix to the Norse infinitive (just as *to*[*] is in English) occur once or twice in the Durham Gospels. That this is something in favour of a Danish influence is clear. On the other hand—

1. Harewood, the locality for the Rushworth Glosses, is scarcely on typical Danish ground—at least as measured by the occurrence of village names in *-by*.

2. Neither is Durham—the locality, real or supposed, of the Gospels and Ritual.

3. I do not say that these are very cogent objections. Still, they are objections.

§ 296. There is another fact against the forms in *-a*. A well-known inscription at Aldborough has two words which are Danish; but the first is a Proper Name, *Ulph*, and proves no more than such names as Thorold or Orm in the reign of Henry II.—long after the last man who spoke Danish in England had breathed his last. The other is *honom*, a truly Danish form. The inscription runs

> *Ulph* het áræran for *honom* and Gunthara saula.
> Ulph bid this rear for him, and Gunthar's soul.

Nevertheless, the form *áræran* is *not* Danish but Anglo-Saxon. It may be granted, however, that the inscription is a mixed one. Be it so. It still teaches us that the change from *-an to -a* in the infinitive mood is not the first change effected by Danish influences. Meanwhile, on the other hand, it is safe to say that of the two great Norse characteristics, the postpositive article, and the middle voice in *-sc*, *-st*, or *-s*, there is no trace whatever from Caithness to Beachy Head.

CHAPTER V.

DIALECTS OF THE ANGLO-SAXON.—EAST ANGLIAN.—MERCIAN.

§ 297. Both the following specimens of the East-Anglian of Suffolk are from Thorpe's *Analecta Anglo-Saxonica* :—

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[*] *To* is not wholly absent in Norse.—*Saa bratte aa krasse æ Fjellan te sjaa at*=*So steep and sharp is the rock to look at.*

§ 298.

The Will of a Lady, from the Parts about Bury St. Edmunds.

Ic Luba, eaðmod Godes ðiwen, ðas forecwedenan gód and ðas elmessan gesette and gefestnie ob minem erfelande at Mundlingham ðem hiine to Cristes ilrican: and ic bidde, and an Godes libgendes naman bebiade, ðem men ðe ðis cand and ðis erbe hebbe et Mundlingham, ðet he ðas gód forðleste oð wiaralde ende. Se man se ðis healdan wille, and lestan ðet ic beboden hebbe an ðisem gewrite, se him geseald and gehealdan sio hiabenlice bledsung: se his ferwerne oððe het agele, se him seald and gehealden helle-wite, bute he to fulre bote gecerran wille Gode and mannum.—*Uene ualete.*

In English.

I Luba, humble handmaid of God, settle and fasten the aforesaid goods and alms of my heritage-in-land at Mundlingham to the sisterhood in Christ's Church; and I order, and in the name of the living God enjoin, the men who hold this land and this heritage at Mundlingham, that they hold the goods until the world's end. The man who will hold this and continue that which I have ordered in the writing, be him given and continued, the heavenly blessing. Who refuses or neglects it be to him given and continued, the pain of hell, unless he will pay the penalty in full to God and man.—*Bene Valete.*

§ 299.

The Legend of St. Edmund: a Homily.

Sum swyðe ilæred munuc com suþan ofer sæ, from Sæincte Benedictes stowe, on Æþelrædes dagum kynges, to Dunstane archeb., þreom gearæ ærþam þe he forðferde, and sum munuc hatte Abbo. Þa wurdon heo on spece, oððet Dunstan rehte be Sancto Eadmundo, swa swa Eadmundes swyrd-boræ hit ræhte Æþelstan kynge, þaða Dunstan geunc mon wæs, and þe sweord-boræ wæs forealdod mon. Ða sette ðe munuc alle þas gerecednysse on ane bóc, and eft, þaða ðeo bóc com to us, binnon feawum gearum, þa awende we hit on Englisc, swa swa hit her æfter stont. Þe munuc þa Abbo, binnon twam gearum, wende hám to mynstre, and wearð þa to abbode iset on þam ylcan mynstre.

Eadmund, þe æadigæ East-Englæ kyng, wæs snoter and wurðful, and wurðode symle mid æþele ðeawum þone Almihtigæ God. He wæs eadmod and iþuncgen, and swa anræde þurhwunede, þæt he nolde bugæn to bismerfulle leahtræ, ne on nane healfe he ne ahydde his þeawæs, ac wæs symle mundig þare soþan lufe. Gyf þu eart to heofod-men iset, ne ahæfe þu ðe, ac beo betweox monnum swa swa an mon of him. He wæs cystig wædlum and wydewum, swa swa fæder, and mid wæl-willendnesse wissode his folc simle to rihtwisnesse, and þam reðan styrede and isæligelice leofode. Hit ilamp þa æt nyxtan, þæt ða Deniscæ leodæ ferden mid scyphere, hergende and sleande wide geond lond, swa swa heoræ wune is. On þam floten wæron ða fyrstan heafodmen, Hinguar and Hubba, geanlæhte þurh deofel, and heo on Norðhumbrelond gelændon mid æscum, and wæsten þæt lond and ða leoden ofslogen. Ða wende Hinguar east mid his scypum, and Hubba belaf on Norðhumbrælande, wunnenum sige mid wælreownesse. Hinguar bicom þa to East-Englum rowende, on þam geare þe Ælfred æþeling an and twentig geare wæs, þe þe Wæst Seaxene king syððan wearð mære. And þe fore-sæde Hinguar færlice, swa swa wulf, to

londe bistalcode, and þe leodæ sloh, weræs and wif, and þa unwittige child, and to bysmere tucode þa bilewite cristene. He sende þa syððan sona to þam kynge beotlice ærende, þæt he bugon sceolde to his monrædene, gif he his feores rohte. Ðe ærendracæ com þa to Eadmunde kynge, and Hinguares ærende him heardlice abead: "Hinguar ure kyng, kene and sigefest on sæ and on londe, hæfð felæ þeodæ iwæld, and com nu mid ferde ferlice her to lande, þæt he her winter-selt mid his werode habbe. Nu hæt he þe dælen þine diglan goldhordæs, and þine ældrynæ streon hærlice wið hine, þæt þu beo his under-kyng, gif þu cwyc beon wult, forþan ðe ðu næfst þa mihte, þæt ðu mage him wiðstandæn." Hwæt þa, Eadmund kyng clypede ænne biscop, þe him þa hendest wæs, and wið hine smeade, hu he þam reðan Hinguare berstan sceolde. Þa forhtede þe biscop for þam færlice gelimpe, and for þæs kynges life, and cwæð, þæt him ræd þuhte, þæt he to þam abuge, þe Hinguar him bead. Ða swywode þe kyng, and biseah to þare eorðan, and cwæð þa æt nyhstan kynelice him to: "Eala, þu biscop, to bysmere beoð itawode þæs carman lond leodæ, and me nu leofre were, þæt ic on feohte feolle, wið þam ðe min folc moste heoræ eardes brucæn." And þe biscop cwæð: "Eala, þu leofe kyng, þin folc liþ ofslagen, and þu næfst þonne fultume, þæt ðu feohten mage, and þas flotmen cumæð, and ðe cwicne bindæþ, buten þu mid fleame þine feore burge, oððe þu ðe swa burge þæt ðu buge to him." Ða cwæð Eadmund kyng, swa swa he ful kene wæs: "Þæs ic wilnige and wisce mid mode, þæt ic ane ne bileafe æfter mine leofum þægnum, þe on heoræ beddum wurdon, mid bearnum and wifum, ferlice ofslagene from þisse flotmonnum. Næs me næfre iwunelic þæt ic wrohte fleames, ac ic wolde swiðor swelton, gif ic þyrfte, for mine agene earde, and þe Almihtigæ God wat þæt ic nylle bugan from his bigengum æfre, ne from his soðan lufe, swelte ic libbe ic." Æfter þissum wordum, he wende to þam ærendracan ðe Hinguar to him sende, and sæde him unforht: "Witodlice þu wære nu weorðe slæges, ac ic nelle fylæn mine clæne handæn on þine fule blode, forþam ðe ic folgige Criste, þe us swa bisnode; ac ic bliþelice wylle beon ofslagen þurh eow, gif hit God foresceawæð. Fare nu swiðe raþe, and sæge þine ræþum laforde, ne buhþ nefre Eadmund Hinguare on life, hæþene heretogæn, buton he to Hælende Criste ærest mid geleafan on þisse lond buge." Ða wende þe erendracæ heardlice awæg, and imette þone wælreowan Hinguare mid alle his ferde fuse to Eadmunde, and sæde þam arleasum hu him iandswæred wæs. Hinguar bead þa mid bealde þam scyp-here, and þæt heo þæs kynges anes alle cepan sceoldon, þe his here forseah, and hine sone bindæn.

Hwæt þa, Eadmund kyng, mid þam ðe Hinguar com, stod innan his halle, þæs Hælendes imyndig, and awearp his wepnæ, wolde efenlæcen Cristes gebisnungum, þe forbead Petrum mid wæpnum to feohten wið þa wælreowan Iudeiscan. Hwæt þa, þa arleasan Eadmundum bundon, and bysmoreden hyxlice, and beoten mid sahlum, and swa syððan læddon þonne ileaffulne kyng to ane eorðfestum treowe, and tegdon hine ðærto, mid hearde bendum, and hine eft swuncgon longlice mid swipum, and he symle clypode, betweox þam swinceglum, mid soþan ileafan, to Hælende Criste; and þa hæþene þa, for his ileafe, wurdon þa swyðe yrre, forþam ðe he clypode Crist him to fultume: heo scytæn þa mid gauelocum him togeanes, oððet he all wæs biset mid heoræ scotungum, swylce yles burstæ, swa swa Sebastianus wæs. Ða iseah Hinguar, þe arlease flotmon, þæt þe æðele kyng nolde Criste wiðsacen, ac mid andræde ileafe hine æfre clypode, hæt hine þa bihæfdian, and þa hæþenan swa dyden. Betweox þam þe he clypode to Criste þa-gyt, þa tugon þa hæþene þone halgan to slæge, and, mid

ane swencge, slogon him of þæt hæfod, and sawlæ siðode isælig to Criste. Þær wæs sum mon gehende ihealden, þurh Gode behydd þam hæþenum, þe ðis iherde all, and hit æft sæde, swa swa we sæcgæð hit her. Hwæt þa, ðe flothere ferde þa eft to scipe, and behyddon þæt heafod þæs halgan Eadmundes on þam ðiccum bremlum, þæt hit biburiged ne wurðe. Þa æfter fyrste, syððan heo ifarene wæron, com þæt lond-folc to, þe þær to lafe þa wæs, þær heoræ lafordes lic buton heafde þa læg, and wurdon swiðe sarig for his slægie on mode, and hure þæt heo næfdon þæt heafod to þam bodige. Þa sæde ðe sceawere, þe hit ær iseah, þæt þa flotmen hæfdon þæt heafod mid heom, and wæs him iþuht, swa swa hit wæs ful soð, þæt heo hydden þæt heofod on þam holte. For-hwæga heo eoden þa endemes alle to þam wude, sæcende gehwær, geond þyfelas and brymelas, gif heo mihten imeten þæt heafod. Wæs eac mycel wunder þæt an wulf wæs isend, þurh Godes willunge, to biwærigenne þæt heafod, wið þa oðre deor, ofer dæg and niht. Heo eoden ða sæcende and cleopigende, swa swa hit iwunelic is þæt ða þe on wude gaþ oft: "Hwær eart þu nu, gerefa?" And him andswyrde þæt heafod: "Her, her, her." And swa ilome clypode andswarigende, oððet heo alle bicomen, þurh þa clypunge, him to. Þa læg þe grægæ wulf þe bewiste þæt heafod, ant mid his twam fotum hæfde þæt heafod biclypped, gredig and hungrig, and for Gode ne dyrste, þæs hæfdes onburigen, ac heold hit wið deor. Ða wurdon heo ofwundroden þæs wulfes hordrædene, and þæt halige heafod ham feroden mid heom, þankende þam Almihtigan alre his wundræ. Ac þe wulf fologede forð mid þam heafde, oððet heo on tune comen, swylce he tome wære, and wende æft syþþan to wude ongean. Ða londleodan þa syððan lægdan þæt heafod to þam halige bodige, and burigdon, swa swa heo lihtlucost mihten on swylce rædinge, and cyrce arærdon on-uppon him. Eft þa on fyrste, æfter felæ geare, þa ðeo hergung aswac, and sib wearð igyfen þam iswæncte folce, þa fengon heo togadere, and wrohten ane circe wurðlice þam halgan, æt his burigene, æt þam bed-huse þær he iburiged wæs. Heo wolden þa ferian, mid folclice wurðmente, þone halgan lichame, and læcgen inne þare circean. Þa wæs mycel wundor þæt he wæs all hal, swylce he cwic wære, mid clænum lichame, and his sweoræ wæs ihaled, þe ær forslagen wæs; and wæs swulce an solcene ðred embe his sweoræn, monnum to swutelunge hu he ofslagen wæs. Eac swylce wundæ, þe ða wælreowan hæþenæn, mid ilome scotunge, on his lice makedon, wæron ihealede, þurh ðone heofonlice God; and he liþ swa ansund oð þysne andweardne dæg, abidende æristes and þæs ecen wuldres. His lychame us cyð, þe lið unforsmolsnod, þæt he buton forligre her on worulde leofode, and mid clæne life to Criste siðode. Sum wydewa wunede, Oswyn ihaten, on gebedum and fæstenum, monige gear syððan. Þeo walde efsiæn ælce gear þone sont, and his nægles ceorfæn syferlice mid lufe, and on scryne healdon to haligdome on weofode. Þa wurðode þæt lond-folc mid ileafæn þone sont to wurðmente. Ða comen on summe sæl unsælig þeofæs eahta, on ane nihte, to þam arwurðæn halgan, and wolden stelon þa madmæs þe men ðider brohton, and cunnedon mid cræfte hu heo in-cumen mihte. Sum sloh mid slægc swyðe þa hæpsan, sum heo mid fyle feoledon abutæn, sum eac underdealf þa dure mid spade, sum heo mid læddræ wolden unlucæn þæt æhþyrl; ac heo swuncon on ydel, and earmlice ferdon, swa þæt þe halgæ wær heom wunderlice bont, ælene swa he stod strutigende mid tolæ, þæt heora nan ne mihte þæt morþ gefremman, ne heo þeonan styriæn; ac heo stoden swa oð maregen. Men þa ðæs wundredon, hu þa weargas hangedon, sum uppon læddræ, sum leat to dælfe, and ælc on his weorce wæs feste ibunden. Heo wurdon þa ibrohte to þam biscope alle, and he het heom ahon on heagum gealgum alle; ac he næs na imundig hu þe mildheorte God clypode þurh his witegan þas word þe her stondaþ: Eos qui ducuntur ad mortem eruere ne cesses. "Đa þe mon læt to deaþe alys ut symle." And eac þa halgan canones ihadedon forbeodaþ, ge biscopum ge preostum, to beonne embe ðeofæs, forþan þe hit ne burað þam ðe beoð icorene Gode to þenigenne, þæt heo þwærlæcen scylon on æniges monnes deaþe, gif heo beoð drihtines þægnæs. Eft þaða Đeodræd biscop, syððan he his bec sceawode, he reowsode mid geomerunge, þæt he swa ræþne dom sette þam unsæligum þeofum, and hit bisaregede æfre, oð his lifes ende, and þa leode bead georne þæt heo him mid fæstæn fullice ðreo dagæs, biddende þone Almihtigæn God, þæt he him ariæn sceolde.

On þam londe wæs sum mon Leofstan ihaten, rice for worulde, unwittig for Gode, þe rad to þam halgan mid ricctere swyðe, and het him ætcowan orhlice swyðe þone halgæ sont, hwæðer he isund wære; ac swa raðe swa he iseah þæs sontes lichame, ða awedde he sonæ, and wælreowlice grymetede, and earmlice endode yfelum deaþe. Đis is þam ilic þe halga papa Gregorius, on his isetnesse [awrat] be þam halgum Laurentium, þe lið on Rome-burig, ðæt men wolden sceawian hu he læge; ac God heom gestylde, swa þæt ðær swulton on ðare sceawuncge æne seofe men ætgædere, þa swike þa oðre to sceawenne ðone martyr mid mennisce dwylde. Felæ wundræ we iherdon on folclice spæce bi þam halgan Eadmundum, þe we her nyllæð on write setten, ac heom wat gehwa. On þissum halgum is swutel, ant on swylcum oðrum, þæt God Almihtig mæg þone mon aræran æft on domes dæge ansundne of eorðan, þe þe healt Eadmundne halne lichame, oð ðene myclan dæg, þeah ðe he on moldæn come. Weorðe wære ðeo stow for þam wurðfullæn halgum, þæt hire mon wæl wurðode and wælegode mid clæne Godes þeowum to Cristes ðeowdome: forþan ðe þe halgæ is mærræ þone men magon asmean. Nis Angol bidæled Drihtnes halgene, forþam on Englæ londe licgæþ swylce halgan, swylce þes halgæ king, and Chutbertus þe eadigæ, and Æþeldryþ on Elig, and eac hire swuster, ansund on lichame, geleafæn to trumuncge. Beoð eac fela oðræ on Angel-cynne, þe fela wundræ wurcæð, swa swa hit wide is cyþ, ðam Almihtigan to lofe, þe heo on ilyfden. Crist sylf swytelæþ monnum, þurh his mæren halgan, þæt he is Ælmihtig God, þe makæþ swylce wundræ, þeah þe ða earman Iudeiscæn hine allungæ wiðsocon, forþan þe heo beoð awarigede, swa swa heo wiscton heom sylfum. Ne beoð nane wundræ iwrohte æt heoræ burigene, forþam þe heo ne gelyfæð on þone lyfigenden Crist; ac Crist swutelæþ monnum hwær þe gode ileafæ is, þenne he swylce wundræ wurcæð, þurh his halgan, wide geond þas eorðan, þam beo wuldor and lof a mid his Heofenlice Fæder.

§ 300. Of the Mercian forms of speech, in a definite and certain form, we know even less than is known of the East Anglian. In the first place, the area of Mercia was of inordinate size. In the next, it was bounded on every side by some other district—in this unlike the other three; all of which, on one side at least, were bounded by the sea. This makes transitional forms all the more likely to have been numerous. On the west only was a broad line of demarcation possible; this being possible, because, on the west, the British of Wales came in strong contrast with it. On the north, however, what stood between the northernmost Mercian, and the southernmost Northumbrian?

On the south, what between the southernmost Mercian, and the northernmost West Saxon? On the east, what between the East-Anglian on one side, and the Mercian on another? Add to this the likelihood of there having been within the boundaries of Mercia forms of speech, which differed from each other as much as certain Mercian forms differed from certain others which were other than Mercian. All this, it is true, is nothing more than what our preliminary observations have prepared us for. At the same time it may truly be said that all such difficulties as are involved in the classification of dialects in general appear, on the question of the Mercian, in an extreme form. Had we some definite and undoubted specimen of some central dialect (say Northamptonshire), which was known to represent the language of the district as it was *spoken*, and also known either to have taken no modifications from any literary language, or (what is the same thing) to have represented some written vernacular of the time and place—our position would have been different. But anything of this kind is wholly wanting. Of anything that is Mercian at all, we have but little, and that little is, to a great extent, West Saxon also. In saying this, I say little more than what Mr. Kemble himself admits; and I refer more especially to that great scholar, because it is he who has, in more places than one, most especially committed himself to the doctrine that differences between the different forms of the Anglo-Saxon were so great as to engender, in many cases, mutually unintelligibility. Yet, he also says that the language of the *Vercelli Codex* was Mercian (being, probably, written near Peterboro'), and also that it was essentially the same as the Anglo-Saxon of Beowulf, Ælfric, and the works attributed to Alfred—the word *attributed* being his; a word which I quote, because, in it, my own doubts as to the so-called compositions of that great king being, *in language at least*, the works of some later writer find support. *Mutatis mutandis*, the same applies to the *Anglo-Saxon Chronicle;* which, again, is given to Peterboro', and which, again, even in the most aberrant MSS., is essentially West Saxon.

§ 301. So are the following extracts from the *Codex Diplomaticus;* which are given simply because they, at one and the same time, bear the names of Mercian kings, and show how little in the way of real differences of dialect such names carry with them. Every one of the peculiarities can be matched in

pure West Saxon MSS. The first two, are supposed to represent the western, the last, the eastern extremities of Mercia.

Oxfordshire or Gloucestershire.

AETHELRED, A.D. 743. (*No.* 90.)

This synd þa land gemæra æt Eastune þe Æthelbald cyning myrena gebocade Utele bisceope into sancte marian. Ærest of Turcanwyllas heafde andlang stræte on Cynelmesstan on Mylenweg þonne andlang hryeges on Heortford þanen andlang streames on Buruhford on foron þa spelstowe þonan on Turcandene on Seofenwyllas midde-weardan of þam wyllan to Balesbeorge suðan þonne on Cealcweallas þonan eft on Turcandene andlang eft on Turcanwyllas heafod. Đis wæs gedon þy geare þe wæs agæn from Cristes flæscnesse DCCXLIII. on þam cynehame þe is gecyged Bearwe.

Worcestershire.

AETHILBALD, A.D. 743–745. (*No.* 95.)

In ússes dryhtnes noman háelendes crístes ic aedelbald myrena cincg waer beden from þáem árfullan bisceope milrede þaeti ic him áléfde and his þáem hálegan hirede alle nédbade tuégra sceopa þe þaertó limpende beóð þeti ic him forgefe þa þáem eádgan petre apostola aldormen in þáem mynstre þeówiað þaet is geseted in huicca maegðe in þáere stowe þe mon háteð weogernacester þáere bene swýðe árfulre geðafunge ic waes syllende for mínre sáwle láecedóme tó ðon þaeti for mínum synnum hi heó geeáðmedden þaette heó wáeren gelomlice þingeras wið drihten swýðe lustfullíce þá forgeofende ic him álýfde alle nédbade tuégra sceopa þa þe þaer ábaedde beóð from þáem nédbaderum in lundentúnes hýðe ond naefre ic né míne lástweardas né ða nédbaderas geðristláecen þat heó hit onwenden oððe þon wiðgáen . gif heó þat nyllen sýn heó þonne ámansumade from dáelneomencge líceman and blódes usses drihtnes háelendes cristes and from alre néweste geleáfulra sýn heó ásceádene and ásyndrade nymðe heó hit her mid þingonge bóte gebéte.

Ic Aethelbald cincg mine ágene sylene trymmende hic heó wrát. Milred bisceop þáre hálegan róde tácen he heron gefaestnode. Ingwuald bisceop geðafiende he hit wrát. Wilfrið bisceop he hit wrát. Alda cinges gefera he hit wrát.

ABBA, A.D. 835. (*No.* 235.)

Ic abba . geroefa cyðe and writan hate hu min willa is þæt mon ymb min ærfe gedoe æfter minū dæge . ærest ymb min lond þe ic hæbbe and me god lah and ic æt minū hlafordū begæt. is min willa gif me god bearnes unnan wille ðæt hit foe to londe æfter me and his bruce mid minū gemeccan and sioððan swæ forð min cynn ða hwile þe god wille ðæt ðeara ænig sie þe londes weorðe sie and land gehaldan cunne . gif me ðonne gifeðe sie ðæt ic bearn begeotan ne mege þonne is min willa þæt hit hæbbe min wiif ða hwile ðe hia hit mid clennisse gehaldan wile and min broðar alchhere hire fultume and þæt lond hire nytt gedoe . and him man selle an half swulung an ciollan dene to habbanne and to brucanne wiððan ðe he ðy geornliocar hire ðearfa bega and bewiotige. and mon selle him to ðem londe .IIII. oxan . and II. cy . and L. sceapa and ænne horn . gif min wiif ðonne hia nylle mid clennisse swæ gehaldan and hire liofre sie oðer hemed to niomanne ðonne foen mine megas to ðem londe and hire agefen hire agen . gif hire ðonne liofre sie . . . . ynster to gánganne oððа suð to farranne ðonne agefen hie twægen mine megas alchhere and aeðelwold hire . twa ðusenda and fon him to ðem londe and agefe mon to limin. ge L. eawa and .v. cý . fore hic and mon selle to folcanstane in mid minū lice . X. oxan . and .x. cy . and .c. eawa . and .c. swina . and higum ansundran . D. pend . wiððan ðe min wiif her be nuge innganges swæ mid minū lice swæ sioððan yferran dogre swæ hwæder swæ hire liofre sie . gif higan ðonne oððe hlaford þæt nylle hire mynsterlifes geunnan . oðða hia siolf nylle and hire oðer ðing liofre sie . þonne agefe mon ten hund pend inn mid minū lice me wið legerstowe and higum ansundran fif hund pend fore mine sawle . and ic bidde and bebeode swælc monn se ðæt min lond hebbe ðæt he ælce gere agefe ðem higum æt folcanstane . L. ambra maltes . and .VI. ambra gruta . and .III. wega spices and ceses . and .cccc. hlafa . and an hrið r. and .VI. scep . and swælc monn seðe to minum ærfe foe ðonne gedele he ælcum messepreoste binnan cent mancus goldes and ælcum godes ðiowe pend and to sancte petre min wærgeld twa ðusenda and freoðomund foe to minū sweorde and agefe ðer æt feower ðusenda and him mon forgefe ðer an ðreotenehund pending . and gif mine broðar ærfeweard gestrionen ðe londes weorðe sie þonne ann ic ðem londes . gif hie ne gestrionen oðða him sylfū ælles hwæt sele æfter hiora dege ann ic his freoðomunde gif he ðonne lifes bið. Gif him elles hwæt sæleð ðonne ann ic his minra swæstar suna swælcum se hit geðian wile and him gifeðe bið. and gif þæt gesele þæt min cynn to ðan clane gewite ðæt ðer ðearanan ne sie ðe londes weorðe sie þonne foe se hlaford to and ða higon æt Kristes cirican and hit minum gaste nytt gedoen . an ðas redenne ic hit ðider selle ðe se monn seðe Kristes cirican hlaford sie se min and minra erfewearda forespreoca and mundbora and an his hlaforddome we bian moten.

Lincolnshire.

CEOLRED, A.D. 852. (*No.* 267.)

In nomine patris et filii et spiritus sancti! Ceólred abbud and ða higan on Medeshámstede sellað Wulfrede ðet land æt Sempingahám in ðás gerednisse; ðet he hit hæbbe and brúce suá lange suá he life and ánum ærfeuuarde æfter him; and élce gére sextig foðra wuda tó ðæ′m hám on Hornan ðæ′m wuda, and tuelf foðer græfan and sex foður gerda. End forðon we him ðis land sellað, ðet he ðes landes fulne friodóm bigete in æ′ce ærfeweardnisse æt Sempingahám and æt Slioforda, and brúce ðére cirican láfard on Medeshámstede ðes landes æt Slioforda, and Wulfred ðes on Sempingahám: and he geselle éghwelce gére tó Medeshámstede tuá tunnan fulle luhtres aloð, and tuá sleg-neát, and sex hund láfes and ten mittan wælsces alo, and ðére cirican láforde geselle éghwelce gére hors and þrittig scillinga, and hine áne niht gefeormige fíftene mitta luhtres aloð, fíf mitta welsces aloð, fíftene sestras liðes: and hí sión symle in allum here life eádmóde and heársume and underþeódde, and ofer here tuega dæg ðonne ágefe hió ðet land intó ðére cirican tó Medeshámstede mid freodóme; and we him ðis sellað mid felda and mid wuda and mid fenne suá ðer tó belimpeð. Síð heora tuuége dæg ágán síe, ðonne ágefe mon tuuenti hida higuum tó biódland and ðére cirican láfarde XII. hida land æt Forde and æt Cegle, and he ðes feormied tuuege hida landes æt Læhcotum his erfeweorda sweolcum swelce him ðonne gesibbast wæ′re, and ðat wére ful fredes cynne ge fre swá suá ðet óðer intó ðére cirican. Anno uero dominicae incarnationis DCCC.LII. indictione XV.

§ 302. If charters like the foregoing, which bear the names

of Mercian Kings, and, so doing, carry us back to the days of the so-called Heptarchy, tell us thus little, still less must be expected from those which, bearing the name of some later king, merely refer to lands within the old Mercian boundaries. Such are certain charters (comparatively numerous in the reign of Edward the Confessor) which apply to the counties, Worcester, Gloucester, Oxford, Stafford, Norfolk, Suffolk, Essex, Hertford, and the Isle of Ely. One of Canute's (already noticed) applies to Northamptonshire. One, containing the name *Kirkeby*, is from some portion of the Danish area; yet the two compounds in *-son* and *-by* are all the Danish elements they contain.

§ 303. Any *differentiæ* between the *East Saxon*, the *Middle Saxon* and the *South Saxon* of *E*ssex, *Middle*sex, and *S*ussex, I have failed to find. I have not, however, looked over-closely, expecting but little. That Sussex should notably differ from Hants; Middlesex and Hertfordshire from Berks; and Essex from Suffolk is unlikely. Neither are any great differences to be expected in Kent: though this is a point upon which I speak with caution.

Of the *West* Saxon the most extreme locality for which we have a document is Exeter: which gives the bequest of Bishop Leofric already alluded to; viz.: the bequest of his library, containing what is now called the *Codex Exoniensis*, to the library of the cathedral. Between this and the documents from the extreme East there is but little difference.

CHAPTER VI.

PROVINCIAL FORMS OF SPEECH AT PRESENT EXISTING.—SOUTHERN GROUP.

§ 304. THE complement to the study of the dialects of the Anglo-Saxon period is that of the several provincial forms of speech of the present day: the chief questions connected with them being the following:—

1. The extent to which they show signs of influences other than Angle. How far, for instance, is Kent Jute, Lincolnshire Danish, Cornwall Kelt, &c.?
2. Their difference at different dates.
3. The origin of the standard, or literary English.

In ignoring the ordinary distinction between the Angles and the Saxons, the present writer deviates widely from his predecessors. Nevertheless, he, by no means, denies that the application of the two terms to different parts of England may be a fact, which, if rightly interpreted, is of considerable importance. That the words Sux-*sex*, Es-*sex*, Middle-*sex*, and Wes-*sex*, mean *something* in the way of *Saxon*-hood is transparently evident. This, however, was not a difference between the Saxons and the Angles, but a difference of the conditions under which the two names were imposed.

In the Saxon parts of England the influence of the populations who called the *Angles* by the name of *Saxon* was sufficient to give currency to the latter term, as opposed to the former; whereas, in the Angle parts of England this influence was insufficient to affect the currency and predominance of the native name. The populations who called the Angles by the name of Saxons were three—(1) the original Britons, (2) the Romans, and (3) the Franks—supposing these latter to have been (as they are by hypothesis) early occupants of Kent.

Hence the term *Saxon* as applied to our dialects is *convenient;* its convenience making the use of it excusable; and the division of our dialects called *Saxon* is, to a certain extent, *natural;* though not on account of the reasons usually exhibited.

§ 305. The extent to which the standard or classical Anglo-Saxon was Saxon rather than Angle has already been noticed. It may be added that it was *West* Saxon rather than either *South* Saxon, or *East* Saxon, *Middle* Saxon or Kentish.

But, it by no means follows that because the *West* Saxon was the form of speech most under cultivation in the times anterior to the Norman Conquest, it should also be the form of speech in which the English writers after that event most especially expressed themselves. On the contrary, the literary development of the southern dialects may have ceased with the Saxon line of kings, whereas the reaction against the Anglo-Norman may have begun with some other dialect.

§ 306. Let—

Saxon = *Southern*,
Northumbrian = *Northern*,
East Anglian = *Eastern*,
Mercian = *Midland*,

and we get a convenient and not very inaccurate nomenclature; a nomenclature, however, which is merely provisional. Should it lead, however, to any undue identifications between the political and philological divisions, it must be abandoned.

The more extreme forms of speech are those of the North and South: *i. e.* Devonshire and Northumberland differ from each other more than Suffolk and Hereford, or Norfolk and Shropshire. The Midland counties exhibit the *minimum* amount of peculiarities. This helps us in our classification. Whatever else they may do, the Northern, Southern, and Eastern group cannot directly graduate into each other.

§ 307. The Midland dialects make the nearest approach to the literary English. This is only another way of saying that the literary English more especially represents the Midland dialects. That the peasants and country people of these parts partake of the nature of literary men more than those elsewhere, and that they speak more purely on the strength of a better education, is an untenable position. The truer view is, that the English of our standard authors originated in the Midland counties. Hence it is the literature that resembles the dialects rather than the dialects that emulate the literature.

The particular district where the difference between the language of the educated portion of the community and the masses is at its *minimum*, I believe, to be the parts between St. Neots in Huntingdonshire and Stamford on the borders of Lincoln, Rutland, and Northamptonshire. This gives the county of Huntingdon as a centre. The same—though in a less degree—applies to the southern, eastern, and south-eastern parts of Lincolnshire, Rutland, the north and north-western parts of Cambridge, the western parts of Essex, Herts, Beds, Northamptonshire, and part of Bucks. In Warwickshire and Oxfordshire, a similar representation of the literary English prevails—though a change from the typical forms of Huntingdon and Bedford is apparent.

§ 308. It is scarcely necessary to inform the reader, that each and all of the specimens consisting of the second chapter of the Song of Solomon are from what may be called the Bonaparte Collection; this meaning that H.I.H., the Prince L. L. Bonaparte, having chosen the said song for a uniform specimen, and having got able coadjutors in the reduction of it to the following dialects, has published the series from which the extracts have been made. To save a number of individual references, I give the details of the authorship in the following list:—

1. Somersetshire: T. Spencer Baynes, L.L.B.
2. East Devon: G. P. R. Pulman,
3. Devonshire: Henry Baird, Author of Nathan Hogg's Letters and Poems, in the same dialect.
4. Cornwall: Anonymous. 1859.
5. Dorsetshire: The Rev. W. Barnes. 1859.
6. North Wilts: E. Kite, F.S.A. 1860.
7. Sussex: Mark Anthony Lower, M.A.
8. Cumberland: John Rayson.
9. Central Cumberland: William Dickenson. 1859.
10. Westmoreland: Rev. John Rickardson, M.A., Head Master of Appleby School.
11. Lancashire: Parts about Bolton, James Taylor Staton. 1859.
12. North Lancashire: James Phizackerby. 1860.
13. Craven: H. A. Littledale. 1859.
14. North Riding: The Author of a Glossary of Yorkshire Words and Phrases, collected in Whitby, and the neighbourhood.
15. West Riding of Yorkshire: Charles Rogers, Author of The Bairnsla Foaks, Annual an' Pogmoor Olmenac.
16. Durham.
17. Newcastle: J. G. Forster.
18. Ditto J. P. Robson, Author of Bards of the Tyne.
19. Northumberland: Ditto.
20. Lowland Scotch: Anonymous. 1860.
21. Ditto J. P. Robson. 1860.
22. Norfolk: Gillet.

§ 309. For the Saxon group, Somersetshire is convenient as a commencement. It gives us a strongly-marked, but not an extreme dialect.

Mr. Guy and the Robbers.

1.

Mr. Guy war a gennelman
O' Huntsfull, well knawn
As a grazier, a hirch one,
Wi' lons o' hiz awn.

2.

A oten went to Lunnun
Hiz cattle ver ta zill;
All the hosses that a rawd
Niver minded hadge or hill.

3.

A war afeard o' naw one;
A niver made hiz will;
Like wither vawk, avaur a went
Hiz cattle ver ta zill.

4.

One time a'd bin to Lunnun,
An zawld hiz cattle well;
A brought awa a power o' gawld,
As I've a hired tell.

5.

As late at night a rawd along,
All droo a unket ood,
A ooman rauze vrom off tha groun,
An right avaur en stood.

6.

She look'd za pitis Mr. Guy
At once his hoss's pace
Stapt short, a wonderin how, at night,
She com'd in jitch a place.

7.

A little trunk war in her hon;
She zim'd vur gwon wi chile,
She ax'd en nif a'd take er up
And cor er a veo mile.

8.

Mr. Guy, a man o' veelin
Vor a ooman in distress,
Then took er up behind en;
A cood'n do na less.

9.

A corr'd er trunk avaur en,
And by hiz belt o' leather
A bid her hawld vast; on tha rawd,
Athout much tak, together.

10.

Not vur tha went avaur she gid
A whizzle loud an long,
Which Mr. Guy thawt very strange,
Er voice too zim'd za strong;

11.

She'd lost er dog, she zed; an than
Another whizzle blaw'd,
That stortled Mr. Guy; a stapt
Hiz hoss upon tha rawd.

12.

"Goo on," zed she; bit Mr. Guy
Zum rig beginn'd ta fear;
Vor voices rauze upon tha wine,
An zim'd a comin near.

13.

Again tha rawd along; again
She whizzled, Mr. Guy
Whipt out his knife an cut tha belt,
Than push'd er off; ver why?

14.

Tha ooman he took up behine,
Begummers, war a man;
Tha rubbers zaw ad lad ther plots
Our grazier to trepan.

15.

I sholl not stap to tell what zed
Tha man in ooman's clawse,
Bit he an all o'm jist behine
War what you mid suppauze.

16.

Tha cust, tha swaur, tha dreaten'd too,
An ater Mr. Guy
Tha gallop'd all; twar nivor tha near,
Hiz hoss along did vly.

17.

Auver downs, droo dales, awa a went,
Twar da-light now amawst,
Till at an inn a stapt, at last,
Ta thenk what he'd a lost.

18.

A lost! why nothin—but hiz belt
A zummet more ad gain'd;
Thic little trunk a corr'd awa,
It gawld galore * contain'd.

19.

Nif Mr. Guy were hirch avaur,
A now war hircher still,
Tha plunder o' tha highwamen
Hiz coffers went ta vill.

20.

In safety Mr. Guy rawd whim,
A oten tawld tha story;
Ta meet wi' jitch a rig myzel,
I shood'n soce be zorry.

Song of Solomon, c. 2.

1. I be th' rawze o' Zharon, an' th' lilly o' th' vallies.

2. Loik th' lilly amang tharns, zo be moi love amang th' darters.

3. Loik th' yapple-tree amang th' treës o' th' 'ood, zo be moi belovad amang th' zons. I zot down oonder hiz zhadder wi' greät deloight, an' hiz vruit was zweät t' moi teäst.

4. A' vetched me ta th' veästing-houze, an' hiz vlag awver me wer love.

5. Stay me wi' vlagons, comfort me wi' yapples, vor I be zeek o' love.

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* This is not a provincial, but a slang, word. It is *galeor*=*enough*, and is Gaelic.

6. Hiz lef han' be oonder moi yeäd, an' hiz roight han' do embrace me.

7. I tell ee, O darters o' Jeruzalem, by th' raws an' by th' hinds o' th' viel, dont'e stur up nor weäk moi love till a' do pleäz.

8. Th' voice o' moi belovad! Zee! a' cawmt'h leäpin upon th' mountains, skeepin upon th' hills.

9. Moi belovad be loik a raw or a yoong hart: zee! a' stand'th behind our wall, a' look'th voäth at th' winders, zhowing hiszel droo th' lattice.

10. Moi belovad spoäk, an' zed unto me, Rise up, moi love, moi vair wuon, an' koom away.

11. For, zee, th' winter be past, th' rain be awver an' a-gone.

12. Th' vlowers be koom voäth vrom th' mould; th' birds be a-zingin all roun; an' th' cooin o' th' turtle-doove be a-yeärd in th' lan'.

13. Th' vig-tree putteth voäth her green vigs, an' th' vines wi' th' tender greäps do gie a good zmell. Arise, moi love, moi vair wuon, an' koom away.

14. O moi doove, that beäst in th' clefs o' th' rocks, in th' zecret pleäzes o' th' steärs, let me zee thoi veäce, let me yeär thoi voice; vor zweät be thoi voice, an' thoi veäce be koomly.

15. Teäk uz th' voxes, th' little voxes, that spwile th' vines; vor our vines have tender greäps.

16. Moi belovad be moine, an' I be hiz; a' veädeth amang th' lillies.

17. Till th' day do breäk, an' th' zhadders vlee away, turn, moi belovad, an' be theow loik a raw or a yoong hart on th' mountains o' Bether.

For a fuller notice of the Somersetshire dialect the reader is referred to a small work by Spencer Baynes, wherein many of the details of its phonesis are exhibited. The general character of this is well known. It consists in an inordinate predominance of the sonant mutes, and in some remarkable transpositions. The diphthongal character given to the Somersetshire vowels is by no means characteristic. It is found in more than half the counties in England, but the transpositions are important. They are those of the Anglo-Saxon of Wessex; and there is no part of England where the coincidence between the old and the new forms is so close. In A. S. *arn* = *ran*; in the present Somersetshire, *urn* = *run*, just as *hirch* = *rich*.

That the Somersetshire dialect is the lineal descendant of the West Saxon, is the express opinion of the author of the treatise just quoted. It is the opinion of Dr. Giles, who is a native of the county, as well as an acute and independent thinker, and a good Anglo-Saxon scholar. Still, the evidence of natives is always to be taken with caution. Every patriotic provincial claims the greatest amount of Anglo-Saxon for his own dialect. In the case of Somersetshire, however, I believe the claim is as valid as any such claims ever are. Notwithstanding the fact of Berkshire being the county which gave birth to Alfred, I maintain that it was to the language of the parts about Sherebourne and the borders of Dorset and Somerset, rather than the parts about Wantage, that the literary West Saxon bore the most resemblance.

The Somersetshire for *I*, which is (in full) *utchy*, and which is becoming obsolete, is remarkable. It is a southern form, from which we get, by contraction, *ch'*.

The West Somerset dialect approaches that of—

§ 310.

Devonshire.

According to Pulman, Kilmington, near Axminster, is the spot where the sound of the French *eu* is first found; viz. the *oo* in *moon*, *spoon* = the Scotch *ui*, foreign to Somersetshire, and foreign to Cornwall.

To milky = *to milk*, and *they cryath* = *to cry*. It is, however, the older people who use them. With the rising generation they are going out. The prefix *a*, as in *agone*, is commoner.

East Devon.

Song of Solomon, c. 2.

1. Ai'm th' rawse o' Sharon, an' th' lily o' th' volleys.

2. Laike th' lily among thoärns ez my leuve among th' māid'ns.

3. Laike th' opple-tree 'mong other timber 's mai beleuved 'mong th' youngsters. Ai was glad ta zit under ez sheäde, an' zwit was ez freut in my meuth.

4. He broät me to th' feyst-chimmer, an' leuve, ver a flag, did hang auver me.

5. Vill me wi' flaggins, pleyze me wi' opples, ver ai 'm leuve-zick.

6. Ez left han's 'neath my head,—ez raight's roun' my waist.

7. Ai bag'th 'ee, O māids o' Jerusalem, bai th' roes an' th' hain's o' th' fiel' nit ta meuve ner ta wake my young-man till's a-maindid teue.

8. Hear th' vaice o' my young-man! Leuke 'ee zee! A-com'th jumpin 'pon the mountins, an' hoppin' 'pon th' hills.

9. Mai young-man's laike a deer or a young hayne. He stan'th behāine our woll. He leuk'th voäth vrem th' kezment an' show'th 's zel' ta th' lattice.

10. My young-man spawk teue me, zes he, Git up, my dear creytur, mai pirty-wan, kim along.

11. Ver th' wenter, yeue zee, 's a-gone bai, th' wet taime 's a-pas'.

12. Th' vlowers sprout'th vwoäth in th' grown',—th taime 's a kim'd roun' ver th' whis'lin' o' birds, an' th' craw o' th' culver's a-yird vur an' nāigh.

13. Th' green vigs be vwoäth-caum'd 'pon ther tree, an' keärnd grapes 'pon th' vāine sceynt'th the air. Kim along, then, mai swithort, mai pirty-wan.

14. Yeue, mai dove, that abāid'th in th' gaps o' th' rocks, th' bai-pāārts o' th' stairs, shaw yer face, an' let's hear 'tis yer vaice. Ver yer vaice ez so swit an' yer face za geude-leukin'.

15. Deu 'ee ketch us th' foxes, th' young foxes that spayl'th all th' vāines. For th' vāine's jist in grape.

16. My young-man ez my awn, an' ai 'm hee's. He veed'th 'mong th' lilies.

17. Till th' gray o' th' murnin,' when th' naight vlee'th away; kim bock, au, my leuve, an be laike a raw er young deer tap th' hāigh heels o' Bether.

Song of Solomon, c. 2.

1. I am tha rose uv Sharin, an tha lilly uv tha vallys.

2. As tha lilly among thaurns, zo es ma luv among tha daters.

3. As tha happle-tree among tha trees uv tha hood, zo es ma beluvid among tha zins. I zot down under es shadda way grait delite, an es vrewt was zweet ta ma taste.

4. Ha brort ma ta tha bankitten houze, an es banner auver ma was luv.

5. Stay ma way vlaggins, komfirt ma way happles, vur I am zick uv luv.

6. Es lift han es under ma haid, an es rite han dith imbrace ma.

7. I charge yu, Aw ye daters uv Jerewslim, be tha ro's, an be tha hines uv tha vee-eld, thit ye ster nat up, nur wake ma love, till ha plaize.

8. Tha voice uv ma beluvid! behold, ha com'th laipin apin tha mowntins, skippin apin tha hills.

9. Ma beluvid es like a ro ur a yung hart: behold, he stand'th behend our wal, ha look'th vore at tha winders, shawin eszul droo tha lattice.

10. Ma beluvid spauk, an zed on-too ma, Rise up, ma luv, ma vair wan, an kom away.

11. Vur, lo, tha winter es past, tha rain es auver an gaun.

12. Tha vlowers appear on tha 'aith; tha time uv tha zingin uv burds es kom, an tha voice uv tha turtle es yerd in our lan.

13. Tha vig-tree put'th vore her green vigs, an tha vines way tha tender greape gie a gude zmul. Arise, ma luv, ma vair wan, an kom away.

14. Aw, ma duv, thit art in tha cliffs uv tha rocks, in tha zaycrit ple-aces uv tha stairs, let ma zee thy countynince, let ma yer thy voice; vur zweet es thy voice, an thy countynince es comly.

15. Te-ake es tha voxes, that litt'l voxes, thit spoil tha vines: vur our vines hev tender gre-apes.

16. Ma beluvid es mine, an I am hees: he veed'th among tha lillys.

17. Ontil tha day braik, an tha shadda's vlee away, turn, ma beluvid, an be thou like a ro, ur a yung hart apin tha mowntins uv Bayther.

A Devonshire Dialogue. Mrs. Gwatkin. Edition of 1832.

RAB. Zo, Bet, how is't? How de try?—Where hast a'be thicka way? Where dost come from?

BET. Gracious, Rab! you gush'd me. I've a' be up to vicarige, to vet a book vor Dame, and was looking to zee if there be any shows in en, when you wisk'd over the stile, and galled me.

RAB. And dost thee look so like a double-rose, when thee art a' galled, Bet? What dost thee gook thee head vor: look up, wo't?

BET. Be quiet: let 'lone my hat, wol ye?

RAB. What art tozing over the book vor?

BET. Turning out the dog's ears.

RAB. 'Ot is it—a story-book?

Bet. I wish 'twas, I love story-books dearly, many nearts I've a' zit up when all the volks have a' be a-bed, and a' rede till es have had a crick in the niddick, or a' burn'd my eep.

Rab. And dost love to rede stories about spirits and witches?

Bet. I'll tell thee. I was wan neart reding a story-book about spirits, that com'd and draw'd back the curtains at the bed's voot (and there was the ghastly pictures o' em). The clock had beat wan, when an owl creech'd 'pon the top o' the chimley, and made my blood rin cold. I zim'd the cat zeed zum 'ot: the door creaked, and the wind hulder'd in the chimley like thunder. I prick'd up my ears, and presently, zum'ot, very hurrisome, went dump! dump! dump! I would a' geed my life vor a varden. Up I sprung, drow'd down my candle, and douted en; and hadn't a blunk o' fire to teen en again. What could es do? I was afear'd to budge. At last I took heart, and went up stears backward, that nort mert catch me by the heels. I didn't unray mysel vor the neart, nor teen'd my eyes, but healed up my head in the quilt, and my heart bumpt zo, ye could hear en; and zo I lied panking till peep o' day.

Rab. Poor Bet! why if a vlea had hopp'd into thy ear thee wot a' swoon'd.

Bet. You may well enew laugh at me, but I can't help et, nor vorbear reding the books when I come athort 'em. But I'll tell thee: I've a' thort pon't zince, that the dump! dump! dump! that galled me zo, was nort else but our great dog diggin out his vleas against the dresser.

Rab. Like enew: I marvel that you, who ha'-zo much indel and oudel work to do, can vend time vor reding; but then, it zeems, you rede when you ought to zleep.

Bet. Why, you must know, Dame dosn't like I shu'd rede zich books; it be other lucker books us ha' vrom the Pason; and when us ha' done up our chewers, and 'tis candle-teeming, Measter takes hiszell to the alehouse, I take up my knitting, and Dame redes to me. Good now: es may ha' as many books vrom the Pason as us wol, he ne'er zaith her nay, and he hath a power o' em, that a' hath.

§ 311. The Cornish of the following specimen is for the parts West and South of St. Austell. In the northern part of the county the dialect approaches that of Devon.

Song of Solomon, c. 2.

1. I'm th' rooase of Shaaron, and th' lily of th' valleys.

2. Like th' lily 'mong thorns, so es my love 'mong th' dafters.

3. Like th' apple-tree 'mong th' trees of th' wud, so es my beloved 'mong th' sons. I sot down onder hes shadda weth g'eat delight, and hes fruit wor sweet to my taaste.

4. He broft me to th' banqueting house, and hes banner ovver me wor love.

5. Stay me weth flagons, cumfurt me weth apples: for I'm sick of love.

6. Hes lift hand es onder my head, and hes right hand do embraace me.

7. I chaarge 'ee, Aw you dafters of J'rusalum, by th' roes, and by th' hinds of th' field, that you waan't steer up, nor 'waake my love, till he do plaise.

8. The vooice of my beloved! behowld, he do come laipin' pon the mount'ins, skippin' 'pon th' hills.

9. My beloved es like a roe or a young hart: behowld, he do staand behind our wale, he do luck foathe at th' winders, shawing hisself through th' lattice.

10. My beloved spok', and said to me, Rise up, my love, my feer waun, and come away.

11. For, law, th' wenter es paast, th' rain es ovver and gone.

12. Th' flowers do appeer 'pon th' eerth; th' time of th' singin' of birds es come, and th' vooice of th' turtle es heerd in our land.

13. The fig-tree do put foathe hes green figs, and th' vines weth th' tender graape do give a good smill. Rise up, my love, my feer waun, and come away.

14. Aw my dove, who art in th' vugs of th' rock, in th' saicret plaaces of the steears, lev us see thy faace, lev us heer thy vooice; for sweet es thy vooice, and thy faace es putty.

15. Catch for us th' foxes, the little foxes, what do spooil th' vines: for our vines have got tender graapes.

16. My beloved es mine, and I am hes: he do feed 'mong th' lilies.

17. Ontil the day do break, and th' shaddas do fly away, turn, my beloved, and be like a roe or a young hart 'pon th' mount'ins of Bether.

In Cornwall the influence of the original Keltic is the chief point of investigation. As far as our present *data* go, it is inconsiderable—inconsiderable, at least, in respect to the vocables and inflections. That it has affected the phonesis is likely. The materials, however, for the inquiry are of the scantiest.

In Cornwall we reach our limit to the west, and (so doing) have to return to Somersetshire, leading, on the south, to Dorsetshire, and on the north to

§ 312.

Gloucestershire.

George Ridler's Oven. From Halliwell's Archaic and Provincial Dictionary.

1.

The stowns that built George Ridler's Oven,
And thauy qeum from the Bleakeney's quar;
And George he wur a jolly old mon,
And his yead it graw'd above his yare.

2.

One thing of George Ridler I must commend,
And wur that not a notable theng?
He mead his brags avoore he died,
Wee any dree brothers his zons z'hou'd zeng.

3.

There's Dick the treble and John the mean,
Let every mon zing in his auwn pleace,
And George he wur the elder brother,
And therevoore he would zing the beass.

4.

Mine hostess's moid (and her neaum 'twur Nell),
A pretty wench, and I lov'd her well,
I lov'd her well, good reauzon why;
Because zhe lov'd my dog and I.

5.

My dog is good to catch a hen,
A duck or goose is vood for men;
And where good company I spy,
O thether gwoes my dog and I.

6.

My mwother told I when I wur young,
If I did vollow the strong beer pwoot,
That drenk would pruv my auverdrow,
And meauk me wear a thread-bare cwoat.

7.

My dog has gotten zitch a trick,
To visit moids when thauy be zick:
When thauy be zick and like to die,
O thether gwoes my dog and I.

8.

When I have dree zispences under my thumb,
O then I be welcome wherever I come:
But when I have none, O then I pass by,
'Tis poverty pearts good company.

9.

If I should die, as it may hap,
My greauve shall be under the good yeal tap:
In vouled earms there wool us lie,
Cheek by jowl, my dog and I.

§ 313.

Worcestershire.

The affinities of the Worcestershire dialect run southwards. The details, however, are obscure; inasmuch as we are not only without a sufficiency of *data* for the county itself, but are ill-provided with materials for North Gloucestershire and Warwickshire, the counties on its frontier. That the decidedly south-western character of the Gloucester dialect, represented by *George Ridler's Oven*, becomes less as we move northwards and eastwards, is certain. Hence, the characteristics of Worcestershire, whatever they may be, are by no means very definite or strongly-marked.

Whether Worcester, Warwick, and Oxfordshire may be more properly thrown into the group which contains Northampton and Bucks, may be doubtful. It is only certain that it belongs to the group which contains Gloucestershire and Somersetshire, rather than to the group which contains Staffordshire and Derbyshire.

§ 314.

HEREFORDSHIRE.

I connect Hereford with Worcester on the strength of its geographical relations rather than upon the strength of any accurate investigation.

There is a good glossary of the Herefordshire; but no compositions in it. The oldest charters are, like those of Worcestershire, West Saxon.

§ 315.

MONMOUTHSHIRE.

In Monmouth, as in Cornwall, the Keltic element and the English come in immediate and recent contact. Of the details of its dialect I know nothing.

§ 316. If the place of Worcestershire be doubtful, still more so is that of *Warwickshire;* which is thoroughly equivocal, its dialect graduating into those of Worcester, Stafford, Oxford, Leicester, and Northampton, according to the frontier.

§ 317.

DORSETSHIRE.

A Letter from a Parish Clerk in Dorsetshire to an absent Vicar, in the Dialect of the County. From Poems on Several Occasions, formerly written by John Free, D.D. 8vo, London, 1757. *From Halliwell's Archaic and Provincial Dictionary.*

Measter, an't please you, I do send
Theaz letter to you as a vriend,
Hoping you'll pardon the inditing
Becaz I am not us'd to writing,
And that you will not take unkind
A word or two from poor George Hind.
For I am always in the way,
And needs must hear what people zay.
First of the house they make a joke,
And zay the chimnies never smoak.
Now the occasion of these jests,
As I do think, were swallows' nests,
That chanced the other day to vaal
Into the parlour, zut and aal.
Bezide the people not a few,
Begin to murmur much at you,
For leaving of them in the lurch,
And letting straingers zerve the church,
Who are in haste to go agen;
Zo we ha'nt zang the Lord knows when.

And for their preaching, I do know,
As well as moost, 'tis but zo, zo.
Zure if the call you had were right,
You ne'er could thus your neighbours slight;
But I do fear you've zet your aim on
Naught in the world but vilthy mammon, &c.

Song of Solomon, c. 2.

1. I be the rwose o' Sharon, an' the lily o' the valleys.

2. Lik' a lily wi' thorns, is my love among maïdens.

3. Lik' an apple-tree in wi' the trees o' the wood, is my love among sons. I long'd vor his sheäde, an' zot down, an his fruit wer vull sweet to my teäste.

4. He brought me into the feäst, an' his flag up above me wer love.

5. Refresh me wi' ceäkes, uphold me wi' apples: vor I be a-pinèn vor love.

6. His left hand wer under my head, an' his right a-cast round me.

7. I do warn ye, Jerusalem's da'ters, by the roes an' the hinds o' the vield, not to stir, not to weäke up my love, till he'd like.

8. The vaïce o' my true-love! behold, he's a-comèn; a-leäpèn up on the mountains, a-skippèn awver the hills.

9. My true-love is lik' a young roe or a hart: he's a-standèn behind our wall, a-lookèn vwo'th vrom the windors, a-showèn out droo the lattice.

10. My true-love he spoke, an' he call'd me, O rise up, my love, my feäir maïd, come away.

11. Vor, lo, the winter is awver, the raïn's a-gone by.

12. The flowers do show on the ground; the zong o' the birds is a-come, an' the coo o' the culver 's a-heärd in our land.

13. The fig-tree do show his green figs, an' the vines out in blooth do smell sweet. O rise up, my true-love, feäir-maid, come away.

14. O my love 's in the clefts o' the rocks, in the lewth o' the cliffs. Let me look on your feäce, let me heär 'tis your vaïce; vor sweet is your vaïce, an' comely your feäce.

15. O catch us the foxes, the young oones, a-spweilèn the vines; vor the vines ha' neesh grapes.

16. O my love is all mine, an' I be all his: he's a-veedèn among the lilies.

17. Till the day is a-broke, an' the sheädes be a-vled, turn back, O my love, an' be lik' a roe or young hart on the mountains o' Bether.

For the full account of the Dorsetshire dialect, as well as for many beautiful compositions in it, see the Poems of the Rev. W. Barnes; according to whom it has a form of the infinitive mood, which may be called the *habitual*. *Can ye mowy* = *can you mow in general? Can you mow this grass?*

Too much stress, however, must not be laid upon this, nor must the inference that the final vowel represents the *-an* of the Anglo-Saxon be drawn over-hastily. The same termination is to be found in the demonstrative pronouns in more than one district of the south-west; so that the Berkshire *theck* = *thilk* = *this* becomes *thecky*. The doctrine that *this* is an A. S. infinitive is, of course, untenable.

§ 318.

Wilts.

Old Barnzo. From Akerman's Wiltshire Tales.

Everybody kneows owld Barnzo, as wears his yead o' one zide. One night a was coming whoame vrom market, and vell off's hos into the road, a was *zo* drunk. Some chaps coming by picked un up, and zeein' his yead was al o' one zide, they thought 'twas out o' jint, and began to pull 't into 'ts pleace agen, when the owld bwoy roar'd out, "Barn zo (*born so*), I tell 'e!" Zo a' was allus called owld Barnzo ever a'terwards.

Devizes Advertiser, July 19, 1860.

Rotn Ro, Vizes Green, 16 *July.*

Mester Eddytur,—Zur,—I bys yer piaper wen I can stan the penne to pay var un, and twix Capn Gladstwun's inkumtaks and zummit that heant al times. But I zees, zur, evry now and agen as u prents leetle notes as voke rites ee bout zum graveanse ar nother, and zoo I hopes u ull vind a karnur zumwher for I to ha my zay about what I kalls a publik graveanse. I means that ther nasty mess of carron allus a hangen up muost clnose to the ruod up yonder wer Mester Tugwels houns be kep. Now, zur a lot o ded hosses' legs an ribs a rottin in the zun, beant nice things for noobody to look at, and the stenk on em is wusser steel, and I promess ee, zur, that last Zatterday night as I cum whum from Pottern atter the day's work sich a puf come athert the ruod as purty wel made I cast my stummick therrite, an thinks I, if this ere's only passin how mus it be var they poor voke, messis Widdywintersen and the rest on em, as lives jis awverrite and cant never look out o winder nar uepen thur door wiout zeeing an smelling thease turrable mess, purtekler wen the wind do cum up a leedle sowwestard like, and I wunders they beant ded puizend long avore now. I never dun nó wurk nor nuthen vur Mester Tugwell, but I do no es a good naterd gennelmen, and I warnd, zur, if a zees this, a'll have all put rite quiksticks. Zoo no muore at presance vrom yer humbel zarvint,

A POOR WURKEN MAN.

Zur,—I'd jist a dun and rade this here out to my nayber, and now he wants I to put down a noshin or 2 o'hisn, a zes can be done verre wel in a P.S., but I rekns we med scrach ower 2 wuld heds a purty wile avore we vines out wo that es. Housemerer, Jim zes, zes he, spuose the collarer cums awver agen from Ingy ar Jarminy ar Rooshy, vur zarten zure a ud collar thay poor voke as leeves in zich voul air vust, and then gennelvoke ud been taaken to we about claneliness and witewashin and sich like, and Jim zes tha wer main sharp wi hes wu looman a time bak about the pegsti and tatee-rines up closish to duoor like, but vaa hez pairt he cant zee nar smell but as live pegs and tatee-parens is jist za nise as ded hosses and hapes o magets, and then he grould out zummit about zampel better not parchin; and ef this, eres 2 long ye mid blaime he. Twix u and I, zur, I thinks Jim got out o bed lef lag avore thes marnen, and nothen hant ben rite weo un all day zunce, but he dunno I be putten that doun.

Song of Solomon, c. 2.

1. I be th' rwoäs o' Sharon, an' th' lilly o' th' valleys.
2. As th' lilly amang tharns, zo uz my love amang th' moydens.
3. As th' apple-tree amang th' trees o' th' wood, zo uz my beloved amang

th' zuns. I zot down under huz sheäde wi' gurt delight, an 'huz fruit wer' zweet to my teäste.

4. A vot m' to th' banquetun-howse, an' huz vlag auver m' wer' love.

5. Stoy m' wi' wine, comfort m' wi' apples, vor I be zick o' love.

6. Huz lift hond 's under my yead, an' huz right hond do howld m'.

7. I charges 'ee, aw ye da'ters o' Jerusalem, by th' roes an' by th' hinds o' th' veeld, that ye dwont stir up, nor weäke my love till a do like.

8. Th' zound o' my beloved! Loa! a comes leppun upon th' mountains, skippun' upon th' hills.

9. My beloved uz lik a roe or a young hart: behowld! a's a standun' behind owr wall, a looks vwo'th at the winders, sheawun' husself drough th' lattus.

10. My beloved spwoke, an' zed unto m', Rize up, my love, my foir un, an' come awoäy.

11. Vor, loa, th' winter uz past, th' rain uz awver an' gone.

12. Th' vlowers be zeed upon th' ea'th: th' time o' th' zengun' o' birds uz come; an' th' naise o' th' turtle uz heer'd in owr lond.

13. Th' vig-tree puts vwo'th hur green vigs, an' th' vines wi' th' tender greäpe do gie a good smill. Rize up, my love, my foir un, an' come awoäy.

14. Aw my dove, as uz in th' crivices o' th' rock, in th' zecret pleäcen o' th' stairs, let m' zee yer veace, let m' hire yer voice; vor zweet uz yer voice, an' yer veace uz comely.

15. Teäke us th' voxes, th' leetle voxes, as spwiles th' vines; vor upon owr vines uz tender greäpes.

16. My beloved uz mine, an' I be his'n; a do veed amang th' lilies.

17. Till th' day do break, an' th' sheädes do vlee awoäy, turn, my beloved, an' be lik a roe or a young hart upon th' mountains o' Bether.

In the seventeenth century, the Somersetshire *ch* = *I* was to be found in Wiltshire: at least a note of Prince L. L. Bonaparte, on Kite's Song of Solomon, states that a scarce work—entitled, *The King and Queenes Entertainment at Richmond, after their Departure from Oxford. In a Masque presented by the Most Illustrious Prince, Prince Charles, Sept.* 12, 1636: *Naturam imitare licet facile nonnullis, videatur haud est. Oxford. Printed by Leonard Lichfield,* MDCXXXVI.—gives "*chave a million for, Chad not thought,*" &c. In p. 5 it is expressly stated that, "because most of the interlocutors were Wiltshire men, that country dialect was chosen."

§ 319. In an artificial classification of our southern dialects, we may take the Hampshire Avon as a boundary, in which case we have Somersetshire, Dorsetshire, Devonshire and Cornwall with Western Wiltshire leading into Gloucestershire on the one side, and Hants, Sussex, Surrey, Kent, and the eastern part of Wiltshire leading into Berkshire on the other; the characteristics of the western group being far more decided and prominent than those of the eastern—the *maximum* being in Devonshire, the *minimum* in Berks or Surrey.

Such a classification, however, is artificial; inasmuch as it separates Western Hants from Eastern Dorset, and divides Wiltshire. The natural group would take Wiltshire as a centre, around which would be arranged Hants, Dorset, Somerset, Gloucester, and Berks, with Cornwall and Kent as the extremities.

§ 320. Of the details of the Hampshire dialect I can say little. I can only say that its affinities are exactly those that the geographical position suggests. On the north it passes into the Wiltshire, and on the west into the Dorsetshire, forms of speech.

ISLE OF WIGHT.

From Halliwell.

JAN. What's got there you?

WILL. A blastnashun straddlebob craalun about in the nammut bag.

JAN. Straddlebob! where ded'st leyarn to caal'n by that neyam?

WILL. Why, what shoud e caal'n? tes the right neyam, esn ut?

JAN. Right neyam, no! why, ye gurt zote vool, casn't zee tes a dumbledore?

WILL. I knows tes, but vur aal that straddlebob's zo right a neyam vorn as dumbledore ez.

JAN. Come, I'll be deyand if I doant laay thee a quart o' that.

WILL. Done! and I'll ax meyastur to-night when I goos whooam, beet how't wool.

WILL. I zay, Jan! I axed meyastur about that are last night.

JAN. Well! what did 'ur zay?

WILL. Why a zed one neyam ez jest zo vittum vorn as tother, and he louz a ben caald straddlebob ever zunce the island was vust meyad.

JAN. The devvul a hav! if that's the keeas I spooas I lost the quart.

WILL. That thee hast, lucky! and we'll goo down to Arverton to the Red Lion and drink un ater we done work.

§ 321. It is the Adur, according to Mr. M. A. Lower, that divides the East-Sussex dialect from the West-Sussex, the latter of which approaches the Hampshire.

SUSSEX.

Song of Solomon, c. 2.

1. I be de roäz of Sharon, an de lily of de valleys.
2. Lik de lily among thorns, so is my love among de dâhters.
3. Lik the appul-tree among de trees of de ood, so is my beloved among de sons. I set down under his shadder wud gurt delight, an his fruit was sweet to my taiist.
4. He brung me to the banquetin-house, and his gurt fleg over me was love.
5. Stay me wud drinkin-pots, comfort me wud appuls, for I be sick wud love.
6. His left han under my head, an his right han clapses roun me.

7. I charge ye, O ye dâhters of Jerusalem, by de roes an by de hinds of de fil, dat de doänt rouse up, nor wake my love tull such time as he likes.

8. De voice of my beloved ; lookee, he comes a-lippin upon de mountains, a-skippin upon de hills.

9. My love is like a roe or a young hart ; lookee, he stans behind our wall, he looks out of de windors a-showin of hisself through the lattice.

10. My beloved spoke, an said to me : Git up, my love, my fair un, an come away.

11. For lookee, de winter is past, de rain is over an gone ;

12. De flowers show deirselves on de airth, de time for de singin of burds is come, an de voice of de ood-pigeont is heared in our land.

13. De fig-tree puts foorth her green figs, an de vines wud de tender graüp give a good smell. Git up, my love, my fair un, an come away.

14. O my dove, dat's in de clifts of de rock, in de sacret plaüces of de stairs, let me see you faüs, let me hear yer voice; for sweet is yer voice an yer faüs is comely.

15. Ketch us de foxes, dem liddle foxes what spile de vines: for our vines have got tender graüps.

16. My beloved is mine, an I be he's : he feeds among de lilies.

17. Tull de dee breaks, an de shadders goo away, turn my beloved, an be ye lik a roe or a young hart pon de mountains of Bether.

§ 322. In Kent we are remarkably deficient in data ; the only specimens I know being found in the short poem from which the following is an extract.

Dick and Sal, Dover, 1830.

1.

An up we got inta de boat,
But Sal begun ta maunder,
Fer fare de string, when we gun swing,
Should break an come asunder.

2.

But Glover sed "It is sa tuff
'Tud bear a dozen men;"
And when we thought we'd swung anough,
He took us down again.

3.

And den he looked at me and sed,
"It seems ta please your wife ;"
Sal grinn'd and sed she never had
Sudge fun in all her life.

Still less do we know of the dialects or sub-dialects of Surrey, except that, when they lie on the boundaries of the county, they graduate into those of Berkshire, Sussex, and Kent. I am informed by my friend Mr. Durrant Cooper, that up to the very edge of London, viz. in Wimbledon and Wandsworth, the dialect of the native labourers is notably provincial, and also that it is essentially the same as that of Sussex. This coincides with what Mr. Kemble observed near Chertsey, where he resided, viz. that the dialect *there* was, also, notably provincial, notwithstanding the near neighbourhood of the capital. He instanced, I remember, *inter alia*, the word *litton* = *churchyard*.

§ 323. Grouping by type, I think that the Kent, Surrey, and Sussex dialects may conveniently be arranged round some central point near the junction of the three counties. That the extremes graduate into one another, is beyond doubt. Even single characteristics are found pretty constant over the whole area. The prefixed sound of *w*, which stands out with such prominence in Somersetshire and Gloucestershire, may be heard in Kent, in Sussex, and (on Box Hill, if not elsewhere) even within sight of St. Paul's. Indeed, the West Saxon character of the Old Kentish of the *Ayenbyte* of Inwit,* written A.D. 1340, has long commanded attention.

> Nou ich wille þet ye ywite hou hit is ywent
> þet þis boc is ywrite mid Engliss of Kent.
> þis boc ymad uor lewede men
> Vor uader and uor moder and uor oþer ken
> Hem uor to berze vram alle manyere zen
> þet inne hare inwytte ne bleve no voul wen.
> Huo as God is his name yzed,
> þet þis boc made
> God him yeue þet bread of angles of heuene
> And þerto his red,
> And onderuonge his zaule
> Huanne þet he is dyad.
> Amen.

Ymende þet þis boc is uolved ine the eue of the holy aspostles Symond and Judas of ane brother of þe cloystre of Sauynt Austin of Canterberi, ine þe yeare of oure Lhordes beringe, 1340.

§ 324. That the use of the term *Saxon* involved in the present classification partakes of the nature of a misnomer is clear. It includes Kent, and excludes Essex. Middlesex, as far as the metropolis allows it to exhibit any provincialisms at all, seems to go with Essex. At any rate, the confusion between *v* and *w*, which is so often laid to the charge of the Londoners, is a decided East Anglian characteristic.

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* Edited for the Roxburghe Club, by the Rev. J. Stevenson.

§ 325.

BERKSHIRE.

The provincialisms of Berkshire are, by no means, very decided. It may be added that they are those of the counties of the frontier. On the east and south these give a *minimum* of characteristics. In this, however, we see little except the impracticability of classification through definition: combined with the fact of the arrangement by counties being, more or less, unnatural—though convenient. So far, however, as *Saxon*, or *Southern*, is admitted as the name of a group, so far is the Berkshire dialect a member of the Saxon, or Southern, division. On the west it graduates into the Wilts and Gloster, on the north into that of

§ 326.

OXFORDSHIRE.

Dr. Giles suggesting that, in the first element of the word Whichwood (as in Whichwood Forest), we have the name of the Anglo-Saxon *Hwiccas*, also suggests, that in the Forest itself our ancestors had a great natural boundary between the West Saxons and the Mercians. I think this likely; at any rate, I place South Oxfordshire in the present group, adding that the peculiarities of its dialects are of no great importance. This merely means that, in classification, South Oxfordshire goes with Berks. Both, however, are districts for which we have a *minimum* amount of *data*.

It is safe to say that the preceding group contains everything that can be called Saxon, or Southern. On the Northern frontier it contains something more.

CHAPTER VII.

EXISTING DIALECTS.—NORTHUMBRIAN, OR NORTHERN, GROUP.

§ 327. It is now convenient to take the groups of the opposite extremity of the island, and to consider the Northern, or Northumbrian, forms of speech. A line drawn from Warrington to Chesterfield, and from Chesterfield to Goole, gives us a limit concerning which we may predicate that everything to the north, and something to the south of it, is *Northumbrian*. Able writers, indeed, make the southern part of Yorkshire and South Lancashire Mercian. I think, however, that they have allowed themselves to be misled by the *political* value of the term.

§ 328.

Cumberland.

The Impatient Lassie. By Anderson.—Westmoreland and Cumberland Dialects. 1839.

Deuce tek the clock! click-clackin' sae
  Ay in a body's ear;
It tells and tells the teyme is past
  When Jwohnny sud been here.
Deuce tek the wheel; 'twill nit run roun,
  Nae mair to-neet I'll spin,
But count each minute wid a seegh
  Till Jwohnny he steals in.

How neyce the spunky fire it burns
  For twee to sit beseyde,
And theer's the seat where Jwhonny sits
  And I forget to cheyde;
My fadder, tui, how sweet he snwores,
  My mudder's fast asleep—
He promised oft, but, oh! I fear
  His word he wunnet keep.

What can it be keeps him frae me?
  The ways are nit sae lang,
And sleet and snow are nought at aw
  If yen were fain to gang:
Some udder lass, wi' bonnier feace
  Has catch'd his wicked ee,
And I'll be pointed at at kurk—
  Nay, suiner let me dee!

O durst we lasses nobbet gang
  And sweetheart them we leyke,
I'd run to thee, my Jwohnny, lad,
  Nor stop at dog or deyke:
But custom's sec a silly thing—
  Thur men mun hae their way,
And monie a bonny lassie sit
  And wish frae day to day.

I once hed sweethearts monie a yen
  They'd weade thro' muck and mire,
And when our fwok wer deed asleep
  Com' tremlin' up t' fire.
At Carel market lads wad stare,
  And talk, and follow me;
Wi' feyne shwort keakes, ay frae the fair,
  Baith pockets cramm'd wad be.

O dear! what changes women pruive
  In less than seeben year,
I walk the lonnins, owre the muir,
  But de'il a chap comes near!
And Jwohnny I nee mair can trust,
  He's just like aw the lave;
I fin' this sairy heart 'll brust
  I'll suin lig i' my grave!

But, whisht!—I hear my Jwohnny's fit—
  Aye, that's his varra clog!
He steeks the faul yeat softly tui—
  Oh, hang that cwoley dog!
Now hey for seeghs and suggar words,
  Wi' kisses nit a few—
This warl's a parfe't paradeyse
  When lovers they pruive true!

Song of Solomon, c. 2.

1. I am the rwose o' Sharon, an' the lillie o' the vallies.

2. As the lillie amang thworns, sae is my luive amang the dowters.

3. As the apple-tree amang the trees o' the wud, sae is my beluivet amang the sons. I sat doun anunder his shaddow wi' muckle deleyght, an' his frute was sweet tui my teaste.

4. He brong me tui' the banquetin' hwous, an' his bannir ower me was luive.

5. Stay me wi' flaggans, cumfert me wi' apples: for I am seck o' luive.

6. His left han' is anunder my heed, an' his reet han' infauls me.

7. I wearn you, O ye dowters o' Jerusalem, by the rwoes, an' heynes o' the fiel', that ye stur nit up, ner awacken my luive till he pleese.

8. The voyce o' my beluivet! behauld, he cums loupin' upon the mwountans, skippin' apon the hills.

9. My beluivet is leyke a rwoe, or a young buck: behauld, he stans ahint our waw, he luiks owt at the wendaws, showin' hissel owtseyde the lettice.

10. My beluivet spack, an' said intui me, Reise up, my luive, my fair yen, an' cum away.

11. For, lo, the winter is bye, the rain is ower an' geane.

12. The floures apear on the yearth; the teyme o' the singin' burds is cum, an' the voyce o' the turtul duve is heard in our lan'.

13. The fig-tree puts furth her green figs, an' veynes wi' the tendir greape gev a guid smel Reise up, my luive, my fair yen, an' cum away.

14. O my duve, that art in the cliffs o' the rock, in the secret pleaces o' the stairs, let me see thy cwountinence, let me hear thy voyce; for sweet is thy voyce, an' thy cwountinence is cumlie.

15. Teck us the foxes, the little foxes that weast the veynes; for our veynes hev tendir greapes.

16. My beluivet is meyne, an' I am his: he feeds amang the lillies.

17. Till the day breek, an' the shaddaws flee away, turn, my beluivet, an' be thou leyke a rwoe or a young buck apon the mwountans o' Bether.

The boundaries of what the author of the following extract, Mr. W. Dickinson, gives as *Central* Cumberland are "marked by a line commencing on the western coast of Cumberland, where the river Eden discharges its waters into the sea, ascending by the course of that stream to Egremont; and by the watershed of the elevated forest of Copeland, and south of the head of Borrowdale to Dunmail Raise. Thence by the south-eastern boundary of the county to Kirkland, at the foot of Crossfell, and northwards along the base of the Blackfell range to Croglin turning westward by Sebergham, Warnel fell, Brocklebank and Aspatria, to Allonly on the shore of the Solway Frith. Within these limits the dialects are tolerably uniform, with occasional imported variations; and gradually shading off near the outskirts, and mixing with the provincialisms of the parts adjoining. To the southward of this area, the form of speech gradually merges into that of North Lancashire; and to the north it becomes largely intermixed with the Southern Scotch, and occasionally with a dash of the Northumbrian burr."

Song of Solomon, c. 2.

1. Ise t' rwose o' Sharon, an' t' lily o' t' valleys.

2. My leuvv wad leukk amang t' rest as a lily wad leukk amang thorns.

3. An' he wad leukk amang other men as a apple-tree i' full bleumm wad leukk in a wood of other sworts o' trees.

4. He brought ma to t' feast, an' aa fand as if his leuvv was o' ower ma.

5. Stop ma wid flagons, comfort ma wid apples, for aa 's seek o' leuvv.

6. His left hand 's onder my heed, an' his reet hand coddles ma.

7. Aa forbid ye, O ye dowters o' Jerusalem, by t' roes an' t' hinds in t' fields 'at ye disturb nut, ner woken my leuvv, till he pleases.

8. My leuvv's voice! see ya, he comes lowpan ower t' fells, an' skippan ower t' knowes.

9. My leuvv is like a roe, or a young buck: see ya, he stands ahint our wo', he leuks out o' t' windows, an' shows his-sel through t' lattice.

10. My leuvv spak, an' sed to ma, Git up, my leuvv, my fair an, an' come away.

11. For see, t' winter 's done, t' rain 's ower an' gone.

12. T' flowers is springan on t' grund, t' time 's cumt for t' burds to begin to sing, an' t' sound o' t' wood-pigeon 's hard in t' country.

13. T' fig-tree puts forrat t' green figs, an' t' vines an' t' young grapes gives a good smell. Git up, my leuvv, my nice an, an' come away.

14. O my pigeon, 'at 's in t' nicks o' t' rock, in t' bye pleaces o' t' crags, let ma see thy feass an' hear thy voice; for thy voice is sweet, an' thy feass is bonny.

15. Catch us t' foxes, t' laal ans, 'at spoils t' vines; for our vines hez fine grapes on.

16. My leuvv is mine, an' I 's his: he feeds amang t' lilies.

17. Til t' day breks, an' t' shadows gang away, turn, my leuvv, an' be like a roe, or a young buck, on Bether fells.

§ 329.

Westmoreland.

"Any one," writes the Rev. J. Richardson, "can hit the Westmoreland *trill* of the *r* who can pronounce the *t'r* in *dowght'r* or the *d'r* in *mudd'r* without the aid of an intervening vowel."

By Mrs. Anne Wheeler.—Westmoreland and Cumberland Dialects. 1839.

Gud morrow, gossip Nan,
  Haw dus awe at heaam dea?
Haw dus ivvery yan,
  Lile Dick en awe dea?
Lile Dick hes deet his coat,
  Wi follin widdle waddle,
He slird in wie his foat
  Intul a dirty poadle,
Spinky hes coav'd a bull.
  En I thought tea selt it;
Soo brak awt oth hull;
  En varra nearly kilt it.

* * *

Tom is gaylie week,
  Sends his sarvis teaa;
Sall hes hor her heel,
  Er wod hea cum et seea.
I cannit miss this spot,
  But mun coo et seea,
I'd rader gang rawndth Knot,
  Then nit say haw deea.
Fare yee week, dear Ann,
  As I am a sinner,
Clock hes strucken yan,
  Fleaks toth fry for dinner.

Song of Solomon, c. 2.

1. I 's t' rooaz o' Sharon, an' t' lily o' t' valleys.

2. As t' lily amang t' thworns, sooa 's my lūv amang t' dowght'rs.

3. As t' apple-tree amang t' trees o' t' wood, sooa 's my belūv'd amang t' sūns. I sat me doon ūnd'r his shaddo' wi' gert plizzir, an' his frewt was sweet to my teeast'.

4. He fetcht me to t' feeastin'-hoose, an' his banner ower me was lūv.

5. Prop me wi' flagons, cūmf'rt me wi' apples: for I's sick o' lūv.

6. His left hand is ūnd'r my heead, an' his reeght hand coddles me.

7. I cawtion ye, O dowght'rs o' Jerewsalem, by t' roes an' by t' hinds o' t' fields, 'at ye nowd'r stir ūp, nor weeak'n my lūv, while he chewses.

8. T' voice o' my belūv'd! loo' the', he cū's lowpin' o' t' fells, skelpin' o' t' hills.

9. My belūv'd is like a roe, or a yūng hart: loo' the', he stan's ahĭnt oor wo', he glimes oot at t' windo's, shewin' hissel' through t' lat-wark.

10. My belūv'd speeak, an' said to me, Git ūp, my lūv, my fair un, an' cū' thy ways.

11. For, see the'. t' wint'r 's past, t' rain 's ower an' geean.

12. T' floow'rs shews thersels o' t' grund, t' time o' t' singin' o' birds is cū'n, t' cushat-coo is h'ard in oor land.

13. T' fig-tree puts oot her green figs, an' t' vines wi' t' tend'r grapes give a good smell. Git ūp, my lūv, my fair un, an' cū' thy ways.

14. O my cūshat, 'at 's i' t' grikes o' t' crags, i' t' darkin'-whols o' t' stairs, let me see thy coontenance, let me hear thy voice; for sweet is thy voice, an' thy coontenance is goodlike.

15. Catch us t' foxes, t' lile foxes, 'at spoils oor vines: for oor vines ha' tend'r grapes.

16. My belūv'd 's mine, an' I 's his; he feeds amang t' lilies.

17. T'll t' day breks, an' t' shaddo's flees away, turn roond, my belūv'd, and be like a roe, or a yūng hart, o' t' fells o' Bether.

§ 330.

North Lancashire.

Song of Solomon, c. 2.

1. I 'm t' rose a Sharon, an' t' lily a t' valleys.

2. As t' lily amang t' thorns, saäh iz me lov amang t' dowters.

3. As t' apple-tree amang t' trees a t' wood, saäh iz me belov'd amang t' sons. I saät down under hiz shada we graät delight, an hiz fruit was sweet ta me taäst.

4. He browt ma ta t' feästin house, an hiz banner ower ma was love.

5. Stop ma we flagons, pleäz ma we apples: for I'm sick a love.

6. His left hand iz under me heäd, an his reight hand embraäces me.

7. I charge ye, O ye dowters a Jeruslem, by t' raäs, an t' hinds a t' field, that ye stir nut up, nur awaäk me lov, wal he pleäz.

8. The voice a me belov'd! Luke ya, he comes loupin on t' mountains, skippin on t' hills.

9. Me belov'd is like a raä or a young hart: luke ya, he stans behint owr woe, he lukes owt a t'windas, shewin hissel through t' lattice.

10. Me belov'd spaäk, and saäd ta ma, Git up, me lov, me faär yan, an come away.

11. For, see ya, t' winter's past, t' raän is ower an gaän;

12. T' flowers appear on t' earth: the time a t' singin birds iz come, an t' voice a t' tortles iz heärd in owr land;

13. T' fig-tree puts owt her green figs, an t' vines we tender graäp gaäv a good smell. Git up, me love, me faär yan, an come away.

14. O me pet, th' art in t' cracks a t' rocks, in t' secret plaäces a t' staärs,

let ma see the faäs, let ma heär the voice; for sweet iz the voice, an the faäs iz nice.

15. Taäk us ta t' foxes, t' lile foxes, at spoil t' vines: for owr vines hev tender graäps.

16. Me belov'd iz mine an I'm hiz: he feeds amang t' lilies.

17. Wal t' day breäk, an t' shadas flee away, torn, me belov'd, an be tha like a raä or a young hart on t' mountains a Bether.

SOUTH LANCASHIRE.

Song of Solomon, c. 2.

1. Awm th' rose o' Shayron, un th' lily oth' valleys.

2. As th' lily amung thurns, so 's ma love amung th' dowters.

3. As th' appo-tree amung th' trees oth' wood, so is ma beloved amung th' sons. Aw keawrt deawn under his shadow wi' greight deleet, un his fruit wur sweet to my taste.

4. He browt me to th' banquetin-heawse, un his banner o'er me wur love.

5. Stay me wi' flagons, comfort me wi' appos: for awm sick o' love.

6. His left hont is under my yed, un his reet hont clips me.

7. Aw cherge yoa, O yoa dowters o' Jerusalem, by th' roes, un' th' hoinds oth' fielt, that yoa stur not up, nor wakken ma love, till he pleos.

8. Th' veighce o' ma beloved! lucko, he comes leopin uppo th' meawntins, skippin uppo th' hills.

9. Ma belov'd is loike a roe, or a yung hert: lucko, he stonds behaind eawr waw, he gloors at th' windows, showin hissel through th' lattis.

10. Ma belov'd spoke, un said to me, Roise up, ma love, ma fair un, un come away.

11. For, sithee, th' winter's past, th' rain's o'er un gone.

12. Th' fleawrs appear uppo th' earth; th' toime oth' singin-birds is cumn, un th' veighce oth' turtle's yerd i eawr lond.

13. Th' fig-tree puts eawt hur green figs, un th' voines wi' th' tender grape give a bonny smell. Get up, ma love, ma fair un, un come away.

14. O ma dove, theaw'rt ith' clifts oth' rocks, ith' huddin places oth' stairs, le' me see thy face, le' me yer thy veighce; for sweet is thy veighce, un thy face is pratty.

15. Tak us th' foxes, th' little foxes ut speighl th' voines; for eawr voines have tender grapes.

16. Ma love is moine, un awm his: he feeds amung th' lilies.

17. Tell th' day breighks, un th' shadows hie away, turn, ma belov'd, un be theaw loike a yung roe, or a yung hert uppo th' meawntins o' Bether.

Waugh's Lancashire Songs, No. 6.

1.

The dule's i' this bonnet o' mine;
My ribbins 'll never be reet;
Here, Mally, aw'm like to be fine,
For Jamie'll be comin' to-neet;
He met me i'th' lone tother day,—
Aw're gooin' for wayter to th' well,—
An' he begged that aw'd wed him i' May;
Bi'th' mass, iv he'll let me, aw will.

2.

When he took my two honds into his,
  Good Lord, heaw they trembled between;
An' aw durstn't look up in his face,
  Becose on him seein' my een;
My cheek went as red as a rose;—
  There's never a mortal can tell
Heaw happy aw felt; for, thea knows,
  One could'nt ha' axed him theirsel'.

3.

But th' tale wur at th' end o' my tung,—
  To let it eawt wouldn't be rest,—
For aw thought to seem forrud wur wrung;
  So aw towd him aw'd tell him to-neet;
But, Mally, thae knows very weel,—
  Though it isn't a thing one should own,—
If aw'd th' pikein' o'th' world to mysel',
  Aw'd oather ha' Jamie or noan.

4.

Neaw, Mally, aw've towd tho my mind;
  What wouldto do iv 'twur thee?
"Aw'd tak him just while he're inclined,
  An' a farrantly bargain he'd be;
For Jamie's as greadly a lad
  As ever stept eawt into th' sun;
Go, jump at thy chance, an' get wed,
  An' may th' best o'th' job when it's done!"

5.

Eh, dear, but it's time to be gwon,—
  Aw shouldn't like Jamie to wait,—
Aw connut for shame be too soon,
  An' aw wouldn't for th' world be too late:
Aw'm o' ov a tremble to th' heel,—
  Dost think at my bonnet'll do?—
"Be off, lass,—thae looks very weel;—
  He wants noan o'th' bonnet, thae foo!"

From Tim Bobbin—the spelling somewhat exaggerated.

Tum. Theaws no peshunce, Meary; boh howd te tung on theawst hear in o snift: for theaw mun know, ot tis some cunstable wur os preawd ot id tean poor Tum prisner, or if theaw'd tean o hare on had hur eh the appern meet neaw; boh th' gobbin ne'er considert o' honging would naw be cawd good spooart be ony body eh ther senses, on wer enough fort' edge o finer mon's teeth in mine. Heawe'er he knock os bowdly ot justice's dur, os if id ha dung it deawn. This fotcht o preaw'd graff felly eawt, whooa put us int' a pleck we as money books an papers as a cart wou'd howd. To this mon (whooa I soon perceiv't wur th' clark) th' cunstable tow'd meh wofoo kesse; an eh truth, Meary, I'r os gawmless os o goose, on began o whackering os if I'd stown o how draight o horses. Then this felly went eawt o bit, on with him coom the justice, whooa I glendurt sooar, an thowt he favort owd John o' Dobs, whooa theaw knows awlus wears a breawnish white wig, ot hangs on his shilders like keaw-teals. "Well, Mr. Cunstable," sed justice, "whot han ye brought me neaw?" "Why, pleeos yer worship, ween meet neaw tean o horse-steyler, whooa wur meying off with tit os hard os he cou'd." Od, thought I't meh seln, "neaw or never" Tum! speyke for the sell, or theawrt throttlt ot tis very beawt; so I speek up. and sed, "that's naw true, Mr. Justice; for I'r boh goonik ofoot's pese." "Umph," said th' justice, "there's naw mitch difference as to that point. Heawe'er, howd teaw the tung, yung mon, and speyk when the'rt spokk'n too. Well, theaw mon ith breawn cooat, theeaw!" sed th' justice, "whot has theaw to sey ogen this felly here? Is this tit thy tit, seys to?" "It is, sur." "Here clark, bring's that book, on let's swear him." Here the justice sed o nominy to 'im, on towd 'im he munt tey kere o whot eh sed, or he moot as helt be foresworn, or ong that yeawth there. "Well, on theaw says ot tis tit's thy tit, is it?" "It is, pleeos yer worship." "On where had teaw him, seys to?" "I bred im, sur." "E what country?" "Cown-edge, sur." "On when wur he stown, seys to?" "Last day boh yusterday, abeawt three o' clock ith oandurth: for eawr Yem saigh 'im abeawt two, on we mist 'im abeawt four o' clock." "On fro Cown-edge, theaw seys?" "Yes, sur." Then the justice turn'd im to me, on sed, "Is aw tis true ot this man seys, hears to meh?" "It is," said I, "part on't; on part on't is naw: for I did naw steyl this tit: nor ist oboon two eawrs sin furst time ot eh brad meh e'n on im." "Heaw coom theaw't be riding owey wi 'im then, if theaw did naw steyl im?" "Why, o good deed, sur; os I'r goink toar whom to day, o felly weh o little reawnd hat, on o scrunt wig, cullur o yoars, welly, boh shorter, o'ertook meh; he wur riding o one tit on lad another. Neaw this mon seeink I'r toyard, becose I went wigglety-waggletу ith' lone, he offer't meh his lad tit t' ride on. I'r fene oth' proffer, beleemy, on geet on: boh he ride off, whip on spur, tho he cou'd hardly mey th' tit keawnter on wou'd stey on meh ot on eleheawse ith' road. Naw, Measter Justice, I'd naw gon three-quarters on o mile boh theese fok o'ertean meh; towd meh I'd stown th' tit on neaw han brought meh hither, os in I'r o' 'Yorshar horse-steyler.' On this is aw true, Master Justice, or mey I ne'er gut' on ill pleck when eh dee."

The *winnot*, *munnot*, and *shunnot* = *will not*, *must not*, and *shall not*, are, in other parts of Lancashire, pronounced *wunner*, *munner*, *shunner*. The statement that *fire* is pronounced *feighur*, and *key* = *keigh*, suggests the likelihood of the Craven *h*, and the Scotch *ch* having been used in these parts. To this add the notice concerning the pronunciation of *Leigh*, as found elsewhere (page 377).

The Oldham Weaver. From Mary Barton, vol. i. pp. 51, 52.

1.

Oi'm o poor cotton-weyver, as mony a one knoowas,
Oi've nowt for teh yeat, an oi've woorn eawt my clooas.

Yo'ad hardly gi' tuppence for aw as oi've on,
My clogs are boath brosten, and stuckins oi've none.
Yo'd think it wur hard,
To be browt into th' warld,
To be—clemmed, an do th' best as yo con.

2.

Owd Dicky o' Billy's kept telling me lung,
Wee s'd ha' better toimes if I'd but howd my tung,
Oi've howden my tung, till oi've near stopped my breath,
Oi think i' my heeart oi'se soon clem to deeath,
Owd Dicky's weel crammed,
He never wur clemmed,
An' he ne'er picked ower i' his loife.

3.

We tow'rt on iz week—thinking aitch day wur th' last,
We shifted, an' shifted, till neaw we're quoite fast;
We lived upo' nettles, whoile nettles wur good,
An' Waterloo porridge the best o' eawr food,
Oi'm tellin' yo' true,
Oi can find folk enow,
As wur livin' na better nor me.

4.

Owd Billy o' Dans sent th' baileys one day,
Fur a shop deebt oi eawd him, as oi could na pay,
But he wur too lat, fur owd Billy o' th' Bent,
Had sowed th' tit an' cart, an' ta'en goods fur th' rent,
We'd neawt left bo' th' owd stoo',
That wur seeats fur two,
An' on it ceawred Marget an' me.

5.

Then t' baileys leuked reawnd un as sloy as a meawse,
When they seed as aw' t' goods were ta'en eawt o' t' heawse,
Says one chap to th' tother, "Aws gone, theaw may see;"
Says oi, "Ne'er freet, mon, yeaur welcome me."
They made no more ado
But whopped up th' eawd stoo',
An' we booath leet, whack—upo' t' flags!

6.

Then oi said to eawr Marget, as we lay upo' t' floor,
"We's never be lower i' this warld, oi'm sure,
If ever things awtern, oi'm sure they mun mend,
For oi think i' my heart we're booath at t' far eend;
For meat we ha' none;
Nor looms teh weyve on,—
Edad! they're as good lost as fund."

7.

Eawr Marget declares had hoo clooas to put on,
Hoo'd goo up to Lunnon an' talk to th' greet mon;
An' if things were na awtered when there hoo had been,
Hoo's fully resolved t' sew up meawth an' eend;
Hoo's neawt to say again t' king,
But hoo loikes a fair thing,
An' hoo says hoo can tell when hoo's hurt.

An old Ballad. From Halliwell.

1.

Now, au yo good gentlefoak an yo wan tarry,
I'le tel yo how Gilbert Scot soud the mare Barry;
He soud his mare Barry at Warrikin fair,
But when he'l be pade he kno's no', I swear!

2.

So when he coom wom, and tou'd his wife Grace,
Hoo stand up o'th' kippo, and swat him ore'th' face;
Hoo pi'cht him o'th' hillock, and he faw'd with a wack,
That he thou't would welly a brocken his back.

3.

"O woife!" quo' hee, "if thou'l lemme but rise,
I'le gi' the au' th' leet wench inme that lies."
"Thou udgit!" quo hoo, "but wher does he dwel?"
"Be lakin," quo hee, "that I connau tel.

4.

"I tuck him for t' be sum gentlemon's son,
For he spent tuppence on me when we had dun;
And he gen me a lunchen o' denty snig poy,
And bi'th' hond't did he shak me moost lovingly."

5.

Then Grace, hoo prompt'd hur neatly and fine,
And to Warrikin went o' Wednesday betime;
And theer too, hoo stade for 5 markit days,
Til the mon wi' the mare were cum 't Rondle Shays.

6.

And as hoo was restin one day in her rowm,
Hoo spyd't the mon ridin th' mare into the town;
Then bounce go's her hart, and hoo wur so gloppen,
That out o'th' winder hoo'd like for to loppen.

7.

Hoo stampt and hoo stardt, and down th' stairs hoo run,
Wi hur hart in hur hondt, and her wind welly gone.
Her head geer flew off, and so did hur snowd,
Hoo stampdt and hoo stardt as if hoo'd been wod.

8.

To Roudle's hoo hy'd, and hoo hov up the latch,
Afore th' mon had ty'd th' mare gradely to th' cratch;
"My gud mon," quo hoo, "my friend greets you right merry,
And begs that yo'l send him the money for Berry."

9.

"Oh, money!" quo he, "that cannau I spare."
"Be lakin," quo hoo, "then I'le ha the mare!"
Hoo poodt and hoo thromperdt him shame to be seen:
"Thou hangmon!" quo hoo, "I'le poo out the een!

10.

"I'le mak thee a sompan, I'le houd thee a groat,
I'le other ha th' money or poo out the throat!"
So between 'em they made sich a wearisom din,
That to mak 'em at peace Roudle Shay did come in.

11.

"Com, fye, naunty Grace—com, fye and a dun;
Yo'st ha th' mare, or the money, whether you won."
So Grace geet the money, and whomwards hoo's gon,
But hoo keeps it herself, and gies Gilbert Scot none.

§ 331.

Cheshire.

Farmer Dobbin.

A Day wi' the Cheshur Fox Dugs.

"Thear 's slutch upo' thoi coat, mon, thear 's blood upon thoi chin,
It 's welly toim for milkin, now where ever 'ast 'ee bin?"
"Oiv bin to see the gentlefolk o' Cheshur roid a run,
Owd wench! oiv bin a hunting, an oiv seen some rattling fun."

Th' owd mare was in the smithy when the huntsman, he trots through,
Black Bill agate o' ammering the last nail in her shoe;
The cuvver laid so wheam loik, and so jovial foin the day,
Says I, "Owd mare, we 'll take a fling and see 'em go away."

When up an oi'd got shut ov aw the hackney pads an traps,
Orse dealers an orse jockey lads, an such loik swaggering chaps,
Then what a power o' gentlefolk did oi set oies upon!
A reining in their hunters, aw blood orses every one!

They'd aw got bookskin leathers on, a fitten 'em so toight,
As roind an plump as turmits be, an just about as whoit;
Their spurs wor maid o' siller, an their buttons maid o' brass,
Their coats wor red as carrots an their collurs green as grass.

A varment looking gemman on a woiry tit I seed,
An another close besoid him, sitting noble on his steed;
They ca' them both owd codgers, but as fresh as paint they look,
John Glegg, Esquoir, o' Withington, an bowd Sir Richard Brooke.

I seed Squoir Geffrey Shakerley, the best un o' that breed,
His smoiling face tould plainly how the sport wi' him agreed;
I seed the 'Arl ov Grosvenor, a loikly lad to roid,
I seed a soight worth aw the rest, his farently young broid.

Zur Umferry de Trafford, an the Squoir ov Arley Haw,
His pocket full o' rigmarole, a rhoiming on 'em aw;
Two Members for the Cointy, both aloik ca'd Egerton,
Squoir Henry Brooks and Tummus Brooks, they 'd aw green collurs on.

Eh! what a mon be Dixon John, ov Astle Haw, Esquoir,
You wudna foind, an measure him, his marrow in the shoir;
Squoir Wilbraham o' the Forest, death an danger he defois,
When his coat be toightly buttoned up, an shut be both his oies.

The Honerable Lazzles, who from forrin parts be cum,
An a chip of owd Lord Delamere, the Honerable Tum;
Squoir Fox an Booth an Worthington, Squoir Massey an Squoir Harne,
An many more big sportsmen, but their neames I didna larn.

I seed that great commander in the saddle, Captain Whoit,
An the pack as thrung'd about him was indeed a gradely soight;
The dugs look'd foin as satin, an himsel look'd hard as nails,
An he giv the swells a caution not to roid upo' their tails.

Says he, "Young men o' Monchester an Livverpoo, cum near,
Oiv just a word, a warning word, to whisper in your ear,
When starting from the cuvver soid, ye see bowd Reynard burst,
We canna 'ave no 'untin if the gemmen go it first."

Tom Rance has got a single oie wurth many another's two,
He held his cap abuv his yed to shew he'd had a view;
Tom's voice was loik th' owd raven's when he skroik'd out "Tally ho!"
For when the fox had seen Tom's feace he thought it toim to go.

Eh moy! a pratty jingle then went ringing through the skoy,
Furst Victory, then Villager begun the merry croy,
Then every maith was open from the oud'un to the pup,
An aw the pack together took the swelling chorus up.

Eh moy! a pretty skouver then was kick'd up in the vale,
They skim'd across the running brook, they topp'd the post an rail,
They didna stop for razzur cop, but play'd at touch an go,
An them as miss'd a footin there, lay doubled up below.

I seed the 'ounds a crossin Farmer Flareup's boundary loin,
Whose daughter plays the peany and drinks whoit sherry woin,
Gowd rings upon her finger and silk stockings on her feet;
Says I, "It won't do him no harm to roid across his wheat."

So, toightly houdin on by'th yed, I hits th' owd mare a whop,
Hoo plumps into the middle o' the wheatfield neck an crop;
And when hoo floinder'd out on it I catch'd another spin,
An, missis, that 's the cagion o' the blood upo' my chin.

I never oss'd another lep, but kep the lane, and then
In twenty minutes' toim about they turn'd toart me agen;
The fox was foinly daggled, an the tits aw out o' breath,
When they kilt him in the open, an owd Dobbin seed the death.

Loik dangling of a babby, then the Huntsman hove him up,
The dugs a bayin roind him, while the gemmen croid, Whoo-hup!
Then clane an quick, as doesome cawves lick fleetins from the pail,
They worried every inch ov 'im, except his yod and tail.

What 's up wi' them rich gentlefolk and lords as was na there?
There was noither Marquis Chumley, nor the Voiscount Combermere;
Noither Legh, nor France o' Bostock, nor the Squoir o' Peckforton—
How cums it they can stop awhom, such sport a goin on?

Now, missis, sin the markets be a doin moderate well,
Oiv welly maid my moind up just to buoy a nag mysel;
For to keep a farmer's spirits up 'gen things be gettin low,
Theer 's nothin loik Fox-huntin and a rattling Tally-ho!

§ 332.

Staffordshire and Shropshire (?).

A Christmas Carol. From All Round the Wrekin, by W. White, p. 288.

1.

"As oi sot on a sunny bonk—
A sunny bonk—a sunny bonk—
As oi sot on a sunny bonk,
On Christmas Dee in t' mornin';
Oi saw thray ships coom seelin' boy—
Coom seelin' boy—coom seelin' boy—
Oi saw thraw ships coom seelin' boy,
On Christmas Dee in t' mornin'.

2.

"And hew should bay in thase thray ships—
In thase thray ships—in thase thray ships—
And hew should bay in thase thray ships,
But Juseph and his fair leddy.
And thay did whistle, and thay did sing,
And all the bells on airth did ring,
For joy that the Saviour hay was bawn
On Christmas Dee in t' mornin'."

From Halliwell's Archaic and Provincial Dictionary.

A. Dun you know solden-mouth Summy?

B. Ees, an' a neation good feller he is tew.

A. A desput quoiet mon! but he loves a sup o' drink. Dun you know his woif?

B. Know her, ay. Hoo's the very devil when her spirit's up.

A. Hoo is. Hoo uses that mon sheamful; hoo rags him every neet o' her loif.

B. Hoo does. Oive known her come into the public, and call him al' the names hoo could lay her tongue tew afore all the company. Hoo oughts to stay till hoo's got him i' the boat, and then hoo mit say wha hoo'd a moind. But hoo taks aiter her feyther.

A. Hew was her feyther?

B. Whoy, singing Jemmy.

A. Oi don't think as oi ever know'd singing Jemmy. Was he ode Soaker's brother?

B. Ees, he was. He lived a top o' Hell Bouk. He was the wickedest, swearnist mon as ever I know'd. I should think as how he was the wickedest mon i' the wold, and they say he had the rheumatiz so bad.

§ 333.

Derbyshire and Nottinghamshire (?).

A Dialogue between Farmer Bennet and Tummas Lide. From Halliwell.

Farmer Bennet. Tummus, why dunnur yo mend meh shoon?

Tummus Lide. Becoz, mester, 'tis zo cood, I conner work wee the tachin at aw, I've brockn it ten times I'm shur to do. It freezes zo hard. Why Hester hung out a smock frock to dry, an in three minits it wor frozzen as stiff as a poker, and I conner afford to keep a good fire; I wish I cud, I'd soon mend yore shoon, an uthers tow. I'd soon yarn some munney, I warrant ye. Conner yo find some work for m', mester, these hard times? I'll doo onnythink to addle a penny. I con thresh, I con split wood, I con mak spars, I con thack, I con skower a dike, an I con trench tow, but it freezes zo hard. I con winner—I con fother, or milk. If there be need on't, I woodner mind drivin plow or onnythink.

Farmer B. I hanner got nothin for ye to doo, Tummus; but Mester Boord towd me jist now that they wor gooin to winner, an that they shud want sumbody to help 'em.

Tummus L. O, I'm glad on't, I'll run oor an' zee whether I con help 'em, but I hanner been weein the threshold ov Mester Boord's doer for a nation time, becoz I thoot misses didner use Hester well; bur I dunner bear malice, and zo I'll goo.

Farmer B. What did misses Boord za or doo to Hester then?

Tummus L. Why, Hester may be wor summut to blame too; for her wor one on 'em, de ye zee, that jaw'd Skimmerton, the mak gam that frunted zum o' the gentlefook. They said t'wor time to dun we sich litter, or sich stuff, or I dunner know what they caw'd it, but they wore frunted wee Hester bout it, an I said, If they wor frunted we Hester, they mid bee frunted wee me. This set misses's back up, an Hester hanner bin a charrin there sin. But 'tis no use to bear malice: zo I'll goo oor, and zee which we the winde blows.

§ 334.

Yorkshire.

Sheffield. From A. Bywater's Sheffield Dialect.

Cum all yo cutlin heroes, where'ersome yo be,
All yo wot works at flat-backs, cum lissen unto me;

A baskitful for a shillin,
To mak em we are willin,
Or swap em for red herrins, ahr bellies tubbe fillin,
Or swap em for red herrins, ahr bellies tubbe fillin,

A baskit full o' flat-backs o'm shure we'l mak, or mooar,
To ger reit into't gallara, whear we can rant an rooar,
Thro' flat-backs, stooans, an sticks;
Red herrins, booans, an bricks;
If they dooant play Nansa's fansa, or onna tune we fix,
We'l do the best at e'er we can to braik sum ore ther necks.

Hey, Jont, lad, is that thee, where art ta waddlin too?
Dusta work at flat-backs yit, as thahs been used to do?
Hah, cum an tha'st gooa wimma,
An a sample o will gi'tha;
It's won at o've just fooaged uppa Jeffra's bran new stidda;
Look at it well, it duz excel all't flat-backs e ahr smitha.

Let's send for a pitcher a' ale, lad, for o'm gerrin verra droi;
O'm ommast chooakt we smitha sleck, the woind it is so hoi.
Ge Rafe and Jer a drop,
They sen they cannot stop,
They're e sitch a moita hurra to get to 't penny hop.
They're e sich a moita hurra to get to 't penny hop.

Here 's Streean at lives at Heela, he 'l soon be here, o kno,
He 's larnt a new Makkarona step, the best yo ivver saw;
He has it sooa compleat,
He triees up ivvera street,
An ommast braiks all t' pavors we swattin dahn his feet.
An Anak troies to beat him whenivver they dun meet.

We 'l raise a tail be Sunda, Steeam; o kno whoa's won to sell;
We 'l tee a hammer heead at end, to mak it balance well;
It 's a reit new Lunnon tail;
We 'l ware it kail for kail;
Ahr Anak browt it we him, that neet he cum be t' mail.
We 'l drink success unto it,—hey! Jont, lad, teem aht t' ale.

Sheffield.

Song of Solomon, c. 2.

1. O'm t' rooaz a' Sharon, an' t' lilli a' t' valliz.

2. As t' lilli amang thoarns, sooa is mo luv amang t' dowters.

3. As t' apple-tree amang t' trees a' t' wood, sooa is mo beluvved amang t' suns. O sat dahn under his shaddo we gret deloight, an his fruit wer sweet tummi tast.

4. He browt ma to t' banquittin hahse, an his banner ore ma wer luv.

5. Stay ma we flaggons, comfort ma we apples, for o 'm sick a' luv.

6. His left hand 's under mo' heead, an' his reit hand huddles ma.

7. O charge ya, O ye dowters a' Jeruslem, be t' roes an be t' hoinds i' t' field, that yo stur not up nor wakken mo luv till he pleeaz.

8. T' voice a' mo beluvved! behold, he cometh lopin uppa t' mahntins, skippin uppa t' hills.

9. Mo beluvved 's loik a roe or a young hart: behold, he stans beheent ahr wall, he looks fooarth at t' winders, sho'in his-sen throo t' lattice.

10. Mo beluvved spake, an said tumma, Roiz up, mo luv, mo fair an, an come away.

11. For, lo, t' winter 's past, t' rain 's ore an gone.

12. T' flahwers appear uppa t' earth; an t' toime a' singin a' t' burds is come, an' t' voice a' t' turtle 's heeard i' t' land;

13. T' fig-tree puts forrad her green figs, an t' voines we t' tender grape ge's a good smell. Roiz, mo luv, mo fair an, an come away.

14. O mo duv, thah'rt i' t' clefts a' t' rock, i' t' secret places a' t' staïrs, let ma see thah cahntenance, let ma hear thah voice; for sweet is thah voice, an thah cahntenance is comla.

15. Tak us t' foxes, t' little foxes, at spoils t' voines: for ahr voines as tender grapes.

16. Mo beluvved 's moine, an o 'm his: he feeds amang t' lilliz.

17. Til t' day breik, an t' shaddez floi away, turn, mo beluvved, an be thah loik a roe or a young hart uppa t' mahntins a' Bether.

Barnsley.

Local Laws for Pudsa. Bairnsla Foaks Annual, 1856.

Noa man or up-grown lad sal be alaad ta wauk up a t'causey we boath hiz hands in hiz pockit, unless it's on a varry coud winter's day, an thay caant affoard to bye thersenze a pair a gloves.

Two men goin airm-e-airm tagether sal be ta wauk e t'middle a t'street, for it's considerd at thay tay az much room up az a broad-wheel'd cart.

Yung men an ther sweethearts ta wauk airm-e-airm where thay like, but not ta interrupt t'free passage a uther foaks, be stoppin ta look e more than twenty shop-windaz e wun street.

Men, goin a marketin we ther wives at t'Setterdays, a purpas ta see at thay doant cheat em, saant be alaad; ta goa an carry ther baskit, an pick em up when they tumal, will be lawfull.

Noa cannal sal be alaad ta be snufft we t'finger an thum, or blawn aght when it's cloise * ta onny boddiz faice.

Noabdy sal be alaad ta coff e t'cherch or chapil, becos thay happan ta hear sumady else do it; if thave a coud it's lawfull.

Foaks may hev az menny folse teeth az thay like, but folse tongues ar prohibited.

Wimmen sal be alaad to sing ther bairns ta sleep, an at windin-wheel an wesh-tub, but not e ther huzbands' ears.

Noa womman sal be alaad whissal, az it's considerd ta be az bad as a crawin hen.

Cotton-wool sal not be alaad e t'ear ov awther man or womman, when thare e cumpany ov onnyboddy at's speikin t'truth.

West Riding.

Song of Solomon, c. 2.

1. Ah'm t' roaz a' Sharon an' t' lily a' t' valleys.

2. As t' lily amang thorns, soa iz my luve amang t' dowters.

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* This use of *oi* is at its *maximum* about Leeds.

3. Az t' apple-tree amang t' trees a' t' wood soa iz my beluv'd amang t' sons. Ah sat dahn under hiz shada wi' greet delect, an hiz frewt wor sweet ta my taste.

4. He browt ma ta t' banquetin' hahce, an' hiz banner ower ma wor luve.

5. Stay ma wi' flagons, cumfat ma wi' apples; for ah'm sick a' luve.

6. Hiz left hand's under my heäd, an' hiz reight hand embraces ma.

7. Ah charge ya, O yo dowters a' Jerusalem, by̆ t' roes, an' by̆ t' hinds a' t' field, 'at yo stur not up, nor wäken my luve, till he pleäze.

8. T' voice a' my beluv'd! behowd he cumes laupin' upa' t' mahntans, skippin' upa t' hills.

9. My beluv'd 's like a roe, or a young hart; behowd, he stands behint ahr wall, he looks foorth at t' windas, shewin' hizsen thro' t' lattice.

10. My beluv'd spak, an' said ta ma, Rise up, my luve, my fair 'un, an' cum awez.

11. For, lo, t' winter 's past, t' rain 's ovver an' gooan.

12. T' flahrs appear on t' eärth; t' time a' t' singin' a' birds iz cum, an t' voice a' t' turtle 's hear'd i' ahr land;

13. T' fig-tree puts foorth her green figs, an' t' vines wi' t' tender grape gie a good smell. Rise, my luve, my fair 'un, an cum awez.

14. O my duve, 'at art i' t' clefts a' t' rock, i' t' seäcrit places a' t' stairs, let ma see thee cahntenance, let ma hear thee voice; for sweet iz thee voice, an' thee cahntenance iz cumly.

15. Tak uz t' foxes, t' little foxes, 'at spoil t' vines: for ahr vines hae tender grapes.

16. My beluv'd 's mine, an' ah'm hiz; he feeds amang t' lilies.

17. Until t' day breyk, an' t' shadas flee awez, turn, my beluv'd, an' bē thah like a roe, or a young hart upa' t' mahntans a' Bether.

Craven.

Song of Solomon, c. 2.

1. I is 't rooaz o' Sharun, an' 't lilly o' t' gills.

2. As 't lilly amang 't wicks, evven soaa is mah luv amang 't dowghters.

3. As 't apple-tree amang 't trees o' 't wud, evven sooa is mah luv amang 't sons. A sat mah daan unner as shadow wi' girt delaight, an' as frewt wur sweeat to mah teast.

4. A browght mah till 't banquetin'-heouse, an' as flag ower mah wur luv.

5. Stay mah wi' pots, comfort mah wi' apples; fur a is fair daan wi' luv.

6. As leaft han' is unner mah heead, an' as reet han' cuddles mah.

7. A charge yah, O yah dowghters o' Jerusalem, by 't roes, an' by 't hinds o' 't field, 'at yah rog nut, nother wakken mah luv till that a chews.

8. 'T voice o' mah luv! sithah, a cums lopeing upo' 't fells, skipping upo' 't hills.

9. Mah luv is laike until a roe, or a yung stag: sithah, a stanns ahint wir wa', a keeks foorth eouet o' 't winder, showin' hissel throwgh 't casement.

10. Mah luv spak, an' sed until mah, Geet up, mah luv, mah bewty, an' cum away.

11. For, sithah, 't winter 's past, 't rain 's ower an' gon.

12. 'T flowers appear upov 't yird; 't taime o' 't singing o' burds is cum, an' 't voice o' 't turtle 's heerd i' wir lan'.

13. 'T fig-tree puts foorth her green figs, an' 't vaines wi' 't tenner graape gi' a gey good smell. Geet up, mah luv, mah bewty, an' cum away.

14. O mah duv, at is i' 't hoiles o' 't scarr, i' 't sayerit pleeaces o' 't staairs, leet mah see thah feeace, leet mah heear thah voice; fur sweeat is thah voice, an' thah feeace is bonny.

15. Cotch us 't foxes, 't laile foxes, 'at spoil us 't vaines; fur wir vaines ha' tenner graapes.

16. Mah luv is maine, an' I is hisn: a pasters amang 't lillies.

17. Until 't day breeak, an' 't shadows flee away, toorn, mah luv, an' bee to laike until a roe or a yung stag upov 't fells o' Bether.

In a paper of Mr. Garnett's written long before our dialects had been studied with anything like due care, is a curious statement concerning the name of the town of *Leigh* in Lancashire. It is mentioned as a kind of Shibboleth, being sounded as if the *gh* were the German *ch*. It is also said to be the only word in which this sound survives.

This statement, which always struck me as a strange one, is explained in the preliminary notes to Mr. H. A. Littledale's Song of Solomon: where we are told that, in Craven, *h* is frequently sounded like the Greek χ. More than this; in old words "there is a soft guttural like the German *ich*, added to terminations in *l*. At present it only appears in a few proper names, as

Settle, pronounced *Settilgh*,
Kendal, „ *Kendalgh*.

The traces of it are seen also in

Greenhalgh, now *Greenhall*,
Ridehalgh, „ *Ridehaugh*.

This, however, is so nearly obsolete that I have left the terminations in *l* to their ordinary English spelling. *Sough* has this guttural sound."

Cleveland.

Song of Solomon, c. 2.

1. Hah am the rose o' Sharon, and the lily of the valleys.

2. As the lily amang the breers, sae is mah honey amang the dowters.

3. As the apple-tree amang the trees o' the wood, sae is mah beluvved amang the sons. Hah sat down under his shadow wi' greeat deleet, an' his fruit was sweet to mah teeast.

4. He browt me to t' feeasting-hoose, an' his banner ower me was luv.

5. Stay me wi' flagons, cumfort me wi' apples, for hah's seek o' luv.

6. His left hand is under mah heead, and his reet hand laps round me.

7. Hah chaarge ye, O ye dowters o' Jerusalem, by the roes an' by the hinds o' the field, that ye stoor nut up nor wakken mah luv till he list.

8. The voice of mah beluvved! seesthee, he comes lowpin upon the mountains, boundin ower the hills.

9. Mah beluvved is like a roe or a young hart; lothee! he stands ahint oor wall, he looks out at the windows, showing his-sel at the keeasment.

10. Mah beluvved spak, an' sed to me, Get up, mah luv, mah bonny yan, an' hine away.

11. For leukst the', the winter 's neea mair, the rain is ower an' geean;

12. The flooers cum on tho yerth; the time o' the singing o' birds is cum, the coo o' the cooscot is heeard iv oor land.

13. The fig-tree nops wi' green fegs, and the varns wi' the tender grape gie a good saynt. Git up, mah luv, mah bonny yan, an' cow away.

14. O mah duv, that is i' the clefts o' the rock in the bye spots o' the stairs, let me see thah coontenance, let me hear thah voice; for thah voice is sweet, and thah coontenance weel-favor'd.

15. Tak us the foxes, the laahtle foxes that nep the varns, for oor varns hae tender grapes.

16. Mah beluvved 's mine, an' hah 's his, he feeds amang the lilies.

17. Till the day leeghtens, and the gloaming flits away, turn, mah beluvved, an' be thoo like a roe or a young hart on the moontans o' Bethor.

§ 335.

Durham.

Song of Solomon, c. 2.

1. A' as t' rose uv Sharon, an' t' lilley ud valleys.

2. As t' lilley amang thowrns, sees me luv amang t' dowters.

3. As t' apple-tree amang t' trees ud wood, sees me beluved amang t' sons. Ah sat doon unnonder his shaddow, wih greet deleyght, an his frewt was sweet to mee taaste.

4. He browght mah taa banqueting-hoose, an his banner ower mah was luv.

5. Stay mah wih flaggons; cumfurt mah wih apples: for a' seek uv luv.

6. His left kneaf's unnonder me heed, and his reet kneaf duth cuddle mah.

7. Ah charge ye, O ye dowters uv Jerewsalem, be t' roes, an be to heynds ud field, at ye stur nut up, ner waaken me luv, till he please.

8. T' voice uv me beluved! behowld, he cumeth lowpin atoppa to moontens skippin atoppa t' hills.

9. Me beluved is leyke a roe er a young hart: behowld, he stands ahint our wo, he lewks furth at t' windows, showen hissel through t' lattice.

10. Me beluved spak, an' sed tummah, Rise up, me luv, me bonnier, an cum away.

11. Fer, lo, t' winter 's past, t' rain 's ower an gaane.

12. T' flooers appear atoppa t' earth, t' time ud singin uv burds is cum, an t' voice ud turtle 's hard iv our land.

13. T' feg-tree puts furth hur green fegs, an t' veynes wud tender grape give a good smell. Arise, me luv, me bonnier, an cum away.

14. O me dove, 'ats id cleft ud rock, id secret plaases ud stairs, let mah see thee coontenance, let mah hear thee voice, fer sweet 's thee voice, and thee coontenance 's cumley.

15. Tak us t' foxes, t' little foxes at spoils t' veynes: fer our veynes hev tender grapes.

16. Me beluved is meyne, an a as his: he feeds amang t' lillies.

17. Until day brick, an shadows flee away, turn, me beluved, an be thah leyke a roe er a ugyon rhat atoppa t' moontens uv Bether.

This is the dialect of St. John's Chapel in Weardale; Weardale being the only district where it is spoken with purity. In different parts, too, of the Dale there are slight differences. *Didst thou do it* = *dud tu dud* = *did te did* = *wilt thou do it* = *wull tu dud* = *wilt te did*, the former about St. John's Chapel, the latter in the villages of East Gate and Stanhope.

§ 336.

NORTHUMBERLAND.

Newcastle. By J. P. Robson.

Song of Solomon, c. 2.

1. Aw's the rose o' Sharon, an' the lily o' the valleys.

2. Like the lily amang thorns, se is maw luve amang the dowtors.

3. Like the apple-tree amang the trees o' the wud, se is maw beluv'd amang the sons. Aw sat doon anun'er his shador wi' greet plishur', an' his froot wis sweet te me teyst.

4. He browt us te the feastin'-hoose, an' his flag ower us wis luve.

5. Stop us wi' tankerts, cumfort us wiv apples: for aw's seek o' luve.

6. His left han's anun'er me heed, an' his reet han' diz cuddle me.

7. Aw chairge ye, O ye dowtors o' Jeruzalum, be the roes an' the stegs o' the field, thit ye divent stor, nor weykin maw luve tiv he likes.

8. The voice o' maw beluv'd! lucka, he cums lowpin' on the moontins, skippin' ower the hills.

9. Maw beluv'd 's like a roe or a young buck: seest the', he stan's ahint wor wa', he luiks oot it the windis, an' shows hissel' throo the stainchils.

10. Maw beluv'd' spak', an' says te me, Get up, maw luve, maw bonny yen, an' let 's away!

11. For, lucka! the wintor's past, an' the rain's a' ower an' geyn;

12. The flooers cums oot o' the yearth, the time for the singin' o' burds is cum, an' the cooin' o' the tortle is hurd i' wor land;

13. The feg-tree puts oot her green fegs, an' the vines wi' the tendor grapes gies a fine smell. Get up, maw bonny yen, an' howay.

14. O maw duve, that 's i' the cliffs o' the rock, in the hidin'-pleyces o' the stairs, let 's see thaw feyce, let 's hear thaw voice; for thaw voice is sweet, an thaw feyce is cumley.

15. Catch us the foxes, the little foxes, thit spoils the vines; for wor vines hes tendor grapes.

16. Maw beluv'd 's mine, an' aw's his; he feeds amang the lilies.

17. Till the day leetins, an' the shadis flees away, torn, maw beluv'd, an' be thoo like a roe, or a young buck on the moontins o' Bethor.

Newcastle. By J. G. Forster.

Song of Solomon, c. 2.

1. Aw's the rose o' Sharon, an' the lily o' the valleys.

2. As the lily amang thorns, sae is maw luiv amang the dowtors.

3. As the apple-tree amang the trees o' the wud, sae is mah beluived amang the sons. Aw sat doon anun'er his shadow wi' greet delect, an' his fruit was sweet te maw t'yest.

4. He browt me to the bankittin' hoose, an' his bannor ower me was luiv.

5. Stay me wi' flagons, cumfort me wiv apples: for aw's seek o' luiv.

6. His left hand is unun'er maw heed an' his reet hand diz cuddle me.

7. Aw chairge ye, O ye dowtors o' Jeruzalum, b' the roes, an' b' the hinds o' the field, that ye stor nut up nor w'yeken maw luiv tiv he likes.

8. The voice o' maw beluived! seesta', he comes lowpin' upon the moontins, skippin' ower the hills.

9. Maw beluived is like a roe or a young hart: seesta', he stan's ahint wor wa', he luiks oot at the windis, showin' his-sel throo the lattis.

10. Maw beluived sp'yek, an' said te me, Get up, maw luiv, my bonny yen, an' how'way.

11. For, luiksta'! the wintor is past, the rain is ower an' g'yen;

12. The fluers cum oot on the yearth; the time o' the singin' o' burds is cum, an' the cooin' o' the tortle is heard i' wor land;

13. The feg-tree puts oot her green fegs, an' the vines wi' the tendor grape gie a gud smell. Get up, maw luiv, maw bonny yen, an' how'way.

14. O maw duv, that is i' the clefs o' the rock, i' the secret pl'yeces o' the stairs, let me see thy coontenance, let me hear thy voice; for thy voice is sweet, an' thy coontenance is cumly.

15. T'yek huz the foxes, the little foxes, that spoil the vines; for wor vines hae tendor grapes.

16. Maw beluived's mine; an' aw's his: he feeds amang the lilies.

17. Till the day leetins, an' the shadis flee away, torn, maw beluived, an' be thoo like a roe or a young hart on the moontins o' Bethor.

The so-called burr seems to be at its *maximum* on the Tyne, being softened about Morpeth, Alnwick, and Rothbury. As you approach Berwick, other changes occur. On the other hand, the natives of North and South Shields pronounce the *r* like the majority of Englishmen; omitting it when final—*Aw's gan owa' te wetta wi' me brotha' iv a sculla' = I am going over the water with my brother in a sculler.*

In a town near Newcassel, a pitman did dwell,
Wiv his wife named Peg, a tom-cat, and himsel;
A dog called Cappy, he doated upon,
Because he was left by his great uncle Tom.
Weel bred Cappy, famous au'd Cappy;
Cappy's the dog, Talliho, Talliho!

His tail pitcher-handled, his colour jet black;
Just a foot and a half was the length of his back;
His legs seven inches frer shoulders to paws,
And his lugs like twe dockins, hung owre his jaws.
Weel bred Cappy, famous au'd Cappy;
Cappy's the dog, Talliho, Talliho!

For huntin' of varmin reet cliver was he,
And the house frer a' robbers his bark wad keep free.
Could baith fetch and carry; could sit on a stool,
Or, when frisky, wad hunt water-rats in a pool.
Weel bred Cappy, &c.

As Ralphy to market one morn did repair,
In his hatband a pipe, and weel combed was his hair;
Ower his arm hung a basket—thus onwards he speels,
And enter'd Newcassel wi' Cap at his heels.
Weel breed Cappy, &c.

He hadn't got further than foot of the side,
Afore he fell in with the dog-killin' tribe;
When a highwayman fellow slipp'd round in a crack,
And a thump on the skull laid him flat on his back!
Down went Cappy, &c.

Now Ralphy, extonish'd, Cap's fate did repine,
While its eyes like twee little pearl buttons did shine;
He then spat on his hands, in a fury he grew,
Cries, "'Gad smash! but ar'l hev settisfaction o' thou,
"For knockin' down Cappy," &c.

Then this grim-luiken fellow his bludgeon he raised
When Ralphy eyed Cappy, and then stood amazed;
But fearin' aside him he might be laid down,
Threw him into the basket, and bang'd out o' town.
Away went Cappy, &c.

He breethless gat hyem, and when liftin' the sneck,
His wife exclaim'd, "Ralphy! thou's suin gettin' back;"
"Getten back!" replied Ralphy, "ar wish ar'd ne'er gyen,
In Newcassel, they're fellin' dogs, lasses, and men.
They've knocked down Cappy, &c.

"If aw gan to Newcassel, when comes wor pay week,
Ar' liken him again by the patch on his cheek;
Or if ever he enters wor toon wiv his stick,
We'll thump him about till he's black as au'd Nick,
For killin' au'd Cappy," &c.

Wiv tears in her een, Peggy heard his sad tale,
And Ralph wiv confusion and terror grew pale;
While Cappy's transactions with grief they talk'd o'er,
He creeps out o' the basket quite brisk on the floor!
Weel done, Cappy! &c.

Song of Solomon, c. 2.

1. Aw's the rose o' Sharon, an' the lily o' the valleys.

2. As the lily amang thorns, sae is maw luiv amang the dowtors.

3. As the apple-tree amang the trees o' the wud, sae is maw beluived amang the sons. Aw sat doon anun'er his shadow wi' greet deleet, an' his fruit was sweet te maw t'yest.

4. He browt me to the bankitting-hoose, an' his banner ower me was luiv.

5. Stay me wi' flagons, cumfort me wiv apples: for aw's seek o' luiv.

6. His left hand is anun'er maw hee'd, an' his reet hand diz cuddle me.

7. Aw chairge ye, O ye dowtors o' Jeruzalum, b' the roes, an' b' the hinds o' the field, that ye stor nut up nor w'yeken maw luiv tiv he likes.

8. The voice o' maw beluived! sees'ta, he comes lowpin' upon the moontins, skippin' ower the hills.

9. Maw beluived is like a roe, or a young hart: seesta', he stan's ahint wor wa', he luiks oot at the windis, shewing his-sel through the lattis.

10. Maw beluived sp'yek, an' said te me, Get up, maw luiv, my bonny yen, an' how 'way.

11. For luiksta'! the winter is past, the rain is ower an' g'yen;

12. The fluers cum oot on the yearth; the time o' the singin o' burds is cum, an' the cooin o' the tortle is heard i' wor land.

13. The feg-tree puts oot her green fegs, and the vines wi' the tendor grape gie a gud smell. Get up, maw luiv, maw bonny yen, an' how 'way.

14. O maw duv, that is i' the clefs o' the rock, i' the secret ply'eces o' the stairs, let me see thy coontenance, let me hear thy voice; for thy voice is sweet, an' thy coontenance is cumly.

15. Tyek huz the foxes, the little foxes, that spoil the vines, for wor vines hae tendor grapes.

16. Maw beluived's mine: and aw's his: he feeds amang the lilies.

17. Till the day leetins, an' the shades flee away, torn, maw beluived, an' be thoo like a roe or a young hart on the moontins o' Bethor.

North Northumberland.

Song of Solomon, c. 2.

1. Aw's the rose o' Sharon, an' the lily o' the valleys.

2. Like a lily mang thorns is maw luve amang the dowtors.

3. Like a napple-tree mang the trees o' the wud, is maw luve amang the sons. Aw sets me ways doon anunder his shador wiv a leet heart, an' his froot teastid verra nice.

4. He fetcht us intiv his feastin-hoose, an' his flag abeun us wis luve.

5. Haud us up wi' drinkin-cups, cumfort us wiv apples, for aw's bad o' luve.

6. His left han's anunder me heed, an his reet hand cuddles us.

7. Noo aw chairge ye, O ye dowtors o' Jeruz'lum, be the bucks an' the does o' the field, thit ye dinnet stor, to roose up maw luve, till he hes a mind.

8. Wheest! it's the voice o' maw luve! Leuk! thondor he cums lowpin' upon the moontins, an' skurryin' ower the hills.

9. Maw troo-luve's like a buck or leish deer: assa! he's stannin' ahint wor wa'; he's leukin' oot o' the windors, an' showin' hissel' thro' the panes.

10. Maw troo-luve spak', he says to me, Get up, maw pet, maw canny lass, an' cum the ways;

11. For, seenoo; the winter's past, an' the rain's awl ower an' gean;

12. The flooers is abeun the grund; the time for the singin' o' burds is here; an' the churm o' the tortleduve is hurd i' wor country-side.

13. The feg-tree shuts oot hur green fegs, an' the vines wi' the young greaps hes a nice smell. Get up, maw pet, maw bonny lass, an' cum the ways.

14. O maw duve, that's i' the holes o' the rock, i' the hidin'-pleaces i' the steps, let's see thaw feace, let's hear the' talk; for thaw voice is sweet, an' thaw feace is luvesum.

15. Get a-had o' the foxes, the weeny foxes, thit spoils wor greaps: for wor vines hes bud weakly greaps.

16. Maw troo-luve belangs te me, an' aw tiv him; he feeds amang the lilies.

17. Tiv sike time is the day daws, an' the cloods is a' flown, torn aboot tiv us, maw luv, an' be thoo like a buck or leish steg on the moontins o' Bethor.

§ 337. The following specimens of the Lowland Scotch are given for the purpose of comparison.

(1.)

By J. P. Robson.

Song of Solomon, c. 2.

1. I am the rose o' Sharon, an' the lily o' the vallies.

2. Like the lily amang thorns, sae is my love amang the lasses.

3. Like the apple-tree amang the trees of the wud, sae is my lo'ed ane amang the laddies. I sat me doon anunder his shadow wi' muckle glee, an' his fruit was sweet in my mou'.

4. He brang me til the wassail-ha', an' his banner aboon me was love.

5. Haud me up wi' stoups, mak' me glad wi' apples; for I am forfairn wi' love.

6. His left han' is aneath my heed, an' his richt han' kiutles me.

7. I wairn ye, O ye dochters o' Jerusalem, by the raes an' the hines o' the field, that ye stirna up, nor wauken my love intil his ain pleesur'.

8. The voice o' my ain love! wow, he comes loupin' upo' the moontans, skippin' upo' the hills.

9. My ain love is like til a rae or a young deer; see! he's stan'in' ahint oor wa'; he keeks oot o' the windows, an' kythes at the lattis-panes.

10. My lo'ed ane spak, an' quo' he, Get up, my love, my bonnie thing, an' come awa'.

11. For, do ye no ken, the winter's awa, an' the rain is a' ower an' gane?

12. The flow'rs spring oot o' the grund; the time's come for the sang o' the birdies, an' the coo o' the cushat is heard a' ower the lan'.

13. The feg-tree pits oot her green fegs, an' the vines wi' the wee grapes gie oot a guid smell. Get up, my love, my comely ane, an' come awa!

14. O my doo, thou art in the cliffs o' the rock, in the hidin' corners o' the stairs, let me ken the sicht o' thy face, let me hear thy voice; for thy voice is tunefu', an' thy face is winsome.

15. Tak' us the tods, the wee tods that waste the vines; for oor vines ha'e but puly grapes.

16. My lo'ed ane is my ain, an' I am his: he feeds amang the lilies.

17. Intil the day daw, an' the cluds flit awa', turn til me, my lo'ed ane, an' be thou like til a rae or a young deer on the moontans o' Bether.

(2.)

Anonymous.

Song of Solomon, c. 2.

1. I am the rose o' Sharon, an' the lillie o' the dales.

2. As the lillie amang thorns, sae is my love amang the dochters.

3. As the apel-tree amang the trees o' the wud, sae is my belovet amang the sons. I sat doon anoonder his shaddie wi' muckle delicht, an' his frute was sweet t' my prïën.

4. He brocht me to the wassail-ha', an' his banner ower me was love.

5. Stay me wi' stowps, comfert me wi' apels; for I am ill o' love.

6. His left han' is anoonder my heed, an' his richt han' infaulds me.

7. I wairn ye, O ye dochters o' Jerusalem, that ye stir na up, nor wauken my love tull he likes.

8. The vyce o' my belovet! behauld, he comes lowpin' on the muntans, skippin' on the hills.

9. My belovet is like ae rae or ae young hert: behauld, he stan's ahint oor wa'; he looks furth at the winnocks, shawin' hissel' through the baurs.

10. My belovet spak', an' said t' me, My love, my fair ane, rise up, an' come awa'.

11. For, behauld, the wunter is bye, the rain is ower an' gane.

12. The flooers kythe on the yird; the season o' the singin' o' birds is come, an' the vyce o' the cooshat is heard in oor lan'.

13. The fig-tree pits furth her green figs, and the vines, wi' their wee bit grapes, gie ae gudelie smell. Rise up, my love, my fair ane, an' come awa'.

14. O my doo, thoo airt in the cliffs o' the rock, in the sacret places o' the crannies, let me see thy face, let me hear thy vyce; for thy vyce is sweet, an' thy face is winsome.

15. Catch us the tods, the wee tods, that spile the vines; for oor vines hae wee bit grapes.

16. My belovet is mine, an' I am his: he feeds amang the lillies.

17. Tull the day daw', an' the shaddies flee awa', turn ye, my belovet, an' be thoo like ae rae, or ae young hert on the muntans o' Bether.

It is safe to say that the preceding group contains everything that can be called Northumbrian or Northern. On the southern frontier it contains something more.

CHAPTER VIII.

EXISTING DIALECTS.—MIDDLE GROUP.—EAST-ANGLIAN DIVISION.

§ 338. From the extreme limits of the group which we have named *Northumbrian*, we, now, turn southwards and eastwards; to Norfolk, Suffolk, and Essex (?). The dialects of the first two of these counties constitute the division called East-Anglian. Whether it include Essex is another question. I consider that it does. Those, however, who lay much stress upon the difference between Saxon and Angle will demur to this. So, also, will those who agree with me in carrying the Essex form of speech as far west as Herts, but would, also, either throw the Essex into some other division, or make a separate class of it. The leading fact, however, is this, viz., that, from the Wash to the Nore, the dialects graduate into each other; the indistinctness of frontier on the west being no more than what we expect. Whether the term East-*Anglian* should apply to an East-*Saxon* county is a verbal, rather than a real, question.

§ 339.

NORFOLK.

Song of Solomon, c. 2.

1. The rose o' Shaaron I em, and the lily o' the walleys.

2. All the same as the lily amunst thorns, so is my love amunst the darters.

3. All the same as th' apple-tree amunst the trees o' the wud, so is my beloved amunst the sons. I set myself down ondernane his shadder wi' grate delight, and his fruit wor swate to my likin'.

4. He browt me to the faastin'-house, and his bander atop on me was love.

5. Stay me wi' gotches, comfort me wi' apples, for I em cothy wi' love.

6. His left hand is ondernane my hid, and his right hand du cuddle me.

7. I charge yow, O ye darters o' J'rusal'm, b' the roes and b' the hinds o' the fild, that yow shawn't stir up, ner yit wake up my love till so bein' as he plaze.

8. The wīce o' my beloved! I sā! look how he du come a lopin' apun the mountins, a skippin' apun the hills.

9. My beloved, he is liken onto a roe or a young hart: look! how 'e stand behind our wall; he look out at our winders, a showin' hisself out at the casemint.

10. My beloved, he spook, and he sā onto me, Rise up, my love, my feer un, and come awāh.

11. For, I sā; the winter t' be past, and the rain 'tis over and gorn.

12. The flowers they be sin apun the airth; the time o' the bads singin' is come, and the cuin' o' the ringdow is heared in our land.

13. The fig-tree du putt out her green figs, an' the wine-trees wi' the tander grape give a good smell. Git up, my love, my feer un, and less come awāh.

14. O my dow, that's in the cricks o' the rocks, in the sacret places o' the stars, let me see yer countenance, let me hear yer wīce; for yar wīce t' be sweet, and yar countenance tidy.

15. Ketch us the foxes, the leetle foxes, as spile the wine-trees; for our wine ha' tander grapes.

16. My beloved is mine, and I em his; he du feed amunst the lilies.

17. Ontil the dā brake, and the shadders fly away, tarn, my beloved, be yow liken onto a roe or a young hart apun the mountins o' Bether.

§ 340.

SUFFOLK.

A Letter, written 1814. *From Halliwell.*

Dear Friend,

I was axed some stounds agon by Billy P. our 'sesser at Mulladen to make inquiration a yeow if Master——had paid-in that there money into the Bank. Billy P. he fare, kienda, unasy about it, and when I see him at Church to day he sah Timmy, says he, prah ha yeow wrot—so I, kienda, wef't um off—and I sah, says I, I heent hard from Squire D—— as yit, but I dare sah, I shall afore long—So prah write me some lines, an send me wahd, wutha the money is pahd a' nae. I dont know what to make of our Mulladen folks, nut I—but somehow or another, they're allus in dibles, an I'll be rot if I dont begin to think some on em all tahn up sealy at last; an as to that there fulla—he grow so big and so purdy that he want to be took down a peg—an I'm glad to hare that you yeow gint it em properly at Wickhum. I'm gooin to meet the Mulladen folks a' Friday to go a bounden, so prah write me wahd afore thennum, an let me know if the money be pahd, that I may mako Billy Easy. How stammin cawd tis nowadays—we heent no feed no where, an the stock run blorein about for wittles, jist as if twa winter—yeow mah pend ont twool be a mortal bad season for green geese, an we shant ha no spring wahts afore Soom fair. I clipt my ship last Tuesday (list a' me—I mean Wensday) an tha scringe up their backs so nashunly I'm afeard they're wholly stryd—but 'strus God tis a strange cowd time. I heent got no news to tell ye, only we're all stammenly set up about that there eorn bill—some folks dont fare ta like it no matters, an the sah there was a nashun noise about it at Norrij last Saturday was a fautnit. The mob they got three efijis, a farmer, a squire, an a mulla, an strus yeowre alive they hung um all on one jibbit—so folks sah. Howsomever we are all quite enough here, ease we fare to think it for our good. If you see that there chap Harry, give my service to em.

§ 341.

Essex.

Cock-a-Bevis Hill. From Halliwell

1.

At Tottum's Cock-a-Bevis Hill
A sput suppass'd by few,
Where toddlers ollis haut to eye
The proper pritty wiew:

2.

Where people crake so ov the place,
Leas ways, so I've hard say;
An 'frum its top yow, sarteny,
Can see a monsus way.

3.

'Bout this sad Hill, I warrant ya,
Their bog it nuver ceases;
They'd growl shud yow not own that it
Beats Danbury's au' to pieces.

4.

But no sense ov a place, some think,
Is this here hill so high,—
Cos there, full oft, 'tis nation coad,
But that don't argufy.

5.

Yit, if they their inquirations maake
In winter time, some will
Condemn that place so no great skakes,
Where folks ha' the coad-chill!

6.

As sum'dy 'haps, when nigh the sput,
  May ha' a wish to see 't,—
From Mauldon toun to Keldon 'tis,
  An' 'gin a four releet,

7.

Where up the road to load, it goos
  So lugsome an' so stiff,
That hosses mosly kitch a whop,
  From drivers in a tiff.

8.

But who'd pay a hoss while tugging on?
  None but a letechy elf:
'Tis right on plain etch chap desarves
  A clumsy thump himself.

9.

Haul'd o'er the coals, sich fellars e'er
  Shud be, by Martin's Act;
But, then, they're rayther muggy oft,
  So with um we're not zact.

10.

But thussins, 'haps, to let um oaf
  Is wrong, becos etch carter,
If made to smart, his P's and Q's
  He'd mine for ever arter.

11.

At Cock-a-Bevis Hill, too, the
  Wiseacres show a tree,
Which if you clamber up, besure,
  A precious way yow see.

12.

I don't think I cud clime it now,
  Aldoe I uster cud;
I shudn't warsley loike to troy,
  For guelch cum down I shud.

13.

My head 'ood swim,—I 'oodn't do it
  Not even for a guinny:
A naarbour ax'd me, tother day,
  "Naa, naa," says I, "nut quinny."

14.

At Cock-a-Bevis Hill, I was
  A-goon to tell the folks,
Some warses back—when I bargun—
  In peace there lived John Noakes.

§ 342. The word *kienda=kind-of=so to say,* which has been made familiar to most of us by Dickens's Yarmouth boatman, is, pre-eminently, East-Anglian. In North Frisian, *kander* may be found in a similar sense. I am not, however, prepared to commit myself to the identity; still less to base any further argument upon it. At the same time, the fact of *kander* being Frisian deserves notice.

The Essex, as well as the Suffolk, dialect (*e. g.* the word *inquiration*) shows an element, which, whether we call it Cockney or Slang, is artificial.

The geographical (we might almost call them the geometrical) relations of Essex to Middlesex and Kent (see § 324) must be noticed. The boundaries meet at an acute angle, with the widening Thames between them. London is a *point;* at which East Anglia, the Saxon, and the Mercian areas meet; or (changing the expression) one to which they converge.

CHAPTER IX.

PROVINCIAL FORMS OF SPEECH AT PRESENT EXISTING.—MERCIAN GROUP.—ITS NEGATIVE CHARACTER.—SPECIMENS, ETC.

§ 343. The last of our groups now comes under notice. It is a difficult one; the nature of the difficulties connected with it being easily anticipated. Its characteristics are few: its affinities quaquaversal, *i. e.* it touches something, and graduates into it, on every side. We can only get at its boundaries approximately. Thus—

1. The counties of Herts, Bucks (with a part of Berks), Northampton, Warwick, Oxford (part), Worcester (part), Leicester, Rutland, Lincoln, Cambridge, Hunts, Beds, contain the group in question, and something more.

2. A line drawn from London to Wisbeach, thence continued along the coast to a level with the city of Lincoln, then continued through Lincoln and Leicester to Warwick, and thence produced to London, contains nothing but what belongs to the group in question, but without containing the whole of it.

§ 344.

Lincolnshire.

Parts about Lincoln.

Neddy and Sally.

"Cum, Sall, it's time we started now,
  Yon's Farmer Haycock's lasses reddy,
And Maister ses he'll feed the cow."
  "He didn't say so,—did he, Neddy?"

"Yees that he did, so make thee haste,
  And git thee sen made smart and pritty;
Wi yaller ribbon round thee waist,
  The same as owd Squire Lowden's Kitty."

"And I'll goa fetch my sister Bess,
  I'm sartin sewer she's up and reddy;
Cum gie's a buss, thou can't do less."
  Says Sally, "Noa thou musn't, Neddy."

* * * *

"See, yonder's Bess a cummin cross
  The fields, wi lots o' lads and lasses,
All aerm be aerm and brother Joss
  A shouting to the foaks as passes."

"Odds dickens, Sall, we'll hev a spree,
  Me heart's as light as ony feather;
There's not a chap dust russel me,
  Not all the town's chaps put together."

The farmer's wife came smiling in,
  Her heart was ever light and gay,
To caution Ned she did begin—
  "Be sewer thou doan't get drunk to-day."

"And mind th' money, dust thee hear,
  And keep from out the sowdgers' way;
Thou recollects this time last year,
  When thou the *smart* was forced to pay."

"Yees, that I do," responded Ned,
  "But I'll tek care, mum, for the fewter;
'Twas all through wot the sargent sed,—
  Gosh, dang him, now he'll find I'm cuter!"

* * * *

Followed by all, the rustic flame
  Was rous'd; Ned marched through all the bustle
And whispered, "Sall, keep howd my aerm,
  And stick to me close as a mussel."

"And we'll goa see the shows set out,
  See all the sights that's worth while seein;
Mun, dall you lass, I care for nowt,
  I don't a-faix as I'm a bein."

Sally most cheerfully complied,
  And to the shows their way were hying;
Ned caught the canvas and he cried,
  "I'm blamb'd but yon's a wild herse flying."

"Lawd look besides there's lots o' things,
  All striped about in shape o' donkeys;
I wonder wots them there wi' wings,
  See what a precious load of monkeys!"

* * * *

Deliberating thus awhile,
  On future joys—to fancy seeming,
Exultingly Ned with a smile
  Exclaimed "cum, wakken, are you dreamin?"

"Consarn you, Sall, I'm reight you see,
  My toaes and knees seems all a-dingle;
Let's goa and dance, and merry be,
  It's the last stattus we'll be single."

* * * *

Inspiring ale, impassioned love,
  How many dangers ye are scorning;
The sequel of my tale shall prove.
  "Ned, let's goa home." "I weant till mornin."

"I feel mysen just reight and streight,
  For owt you like, to kick or russel,
Hey yon's a town's chap wants to feight?
  Here's up my hat, I'll show him mussel."

The crowd gave way and from behind,
  The chap advanced, a Morgan rattler;
Ned shouts for joy, says, "niver mind,
  Let him cum on, mun, I'm his mattler."

In a green grass field which lay by
  The ring was form'd, the fight began;
Each deals his blows most lustily,
  But Ned's proclaimed the conqu'ring man.

Sally around him begs and prays,
  While tears fast from her eye-lids start,
That all for home should go their ways,
  Without the woeful task to part.

Thus she implored, and he replied,
  "Wot meagrims art th' up to, Sally?
It's nowt noa use, I weant be tied,
  Goa home thee sen, doant dilly dally."

"Nay, promise me that thou'll goa home,
  Wi' Joss and Bess and all the tuthers;
But let's goa home just as we cum,
  I've got some fairings for our mothers."

"Well, well I will, but here's a spree,
  The Sowdgers are all frisk and merry;
There's some o' them I knaw knaws me,
  I'll goa shak hands wi' Sargent Berry."

"It's twelvemonths since, this blessed day,
  Me poor owd Sargent eyed and ogled;
I'd one pound one or more to pay,
  Blam'd I was nicely connyfogled."

With right good-will the Sergeant greets,
  And tells him many a tale and story;
Boldly he marches through the streets
  With sword in hand he'll die for glory!

Poor Sally's hopes had been that morn,
  So buoyant, confident, and light;
That evening saw her wretched, shorn
  Of all, on all her hopes a blight.

With many a lingering look behind,
  She lonely left the Statute Fair,
Hoping that Ned his home would find,
  And this she thought would end her care.

Ned thought not of his home and Fair,
  The Sergeant's scarf he had untwisted,
And bound it on with martial air,
  And Ned, poor honest Ned, was 'listed!

Parts about Folkingham. By the present Author.
Song of Solomon, c. 2.

1. I'm the röōse of Sharon and the lily of the vallies.

2. Like the lily amunst the thorns, so is my loovv* amunst the dahters.

3. As the apple-tree amunst the trees of the wood, so is my sweetheart amunst the sons. I set mysen down underneen his shadder wi great delight and his fruit wor sweet to my täāste.

4. He brought me to the booth, and his flag ovver me wor loovv.

5. Set me up with tankards, comfort me wi apples, for I'm badly of loovv.

6. His left hand is underneen my head, and his right hand embräāces me.

7. I give ye notice, o ye dahters of Jerusalem, by the roes and by the hinds of the field, not to stir, nor yet to wake up my loovv while he wants.

8. The vöice of my loovv! Lee-ye-here! how he comes a-lëäpin uppon the mountins, a-skipping uppon the hills.

9. My loovv is löike a roe or a yoong hart. Lee-ye-here! he stands behind our wall, a-shewing of hissen.

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* The *oo*, followed by two consonants, is sounded as the *u* in *full*.

10. My loovv, he spoke, and sed to me, röise oopp, my fair un, an coomm away.

11. For, lee-yee, the winter is past, the räïn is ovver and gone.

12. The flowers show themselves on the eerth; the töime of the buds for singin is come, and the note of the wood-pigeon is heerd in our land.

13. The fig-tree putts out its grëën figs, and the grape-vines with the mellow grape give a good smell. Get up, my loovv, my fair, and coomm away.

14. Oh my doovv that's in the cricks of the rocks, in the secret places of the steggers, let me see thy face, let me hear thy vöice, for yar vöice is sweet, and yar fääce coommly.

15. Tek us the foxes, the little foxes, as spöil the vines, for ar vines ha tender grääpes.

16. Möy luuvv is möin, and I am hizzen. He is fothered amunst the lilies.

17. While the day break, and the shadows flee away, turn, möy luuvv and be löike a yoong roe or a hart uppon the mountins of Bether.

If these specimens give us but little in the way of provincialism, less would be given in specimens from Huntingdon, Northamptonshire, or Bedfordshire; for, with these as the centre of the group, we have the Mercian form of speech at its *maximum* of distance from the East Anglian on the east, the West Saxon on the south, and the Northumbrian on the north. It becomes less typical in Warwickshire, and North Oxon: and less typical in Cambridgeshire, on the borders of Suffolk. Upon the whole, however, the above-named counties are central to a group containing Cambridgeshire and Warwickshire on the one side, and Lincolnshire and Herts on the other: its characteristics being *negative*.

CHAPTER X.

ISOLATED DIALECTS.—LITTLE ENGLAND BEYOND WALES.

§ 345. *Isolated Dialects* means English dialects *not in continuity with the mother-tongue.*

In Pembrokeshire, and a part of Glamorganshire, the language is English rather than Welsh. The following extracts from Higden have effected the belief that this is the result of a Flemish colony. "*Sed et Flandrenses, tempore Regis Henrici Primi in magna copia juxta Mailros ad orientalem Angliæ plagam habitationem pro tempore occipientes, septimam in insula gentem fecerunt: jubente tamen eodem rege, ad occidentalem Walliæ partem, apud Haverford, sunt translati. Sicque Britannia——his——nationibus habitatur in præsenti——Flandrensibus in West Wallia.*"

A little below, however, we learn that these Flemings are distinguished by their origin only, and not by their language:—"*Flandrenses vero qui in Occidua Walliæ incolunt, dimissa jam barbarie, Saxonice satis loquuntur.*"—Higden, edit. Gale, p. 210.

§ 346. The following Vocabulary collected by the Rev. J. Collins,* in the little peninsula of Gower, contains no exclusively Flemish elements.

Angletouch,	*worm.*
Bumbagus,	*bittern.*
Brandis,	*iron stand for a pot or kettle.*
Caffle,	*entangled.*
Cammet,	*crooked.*
Cloam,	*earthenware.*
Charnel,	*place raised in the roof for hanging bacon.*
Clit,	*to stick together.*
Deal,	*litter, of pigs.*
Dotted,	*giddy, of a sheep.*
Dome,	*damp.*
Dreshel,	*a flail.*
Eddish,	*wheat-stubble.*
Evil,	*a three-pronged fork for dung,* &c.
Firmy,	*to clean out, of a stable,* &c.
Fleet,	*exposed in situation, bleak.*
Flott,	*aftergrass.*
Flamiring,	*an eruption of the nature of erysipelas.*
Fraith,	*free-spoken, talkative.*
Frithing,	*a fence made of thorns wattled.*
Foust,	*to tumble.*
Flathin,	*a dish made of curds, eggs, and milk.*
Gloy,	*refuse straw after the reed has been taken out.*
Gloice,	*a sharp pang of pain.*
Heavgar,	*heavier* (so also *near-ger, far-ger*).
Hamrach,	*harness collar made of straw.*
Hay,	*a small plot of ground attached to a dwelling.*
Kittybags,	*gaiters.*
Lipe,	*matted basket of peculiar shape.*
Letto,	*a lout, a foolish fellow.*
Main,	*strong, fine* (*of growing crops*).
Nesseltrip,	*the small pig in a litter.*
Nommet,	*a luncheon of bread, cheese,* &c.—*not a regular meal.*
Noppet, Nipperty	*lively —convalescent.*
Ovice,	*eaves of a building.*
Plym,	*to fill, to plump up.*
Plym,	*full.*
Planche,	*to make a boarded floor.*
Peert,	*lively, brisk.*
Purty,	*to turn sulky.*
Quat,	*to press down, flatten.*
Quapp,	*to throb.*
Rathe,	*early, of crops.*
Reremouse,	*bat.*
Ryle,	*to angle in the sea.*
Riff,	*an instrument for sharpening scythes.*
Seggy,	*to tease, to provoke.*
Semmat,	*sieve made of skin for winnowing.*

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* First published in the *Transactions of the Philological Society*, No. 93.

Shoat, *small wheaten loaf.*
Showy, *to clear, (of weather)* ; *(show, with termination* y, *common).*
Soul. *cheese, butter,* &c. *(as eaten with bread).*
Snead, *handle of a scythe.*
Songalls, *gleanings*—to gather *songall, is* to glean.
Sull, or Zull, *a wooden plough.*
Stiping, *a mode of fastening a sheep's foreleg to its head by a band of straw, or withy.*
Susan, *a brown earthenware pitcher.*
Sump, *any bulk that is carried.*
Suant, *regular in order.*
Slade, *ground sloping towards the sea.*

Tite, *to tumble over.*
Toit, *a small seat or stool made of straw.*
Toit, *frisky, wanton.*

Vair, *weasel or stoat.*

Want, *mole.*
Wirg, *a willow.*
Wimble, *to winnow.*
Weest, *lonely, desolate.*
Wash-dish, *the titmouse.*

§ 347. How far the parts about Mailros are English rather than Scotch ; Flemish rather than English ; or how far they are in the same predicament with Little England ; again, how far the Pembrokeshire colony is in the same predicament with Gower, are separate questions—the former one for the Scotch philologue, the latter one for a philologue with more knowledge, leisure, and *data,* than the present writer.

In the previous list, however, he finds nothing Flemish.

1. *Cammet* is the Keltic *kam,* for which see § 364.

2. *Charnel* is Anglo-Norman ; from the Latin *caro* = *flesh.*

3. *Dreshel* is a Somerset form.

4. *Eddish* is common in Lincolnshire and elsewhere, meaning *an aftermath of hay* in a *grass* field. In Lincolnshire what seems to be the *eddish* of the Gower vocabulary is *herbage.* It means the feeding on after a crop of *corn.* In some parts it is passed off as a tenant-right, more being charged when no stock has been sent into the field, on the strength of the next crop being improved thereby. It is, however, not always allowed.

5. *Firmy* is from the A. S. *frem* = *forward.* A working-man at Chertsey told the late Mr. Kemble that the *ground was frim,* and his statement was noted by that scholar as an Anglo-Saxonism, remarkable for being so near London. The same working-man talked of the *litton.*

6. *Fleet.*—In Essex *shallow.*

7. *Flamiring.*—What is the accent here? Query *flame-ring.*

8. *Heavgar.*—The change from *i* or *y* to *g* is so much rarer than the reverse, that it deserves notice. It is Slavonic—at least *g* = *h,* and *hus* is *gus.* In extreme cases *climat* is *glimat.* It is found in the Berlin dialect of Germany ; it is found (unless

it be merely a point of spelling) in the East-Anglian Anglo-Saxon legend of St. Edmund.

9. *Hamrach.*—A part of the collar is called the *haims* by harness-makers in general.

10. This, the Dutch *hage*, as in the *Hague* = *garden*. It is the word which has the best claim to pass as Flemish.

11. *Ovice.*—The A. S. *efese* = *eaves*.

12. *Peert.*—As common in East Anglia as in the West.

13. *Planche.*—Anglo-Norman.

14. *Rathe.*—The positive of *rather*. See below.

15. *Showy.*—The -*y* is the Dorset -*y* (*q. v.*) Whether it be the A. S. *or* of the infinitive is another matter.

16. *Soul.*—Query the Irish *sowins*, word for word.

17. *Songalls.*—Herefordshire. An elaborate paper by Sir G. Head, on the word *songle*, is to be found in the Classical Museum.

18. *Susan.*—A mere proper name.

19. *Suant.*—Query *pursuant* = *following in order*.

20. *Toit.*—As in *hoity-toity*.

21. *Vair.*—As in mine-*ver* = *ermine, stoat, weazel*.

22. *Wimble.*—Lincolnshire *wemble*, as in *wemble the bowl* = *rinse, clean, turn-out*.

CHAPTER XI.

ISOLATED DIALECTS.—THE BARONIES OF FORTH AND BARGIE.

§ 348. The barony of Forth, to the south of Wexford, is bounded by the sea to the south and east, and by the barony of Bargie to the west. It is said to have been colonized by the Welshmen who accompanied Strongbow in his invasion of Ireland. Observe the *th* as an inflection of the *plural* verb.

ADDRESS IN THE BARONY OF FORTH LANGUAGE.

Presented in August, 1836, *to the Marquis of Normanby, then Earl of Mulgrave, and Lord Lieutenant of Ireland; with a Translation of the Address in English.*[*]

To's Excllencie Consantine Harrie Phipps, Earle Mulgrave, 'Lord Lieutenant-General, and General Governor of Ireland;' Ye soumissive spakeen o' oaz Dwellers o' Baronie Forthe, Weisforthe.	*To His Excellency Constantine Henry Phipps, Earl Mulgrave, Lord Lieutenant-General and General Governor of Ireland: The humble Address of the Inhabitants of Barony Forth, Wexford.*
Mai't be plesaunt to th' Excellencie,	May it please your Excellency,
Wee, Vassales o' 'His Most Gracious Majesty' Wilyame ee 4th an az	We, the subjects of His Most Gracious Majesty William IV., and as

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[*] *Philological Transactions*, No. 84.

wee verilie chote na coshe an loyale Dwellers na Baronie Forth, crave na dicke luckie acte t'nek necher th' Excellencie, an na plaine garbe o' oure yola talke, wi' vengem o' core t'gie oure zense o'ye grades wilke be ee dighte wi' yer name, and whilke wee canna zie, albeit o' Governere Statesman an alike. Yn ercha an ol o whilke yt beeth wi' gleezom o'core th' oure eene dwitheth apan ye vigere o'dicke zovereine, Wilyame ee Vourthe unnere fose fatherlie zwae oure deis be ee spant, az avare ye trad dicke lone ver name was ee kent var ee *Vriene o' Levertie*, an *He fo brack ye neckers o' zlaves*—Mang ourzels—var wee dwitheth an Irelone az oure general haime—y'ast bie' ractzom home delt tous ye lass ee mate var ercha vassale, ne'er dwith ee na dicke wai n'ar dicka. Wee dewithe ye ane fose deis bee gien var ee gudevare o' ee lone ye zwae, t'avance pace an levertie, an wi'out vlinch ee garde o' general riochts an poplare vartue.—Ye pace—yea wee ma' zei ye vaste pace whilke be ee stent o'er ye lone zince th' ast ee cam, prooth, y'at we alane needed ye giftes o' general riochts, az be displayte bie ee factes o' thie governmente. Ye state na dicke die o'ye lone, na whilke be ne'er fash n'ar moil, albeit "Constitutional Agitation," ye wake o'hopes ee blighte, stampe na per zwae ee be rare an lightzom. Yer name var zetch avanct avare y'e, e'en a dicke var hie, arent whilke ye brine o' zea, an ee crags o'noghanes cazed nae balk. Na oure glades ana whilke we dellte wi' mattoc, an zing t'oure caules wi plou, we hert ee zough o'ye colure o' pace na name o' 'Mulgrave.' Wi 'Irishmen' oure general hopes be ee bond, az 'Irishmen,' an az dwellers na coshe an loyale o' Baronie Forthe, w'oul dei an ercha dei, oure maunes an aure gurles, prie var lang an happie zins, horne o'leurnagh an ee vilt wi benizons, an yersel an oure zove-

we truly believe both faithful and loyal inhabitants of the Barony Forth, beg leave, at this favourable opportunity, to approach Your Excellency, and in the simple garb of our old dialect to pour forth from the strength (or fulness) of our hearts, our strength (or admiration) of the qualities which characterise your name, and for which we have no words but of Governor, Statesman, &c. Sir, each and every condition, it is with joy of heart that our eyes rest upon the representative of that Sovereign, William IV., under whose paternal rule our days are spent; for before your foot pressed the soil, your name was known to us as the *Friend of Liberty*, and *He who broke the Fetters of the slave.* Unto ourselves—for we look on Ireland to be our common country—you have with impartiality (of hand) ministered the laws made for every subject, without regard to this party or that. We behold you, one whose days devoted to the welfare of the land you govern, to promote peace and liberty—the uncompromising guardian of common rights and public virtue. The peace, yes, we may say the profound peace, which overspreads the land since your arrival, proves that we alone stood in need of the enjoyment of common privileges as is demonstrated by the results of your government. The condition this day, of the country, in which is neither tumult nor confusion, but that constitutional agitation, the consequences of disappointed hopes, confirm your rule to be rare and enlightened. Your fame for such came before you, even into this retired spot, to which neither the waters of the sea yonder, nor the mountains above, caused any impediment. In our valleys, where we were digging with the spade, or as we whistled to our horses in the plough, we heard in the word 'Mulgrave,' the sound of the wings of the dove of peace. With rine 'till ee zin o'oure deis be var ay be ee go t'glade.

Irishmen our common hopes are inseparably wound up; as Irishmen, and as inhabitants, faithful, and loyal, of the Barony Forth, we will daily, and every day, our wives and our children, implore long and happy days, free from melancholy and full of blessings, for yourself and good Sovereign, until the sun of our lives be for ever gone down the dark valley of death.

§ 349. The statement that these baronies give us the language of Chaucer, is either a sample of the over-statements that special inquiries into particular dialects, unaccompanied by a general view of the whole subject, lead to, or one of those pieces of rhetoric by which the minute philologue who employs himself on local dialects magnifies his subject.

The language is clearly archaic: the $z = s$, being West-Saxon. It is needless to add that the translation is, by no means, close.

As a *mixture* compare a Luneburg Paternoster (in the Mithridates) for certain Slave localities in the seventeenth century, where the German and Slavonic mix much as the Gaelic and English mix here.

CHAPTER XII.

MISCELLANEOUS.

§ 350. Of the Gypsy language I need only say that it is Hindú. Of Coptic, Bohemian, or Wallachian (supposed elements), I am not aware that it contains any traces. Neither have many words from it mixed themselves with our standard (or even our provincial) dialects.

§ 351. Thieves' Language, or that dialect for which there is no name but one from its own vocabulary, viz. Slang, serves to show that in speech nothing is arbitrary. Its compound phrases are either periphrastic or metaphorical; its simple monosyllables are generally those of the current language in an older form. In this dialect I know of no notable specimens earlier than the reign of Queen Elizabeth. In the dramatic literature of that age they are rife and common. *The Roaring Girl*, *The Jolly Beggars*, amongst the plays, and Deckar's *Bellman* amongst the tracts, preserve us a copious vocabulary, similar to what we have now, and similar to what it was in Gay's time. Of this the greater part is Saxon. Here and there appears a word of Latin origin, *e. g. pannum = bread ; cassons = cheese.*

§ 352. The Talkee-Talkee is a Lingua Franca based on the English, and spoken by the Negroes of Surinam.

It is Dutch rather than English; it shows, however, the latter language as an element of admixture.

*Specimen.**

1. Drie deh na bakka dem holi wan bruiloft na Cana na Galilea; en mamma va Jesus ben de dapeh.

2. Ma dem ben kali Jesus nanga hem discipel toe, va kom na da bruiloft.

3. En teh wieni kaba, mamma va Jesus takki na hem; dem no habi wieni morro.

4. Jesus takki na hem: mi mamma, hoeworko mi habi nanga joe? Tem va mi no ben kom jette.

5. Hem mamma takki na dem foetoeboi; oene doe sanni a takki gi oene.

6. Ma dem ben poetti dapeh siksi biggi watra-djoggo, na da fasi va Djoe vo krieni dem: inniwan djoggo holi toe effi drie kannetjes.

7. Jesus takki na dem [foetoeboi]; Oene foeloe dem watra-djoggo nanga watra. Ed dem foeloe dem teh na moeffe.

8. En dan a takki na dem: Oene poeloe pikinso, tjarri go na grang-foetoeboi. En dem doe so.

9. Ma teh grangfoetoeboi tesi da watra, dissi ben tron wieni, kaba o no sabi, na hoepeh da wieni komotto (ma dem foetoeboi dissi ben teki da watra ben sabi): a kali da bruidigom.

10. A takki na hem: Inniwan somma njoesoe va gi fossi da morro switti wieni, en teh dem dringi noeffe kaba, na bakka da mendre swittiwan; ma joe ben kiebri da morro boennewan.

11. Datti da fossi marki dissi Jesus ben doe; en datti ben passa na Cana na Galilea va dem somma si hem glori. En dem discipel va hem briebi na hem.

1. Three days after back, them hold one marriage in Cana in Galilee, and mamma of Jesus been there.

2. But them been call Jesus with him disciple, for come to that marriage.

3. And when wine end, mamma of Jesus talk to him, them no have wine more.

4. Jesus talk to him, me mamma how work me have with you? Time of me no been come yet.

5. Him mamma talk to them footboy, ye do things he talk to ye.

6. But them been put there six big water-jug, after the fashion of Jew for clean them; every one jug hold two or three firkins.

7. Jesus talk to them (footboy): ye fill them water jug with water. And them fill them till to mouth.

8. And then he talk to them, ye pour little, carry go to grandfootboy. And them do so.

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* *Quarterly Review*, vol. xliii.

9. But when grandfootboy taste that water, this been turn wine, could he no know from where that wine come-out-of (but them footboy this been take that water well know): he call the bridegroom.

10. He talk to him, every one man use of give first the more sweet wine; and when them drink enough end, after back the less sweety wine: but you been cover that more good wine.

11. That the first miracle that Jesus been do, and that been pass in Cana in Galilee, for them men see him glory. And them disciple of him believe in him.

CHAPTER XIII.

THE LOWLAND SCOTCH.

§ 353. The term *Lowland* is used to distinguish the Scotch of the South and South-east from the Scotch of the Highlands. The former is English in its immediate affinities and German in origin; the latter is nearly the same language with the Gaelic of Ireland, and is, consequently, Keltic.

The question as to whether the Lowland Scotch be a dialect of the English, or a separate and independent language, is a verbal rather than a real one.

Reasons for considering the Scotch and English as *dialects* of one and the same language lie in the fact of their contiguous dialects being mutually intelligible.

Reasons for calling one a dialect of the other depend upon causes other than philological, *e. g.* political preponderance, literary development, and the like.

Reasons for treating the Scotch as a separate substantive language lie in the extent to which it has the qualities of a regular cultivated tongue, and a separate substantive literature —partially separate and substantive at the present time, wholly separate and substantive in the times anterior to the union of the crowns, and in the hands of Wyntoun, Blind Harry, Dunbar, and Lindsay.

Reasons for making the *philological* distinction between the English and Scotch dialects exactly coincide with the geographical and political boundaries between the two kingdoms are not so easily given. It is not likely that the Tweed and Solway should divide modes of speech as accurately as they divide laws and customs; that broad and trenchant lines of demarcation should separate the Scotch from the English exactly along the line of the Border; and that there should be no Scotch elements in Northumberland, and no Northumbrian ones in Scotland. Neither is such the case. Hence, in speaking of the Lowland Scotch, it means the language in its typical rather than in its transitional forms; indeed, it means the *literary* Lowland Scotch, which, under the first five Jameses, was as truly an independent language, as compared with the English, as Swedish is when compared with Danish, Portuguese with Spanish, or *vice versâ*.

These (viz. those of the Swedish to the Danish, the Portuguese to the Spanish, or *vice versâ*) are the true relations between the Lowland Scotch and the English. At the same time, the early history, or *origines*, is the same for both forms of speech. So are the ethnological relations. So is the name *English*.

I have on me a pair of Lothian hips,
  Shall fairer Inglis mak, and mair perfyte,
Than thou canst blabber with thy Carrick lips.

§ 354. Specimen of the Old Lowland Scotch, or English of Scotland.

Wallace xi. 230–262.

A Lord off court, quhen he approchyt thar,
Wnwisytly sperd, withoutyn provision;
"Wallace, dar ye go fecht on our lioun?"
And he said; "Ya, so the Kyng suffyr me;
Or on your selff, gyff ye ocht bettyr be."
Quhat will ye mar? this thing amittyt was,
That Wallace suld on to the lioun pas,
The King thaim chargyt to bring him gud harnas:
Then he said; "Nay, God scheild me fra sic cass.
I wald tak weid, suld I fecht with a man,
But (for) a dog, that nocht off armes can,
I will haiff nayn, bot synglar as I ga."
A gret manteill about his hand can ta
And his gud suerd; with him he tuk na mar
Abandounly in barrace entryt thar.
Great chenys was wrocht in the yet with a gyn,
And pull'd it to quhen Wallace was tharin.
The wod lyoun, on Wallace quhar he stud,
Rampand he braid, for he desyryt blud;
With his rude pollis in the mantill, rocht sa.
Aukwart the bak than Wallace can him ta,
With his gud suerd, that was off burnest steill,
His body in twa it thruschyt euirilkdeill.
Syn to the King he raykyt in gret ire,
And said on lowd; "Was this all your desyr,
To wayr a Scot thus lychtly in to wayn?
Is thar mar doggis at ye wald yeit haiff slayne?

Go, bryng thaim furth, sen I mon doggis qwell,
To do byddyng, quhill that with thee duell.
It gaynd full weill I graithit me to Scotland;
For grettar deidis thair men has apon hand,
Than with a dog in battaill to escheiff—
At you in France for euir I tak my leiff."

CHAPTER XIV.

AFFILIATION OF DIALECTS.—IMPERFECT CONTINUITY IN TIME.

§ 355. COMPARE the present chapter with the ones which preceded it, and the question as to the relations of the modern dialects to the ancient ones will present itself—all the more forcibly for our remarks upon the difference between *simple transcription and transcription with accommodation;* all the more forcibly, too, for our cautions respecting the value of theatrical and other imitations of provincial forms of speech. As far, however, as I can form an opinion upon a point which has engaged less of my special study than almost any part of our literature or language, the results are by no means commensurate with the preliminary criticism. They appertain to the history of the written language rather than to that of our special provincialisms. They tell us that, in certain cases, certain MSS. were written in parts of the country different from those wherein the original works were composed. They tell us that, in certain cases, the authorship is referrible to a different part of the country from that of the authorship of the standard works. They tell us that, in many cases, either external or internal evidence will teach us what those parts of the country were, and in the cases of two, or more, MSS. of a single work, account for *variæ lectiones* in the text. But they nowhere, or very rarely, give what we most want, viz. the equivalent to such samples as those that have just been laid before the reader in the dialects of their respective localities (say) seven, six, five, four, or (even) three centuries ago. The reason for this seems to be in the fact of the earlier copyists and writers (however much the dialect of the parts wherein they either transcribed or composed might deviate from the literary or cultivated English) having rarely adopted those deviations to anything like their full extent. What they wrote was the ordinary English with certain local characteristics. The difference between an imperfectly-educated North-Briton writing English without being very nice as to his Scotticisms, and Burns composing in his own native Doric, illustrates what I hold to be the difference between a copyist in Gloucestershire, and a writer in the Gloucestershire dialect, *i. e.* after the manner in which Burns was one in the Ayrshire dialect.

This doctrine, viz. the doctrine that MSS., however provincial in respect to their locality, are only imperfectly provincial in respect to their form of speech, is as much an inference from the language of our archæological critics as it is from the study of the case itself. An editor, with the text of his author before his eyes, and with that text as the main object of his attention, finds discrepancies between his MSS. which he considers extraordinary. He accounts for them by supposing a difference of either time or place in their transcription. He fixes the place by the means of certain peculiarities—pronouncing it to lie in Hants, Gloucester, or Yorkshire, as the case may be. Here his function ends. He has discovered certain facts connected with the history of his text, and has explained them as far as was necessary for his subject. The special investigator of our provincial dialects, however, looks upon the MSS. from a different point of view, *his* business being with the history of the particular form of speech before him—his business being to compare the old with the new, and to ascertain the connection between them. In doing this, he finds that what the editors, looking to the standard English, consider to have been provincial, he, looking to what is probably some extreme provincialism, treats as little more than so much ordinary English—ordinary English tinctured with a certain amount of rusticity, or archaism, as the case may be, but nothing else.

§ 356. If this be the case, we should begin with each provincial dialect as we find it, treat it as a language, and work our way upwards to its oldest forms. But this we cannot often do; or rather our oldest forms are modern.

Neither can we often reverse the process: *i. e.* take an old specimen of, say, the Lincolnshire, or Devonshire forms of speech, and trace it downwards—materials being wanting.

That more, however, can be done in each direction than is done by the present writer, no one knows better than he. There *is* something (perhaps much) to be achieved in the elucidation of our provincial dialects during the early and middle periods of their history: the most that is to be done being found, as is expected, on the two extremities—North and South. On the Agenbyte of Inwit something has already been said. On more than one Northumbrian MS., there is much to say. It was in the parts to the north of the Tees that the literary English had the least influence on both the original composer and the copyist. It was in the parts north of the Tees that the dialects most especially comported themselves as separate, substantive languages. In a northern MS. of the *Cursor Mundi*, the writer, speaking of the legend of our Lady and Saint John, says:—

In a writte this ilke I fand;
Himself it wroght, I understand.
In suthron Englys was it drawn,
And I have turned it till ur awn,
Language of the northern lede
That can non other Englis rede.

Now, of the poem from which this is taken, there is a Midland MS. as well as a northern one. So there is of the *Seven Sages*. So there is of several other works: in all of which, according to Mr. Garnett, the northern copy is the original. The original of *Sir Tristrem* is also, according to the same authority, Northumbrian in respect to its origin, Midland in respect to its transcription.

Again—the Northumbrian of Mr. Garnett extends as far as the Forth; so that, in some degree, at least, it is Scotch; a fact which has already been alluded to.

In the Metrical Psalter of the Cotton MSS., Vespasian, D. 7, of which an extract is given in the paper from which the preceding notices have been taken,* and which has been printed in full by the Surtees Society, the Northumbrian is found in its *maximum* of purity, and it differs from the English of the South, much as the Anglo-Saxon differed. In the York Mysteries, however, the northern character is abated, and the language of a great portion is "almost as much metropolitan as Northumbrian." And this is only one case out of many.

As we approach the centre of England, this influence of the literary language increases; and it increases as we descend in time. Hence, there come long spaces both in time and place where the line of even an approximate continuity is broken. The old compositions wholly lose their local character: whilst the time for compositions like those of the preceding chapters has not begun. Among these last, nine out of ten are recent: and none old. In most cases they are meant to serve some special purpose; generally as philological samples. In others they are simply given as recreations or as curiosities of literature. To anything like spontaneous growth they have rarely any pretension. To conclude:—

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* Garnett. *Philological Essays*, p. 190.

1. They generally represent the forms of speech of the more sequestered districts and the ruder speakers: whereas the older compositions, with their genuine literary character, represented the languages of the towns or monasteries.

2. They generally exaggerate, rather than understate the local peculiarities; whereas the older compositions (as is implied in what has been said of the extent to which they are modified by the general literary dialect) understate rather than exaggerate them.

In a work like the present, this is as much as can be said upon a subject abounding in details. That *some* results in the way of a continuous history of each form of the older language downwards, and of the newer language upwards, in several dialects, is attainable, I am not prepared to deny. They must be the fruit, however, of much research, new materials, and subtle criticism.

CHAPTER XV.

ON THE ORIGIN OF THE LITERARY ENGLISH.

§ 357. CLOSELY akin to the question as to the affiliation of dialects, is the question of the origin of the literary English. When and where did it take form? Is it some particular dialect cultivated to the exclusion of the others? Is it a mixture of more than one? The history of *all* literary languages is difficult: and that of the English is no exception. The question, however, can only be touched.

1. It is *not* the lineal descendant of the literary Anglo-Saxon, or the Anglo-Saxon of Wessex. Such presumptions as existed in favour of this view have been definitely set aside by Dr. Guest, Mr. Garnett, and others: Dr. Guest having suggested the central districts of English, *e. g.* Leicestershire, as being its birth-place.

2. It is not the *lineal* descendant of the literary Northumbrian.

This means that it is of Midland, or Mercian, rather than of Northumbrian or West-Saxon origin.

The philologues just named founded their opinion chiefly on the character of the Midland MSS. The fact of the Midland dialects being the least provincial is strong evidence in the same direction. It is not to be supposed that the labouring-men of Huntingdon and Northampton speak what is usually called *better* English, because they read more than the labouring-men elsewhere. They speak it because their vernacular dialect is most akin to that of the standard writers. Or (changing the expression) it is not so much they who approach the written language as it is the written language which approaches them.

This, however, though true to a certain extent, is not, necessarily, the whole truth. It cannot be denied that over a certain area at least, say Hertfordshire, Bucks, and Bedfordshire, the influence of London has told. If so, the question grows complex.

§ 358. Individually, then, I am scarcely prepared to call the Literary English a simple development of some Mercian form of speech; admitting, at the same time, each of the reasons just adduced: admitting, also, that, out of the writers anterior to the invention of printing, it is those of the Mercian districts, especially Robert of Bourne (in South Lincoln), whose language gives the nearest approach to the conditions out of which it could be evolved. At the same time, I simply derive it from London, and believe that, in London, it originated with the learned professions—especially the bar. The following extracts from Johnson's Preface to his Dictionary, in which it is specially stated that Sir Thomas More's English came nearest to the standard of after-times, favour this view.

A ruful lamentacion (writen by master Thomas More in his youth) of the deth of quene Elisabeth mother to king Henry the eight, wife to king Henry the seuenth, and eldest doughter to king Edward the fourth, which quene Elisabeth dyed in childbed in February in the yere of our Lord 1503, *and in the* 18 *yere of the raigne of king Henry the seuenth.*

1.

O ye that put your trust and confidence,
In worldly ioy and frayle prosperite,
That so lyue here as ye should neuer hence,
Remember death and loke here vppon me.

Ensaumple I thynke there may no better be.
Your selfe wotte well that in this realme was I,
Your quene but late, and lo now here I lye.

2.

Was I not borne of olde worthy linage?
Was not my mother queene, my father kyng?
Was I not a kinges fere in marriage?
Had I not plenty of euery pleasaunt thyng?
Mercifull god this is a straunge reckenyng:
Rychesse, honour, welth, and auncestry,
Hath me forsaken and lo now here I ly.

3.

If worship myght haue kept me, I had not gone.
If wyt myght haue me saued, I neded not fere.
If money myght haue holpe, I lacked none.
But O good God what vayleth all this gere.
When deth is come thy mighty messangere,
Obey we must there is no remedy,
Me hath he sommoned, and lo now here I ly.

4.

Yet was I late promised otherwyse,
This yere to liue in welth and delice.
Lo where to commeth thy blandishyng promyse,
O false astrolagy and deuynatrice,
Of goddes secretes makyng thy selfe so wise.
How true is for this yere thy prophecy.
The yere yet lasteth, and lo nowe here I ly.

A merry iest how a sergeant would learne to playe the frere.

Wyse men alway,
Affyrme and say,
That best is for a man:
Diligently,
For to apply,
The busines that he can,
And in no wyse,
To enterpryse,
An other faculte,
For he that wyll,
And can no skyll,
Is neuer lyke to the.
He that hath lafte,
The hosiers crafte,
And falleth to making shone,
The smythe that shall,
To payntyng fall,
His thrift is well nigh done.
A blacke draper,
With whyte paper,
To go to writyng scole,
An olde butler,
Becum a cutler,
I wene shall proue a fole.
And an olde trot,
That can I wot,
Nothyng but kysse the cup,
With her phisick,
Wil kepe one sicke,
Tyll she have soused hym vp.
A man of lawe,
That neuer sawe,
The wayes to bye and sell,
Wenyng to ryse,
By marchaundise,
I wish to spede hym well.

A marchaunt eke,
That wyll goo seke,
  By all the meanes he may,
To fall in sute,
Tyll he dispute,
  His money cleane away,
Pletyng the lawe,
For euery strawe,
  Shall proue a thrifty man,
With bate and strife,
But by my life,
  I cannot tell you whan.
Whan an hatter
Wyll go smatter,
  In philosophy,
Or a pedlar,
Ware a medlar,
  In theology,
All that ensue,
Suche craftes new,
  They driue so farre a cast,
That euermore,
They do therfore,
  Beshrewe themselfe at last.
This thing was tryed
And verefyed,
  Here by a sergeaunt late,
That thriftly was,
Or he coulde pas,
  Rapped about the pate,
Whyle that he would
See how he could,
  A little play the frere:
Now yf you wyll,
Knowe how it fyll,
  Take hede and ye shall here,
    &c., &c.

The following, from Sir J. Fortescue, Chief Justice of the Common Pleas, in the reign of Henry IV., is (considering its date) even more modern (or rather less archaic) still.

Hyt may peraventure be marvelid by some men, why one Realme is a Lordshyp only *Royall*, and the Prynce thereof rulyth yt by his Law, callid *Jus Regale;* and another Kyngdome is a Lordschip, *Royal and Politike*, and the Prince thereof rulyth by a Lawe, callyd *Jus Politicum & Regale;* sythen thes two Princes beth of egall Astate.

To this dowte it may be answeryd in this manner; The first Institution of thes twoo Realmys, upon the Incorporation of them, is the Cause of this diversyte.

When Nembroth by Might, for his own Glorye, made and incorporate the first Realme, and subduyd it to hymself by Tyrannye, he would not have it governyd by any other Rule or Lawe, but by his own Will; by which and for th' accomplishment thereof he made it. And therfor, though he had thus made a Realme, holy Scripture denyyd to cal hym a Kyng, *Quia Rex dicitur a Regendo;* Whych thyng he dyd not, but oppressyd the People by Myght, and therfor he was a Tyrant, and callid *Primus Tyrannorum.* But holy Writ callith hym *Robustus Venator coram Deo.* For as the Hunter takyth the wyld beste for to scle and eate hym; so Nembroth subduyd to him the People with Might, to have their service and their goods, using upon them the Lordschip that is callid *Dominium Regale tantum.* After hym Belus that was callid first a Kyng, and after him his Sone Nynus, and after hym other Panyms; They, by Example of Nembroth, made them Realmys, would not have them rulyd by other Lawys than by their own Wills. Which Lawys ben right good under good Princes; and their Kyngdoms a then most resemblyd to the Kyngdome of God, which reynith upon man, rulyng him by hys own Will. Wherfor many Crystyn Princes usen the same Lawe; and therfor it is, that the Lawys sayen, *Quod Principi placuit Legis habet rigorem.* And thus I suppose first beganne in Realmys, *Dominium tantum Regale.* But afterward, when Mankynd was more mansuete, and better disposyd to Vertue, Grete Communalties, as was the Feliship, that came into this Lond with Brute, wyllyng to be unyed and made a Body Politike callid a Realme, havyng an Heed to governe it; as after the Saying of the Philosopher, every Communaltie unyed of many parts must needs have an Heed; than they chose the same Brute to be their Heed and Kyng. And they and he upon this Incorporation and Institution, and onyng of themself into a Realme, ordeynyd the same Realme so to be rulyd and justyfyd by such Laws, as they al would assent unto; which Law therfor is callid *Politicum;* and bycause it is mynystrid by a Kyng, it is callid *Regale. Dominium Politicum dicitur quasi Regimen, plurium Scientia sive Consilio ministratum.* The Kyng of Scotts reynith upon his People by this Lawe, *videlicet, Regimine Politico & Regali.* And as Diodorus Syculus saith, in his Boke *de priscis Historiis,* The Realme of Egypte is rulid by the same Lawe, and therfor the Kyng therof chaungith not his Lawes, without the Assent of his People. And in like forme as he saith is ruled the Kyngdome of Saba, in Felici Arabia, and the Lond of *Libie;* And also the more parte of al the Realmys in *Afrike.* Which manner of Rule and Lordship, the sayd Diodorus in that Boke, praysith gretely. For it is not only good for the Prince, that may thereby the more sewerly do Justice, than by his owne Arbitriment; but it is also good for his People that receyve thereby, such Justice as they desyer themself. Now as me seymth, it is shewyd opinly ynough, why one Kyng rulyth and reynith on his People *Dominio tantum Regali,* and that other reynith *Dominio Politico & Regali:* For that one Kyngdome beganne, of and by, the Might of the Prince, and that other beganne, by the Desier and Institution of the People of the same Prince.

§ 359. Whether the Literary English be the *best* English is another question. There are great violations of strictly logical grammar in all dialects; and it is doubtful whether mere cultivation diminishes either their number or their magnitude. Except on the principle that *whatever is is right,* and that rules must accommodate themselves to language (a doctrine to which the present writer has no objection, but one to which many object) rather than language to rules,—except (I say) on some principle higher than that of the ordinary grammars—the rustic who says *hisself* and *theirselves,* speaks better English than the fine writer who after saying *myself* and *ourselves* says *himself* and *themselves.*

For further illustrations of the bad grammar of the best English see the remarks on *it is me—that dress became you—it did well enough,* in the Syntax. The last of these catachrestic forms is certainly common to the learned and the vulgar. I am not sure about the second. The first, however, the vulgar, so long as they are allowed to be natural, avoid.

CHAPTER XVI.

GENERAL OBSERVATIONS ON THE ENGLISH DIALECTS.

§ 360. The details of a language are one thing, the opinions concerning them another. In the previous chapter I differ in many points with the writer who first attempted a classification of our dialects—Mr. Garnett. It is needless to add, that I do so most unwillingly; the more so as I owe much of my information to him.

1. He draws a *real* distinction between the Saxons and the Angle, I a *nominal* one.

2. He classifies by definition rather than type; and, so doing, draws definite lines of demarcation where I, grouping round a centre, find nothing but the equivocal phenomena of transition.

3. He lays more stress than I do on single characters.

Upon the whole, however, we agree in the direction of the affinities, and in the contents, (though not always in the value) of our classes.

§ 361. With these preliminaries I lay before the reader Mr. Garnett's groups.

1. The Southern or Standard English of Kent and Surrey.

2. Western English—from Hants to Devon and the Glostershire Avon. Sir F. Madden's notice of the Kentish origin and Somersetshire character of the Agenbyte of Inwit modified Mr. Garnett's views upon this point. I believe that he had no objection to merging the two groups into one. On the other hand I, who have done so, have none to separating them. The fact that they graduate into each other is real; the value of the class they form is verbal.

3. Mercian—in its typical form in South Lancashire; well-marked in Cheshire; and with vestiges in Shropshire, Staffordshire, and South and West Derbyshire. It is Mr. Garnett whom I follow in connecting Shropshire with Staffordshire; Staffordshire leading northwards.

4. Anglian in three subdivisions.

a. East Anglian of Norfolk and Suffolk.

b. Middle Anglian of Lincolnshire, Nottinghamshire, and East Derbyshire.

c. North Anglian of Craven, and the West Riding of Yorkshire; with the exception of the Wapentake of Claro.

5. Northumbrian in Northumberland, Durham, Cumberland, Westmoreland, North Lancashire (*i. e.* Lancashire to the North of the Ribble), the North and East Ridings of Yorkshire, the Wapentake of Claro in the West Riding, and the Ainsty, or Liberties, of the City of York.

§ 362. Here the Middle Anglian is my Mercian; and I am not sure that Mr. Garnett's name is not the better one. It coincides with the *Angli Mediterranei* of Beda: and it is only because I find Mr. Kemble and other high authorities calling the language of the latter part of the *Saxon Chronicle*, which they attribute to the parts about Peterboro', *Mercian*, that I use the term. Individually, I prefer the word *Midland*.

Garnett's Mercian I connect with what he calls the North Anglian, his North Anglian with the Northumbrian. I imagine that the difference is mainly as to the value of the class. I cannot suppose that the separation of the South, from the North, Lancashire is ordinal or even generic; still less that of the West, from the East and North, Ridings of Yorkshire. I think that the South Lancashire plural in *-en* (*we callen*) has been overvalued as a characteristic.

Such are the differences of the two classifications. Considering the differences of the principles upon which they are founded, they are slight—a fact which leads to the conclusion that a rough classification of the English dialects has been arrived at.

I conclude with the two following extracts: the former from Higden, the latter from Giraldus Cambrensis.

1.

Although the English has been descended from three German tribes, had first had amongst three different dialects, namely, Southern, Midland, and Northern. Yet, being mixed in the first instance with Danes—and afterwards with Normans—they have in many respects corrupted their own tongue, and now affect a sort of outlandish gabble. In the above threefold Saxon tongue which has barely survived among a few country people, the men of the east agree more in speech with those of the west—as being situated under the same quarter of the heavens—than the northern men with the southern. Hence it is that the Mercians or midland English partaking as it were the nature of the extremes, understand the adjoining dialects, the northern and the southern, better than those last understand each other. The whole speech of the Northumbrians, especially in Yorkshire, is so harsh and rude, that we, southern men, can scarcely understand it.

2.

As in the southern part of England, and chiefly about Devonshire, the language now appears more unpolished, yet in a far greater degree—savouring of antiquity—the northern parts of the island being much corrupted by the frequent excursions of the Danes and Norwegians—so it observes more the propriety of the original tongue and the ancient mode of speaking. Of this you have not only an argument but a certainty, from the circumstance that all the English books of Bede, Rabanus, King Alfred, or any others, will be found written in the forms proper to this idiom.

CHAPTER XVII.

HISTORICAL ELEMENTS OF THE ENGLISH LANGUAGE.—THE KELTIC ELEMENTS.

§ 363. The elements out of which the language of England has been formed are—

(*a.*) Elements referrible to the original British, or (at least) derived from times *anterior* to the Angle invasion.

(*b.*) Angle elements.

(*c.*) Elements other than Angle, introduced *since* the Anglo-Saxon conquest.

§ 364. Of the elements *anterior* to the Angle invasion, the chief are:—

(*a.*) The Keltic, or British.

(*b.*) The Latin of the Roman, or first, period.

The Keltic elements of the present English fall into the following classes

1. Those that are of late introduction, and cannot be called original and constituent parts of the language. Some of such are the words *flannel*, from the British, and *kerne* (an Irish foot-soldier), *galore* (enough), *tartan*, *plaid*, &c., from the Gaelic branch. Some of these are scarcely incorporated.

2. Those that were originally common to both the Keltic and German stocks. Some of such are *brother*, *mother*, in Keltic *brathair*, *mathair;* the numerals, &c.

3. Those that have come to us from the Keltic, but have come to us through the medium of another language. Some of such are *druid* and *bard;* the *immediate* source of which is, not the Keltic, but the Latin.

4. Keltic elements of the Anglo-Norman, introduced into England after the Conquest, and occurring in that language as remains of the original Keltic of Gaul.

5. Those that have been retained from the original Keltic of the island and which form genuine constituents of our language. These fall into five subdivisions.

(*a.*) Proper names—generally of geographical localities; as *the Thames, Kent,* &c.

(*b.*) Common names retained in the provincial dialects of England, but not retained in the current language; as *gwethall* = *household stuff,* and *gwlanen* = *flannel* in Herefordshire.

(*c.*) Vulgarisms and slang expressions differing from the words of the preceding class by being used over the whole of England —*game,* as in *game* (*crooked*) *leg*—(see below, *kam*)—*bam* (*mystify*), *spree, tantrum.*

(*d.*) Words used by the earlier, but not by the later writers.

Kam.—In *Coriolanus* we find *This is clean kam;*—*kam* meaning *crooked, awry.* In Lancashire to *cam* means *to bend.* The river *Cam,* though between *Cam*-bridge and Ely it is one of the straightest rivers in England, between Grantchester and Cambridge is one of the most winding. David *Gam,* the valiant Welshman who saved Henry the Fifth's life at Agincourt, was, probably, *Crooked* David.

Kendel, as in a *kendel of cats.*—Welsh *cenedl* = family: *cenedlu* = *to conceive:* from which we have the verb *kindle.*

Imp.—Welsh *ympiaw* = *engraft.* Used in falconry for supplying a lost wing-feather.

Crowd, crowder = *fiddle, fiddler.*—In Hudibras, *Crowdero* is a proper name. In Venantius Fortunatus we find the words *ecrutta Britanna.* Word for word this is *cithara.**

Capull, in *capul-hyde* = *horse-hide.*—Welsh *cefyll,* Irish *capul.* Word for word, this is the Latin *caballus.**

(*e.*) Common names current in the present language—*basket, balderdash, boggle, barrow, button, bother, bran, cart, clout, coat, dainty, darn, fag,* (as in *fag-end*), *fleam* (*cattle lancet*), *flaw, funnel, gyve* (*fetter*), *grid* (in *grid-iron*), *gruel, gown, gusset, hopper* (in a mill), *kiln, mattock, mop, pelt, rail, rasher* (of bacon), *rug, solder* (or *sawder,* in metal work), *size* (*glue*), *ted* (as hay), *tenter* (in *tenter*-hook), *welt, wicket, wire.*

This list, taken chiefly from Messrs. Garnett and Davies, may be enlarged—though not (I believe) to any great extent. When lists of inordinate length are laid before the reader he will generally find that they are swollen with words which, even when they are Keltic, are either German or Latin (or both) as well.

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* These two words seem to have come *through* the Keltic rather than *from* it.

CHAPTER XVIII.

HISTORICAL ELEMENTS OF THE ENGLISH LANGUAGE.—THE LATIN OF THE FIRST, OR ROMAN, PERIOD.

§ 365. OF the Latin of the first period we have but few instances; these being chiefly geographical names. Thus:—

*Speen*ham, in Oxfordshire = *Spinæ.*

Devizes = *Devisæ.*

The *-coln*, in words like *Lin-coln*, = *colonia*, = *Lindi colonia.* —The rivers and brooks named *coln* are (*perhaps*) the rivers or brooks of the *colonia*—*Coln-brooke*, the *Colne*, &c.

The forms *-chester*, *-cester*, *kester-*, and *-caster*, as in Dor*chester*, Ciren-*cester*, *Kester*-ton, and An-*caster* = the Latin *castra.*

The several places named *Wath*, are (*perhaps*) the Latin *vadum* of this period.

The several places beginning with *Pon*—e. g. *Pon-ton*, are (*perhaps*) the Latin *pons* of this period.

The several *Creakes* and *Cricks* are (*perhaps*) the immediately Latin, but more remotely Greek, *κυριάκη* = *church.* If so, they belong to the period of the British Church.

Crouch, as in *Crouch-end* = *crux.* It is doubtful, however, whether the name goes back to the time of the British Church, the only one which could give us the Latin of the first period.

The *Watling street* is (*perhaps*) *Via Vitaliana.* At any rate, there is an inscription bearing the name of an engineer named Vitalius.

The numerous *Cold Harbours* are all said to be on Roman roads, and it has been surmised that the origin of the first word may be the Latin *calidus* = *warm.*

Street, whether as *Strat*-ford, as *Stret*-ton, or simply as Street (as in *Chester-le-Street*), is the Latin *strata.* Wherever it occurs it is, at least, *primâ facie* evidence of a Roman road; and may be used as an instrument of criticism, the ascertaining their lines.

Wall is (*probably*) *vallum.* At any rate, the Picts of Beda's time spoke of the *Peann Fahel* as *Caput Valli* = *the Head of the Wall.*

Whether the list is to be increased or diminished, one fact is clear: viz. that the Latin of the Roman, Keltic, or first period, consists, chiefly, of geographical terms. In other words, it contains *proper*, rather than *common*, names.

CHAPTER XIX.

HISTORICAL ELEMENTS OF THE ENGLISH LANGUAGE.—THE LATIN OF THE SECOND, OR ANGLE, PERIOD.

§ 366. THE Latin of the Anglo-Saxon, was that of the ecclesiastic, rather than the classical period. Many of the words belonging to it were barbarous. Books, too, being rare, the lessons were given by word of mouth. The extent to which the language thus taught was cultivated is uncertain. The following is a well-known extract from King Alfred's Preface to his Translation of Gregory's *Pastorale* :—

> "So clean was it lost amongst the men of England, that there were very few on this" (the south) "side of the Humber who could understand their service in English" (*i. e.* know what the Latin meant), "or translate an epistle from the Latin into the English. And I ween that, beyond the Humber, there were not many. So few were they, that I cannot think of any to the south of Thames, when I began to reign. Thank God that now we have a few teachers."

It seems from the word *lost* (*oðfeallen*) that there had been more Latin in the days before Alfred than there was under him ; and when we consider that the eighth century was the era of Beda this seems probable.

§ 367. The following words are referrible to this period, *i. e.* they were introduced between A.D. 600 and the battle of Hastings. They relate, chiefly, to ecclesiastical matters. The names of plants (chiefly medicinal, or believed to be so) are also numerous.

Anglo-Saxon.	*English.*	*Latin.*
Mynster	minster	monasterium.
Tempel	temple	templum.
Chor	choir	chorus.
Cyrce	church	κυριάκη.
Portic	porch	porticus.
Cluster	cloister	claustrium.
Munuc	monk	monachus.
Bisceop	bishop	episcopus.
Arcebisceop	archbishop	archiepiscopus.
Diacon	deacon	diaconus.
Nunne	nun	nonna.
Sanct	saint	sanctus.
Profost	provost	præpositus.
Preost	priest	presbyter.
Mæsse	mass	missa.
Sacerd	——	sacerdos.

Anglo-Saxon.	*English.*	*Latin.*
Albe	aube	alba.
Pall	pall	pallium.
Calic	chalice	calix.
Candel	candle	candela.
Psalter	psalter	psalterium.
Pistel	epistle	epistola.
Prædician	preach	prædicare.
Profian	prove	probare.
Tunic	tunic	tunica.
Scrin	——	scrinium.
Cæsere (*Emperor*)	——	Cæsar.
Lilie	lily	lilium.
Rose	rose	rosa.
Fynel	fennel	fœniculum
Næpte	——	nepeta.
Lufuste	lovage	ligusticum.
Feferfuge	feverfew	febrifuga.
Rute	rue	ruta.
Minte	mint	mentha.
Rædice	radish	radix.
Næpe	navew (*turnip*)	napus.
Senepe	——	sinapi.
Cærfille	chervill	cerefolium.
Peterselige	parsley-piert	petroselinum.
Pervinee	periwinkle	vinca.
Pionie	peony	pæonia.
Lactuce	lettuce	lactuca.
Fic-beam	fig-tree	ficus
Magdala-treow	almond-tree	amygdalum.
Pin-treow	pine-tree	pinus.
Cederbeam	cedar-beam	cedrus.
Hyssop	hyssop	hyssopus.
Balsalm	balsam	balsamum.
Camedris	germander	chamædrys.
Fille	——	serpillum.
Salvige	sage	salvia.
Ancer	anchor	anchora.
Must	——	mustum.
Pumicstan	pumice-stone	pumex.
Arcu	bow	arcus.

The following are a few, out of many, words which, though now of Latin, were, originally, of Anglo-Saxon, origin :—

Creation	*Frumsceaft*
Earth	*Middangeard*
Providence	*Forescona*
Creation	*Scyppena*
Evangele	*Gospel*
Ocean	*Garsecg*

Paradise	*Neorxna-wang*
Disciple	*Leorning-cniht*
Baptism	*Dippung*
Astrology	*Twichcraeftey*
Scribe	*Writer*
Pharisee	*Bocer*
Prophet	*Witega*
Baptist	*Fulluhter*
Devil	*Sceocca.*

This last is the slang, vulgar, or provincial word *shak.*

CHAPTER XX.

HISTORICAL ELEMENTS OF THE ENGLISH LANGUAGE.—THE NORSE, OR SCANDINAVIAN, ELEMENT.

§ 368. Respecting the Danish elements in the English there are several extreme *statements* afloat. Whether the *opinions,* when analyzed, exactly bear them out, is another question. There is a statement that the pure Anglo-Saxon language was not influenced by them at all; and this, if it mean the West-Saxon, is true. There is also the statement, that no traces of Danish are to be found in our manuscripts: which, if it mean that there was nothing more than a Danish word here and there, is also true. There is also a statement, that there is no trace of Danish to be found in our dialects; which is exceptionable. There *are* Danish words in our dialects. There *are* Danish words in such manuscripts as belong to the Danish parts of England; but in these manuscripts there are no traces of any Danish orthography, nor in the dialects are there any Danish inflections; marked in their character as those inflections are. The Danish words themselves, even when the utmost latitude is allowed, are not numerous; or they are only numerous in the eyes of those who would say that the Arabic words in English form a notable and constituent part of our language. The evidence, however, of their being Danish at all is unsatisfactory. It is an easy matter to find an English word in a Danish dictionary. It is not very difficult to prove its absence in an Anglo-Saxon one. To show that it is not Frisian or Old Saxon is not so easy. To show that it is absent in the provincial dialects of Holstein, Hanover, and Westphalia, is difficult. Yet until all this be done the Norse must not be resorted to. Laying aside then the Lowland Scotch, in which the Norse element is undoubted; laying aside the provincial dialects of England, in which Norse words are to be found; laying aside the early compositions, which are more or less provincial, we come to the question—What is the amount of the Danish words in the *present English as written and spoken?* It is small: and it must be admitted that it is smaller than the current views respecting the Danish invasions, and the general analogies of history, at the first view induce us to expect. But analogy or presumption is one thing, numerical results another. What is the amount of Danish words in the present English? A list of Mr. Coleridge's, than whom no one has given a longer one, includes all the three classes alluded to,—the provincialisms, the words found in compositions belonging to the Danish districts (in reality a division of the former group), and the integral portions of the current English. The latter come under the conditions of being found in the Norse and not being found in the Anglo-Saxon dictionaries. They also seem to be absent in the ordinary Frisian vocabularies. Out of this list, those portions of the current English which the present writer cannot at once pronounce to be other than Norse, are the following:—

Bait
Bray
Bustle
Chime
Dash
Dock
Doze
Drub
Dwell
Flimsy
Fling
Gust
Hank
Ill
Rap
Slant
Sly
Wall (*in wall-eyed*)
Whim.

Each and all of these, however, he expects to find elsewhere as his knowledge increases.

CHAPTER XXI.

HISTORICAL ELEMENTS OF THE ENGLISH LANGUAGE.—ANGLO-NORMAN.

§ 369. FOR practical purposes we may say that the French or Anglo-Norman element appeared in our language after the battle of Hastings, A.D. 1066.

Previous, however, to that period we find notices of intercourse between England and France. Thus—

1. There was the residence in England of Louis Outremer.

2. Ethelred II. married Emma, daughter of Richard, Duke of Normandy, and the two children were sent to Normandy for education.

3. Edward the Confessor is particularly stated to have encouraged French manners and the French language in England.

4. Ingulphus of Croydon speaks of his own knowledge of French.

5. Harold passed some time in Normandy.

6. The French article *la*, in the term *la Drove*, occurs in a deed of A.D. 975.

§ 370. The chief Anglo-Norman elements of our language are the terms connected with the feudal system, the terms relating to war and chivalry, and a great portion of the law terms—*duke, count, baron, villain, service, chivalry, warrant, esquire, challenge, domain*, &c. See p. 419.

§ 371. The proceedings in Town Clerks' offices were in French, as well as the proceedings in Parliament, and in the Courts of Justice.

In Grammar Schools, boys were made to construe their Latin into French.

"*Pueri in scholis, contra morem cæterarum nationum, et Normannorum adventu, derelicto proprio vulgari, construere Gallice compelluntur. Item quod filii nobilium ab ipsis cunabulorum crepundiis ad Gallicum idioma informantur. Quibus profecto rurales homines assimulari volentes, ut per hoc spectabiliores videantur, Francigenari satagunt omni nisu.*"—HIGDEN. (Ed. Gale, p. 210.)

§ 372. That the Anglo-Norman of England was, in the reign of Edward III., not exactly the French of Paris (and most probably not exactly the Franco-Norman of Normandy), we learn from the well-known quotation from Chaucer:—

And Frenche she spake ful feteously,
After the scole of Stratforde at Bowe,
For Frenche of Parys was to her unknowe.
Prologue to the Canterbury Tales.

The well-known dialogue between Gurth and Wamba, in *Ivanhoe*, upon the words *beef, veal, mutton*, and *pork*, as contrasted with *ox, calf, sheep*, and *swine*, the former of which are Anglo-Norman, the latter English, tells us that, whilst the animal in its natural state bore the name given it by the conquered natives, the cooked viand took its name from the language of the conquerors.

§ 373. What the present language of England would have been had the Norman Conquest never taken place, the analogy of Holland, Denmark, and of many other countries enables us to guess. It would probably have been much as it is at present.

§ 374. The rate at which the Anglo-Norman elements were introduced is doubtful. Layamon's long poem, *The Brut,* was supposed to be written between A.D. 1200 and A.D. 1225. The following are, according to Sir F. Madden, all the Anglo-Norman words that are to be found :—

Modern.	*Layamon.*	*Modern.*	*Layamon.*
Admiral	admirail	Country	contre
Abbey	abbey	Cry	cri
Astronomy	astronomie	Delay	delaie
Annoyed	anued	Failed	failede
Attire	atyre	Fool	fol
Baron	barun	Folly	folie
Crown	corune	False	falsie
Changed	changede	Guile	gile
Chapel	chapel	Grace	grace
Counsel	conseil	Grante	granti
Guise	guyse	Power	pouere
Honour	honur	Procession	processioun
Hostage	hostage	Peace	pais
Latimer	latinier	Park	parc
Machine	machunes	Prison	prisune
Manne	manere	Route	route
Maler	male	Service	sarevi
Mountainn	mountaine	Treasure	tresur.

In a short poem on the Battle of Lewes, written about A.D. 1264, occur—

trichard | castle | mangonel.

In Minot, a North-country contemporary of Chaucer's, the following :—

succour
care
pomp
price
rout
save
maintain
gay
enemy
maugre
crown
dance
advance

chance
false
caitiff
curse
treason
manie
comfort
plain
mile
quile = small
penal = pennon
grant
defend

kayser
peer
prelate
honor
proffer
com-plain
leal
journey
baron
counsel
commandment
galley
galliot

number
assemble
mastery
ordain
mercy
jape
grape
pall
mischance
noble
flowerdeluce
battle
purvey
delay
ascry
pavillon
abate
trump
arblast
coward
burgess
blame
sergeant
saint
torch
olive
custom
arms
assoil
scarlet
anchor
merchant
reason
duke
romance
clerk
reach
matter
noble
proper
prest
felony
cattle
friar
gentle
uncourteous
armour
alliance
palace
purpose
cardinal
place
distance
lance
flower
covetise
dine
tabour.

In Wycliffe, who is generally looked upon as a writer of the vernacular English, the first four letters only in the index to his works give the following long list of Anglo-Norman, or Latin, words.

abash
abece
habitable
habit
inhabit
enhance
praise
abridge
abuse
accept
acolyte
accord
quench
encrease
author
cumber
adjure
affix
arblast
disturb
alley
alien
almery
feeble
amend
amice
admonish
anguish
annoy
anoint
impair
appeal
apert
apply
apparel
array
arbiter
reason
assay
escape
assoil
spy
assail
associate
astonish
attire
austere
attentive
all
ancestry
adventure
avarice
avise
avoid
advocate
advowtry, &c.
avow
base
baptism
barbarous
barber
barrier
barren
basnet
bat
benefit
beneson
bernacle
bezant
blaspheme
botch
butcher

buffett
brothel
button
broach
embroidery
burgeon
ambush
caitiff
chameleon
character
carrion
caution
cauldron
censer
incense
ceremony
certain
car
chair
chariot
charioteer
challenge
charge
challice
charter
chasten
chamber
chandler
change
chance
cheer
chieftain
chivalry
chorus
cinnabar
circumcise
clarify
clarion
cockatrice
coffer
coffin
coif
collation
collect
command
covenant
commune
common, &c.
compacient
comparison
compass

compere
compunct
conceive
conject
conjure
consistory
conspiracy
constrain
consuetude
consume
contrary
conventicle
convert
convict
coast
cost
copious
currier
courage
correption
corpse
curtain
corrupt
cousin
couch
covetous
convenable
kerchief
cover
coverlid
comfort
couple
crest
cross
cruet
cubicular
cruet
cubit
cucumber
cushion
couple
conduit
care
curious
courteous
custom
dame
damsel
dam
damn
dance

daunt
daub
debonair
debris
disdain
fail
diffame
default
defend
deform
defy
dainty
delicate
delight
depart
deposite
deprave
depute
describe
desert
deserve
desire
desperate
despite
destroy
devour
dialectus
diffame
defer
define
indignation
diligent
dye
diminish
deceive
disciple
discharge
discomfort
disease
dishonour
dispend
dispense
dispute
dispoil
dissemble
distrain
disturb
ditty
indite
diversity
divine

double
doubt
dress
dromedary
duke
duchy.

From the *Northumbrian Psalter*, a composition even more English than Wycliffe.

prince
heritage
fantom
face
crown
lion
turn
open
beast
quiver
save
oil
angel
mercy
psalm
cedar
unicorn
peace
poverty
cry
mule
power
command
relic
poor
ivory
timpan
solemnity
mass-day=holiday
dragon
castle
vine-yard
mulberri
sawtry
turtle
porch
asp
basilisk
hymn
pelican
prophet
vine
figtree
synagogue
offer.

From Chaucer's *Testament of Love*.

deliciousness
jist
rhyme
quint
sentence
colour
spirit
acquaintance
pierce
plant
boisterous
paint
portraiture
occupation
commend
reverence
sovereign
delight
endite
certes
poesey
matter
phantasy
jay
chatter
privy
strange
property
science
faculty
dame
travail
excite
necessary
perpetual
mirror
vices
virtues
conceive
eschew
peril
necessaries
adventures
persons
desire
preacher
reasonable
perfection
unreasonable
comparisoned
final
deceivable
changeable
creator
principly
consideration
privity
contemplation
delight
naturel
study
noble
precious
memory
joy
richess
vain
glory
emperor
prince
perpetuel
memory
peace
contrary
press
passion
disease
testament
love
sphere
noble

master
gracious
prowess
victory
conquer
jupe
prees
cause
gather
plenty
envy
comment
reason
wallett
almoner
remasile
trencher
relief
doctrain
pale
increase
portion
servant
commend
passing
pilgrim
boisterous.

It is almost unnecessary to state that these lists are mere fragmentary contributions to the history of the important element under notice.

CHAPTER XXII.

HISTORICAL ELEMENTS OF THE ENGLISH LANGUAGE.—LATIN OF THE THIRD PERIOD.

§ 375. The Latin of the Third Period means the Latin which was introduced between the battle of Hastings and the revival of literature. It chiefly originated in the cloister, in the universities, and, to a certain extent, in the courts of law.

I have not investigated it; nor is it easy to investigate. To find certain words of Latin origin in the writers between the reigns of William the Conqueror and Henry VIII. is easy; but it is not so easy to be sure that they did not come through the Anglo-Norman, and still less is it easy to be sure that they were not introduced before the Conquest: in other words, that they are not specimens of the Latin of the *Second* Period.

The real reason, however, why little is said about them, lies in the fact of the present writer having but little to say.

CHAPTER XXIII.

HISTORICAL ELEMENTS OF THE ENGLISH LANGUAGE.—LATIN OF THE FOURTH PERIOD.—GREEK.

§ 376. This means the Latin which has been introduced between the revival of literature and the present time. It has originated in the writings of learned men in general, and often exhibits the phenomenon of imperfect incorporation; *i. e.* it supplies us with words which are only partially English.

Imperfect incorporation—

1. Has a direct ratio to the date of introduction, *i. e.* the more recent the word the more likely it is to retain its original inflection.

2. It has a relation to the number of meanings belonging to the words: thus, when a single word has two meanings, the original inflection expresses one, the English inflection another—*genius*, *genii* (*spirits*), *geniuses* (*men of genius*).

3. It occurs with substantives only, and that only in the expression of number. Thus, although the plurals of substantives like *axis* and *genius* are Latin, the possessive cases are English. So also are the degrees of comparison for adjectives, and the tenses, &c., for verbs.

§ 377. The chief *Latin* substantives introduced during the latter part of the fourth period, and preserving the *Latin* plural forms are—

(1.)

Words wherein the Latin plural is the same as the Latin singular.

Sing.	*Plur.*	*Sing.*	*Plur.*
Apparatus	apparat*us*	Congeries	congeri*es*
Hiatus	hiat*us*	Series	seri*es*
Impetus	impet*us*	Species	speci*es*
Caries	cari*es*	Superficies	superfici*es*.

(2.)

Words wherein the Latin plural is formed from the Latin singular by changing the last syllable.

(*a.*)—*Where the singular termination* -a *is changed in the plural into* -æ:—

Sing.	*Plur.*	*Sing.*	*Plur.*
Formul*a*	formul*æ*	Larv*a*	larv*æ*
Lamin*a*	lamin*æ*	Nebul*a*	nebul*æ*.

(*b.*)—*Where the singular termination* -us *is changed in the plural into* -i:—

Sing.	*Plur.*	*Sing.*	*Plur.*
Calcul*us*	calcul*i*	Polyp*us*	polyp*i*
Coloss*us*	coloss*i*	Radi*us*	radi*i*
Convolvul*us*	convolvul*i*	Ranuncul*us*	ranuncul*i*
Foc*us*	foc*i*	Sarcophag*us*	sarcophag*i*
Geni*us*	geni*i*	Scirrh*us*	scirrh*i*
Mag*us*	mag*i*	Stimul*us*	stimul*i*
Œsophag*us*	œsophag*i*	Tumul*us*	tumul*i*.

(*c.*)—*Where the singular termination* -um *is changed in the plural into* -a:—

Sing.	*Plur.*	*Sing.*	*Plur.*
Arcan*um*	arcan*a*	Mausole*um*	mausole*a*
Collyri*um*	collyri*a*	Medi*um*	medi*a*
Dat*um*	dat*a*	Memorand*um*	memorand*a*
Desiderat*um*	desiderat*a*	Menstru*um*	menstru*a*
Effluvi*um*	effluvi*a*	Moment*um*	moment*a*
Empori*um*	empori*a*	Premi*um*	premi*a*
Encomi*um*	encomi*a*	Scholi*um*	scholi*a*
Errat*um*	errat*a*	Spectr*um*	spectr*a*
Gymnasi*um*	gymnasi*a*	Specul*um*	specul*a*
Lixivi*um*	lixivi*a*	Strat*um*	strat*a*
Lustr*um*	lustr*a*	Succedane*um*	succedane*a*.

(*d.*)—*Where the singular termination* -is *is changed in the plural into* -es:—

Sing.	*Plur.*	*Sing.*	*Plur.*
Amanuens*is*	amanuens*es*	Ellips*is*	ellips*es*
Analys*is*	analys*es*	Emphas*is*	emphas*es*
Antithes*is*	antithes*es*	Hypothes*is*	hypothes*es*
Ax*is*	ax*es*	Oas*is*	oas*es*
Bas*is*	bas*es*	Parenthes*is*	parenthes*es*
Cris*is*	cris*es*	Synthes*is*	synthes*es*
Diæres*is*	diæres*es*	Thes*is*	thes*es*.

(3.)

Words wherein the plural is formed by inserting -*e* between the last two *sounds* of the singular, so that the former number always contains a syllable more than the latter:—

Sing.			*Plur.*
Apex	*sounded*	apec-*s*	apic*es*
Appendix	—	appendic-*s*	appendic*es*
Calyx	—	calic-*s*	calyc*es*
Cicatrix	—	cicatric-*s*	cicatric*es*
Helix	—	helic-*s*	helic*es*
Index	—	indec-*s*	indic*es*
Radix	—	radic-*s*	radic*es*
Vertex	—	vertec-*s*	vertic*es*
Vortex	—	vortec-*s*	vortic*es*.

In all these words the *c* of the singular number is sounded as *k*, of the plural as *s*.

§ 378. The chief *Greek* substantives lately introduced, and preserving the *Greek* plural forms, are—

(1.)

Words where the singular termination -*on* is changed in the plural into -*a*:—

Sing.	*Plur.*	*Sing.*	*Plur.*
Aphelion	aphelia	Criterion	criteria
Perihelion	perihelia	Ephemeron	ephemera
Automaton	automata	Phænomenon	phænomena.

(2.)

Words where the plural is formed from the root by adding either *-es* or *-a*, but where the singular rejects the last letter of the root.

Plurals in -es.

Original root.	*Plur.*	*Sing.*
Apsid-	apsid*es*	apsis
Cantharid-	cantharid*es*	cantharis
Chrysalid-	chrysalid*es*	chrysalis
Ephemerid-	ephemerid*es*	ephemeris
Tripod-	tripod*es*	tripos.

Plurals in -a.

Original root.	*Plur.*	*Sing.*
Dogmat-	dogmat*a*	dogma
Lemmat-	lemmat*a*	lemma
Miasmat-	miasmat*a*	miasma.*

CHAPTER XXIV.

HISTORICAL ELEMENTS OF THE ENGLISH LANGUAGE.—MISCELLANEOUS.

§ 379. Of miscellaneous elements we have two sorts; those that are incorporated in our language, and are currently understood (*e. g.* the Spanish word *sherry*, the Arabic word *alkali*, and the Persian word *turban*), and those that, even amongst the educated, are considered strangers. Of this latter kind (amongst many others) are the Oriental words *hummum*, *kaftan*, *gul*, &c.

Of the currently understood miscellaneous elements of the English language, the most important are from the French; some of which preserve the original plural forms, as *beau*, *beaux*, *billet-doux*.

Italian.—Some words of Italian origin do the same; as *virtuoso*, *virtuosi*.

Hebrew.—The two Hebrew words *cherub* and *seraph* do the same; the form *cherub-im*, and *seraph-im* being not only plurals, but Hebrew plurals.

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* This list is taken from Smart's valuable and logical English Grammar.

Beyond the words derived from these languages none form their plural other than after the English method, *i. e.* in *-s*—as *waltzes*, from the *German* word *waltz.*

§ 380. The extent to which a language, like the English, which, at one and the same time, requires names for many objects, comes in contact with the tongues of half the world, and has a great power of incorporating foreign elements, derives fresh words from varied sources, may be seen from the following incomplete notice of the languages, which have, in different degrees, supplied it with new terms. These are chiefly taken from a paper of Mr. Craufurd's on the subject.

Arabic.—Admiral, alchemist, alchemy, alcohol, alcove, alembic, algebra, alkali, assassin, &c.

Persian.—Turban, caravan, dervise, &c.

Turkish.—Coffee, bashaw, divan, scimitar, Janisary, &c.

Indian.—Calico, chintz, cowhage or *cowitch, cowrie, curry, lac, muslin, toddy,* &c.

Chinese.—Tea, bohea, congou, hyson, soy, nankin, &c.

Malay.—Bantam (fowl), gamboge, rattan, sago, shaddock, &c.

Polynesian.—Taboo.

Siberian.—Mammoth; the bones of which are chiefly from the banks of the Lena. Originally Arabic—*i. e. Behemoth.*

North-American.—Squaw, wigwam, pemmican.

Peruvian.—Charki = prepared meat; whence *jerked beef.*

Caribbean.—Hammock.

§ 381. A distinction is now drawn between the *direct* and the *in-direct*, the latter leading to the *ultimate, origin* of words.

A word borrowed into the English from the French may have been borrowed into the French from the Latin, into the Latin from the Greek, into the Greek from the Persian, &c., and so on *ad infinitum.*

The ultimate known origin of many common words sometimes goes back to a great date, and points to extinct languages.

§ 382. Again, a word from a given language may be introduced by more lines than one; or it may be introduced twice over; once at an earlier, and again at a later period. In such a case its forms will, most probably, vary; and, what is more, its meaning as well. *Syrup, sherbet,* and *shrub* are all originally from the *Arabic, srb;* but introduced differently, viz. the first through the Latin, the second through the Persian, and the third direct. *Minster*, introduced during the Anglo-Saxon, is contrasted with *monastery*, introduced during the Anglo-Norman period. By the proper application of these processes, we account for words so different in their present form, yet so identical in origin, as *priest* and *presbyter*, *episcopal* and *bishop*, &c.

§ 383. *Words of foreign, simulating a vernacular, origin.*—Let a word be introduced from a foreign language; let it have some resemblance in sound to a true native term; lastly, let the meanings of the two words be not absolutely incompatible. We may then have a word of foreign origin taking the appearance of an English one. Such, amongst others, are *beef-eater*, from *bœuffetier*; *sparrow-grass* = *asparagus*; Shotover* = *Chateau-vert*; *Jerusalem* † = *Girasole*; *Spanish beefeater* = *spina bifida*: *periwig* = *peruke*; *runagate* = *renegade*; *lute-string* = *lustrino*; ‡ *O yes* = *Oyez*; *ancient* = *ensign*.§

Dog-cheap.—This has nothing to do with *dogs*. The first syllable is *god* = *good* transposed, and the second the *ch-p* in *chapman* (= *merchant*) *cheap*, and *Eastcheap*. In Sir J. Mandeville, we find *god-kepe* = *good bargain*.

Sky-larking.—Nothing to do with larks of any sort; still less the particular species *alauda arvensis*. The word improperly spelt *l-a-r-k*, and banished to the slang regions of the English language, is simply *lác* = *game*, or *sport*; wherein the *a* is sounded as in *father* (not as in *farther*). *Lek* = *game*, in the present Scandinavian languages.

Zachary Macaulay = *Zumalacarregui*; *Billy Ruffian* = *Bellerophon*; *Sir Roger Dowlass* = *Surajah Dowlah*, although so limited to the common soldiers and sailors who first used them, as to be exploded vulgarisms rather than integral parts of the language, are examples of the same tendency towards the irregular accommodation of misunderstood foreign terms.

Birdbolt.—An incorrect name for the *gadus lota*, or *eel-pout*, and a transformation of *barbote*.

Whistle-fish.—The same for *gadus mustela*, or *weazel-fish*.

Liquorice = *glycyrrhiza*.

A full and curious list of these words, by Mr. Wedgwood, is to be found in the *Transactions of the Philological Society* for 1855; which gives, as additions to the preceding—

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* As in *Shotover* Hill, near Oxford.

† As in *Jerusalem artichoke*.

‡ A sort of silk.

§ *Ancient Cassio*—Othello.

Belfry	*beffroi, French.*
Brickwall (in tennis)	*bricoler, French.*
Baggage (worthless woman)	*baggasse, French.*
Crawfish	*écrévisse, French.*
Country-dance	*contredanse, French.*
Causeway	*chaussée, French.*
Charterhouse	*chartreuse, French.*
Curtal-axe	*cortelazo, Italian.*
Dormouse	*dormeuse, French.*
Doublet	*guibetta, Italian.*
Gilliflower	*giroflée, French.*
Gracechurch Street	*Gracious street.*
Gum Benjamin	*benzoin.*
Gum Dragon	*tragacanth, Greek.*
Humble-bee	*bombilus, Latin.*
Lanyard	*lanière, French.*
Miniature	*miniatura,* Latin.*
Nancy Cousins Bay	*Anse des Cousins, French.*
Penthouse	*appentier, French.*
St. Ubes	*Setubal, Portuguese.*
Tuberose	*tubereuse, French.*
Waistcoat	*veste, French.*

In order for a word to be thus disguised, it is not necessary that it should be foreign to the German class of languages, or even to the English division. Thus—*Bridgewater* = *Burgh Walter; breech* = *flog* = *britschen* or *pritschen* German, and has nothing to do with *breeches; court-cards* = *coat-cards; decoy* = *duck* + *cooy* (the Dutch being *entekooi* = *duck cage*), and has nothing to do with *coy* = *allure; righteous* = *rightwise; shamefaced* = *shamfast; uproar* = *aufruhr* in German, from *ruhren* = *stir*, and has nothing to do with *roar* from the Latin *rugio: posture-maker* = *boetsenmaker*, Dutch, from *boetsen* = *possen* (German) = *tricks*. The old form of *livelihood* is *lifelode;* of *fieldfare, fealo-far*, where *fealow* = *tawny*, and has nothing to do with *fields*. *Gooseberry* = *kruisebeer* (Dutch), and has nothing to do with *geese*. The older and more correct name for *Poland* was *Polayn;* the German being *Pohlen*. The origin of the word is *Polyane* = *plains;* the *-d* being entirely catachrestic. *Wormwood* = *were-muth;* and has nothing to do with either worms or wood.

§ 384. Sometimes the transformation of the *name* has engendered a change in the object to which it applies, or, at least, has evolved new ideas in connection with it. How easy for a person who used the words *beef-eater*, *sparrow-grass*, or *Jerusalem artichoke*, to believe that the officers designated by the former either ate, or used to eat, more beef than other people; that the second word was the name for a *grass* or herb of which *sparrows* were fond; and that *Jerusalem* artichokes came from Palestine. To account for the name *Shotover Hill*, I have heard that Little John *shot* over it. Of *Leighton Buzzard* = *Leighton Beaudesert*, Mr. Wedgewood tells us that the eagle which serves as a lectern in the parish church is believed to be the buzzard that gave the name to the town. In these, and similar cases, the confusion, in order to set itself right, breeds a fiction.

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* From *minimum* = *vermillion*. Nothing to do with *minuo* = *diminish*.

Sometimes, when the form of a word in respect to its *sound* is not affected, a false spirit of accommodation introduces an unetymological *spelling*; as *frontispiece* from *frontispecium*, *sovereign* from *sovrano*, *colleague* from *collega*, *lanthorn* (old orthography) from *lanterna*.

The value of forms like these consists in their showing that language is affected by false etymologies as well as by true ones.

CHAPTER XXV.

HYBRIDISM, ETC.—INCOMPLETION OF THE RADICAL.

§ 385. In *lambkin* and *lancet*, the final syllables (-*kin* and -*et*) have much the same power. They both express the idea of smallness or diminutiveness. These words are but two out of a multitude, the one (*lamb*) being of English, the other (*lance*) of Norman origin. The same is the case with the superadded syllables: *kin* being English, -*et* Norman. Now, to add an English termination to a Norman word, or *vice versâ*, is to corrupt the language; as may be seen by saying either *lance-kin*, or *lamb-et*. This leads to some observations respecting the Hybridism, a term derived from *hybrid-a* = *a mongrel*, a Latin word *of Greek extraction*.

The terminations -*ize* (as in *criticize*), -*ism* (as in *criticism*), -*ic* (as in *comic*)—these, amongst many others, are Greek. To add them to words not of Greek origin is to be guilty of hybridism. Hence, *witticism* is objectionable.

The terminations -*ble* (as in *penetrable*), -*bility* (as in *penetrability*), *al* (as in *parental*)—these, amongst many others, are

Latin terminations. To add them to words not of Latin origin is to be guilty of hybridism.

Hybridism is the commonest fault that accompanies the introduction of new words, the hybrid additions to the English language being most numerous in works on science.

It must not, however, be concealed that several well-established words are hybrid; and that even in the writings of the classical Roman authors, there is hybridism between the Latin and the Greek.

Nevertheless, the strict etymological view of every word of foreign origin is, not that it is put together in England, but that it is brought whole from the language to which it is vernacular. Now, no derived word can be brought whole from a language, unless, in that language, all its parts exist. The word *penetrability* is not derived from the English word *penetrable*, by the addition of *-ty*. It is the Latin word *penetrabilitas* imported. Hence, *in derived words all the parts must belong to one and the same language*, or, changing the expression, *every derived word must have a possible form in the language from which it is taken.*

§ 386. A true word sometimes takes the appearance of a hybrid without really being so. The *-icle*, in *icicle*, is apparently the same as the *-icle* in *radicle;* and as *-ice* is German and *-icle* classical, hybridism is simulated. *Icicle*, however, is not a derivative, but a compound; its parts being *is* and *gicel*, both English words.

> "Be she constant, be she fickle,
> Be she flame, or be she *ickle*."—Sir C. Sedley.

§ 387. *On incompletion of the Radical.*—Let there be in a given language a series of roots ending in *-t*, as *semat-*. Let a euphonic influence eject the *-t*, as often as the word occurs in the nominative case. Let the nominative case be considered to represent the root, or radical, of the word. Let a derivative word be formed accordingly, *i. e.* on the notion that the nominative form and the radical form coincide. Such a derivative will exhibit only a part of the root; in other words, the radical will be incomplete. Now, all this is what actually takes place in words like *hæmo-ptysis* (*spitting of blood*) *sema-phore* (*a sort of telegraph*). The Greek imparisyllabics eject a part of the root in the nominative case; the radical forms being *hæmat-* and *semat-*, not *hæm-* and *sem-*. Incompletion of the radical is one of the commonest causes of words being coined faultily. It must not, however, be concealed, that even in the classical writers, we have, in words like δίστομος and a few others, examples of incompletion of the radical.

§ 388. The preceding chapters have paved the way for a distinction between the *historical* analysis of a language and the *logical* analysis of one. Let the present language of England (for the illustration's sake only) consist of 40,000 words. Of these, let 30,000 be Anglo-Saxon, 5000 Anglo-Norman, 100 Keltic, 10 Latin of the first, 20 Latin of the second, and 30 Latin of the third period, 50 Scandinavian, and the rest miscellaneous. In this case the language is considered according to the origin of the words that compose it, and the analysis is an *historical* analysis. But it is very evident that the English, or any other language, is capable of being contemplated in another view, and that the same number of words may be very differently classified. Instead of arranging them according to the languages whence they are derived, let them be disposed according to the meanings that they convey. Let it be said, for instance, that out of 40,000 words 10,000 are the names of natural objects, that 1000 denote abstract ideas, that 1000 relate to warfare, 1000 to church matters, 500 to points of chivalry, 1000 to agriculture, and so on throughout. In this case, the analysis is not historical but *logical ;* the words being classed, not according to their *origin*, but according to their *meaning*.

CHAPTER XXVI.

ON THE RELATIONS OF THE ENGLISH LANGUAGE TO CERTAIN OTHER LANGUAGES AS THE MEMBERS OF A CLASS OF ORDINAL VALUE.

§ 389. ALL that has been written about the affinities of the English to the languages of Germany, Switzerland, Holland, and Scandinavia, are merely notices of the English language as the member of a *genus*. In writing this we use the languages of the naturalists ; but, without committing ourselves to the doctrine that the phraseology of zoology and botany, on the one side, and ethnology, or philology, on the other, exactly coincide.

Genus, here, merely means a definite division of some larger group. This larger group we may call an *Order.*

Now the *order* to which the English language included in the *genus* named German, and the order to which the German, including the English, belongs, contains three other groups:—

1. The Sarmatian; falling into two divisions.

a. The Lithuanic, of which the Lett of Cúrland and Livonia, the Lithuanic proper of Lithuania, and the Old Prussian, now extinct, of the parts between the Vistula and the Niemen, are subdivisions; and

b. The Slavonic, of which the Polish, the Bohemian, the Lusatian, the Slovak, the Servian and its congeners, the Russian and its congeners, and the Bulgarian, are subdivisions.

2. The Sanskrit; or, ancient language of India; and

3. The Latin and Greek; the two being dealt with as members of the same group.

That all these languages, with their immediate congeners, whether collateral or derivative, are members of the same order with the German, no one doubts. Whether the Sanskrit may not be merged into the Sarmatian is another question; whilst, in the mean time, many would separate the Lithuanic from the Sarmatian.

The main fact, however, is the affinity; and next to this its *ordinal* value.

§ 390. How a language belonging to one of these subordinate groups may agree with one belonging to another is seen in the following rough comparison between the English on the one side, and the Latin and Greek on the other.

1.

Words.

ENGLISH.	LATIN.	GREEK.
ligh-t	luc-s (lux)	———
nigh-t	noc-s (nox)	νὺξ
snow	nic-s (nix)*	νίφος
horn	corn-u	κέρ-ας
egg	ov-um	ὠ-ὸν
hide	cut-is	———
day	di-es	———
worm	verm-is	———
fish	pisc-is	———

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* The probable Latin root is *snir-*; the *-s* being lost, and the *v* being the *c* of *niv-is.*

ENGLISH.	LATIN.	GREEK.
haulm	calam-us	κάλαμ-ος
folk	vulp-us	———
ewe	ov-is	ὄϊς
cat	cat-ul-us	———
whelp	vulp-es	———
hound	can-is	κύων
flea	pulec-s (pulex)	———
kid	hæd-us	———
ore	æs (ær-is)	———
father	pater	πάτηρ
mother	mater	μήτπρ
brother	frater	———
head *	caput	κεφαλὴ
brow	fr-ons	ὀ-φρὺ s
eye †	oc-ulus	———
ear	aur-is	———
nose	nas-us	———
lip	lab-ium	———
mouth	ment-um	———
tooth	dens	———
tongue	lingua (dingua)	———
knee	genu	γόν-υ
heel	cal-x	———
red	rut-ilus	ἔ-ρυθ-ρος
yellow	gilv-us	———
cold	gelid-us	———
full	pl-enus	πλέ-ος
long	longus	———
short	curt-us	———
thin	ten-uis	———
young	juvenis	———
flow	fluo	———
blow	flo	———
drag	trah-o	———
break	frang-o (freg-i)	———
brook	fru-or (fruc-tus)	———
bear	fer-o	φέρ-ω
eat	ed-o	———
dare	———	θαρ-σέω
will	vol-o	βούλ-ομαι
stand	sto	ἵ-στημι
wit ‡	vid-eo	εἴδ-ω
a-m	su-m	εἰ-μὶ
b-e	fu-i	φύ-ω

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* In German *haupt*. † In German *auge;* Anglo-Saxon, *eáge*.

‡ Meaning *know*, as in *I wist not—Middlesex to wit.*

2.

Inflections.

The -*s* in the English genitive singular (*father's*) is the -*s* in patr-*is*, lapid-*is*, &c., which is the -*ς* in *σώματ·ος*, *τίταν-ος*, &c.

2. The -*s* in the English nominative plural (*fathers*) is the -*s* in *lapid-es*, *τιτᾶν-ες*.

3. The -*er* in the English Comparative degree (*wiser*) is probably, the -*er* in words like *in-f·er-us*, *sup·er-us*.

4. The -*st* in the English Superlative (*wis-est*) is the -*ιστ* in words like *οἴκτ·ιστ ος*.

5. The -*m* in *for-m-er* is the -*m* in *pri-m-us*.

6. The -*t* in *tha-t* and *wha-t* is the -*d* in *i-d*, and the -*τ* in *ὅ-τ-ι*.

7. The -*th* in words like *four-th*, *fif-th* is the -*t* in *quar-t-us*, and *quin-t-us*, *τέταρ-τος*, *πέμπ-τ-ος*.

8. The -*m* in *a-m* is the -*m* in *sum*, and *εἰ-μ-ί*.

9. The -*s* in *call-es-t* is the -*s* in *am-as*, and *τύπτ-εις*. The -*t* is of a late origin. It was unknown in the Mœso-Gothic, and in the Old Saxon, where the termination is simply -*s*.

10. The -*th* in *speaketh* is the -*t* in *am-at*.

11. The -*ing* in *speaking* is the -*nd* of the Latin Gerunds, *ama-nd-i*, *ama-nd-o*, *ama-nd-um*. The older form of the English participle was -*nd*. In Anglo-Saxon *lu-fi-and* was the participle. This termination has since been softened down into -*ing*.

12. The first *d* in *did* is believed on good grounds to be as true a reduplication as the *τ* in *τε-τυφα*, and the *m* in *momordi*.

13. The -*d* in the participle *moved* is probably the -*t* in *voc-at-us*, and the -*θ* in *τυφ-θ-είς*.

Now all this gives us the following fact, viz.: that every one of the ordinary English inflections, as we find them in the ordinary grammars, are not only German, as they are shown to be in the body of the present work, but Latin and Greek as well.

§ 391. To the order under notice many excellent authorities (indeed, the great majority of them) add the Keltic. It is, however, the decided opinion of the present writer that this can only be done by raising the value of the class.

CHAPTER XXVII.

THE ENGLISH LANGUAGE AS CONSIDERED IN RESPECT TO THE STAGE OF ITS DEVELOPMENT.

§ 392. IN the comparisons between the English and Anglo-Saxon it is stated that in many cases, where the speakers of the older language used inflections, the speakers of the newer language use prepositions and auxiliary verbs. If the present work were one on comparative philology, it would have been added that inflections arose out of separate words incorporated with the main one. This gives three stages; the English being in the third.

Of the languages in the third stage the English is what we call a *forward*, or *advanced*, one. Without going further into details, I will give, as an instance of the extent to which combinations originally concrete have become abstract, the words *I have been*. Where is the idea of possession here? Where the concrete import of *have?* If *I have been* mean anything, it means *I possess myself as a thing which has had a being.* Yet, it scarcely means this. I *have written a letter*, however, really meant, *I possess a letter as a thing written.*

The full details of this may be found in the Syntax. All that need now be said is, that the concrete meaning of even the expression last quoted has gone, whilst in the one first quoted it is scarcely conceivable. In this we have a measure of the extent to which our language has advanced in the way of, what we may call, abstraction. The French is, there or thereabouts, in the same stage. The French say, *j'ai été*; the Italians, however, say *sono stato,* and the Germans *bin gewesen,* both = *am been.*

§ 393. The *present* tendencies of the English may be determined by observation; and as most of them will be noticed in the Etymological part of this volume, the few here indicated must be looked upon as illustrations only.

1. The distinction between the Subjunctive and Indicative Mood is likely to pass away. We verify this by the very general tendency to say *if it is*, and *if he speaks*, for *if it be,* and *if he speak.*

2. The distinction (as far as it goes) between the Participle Passive and the Past Tense is likely to pass away. We verify

this by the tendency to say *it is broke*, and *he is smote*, for *it is broken*, and *he is smitten*.

3. Of the double forms, *sung* and *sang*, *drank* and *drunk*, &c., one only will be the permanent.

As stated above, these tendencies are a few out of a number, and have been adduced in order to indicate the subject rather than to exhaust it.

PART III.

PHONESIS.

CHAPTER I.

ELEMENTARY SOUNDS OF THE ENGLISH LANGUAGE.—LETTERS.—ALPHABET.—PECULIARITIES OF THE ENGLISH SOUND-SYSTEM.

§ 394. THE elementary sounds of the English language are forty; of these, thirty-four are simple and six compound.

SIMPLE.

Vowels (12).	1.	The sound of the letter *a* in *father*.
	2.	. . . *a* in *fate*.
	3.	. . . *a* in *fat*.
	4.	. . . *e* in *bed*.
	5.	. . . letters *ee* in *feet*.
	6.	. . letter *i* in *tin*.
	7.	. . letters *oo* in *cool*.
	8.	. . letter *u* in *full*.
	9.	. . letters *aw* in *bawl*.
	10.	. . letter *o* in *note*.
	11.	. . . *o* in *not*.
	12.	. . . *u* in *but*.
Semi-Vowels (2).	13.	. . . *w* in *well*.
	14.	The sound of the letter *y* in *yet*.
Mutes (14).	15.	. . . *p* in *pain*.
	16.	. . . *b* in *bane*.
	17.	. . . *f* in *fane*.
	18.	. . . *v* in *vain*.
	19.	. . . *t* in *tin*.
	20.	. . . *d* in *din*.
	21.	. . letters *th* in *thin*.
	22.	. . . *th* in *thine*.
	23.	. . letter *k* in *kill*.
	24.	. . . *g* in *gun*.
	25.	. . . *s* in *seal*.

	26.	. . letter *z* in *zeal*.
	27.	. . letters *sh* in *shine*.
	28.	. . letter *z* in *azure*.
Nasal (1).	29.	. . letters *ng* in *king*.
Breathing (1).	30.	. . letter *h* in *hot*.
Liquids (4).	31.	. . . *l* in *low*.
	32.	. . . *m* in *mow*.
	33.	. . . *n* in *no*.
	34.	. . . *r* in *row*.

COMPOUND.

Diphthongs (4).	35.	The sound of the letters *ou* in *house*.
	36.	. . . *ew* in *new*.
	37.	. . letter *i* in *pine*.
	38.	. . letters *oi* in *voice*.
Compound Sibilants (2.)	39.	. . . *ch* in *chest* (or of *tsh*).
	40.	. . . *j* in *jest* (or of *dzh*).

The English letters were originally reckoned at twenty-four, because, anciently, *i* and *j*, as well as *u* and *v*, were expressed by the same character.

§ 395. *Remarks on the English Phonesis and Spelling.*—(1, 2, 3.) The *a* in *father*, so common in French, Italian, Spanish, German, and most other languages, is comparatively rare in English—rare, at least, as a *proper* power of *a*. Hence, the ordinary power of this letter, *i. e.* the sound of the *a* in *fate*, is an English peculiarity. In nine languages out of ten, its sound is that of the *a* in *father*. Neither is the true sound of the *a* in *fat* very common out of England. The ordinary continental vowel is that of the *a* in *father*, pronounced short—not the *a* in *fate* so pronounced.

(4.) The sound which is to the *e* in *bed* as the *a* in *father* is to the *a* in *fat* and *fate*, and the *aw* in *bawl* to the *o* in *note* and *not*, is not found in English as a proper power of *e*. Like the *a* in *father*, however, it is found as an *improper* power of something else.

(5, 6.) The spelling here disguises the real affinities. The *ee* in *feet* is to the *i* in *tin*, as the *a* in *fat* is to the *a* in *fate*, and the *o* in *note* to the *o* in *not*.

Between the *ee* in *feet* and the *a* in *fate*, the Italian, and many other languages, have an intermediate sound—the *é fermé* of the French.

(7, 8.) The real affinity is again disguised here—the *u* in *full* being to the *oo* in *cool* as the *i* in *tin* to the *ee* in *feet*.

Between the *ee* in *feet* and the *oo* in *cool*, the Italian, and many other languages, have an intermediate sound.

(9, 10, 11.) The spelling again disguises the affinity: the *aw* in *bawl* being to the *o* in *note* and *not*, as the *a* in *father* to the *a* in *fat* or *fate*.

Between the *oo* in *cool* and the *o* in *note*, the Italian, and many other languages, have an intermediate sound.

(12.) The *u* in *but* is somewhat rare beyond the pale of the English Language. It is commonest in the languages of India. It is a sound into which *certain short vowels, when unaccented, have a tendency to pass.*

(13.) The true *w*, with its proper semi-vowel sound, is far from common. Foreigners often sound it as *v*.

(15, 16, 17, 18.) The quaternion* here is complete—*p, b, f, v.*

(19, 20, 21, 22.) So it is here; though imperfectly expressed in spelling— *t, d, th, dh*). The last two are somewhat scarce sounds out of England.

(23, 24.) The quaternion here is incomplete, the sounds which stand to *k* and *g* as *f* and *v* stand to *p* and *b* being wanting.

(25, 26, 27, 28.) Quaternion complete.

(29.) *Ng.* This is the only true nasal we have. It is a *vowel* sounded through the nose.

(34.) *R* at the *beginning* of a syllable is sounded over the whole area of the English Language; and that distinctly—*run*, *right*, &c.

So it is when *medial*, or divided between two syllables, so as to be *initial* as well as final.

At the *end*, however, of a syllable, this distinctness and universality of the sound of *r* is by no means the case.

There is a large percentage of educated speakers who make no difference between the sound of the *a* in *father*, and the *a* in *farther*; who, if you tell them to pronounce such a word as *cago* after the manner of a Frenchman or an Italian, will utter it just as they do their own English word *cargo*; or (rather) they pronounce their own English word *cargo* just as they would *cago* of French or Italian.

The rule then stands thus—that when a vowel is followed by *r*, the *r* is often dropped altogether, and the vowel made *open*.

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* The sounds of *b* and *v* are *sonant; i. e.* they are sounded at the full pitch of the voice. Those of *p* and *f* are *surd*, *i. e.* sounded with the voice in a whisper. *B* is the *lene* of *v*, and *f* the *lene* of *p*. This system gives a *quaternion*. When a language has four sounds in this relation, the quaternion is complete.

In the same position, *i. e.* before *r*, the sounds of the *i* in *fin*, the *u* in *but*, and *u* in *full*, all become that of the first *e* in *ferment*. Thus, Walker writes that "*fir*, a tree, is perfectly similar to the first syllable of *ferment*. *Sir* and *stir* are exactly pronounced as if written *sur* and *stur*."

At the present moment the word *near* ends in *r*—to the eye if not to the ear also. It is also an adjective in the positive degree. Originally, however, it was only the *comparative* which ended in *-r;* the positive being *neah* (i. e. *nigh*). So that the *r* is one of two things—either non-existent in the spoken language, being a mere matter of spelling, or (if pronounced) non-radical.

Sometimes this slurring of the *r* goes to a still greater length; and words wherein it is both final and initial at once, are pronounced as if it were non-existent. When a speaker pronounces *correct* as *caw-ect* he gives us an instance of this mispronunciation. Again—in *claret* the *e* is often elided; so that the word becomes *clart*. Carry (as many do) the change further still; sink the *r* and open the *a*, and you get *claht*—the *a* as in *father*, and the *r* nowhere.

(35.) The proper elements of the *ou* in *house* are not $o + u$ but $a + w$. The German orthography gives this the nearest where *haus* = *house*.

(36.) The proper elements of the *ew* in *new* are not $e + w$ but $i + w$.

(37.) The proper elements of the *i* in *pine* are the *a* in *father*, pronounced very short, $+ y$.

(38.) The proper form of expression for the *oi* in *voice* is not $o + i$ but $o + y$.

(39, 40.) The two compound sibilants may serve as text to a comment on one of the most important of our unstable combinations.

§ 396. Wherever the sound of either *y* or *ee* is preceded by either *s* or *z*, by *k* or *g*, or by *t* or *d*, the combination is *unstable;* indeed, as a general rule, the sound of *ee*, when followed by a vowel and preceded by any consonant whatever (with the exception of *r*), has a tendency to change. The details of these changes claim attention.

With *r* (as has just been stated) the vowel undergoes no change at all; and words like *vitreous* are pronounced as trisyllables—*vit-re-ous;* since such a combination as *vitryous* would be unpronounceable; but *million*, *pinion*, &c., become *millyon*, *pinyon*, &c.

With *s* its effects are more remarkable. A combination which was originally *sia* becomes *sya*. The change, however, does not stop here. The sound of the combination *sy* almost always alters to that of *sh*, so that *sya* becomes *sha*; *syee*, *shee*; *syi*, *shy*; *syo*, *sho*; and *syu*, *shu*.

With *t*, preceding, the change goes further still. The vowel becomes a semi-vowel, so that *tia*, *tie*, *tio*, *tiu*, &c., become *tya*, *tye*, *tyo*, *tyu*, &c. Then the sound of the combination *ty*, becomes that of *tsh*. Hence *tya* becomes *tsha*; *tye*, *tshee*; *tya*, *tshi*; *tyo*, *tsho*; *tyu*, *tshu*.

This tendency of *i* to become *y* and of *y* to change the sound of certain consonants when they precede it, is the key to a series of apparent anomalies in the English spelling; and we may now see the principle in the pronunciation of certain words ending in *-ous*.

In words like *anxious*, the change was, first, from *an-si-ous* to *ang-syous*, and then from *ang-syous* to *ang-shous*.

In words like *precious*, the change was the same; since the *c* had the sound of *s*, and, consequently, was similarly affected—*pres-i-ous*, *pres-yous*, *preshous*.

In words like *station* the same; since the sound of *t* was the sound of *s*, &c.—*stas-i-on*, *sta-syon*, *sta-shon*.

In words like *righteous* we find the same; the series of changes being *right-e-ous*, *right-yous*, *righ-tshous*.

Furthermore—the sound of the *ew* in *new* (or of the *ue* in *sue*) is connected with that of the unaccented *i*; since, by a series of changes, it often has the same effect upon a preceding consonant. It often becomes *yoo*; so that words like *new* and *sue* may be sounded as *nyoo*, and *syoo*. In this case the sound of *y* is developed, and this, when preceded by *s*, *z*, *t*, or *d*, has the same effects as a *y* produced by any other process; *i. e.* it changes them into *sh*, *zh*, *tsh*, and *dzh*. This explains why *sugar* is sounded *shugar*; *nature*, *na-tsher*; *verdure*, *ver-dzhur*, &c.; the *u* having changed in sound, from *ew* to *yoo* (*natewr*, *na-tyoor*, *na-tshoor*, *na-tsher*.

Such is a sketch of one of the processes by which the pronunciation of the English Language has changed, still changes, and will continue to change. When we hear of the *jew* (*dzhew*) instead of the *dew* falling, we may possibly hear a vulgar form of utterance. Nevertheless, it is a vulgarity which lies in the very innermost parts of the mechanism of our language—of our language and of innumerable others besides.

§ 397. The chief points wherein the English sound-system differs from that of the more important modern languages, are worth noting; a knowledge of them being useful in the study of foreign tongues.

The scarcity of *proper* open sounds contrasts the vowel part of the English sound-system with that of the Italian, French, and other languages. It is well known how common the sounds of both the *a* in *father* and the *aw* in *bawl* are there. In the French the *e* final is mute; so that the extent to which the open sound of the *e* in *bed* is wanting in English is not very manifest in the study of that language. Neither is it in Italian, where no words end in *-er*. In German, however, and the Norse tongues, it requires some attention to discern the difference of sound between a final *-e* (as in mein*e*), and a final *-er* (as in mein*er*).

The absence of the *é* and *ó fermé* of the French and Italian, and other tongues, is another point to be remembered in the study of fresh languages. Thus the *o* in the Danish *Kone* runs great chance of being sounded by an Englishman as the *oo* in *cool*.

The *ü* of the Germans (*y* Danish and *u* French) is a wholly new sound to the Englishman.

So is the *ö* Danish and German, and the *eu* French.

As these two sounds are both absent in Italian, Spanish, and Portuguese, the vowel-system of these languages is *pro tanto* more English than the French and German, &c. On the other hand, the *u* in *but* gives foreigners trouble, being (as has been already stated) rare in the European tongues, though common in the Asiatic.

In the simplicity of its nasal system (*i. e.* the sounds like the *ng* in *king*) the English agrees with the German, and is specially contrasted with the French and Portuguese.

W is English rather than continental. The best way for foreigners to learn it is to place an *u-* (*oo* in *cool*) before some syllable beginning with a vowel, and pronounce it as quickly as possible; *e. g.* on, *u*-on (*oo*-on); et, *u*-et (*oo-et*), &c. In this way the sound of *w* is soon obtained.

§ 398. The mute-system in English is one of the fullest in the world. Out of the four quaternions three are full and perfect; so that fourteen out of the sixteen mutes belong to our language. The two that are wanting, the so-called aspirates of *k* and *g*, are the scarcest. Next to these come ð and þ, which we have.

But though full, the English mute-system is simple. Each sound has its normal and typical form; so that the *varieties* which go by the names of *guttural*, *cerebral*, &c., are wanting. Hence the *ch* German and many similar sounds are strange to us.

The nasal *ng* is never initial. We say *song*, but not *ngos*. This limitation of the nasal to the final parts of syllables is common. The Germans, Italians, &c., avoid an initial *ng* as much as does the Englishman. In the Keltic, however, it occurs, as it also does in many Asiatic languages.

§ 399. Though the English sibilants are *compound*, they are never *complex*. Thus, we say *sha* or *sho*. We also say *tsha* or *tsho*. But we never combine the two; never use the complex sound *shtsha* or *shtsho;* never say *zhdzha* or *zhdzho*. Neither do the Italians, whose sibilant system is very like our own. The Slavonic population, on the other hand, *do;* and make no difficulty of such sounds as *shtshe*, or *shtshetsh*. This practice of using their compound sibilants in complex combinations, makes the Slavonic sound-system look much more unlike the English than it really is.

CHAPTER II.

ON ACCENT.

§ 400. WORDS accented on the last syllable—*Brigáde, preténce, harpoón, reliéve, detér, assúme, besoúght, beréft, befóre, abroád, abóde, abstrúse, intermíx, superádd, cavaliér.*

Words accented on the last syllable but one—*An'chor, ar'gue, hásten, fáther, fóxes, smíting, húsband, márket, vápour, bárefoot, archángel, bespátter, disáble, terrífic.*

Words accented on the last syllable but two—*Reg'ular, an'tidote, for'tify, suscep tible, incontrovértible.*

Words accented on the last syllable but three (rare)—*Réceptacle, régulating, tálkativeness, ábsolutely, lúminary, inévitable,* &c.

§ 401. In each part of the following sentences the same word occurs twice; but with a difference in the pronunciation. The first time that each word occurs, the accent is on the first syllable; the second time it occurs it is on the last. Furthermore, the word that is accented on the *first* syllable is a *noun;* the word that is accented on the *second* is a *verb.*

1. The *éxports* from London are very great; the *ímports* to London are very great also. 2. America *expórts* corn and *impórts* cloth.

1. Honey is an *éxtract* from flowers. 2. You cannot *extráct* honey from all flowers.

1. I have *fréquent* opportunities of visiting home. 2. I *frequént* the playground.

1. This is the *óbject.* 2. I hope you do not not *objéct.*

1. *Pérfumes* are agreeable. 2. The flower *perfúmes* the air, &c.

These accents may be called distinctive.

CHAPTER III.

ORTHÖEPY.

§ 402. *Orthöepy and Orthography.*—Ortho*graphy* teaches us to represent the words of the spoken language by means of letters; *i. e.* by writing or printing. If we first pronounce a word (*e. g. man,* or *child*), then spell it and write it down, and, lastly, inquire whether the spelling be correct, we ask a question belonging to the province of *orthography.* But there are a vast number of words of which the pronunciation is doubtful, being sounded differently by different persons. For instance, the word *neither* is pronounced in three ways: *neither, nayther,* and *neether.* To ascertain the proper pronunciation of words is the province of Orthö*epy.* It teaches us to *speak* the words of our language accurately. If we first pronounce a word, and then ask whether we have pronounced it properly, we ask a question belonging to the province of orthöepy. Orthöepy deals with words as they are pronounced, or with language as it is sounded; orthography with words as they are spelt, or with language as it is written. The latter presupposes the former. Orthography is less essential to language than orthöepy, since all languages are spoken, whilst but a few languages are written. Orthography addresses itself to the eye, orthöepy to the ear. Orthöepy deals with the articulate sounds that constitute syllables and words; orthography treats of the signs by which such articulate sounds are expressed in writing.

§ 403. Of pronunciation there are two kinds, the conversational (or ordinary) and the rhetorical. In common conversation we pronounce the *i* in *wind*, like the *i* in *bit;* in rehearsing, or in declamation, however, we pronounce it like the *i* in *bite;* that is, we give it a diphthongal sound. In reading the Scriptures we say *blesséd;* in current speech we say *blest.* It is the same with many words occurring in poetry.

§ 404. Errors in pronunciation are referrible to several heads. The man who pronounces the verb *to survéy*, as if it was *súrvey* (that is, with the accent on the wrong syllable), errs in respect to the *accentuation* of the word. To say *orātor* instead of *orător* is to err in respect to the *quantity* of the word. To pronounce the *a* in *father*, as it is pronounced in Yorkshire, or the *s* in *sound*, as it is pronounced in Devonshire (that is, as *z*), is to err in the matter of *articulation*, or the articulate sounds. To mispronounce a word because it is misspelt (to say, for instance, *chemist* for *chymist*, or *vice versâ*, for I give no opinion as to the proper mode of spelling), is only indirectly an error of orthöepy. It is an error, not so much of orthöepy as of orthography. To give a wrong inflection to a word is not bad pronunciation, but bad grammar. For practical purposes, however, many words that are really points of grammar and of orthography may be dealt with as points of orthöepy.

Errors in the way of articulation generally arise from a source different from those of accent and of quantity. Errors in accent and quantity are generally referrible to insufficient grammatical or etymological knowledge, whilst the errors of articulation betray a provincial dialect.

§ 405. The *misdivision of syllables* has, in the English, and in other languages, given rise to a peculiar class of words. There have been those who have written *a nambassador* for *an ambassador*, misdividing the syllables, and misdistributing the sound of the letter *n*. The double form (*a* and *an*) of the English indefinite article, encourages this misdivision. Now, in certain words an error of this kind has had a permanent influence. The English word *nag* is, in Danish *ög;* the *n*, in English, having originally belonged to the indefinite *an*, which preceded it. The words, instead of being divided thus, *an ag*, were divided thus *a nag*, and the fault became perpetuated.

That the Danish is the true form we collect, firstly, from the ease with which the English form is accounted for, and, secondly, from the Old-Saxon form *ehu*, Latin *equus*. In *adder* we have the process reversed. The true form is *nadder*, Old English; *natter*, German. Here the *n* is taken from the substantive and added to the article. In *newt* and *eft* we have each form. The list of words of this sort can be increased.

§ 406. A person who says *sick* for *thick*, or *elebben* for *eleven*, does so, not because he knows no better, but because he cannot enounce the right sounds of *th* and *v*. He is incompetent to it. His error is not one of ignorance. It is an acoustic or a phonetic defect. Incompetent enunciation differs from—

§ 407. *Erroneous enunciation*, which is the error of a person who talks of *jocholate* instead of *chocolate*. It is not that he *cannot* pronounce rightly, but that he mistakes the nature of the sound required. Still more the person who calls *a hedge an edge*, and *an edge a hedge*.

Incompetent enunciation and erroneous enunciation are, however, only the proximate and immediate causes of bad orthöepy. Amongst the remote causes are the following.

§ 408. *a. Undefined notions as to the language to which a word belongs.*—The flower called *anemone* is variously pronounced. Those who know Greek say *anemōne*, speaking as if the word was written *anemohny*. The mass say *anemŏne*, speaking as if the word was written *anemmony*. Now, the doubt here is as to the language of the word. If it be Greek, it is *anemōne*. And if it be English, it is (on the score of analogy) as undoubtedly *anemmony*. The pronunciation of the word in point is determined when we have determined the language of it.

b. Mistakes as to fact, the language of a word being determined.—To know the word *anemōne* to be Greek, and to use it as a Greek word, but to call it *anemŏny*, is not to be undecided as to a matter of language, but to be ignorant as to a matter of quantity.

c. Neglect of analogy.—Each and all the following words, *orator, theatre, senator*, &c., are, in the Latin language, from whence they are derived, accented on the second syllable; as *orátor, theátre, senátor*. In English, on the contrary, they are accented on the first; as *órator, théatre, sénator*. The same is the case with many other words similarly derived. They similarly suffer a change of accent. So many words do this, that it is the rule in English for words to throw their accent from the second syllable (counting from the end of the word) to the third. It was on the strength of this rule,—in other words, on the analogies of *orator*, &c., that the English pronunciation of the Greek word ἀνεμώνη was stated to be *anémmone*. Now, to take a word derived from the Latin, and to look to its original quantity only, without consulting the analogies of other words similarly derived, is to be neglectful of the analogies of our own language, and only attentive to the quantities of a foreign one.

These, amongst others, the immediate causes of erroneous enunciation, have been adduced not for the sake of exhausting, but for the sake of illustrating the subject.

§ 409. In matters of orthöepy it is the usual custom to appeal to one of the following standards.

a. The authority of scholars.—This is of value up to a certain point only. The fittest person for determining the classical pronunciation of a word like *anemone* is the classical scholar; but the mere classical scholar is far from being the fittest person to determine the analogies that such a word follows in English.

b. The usage of educated bodies, such as the bar, the pulpit, the senate, &c.—These are recommended by two circumstances: 1. The chances are that each member of them is sufficiently a scholar in foreign tongues to determine the original pronunciation of derived words, and sufficiently a critic in his own language to be aware of the analogies that are in operation. 2. The quantity of imitators that, irrespective of the worth of his pronunciation, each individual can carry with him. On this latter ground the stage is a sort of standard.

c. The authority of societies constituted with the express purpose of taking cognizance of the language of the country.—These, although recognized in Italy and other parts of the Continent, have only been proposed in Great Britain. Their inefficacy arises from the inutility of attempting to fix that which, like language, is essentially fluctuating.

d. The authority of the written language.—The value of this may be collected from the chapter on orthography.

These, amongst others, the standards that have been appealed to, are adduced not for the sake of exhausting the subject, but to show the unsatisfactory nature of authority in matters of speech.

For a person, on a point of pronunciation, to trust to his own judgment, he must be capable, with every word that he doubts about, of discussing three questions :—

a. The abstract or theoretical propriety of a certain pronunciation.—To determine this he must have a sufficient knowledge of foreign tongues and a sufficient knowledge of English analogies. He must also have some test by which he can determine to what language an equivocal word belongs. Of tests for this purpose, one, amongst others, is the following :—Let it be asked whether the word *lens* (in Optics) is English or Latin ; whether it is to be considered as a naturalized word or a strange one. The following fact will give an answer. There is of the word *lens* a plural number, and this plural number is the English form *lenses,* and not the Latin form *lentes.* The existence of an English inflection proves that the word to which it belongs is English, although its absence does not prove the contrary. That the word *anemone* is English (and consequently pronounced *anemŏne*) we know from the plural form, which is not *anemonæ,* but *anemones.*

b. The preference of one pronunciation over another on the score of utility.—The word *ascetic,* for certain orthographical reasons, notwithstanding its origin from the Greek word *askeṓ,* is called *assetic.* For similar reasons there is a tendency to call the word *sceptic, septic.* Theoretical propriety (and, be it observed, the analogy of *ascetic* has not been overlooked) is in favour of the word being sounded *skeptic.* The tendency of language, however, is the other way. Now, the tendency of language and the theoretical propriety being equal, there is an advantage (a point of utility) in saying *skeptic,* which turns the scale. By sounding the *k* we distinguish the word *skeptic* from *septic.* By this the language gains a point in perspicuity, so that we can talk of the *anti-skeptic* writings of Bishop Warburton and of the *anti-septic* properties of charcoal.

c. The tendencies of language.—The combination *ew* is an Unstable Combination ; that is, it has a tendency to become *yoo,* and the *y* in *yoo* has a tendency to change a *d* preceding into *j ;* in other words, we see the reason why, by many persons, *dew* is pronounced *jew.*

It is generally an easier matter to say how a word will be sounded a hundred years hence, than to determine its present pronunciation. Theoretical propriety is in favour of *dew,* so also is the view in the way of utility. Notwithstanding this, posterity will say *jew*, for the tendencies of language are paramount to all other influences.

§ 410. We may now judge of the relative value of the three lines of criticism exhibited above. Other things being equal, the language should have the advantage of the doubt, and the utility of a given pronunciation should prevail over its theoretical propriety. Where, however, the tendencies towards a given form are overwhelming, we can only choose whether, in doubtful words, we shall speak like our ancestors, or like our posterity.

CHAPTER IV.

ORTHOGRAPHY.—ORTHOGRAPHICAL EXPEDIENTS.

§ 411. A FULL and perfect system of *orthography* consists in two things:—1. The possession of a sufficient and consistent alphabet. 2. The right application of such an alphabet.

The English Alphabet fails in each of these points, being (1.) *Insufficient;* (2.) *Erroneous;* (3.) *Redundant*, and (4.) *Unsteady.*

Insufficiency.—*a. Vowels.*—Notwithstanding the fact that the sounds of *a* in *father*, *fate*, and *fat*, and the *o* and the *aw*, in *note*, *not*, and *bawl* are modifications of *a* and *o* respectively, we have still six vowels specifically distinct, for which we have but five signs. The *u* in *duck*, specifically distinct from the *u* in *bull*, has no specifically distinct sign to represent it.

b. Consonants.—The *th* in *thin*, *th* in *thine*, *sh* in *shine*, the *z* in *azure*, the *ng* in *king*, require corresponding signs—single and simple—which they have not.

Inconsistency.—The *f* in *fan*, and the *v* in *van*, sounds in a certain degree of relationship to *p* and *b*, are expressed by signs as unlike as *f* is unlike *p*, and as *v* is unlike *b*. The sound of the *th* in *thin*, the *th* in *thine*, the *sh* in *shine*, similarly related to *t*, *d*, and *s*, are expressed by signs as like *t*, *d*, and *s*, respectively, as *th* and *sh*.

The compound sibilant sound of *j* in *jest* is spelt with the single sign *j*, whilst the compound sibilant sound in *chest* is spelt with the combination *ch*.

Erroneousness.—The sound of the *ee* in *feet* is considered the long (independent) sound of the *e* in *bed;* whereas it is the long (independent) sound of the *i* in *pit.*

The *i* in *bite* is considered as the long (independent) sound of the *i* in *pit;* whereas it is a diphthongal sound.

The *u* in *duck* is looked upon as a modification of the *u* in *bull;* whereas it is a specifically distinct sound.

The *ou* in *house* and the *oi* in *oil* are looked upon as the compounds of *o* and *i* and of *o* and *u* respectively; whereas the latter element of them is not *i* and *u*, but *y* and *w*.

The *th* in *thin* and the *th* in *thine* are dealt with as one and the same sound; whereas they are sounds specifically distinct.

The *ch* in *chest* is dealt with as a modification of *c* (either with the power of *k* or of *s*); whereas its elements are *t* and *sh*.

Redundancy.—As far as the representation of sounds is concerned the letter *c* is superfluous. In words like *citizen* it may be replaced by *s;* in words like *cat* by *k*. In *ch*, as in *chest*, it has no proper place. In *ch*, as in *mechanical*, it may be replaced by *k*.

Q is superfluous, *cw* or *kw* being its equivalent.

X also is superfluous, *ks*, *gz*, or *z*, being equivalent to it.

The diphthongal forms *æ* and *œ*, as in *Æneas* and *Crœsus*, except in the way of etymology, are superfluous and redundant.

Unsteadiness.—Here we have (amongst many other examples), 1. The consonant *c* with the double power of *s* and *k;* 2. *g* with its sound in *gun*, and also with its sound in *gin;* 3. *x* with its sounds in *Alexander*, *apoplexy*, *Xenophon*.

In the foregoing examples a single sign has a double power; in the words *Philip* and *fillip*, &c. a single sound has a double sign.

The defects noticed in the preceding sections are *absolute* defects, and would exist, as they do at present, were there no language in the world except the English. This is not the case with those that are now about to be noticed; for them, indeed, the word *defect* is somewhat too strong a term. They may more properly be termed inconveniences.

Compared with the languages of the rest of the world, the use of many letters in the English alphabet is *singular*. The letter *i* (when long or independent) is, with the exception of England, generally sounded as *ee*. With Englishmen it has a diphthongal power. The inconvenience of this is the necessity that it imposes upon us, in studying foreign languages, of un-learning the sound which we give it in our own, and of learning the sound which it bears in the language studied. So it is (amongst many others) with the letter *j*. In English this has the sound of *dzh*, in French of *zh*, and in German of *y*. From singularity in the use of letters arises inconvenience in the study of foreign tongues.

In using *j* as *dzh* there is a second objection. It is not only inconvenient, but it is theoretically incorrect. The letter *j* was originally a modification of the vowel *i*. The Germans, who use it as the semi-vowel *y*, have perverted it from its original power less than the English have done, who sound it *dzh*.

§ 412. With these views we may appreciate, of the English alphabet and orthography—

1. *Its convenience or inconvenience in respect to learning foreign tongues.*—The sound given to the *a* in *fate* is singular. Other nations sound it as *a* in *father*.

The sound given to the *e*, long (or independent), is singular. Other nations sound it either as *a* in *fate*, or as *é fermé*.

The sound given to the *i* in *bite* is singular. Other nations sound it as *ee* in *feet*.

The sound given to the *oo* in *fool* is singular. Other nations sound it as the *o* in *note*, or as the *ó* in *chiuso*.

The sound given to the *u* in *duck* is singular. Other nations sound it as the *u* in *bull*.

The sound given to the *ou* in *house* is singular. Other nations, more correctly, represent it by *au* or *aw*.

The sound given to the *w* in *wet* is somewhat singular, but is also correct and convenient. With many nations it is not found at all, whilst with those where it occurs it has the sound (there or thereabouts) of *v*.

The sound given to *y* is somewhat singular. In Danish it has a vowel power. In German the semi-vowel sound is spelt with *j*.

The sound given to *z* is not the sound which it has in German and Italian; but its power in English is convenient and correct.

The sound given to *ch* in *chest* is singular. In other languages it has generally a guttural sound; in French that of *sh*. The English usage is more correct than the French, but less correct than the German.

The sound given to *j* (as said before) is singular.

2. *The historical propriety of certain letters.*—The use of *i*

with a diphthongal power is not only singular and inconvenient, but also historically incorrect. The Greek *iota*, from whence it originates, has the sound of *i* and *ee*, as in *pit* and *feet*.

The *y*, sounded as in *yet*, is historically incorrect. It grew out of the Greek *υ*, a vowel, and no semi-vowel. The Danes still use it as such, that is, with the power of the German *ü*.

The use of *j* for *dzh* is historically incorrect.

The use of *c* for *k* in words derived from the Greek, as *ascetic*, &c., is historically incorrect. In remodelling alphabets the question of historical propriety should be recognized. Other reasons for the use of a particular letter in a particular sense being equal, the historical propriety should decide the question. The above examples are illustrative, not exhaustive.

§ 413. *On certain conventional modes of spelling.*—In the Greek language the sounds of *o* in *not* and of *o* in *note* (although allied) are expressed by the unlike signs or letters *ο* and *ω*, respectively. In most other languages the difference between the sounds is considered too slight to require for its expression signs so distinct and dissimilar. In some languages the difference is neglected altogether. In many, however, it is expressed, and that by some modification of the original letter.

Let the sign (¯) denote that the vowel over which it stands is long, or independent, whilst the sign (˘) indicates shortness, or dependence. In such a case, instead of writing *not* and *nωt*, like the Greeks, we may write *nŏt* and *nōt*, the sign serving for a fresh letter. Herein the expression of the nature of the sound is natural, because the natural use of (¯) and (˘) is to express length and shortness, dependence or independence. Now, supposing the broad sound of *o* to be already represented, it is very evident that, of the other two sounds of *o*, the one must be long (independent), and the other short (dependent); and as it is only necessary to express one of these conditions, we may, if we choose, use the sign (¯) alone; its presence denoting length, and its absence shortness (independence or dependence).

As signs of this kind, one mark is as good as another; and instead of (¯) we may, if we choose, substitute such a mark as (′) and (write *nót* = *nōt* = *nωt* = *nōte*); provided only that the sign (′) expresses no other condition or affection of a sound. This use of the mark (′), viz. as a sign that the vowel over which it is placed is long (independent), is common in many languages. But is this the use of (′) natural? For a reason that the reader has anticipated, it is not natural, but conventional. It is used elsewhere not as the sign of *quantity*, but as the sign of *accent*; consequently being placed over a letter, and being interpreted according to its natural meaning, it gives the idea, not that the syllable is long, but that it is emphatic or accented. Its use as a sign of quantity is an orthographical expedient, or a conventional mode of spelling.

§ 414. The English language abounds in orthographical expedients; the mode of expressing the quantity of the vowels being particularly numerous. To begin with these:—

The reduplication of a vowel where there is but one syllable (as in *feet*, *cool*), is an orthographic expedient. It merely means that the syllable is long (or independent).

The reduplication of a consonant after a vowel, as in *spotted*, *torrent*, is, in most cases, an orthographic expedient. It merely denotes that the preceding vowel is short (dependent).

The use of *th* with the power of the first consonantal sound in *thin* and *thine*, is an orthographic expedient. The combination must be dealt with as a single letter.

X, however, and *q*, are not orthographic expedients. They are orthographic compendiums.

The mischief of orthographic expedients is this:—When a sign, or letter, is used in a *conventional*, it precludes us from using it (at least without further explanation) in its *natural* sense. Thus the double *o* in *mood* constitutes but one syllable. If in a foreign language, we had, immediately succeeding each other, first the syllable *mo*, and next the syllable *od*, we should have to spell it *mo-od*, or *möod*, or *mo-ód*, &c. Again, it is only by our knowledge of the language that the *th* in *nuthook*, is not pronounced like the *th* in *burthen*. In the languages of India the true sound of $t + h$ is common. This, however, we cannot spell naturally; because the combination *th* conveys to us another notion. Hence arise such combinations as *thh*, or *t'*, &c., in writing Hindoo words.

A second mischief of orthographic conventionalities, is the wrong notions that they engender, the eye misleading the ear. That *th* is really $t + h$, no one would have believed had it not been for the spelling.

§ 415. One of our orthographic expedients, viz. the reduplication of the consonant following, to express the shortness (dependence) of the preceding vowel, is as old as the classical languages: *terra*. *θάλασσα*. This has been already stated. In respect, however, to its application in English, the following extract from the *Ormulum* written in the thirteenth century) is the fullest recognition of the practice that I have met with.

And whase wilenn shall þis boc,
Efft oþerr siþe writenn,
Himm bidde icc þatt hett write rihht,
Swa sum þiss boc himm tæcheþþ;
All þwerrt utt affterr þatt itt iss
Oppo þiss firrste bisne,
Wiþþ all swilc rime als her iss sett,
Wiþþ alse fele wordess:
And tatt he loke well þatt he
An boc-staff write twiggess,[*]
Eggwhær þær itt uppo þiss boc
Iss writenn o þatt wise:
Loke he well þatt hett write swa,
Forr he ne magg noht elless,
On Englissh writenn rihht te word,
þatt wite he well to soþe.

§ 416. Two important modes of spelling still stand over for notice.

(1.) By adding a second vowel, and so giving the appearance of a diphthong (*rĕd, reăd*); and (2) by adding at the end of the word the letter *e*, which, from the circumstance of its not being sounded, is called the *e* mute (*băt, băte*); we get, *for the present stage of the English language*, the same results that come from the reduplication of the vowel, as in *feet* and *cool*; *i. e.* we get a sign to the eye that the vowel is long or independent. Such, at least, is the general inference from these combinations. At the same time it is doubtful whether either of these is a true orthographic expedient; inasmuch as it is highly probable that they once represented (or approached the representation of) a real sound; *e. g.* the *e* called mute was once sounded.

Again, the provincial pronunciation of such a word as *wheat* is *whee-ŭt* (there or thereabouts). This, which is provincial now, may easily be *archaic*, *i. e.* belong to the written language in an older stage. If so, the second vowel is no true orthographic expedient. Whatever it may be now, it originally expressed a real sound; a real sound which has changed and simplified itself during the interval.

§ 417. Long as is the list of the different powers of the different letters of the English Language, the greater part of them finds an explanation in one of the above-mentioned principles.

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[*] Write one letter twice.

The etymological principle explains much; for the English is a language which pre-eminently recognizes it; and it is also a language which, from the complex character of its organization, has a large field for its application.

Change between the first use of a given mode of spelling and the present time explains much also;

Orthographic expedients explain more;

Fourthly, the juxta-position of incompatible sounds explains much. See remarks on *d* and *s*. in the next chapter.

CHAPTER V.

REMARKS ON SOME OF THE DETAILS OF THE ENGLISH ALPHABET AND ORTHOGRAPHY.

§ 418. *B.*—The *b* in *debtor, subtle, doubt,* agrees with the *b* in *lamb, dumb, thumb, womb,* in being mute. It differs, however, in another respect. The words *debtor, subtle, doubt,* are of classical, the words *lamb, dumb,* &c. are of Angle origin. In *debtor,* &c. the *b* was undoubtedly at one time pronounced, since it belonged to a different syllable; *debitor, subtilis, dubito,* being the original forms. I am far from being certain that, with the other words, *lamb,* &c., this was the case. With them the *b* belonged (if it belonged to the word at all) to the same syllable as the *m*. I think, however, that instead of this being the case, the *b*, in *speech,* never made a part of the word at all; that it belongs now, and that it always belonged, to the *written* language only; and that it was inserted in the spelling upon what may be called the principle of imitation.

§ 419. *D.*—The reason for *d* being often sounded like *t*, is as follows:—

The words where it is so sounded are either the past tenses or the participles of verbs; as *plucked, tossed, stepped,* &c.

Now the letter *e* in the second syllable of these words is not sounded; whence the sounds of *k*, of *s*, and of *p*, come in immediate contact with the sound of the letter *d*.

But the sound of the letter *d* is flat, whilst those of *ks*, and *p* are sharp; so that the combinations *kd, sd,* and *pd* are unpronounceable. Hence *d* is sounded as *t*.

In the older stages of the English Language the vowel *e* (or some other vowel equivalent to it,) was actually sounded, and in those times *d* was sounded also.

Hence *d* is retained in spelling, although its sound is the sound of *t*.

§ 420. *K* (*C*).—1. Before *e*, *i* and *y*, the letter *c* is pronounced as *s*—*cetaceous, city, Cyprian;*

2. Before *a*, *o*, and *u*, it is sounded as *k*—*cat, cool, cut;*

3. Before a consonant it is so sounded—*craft.*

On the other hand—1. *K* rarely comes before *a, o, u*—

2. But it is used before *e*, *i*, or *y*; because in that position *c* would run the chance of being sounded as *s*.

Hence at the end of words *k* is used in preference to *c*. We write *stick, lock,* rather than *stic, loc,* or *sticc, locc.*

And the reason is clear; the sound of *c* is *either* that of *k* or that of *s*.

Which of these sounds it shall represent is determined by what follows.

If followed by nothing, it has no fixed sound; but

At the end of words it *is* followed by nothing;

Whence it has, at the end of words, no fixed sound; and

Therefore being inconvenient, has to be replaced by *k*.

But, besides this, *k* is rarely doubled. We write *stick* rather than *stikk*. This is because it is never used except where *c* would be pronounced as *s*; that is, before a small vowel. If *kid* were spelt *cid*, it would run the chance of being pronounced *sid*.

Now, the preference of *c* to *k* is another instance of the influence of the Latin language. The letter *k* was wanting in Latin; and as such was eschewed by languages whose orthography was influenced by the Latin.

Hence arose in the eyes of the etymologist the propriety of retaining, in all words derived from the Latin (*crown, concave, concupiscence,* &c.), the letter *c* to the exclusion of *k*. Besides this, the Anglo-Saxon alphabet, being taken from the Roman, excluded *k*, so that *c* was written even before the small vowels, *a, e, i, y*; as *cyning*, or *cining, a king*. *C* then supplants *k* upon etymological grounds only. In some of the languages derived from the Latin this dislike to the use of *k* leads to several orthographical inconveniences. As the tendency of *c* before *e, i, y,* to be sounded as *s* (or as a sound allied to *s*), is the same in those languages as in others; and as, in these languages as in others, there frequently occur such sounds as *kit, ket, kin,* &c., a difficulty arises as to the spelling. If spelt *cit, cet,* &c. there is risk of their being sounded *sit*, *set*. To remedy this an *h* is interposed —*chit*, *chet*, &c. This however, only substitutes one difficulty for another, since *ch* is, in all probability, already used with a different sound: *e. g.* that of *sh*, as in French; or that of *k* guttural, as in German. The Spanish orthography is thus hampered. Unwilling to spell the word *chimera* (pronounced *kimera*) with a *k*; unable to spell it with either *c* or *ch*, it writes the word *quimera*. This distaste for *k* is an orthographic prejudice. Even in the way of etymology it is but partially advantageous: since in the other Gothic languages, where the alphabet is less rigidly Latin, the words that in English are spelt with a *c*, are there written with *k*—*kam*, German; *komme*, Danish; *skrapa*, Swedish = *came*, *come*, *scrape*.

That the syllables *cit*, *cyt*, *cet*, were at one time pronounced *kit*, *kyt*, *ket*, we believe: 1. from the circumstance that if it were not so, they would have been spelt with an *s*; 2. from the comparison of the Greek and Latin languages, where the words *cete*, *circus*, *cystis*, Latin, are κητὴ, κίρκος, κύστις, Greek.

In the words *mechanical*, *choler*, &c. derived from the Greek, it must not be imagined that the *c* represents the Greek *kappa* or κ. The combination $c + h$ is to be dealt with as a single letter. Thus it was that the Romans, who had in their language neither the sound of χ, nor the sign κ, rendered the Greek *chi* (χ), just as by *th* they rendered θ, and by *ph*, φ.

The faulty representation of the Greek χ has given rise to a faulty representation of the Greek κ, as in *ascetic*, from ἀσκήτικος.

§ 421. *G.*—Where *c* is sounded as *k*, *g* is sounded as in *gun*. Where *c* is sounded as *s*, *g* is sounded as *j* (*dzh*)—not always, though generally.

This engenders the use of *u* as an orthographic expedient. In words like *prorogue*, &c., its effect is to separate the *g* from the *e*, and (so doing) to prevent it being sounded as *j* (*dzh*).

§ 422. *The letter S.*—In a very large class of words the letter *s* is used in spelling where the real sound is that of the letter *z*. Words like *stags*, *balls*, *peas*, &c., are pronounced *stagz*, *ballz*, *peaz*. It is very important to be familiar with this orthographical substitution of *s* for *z*.

The reason for it is as follows:—

The words where it is so sounded are either possessive cases, or plural nominatives; as *stag's*, *stags*, *slab's*, *slabs*, &c.

Now in these words (and in words like them) the sounds of *g* (in *stag*) and of *b* (in *slab*) come in immediate contact with the sound of the letter *s*.

But the sound of the letter *s* is sharp, whilst those of *g* and *b* are flat, so that the combinations *gs*, *bs*, are unpronounceable. Hence *s* is sounded *z*.

In the older stages of the English language a vowel was interposed between the last letter of the word and the letter *s*, and when that vowel was sounded, *s* was sounded also.

Hence *s* is retained in spelling, although its sound is the sound of *z*.

This fact of the final *s* being so frequently sounded as *z*, reduces the writer to a strait whenever he has to express the *true* sound of *s* at the end of a word. To write *s* on such an occasion would be to use a letter that would probably be mispronounced; that is, pronounced as *z*.

The first expedient he would hit upon would be to double the *s*, and write *ss*. But here he would meet with the following difficulty:—A double consonant expresses the shortness of the vowel preceding, *tŏss, hĭss, ĕgg*, &c. Hence a double *s* (*ss*) might be misinterpreted.

This throws the grammarian upon the use of *c*, which, as stated above, has, in certain situations, the power of *s*. To write, however, simply *sinc*, or *onc*, would induce the risk of the words being sounded *sink*, *onk*. To obviate this, *e* is added, which has the double effect of not requiring to be sounded (being mute), and of showing that the *c* has the sound of *s* (being small).

§ 423. *H*.—The reason for *h* appearing in combination with *t* and *s*, in words like *thin* and *shine*, is as follows:—

The Greeks had in their language the sounds of both the *t* in *tin*, and of the *th* in *thin*.

These two sounds they viewed in a proper light; that is, they considered them both as simple single elementary sounds.

Accordingly they expressed them by signs, or letters, equally simple, single, and elementary. The first they denoted by the sign, or letter, τ, the second by the sign, or letter, θ.

They observed also the difference in sound between these two sounds.

To this difference of sound they gave names. The sound of τ (*t*) was called *psilon* (a word meaning *bare*). The sound of θ (*th*) was called *dasy* (a word meaning *rough*).

In the Latin language, however, there was no such sound as that of the *th* in *thin*.

And, consequently, there was no simple single sign to represent it.

Notwithstanding this the Latins knew of the sound, and of its being in Greek; and, at times, when they wrote words of Greek extraction, they had occasion to represent it.

They also knew that the sound was called *dasy*, in opposition to the sound of *t* (τ), which was *psilon*.

Now the Latins conceived that the difference between a sound called ψιλον, and a sound called δασυ, consisted in the latter being pronounced with a stronger breath, or breathing.

In the Latin language the word *aspiration* means *breathing*; so that, according to the views just stated, the Greek word *dasy* was translated by the Latin word *aspiratum* (i. e. *aspirated*, or *accompanied by a breathing*); than which nothing is more incorrect. A breathing is an aspirate; the power of the Greek δασυ is asperate.

This being the case, the addition of the letter *h* was thought a fit way of expressing the difference between the sounds of the *t* in *tin*, and the *th* in *thin*.

As the influence of the Latin language was great, this view of the nature of the sound of *th* (and of sounds like it) became common.

The Anglo-Saxons, like the Greeks, had a simple single sign for the simple single sound: *viz.* þ (for the *th* in *thin*), and ð (for the *th* in *thine*).

But their Norman conquerors had neither sound nor sign, and so they succeeded in superseding the Anglo-Saxon by the Latin mode of spelling.

Add to this, that they treated the two sounds of *th* (*thin* and *thine*) as one, and spelt them both alike.

CHAPTER VI.

HISTORICAL SKETCH OF THE ENGLISH ALPHABET.

§ 424. WHAT were the chief peculiarities of the Angle sound-system? It contained—

1. The *th* in *thin*.—A sign in Greek (θ), but none in Latin.

2. The *th* in *thine.*—A sign neither in Greek nor Latin.

3. The *ch* in the German *auch.*—A sign in Greek (χ), but none in Latin.

4. The flat sound of the same, or the probable sound of the *h* in *þurh*, *leoht*, &c., Anglo-Saxon.—A sign neither in Greek nor Latin.

5. The *sh* in *shine.*—A sign neither in Greek nor Latin.

6. The *z* in *azure.*—A sign neither in Greek nor Latin.

7. The *ch* in *chest.*—A sign neither in Greek nor Latin, unless we suppose that at the time when the Anglo-Saxon alphabet was formed, the Latin *c* in words like *civitas* had the power which it has in the present Italian, of *ch*.

8.—The *j* in *jest.*—A sign neither in Greek nor Latin, unless we admit the same supposition in respect to *g*, that has been indicated in respect to *c*.

9. The sound of the *kj* in the Norwegian *kjenner;* viz. that (thereabouts) of *ksh.*—A sign neither in Latin nor Greek.

10. The English sound of *w.*—A sign neither in Latin nor Greek.

11. The sound of the German *ü*, Danish *y*,—No sign in Latin, probably one in Greek, viz. υ.

12. Signs for distinguishing the long and short powers of ϵ and η, o and ω.—Wanting in Latin, but existing in Greek.

§ 425. In all these points the classical alphabets (one or both) were deficient. To make up for their insufficiency one of two things was necessary—either to coin new letters, or to use conventional combinations of the old.

In the Anglo-Saxon alphabet (derived from the Latin) we have the following features:—

1. *C* used to the exclusion of *k*.

2. The absence of the letter *j*, either with the power of *y*, as in German, of *zh*, as in French, or of *dzh*, as in English.

3. The absence of *q;* a useful omission, *cw* serving instead.

4. The absence of *v;* *u*, either single or double, being used instead.

5. The use of *y* as a vowel, and of *e* as *y*.

6. The absence of *z*.

7. Use of *uu*, as *w*, or *v* in *Old* Saxon.

8. The use, in certain conditions, of *f* for *v*.

9. The presence of the simple single sounds þ and ð, for the *th* in *thin*, and the *th* in *thine*, these being introduced as new signs.

The letter *w* was evolved out of *u*, being either an original improvement of the Anglo-Saxon orthographists, or a mode of expression borrowed from one of the allied languages of the Continent. Probably the latter was the case; since we find the following passage in the Latin dedication of Otfrid's *Krist*:—

> "Hujus enim linguæ barbaries, ut est inculta et indisciplinabilis, atque in sueta capi regulari freno grammaticæ artis, sic etiam in multis dictis scriptu est difficilis propter literarum aut congeriem, aut incognitam sonoritatem. Nam interdum tria *u u u* ut puto quærit in sona; priores duo consonantes, ut mihi videtur, tertium vocali sono manente."

The Anglo-Saxon alphabet, although not originally meant to express a Gothic tongue at all, answered the purpose to which it was applied tolerably.

§ 426. Change, however, went on; and the orthography which suited the earlier Anglo-Saxon would not suit the later; at any rate, it would not suit the language which had become, or was becoming, *English*, wherein the sounds for which the Latin alphabet had no equivalent signs increase. Thus there is at present—

1. The sound of the *sh* in *shine*.
2. The sound of the *z* in *azure*.

How are these to be expressed? The rule has hitherto been to denote simple single sounds by simple single signs, and where such signs have no existence already, to *originate new ones*.

To *combine existing letters*, rather than to coin new ones, has been done but rarely. The Latin substitution of the combination *th* for the simple single *θ*, was exceptionable. It was a precedent, however, which was generally followed.

It is this precedent which accounts for the absence of any letter in English, expressive of either of the sounds in question.

Furthermore, our alphabet has not only not increased in proportion to our sound-system, but it has *decreased*. The Anglo-Saxon þ = the *th* in *thin* and ð = the *th* in *thine*, have become obsolete. Hence, a difference in pronunciation, which our ancestors expressed, *we* overlook.

This leads us to—

§ 427. The Anglo-Saxon language was *Gothic*, the alphabet *Roman*.

The *Anglo-Norman* language was *Roman*, the alphabet *Roman* also.

The Anglo-Saxon took his speech from one source; his writing from another.

The Anglo-Norman took both from the same.

Between the Latin alphabet as applied to the Anglo-Saxon, and the Latin alphabet as applied to the Norman-French, there are certain points of difference. In the first place, the sound-system of the languages (like the French) derived from the Latin, bore a greater resemblance to that of the Romans, than was to be found amongst the Gothic tongues. Secondly, the alphabets of the languages in point were more exclusively Latin. In the present French, Italian, Spanish, and Portuguese, there is an exclusion of the *k*. This is not the case with the Anglo-Norman. Like the Latins, the Anglo-Normans considered that the sound of the Greek θ was represented by *th*: not, however, having this sound in their language, they had no corresponding sign in their alphabet. The greatest mischief done by the Norman influence was the ejection from the English alphabet of þ and ð. In other respects the alphabet was improved. The letters *z*, *k*, *j*, were either imported or more currently recognized. The letter *y* took a semi-vowel power, having been previously represented by *e*, itself having the power of *i*. The mode of spelling the compound sibilant with *ch* was evolved. My notions concerning this mode of spelling are as follows:—At a given period the sound of *ce* in *ceaster*, originally that of *ke*, had become, first, that of *ksh*, and, secondly, that of *tsh*; still it was spelt *ce*, the *e*, in the eyes of the Anglo-Saxons, having the power of *y*. In the eyes also of the Anglo-Saxons the compound sound of *ksh*, or *tsh*, would differ from that of *k* by the addition of *y*; this, it may be said, was the Anglo-Saxon view of the matter. The Anglo-Norman view was different. Modified by the part that, in the combination *th*, was played by the aspirate *h*, it was conceived by the Anglo-Normans, that *ksh*, or *tsh*, differed from *k*, not by the addition of *y* (expressed by *e*), but by that of *h*. Hence, the combination *ch* as sounded in *chest*. The same was the case with *sh*.

It is safe to say that in his adaptation of the alphabet of one language to the sound-system of another, the Angle allowed himself greater latitude, and acted with a more laudable boldness, than the Norman.

PART IV.

ETYMOLOGY.

CHAPTER I.

COMPOSITION DEFINED.—ACCENT.—ORDER OF ELEMENTS.—APPARENT EXCEPTIONS.—DETAILS.

§ 428. *Composition is the joining together, in language, of two different words, treated as a single term.* Observe the following elements in this definition:—

1. *In language.*—Words like *merry-making* are divided by the hyphen. Now, it is very plain that if all words *spelt* with a hyphen were to be considered as compounds, the formation of them would be not a matter of speech or *language*, but one of writing or spelling. This distinguishes compounds in *language* from mere printers' compounds.

2. *Different.*—In Old High-German we find the form *sëlp-sëlpo*. Here there is the junction of two words, but not the junction of two *different* ones. This distinguishes composition proper from *gemination.*

3. *Words.*—In *father-s, clear-er, four-th,* &c., there is the addition of a letter or a syllable, and it may be even of the part of a word. There is no addition, however, of a whole one. This distinguishes composition from *derivation.*

4. *Treating the combination as a single term.*—In the eyes of one grammarian the term *mountain height* may be as truly a compound word as *sunbeam*. In the eyes of another it may be no compound but *two* words like *Alpine height; mountain* being dealt with as an adjective.

§ 429. It is in the determination of this that the *accent* plays an important part.

The attention of the reader is drawn to the following line, slightly altered, from Churchill:

Then rést, my friénd, *and spáre* thy précious bréath.

Compared with *and*, the verb *spare* is not only accented, but the accent is conspicuous and prominent. There is so little on the one word and so much on the other, that the disparity is very manifest. But this disparity may be diminished. The true reading is—

Then rést, my friénd, *spáre, spáre* thy précious bréath.

Where we actually find what had previously only been supposed. In the words *spare, spare*, the accents are nearly at *par*. To proceed. Good illustrations of the parity and disparity of accent may be drawn from certain names of places. Let there be such a sentence as *the lime house near the new port*. Compare the parity of accent here, with the disparity of accent in the compound words *Límehouse* and *Néwport*. Compare, too, *bláck bírd*, meaning a *bird* that is *black*, with *bláckbird*, the Latin *merula*; or *blué béll*, meaning a *bell that is blue*, with *blúebell*, the flower. Expressions like a *shárp édged instrument*, meaning an *instrument that is sharp and has edges*, as opposed to *a shárp-edged instrument*, meaning *an instrument with sharp edges*, further exemplify this difference. Subject to a few exceptions, it may be laid down, that, in the English language, *there is no composition unless there be either a change of form or a change of accent.*

§ 430. In *a red house*, each word preserves its natural and original meaning, and the statement suggested by the term is *that a house is red*. By a parity of reasoning, *a mad house* should mean a *house that is mad*; and, provided that each word retain its natural meaning and its natural accent, such is the fact. Let a *house* mean, as it often does, a *family*. Then the phrase, *a mad house*, means that the *house*, or *family, is mad*, just as *a red house* means that the *house is red*. Such, however, is not the current meaning of the word. Every one knows that *a mad house* means *a house for mad men*; in which case it is treated as a compound word, and has a marked accent on the first syllable, just as *Límehouse* has. Compared with the words *red house*, meaning a house of a *red colour*, and compared with the words *mad house*, meaning a *deranged family*, the word *mádhouse*, in its common sense, expresses a compound idea, as opposed to two ideas, or a double idea. Such is the commentary upon *treating the combination as a single term;* in other words, such is the difference between a *compound* word and *two* words.

§ 431. In compound words it is the *first* term that defines or particularizes the *second.* That the idea given by the word *apple-tree* is not referable to the words *apple* and *tree,* irrespective of the order in which they occur, may be seen by reversing the position of them. *Tree-apple,* although not existing in the language, is as correct a term as *thorn-apple.* In *tree-apple,* the particular sort of *apple* meant is denoted by the word *tree,* and if there were in our gardens various sorts of plants called *apples,* of which some grew along the ground and others upon trees, such a word would be required in order to be opposed to *earth-apple, or ground-apple,* or some word of the kind. However, as the word is *not* current in the language, the class of compounds indicated by it may seem to be merely imaginary. Nothing, however, is further from being the case. A *tree-rose* is a *rose,* a *rose-tree* a *tree* of a particular sort. A *ground-nut* is a *nut* particularized by growing in the ground. A *nut-ground* is a *ground* particularized by producing nuts. A *finger-ring,* as distinguished from *ear-rings* and from *rings* in general, is a *ring* for the *finger.* A *ring-finger,* as distinguished from *fore-fingers* and from *fingers* in general, is a *finger* whereon *rings* are worn. At times this rule seems to be violated. The words *spitfire* and *daredevil* seem exceptions to it. At the first glance it seems, in the case of a *spitfire,* that what he (or she) *spits* is *fire;* and that in the case of a *daredevil* what he (or she) *dares* is the *devil.* If so, the initial words *spit* and *dare* are particularized by the final ones *fire* and *devil.* The true idea, however, confirms the original rule. A *spitfire* voids his fire by spitting. A *daredevil,* in meeting the fiend, would not only not shrink from him, but would defy him. A *spitfire* is not one who spits *fire,* but one whose *fire* is *spit.* A *daredevil* is not one who dares even the devil, but one by whom the *devil* is even *dared.* Again, in words like *pea-cock* and *pea-hen,* &c., we have apparent exceptions. They are, however, only *apparent.* The word *pea* (though now found in composition only) was, originally, an independent word, and the name of a species of fowl, like *pheasant, partridge,* or any other appellation. It was the Latin *pavo,* German *pfau.* Hence, if the word *peacock* mean a *pea* (*pfau* or *pavo*) that is male, then do *wood-cock, black-cock,* and *gor-cock*, mean *woods, blacks,* and *gors* that are male. Or if the word *peahen* mean a *pea* (*pfau* or *pavo*) that is female, then do *moorhen* and *guineahen* mean *moors* and *guineas* that are female. Again, if a *peahen* mean a *pea* (*pfau* or *pavo*) that is female, then does the compound *pheasant-hen* mean the same as *henpheasant;* which is not the case. The fact is, that *peacock* means a *cock that is a pea* (*pfau* or *pavo*); *peahen* means a *hen that is a pea* (*pfau* or *pavo*); and, finally, *peafowl* means a *fowl that is a pea* (*pfau* or *pavo*). In the same way *moorfowl* means, not a *moor that is connected with a fowl,* but a *fowl that is connected with a moor.*

§ 432. Composition is the addition of a *word* to a word; derivation the addition of certain *sounds* or *syllables* to a word. In a compound, *each* element has a separate and independent existence; in a derivative, only *one* of the elements has such. Now it is very possible that in an older stage of a language two words may exist, may be put together, and may form a compound, each word having a separate and independent existence; whilst in a later stage of the language, only one of these words may have a separate and independent existence, the other having become obsolete. In this case a compound word would take the appearance of a derived one; inasmuch as only one of its elements could be exhibited. Such is the case with (amongst others) the word *bishopric.* In the present language the word *ric,* with the sense here required, has no separate and independent existence. For all this, the compound is a true one; since in Anglo-Saxon we have the noun *ríce* as a separate, independent word, signifying *kingdom* or *domain.* Again, without becoming obsolete, a word may alter its form. This is the case with most of our adjectives in *-ly.* At present they appear to be derivative; the termination *-ly* having no separate and independent existence. The older language, however, shows that they are compounds; since *-ly* is nothing else but *-lic,* Anglo-Saxon; *-lih,* Old High-German; *-leiks,* Mœso-Gothic = *like,* or *similis* = *otherwise, in vain.*

The following words are in the same predicament.

Mis-, as in *misdeed,* &c.—Mœso-Gothic, *missô* = in *turns;* Old Norse, *á mis* = *alternately;* Middle High-German, *misse* = *mistake.* The original notion was that of *alternation,* thence *change,* thence *defect.* Compare the Greek ἄλλως.

Dom, as in *wisdom,* &c.—the substantive being *dôm.*

Hood, and *head,* as in *Godhead, manhood,* &c. The substantive being *háids*=*person, order, kind.* Nothing to do with the word *head.*

Ship, as in *friendship.*—Anglo-Saxon, *-scipe*, and *-sceaft;* German, *-schaft;* Mœso-Gothic, *gaskafts*=*a creature*, or *creation*, The *-skip* or *-scape* in *landskip* is only an older form. Nothing to do with the ship that sails.

Less, as in *sleepless*, &c., has nothing to do with *less*. Derived from *láus, lôs, destitute of* = Latin *expers.*

§ 433. It must be clear, *ex vi termini*, that in every compound there are *two* parts; *i. e.* the whole or part of the original, and the whole or part of the superadded, word. Are there ever *more* than two? Yes. There is, sometimes, a third element, viz. a vowel, consonant, or syllable, that joins the first word with the second. In the older forms of all the German languages the presence of this third element was the rule rather than the exception. In the present English it exists in but few words; and that doubtfully.

(*a*) The *-a-* in *black-a-moor* is possibly such a connecting element.

(*b*) The *-in-* in *night-in-gale* is, perhaps, one also. Compare the German form *nacht-i-gall*, and remember the tendency of vowels to take the sound of *-ng* before *g*.

§ 434. The *-s-* in words like *Thur-s-day, hunt-s-man*, may be one of two things—

(*a*) It may be the sign of the genitive case, so that *Thursday* = *Thoris dies*. In this case the word, like *pater-familias* in Latin, is in a common state of syntactic construction.

(*b*) It may be a connecting sound, like the *-i-* in *nacht-i-gall.* Reasons for this view occur in the fact that in the modern German the genitive case of *feminine* nouns ends otherwise than in *-s;* whilst, nevertheless, the sound of *-s-* occurs in composition whether the noun it follows be masculine or feminine. This fact, as far as it goes, makes it convenient to consider the sound in question as a connective rather than a case. Probably, it is neither one nor the other exactly, but the effect of a false analogy.

§ 435. Words like *midshipman, gentlemanlike*, &c., must be treated as formations from a compound radical: and analyzed thus—*midship-man, gentleman-like.*

§ 436. There is a number of words which are rarely found by themselves; or, if so found, have rarely the same sense that they have in *combination*. Such are the expressions *time and* *tide—might and main—rede me my riddle—pay your shot—rhyme and reason*, &c.

§ 437. By attending to the following sections we shall see in what way the different parts of speech are capable of being put together by composition.

Substantives preceded by Substantives.—*Day-star, morning-star, evening-star, land-slip, watch-house, light-house, rose-tree, oak-tree, fir-tree, harvest-time, goose-grass, sea-man, collar-bone, shoulder-blade, ground-nut, earth-nut, hazel-nut, fire-wood, sun-light, moon-light, star-light, torch-light*, &c.

Substantives preceded by Adjectives.—*Blind-worm, free-man, half-penny, grey-beard, green-sward, white-thorn, black-thorn, mid-day, mid-summer, quick-silver, holy-day*, &c.

Substantives preceded by Verbs.—*Turn-spit, spit-fire, dare-devil, sing-song, turn-coat*, &c.

Substantives preceded by the form in *-ing*.—*Turning-lathe, sawing-mill.*

Adjectives preceded by Substantives. — *Sinful, thankful, blood-red, eye-bright, coal-black, snow-white, nut-brown, heart-whole, ice-cold, foot-sore*, &c.

Adjectives preceded by Adjectives.—*All-mighty, two-fold, many-fold*, &c.

Adjectives preceded by Verbs.—*Stand-still, live-long.*

Verbs preceded by Substantives.—*God-send.* Rare.

Verbs preceded by Adjectives.—*Little-heed, rough-hew* (?). Rare.

Verbs preceded by Verbs.—*Hear-say.* Rare.

Present Participles preceded by Adjectives.—*All-seeing, all-ruling, soft-flowing, fast-sailing, merry-making.*

Past Participles preceded by Adjectives.—*New-born, free-spoken, fresh-made, new-made, new-laid.*

Present Participles preceded by Substantives.—*Fruit-bearing, music-making.*

Past Participles preceded by Substantives.—*Heaven-born, bed-ridden, blood-stained.*

Verbal Substantives preceded by Substantives.—*Man-eater, woman-eater, kid-knapper, horn-blower.*

Verbal Adjectives preceded by Substantives.—*Mop-headed, chicken-hearted.*

Verbal Adjectives preceded by Adjectives.—*Cold-hearted, flaxen-haired, hot-headed, curly-pated.*

§ 438. *Adverbs* entering into composition are of two sorts:—(1.) Those that can be separated from the word with which they combine, and, nevertheless, appear as independent words; as *over, under, well*, &c. (2.) Those that, when they are separated from the verb with which they combine, have no independent existence as separate words.—(*a*) *Be-hove, be-fit, be-seem, be-lieve, be-lie, be-spatter, be-smear, be-get, be-labour, be-do, be-gin, be-gird, be-hold, be-mourn, be-reave, be-deck, be-think, be-mire, be-rhyme.* The forms throughout the allied languages are generally *bi-* or *be-*. (*b*) *Un-bind, un-do, un-loose, un-lock, un-wind.* The forms of this Inseparable in the different allied languages are—in Mœso-Gothic, *and-*; in Old High-German, *ind-, int-, in-*; in Old Saxon, *ant-*; in Middle and New High-German, *ent-*; in Anglo-Saxon, *on-*; as *on-bindan* (*un-bind*), *on-don* (*un-do*), *on-lýsan* (*un-loose*), *on-lūcan* (*un-lock*), *on-windan* (*un-wind*). (*c*) *A-light, a-rouse, a-rise, a-wake, a-waken, a-bet, a-bide, a-llay.* The forms of this Inseparable are different in the different allied languages. In Mœso-Gothic, *us-*; in Old High-German, *ur-, ar-, ir-, er-, ër-*; in Old Saxon, and in Anglo-Saxon, *â-*; as *â-rîsan* (*arise*), *â-weccan* (*a-wake*). (*d*) *For-get, for-do, for-go, for-give, for-bid, for-bear, for-swear.* The *for-* here is of a different origin, and different in meaning and power, from the *fore-* in words like *fore-tell.* In the different allied languages it takes different forms. In Mœso-Gothic, *fáir, faúr, fra.* In Old High-German, *far, fer, fir, for.* In Middle and New High-German, *ver.* In Anglo-Saxon, *for.*

§ 439. *Compound Pronouns.*—Of those words which, though really compound, look most especially like simple ones, certain pronouns are the most important; and of these the foremost is

1. *Which.*—To follow the ordinary grammarians, and to call it the neuter of *who*, is a blunder. It is no neuter at all, but a compound word. The adjective *leiks, like*, is preserved in the Mœso-Gothic words *galeiks* and *missaleiks*. In Old High-German the form is *lih*, in Anglo-Saxon *lic.* Hence we have Mœso-Gothic, *hvéleiks*; Old High-German, *huëlih*; Anglo-Saxon, *hwilic* and *hwilc*; Old Frisian, *hwelik*; Danish, *hvilken*; German, *welch*; Scotch, *whilk*; English, *which.* The same is the case with—

2. *Such.*—Mœso-Gothic, *svaleiks*; Old High-German, *sôlíh*;

Old Saxon, *sulîc;* Anglo-Saxon, *swilc;* German, *solch;* English, *such.* Rask's derivation of the Anglo-Saxon *swilc* from *swa-ylc*, is exceptionable.

3. *Thilk.*—An old English word, found in the provincial dialects, as *thick, thuck, theck*, and hastily derived by many good authorities from *se ylca*, is found in the following forms: Mœso-Gothic, *þéleiks;* Norse, *hvilikr.*

4. *Ilk.*—Found in the Scotch, and generally preceded by *that*, as *that ilk*, meaning *the same.* In Anglo-Saxon this word is *ylca*, preceded also by the article; *se ylca, seó ylce, þat ylce.* In English, as seen above, the word is replaced by *same.*

5. *Each.*—The particle *i* or *e* from *gi* enters in the composition of pronouns. Old High-German, *éogalîher*, every one; *éocalih*, all; Middle High-German, *iegelich:* New High-German, *jeglich;* Anglo-Saxon, *ælc;* English, *each;* the *l* being dropped as in *which* and *such.* *Ælc*, as the original of the English *each* and the Scotch *ilka*,* must by no means be confounded with the word *ylce, the same.*

6. *Every*, in Old English, *everich, everech, everilk one*, is *ælc*, preceded by the particle *ever.*

7. *Either.*—Old High-German, *éogahuëdar;* Middle High-German, *iegewëder;* Anglo-Saxon, *æghväðer, æyðer;* Old Frisian, *eider.*

8. *Neither.*—The same with *n-* prefixed.

9. *Aught.*—In Mœso-Gothic is found the particle *aiv, ever*, but only in negative propositions; *ni* (*not*) preceding it. Its Old High-German form is *éo, io;* in Middle High-German, *ie;* in New High-German, *je;* in Old Saxon, *io;* in Anglo-Saxon, *â;* in Norse, *æ.* Combined with this particle, the word *whit* (*thing*) gives the following forms: Old High-German, *éowiht;* Anglo-Saxon, *âwiht;* Old Frisian, *âwet;* English, *aught.* The word *naught* is *aught* preceded by the negative particle.

§ 440. *Further remarks on the compounds of like.*—The previous statements have shown that the adjective *like*, when it enters into composition, is a peculiar word. It has a great tendency to change its form. The pronouns *which* and *such* more especially show this; inasmuch as, in them, even the characteristic *l* is lost. So it is in Frisian, where *hok* = *which*, and *sok* = *such.*

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* Different from *ilk.*

The change into *-ly* now commands a notice. Add it to a Substantive, and the result is an Adjective; as *man*, *manly*. Add it to an Adjective, and the result is an Adverb; as *brave*, *brave-ly*. But what if the Adjective already end in *-ly*, as *daily?* Can we say *dail-i-ly?* For further notice upon this point see the Syntax of Adjectives.

§ 441. *Ten and ty.*—The words *thir-teen*, *four-teen*, &c., are compounds. This is clear. It is equally clear that they are compounds of *three* (or *four*) and *ten*: their arithmetical value being 3 + 10 = 13. That words like *thir-ty*, *for-ty*, &c., are also compound is not quite so evident, inasmuch as the element *-ty* has no separate and independent existence. Nevertheless, the words in question are not only compounds, but their elements are *three* (or *four*, &c.) and *ten*—or if not the actual word *ten*, one of its derivatives. In Mœso-Gothic we find the root *-tig* used as a true substantive, equivalent in form as well as power to the Greek δέκ-*as*—*tvắim tigum þusandjom* = *duobus decadibus myriadum*; (Luke xiv. 31.) *jérḗ þrijḗ tigivḗ* = *annorum duarum decadum.* (Luke iii. 23.) *þrins tiguns silubrinaize* = *tres decadus argenteorum.* (Matthew xxvii. 3. 9.)

In Icelandic, the numbers from 20 to 100 are formed by means of *tigr*, declined like *viðr*, and naturally taking the word which it numerically determines in the genitive case.

Nom.	Fjórir tigir manna	= *four tens of men.*
Gen.	Fjögurra tiga manna	= *of four tens of men.*
Dat.	Fjorum tigum manna	= *to four tens of men.*
Acc.	Fjóra tiga manna	= *four tens of men.*

This is the form of the inflection in the best and oldest MSS. A little later was adopted the *indeclinable* form *tigi*, which was used adjectivally.*

§ 442. *Eleven.*—The *e* in *e-leven* is *ein* = *one*. *Ein*-lif, *ein*-lef, *ei*lef, *ei*lf, *e*lf, Old High-German; *and*lova, Old Frisian; *end*-leofan, *end*-lufan, Anglo-Saxon. This is universally admitted.

The *-lev-* is a modification of the root *laib-an* = *manere* = *to stay* = *to be over.* Hence *eleven* = *one over ten.* This is *not* universally admitted.

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* *Det Oldnorske Sprogs Grammatik*, af P. A. Munch, og C. B. Unger, Christiania, 1847.

§ 443. *Twelve* = the root *two* + the root *laib* = *two over ten*. *Tvalif*, Mœso-Gothic; *zuelif*, Old High-German; *toll*, Swedish. —The same doubts that apply to the doctrine that the -*lv*- in *eleven* represents the root -*laib*, apply to the -*lv*- in *twelve*. They arise out of the belief, held by many competent judges, in a series of letter-changes which would bring *l-f* (or *l-v*) out of *d-k* = *ten*; in which case the numerals in question, instead of being peculiar in their composition, would follow the principle which gives us *thirteen*, *fourteen*, and the rest; and simply stand for 10 + 1, and 10 + 2. The chief fact in favour of this is the Lithuanic form *lik*, wherein *l* is reasonably believed to represent *d*.

Father + *his*.—The doctrine, now (as it is to be hoped) no longer common, that the forms like *father's* are a corruption of *father his*, is only noticed to be condemned. Expressions like *Jesus Christ his sake* are the chief foundation for it. But

1. Expressions like *the Queen's Majesty* cannot be so explained.
2. Nor yet expressions like *the children's bread*.
3. *His*, cannot be *he* + *his*.
4. The *s* is really the *s* in *patris* from *pater*, and other genitive cases, both in Latin and the allied languages.

CHAPTER II.

DERIVATION.—CLASSIFICATION OF DERIVATIVES.—DETAILS.

§ 444. Derivation proper may be divided according to a variety of principles. Amongst others—

1. *According to the evidence.*—In the evidence that a word is not simple, but derived, there are at least two degrees. Thus—

(*a*) That the word *strength* is a derivative, I infer from the word *strong*, an independent form, which I can separate from it. Of the nature of the word *strength* there is the clearest evidence, or evidence of the first degree.

(*b*) *Fowl*, *hail*, *nail*, *sail*, *tail*, *soul*, &c., are in Anglo-Saxon *fugel*, *hægel*, *nægel*, *segel*, *tægel*, *sawel*, and by the best grammarians, are considered as derivatives. Yet, with these words I cannot do what was done with the word *strength*. I cannot take from them the part which I look upon as the derivational addition, and after that leave an independent word. *Strength* without the final *th* is a true word; *fowl* or *fugel* without the final *l* is no true word. If I believe these latter words to be derivations at all, I do it because I find in words like *handle*, &c., the *-l* as a derivational addition. Yet, as the fact of a sound being, sometimes, used as a derivational addition does not preclude it from being, at other times, a part of the root, the evidence that the words in question are not simple, but derived, is not absolutely conclusive. In other words, it is evidence of the second degree.

2. *According to the effect.*—The syllable *-en* in the word *whiten* changes the noun *white* into a verb. This is its effect. We may so classify our derivatives as to arrange combinations like *-en* (whose effect is to give the idea of the verb) in one group; whilst combinations like *th* (whose effect is to give the idea of abstraction) form another order.

3. *According to the form.*—Sometimes the derivational element is a vowel (as in the *-ie* in *doggie*); sometimes a consonant (as the *-th* in *strength*); sometimes a syllable (as the *-en* in *whiten*); sometimes a change of vowel without any addition (as the *i* in *tip*, compared with *top*); sometimes a change of consonant without any addition (as the *z* in *prize*, compared with *price*). To classify derivations in this manner is to classify them according to their form.

4. *According to the number of the derivational elements.*—In *fisher*, as compared with *fish*, there is but one derivational affix. In *fishery*, as compared with *fish*, the number of derivational elements is two.

§ 445. In the present work none of these principles will be exclusively adhered to. On the contrary, at the expense of a little repetition, a *general* view of our several derivational *forms* will be followed by a series of remarks upon our Diminutive, our Patronymic, our Gentile, Abstract and other nouns,—some of these groups being of particular etymological importance.

§ 446. *Details in the way of form.*—Addition of a vowel,—*Bab-y* from *babe*. In Lowland Scotch this is far more common, and is spelt *-ie*, as *dogg-ie*, *lass-ie*, *ladd-ie*, *mous-i-e*, *wif-ie*.

Addition of L.—1. Substantives.—*gird-le*, *kern-el*.

2. Adjectives.—*litt-le*, *mick-le*.

3. Verbs.—*spark-le*.

Addition of R.—Substantives.—(*a*) Words that in A. S. ended in *-er*, and were of the *masculine* gender—*laugh-t-er*, *slaugh-t-er*.

(*b*) Words that in A. S. ended in *-er*, and were of the *neuter* gender—*lay-er*, *fodd-er*.

(*c*) Words that in A. S. ended in *-ere*, and were of the masculine gender. These are the names of agents, *e. g.* *read-er*, *sinn-er*, *harp-er*, *hunt-er*, *lend-er*, &c.

(*d*) Words that in A. S. ended in *-ra*, and were of the masculine—*gander* (A. S. *gand-ra*).

Verbs—*hind-er*, *low-er*.

Addition of N.—Substantives.—*maid-en*, *ma-in* (as in *might* and *main*). That the *-n* is no part of the original word in *mai-n*, we see from the word *may*. The idea in both *may* and *mai-n* is that of *power*.

Adjectives.—Words of this sort express the circumstance of the object to which they are applied, being *made of the material of which* the radical part of the derivative is the name. Thus, *gold-en* is a derivative from *gold*, the material of which *golden guineas* are made. So, also, *oak-en*, *ash-en*, *beech-en*, *braz-en*, *flax-en*, *gold-en*, *lead-en*, *silk-en*, *wood-en*, *wooll-en*, *hemp-en*, *wheat-en*, *oat-en*, *wax-en*. These, and their like, though not uncommon in the present English, were much commoner in A. S., where, in addition to the foregoing, we find—

Treow-en = *made of wood* (*tree*)
Stán-en = — *stone*
Silfr-en = — *silver*
Gyper-en = — *copper*
Tigel-en = — *pottery* (*tile*)
Clæs-en = — *glass*
Hyrn-en = — *horn*
Fell-en = — *skin* (*fell*),

and others. In—

Ber-en = *appertaining to bears*
Gæt-en = — *goats*
Swin-en = — *swine*
Yter-en = — *otters*,

the idea of *material* is departed from.

The *form* of this affix was, originally, *-ein*.

Mœso-Gothic.

Bariz-ein-s = *made of barley* (*bere*)
Silubr-ein-s = — *silver*
Eisarn-ein-s = — *iron*
Fill-ein-s = — *skin* (*fell*)
Thaúrn-ein-s = — *thorn.*

In *Old* High and *Middle* High-German, the long form continues; *e. g. stein-ín, dürn-ín = made of stone, made of thorn.* In the *New* High-German, the form is simply *-en*, or *-n*.

Addition of the sound of O, originating in *-ow* or *-ov*, and spelt in the present English *-ow*.—By comparison with *shade* and *mead*, the forms *shad-ow* and *mead-ow* are shown to be derivative; the evidence being conclusive. We can isolate the simpler form, and, still, find a word actually existent in the present language.

The evidence that the *-ow* in the *following* words is derivational is less decided; or (changing the expression) words like *gallows*, &c. are in the same category with *hail*, *tail*, &c. The *w* has grown out of a *-g*.

English.	*Frisian.*	*English.*	*Frisian.*
Barr-*ow*	bäir-*ig*	Swall-*ow*	swāll-*ig*
Gall-*ow-s*	gul-*ig*	Fall-*ow*	fall-*ig*
Furr-*ow*	furr-*ig*	Marr-*ow*	mar-*ig*
Sparr-*ow*	spārr-*ig*	Tall-*ow*	tul-*ig*.

To a great extent this form in *w* (= *v*) is Danish; *e. g.* in Danish *marv = marrow*, though, in Swedish, the word is *merg*. In the Danish *furre* and *spurre = furrow* and *sparrow* the change is carried further. *Swallow* = the Frisian *swallig* means *throat;* being, in the present English, more or less of a vulgarism, *i. e.* when used as a substantive. *Swallow*, the name of the bird, has a different origin, and its *w* represents *b*, as in the German *schwalbe*.

Addition of T.—1. Substantives.—(*a*) Words which in A. S. ended in *-t* : *gif-t, shrif-t, thef-t, wef-t* (*weave*), *rif-t, drif-t, thrif-t, fros-t* (*freeze*), *gris-t* (*grind*), *fligh-t, sigh-t, draugh-t* (*draw*), *weigh-t*.

(*b*) Words which in A. S. ended in *-ta*. The compounds of the word *wright* (from the root *work*, in the old past tense *wrought*); such as *cart-wrigh-t, wheel-wrigh-t, mill-wrigh-t*, &c.

2. Adjectives.—*tigh-t* (*tie*).

Addition of D.—Substantives.—*bran-d* (*burn*, *brenn*, obsolete), *floo-d* (*flow*), *mai-d* (*may* in Lowland Scotch), *see-d* (*sow*), *burd-en* (*bear*).

Addition of TH (A. S. þ as sounded in *thin*).—1. Substantives.—*dea-th*, *tru-th*, *weal-th*, *fil-th*, *til-th* (*tillage*) or (*tilled ground*), *ki-th* (as in the phrase *kith and kin*).

2. Adjectives.—The syllables *-cou-th* in the compound word *uncou-th*. This word originally means *unknown*, originating in the word *ken* = *to know*.

Addition of TH (A. S. ð) as sounded in *thine*,—*bur-th-en* derived from *bear*.

Addition of the sound of the Z in *zeal*.—Verbs, *cleanse* (*clenz*) from *clean*. In A. S. *clæn-s-ian*.

Addition of the sound of K.—*hill-ock*.

Addition of the sound of the vowel E (as in *feet*), originating in *-ig*, and spelt, in the present English, *-y*.—Of words like *blood-y*, *craft-y*, *drear-y*, *might-y*, *mist-y*, *mood-y*, *merr-y*, *worth-y*, *&c.*, the A. S. forms were *blód-ig*, *cræft-ig*, *dreór-ig*, *might-ig*, *mist-ig*, *mód-ig*, *myr-ig*, *worth-ig*, &c.

Addition of *-ing*, originally *-ung*—*farth-ing* (¼), *rid-ing*, as in the three *Ridings* of Yorkshire, a corruption from *thrith-ing*, *cleans-ing*, *dawn-ing*, *morn-ing*. The fact that the *i*, in these words, was originally *u* is of great importance; as will be seen when we come to the consideration of the verbal abstracts. This is because, at the present moment, the syllable *-ing* is the termination of the present participle; so that (as far as the *form* goes) *dawn-ing* may be one of two things. It may be either the substantive *dawn* + the termination *-ing*, or the participle of the verb *dawn*. *Morn-ing*, however, can scarcely come from such a verb as *morn*. Meanwhile, *cleansing* is, to all appearances, more readily derived from the verb *cleanse* than from aught else. *Cleaning*, however, might be from either *clean* the adjective, or from *clean* the verb. More will be said upon these points in the sequel.

Addition of *-kin*.—*lamb-kin* (*little lamb*), *mann-i-kin* (*little man*).

Addition of the syllable *-ard*.—*drunk-ard*, *stink-ard*.

Addition of the syllable *-old*.—*thresh-old*.

Addition of the syllable *-ern*.—*east-ern*, *west-ern*, *north-ern*, *south-ern*.

Addition of the syllable *-ish*.—*child-ish*, *Engl-ish*, *self-ish*, *whit-ish*. The original form was *-isk; cild-isk* (*childish*), *Engl-isc* (*Engl-ish*), A. S.

Addition of the syllable *-ness*.—*good-ness, bad-ness, wicked-ness, bright-ness, dark-ness, weari-ness, dreari-ness*, &c.

Change of the sound of a *consonant*—*clo*th, *clo*the; *gra*ss, *gra*ze. In each of these pairs of words the former is a substantive and the latter a verb.

Change of the sound of a *vowel*. (*a*) Verbs—*rise, raise: lie, lay: fall, fell: sit, set.* (*b*) Substantives—*top, tip; cat, kit.*

§ 447. In words like *fishery* and others, the analysis is *fish-er-y*. In all such there are two derivational elements and the result is a double derivative. Of the details more will appear in the sequel.

§ 448. It was stated that certain compounds take the form of derivatives. It is now stated that certain derivatives may take the form of compounds. Let a word contain two derivational elements and let the combination coincide with some word actually in existence. That this is, by no means, impossible, is shown by forms in *l-ing:* where $l + i + ng$ gives us the name of a fish (*ling*). In this case, however, there is no fear of error. Every one knows that *duck-ling* is anything but the name of a *bird-fish;* anything but a *ling* of the *duck* kind. As far, however, as its mere *form* is concerned, it might have been one. What, however, if in words like *utmost* the *m-* be one derivational element, and the *-ost* another? In such a case a derivative would simulate a compound, to an extent that might mislead. Whether such be really the case may be seen below.*

§ 449. For remarks upon Hybridism, see above. Of the exceptionable forms that have a fair claim to be considered as naturalized the most important are the following.

1. *The French feminine termination -ess attached to English roots.*—To say *duch-ess*, or *count-ess*, is correct. To say *shepherd-ess* is common, though exceptionable. No one, however, calls a female *fox* a *fox-ess*.

2. When the *-ess* is preceded by *-r-*, the result is *-ress*. The *-r-*, however, is no sign of gender. It is, itself, often preceded by *-t-*, which is no sign of gender either. In the Latin word *genitor* it is so preceded. The *-t-*, however, is non-radical; so that the analysis is *geni-t-or* = *producer* = *father;* wherein the

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* Chapter on the Superlative Degree.

-*r*- denotes agency, and the -*t*- in *geni-t-us*—wanting in *genui*, *genus*, &c. These words in -*t-or* (observe the vowel *o*) form a natural class. They belong to the same declension, and they have a corresponding feminine in -*ix*; e. g. *geni-t-or*, *father*; *geni-t-rix*, *mother*. The oblique cases of *genitrix* are geni-*tricis*, geni-*trici*, geni-*tricem*, geni-*trice*. They give, in the French, -*trice*; corresponding with the masculine form in -*eur* (=*or*). Hence—Latin, *actor*, *actrix*; French, *acteur*, *actrice*; English, *actor*, *actress*. In all these cases the vowel is *o*. Hence, the -*r* in *master*, though preceded by -*t*-, is not in the same category with the -*r* in *actor*. The Latin is *magister*; Genitive, *magistri*; in French it is *maître*; in the Feminine, *maîtresse*. The word, however, is an exceptional one; and, for practical purposes, the combination -*tr*- may be treated as accidental. The main fact connected with the words in -*tress*, is that their analysis is -*t-r-ess*, their origin in -*tricis*, -*tricem*, &c. in words like *genitrices*, &c., and their masculine -*tor*—*tor*- with an *o*, as *auctor*, *actor*; which in French becomes *eu*—*auteur*, *acteur*.

But the -*r*-, as a sign of agency, is English as well as Latin. However, the English termination is -*er*—never -*or*. We say *fact-or* rather than *fact-er*; but *bak-er* rather than *bak-or*.

The root is a verb. It is a verb, even where it looks most like a noun; as in *harp-er*, *hatt-er*, *glov-er*, where *harp*, *hat*, and *glove*=*play on harp*, *make hats*, *make gloves*. It is a verb and an English verb. Let, however, the verb in question be of foreign origin, yet treated as if it were English. In this case we get words like *governor*, which are neither English nor French.

Hybridism, and the inaccuracies of spelling to which it leads, are the chief points that command our attention with Feminines in -*ess*, and their corresponding Masculines. The minor details are of less importance.

§ 450. *Duch-ess*, *count-ess*, *baron-ess*, *peer-ess*, *poet-ess*, *lion-ess*.—Here -*ess* is attached, at once, to the main word, and the idea is that of a state, or condition, rather than action.

Empress.—Here one of the *r*'s in *Emper-or* is omitted. *Emperor* itself, however, is an anomalous word. The Latin is *Imperator*. Has the -*t* been lost? Or is the word an improper formation from *empire*? This is a point of French, rather than English, philology. Meanwhile, *Imperatrice* is direct from *Imperatrix*.

§ 451. The masculine, in respect to *form*, is not always the correlative of the Feminine—thus *Marquis* will not give *Marchioness*, which comes from the Low Latin *Marchio*.

§ 452. In *seam-str-ess* and *song-str-ess* we find instances of hybridism, and something more. At present, however, it is enough to say that they are treated according to the analogy of *master* and *mistress*.

§ 453. Individually, I consider that hybridism is a *malum per se*, and that it ought to be discouraged; though, at the same time, I must admit that it is, sometimes, all but necessary; and also that some hybrids are better than others. When this is the case there is generally some combination of sounds which makes the word look more unilingual than it really is. In *witticism* (for instance) we have so close a parallel to *criticism* that the same analogy *appears* to apply to both. The classical scholar knows that it does not. He also knows that *w* is an impossible initial in a Greek word. Still, the word is better than many others. Again, let an English Verb end in *-t*. Let *-er* be added. Let a Feminine in *-ess* be required. The result will be a regular form in *-tress*. Hence, such a word as *waitress* (though beginning with *w*) is better than *foxess*, or *sheepess*.

§ 454. Add *-et* to *lance*, and the result is *lanc-et=small lance*—a legitimate form, because both the root and the affix are French. Add *-et* to *sword*, and the result (*sword-et=little sword*), is a specimen of hybridity. Still there are many of these hybrid words which keep their ground, especially when the *-et* is preceded by *l*, as in *streamlet*.

Words like *penetra-ble* and *penetra-bility* are not only possible, but actual Latin words. So are *possible* and *possibility*. So are *legible* and *legibility*. But *readable* and *bearable*, with their opposites, *un-readable* and *un-bearable*, are hybrid, and (to say the least) exceptionable.

The terminations *-ize*, *-ist*, and *-ism*, are *Greek*, and in words like *ostracize* and *ostracism* they find a fit and proper place. In words of *English* origin they are exceptionable.

§ 455. Individually (to repeat what has been already stated), I consider that hybridism is a *malum per se*. It is often difficult, however, to avoid it. Many scientific terms err in this respect: exhibiting the heterogeneous juxta-position of *more* than one language. Nor is this, in all cases, an accident. Occasionally it occurs through inadvertency: occasionally, however, it is defended. In a few cases it is the lesser of two evils. It is least blameworthy in words like the ones just quoted; words ending in *-ize*. It would be difficult to dispense with such words as *moralize, civilize,* and some others: however much the former part may be Latin, and however much the latter part may be Greek. Again—to words like *botanic,* where the *-ic* (like the *botan-*) is Greek, we may add the Latin *-al*. As such a word was possible in the Lower Empire, where such words as *πρωτονοτάριος* were common, we may call these (after the fashion of the architects) Byzantine formations. This, however, is only naming our tools. The mixture remains the same. At the same time one of the conditions required in the introduction of new words is complied with. There exists a language in which they are possible. Generally, however, the actual occurrence of the *whole* word is impossible. Part comes from Language A: part from Language B: whilst in Language C, they are tacked together—sometimes (as in words like *botanic-al-ly,* with additions.

§ 456. A change of accent converts a Noun into a Verb. Walker has referred this to the action of the Participle.

Substantive.	*Verb.*	*Participle.*
A′bstract	abstráct	abstrácting
A′ccent	accént	accénting
A′ffix	affíx	affíxing
A′ugment	augmént	augménting
Cólleague	colléague	colléaguing
Cómpact	compáct	compácting
Cómpound	compóund	compóunding
Cómpress	compréss	compréssing
Cóncrete	concréte	concréting
Cónflict	conflíct	conflícting
Cónserve	consérve	consérving
Cónsort	consórt	consórting
Cóntrast	contrást	contrásting
Cónverse	convérse	convérsing
Cónvert	convért	convérting
Désert	desért	desérting
Déscant	descánt	descánting
Dígest	digést	digésting
E′ssay	essáy	essáying
E′xtract	extráct	extrácting
Férment	fermént	ferménting
Fréquent	frequént	frequénting
I′mport	impórt	impórting
I′ncense	insénse	insénsing
I′nsult	insúlt	insúlting
O′bject	objéct	objécting
Pérfume	perfúme	perfúming

Substantive.	*Verb.*	*Participle.*
Pérmit	permít	permítting
Préfix	prefíx	prefíxing
Prémise	premíse	premísing
Présage	preságe	preságing
Présent	presént	presénting
Próduce	prodúce	prodúcing
Próject	projéct	projécting
Protést	protést	protésting
Rébel	rebél	rebélling
Récord	recórd	recórding
Réfuse	refúse	refúsing
Súbject	subjéct	subjécting
Súrvey	survéy	survéying
Tórment	tormént	torménting
Tránsfer	transfér	transférring
Tránsport	transpórt	transpórting

None of these words are of English origin.

CHAPTER III.

DIMINUTIVES.

§ 457. Taking the English and Scotch together, our Diminutives are numerous. Taking the English alone they are few. The first that come under notice are—

Forms in -ck.—Common in Scotch; as *lassock, laddock, wifock, playock* (*plaything*), *bittock, haddock, sillock* (*fry of the coal fish*), with many others. In English (*a*) current—*bullock, hillock, buttock;* (*b*) archaic—*paddock* (*toad*); *mammock* (*fragment*); (*c*) provincial—*emmock* (*emmet*), *dunnock* (*hedge-sparrow*), *ruddock* (*robin-red-breast*).

Forms in -ick.—These are from the fuller forms in *-ock;* as *laddick, lassick, riddick* (*ruddock*), *sillick* (*sillock*), *emmick* (*emmock*).

To proceed: the older form of *apricot* is *abricock.* The older form of *brittle* is *brickle* (from *break*). With these preliminaries we may consider—

1. *Emmet* = *ant.* Compare *emmock* and *emmick,* as given above.

2. *Gobbet* = *piece, mouth-full.* In Scotch, *gappock.*

3. *Mammet,* same as *mammock.*

4. *Gimlet.*—In Scotch, *gemlick.*

The evidence that the *-t* in these words represents *-k* is satisfactory. Professor Key, from whose valuable paper the list (along with numerous other details) is taken, adds *cricket, hornet, limpet, locket, mallet, packet, pocket, sippit, smicket* (from *smock*), *tippet, wevet* (Somersetshire for *spider's web*), *ballot, spigot.* Here, however, the origin of the *-t* is uncertain. The local term *fitchet* = *polecat* has a better claim, inasmuch as there is another form *fitchew,* in which the origin of the *w* out of a *k* is nearly certain. *Brisket* and *maggot* are transpositions from *bristeck* (from *breast*), and the A. S. *maðu* where a *k* or *g* precedes (as in *smock*).

Form in -ing.—*lord-ing, bird-ing.*

§ 458. *Form in -ie.*—Scotch—*wifie, daddie, lassie, lambie, boatie.* English—*daddy, baby.*

Double Derivatives.—Forms of which the basis is *k.*

K + ie.—Scotch—*Lassockie, lassickie, wifockie.*

K + in.—This gives us the termination *-kin,* the commonest of our Diminutives, though by no means general. The following list is from a paper on English Diminutives in the *Philological Museum* (vol. i. pp. 679–686). *Mannikin, lambkin, pipkin* (= *little pipe*). *Ger-kin* is from the *root of gourd* rather than from *gourd* itself; German, *gurke;* Norse, *gurka.*

Jerkin = *frock.* In Dutch *jurk.*

Pumpkin.—Dutch, *pomp.* Obsolete in English.

Griskin = Little pig. *Gris* or *grice.* Obsolete.

Bumpkin.—Root *b-m;* Dutch *boom* = *tree, beam;* in German *baum* = *tree;* in English *beam* (generally = the *trabs,* but preserved in horn-*beam,* with the power of *arbor*). The notion of *woodiness,* connected with stupidity, or extreme simplicity, is shown in the word *blockhead.*

Firkin = *Little fourth* = Latin *quadrantulus.*

Lastly, we have in *lad-i-k-in, mann-i-k-in,* the combination *i + k + n.*

§ 459. *Form with -l + ing.*—*Bant-l-ing, dar-l-ing, chitter-l-ing, duck-l-ing, first-l-ing, fond-l-ing, found-l-ing, kit-l-ing, nest-l-ing, star-l-ing* (*stare*), *sap-l-ing, seed-l-ing, strip-l-ing, suck-l-ing, wit-l-ing, year-l-ing,* and a few others. In *change-l-ing* and *nurse-l-ing,* the root is other than English. In *hire-l-ing, lord-l-ing,* and *wit-l-ing,* the idea of diminution is accompanied by that of contempt.

Form in l + ock.—In Professor Key's list I find, from Jamie-son, and (as such) Scotch—*hump-l-ock* = *a small heap, knub-l-ock* = *a little knob.*

The combination let = *l* + *et.*—Here the *-l-* is German—common in the Swiss and Bavarian forms of speech—whilst the *-t-* is either English or French, as the case may be. When English, it is *-t* in *emmet;* i. e. a *t* = *k;* when French, the *-t* in *lancet.* When the latter, it gives us an instance of hybridism. In *gim-let* the affix seems to be English. In *ham-let, stream-let,* and *ring-let,* it is, probably, French.

§ 460. *The combination rel* = *r* + *el.* The analysis of *cockrel* (*cockerel*) and *pickerel* is *cock-er-el* and *pick-er-el;* but as the words *cocker* and *piker* have no independent existence, it is an unsatisfactory one. The nearest approach to a Diminutive of the kind is *fresher* = *young frog,* the A. S. and O. E. forms for *frog* having been *frox* and *frosh* = German *frosch.*

§ 461. *Form in -l.*—The substantives of this class fall into two sections.

a. Words which, though substantival in meaning, may be verbs in origin, in which case the *l* is the *l* in *dribb-le, trick-le,* &c. *Sparkle; speckle;* we can say either *it sparkles,* or *a sparkle: the speckled hen,* or *the hen with speckles.* Perhaps, *prickle* is in the same category; though it more probably belongs to the next section.

b. Words which are in origin, as well as in import, Substantives—*spittle, girdle* (*girth*), *nozzle* (*nose*), *thimble, throstle* (*thumb*), *griddle* (*grid-iron*), *gristle, kantle* (small corner, from *kant* = *corner*), *hurdle* (Dutch *horde,* German *hurde,* English, used by builders, *hording*), *knuckle* (German, *knock* = *bone*), *stubble, kernel* (= *little corn*).

Soare = a deer in its *third* year; *sorr-el* = one in its *second.*

Tiercel.—A small hawk, from *tierce.*

In the last edition of the present work, after noticing the forms (like *trumpet, lancet,* and *pocket*) in *-et,* and after remarking that they are of French origin; after noticing, too, certain German diminutives (like *origile* = *little eye, liedel* = *little song*); and, finally, after bringing forward the word *stream-let,* I state, that "the termination *let,* as in that word, seems to be double, and to consist of the Gothic diminutive *-l,* and the French diminutive *-t.*"—*English Language.* Fourth Edition, vol. ii. p. 147. Instead of *Gothic,* I would now write German.

An elaborate paper of Mr. Herbert Coleridge in the *Transactions of the Philological Society*, A.D. 1857, *On Diminutives in "Let,"* has induced me to reconsider this statement.

After remarking that the number of substantives ending in *let* amounts to between seventy and eighty, Mr. Coleridge proceeds to the analysis of them; throwing them into three groups.

1. Words where the *l* is part of the root.
2. Those where it is the French *-let*.
3. Those where it is really *l* + *t*, as in *stream-let*.

It is only the last which have been considered here.

CHAPTER IV.

AUGMENTATIVES.

§ 462. THE nearest approach to an Augmentative in the German languages is to be found in certain words in *-art* or *-ard*; as *drunkard*, *stink-ard*, *lag-gard*, *cow-ard*, and *bragg-art*.

In *wiz-ard* (*witchard*) superiority of size is made the distinctive character of the male, as opposed to the female, impostor: and *wizard*, like *gander*, is a word where the masculine form is fuller than the feminine; the general rule being that words like *duch-ess*, *peer-ess*, &c., are derived from *duke*, *peer*, &c. The dealers, however, in witchcraft were chiefly women.

Bastard is *not* a word of this class; but one from a wholly different source.

Reynard = *fox* is from the proper name *Ruinhart*, *Reynold*, or *Rinaldo*.

Buzzard = the Latin *but-eo*, shows that the *-ard* is non-radical. *But-* is, apparently, the *put-*, in *putt-ock*, another name of the *Buteo*.

> "Or find the partridge in the puttock's nest."

§ 463. *Swéetheart* with a single accent, and that on the first syllable, is one thing. *Swéet héart* with two accents at par is another. The difference between *two separate words* and *a single word made up of two* has been shown elsewhere; and the only question that now remains is whether *swéetheart* be an ordinary compound, or a derivative, like *upmost* and others, *i. e.* a derivative wearing the garb of a compound. It may be either.

It may=*heart*+*sweet*, just as *bláck bird*=*bird*+*black*, or it may=*sweet*+*art* (as in *braggart*). In favour of this view is the German *liebhart*, a word with the same meaning. In the *Low*-German, this would be a possible compound; inasmuch as, in *Low*-German, *hart*=*heart*. In *High*-German, however, the word is *herz*—and *herz* can scarcely give such a compound as *liebhart*.

There is another word of this sort which requires notice: *i. e.* *true-love*. Adjective for adjective, *true* is as likely to precede the substantive *love*, as *faithful*, *charming*, &c., or any other word. Moore might as easily have written—

> Then fare thee well, mine own true love—

as

> Then fare thee well, mine own *dear* love,

though he did not. *Trúe lóve*, then, like *bláck bírd*, is a pair of words. But *trúe-love* (as in *truelove's* knot) is a compound. Of what? Perhaps of *love* preceded by *true*; in which case it is a word like *bláckbird*. Perhaps of something else. In Danish, *trolove*=*to betroth*, and *troloved*=a *betrothed* or *engaged* person. Meanwhile *lov*=*law*, and has nothing to do with the tender passion. Upon this Mr. Laing, in his well-known work upon Norway, remarks that the words have no origin in the affections, and that "a man may be a *true love* to his bond of ten pounds, as well as to his sweetheart." He goes further, and holds that the word *love* itself=*amo* has the same legal character: in which, however, he is wrong—as may be seen from the German *liebe*, and the Latin *lub-et*. Laying this, however, out of the question, it is clear that, if the first part of this doctrine be right, we have, in *trúelove*, not only a curious derivative, but a word of Scandinavian origin. And such I once believed it to be. Where, however, is the evidence of its meaning *an engaged person* in English? Until this be adduced it is better to suspend judgment.

CHAPTER V.

PATRONYMICS AND *GENTILE NAMES*.

§ 464. In Anglo-Saxon the termination *-ing* is as truly patronymic as *-ιδης* is in Greek. In the Bible-translation the son of Elisha is called *Elising*. In the Anglo-Saxon Chronicle occur such genealogies as the following :—*Ida wæs Eopping, Eoppa Esing, Esa Inging, Inga Angenwiting, Angenwit Alocing, Aloc Beonocing, Beonoc Branding, Brand Bældæging, Bældæg Wódening, Wóden Friðowulfing, Friðowulf Finning, Finn Godwulfing, Godwulf Geating*=Ida was the son of Eoppa, Eoppa of Esa, Esa of Inga, Inga of Angenwit, Angenwit of Aloc, Aloc of Beonoc, Beonoc of Brand, Brand of Bældag, Bældag of Woden, Woden of Friðowulf, Friðowulf of Finn, Finn of Godwulf, Godwulf of Geat.—In Greek, this would be “Ἴδα ἦν Ἐοππείδης, Ἔοππα Ἡσείδης, Ἧσα Ἰγγείδης, Ἴγγα Ἀγγενφιτείδης, *&c.* In like manner, Edgar *Atheling* means *Edgar* of the *family of the nobles.*

The plurals of these forms in *-ing* have commanded attention from their prominence in the Anglo-Saxon charters, as the names of *places.* Through the *Codex Diplomaticus* we learn that the following districts (along with many others) of which the names now end in the simple singular syllable *ing*, originally, ended in the *plural* form *-ing-as.* Thus—

Barking	in	Essex	was	Bercing*as.*
Bocking	—	Essex	—	Boccing*as.*
Ditchling	—	Sussex	—	Diceling*as*
Docking	—	Norfolk	—	Doccing*as.*
Malling	—	Kent	—	Malling*as*
Reading	—	Berks	—	Reading*as.*
Tarring	—	Sussex	—	Terring*as.*

These, with others, are (as has been stated) names which actually occur in A. S. documents. In the following, the forms in *as* are inferred from the present names.

Balking	in	Essex	from a hypothetical	Balcing*as.*
Barling	—	Essex	—	Beorling*as.*
Barming	—	Kent	—	Beorming*as.*
Basing	—	Hants	—	Basing*as.*
Belting	—	Kent	—	Belting*as.*
Billing	—	Norths, &c.	—	Billing*as.*
Birling	—	Northumberland	—	Birling*as.*
Brading	—	Hants	—	Brading*as.*

and so on throughout the alphabet. In a few cases, however, the *as*, in the form *s*, is retained at the present time, *e. g.* :—

Barlings	in	Lincolnshire.
Bealings	—	Suffolk.
Hastings	—	Sussex.
Lillings	—	Yorkshire.

Can these plurals, real and hypothetical, be the names of men and women who occupied certain districts rather than the names of the districts themselves? Yes. The nature of the word *Wales** may be seen above; but it is only one word out of many, the transfer of the name of the inhabitants to the land inhabited being common both in A. S. and Old English. Again, in Lithuanic—

Szvëdai,	*Swedes*	from	Szvëdas,	*a Swede*	= *Sweden.*
Prúsai,	*Prussians*	—	Prúsas,	*a Prussian*	= *Prussia.*
Lénkai,	*Poles*	—	Lenkas,	*a Pole*	= *Poland.*

In *Cornwall* the form is singular; as is also the simple form in the following passage:—

> "þis tiþing com him how *Wale* him betrayed
> þerfor is Gascoyn left and er at werre delayed."
> ROBERT OF BOURNE, 263.

The older name for England is *Engle=Angli*, rather than *Anglia*.

> "The Denes adde the maẏstre, tho al was ẏdo,
> And by *Est Angle* and Lyndeseẏe hii wende vorþ atte laste,
> And so hamward al by Kent and slow and barnde vaste."
> ROBERT OF GLOUCESTER, 160.

To proceed. Nor*folk* and Suf*folk* are the *people* (*folk*) of the North and South, the use of *f-lk* as the part of a local name being particularlyc ommon in the Norse.

Sus-*sex*, and Ess-*ex* are the South Saxons, and the East Saxons rather than South, or East, Saxony.

Somer-*set*, and Dor-*set* are words of the same kind; meaning Somer-*settlers* and Dor-*settlers*—the A. S. form having been *sæta=incola*, with a plural both in *-as* and *-an*. In the *Codex Diplomaticus* we have—

Beonot*sæt*an	in	Worcestershire	Mó*set*an	in	Worcestershire.
Brád*set*an	—	ditto	Wreocen*set*an	—	Shropshire.
Grim*set*an	—	ditto	Cræg*set*an	—	Kent.
Inc*set*an	—	ditto	Crud*set*an	—	Wilts.

§ 465. The total number of different names, either real or inferred, which end in *-ing*, is, as Mr. Kemble writes, 627; but, as several of them are repeated in different counties, the sum total amount to 1329, distributed thus :—

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* Our *wall-nuts* have nothing to do with *walls*. They are *foreign nuts; Welsh nuts*, or *nuces Gallicæ*.

Yorkshire	127	Berks	22
Norfolk	97	Nottingham	22
Lincolnshire	76	Cambridge	21
Sussex	68	Dorset	21
Kent	60	Stafford	19
Suffolk	56	Durham	19
Northumberland	48	Leicester	19
Essex	48	Surrey	18
Gloster	46	Bucks	17
Somerset	45	Hunts	16
Northampton	35	Derby	14
Salop	34	Worcester	13
Hants	33	Middlesex	12
Warwick	31	Hertford	10
Oxford	31	Cumberland	6
Lancashire	26	Rutland	4
Wilts	25	Westmoreland	2
Cheshire	25	Cornwall	2
Devon	24	Monmouth	0
Bedford	22		

§ 466. In respect to the names like *Tarring*, &c., which stand alone, or without the additions of *-wic*, *-ham*, *-worth*, *-borough*, and the like, their distribution is as follows :—

Kent	25	Hunts	3
Norfolk	24	Northumberland	3
Sussex	24	Notts	3
Essex	21	Cambridge	2
Suffolk	15	Derby	2
York	13	Dorset	2
Lincoln	7	Gloucester	2
Southampton	6	Oxon	2
Berks	5	Bucks	1
Surrey	5	Devon	1
Beds	4	Salop	1
Norths	4	Leicester	1
Lancashire	4	Somerset	1
Middlesex	4	Warwick	1
Herts	3	Wilts	1

§ 467. Supposing these words to be declined like *cyning* = *king*, their possessive case would be, in the singular number, (*say*) *Malling-es*, in the plural, *Malling-a*. If so, the *town* of *Malling*, or, of *a Malling* would be *Mallingestún* ; the *town* of *the Mallings* being *Mallingatún*. But what would *Mallingtun* be? This question is anything but unimportant. In the *Codex Diplomaticus* (No. 179), Mr Kemble finds an *Æðelwulfing land;* also (No. 195) a *Folcwining land;* also (*ibid.*), a *Wynhearding land;* upon which he remarks that this means the land of an *Æthelwulf*, a *Folcwine*, and a *Wynheard;* rather than that of a family called *Æthelwulfings*, a family called *Folcwinings*, or a family called *Wynheardings*. From this, he argues that the termination *-ing* is, by no means, sufficient, in all cases, to make a patronymic, but that, on the contrary, it sometimes denotes a genitive, or possessive, case—*Æthelwulfing land* being exactly equivalent to *Æthelwulfes land*. In like manner Woolbedington, Wool Lavington, and Barlavington are, respectively, *Wulfbædingtún*, *Wulfláfingtún*, and *Beórlafingtún*, or the towns (*túnas*) of Wulfbæd, Wulfláf, and Beórlaf.—See *Saxons in England*, vol. i. p. 60, note.

The view that *-ing* is virtually a genitive case, is further developed in a paper by the same author in the *Philological Transactions* (vol. iv.). Objected to by Mr. Watts, who holds that the form is adjectival rather than genitive, this view has been endorsed by Professor Key.

§ 468. The notion that *-ing* is the sign of a genitive case in the way that *-s* is, I hold to be untenable; and I doubt whether the author meant to say that it was so. Wallis calls all our forms in *-s* Adjectives, on the strength of the import of a *good hat* and a *man's hat*, being, as far as the relations of *good* and *man's* to *hat* are concerned, the same. Yet, he would never have said that *man's* was in the same category with *bonus*, or *bonus* in the same category as *hominis*, except in a very general way. That the ideas expressed by the words patronymic and genitive are allied no one doubts—and, it seems to me, that Mr. Kemble meant little more than this. Without laying undue stress upon the paucity of examples, and arguing that a final *-a*, the sign of the genitive plural, may have been omitted by either the speaker or the copyist, we may fairly say that the power under notice is exceptional. If so, all that can be said is, that in a few instances such words as *Æthelwulfing land* = either *terra Æthelwulfii*, or *terra Æthelwulfiana*. For making the forms *exclusively* genitive, I see as few reasons as I see for making them *exclusively* adjectival. They are neither one nor the other exactly; any more than *Priamides* is *exactly* either *Priami* or *Priameius*.

§ 469. So much for the purely etymological question. The historical aspect of the question is, at least, of equal interest. If phrases like *Wulfláfingtún* = *Wulflaf's town*, we have a great number of large places founded by single individuals. I do not say that such is not the case. In many cases—especially in the Danish parts of England—the undeniable sign of the genitive case (-*s*) comes between a personal proper name and a local common one, *e. g.* in *Ingoldsby*, *Ormskirk*, &c. = *Ingialld's town*, *Orm's Church*, &c. Upon the whole, however, I favour the inference suggested by the numerous plural forms in -*ingas*, and believe that the ordinary Patronymic power is the one which best suits the form. The question, however, is far too complicated for a work like the present.

CHAPTER VI.

ABSTRACTS.—FORMS IN -*TH*.—FORMS IN -*NESS*

§ 470. ABSTRACTS are of two kinds: (*a*) Determinate, and (*b*) Indeterminate

§ 471. The Determinate Abstracts denote qualities *to the exclusion of their opposites*. They fall into two divisions; in the first of which the Adjective is simple; in the second of which it is either Derivative or Compound.

Adjective Simple.—Words like *long*, *broad*, *high*, *deep*, *strong*, *hot*, to which *short*, *narrow*, *low*, *shallow*, *weak*, *cold* stand in contrast, run in pairs, as—*high*, *low*; *broad*, *narrow*, &c. In these each adjective can take the termination -*ness*; in other words, we can say both *long-ness* and *short-ness*, *broad-ness* and *narrow-ness*, *high-ness* and *low-ness*, *deep-ness* and *shallow-ness*, *strong-ness* and *weak-ness*, *hot-ness* and *cold-ness*—at least, good authorities have done so. At the same time, it is clear that there is a difference; this difference being in favour of the more *negative* term of the two. Thus:—

Short-ness	is commoner	than	Longness.
Narrow-ness	—	—	Broadness.
Low-ness	—	—	High-ness.
Shallow-ness	—	—	Deep-ness.
Weak-ness	—	—	Strong-ness.
Cold-ness	—	—	Hot-ness.

If there be any exception to this statement it lies with the word *highness*, which is, perhaps, commoner than *lowness*. It should, however, be remembered that it has two meanings—being used as a title of honour, as *your Royal Highness*. On the other hand, *longness* and *strongness* are words which a very fastidious writer would hesitate about using. And, unless he gave them their right meaning, he would do well in abstaining from them.

Second division.—Adjective Derived (*a*) *Derivative element -y—Happi-ness, un-happiness, naughti-ness.*

(*b*) Derivative element *-ish—slugg-ish-ness, peev-ish-ness.*

(*c*) Participial forms in *-ed—content-ed-ness.*

§ 472. *Adjective Compound.* — (*a*) Words in *-ly* = *like world-li-ness, man-li-ness.*

(*b*) Words in *-ful—truth-ful-ness.*

(*c*) Words in *-less—ruth-less-ness, care-less-ness.*

§ 473. The Indeterminate Abstracts denote qualities, but *without excluding their opposites.* Thus, we may talk of *the length of a very short walk—the height of a low chair—the depth of a shallow stream*, and the like. In all these cases we merely mean that the *walk*, the *chair*, and the *water* have a certain amount of extension in a certain direction. Whether this be little or much is another matter. We mention it generally. If we wished to draw attention to the fact of the three qualities being *below* the average we should say *short-ness, low-ness*, and *shallow-ness.*

§ 474. The Indeterminate Abstracts, in the typical form, are formed from Adjectives by the addition of *-th.* As this, however, is a simple consonant, it creates no new syllable. As it attaches itself directly to the Adjective (the Adjective itself generally ending in a consonant) it creates some slight euphonic modifications. Thus:—

In *strong* and *long* the vowel changes, after the manner of the *o* in *old* and *elder*, and the result is *streng-th, leng-th.*

So it does in *broad*, giving *bread-th.* Here the affinity between the sounds of *-d* and *-th* give us a near approach of a true reduplication of a consonant.

In *heighth*, the power of the *h* is often overlooked, and the word is sounded *height.*

In *depth* the opposite often occurs, and many say *defth*, on the principle that, in the Greek language, gives us such forms as τυφθεις.

With the forms in *-th*, the phenomenon of § 471 is reversed, and words like *short-th*, *narrow-th*, *loss-th*, *cold-th*, are either rare or non-existent: in other words, the *negative* terms take the form in -*ness*.

CHAPTER VII.

ON CERTAIN FORMS IN -*ER*.—DEGREES OF COMPARISON.—DEFECT AND COMPLEMENT.

§ 475. PREPARATORY to the consideration of the degrees of comparison, we must attend to certain phenomena connected with the forms in -*er*; an ending which is common to (1) certain pronouns, as *ei-th-er*, *n-ei-th-er*, *whe-th-er*, *o-th-er*; (2) certain prepositions and adverbs, as *ov-er*, *und-er*, *af-t-er*; (3) adjectives of the comparative degree; as *wis-er*, *strong-er*, *bett-er*, &c.; (4) adjectives, with the form of the comparative, but the power of the positive degree; as *upp-er*, *und-er*, *inn-er*, *out-er*, *hind-er*. What is the idea common to all these words? Bopp, who has best generalized the view of the form, considers the fundamental idea to be that of *duality*. In the comparative degree we have a relation between one object and *some* other object like it, or a relation between two single elements of comparison: as *A is wiser than B.* In the superlative degree we have a relation between one object and *all* others like it, or a relation between one single and one complex element of comparison: *A is wiser than B, C, D*, &c. Over and above, however, the idea of simple comparison, there is that of (1) contrariety; as in *inner*, *outer*, *under*, *upper*, *over*; and (2) choice in the way of an alternative; as *either*, *neither*, *other*, and *whether*, a word which, as a pronoun, is nearly obsolete. No one at present says *whether of the two will you have*, or *whether of the two is this?* but, on the contrary, *which of the two*, &c. In Lithuanic, the converse takes place, and *whether* (at least its *equivalent katras*) applies to more than two, *e. g.*:—

> *Trýs* bernýczei szëno pióve;
> *Katràs* búsit máno melas?
> *Katràs* plauksit vainikëlio?
>
> *i. e. Three* young men mow hay;
> *Whether* (*which*) will be my love?
> *Whether* (*which*) will swim for the wreath?

The word, as is suggested by this quotation, is an old one; being the Latin *uter* (*c-uter*, whence *n-euter* = *n-either*) and the Greek *κότερος* (= *πότερος*).

The notice of the extent to which the notion of comparison is connected with that of duality is not the only preliminary to the consideration of what are called the positive, comparative, and superlative degrees of adjectives and adverbs. A distinction, important elsewhere, is pre-eminently important here. This is *the distinction between a sequence in logic and a sequence in etymology.* The ideas or notions of *thou, thy, thee*, are ideas between which there is a metaphysical or logical connection. The train of such ideas may be said to form a sequence, and such a sequence may be called a logical one. The forms *thou, thy, thee*, are forms or words between which there is a formal or an etymological connection. A train of such words may be called a sequence, and such a sequence may be called an etymological one. In the case of *thou, thy, thee*, the etymological sequence tallies with the logical one. In the case of *I, my, me*, the etymological sequence does *not* tally (or tallies imperfectly) with the logical one. Applying this to words like *good, better*, &c., we see at once, that, whilst some are deficient in their Comparative and Superlative, others are deficient in their Positive, forms. The *defective* character, however, of this class of words is not all. It must be remarked that the forms which one word wants are made good by those which another possesses. Hence, there is not only *defect*, but what may be called *complement*, also. The word *good* fills up what was wanting to the forms *better* and *best*.

That the phenomena of defect and complement will meet us again when we reach the pronouns is suggested by the example just given. It will meet us elsewhere besides. It will meet us most especially amongst the verbs.

§ 476. *Formation of the Comparative Degree.—Details.*—The comparative is formed from the positive by adding *-er*; as *cold, rich, dry—cold-er, rich-er, dry-er*. This *-r* was originally *-s*.

§ 477. In *worse* we may suppose that there is a remnant of this: the Mœso-Gothic form being *váirsiza;* in Old High-German, *wirsiro;* Middle High-German, *wirser;* Old Saxon, *wirso;* Anglo-Saxon, *vyrsa;* Old Norse, *vërri;* Danish, *værre;* and Swedish, *värre*.

Near, nearer.—A. S. *neah;* comparative, *nearre, near, nyr;*

superlative, *nyhst, nehst.* Observe, the absence of the *-r*. This shows that the English positive *near* is the Anglo-Saxon comparative *nearre*, and that in the secondary comparative *nearer*, we have an excess of expression. In the vulgarism *betterer* for *better*, and in the antiquated forms *worser* for *worse*, and *lesser* for *less*, we have an excess of expression. In the Old High-German we have the forms *betsërôro, mêrôro, êrërëra = better, more, ere.* It may be, however, that the *r* in *near* is a mere point of orthography, and that it is not pronounced; just as *father* and *farther* are, for the most part, pronounced alike.

Farther.—Anglo-Saxon, *feor, fyrre, fyrrest.* The *th* seems euphonic, inserted by the same process that gives the δ in *ἄνδρος*.

Further.—Confounded with *farther*, although in reality from a different word, *fore*. Old High-German, *furdir;* New High-German, *der vordere;* Anglo-Saxon, *fyrðre.*

CHAPTER VIII.

FORMATION OF THE SUPERLATIVE DEGREE.—DETAILS.

§ 478. THE superlative degree is formed from the positive by the addition of the syllable *-est;* as *dark, dark-est; cold, cold-est; rich, rich-est; dry, dry-est; low, low-est.*

§ 479. But it may also be formed from the comparative by changing the *r* of the comparative into *s*, and adding *t;* as *dark-er, dark-es, dark-es-t; cold-er, cold-es, cold-es-t; rich-er, rich-es, rich-es-t; dry-er, dry-es, dry-es-t; low-er, low-es, low-es-t.*

To understand the reason why this complex and apparently unnecessary process has been noticed, we must remember what has been said concerning the Mœso-Gothic language, and the extent to which it preserves the *older* forms of the Gothic inflections; and, also, that the Mœso-Gothic Comparative was not formed in *r*, but in *s*. *Ald-iza, bat-iza, sut-iza,* were the original forms of what became in Old High-German *alt-iro, bets-iro, suat-siro,* and in English, *old-er, bett-er, sweet-er.* This is one fact. Another is, that *whilst many languages have a Comparative without a Superlative degree, few or none have a Superlative without a Comparative.* Hence, in the case of a Superlative in *-st*, two views may be taken. According to the one, it is the Positive with the addition of *st;* according to the other, it is the old Comparative in *-s*, with the addition only of *t*. Now, Grimm, and others, lay down as a rule, that the Superlative is formed, not *directly* from the *Positive*, but *indirectly* through the *Comparative*.

§ 480. With the exception of *worse* and *less*, all the English Comparatives end in *r;* yet no Superlative ends in *rt*, the form being, not *wise, wiser, wisert*, but *wise, wiser, wisest.* This fact, without invalidating the notion just laid down, gives additional importance to the Comparative forms in *s;* since it is from these, *before* they changed to *r*, that we must suppose the Superlatives to have been derived. This theory being admitted, we can, by approximation, determine the date of the Superlative degree. It was introduced into the languages allied to the English, *after* the establishment of the Comparative and before the change of *s* into *r*.

§ 481. Of the English superlatives, the ones that demand a detailed examination, are those that are generally despatched without difficulty, viz. the words in *most*, such as *midmost, foremost*, &c. The current view is that they are compound words, formed from simple ones, by the addition of the superlative term *most.* Grimm's view is opposed to this. In appreciating this, we must bear in mind the phenomena of *excess of expression;* at the same time we must not depart from the current theory without duly considering that we have in Icelandic the forms *nærmeir, fjærmeir, &c. nearer* and *farther*, most unequivocally compounded of *near + more* and of *far + more.* The A. S. gives us the following forms :—

Anglo-Saxon.	*English.*	*Anglo-Saxon.*	*English.*
innema	inmost	forma	foremost
ûtema	outmost	æftema	aftermost
siðema	latest	ufema	utmost
lætema	latest	hindema	hindmost
niðema	nethermost	midema	midmost.

Besides these, there are in the other allied languages, words like *fruma = first, aftuma = last, miduma = middle.* These words show at once, that, as far as they are concerned, the *m* which appears in the last syllable of each has nothing to do with the word *most.* On the contrary, there was formed, in Anglo-Saxon, a regular superlative from them by the addition of *st;*

as *æfte-m-est, fyr-m-est, læte-m-est, sið-m-est, yfe-m-est, ute-m-est.* And, hence, in the present English, the different parts of the syllable *most* (in words like *upmost*), come from different quarters. The *m* is the *m* in the Anglo-Saxon words *innema*, &c.; whilst the *-st* is the common sign of the superlative. In separating, then, such words as *midmost* into its component parts, we should write—

mid-m-ost	not	mid-most	fore-m-ost	not	fore-most.
ut-m-ost	—	ut-most	in-m-ost	—	in-most.
up-m-ost	—	up-most	hind-m-ost	—	hind-most.

In certain words the syllable *m-ost* is added to a word already ending in *er*; that is, to a word already marked with the sign of the comparative degree.

ne-ther-most
utt-er-most
upp-er-most
hin-der-most.
out-er-most.
inn-er-most.

Here, the addition is *most*, as a simple word; and the result is a *Compound*—not a *Derivative*.

Having accounted for the *m* in the words just mentioned, we can account for the *m* in the word *former*. The superlative was *forma*; and *former* was a comparative, catachrestically, derived from it.

CHAPTER IX.

COMPARISON OF ADVERBS.

§ 482. Adverbs, like adjectives, take degrees of comparison, though not to the same extent. In *the sun shines bright*, the word *bright* means *brightly*; and although the use of the latter word would have been the more elegant, the expression is not ungrammatical.

The sun shines to-day brighter than it did yesterday, and to-morrow it will shine brightest.—Here also the sense is adverbial.

In words like *oftener* and *seldomer* the adverbial comparison is beyond doubt.

§ 483. Adverbs, then, take the degrees of comparison: and not only do they do this, but the history of their forms is important. In *Anglo-Saxon* there were *two* forms; one in *-re* and *-este*, the other in *-or* and *-ost*. Now the first of these was the form taken by adjectives ; as *se scearpre sweord = the sharper sword*, and *se scearpeste sweord = the sharpest* sword : the second, the form taken by adverbs ; as, *se sweord scyrð scearpor = the sword cuts sharper*, and *se sweord scyrð scearpost = the sword cuts sharpest*.

More than this—the adverbial form had a tendency to make the preceding vowel full : the adjectival, a tendency to make it small. Thus—

Positive.	*Comparative.*	*Superlative.*	
Lang,	Lengre,	Lengest,	*Long.*
Strang,	Strengre,	Strengest,	*Strong.*
Geong,	Gyngre,	Gyngest,	*Young.*
Sceort,	Scytre,	Scyrtest,	*Short.*
Heâh,	Hyrre,	Hyhst,	*High.*
Eald,	*Yldre,*	*Yldest,*	*Old.*

Of this change, the word last quoted is a still-existing specimen, as *old*, *elder*, and *older*, *eldest*, and *oldest*. A more important word is *rather :* in which we pronounce the *a* like the *a* in *father*, or full. Nevertheless, the positive form is small, the *a* being pronounced as the *a* in *fate*, or *small*. The word itself means *quick*, *easy* = the classical root ῥαδ- in ῥαδιος. What we do *quickly* and *willingly* we do *by preference*. If the word *rather* were an adjective, the vowel of the comparative would be sounded as the *a* in *fate*. As it is, however, it is adverbial, and as such is properly sounded full.

CHAPTER X.

THE ORDINALS.

§ 484. THE Ordinals are derived from the Cardinals. There is, however, no *etymological* connection between either *one* and *first*, or *two* and *second*. With the others the ordinal form is either *th* or a modification of it. Thus—

Cardinal.	*Ordinal.*
Three	Thir-*d*.
Four	Four-*th*.
Five	Fif-*th*.
Six	Six-*th*.
Eight	Eigh-*th*.

And so on.

§ 485. Is there any connection between the Ordinals of Numerals and the Superlatives of Adjectives? It is an undoubted fact that more than one form is common to certain Superlatives, and to certain Ordinals. Thus the *-m-* in *for-m-er*, of which the Anglo-Saxon is *for-m-a*, and which is, in Latin, *pri-m-us*, and, in Lithuanic, *pir-m-as*, is, without doubt, the *-m-* in *infi-m-us*, *exti-m-us*, &c. = *lowest*, *outermost*, &c.; all being superlatives. It is also an undoubted fact that the *-t-* in *sex-t-us* (*sixth*) is the *-t-* in *πρω-τ-ος*, and the *-tim-* in *sep-tim-us*, the *-tim-* of *ex-tim-us*. It is impossible to see these coincidences without admitting the possibility of such identifications. Those, however, who see this are asked to see more. They are asked to see, in the Greek form *-τατ-* in *φιλ-τατ-ος*, an original *-ταμτ-* in which both the *-τ-* and *-μ-* once existed. They are then asked to see, in a word like *πρω-τ-ος*, a form in which *-μ-* is lost, but the *-τ-* preserved. They are then asked to see in *infi-mus*, a form where the *-t-* is preserved, but without the *-μ-*.

§ 486. All this passes within the region of the Superlative Degree, and without any hypothesis as to the affinity between the ideas of Superlativity and Ordinality. But what if the latter be superadded? In this case, the Ordinals are dealt with as Superlatives, and, *mutatis mutandis*, the reasoning is repeated. The *-tim-* in *sep-tim-us* is the full, perfect, and typical form; the *-t-* in *quar-t-us*, the *-t- minus m-*. The *-m-* in *deci-m-us* is the *-m- minus t-*: all this within the compass of one language. But this is not all; the Latin for 7 is *septem*, the Greek, *ἑπτα*. The Norse for 7 is *sjau*. But, in the English, in *seve-n*, the *-n-* (being the *-m-* of the ordinal) is reflected back (so to say) on the cardinal. This may, or may not, be the case. But there is more behind. The Greek for 10 is *δεκα*; wherein, not only the *-t-* but the *-m-* is lost also; as may be seen from *dec-em*. But the English for 10 is *ten;* in Mœso-Gothic *taihun*. Here the *-h-* = *-k-* (in *δεκα*), and *-c-* (in *decem*); whilst the *-n-* = *-m-* in *septi-m-us* = *-m-* in *infi-m-us* = *-m-* in *pri-m-us* = *-m-* of the Superlative Degree = *-m-* of ordinality—this *-m-* of ordinality being reflected on the Superlative. The same applies to *seven* and *nine*. The *-n-* is *not* radical, as is inferred from *sjau*, and *ἐννεα:* and it *is* ordinal, as is inferred from *septi-m-us*, and *novi-m-us* = *nonus*. All this should be known, because it is found in the writings of authoritative grammarians. But is it true? I cannot say. It explains so much that I am slow to believe it wholly wrong.

At the same time the patent and ostensible argument in favour of it is unsatisfactory. To treat *first* as the ordinal of *two*, is like treating *I* as the nominative of *me*. They are not only two words but the names for two different ideas. *First* is a superlative all the world over. It is at the most honourable end of a series, or order; and, as such, Ordinal. But this order, in which it is so superlative, is not represented by *one*, but by *second, third, fourth*, and so on. In respect to these it is both ordinal and superlative. What it is to *one* is another matter. It is certainly *not* its superlative.

To proceed. Compare *second* with *two*, and what is the correlation? None. The true correlative to *second* is *first;* and as *second* is from the Latin *secundus*, to which the root is the *sec-* in *seq-uor*, the two together mean, there or thereabouts, the *preceding* and the *following*. If any degree of comparison comes in here, it is the *comparative;* and that this *does* come in is shown in those languages which, like the Danish, use *anden* = *other* for second.

Notwithstanding all this, it is possible that, in words like *third, fourth*, &c., some idea of superlativeness may exist, though not to the extent to which it exists in *first*. When we say the *fifth*, or the *sixth*, we use the definite article just as we do when we say *the best*, or *the worst*. We also imply that a number of objects is spoken about; inasmuch as *the fifth* implies the *fourth, third, second* and *first* which preceded it—the highest number being at the head of the series. In this there are the elements of ordinality of some kind. But is it the ordinality that implies a cardinality? Is it a correlation between *fifth* and *five?* No. The ordinals, from *two*, upwards, are ordinal to *each other*, and not to their so-called cardinals.

CHAPTER XI.

EXPRESSION OF DIFFERENCE OF SEX.

§ 487. THE chief affix by which the name of a male is converted into that of a female, is, in German *-in;* so that from *freund* = *friend* we get *freund-inn* = *female friend*. It is a termination which is not only German but Sarmatian also: the Lithuanic giving

Bajóras	nobleman	bajor-*ënė*.
Kùnigs	parson	kunig-*ënė*.
Kùrpius	shoemaker	kurpiuv-*ënė*.
Avýnas	mother's brother	avýn-*ënė* (*his wife*).
A′silas	ass	asil-*ënė*.
Gàndras	stork	gandr-*ënė*, &c., &c.

This being the case, its absence in English is remarkable. The only word in which it is believed to exist at the present moment is *vixen*=*female fox*=*füchsinn*, German. I am, however, by no means certain that the word is not of recent introduction. If so, it is in the same predicament as *margravin* and *landgravin* from *marchgrave*, and is merely a naturalized German word. That the *-ine* in *hero-ine*, from *hero*, has a wholly different origin is manifest; being from the Greek *ἡρωείνη*.

§ 488. Forms in *-ster* were originally the names of Females. The old glossaries give us—

(1.)

Textor	webba	Citharedus	hearpere
Textrix	webb*estre*	Citharista	hearp*estre*.

(2.)

Cantor	sangere	Fidicen	fiðelere
Cantrix	sang*estre*	Fidicina	fiþel*estre*
Lector	rædere	Sartor	seamere
Lectrix	ræd*istre*	Sartix	seam*estre*.

(3.)

Hec pectrix,	a kemp*ster*	Hec siccatrix,	a dry*ster*
— textrix,	a web*ster*	— palmaria,	a brawd*ster*
— pistrix,	a bax*ter*	— salinaria,	a sal*ster*
— pandoxatrix,	a brew*ster*	— auxiatrix,	a huk*ster*.

On the other hand, such entries as

Hic pistor,	a back*stare*	Hic textor,	a web*ster*

are very rare.

At present, however, *spinster* is the only representative of what was originally a large class. The words *songstress* and *seamstress*, besides being (as far as concerns the intermixture of languages) in the predicament of *shepherdess*, have a double Derivational element; 1st, *-str*, of Germanic, 2nd, *-ess*, of classical, origin.

§ 489. *Goose, gander.*—In the older forms of the word *goose*, such as *χὴν*, Greek; *anser*, Latin; *gans*, German; as well as in the derived form *gander*, we have the proofs that, originally, there belonged to the word the sound of the letter *n*. In the forms ὀδοὺς, ὀδόντος, Greek; *dens, dentis,* Latin; *zahn,* German; *tooth,* English, we find the analogy that accounts for the ejection of the *n*, and the lengthening of the vowel preceding. With respect, however, to the *d* in *gander*, it is not easy to say whether it is inserted in one word or omitted in the other. Neither can we give the precise power of the *-er*. The following forms occur in the different Gothic dialects:—*Gans, ganazzo,* Old High-German—*gôs,* f.; *gandra, m.,* Anglo-Saxon—*gâs,* Icelandic, f.; *gaas,* Danish, f.; *gasi,* Icelandic, m.; *gasse,* Danish, m.—*ganser, ganserer, gansart, gander,* and *gänserich,* in different New German dialects. From § 487 we learn that the word under notice is Lithuanic for a *stork.*

§ 490. *Drake.*—The form *gänserich* has just been quoted. *Täuberich,* in provincial German, has the same form and the same power. It denotes a *male—taube,* in German, signifying a *dove.* Of the termination *-rik* we have a remnant, in English, preserved in the curious word *drake.* To *duck* the word *drake* has no etymological relation whatsoever. It is connected with a word with which it has but one letter in common; viz. the Latin *anas* = *a duck.* Of this the root is *anat-*, as seen in the genitive case *anatis.* In Old High-German we find the form *anetrèkho* = *a drake;* in provincial New High-German there is *enterich,* and *äntrecht,* from whence come the English and Low-German form *drake.*

§ 491. *Peacock, peahen, bridegroom.*—In these compounds (as has already been stated), it is not the words *pea* and *bride* that are rendered masculine or feminine by the addition of *cock, hen,* and *groom,* but it is the words *cock, hen,* and *groom* that are modified by prefixing *pea* and *bride.* They are, however, instances of composition, rather than derivation; as, indeed, were *gänserich, täuberich,* and *enterich.*

§ 492. As a general rule, the names of females are derived from those of males; however, *wizard, gander,* and *drake* are exceptions

CHAPTER XII.

COLLECTIVES.

§ 493. THE so-called plurals which, after the fashion of *oxen* and *feet*, are said to be formed from the singular by either adding *-en*, or changing the vowel, are *collectives*, or, at any rate in a general way, collectives rather than true plurals. In the older stages of our language, they were more numerous than they are now.

(1.)

Hos-*en* = stocking-*s*
Sho-*en* = shoe-*s*
Ey-*en* = eye-*s*
Bischop-*en* = bishop-*s*
Eldr-*en* = elder-*s*
Arw-*en* = arrow-*s*
Scher-*en* = shire-*s*
Doghtr-*en* = daughter-*s*
Sustr-*en* = sister-*s*
Uncl-*en* = uncle-*s*
Tre-*en* = tree-*s*
Souldr-*en* = soldier-*s*.

(2.)

Sing.	*Plur.*	
Freónd	frýnd	*Friends*
Feónd	fýnd	*Foes*
Niht	niht	*Night*
Bóc	béc	*Books*
Burh	byrig	*Burghs*
Bróc	bréc	*Breeches*
Turf	tyrf	*Turves.*

To these add, from the present language, *men*, *teeth*, *mice*, *lice*, *geese*.

Kine is doubly changed; the Scotch form being *kye*, from *cow*. The same is the case with *brethren*, the forms being *brethre* and *brothre* in the Old English.

§ 494. *Forms in -ery.*—These are doubly derivative; so that the analysis of *fishery*, *rookery*, &c., is *fish-er-y*, *rook-e-ry*, &c. Though there *is* such a word as *fisher*=*fisherman*, there is no such word as *rooker*, from which we get *rookery*. Neither does *fishery* mean a collection of *fishermen*, but one of *fishes*. Besides *yeomanry* and *Jewry*, the words *Englishry*, *Danishry*, and *Welshery*, are to be found in old authors.

> Thise justise er atteýnt of falshed and folie,
> Now comes a new pleýnt to destroie þe *Juerie*,
> þe king was enquere of þer wikked dedes
> So many þer were dome on þam salle nedes.
>
> ROBERT OF BOURNE, 247.

In *Jewry* is God known, his name is great in Israel. Ps. 76.

Dardan hight þe cheftaýn of þat company.*
Sadok sonne of Denmark kýng *Danesry.*

ROBERT OF BOURNE, 16.

With lordes þat were nehi he held his parlement
Al ȝole at Denebeghi, after þam alle he sent,
To fend the *Walschrie* with him at þer powere.

ROBERT OF BOURNE, 244.

Eyrie is generally said to mean the nest of an eagle :—

As an eagle, fed with morning,
Scorns the embattled tempest's warning
When she seeks her *eyrie*, hanging
  In the mountain cedar's hair,
And her brood expect the clanging
  Of her wings through the wild air
Sick with famine.—SHELLEY.

It rather means the *collection of eggs*, or *eggery ;* for such is the old form of the word.

§ 495. What, however, is the *r ?* In the Old Dutch and other allied dialects, we find a kind of plural in *-r*.

Hus-ir,	*houses.*	O.H.G.
Chalp-ir,	*calfs,*	do.
Lemp-ir,	*lambs,*	do.
Plet-ir,	*blades,*	do.
Eigir,	*eggs,*	do.

Indeed, in one word it occurs in provincial and archaic English, viz. *childer* = *children.* All these are of the neuter gender.

In other words, such as *foolery, prudery, bravery, slavery, witchery, stitchery* (*needlework*), &c., however, this origin is inadmissible, and the idea of collection or assemblage is either obscure or non-existent, the *-ry* having originated out of a false analogy.

Frisian.	*German.*	*Danish.*
Shríwwerài	Schreiberei	Skriverie
Swênnerài	Schweinerei	Schwinerie
Thiewerài	Dieberei	Tyvêrie,

meaning *writing, swinishness,* and *theft,* respectively.

§ 496. For the difference between current and obsolete processes see above. Having become familiar with this, look back upon the numerous forms, in the way of Derivation, which have just been given. Doing this, observe which are obsolete,

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[*] From a paper of Dr. Guest's, in the *Transactions of the Philological Society.*

which current. As a general rule, most of them are obsolete; especially the patronymics and diminutives. The abstract forms, however, are in full force; a fact by which we may measure the wants and condition of the English Language.

CHAPTER XIII.

ON DERIVED VERBS.

§ 497. THREE classes of *derived* verbs deserve notice.

1. Those ending in *-en;* an affix which may be attached to either an adjective or an abstract substantive; as *soft-en, whit-en,* &c., from *soft, white,* &c., and *strength-en, length-en,* from *strength* and *length.* They confer the quality which the adjective implies, and which the abstract substantive denotes by name.

2. Transitive verbs derived from intransitives by a change of the vowel of the root.

Rise	Raise.
Lie	Lay.
Sit	Set.
Fall	Fell
Drink	Drench.

In Anglo-Saxon these words were more numerous than they are at present.

Intransitive.		*Transitive.*	
Yrnan	*run.*	ærnan	*make to run.*
Byrnan	*burn.*	bærnan	*make to burn.*
Drincan	*drink.*	drencan	*drench.*
Sincan	*sink.*	sencan	*make to sink.*
Liegan	*lie.*	lecgan	*lay.*
Sittan	*sit.*	settan	*set.*
Drífan	*drift.*	dræfan	*drive.*
Fëallan	*fall.*	fyllan	*fell.*
Wëallan	*boil.*	wyllan	*make to boil.*
Flëogan	*fly.*	a-fligan	*put to flight.*
Bëogan	*bow.*	bígan	*bend.*
Faran	*go.*	feran	*convey.*
Wacan	*wake.*	weccan	*awaken.*

3. Verbs formed from nouns by changing a final sonant into its corresponding surd; as—

The breath	*to* breathe	*pronounced* breādh.
The cloth	*to* clothe	— clôdh.

Some of the words thus modified are of foreign origin, as *use* (*uze*) from *use* (pr. *uce*); *greaze* from *grease*, and *prize* from *price*.

CHAPTER XIV.

ADVERBS.

§ 498. THAT adverbs are formed by means of composition was shown when the nature of the termination *-ly* was explained. It will be shown in the sequel that they may also originate in Derivation, especially in Inflection.

That they are susceptible of the Degrees of Comparison has been seen.

§ 499. Certain forms in *-ing* now remain for notice. In such an expression as—

> The candle went out, and so we went dark*ling*.—*King Lear*.

the last word is no participle of a verb *darkle*, but an adverb of derivation, like *unwaringûn* = *unawares*, Old High-German; *stillenge* = *secretly*, Middle High-German; *blindlings* = *blindly*, New High-German; *darnungo* = *secretly*, Old Saxon; *nichtinge* = *by night*, Middle Dutch; *blindeling* = *blindly*, New Dutch; *bæclinga* = *backwards*, *handlunga* = *hand to hand*, Anglo-Saxon; and, finally, *blindlins*, *backlins*, *darklins*, *middlins*, *scantlins*, *stridelins*, *stowlins*, in Lowland Scotch.—*Deutsche Grammatik*, iii. 236.

§ 500. In adverbs like *brightly*, &c., the termination *-ly* is common both to adjectives and to adverbs. It was once an independent word, viz. *leik*. Now, as *-ly* sprung out of the Anglo-Saxon *-líce*, and as words like *early*, *dearly*, &c., were originally *arlíce*, *deorlíce*, &c., and as *arlíce*, *deorlíce*, &c., were adjectives, the adverbs in *-ly* are (*strictly speaking*) adjectives in the neuter gender used adverbially.

§ 501. The following notices are miscellaneous rather than systematic.

Else, *unawares*, *eftsoons*.—These are the genitive forms of adjectives. *By rights* is a word of the same sort.

Once, *twice*, *thrice*.—These are the genitive forms of numerals.

Needs (as in *needs must go*) is the genitive case of a substantive.

Seldom.—The old dative (singular or plural) of the adjective *seld.*

Whilom.—The dative (singular or plural) of the substantive *while.*

Little, less, well.—Neuter accusatives of adjectives. *Bright,* in *the sun shines bright,* is a word of the same class.

CHAPTER XV.

ON CERTAIN ADVERBS OF PLACE.

502. IT is a common practice for languages to express by different modifications of the same root the three following ideas :—

1. The idea of rest *in* a place.
2. The idea of motion *towards* a place.
3. The idea of motion *from* a place.

This habit gives us three correlative adverbs—one of position, and two of direction.

It is also a common practice of language to depart from the original expression of each particular idea, and to interchange the signs by which they are expressed.

This may be seen in the following table, illustrative of the forms *here, hither, hence,* and taken from the *Deutsche Grammatik,* iii. 199 :—

Mæso-Gothic . .	þar, þaþ, þaþro,	*there, thither, thence.*
	hêr, hiþ, hidrô,	*here, hither, hence.*
Old High-German . .	huâr, huara, huanana,	*where, whither, whence.*
	dâr, dara, danana,	*there, thither, thence.*
	hêr, hêra, hinana,	*here, hither, hence.*
Old Saxon . . .	huar, huar, huanan,	*where, whither, whence.*
	thar, thar, thanan,	*there, thither, thence.*
	hêr, hêr, hênan,	*here, hither, hence.*
Anglo-Saxon . .	þar, þider, þonan,	*there, thither, thence.*
	hvar, hvider, hvonan,	*where, whither, whence.*
	hér, hider, hënan,	*here, hither, hence.*
Old Norse . .	þar, þaðra, þaðan,	*there, thither, thence.*
	hvar, hvert, hvaðan.	*where, whither, whence.*
	hêr, hëðra, hëðan,	*here, hither, hence.*

Middle High-German .	dâ, dan, dannen,	*there, thither, thence.*
	wâ, war, wannen,	*where, whither, whence.*
	hie, hër, hennen,	*here, hither, hence.*
Modern High-German	da, dar, dannen,	*there, thither, thence.*
	wo, wohin, wannen,	*where, whither, whence.*
	hier, her, hinnen,	*here, hither, hence.*

These local terminations were commoner in the earlier stages of language than at present. The following are from the Mœso-Gothic:—

Ïnnaþrô = *from within.*
Ú̀taþrô = *from without.*
Ïupaþrô = *from above.*
Fáirraþrô = *from afar.*
Allaþrô = *from all quarters.*

Now a reason for the comparative frequency of these forms in Mœso-Gothic lies in the fact of the Gospel of Ulphilas being a translation from the Greek. The Greek forms in *-θεν*, *ἔσωθεν, ἔξωθεν, ἄνωθεν, πόῤῥωθεν, πάντοθεν,* were just the forms to encourage such a formation as that in *-þro.*—*Deutsche Grammatik,* iii. 199, &c.

§ 503. The *-ce* (=*es*) in *hen-ce, when-ce, then-ce,* has yet to be satisfactorily explained. The Old English is *whenn-es, thenn-es.* As far, therefore, as the spelling is concerned, they are in the same predicament with the word *once,* which is properly *on-es,* the genitive of *one.* This statement, however, explains only the peculiarity of their orthography; since it by no means follows, that, because the *-s* in *ones,* and the *-s* in *whennes, thennes,* are equally replaced by *-ce* in orthography, they must equally have the same origin in etymology.

§ 504. *Yonder.*—In the Mœso-Gothic we have the following forms: *jáinar, jáina, jáinþrô*=*illic, illuc, illinc.* They do not, however, explain the form *yon-d-er.* It is not clear whether the *d*=the *-d* in *jáind,* or the þ in *jáinþrô.*

§ 505. *Anon,* as used by Shakspeare, in the sense of *presently.*—The probable history of this word is as follows: the first syllable contains a root akin to the root *yon,* signifying *distance in place.* The second is a shortened form of the Old High-German and Middle High-German, *-nt,* a termination expressive, 1, of removal in space; 2, of removal in time: Old High-German, *ënont, ënnont;* Middle High-German, *ënentlig, jenunt* =*beyond.* The transition from the idea of *place* to that of *time* is shown in the Old High-German, *nâhunt,* and the

Middle High-German, *vërnent* = *lately*; the first from the root *nigh*, the latter from the root *far.*—See *Deutsche Grammatik*, iii. 215.

CHAPTER XVI.

ON *WHEN, THEN,* AND *THAN.*

§ 506. The Anglo-Saxon adverbs are *whenne* and *þenne* = *when, then.*

The masculine accusative cases of the relative and demonstrative pronoun are *hwæne* (*hwone*) and *þæne* (*þone*).

Notwithstanding the difference, the first form is a variety of the second; so that the adverbs *when* and *then* are pronominal in origin.

As to the word *than*, the conjunction of comparison, it is a variety of *then*; the notions of *order, sequence,* and *comparison* being allied.

This is good: then (or *next in order*) *that is good*, is an expression sufficiently similar to *this is better than that* to have given rise to it.

CHAPTER XVII.

INFLECTION.—DECLENSION.—OF NOUNS.—OF VERBS.

§ 507. Inflection now comes under notice. It is a peculiar kind of Derivation; of Derivation rather than Composition. It is, however, by no means, certain that a definition could be framed so as to exclude all Compounds without inconvenience. The word *father-s*, whether taken as a Possessive Case or as a Nominative Plural, is a good sample of Inflection. The addition to the main word is the sound expressed by the single letter *-s*. That this is not a whole word is evident. By going back, however, to the Anglo-Saxon period we find that it was preceded by a vowel—*e* or *a*, as the case might be. Now, though this gives us a syllable, the affix is as far from being a separate and independent word as ever: and, hence, it belongs to derivation rather than composition. But what if it be both possible, and probable, that *all* derivation was once composition, just as all composition was, originally, the juxtaposition of separate words? For most purposes, however, composition and derivation are notably different; and, for most purposes, Inflection is a peculiar kind of *Derivation*. It (Inflection) falls into (1) Declension, and (2) Conjugation.

§ 508. Declension, when fully developed, as it is in the Latin, Greek, and other languages, and as it is *not* developed in the English, gives (1) Gender, (2) Number, (3) and Case. Conjugation, in like manner, and when similarly developed, gives (1) Voice, (2) Mood, (3) Tense, (4) Person. These are called the *Accidents* of the Inflected Parts of Speech; the Inflected Parts of Speech being (1) the Noun, (2) the Verb.

§ 509. Nouns are (1) Pronouns, (2) Substantives, (3) Adjectives. Participles are, in some respects, Adjectives; in other, Verbs.

To give precedence to the Pronoun over the Substantive and Adjective is unusual. The step, however, will be justified as we proceed.

Adverbs, as may be seen by what has preceded, inasmuch as they can take the Degrees of Comparison, are susceptible of Derivation; not, however, of Inflection.

Particles are wholly incapable of Derivation. They may arise out of Inflection; but they are not themselves inflected. Prepositions, Conjunctions, and Interjections, are Particles. So are the words Yes and No; and in some languages, the words expressive of Interrogation.

The Copula *am*, *art*, *is*, was, *be*, &c., has certain peculiarities which may give it a claim to be considered as a separate part of speech. It is generally, however, and not inconveniently, treated as a Verb; being called the Verb Substantive.

§ 510. Nouns are Declined, verbs are both Declined and Conjugated.

§ 511. The declension of verbs is a fact which should never be overlooked; otherwise we run the risk of drawing a broader line between them and the noun than the structure of language warrants. Without doubt the difference is both important and striking, and, without doubt, the two classes are natural. This, however, is wholly insufficient to put them in anything like *contrast* to one another. Though the noun has no moods and tenses, it cannot be said that the verb has no cases. More than this. If, on the strength of its decided verbal character, we connect the participle with the verb (and in some sense most grammarians do so connect it) the inflection of the verb gives us not only the cases, but numbers and genders as well; for, although, in the present stage of our language, the participles are uninflected, in Anglo-Saxon their inflection was full, as it was in the Greek and Latin, and as it is in many modern languages. But without having recourse to the participle, which is generally, though not consistently, treated as a separate part of speech, the infinitive mood, along with the gerunds and supines, where they exist, is, for most purposes, a substantive. In Old High-German we have *blasennes*=*flandi*, and others. We may call this a Gerund if we choose. We may also, if we choose, call *to blassenne* a Supine; nevertheless, the result is a Noun in a Case. This is because the name of an action is an Abstract Substantive. When we connect an agent with the idea of time we get something concrete. But this gives us Persons and Tenses. A horse may *run*, or a man. The horse may *run* to-day, the man may have *run* yesterday: but if I wish to have the notion of the act of *running*, I must separate, or *draw it* off, from both the horses and the men who perform it. In both these cases the result is something which I can imagine, but which I cannot perceive through any of my senses. I can see a *man* in a *state of happiness*, and I can see a *horse* in the *act of running*. *Happiness*, however, without some happy object, or *the act of running*, without some object that runs, I cannot perceive; though I can imagine it. Both, however, are Substantives; one being the name of a quality, the other that of an action.

In English we have such lines as

> *To err* is human, *to forgive* divine—
> *To be* or not to be, that is the question—

in which a substantive in the nominative case is represented by a verb with a preposition before it. *To err* means *error*, and *to forgive* means *forgiveness*.

In Greek we find

τὸ φθονεῖν = *invidia*
τοῦ φθονεῖν = *invidiæ*
ἐν τῶ φθονεῖν = *in invidia*.

This is because the name of any action may be used without any mention of the agent. Thus, we may speak of the simple fact of *walking* or *moving*, independently of any specification of the *walker* or *mover*. When actions are spoken of thus indefinitely, the idea of either person or number has no place in the conception; from which it follows that the so-called infinitive mood must be at once impersonal, and without the distinction of singular, dual, and plural. Nevertheless, the ideas of time and relation in space *have* place in the conception. We can think of a person *being in the act of striking a blow*, of his *having been in the act of striking a blow*, or of his *being about to be in the act of striking a blow*. We can also think of a person *being in the act of doing a good action*, or of his *being from the act of doing a good action*.

CHAPTER XVIII.

ON GENDER.

§ 512. How far have we Genders in English? This depends on our definitions.

The distinction of sex by wholly different words, such as *boy* and *girl*; *father* and *mother*; *horse* and *mare*, &c., is *not* gender. Neither are words like *man-servant*, *he-goat*, &c., contrasted with *maid-servant*, *she-goat*, &c.

In the Latin words *genitrix* = *a mother*, and *genitor* = *a father*, the difference of sex is expressed by a difference of termination: the words being either derived from each other, or from some common source. This, however, in strict grammatical language, is an approach to gender rather than gender itself. Let the words be declined:—

Sing.	*Nom.*	Genitor	Genitrix.
	Gen.	Genitor-*is*	Genitric-*is*
	Dat.	Genitor-*i*	Genitric-*i*.
	Acc.	Genitor-*em*	Genitric-*em*.
	Voc.	Genitor	Genitrix.
Plur.	*Nom.*	Genitor-*es*	Genitric-*es*.
	Gen.	Genitor-*um*	Genitric-*um*.
	Dat.	Genitor-*ibus*	Genitric-*ibus*.
	Acc.	Genitor-*es*	Genitric-*es*
	Voc.	Genitor-*es*	Genitric-*es*.

The syllables in italics are the signs of the cases and numbers. Now these signs are the same in each word, the difference of sex not affecting them. Contrast, however, with the words *genitor* and *genitrix* the words *domina = a mistress*, and *dominus = a master*.

Sing.	*Nom.*	Domin-*a*	Domin-*us*
	Gen.	Domin-*æ*	Domin-*i*
	Dat.	Domin-*æ*	Domin-*o*
	Acc.	Domin-*am*	Domin-*um*
	Voc.	Domin-*a*	Domin-*e*
Plur.	*Nom.*	Domin-*æ*	Domin-*i*
	Gen.	Domin-*arum*	Domin-*orum*
	Dat.	Domin-*abus*	Domin-*is*
	Acc.	Domin-*as*	Domin-*os*
	Voc.	Domin-*æ*	Domin-*i*.

Here the letters in italics, or the signs of the cases and numbers, are different. Now it is very evident that, if *genitrix* be a specimen of gender, *domina* is something more.

Hence, as terms, to be useful must be limited, it may be laid down, as a sort of definition, that *there is no gender where there is no affection of the declension.*

§ 513. Another element in the notion of gender, although I will not venture to call it an essential one, is the following:— In the words *domina* and *dominus*, *mistress* and *master*, there is a *natural* distinction of sex; the one being masculine or male, the other feminine, or female. In the words *sword* and *lance* there is no *natural* distinction of sex. Notwithstanding this, the word *hasta*, in Latin, is as much a feminine gender as *domina*, whilst *gladius = a sword*, is, like *dominus*, a masculine noun. From this we see that, in languages wherein there are true genders, a fictitious or conventional sex is attributed even to inanimate objects; so that sex is a natural distinction, gender a grammatical one. Now, in English, we sometimes attribute sex to objects naturally destitute of it. The *sun in* his *glory*, *the moon in* her *wane*, are examples of this. A sailor calls his ship *she*. A husbandman, according to Mr. Cobbett, does the same with his *plough* and working implements:—

"In speaking of a *ship* we say *she* and *her*. And you know that our country-folk in Hampshire call almost everything *he* or *she*. It is curious to observe that country labourers give the feminine appellation to those things only which are more closely identified with themselves, and by the qualities or conditions of which their own efforts, and their character as workmen, are affected. The mower calls his *scythe* a *she*, the ploughman calls his *plough* a *she*: but a prong, or a shovel, or a harrow, which passes promiscuously from hand to hand, and which is appropriated to no particular labourer, is called a *he*."—*English Grammar*, Letter V.

§ 514. Although this may account for a sailor calling his ship *she*, it will not account for the custom of giving to the sun a masculine, and to the moon a feminine, pronoun; still less will it account for the circumstance of the Germans reversing the gender, and making the *sun* feminine, and the *moon* masculine. The explanation here is different. Let there be a period in the history of a nation wherein the sun and moon are dealt with, not as inanimate masses of matter, but as animated divinities. Let there, in other words, be a period in the history of a nation wherein dead things are personified, and wherein there is a mythology. Let an object like the *sun* be deemed a male, and an object like the *moon* a female, deity, and we, easily, account for the Germans saying *the sun in* her *glory; the moon in* his *wane*.—"*Mundilfori had two children; a son, Mâni* (*Moon*), *and a daughter, Sol* (*Sun*)."—Such is an extract taken out of an Icelandic mythological work, viz. the prose *Edda*. In the classical languages, however, *Phœbus* and *Sol* are masculine, and *Luna* and *Diana* feminine. Hence it is that, although, in Anglo-Saxon and Old Saxon, the *sun* is *feminine*, it is, in English, masculine.

§ 515. *Philosophy*, *charity*, &c., or the names of abstract qualities personified, take a conventional sex, and are feminine, from their being feminine in Latin. In these words there is no change of form, so that the consideration of them is a point of rhetoric, rather than of etymology.

CHAPTER XIX.

NUMBER.

§ 516. HAVING separated the idea of Collectiveness from that of Plurality, we may ask to what extent have we numbers in English? Like the Greek, Hebrew, and Latin, we have a Singular and a Plural. Like the Latin, and unlike the Greek and Hebrew, we have no Dual. There is no dual in the *present* English. In the Anglo-Saxon there *was* an approach to one dual: *wit* = *we two*; *git* = *ye two*. Why is this only an approach? Because *git* is, really, two words, *ye two* in a contracted form.

There is no dual in the present German. In the ancient German there *was* one. In the present Danish and Swedish there is no dual. In the Old Norse and in the present Icelandic a dual number is to be found. From this we learn that the dual number is one of those inflections that languages drop as they become modern. The numbers, then, in the present English are two, the singular and the plural.

§ 517. Over what extent of language have we a plural? The Latins say, *bonus pater* = *a good father; boni patres* = *good fathers.* In the Latin, the adjective *bonus* changes its form with the change of number of the substantive that it accompanies. In English it is only the substantive that is changed. Hence we see that in the Latin language the numbers were extended to adjectives; whereas in English they are confined to the substantives and pronouns. Compared with the Anglo-Saxon, the present English is in the same relation as it is to the Latin. In the Anglo-Saxon there were plural forms for the adjectives.

CHAPTER XX.

CASE.

§ 518. THE extent to which there are, in the English language, cases, depends on the meaning which we attach to the word. In *a house of a father*, the relation between the words *father* and *house* is expressed by the preposition *of*. In *a father's house* the idea is, there or thereabouts, the same; the relation or connection between the two words being the same. The *expression*, however, differs. In *a father's house* the relation, or connection, is conveyed, not by a preposition, but by a change of form, *father* becoming *father's*.

§ 519. *The father taught the child.*—Here there is neither preposition nor change of form; and the connection between the words *father* and *child* is denoted by the arrangement only.

§ 520. Now if the relation alone between two words constitute a case, the words or sentences, *child; to a father; of a father; and father's*, are all equally cases; of which one may be called the accusative, another the dative, a third the genitive, and so on. Perhaps, however, the relationship alone does *not* constitute a case.

§ 521. For etymological purposes it is necessary to limit the meaning of the word; and, as a sort of definition, it may be laid down that *where there is no change of form there is no case.* With this remark, the English language may be compared with the Latin.

		Latin.	*English.*
Sing.	*Nom.*	*Pater*	*a father*
	Gen.	*Patris*	*a father's*
	Dat.	*Patri*	*to a father*
	Acc.	*Patrem*	*a father*
	Abl.	*Patre*	*from a father.*

Here, since in the Latin language there are five changes of form, whilst in the English there are but *two*, there are (as far, at least, as the word *pater* and *father* are concerned) three more cases in Latin than in English.

§ 522. It does not, however, follow that because in *father* we have but two cases, there may not be other words wherein there are more than two. Neither does it follow that, because two words have the same form, they are in the same case, a remark which leads to the distinction between *a real and an accidental identity of form.* In the language of the Anglo-Saxons the genitive cases of the words *smith*, *end*, and *day* were respectively, *smithes*, *endes*, and *dayes;* whilst the nominative plurals were, respectively, *smithas*, *endas*, and *dayas.* A process of change took place by which the vowel of the last syllable in each word was ejected. The result was, that the forms of the genitive singular and the nominative plural, originally different, became one and the same: so that the identity of the two cases is an accident. This relieves the English grammarian from a difficulty. The nominative plural and the genitive singular are, in the present language of England, identical; the apostrophe in *father's* being a mere matter of orthography. However, there was *once* a difference. This modifies the previous statement, which may now stand thus:—*for a change of case there must be a change of form existing or presumed.*

§ 523. *The number of our cases and the extent of language over which they spread.*—In the English language there is undoubtedly a *nominative* case. This occurs in substantives, adjectives, and pronouns (*father*, *good*, *he*) equally. It is found in both numbers.

The words *him* and *them* (whatever they may have been originally) are now true accusatives. So are *thee*, *me*, *us*, and *you.* They are accusative thus far: 1. They are not derived from any other case. 2. They are distinguished from the forms, *I, my,* &c. 3. Their meaning is accusative. Nevertheless, they are only imperfect accusatives. They have no sign of case, and are distinguished by negative characters only.

§ 524. One word of English is probably a true accusative in the strict sense of the term, viz. the word *twain* = *two.* The *-n* in *twai-n* is the *-n* in *hine* = *him* and *hwone* = *whom.*

§ 525. *The determination of cases.*—How do we determine cases? In other words, why do we call *him* and *them* accusatives rather than datives or genitives? By one of two means; viz. either by the sense or the form. Suppose that in the English language there were ten thousand dative cases and as many accusatives. Suppose, also, that all the dative cases ended in *-m,* and all the accusatives in some other letter. It is very evident, that whatever might be the *meaning* of the words *him* and *them,* their *form* would be dative. In this case, the meaning being accusative, and the form dative, we should doubt which test to take.

§ 526. My own opinion is, that it would be convenient to determine cases by the *form* of the word *alone;* so that, even if a word had a dative sense only once, where it had an accusative sense ten thousand times, such a word should be said to be in the dative case. Now, as stated above, the words *him* and *them* (to which we may add *whom*) were once dative cases; *-m* in Anglo-Saxon being the sign of the dative case. In the time of the Anglo-Saxons their sense coincided with their form. At present they are dative forms with an accusative meaning. Still, as the word *give* takes after it a dative case, we have, even now, in the sentence, *give it him, give it them,* remnants of the old dative sense. To say, *give it to him, to them,* is unnecessary and pedantic: neither need we object to the expression, *whom shall I give it.* If ever the formal test become generally recognized and consistently adhered to, *him, them,* and *whom* will be called datives with a latitude of meaning; and then the approximate accusatives in the English language will be the forms *you, thee, us, me,* and the only true accusative will be the word *twain.*

For practical purposes, however, the present English avoids some of the difficulties here suggested. For the ordinary purposes of grammar, we use neither the term Accusative, nor the term Dative: making the term Objective serve for both. Doing this we say that the *him* is Objective, whatever may be the construction; *i. e.* whether it be Dative as *like him, give it him;* Accusative, as *strike him;* or Ablative, as *part of him, take it from him.*

§ 527. The present is a proper time for exhibiting the difference between the *current* and the *obsolete* processes of a language. By adding the sound of the *s* in *seal* to the word *father*, we change it into *father-s.* Hence the addition of the sound in question is the process by which the word *father* is changed into *fathers.* The process by which *ox* is changed into *ox-en* is the addition of the sound of the syllable *-en.*

In all languages there are two sorts of processes, those that are in operation at a certain period, and those that have ceased to operate. In illustration of this, let us suppose that, from the Latin, Greek, French, or some other language, a new word was introduced into the English; and that this word was a substantive of the singular number. Suppose the word was *tak*, and that it meant a sort of *dwelling-house.* In the course of time it would be necessary to use this word as the plural; and the question would arise as to the manner in which that number should be formed.

§ 528. Now we have not less than three forms expressive of the idea of plurality, or something closely akin to it; and consequently three processes by which a singular may be converted into either a true plural or its equivalent:—

1. The addition of *-s*, *-z*, or *-ez* (*es*).
2. The change of vowel.
3. The addition of *-n.*

Notwithstanding this, it is very certain that the plural of a new word would *not* be formed in *-en* (like *oxen*) nor yet by a change of vowel (like *feet*); but by addition of *-s*—the one process being *current*, the other *obsolete.* Such is the illustration; which, for the ordinary purposes of grammar, is sufficient. For the ordinary purposes of grammar, it may safely be said that the time has gone by for the development afresh of forms like *oxen* and *feet.* They are obsolete. In strict language, however, they are not obsolete *plurals.* They are, rather, collectives, which simulate plurals. Still, they are obsolete.

§ 529. Another point connected with the inflections of the English language commands notice: inasmuch as, if it be overlooked, we shall run the risk of thinking it more unlike its congeners than it really is. The inflections of the German, Icelandic, &c., give what is called an *umlaut*=*about-sound*; the word having a definite technical meaning. An *umlaut* takes place when a vowel in the radical part of a word is accommodated to the vowel of the inflectional addition; so that the plural (which is formed by adding *e*) of a word like *fluss*=*river* is not *flusse*, but *flüsse*.

We have a little of this *umlaut*; but only a little. We have it in *elder* from *old*, *rather* from *rathe*, *women* (pronounced *wimmen*), from *woman*,* *brethren* from *brother*, and a few others.

Such is the fact. The equivalents to the *umlaut* are rare in English, and found only in fragments. There is a reason for this. The accommodation is *generally* from the broader to the smaller sound. But the additions themselves in A S. were generally broad, (*e. g.* *smith-as*), and in modern English they are generally *without* a vowel of any kind (*e. g.* *smiths*).

The same broadness of the vowel of the inflections characterizes the Mœso-Gothic; wherein the *umlauts* are at a *minimum*. The early stage of the language has something to do with this.

CHAPTER XXI.

INFLECTION OF PRONOUNS.—THEIR PECULIARITIES.—*SELF, ONE, OTHER.*—OF THE INTERROGATIVE, RELATIVE, AND DEMONSTRATIVE PRONOUNS.

§ 530. In respect to their Declension, Pronouns fall into three classes. In the first, it is purely Pronominal; in the second it is that of a Substantive; in the third it is that of an Adjective; *i. e.* it is nothing at all. Now, although this last is a negative fact, it is well to note it in a positive and decided manner; inasmuch as the differences in the declension of pronouns coincide with certain differences of power. Whilst words like *same* and *any* are, both in import and in the want of declension, closely akin to the Adjective; whilst *self*, with its plural *selves*, is Substantival; the typical Pronouns like *who* or *I*, &c., are neither one nor the other, either in sense or inflection; but members of a class *per se*. In the present stage of our language these statements may be taken without either reserve or qualification; though, in the older stages, some reservations will be needed.

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* This plural is formed after that of *man*, as if the word were really, (what many believe it to be,) *wife-man*, or *womb-man*, or some such compound. It is not this; being, word for word, the Latin *femina*; a term which is Sanskrit and Lithuanic as well as German and Latin.

§ 531. The Adjectival Pronouns with the *no*-declension may be disposed of at once. They are *same*, *any*, *many*, and others. Their place is the dictionary rather than the grammar. Though, now undeclined, they were declined in A. S.

§ 532. The Substantival Pronouns are three in Number:—

(1.)

	Sing.		*Plur.*
Nom.	Self	*Nom.*	Selves.
Poss.	Self's	*Poss.*	Selves'.

Declined like *shelf*.

(2.)

	Sing.		*Plur.*
Nom.	Other	*Nom.*	Others.
Poss.	Other's.	*Poss.*	Others'.

Declined like *mother*.

(3.)

	Sing.		*Plur.*
Nom.	One	*Nom.*	Ones.
Poss.	One's	*Poss.*	Ones'.

Declined like *swan*.

In A. S. these were declined like Adjectives.

§ 533. The identity of form between the words *one* the indefinite pronoun, and *one* the numeral, is entirely accidental. The numeral has no plural number; besides which, the meaning and the origin of the two words are different. The word under notice is derived from the French, and is the *on* in such expressions as *on dit*. This, in its turn, is from the Latin *homo* = *man*. The German for *on dit*, at the present time, is *man sagt* (*man says*); and until the Norman Conquest the same mode of expression prevailed in England. *One* is often called the Indeterminate Pronoun. It is used in the Possessive Case, and in the Plural Number in such expressions as—*One is unwilling to put one's friend to trouble.*—*My wife and little ones are well. These are my two little ones' playthings.* Such forms as *self's* and *selves'* are undoubtedly rare. At the same time they are possible forms, and, if wanted, are strictly grammatical. Substitute the word *individuality* for *self*, and we see how truly its nature is *substantival; e. g.* A. *This is the opinion of a humble individual* (*myself*). B. *So much, then, for your humble individuality* (*self*) *and for your humble individuality's* (*self's*) *opinion.*

§ 534. The purely pronominal forms now come before us. They fall into two classes. Of the first, *who;* of the second, *thou*, is the type.

§ 535. The small, but important, class to which *who*, with its congeners, belongs, gives two numbers, more than two cases, and, in its fuller form, three genders—three *true* genders.

It gives two numbers; a singular and a plural, as *this, these.* This, however, though more than we find in the Adjective, is *not* more than we find in the Substantive.

It gives, at least, three cases: a Nominative, *who*, a Possessive *whose*, and an Objective *whom.* The Objective case in the *Substantive* exists in the Syntax only: in other words, it has no distinctive form. With the *Pronoun*, we say *he struck him.* With the *Substantive* we say the *father loves the child*, or, *the child loves his father* indifferently.

Finally, it gives, at least, two true genders and fragments of a third. One of these genders is a Neuter.

§ 536. This neuter ends in *-t*, and in the three words wherein it occurs we have the pronominal inflection in its typical form.

§ 537. The first division contains—

1. The Interrogative;
2. The Relative;
3. The Demonstrative Pronouns;

all declined on the same principle: *i. e.* with the Neuter in *-t*, a Possessive in *-s*, and an Objective in *-m;* as *wha-t, whose, who-m.* This we have in the language as it now stands. In the Anglo-Saxon, however, there was a true Accusative Masculine in *-n*, e. g. *hwæne.* It is because the Interrogative, Relative, and Demonstrative Pronouns are declined on the same principle, that they form a natural group; and it is because they best exemplify the pronominal inflection, that they come first.

§ 538. The Interrogative comes before the Relative because it is, apparently, the older part of speech. In our own, and many other languages, these two Pronouns are identical. In the Irish Gaelic, however, they are different; and in more than one other tongue there is no Relative at all. The Interrogative, however, is universal. At any rate, though there are several languages which have an Interrogative without a Relative, I know of none where there is a Relative without an Interrogative.

§ 539. The A. S. form of the Interrogative was *hwá*, declined thus—Nom.: *hwa;* Accus.: *hwæne;* Dat.: *hwæm;* Gen.: *hwæs;* Genitive and Dative Feminine: *hwære;* Genitive Plural: *hwæra;* Instrumental: *hwi*. Closely connected with *hwi* (= *quâ* causâ) is *how* (= *quo* modo). The present forms of *hwæne*, *hwære*, and *hwi* have been already noticed. *Hwæra* (gen. plur.) is obsolete. As to *whose*, it only *seems* to end in *-se*. The proper spelling is *whoes* (*who's*). The vulgar error that *which* is the neuter of *who*, has already been corrected and condemned. The Inflection of the Relative is that of the Interrogative. It is only in respect to their Syntax that they differ.

§ 540. The *Demonstratives* imply the idea of something *pointed-out*. We can imagine a stage in the very infancy of language when the use of them was accompanied by the finger, and an object within reach was touched; one more distant pointed to; and one more distant still indicated by attention drawn to the direction in which it lay. In this condition of things there is one word for the far distant bodies, and, perhaps, two for those that lay within ken—these latter falling into two divisions: (1) one containing the *contiguous;* (2) one containing those that lay on the boundary line between the near and distant. Later still, one of these nearer objects might pass simply for something that was neither the speaker nor the person spoken to—in which case it would be little more than what is called the name for the third person. With this, as a preliminary, we may consider details.

§ 541. The Demonstrative for objects in the far distance is *yon*. It is only its history which brings the word in its present class. Looking to its declension only, it belongs to the adjectival pronouns. *Historically*, however, it is a word of importance. It is an old one. It is German, being the *jen-* in *jen-er*. It is Lithuanic; *anás* = *that, yon*. In both the German and the Lithuanic, it is declined in full. The declension, however, in English is obsolete.

The name for objects near enough to be considered at-hand, and, at the same time, far enough to be separated from anything within touch (there or thereabouts), yet not in the vague distance, is $\sqrt{th}$, or the root *th-*, as in *this* and *that*. I can devise no better exposition than this. The word in question is not *this*, is not *that*, is not *the*. It is something which, without being either one or the other exactly, gives us all three. It shows itself very definitely as *this* and *that*—contrasted with one another, and indicating *comparative* and *definite* nearness; nearness which is *comparative* when contrasted with what is expressed by *yon*; and *definite*, when contrasted with the meaning of *the* and *they*.

§ 542. This division into the definite and indefinite gives us what has just been foreshadowed, namely, something sufficiently demonstrative to be neither *this* nor *that* (still less *yon*), and something sufficiently connected with the speaker to mean something related to him, without being either himself or the persons spoken to. In other words, it gives us a *third* object, and when that object is a human being, a *third person*. All this has been given as a preliminary, because *he*, *she*, and *it*, generally dealt with as Personal Pronouns of the Third Person, are here treated as Demonstratives; in which case *he* and *she* = *that person*, and *it* = *that thing*. How far this alteration is gratuitous or scientific will be seen as we proceed.

§ 543. *Upon the whole*, the Demonstratives are declined like the Interrogatives. No wonder. They answer to them.

Question. *What* is that?

Answer. It is *this*, *that*, *he*, *she*, or *it*, as the case may be.

Upon the whole, the two sections belong to the same class; though there are details in which they differ. All, however, have a neuter in *-t*; as *wha-t*, *tha-t*, *i-t*.

§ 544. The present declension of the demonstrative pronouns is as follows:—

(1.)

	Masc.	*Neut.*	*Fem.*
Nom.	He	It	—
Obj.	Him	It	Her
Poss.	His	—	Her
*Secondary, *Predicative, or Adjectival Poss.*	—	Its	Hers.

No plural form.

(2.)

She—Defective in the oblique cases.

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* For the meaning of this, see the Syntax.

(3.)

Sing. Nom.	That	*Plur. Nom.*	They
Obj.	That	*Obj.*	Them
——		*Poss.*	Their
——		*Secondary,* * *Predicative, or Adjectival Poss.*	Theirs.

§ 545. *His.*—*Mutatis mutandis,* what applies to *whose* applies to *his.*

Et quidem ipsa vox *his,* ut et interrogativum *whose,* nihil aliud sunt quam *hee's, who's,* ubi *s* omnino idem præstat quod in aliis possessivis. Similiter autem *his* pro *hee's* eodem errore quo nonnunquam *bin* pro *been;* item *whose* pro *who's* eodem errore quo *done, gone, knowne, growne,* &c., pro *doen, goen, knowen,* vel *do'n, go'n, know'n, grow'n;* utrobique contra analogiam linguæ; sed usu defenditur.—Wallis, c. v.

The A. S. hira.—*Hira* (with an *-a*) was the A. S. Genitive Plural. Like *hwæra,* however, *hira* = *eorum* and *earum* has been superseded. Considering that the whole A. S. Plural of *he* is obsolete, we may well say that the phenomenon of defect and complement is greatly developed amongst the English Pronouns.

It.—That this, notwithstanding the loss of the initial breathing, is a true inflection of *he* we learn from the A. S., where the genders run—Masc. *he,* Fem. *heo,* Neut. *hit.* In the present German the *h* is lost altogether; and *er* = *he, es* = *it.*

Its.—This is not only a catachrestic form, but a recent one. It is in English such a form as *idius,* or *illudius,* instead of *ejus* or *illius* would be in Latin; giving us an inflection engrafted upon an inflection, *i. e.* an *-s* as the sign of the Possessive Case attached to a *-t* as the sign of the Neuter Gender.

Hoo.—*The A. S. heo* = *she.*—Though replaced in the present language by *she,* the A. S. *heo* is still to be found as a provincialism—generally as *hoo;* sometimes (wrongly) as *her* or *hur.*

Him.—Now objective, *i. e. either* dative or accusative. Originally, dative only.

The A. S. hyne.—In A. S. the accusative was *hyne,* now obsolete, though not extinct. It is the *en* (= *him*) of the Dorsetshire dialect.

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* For the meaning of this, see the Syntax.

§ 546. *She.*—At present this word is uninflected. In A. S., however, it was a truly feminine form, from *se.* It had not, however, its present power; but rather coincided with the definite article, which ran—

Se = ὁ
Seo = ἡ
Thæt = το

in Greek.

Se is extinct; displaced by *the.* What was its development? In the German languages slight. The Mœso-Gothic gives *sa* and *so;* the Old Norse *sâ* and *sû.* Where are the equivalents to *him, her,* &c.? Why should they not be looked for? They will be found if sought—though not within the pale of Germany. The Lithuanic is the language that best illustrates this now fragmentary form; the Lithuanic giving us a full declension of the root *-sz-.* It means *this*—so that *szís, szí* = *se, seo,* whilst *jís, jí* = *he* and *heo*—the declension of the two words being the same; as, doubtless, they were originally in German.

	Singular.	
	Masculine.	*Feminine.*
Nominative.	szìs	szì
Accusative.	szi	szié
Locative.	sziamè	sziojè
Dative.	sziám	szai
Instrumental.	szium	sziè
Genitive.	szió	sziós.
	Dual.	
Nominative.	sziudu	szedoi
Accusative.	sziudu	szëdoi
Dative.	szëmdvëm	sziómdoëm
Instrumental.	szemdvëm	sziomdvem
Genitive.	sziudvëjú	sziudvëjú.
	Plural.	
Nominative.	sze	sziós
Accusative.	szius	sziès
Locative.	sziusè	szïosè
Dative.	szems	szióms
Instrumental.	szeís	sziomìs
Genitive.	sziú	sziú.

So comes from √*s-*, as *how* comes from √*hw-*, though the exact details are uncertain.

Such, too, is to √*s-*, *mutatis mutandis,* as *which* is to

√*wh-*, the full form being *swa-lik*. It is also the Lithuanic *soks*.

§ 547.

	Singular.			*ingular.*		
	Neut.	*Masc.*	*Fem.*	*Neut.*	*Masc.*	*Fem.*
Nominative.	*þæt*	——	——	*þis*	þes	þeós
Accusative.	*þæt*	*þone*	þâ	þis	þisne	þás
Instrumental.	*þy*	——	——	*þise*	þise	þisse
Dative.	þám	þám	*þǽ're*	þisum	þisum	þisse
Genitive.	þæs	þæs	*þǽ're*	þises	þises	þisse.

	Plural.	
Nominative Accusative	*þá*	*þás*
Ablative Dative.	*þám*	þisum
Genitive.	*þára.*	þissa.

þe = *the* undeclined, and used for all cases and genders.

Just as *he* ran—

	Singular.		
Nominative.	*hit*	*he*	heó
Accusative.	*hit*	hine	hi
Dative.	*him*	*him*	*hire*
Genitive.	*his*	*his*	*hire.*

	Plural.
Nominative, Accusative.	hi
Dative.	him (heom)
Genitive.	hira (heora).

§ 548. With these preliminaries, it is not difficult to give the historic details of the defect and complement with *th-*, as they appear in *they*, *their*, and *them*, which are, at the present time, only found in the plural.

A form þe = *the*, common for all cases, all numbers, and all genders, displaced *se*.

Its displaced *his*.

Him, as an objective case singular, displaced *hyne*.

Nothing, then, was left but the plural forms, which now remain, and, these—viz. *they*, *their*, *them*—displaced the A. S. *he*, *heora*, *heom*.

§ 549. The details between *these* and *those* are obscure. At the present time *those* is the plural of √*th-*; of which the neuter is *that*. In like manner *these* is the plural of *this;* a word which is declined on the same principle as the preceding. Hence it had þ*isne* (provincial *thisn*) as an accusative, þ*isum* as a dative, þ*ises* as a genitive, þ*issa* as a genitive plural.

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Old High-German.	dëser	dësju	diz.
Old Saxon.	thëse	thius	th*i*t.
Anglo-Saxon.	þës	þeos	þ*i*s

Plural.

	Masculine.	*Feminine.*	*Neuter.*
Old High-German.	dëse	dëso	dësju.
Old Saxon.	thësê	thësâ	thius.
Anglo-Saxon.	þâs for all genders.		

Now it is clear that in *these* the *-s* is no inflection, but a radical part of the word, like the *s* in *geese*. But what of the final *e?* Was it mute? If so, it is a mere point of spelling. Dr. Guest, however, has made this view untenable, and shown that, in the Old English at least, it was an actual sign of number.

When *thise* Bretons tuo were ed out of *this* land.—Robert of Bourne.

This is thilk disciple that bereth witnessyng of *these* thingis, and wroot them.—Wycliffe, John xxi.

Say to us in what powers thou doist *these* thingis, and who is he that gaf to thee *this* power.—Wycliffe, Luke xx.

His, though a Possessive Case, was similarly inflected.

Yet the while he spake to the puple lo *his* mother and *hise* brethren stonden withoute forth.—Wycliffe, Matt. xii.

And *hise* disciples camen and token *his* body.—Wycliffe, Matt. xiv.

§ 550. Observe the form *þy*. We may call it, if we choose, an Ablative Case, but it is rather an Instrumental one; *þy mâ* =*eo magis*=*by that much more*.

It is, then, in such expressions as *all the more, all the better*, a different word from the article *the*, with which its apparent identity is only accidental. The article comes from *þe*—undeclined.

§ 551. Connected with the disuse of *his* as a Neuter, is the question as to the origin of *its;* upon which I give, *in extenso*, the following interesting extract from a paper by Mr. Watts:—

We should thus have been enabled, for instance, to ascertain both with ease and precision, at what period a word now so familiar as "its"—the possessive case of the neuter pronoun—was first introduced into English. At present the only information on the subject that can be derived from the comparison of the different versions of the Bible is, that so lately as 1611—the date of the issue of the authorized version—the word did not exist, or at all events was not considered to belong to that elevated portion of the language regarded as suitable for the translation of the sacred writings. There is one verse of the Bible in which the neuter pronoun would now be used very frequently in different cases, and it is curious to observe how it is dealt with in the various versions.

The recent editors of what is generally called Wickliffe's Bible have, as has been already stated, printed two versions at length. The verse alluded to (which is the 9th of Numbers, chapter iv.) is far from alike in the two renderings. Wickliffe's is as follows:—

"And thei shulen take the iacynctyn mantil with the which thei shulen couer the candelstik with the lanterns and *her* toonges and snyters."

Purvey's runs thus—

"Thei schulen take also a mentil of iacynt with which thei schulen hile the candilstike with *hise* lanternes and tongis and snytels."

It will be observed that it is here a candlestick which is on one occasion referred to, with "*her* tongs," and in the other, with "*his* lanterns,"—in neither case with "its;" that in fact in one case the candlestick seems to be made of the feminine, and in the other of the masculine gender. The uncertainty prevailed for centuries after the time of Wickliffe. In Tyndale's version of the Pentateuch, printed in 1530, the candlestick is both feminine and neuter:—

"And they shall take a cloth of jacyncte and cover the candelsticke of light and hir lampes and hir snoffers and fyre pannes and all hir oyle vessels which they occupye aboute *it* and shall put upon *her* and on all *hir* instrumentes a couerynge of taxus skynnes and put it upon staues."

In Coverdale's version, printed in 1535, the passage is as follows:—

"And they shal take a yalowe clothe and cover the candilsticke of light therwith, and *his* lampes, with *his* snoffers and outquenchers," &c. &c.

In Matthews's Bible (1537), the candlestick is feminine again:—

"And they shall take a cloth of iacincte and couer the candelstycke of lyght and *her* lampes and *her* snoffers and fyre panes and all *her* oyle vessels which they occupye aboute it," &c.

Last of all comes the authorized version:—

"And they shall take a cloth of blue and cover the candlestick of the light and *his* lamps and *his* tongs and *his* snuffdishes and all the oil vessels thereof wherewith they minister unto *it*."

From the repetition of "*his* lamps, *his* tongs, and *his* snuffdishes," in connection with the "*it*" at the end of the verse, the pronouns in all cases referring to the candlestick, no other conclusion can be drawn than that the word "*its*" did not then exist, or was purposely excluded. The same phenomenon presents itself repeatedly in other portions of the same book, in which, from the nature of the subject, the occasion for these pronouns recurs more frequently than in other portions of the Scriptures. It has been suggested, that the regular possessive for *it*, before the introduction of *its*, was *his;* but it will be remarked, that if this observation be true, it will only apply to one stage of our language. The quotation from Matthews's Bible shows that in the time of Henry the Eighth, the candlestick could be spoken of with "*her* oil vessels which they occupy about *it*."

It would be a curious task to trace at what period the missing possessive pronoun found its way into our language and who introduced it. In Shakspeare there are frequent indications of its non-existence. Thus in the opening speech of the king in *Henry the Fourth* we find—

> “The edge of war, like an ill sheathed sword.
> Shall only cut *his* master.”

and there is a still more apposite instance in the opening scene of *Hamlet*:—

> “When yon same star that 's westward from the pole,
> Had made *his* course to illume that part of heaven
> Where now *it* burns.”

The verbal indexes to Shakspeare and Milton, minute as they are, do not descend to words deemed so insignificant as “it” and “its;” and without these and similar aids, it can only be by good fortune that any progress can be made in the search for so small an object over so wide a field.

§ 552. And now the neuter termination *-t* commands attention. Although, in the English language, it is found in three pronouns only, the form is an important one. In the Mœso-Gothic it pervades the whole inflection of adjectives; so that their neuters end in *-ta*, just as truly as the Latin neuters end in *-um*, or the Greek in *-ον*.

Masc.	*Fem.*	*Neut.*
Blind-*s*,	blind-*a*,	blind-*ata*;

like

Masc.	*Fem.*	*Neut.*
Cæc-*us*,	cæc-*a*,	cæc-*um*.

In Norse, too, at the present moment, all neuters end in *-t*: *skön*=*pulch-er*, *skönt*=*pulchr-um*. In the Modern High-German this *-t* becomes *-s*, M. *blind-er*, N. *blind-es*. But it is the Latin *-d* in *i-d*, *illu-d*, *istu-d*—and, as such, a very old inflection. And now comes a fact which (whilst it justifies the importance and prominence given to the pronominal inflection, of which, in practice, this neuter in *-t* has been the characteristic,) shows us how in languages of the same order, a mere alteration in the distribution of certain inflections may effect a great change. There are two types of inflection in the way of Gender—one given by the Substantives, the other by the Pronouns. The Adjectives have none of their own. They take that of the Substantive, or the Pronoun, according to the language. The Latin Adjectives (along with the Greek) follow the Substantives, the result being *cæc-us*, *cæc-um*, like *domin-us*, *regn-um*. The German follow the Pronouns; the result being *blind-s*, *blind-ata*, like *who*, *what*.

CHAPTER XXII.

THE TRUE PERSONAL PRONOUNS.

§ 553. THE true Personal Pronouns, *as far as inflection is concerned*, are, *in English*, √*m*-, √*th*- and √*y*-. It is not safe to go more minutely into detail than this; though, roughly speaking, we may say that they are *me* (1st person); *thou* (2nd person singular); and *ye* (2nd person plural). They run thus:—

(1.)

Sing.	Objective	*me.*
	Possessive	*my.*
Plural.	Nominative	*we.*
	Objective	*us.*
	Possessive	*our.*

(2.)

Singular (only).	Nominative	*thou.*
	Objective	*thee.*
	Possessive	*thy.*

(3.)

Plural (only).	Nominative or Objective.	*ye.*
	Objective or Nominative.	*you.*
	Possessive	*your.*

§ 554. The exact details of the difference between *me* and *my* are obscure. The A. S. gives *meh* and *mec;* both Dative and Accusative rather than Possessive. The allied languages give

	Dative.	*Accusative.*
Mœso-Gothic	*mis*	*mik*
,, ,,	*þus*	*þuk*
,, ,,	*sis*	*sik*
Old High-German	*mer*	*mih*
,, ,,	*dir*	*dih*
,, ,,	,,	*sih*
Old Norse	*mër*	*mik*
,, ,,	*þër*	*þik*
,, ,,	*sër*	*sik*
Middle H. G.	*mir*	*mich*
,, ,,	*dir*	*dich*
,, ,,	,,	*sich.*

As far as the form in -*k* (=*h*) goes, this looks like Composition rather than Declension, the -*k* being the -*c* in *hi-c, hæ-c, ho-c.*

§ 555. That *we*, *our*, and *us* are etymologically allied, *i. e.* that they are forms of the same word rather than different words, is shown by the A. S. *user*=*our*, and by the Norse *vi* and *vor*=*we* and *our*. The evidence that they are connected with *me* is not so clear. The affinity, however, between the sounds of *m* and *w*, along with other phenomena, account for it.

For the double, or equivocal power of *ye* and *you*, as well as for the possibly Nominative power of *me*, and for *mine* and *thine*, see the Syntax.

§ 556. *Our-s*, *your-s* (also *their-s*), are cases of *our*, *your* (and *their*), *i. e.* each is a case upon a case. We may call them cases of *me*, *you* (and *their*) if we choose. They are, however, no samples of any Pronominal inflection, but, rather, *catachrestic* substantival forms.

CHAPTER XXIII.

ON THE WORD *I*.

§ 557. No notice has been taken of *I*. Nevertheless, in all the previous editions of the present work, as elsewhere, I have given it a place among the true personal pronouns. And, doubtless, its place is with *me* and *thee*. If *I* be not a personal pronoun,—a personal pronoun of the first person singular—what is it?

The foregoing chapter, however, treated not of personal pronouns in general, but of their declension, and *I* is undeclined. Is this a sufficient reason for excluding it,—for, apparently ignoring its very existence? In the present stage of our language *she* is undeclined: yet *she* has been treated somewhat fully. To treat *I* as the nominative case of *me* would, of course, have been absurd; but why do I not say (as up to the present time *has* been said) that *I* was defective in the oblique cases, *me* in the nominative; and that they were complementary to one another? *Mutatis mutandis*, this is what was said of *he* and *she;* the former being defective in the nominative feminine, the latter defective in everything else. A partial answer to this is conveyed in the statement that *she* had once a declension; but that *I* never had one. But this is an under-statement. *I* is, to all appearances, something more than a mere undeclined word in the present stage of the English language. It is something more than a word that has never been declined. It is a word essentially undeclinable. As a pronoun of the first person, it is the name of the speaker, whoever he (or *she*) may be—the name of the speaker speaking of himself. But such a speaker may be one of two things. He may be the object of some action from without; or he may be the originator of some action interior to, and proceeding from, himself. In other words, there may be a division of the Pronouns of the first person into two classes—(1) the Subjective; and (2) the Objective; the former being essentially Nominative. Now, in all the languages more especially akin to our own, and known by the name Indo-European, this difference exists: *i. e. I* is never a form of *me.* On the other hand, in the languages allied to the Fin, or Ugrian, it is always one.

1.

Nominative	*mina.*
Infinitive	*minua.*
Genitive	*minun.*
Inessive	*minussa.*
Elative	*minuhur.*
Illative	*minuun.*

2.

Nominative	*ben.*
Genitive	*benum.*
Dative	*bana.*
Accusative	*beni.*
Ablative	*benden.*

The first of these examples is from the Fin of Finland, the second from the Turkish.

CHAPTER XXIV.

INFLECTION OF SUBSTANTIVES.—THE PLURAL NUMBERS AND POSSESSIVE CASE IN -*S*.—DETAILS.

§ 558. THE A. S. Possessive *Singular* ended in *-es;* as *cyning, cyning-es=rex, reg-is.* The A. S. Nominative *Plural* ended in *-as,* as *cyning-as=reg-es.* The present English ejects the vowel, whether *e* or *a;* so reducing the two cases to the same form. It distinguishes them, however, in the *spelling;* inasmuch as we write *kings=reg-es,* but *king's=regis.*

§ 559. The Possessive *Plural,* in A. S., ended in *-a;* as *cyning-a* = *regum*. The present English knows nothing of this form. It rarely forms a *real* Possessive Plural at all. When it does, it does so by adding the *-s* of the Singular to the Nominative Plural; as *ox-en, ox-ens*. But this is only done with those few words where the Nominative Plural does *not* already end in *-s*; *men, men's; brethren, brethren's; children, children-s.* This avoids such expressions as *the fatherses children, the sisterses brethren, the masterses men.* The difference, however, we indicate in *writing*.

The father's children means *the children of one father;*

The sister's brethren, the brethren of one sister;

The master's men, the men of one master;

The owner's oxen, the oxen of one owner.

But—

The fathers' children means *the children of different fathers;*

The sisters' brethren, the brethren of different sisters;

The masters' men, the men of different masters;

The owners' oxen, the oxen of different owners.

§ 560. To these preliminaries, add the following five rules of Euphony.

(1.) Two mutes, one of which is surd and the other sonant, coming together in the same syllable, cannot be *pronounced*.

(2.) A surd mute, immediately preceded by a sonant one, is changed into its sonant equivalent.

(3.) A sonant mute, immediately preceded by a surd one, is changed into its sonant equivalent.

(4.) In certain cases, a vowel or a liquid has the same effect upon the surd letter *s*, as a sonant mute.

Hills	is pronounced	*hillz.*
Stems	—	*stemz.*
Horns	—	*hornz*
Stars	—	*starz.*
Boys	—	*boyz.*

(5.) When two identical or cognate sounds come together in the same syllable, they must be separated from each other by the insertion of the sound of the *e* in *bed*—*loss, loss-es; blaze, blaz-es.* Here we must remember, not only that *z, zh,* and *sh* comport themselves as *-s*, but that the *-ch* in *church*, &c., and *-ge* in *judge*, &c., are really *tsh* and *dzh*, whence *church-es, judg-es*, &c. In *monarch*, &c., the *ch* is not *tsh* but *k* (*x*); the plural being *monarchs*.

§ 561. All this being borne in mind, the formation of our Plurals is very regular; the apparent anomalies being chiefly points of spelling, like *cargoes, beauties*, &c., from *cargo* and *beauty*.

§ 562. A few, however, are something more. Thus—The plural of—

wife	*is not*	wifes *	*but*	wives †
loaf	—	loafs	—	loaves
knife	—	knifes	—	knives
half	—	halfs	—	halves
life	—	lifes	—	lives
leaf	—	leafs	—	leaves
calf	—	calfs	—	calves.

Respecting these words we may observe—(1.) That the vowel before *f* is *long;* (2.) that they are all of Anglo-Saxon origin. Putting these two facts together, we can use more general language, and say that—When a word ends in the sound of *f*, preceded by a long vowel, and is of Anglo-Saxon origin, the plural is formed by the addition of the sound of the *z* in *zeal.*

To this rule there are two exceptions:

1. *Dwarf;* a word of Anglo-Saxon origin, but which forms its plural by means of the sound of *s*—*dwarfs* (pronounced *dwarfce*).

2. *Beef;* a word *not* of Anglo-Saxon origin, but which forms its plural by means of the sound of *z*—*beeves* (pronounced *beevz*).

§ 563. If we ask the reason of this peculiarity in the formation of the plurals of these words in *-f*, we shall find reason to believe that it lies with the singular rather than with plural forms. In Anglo-Saxon, *f* at the end of a word was, probably, sounded as *v;* and it is likely that the original *singulars* were sounded *loav, halv, wive, calv, leav.* In the Swedish language the letter *f* has the sound of *v;* so that *staf* is sounded *stav.* Again, in the allied languages the words in question end in the *sonant* (not the *surd*) mute,—*weib, laub, calb, halb, stab*, &c. = *wife, leaf, calf, half, staff.* Hence the *plural* is probably normal; it being the *singular* form on which the irregularity lies.

§ 564. *Pence.*—A contracted form from *pennies;* and collective rather than plural. *Sixpence*, compared with *sixpences*, is no plural, but a singular form.

Dice.—This distinguishes *dice* for play from *dies* (*diez*) for coining. *Dice*, perhaps, like *pence*, is collective rather than plural.

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* As if written *wīfce*, &c.

† As if written *wīvz*, &c.

Eaves.—In A. S. *efese*: so that *-s* belongs to the root.

Alms.—In Anglo-Saxon *ælmesse*.

Riches.—Most writers say, *riches* are *useful*; in which case the word *riches* is plural. Still there are a few who say, *riches* is *useful*; in which case the word *riches* is singular. The *-s* is no sign of the plural number, since there is no such *substantive* as *rich*; on the contrary, it is part of the original singular, like the *-s* in *distress*. Notwithstanding this, we cannot say *richess-es* in the same way that we *can* say *distress-es*. Hence the word *riches* is, in respect to its original form, singular; in respect to its meaning, either singular or plural—most frequently the latter.

News.—Some say, *this news* is *good*; in which case the word *news* is singular. More rarely we find the expression *these news* are *good*; in which case the word *news* is plural. Now in the word *news* the *-s* (unlike the *-s* in *alms* and *riches*) is no part of the original singular, but the sign of the plural, like the *-s* in *trees*. Notwithstanding this, we cannot subtract the *s*, and say *new*, in the same way that we *can* form *tree* from *trees*. Hence the word *news* is, in respect to its original form, plural; in respect to its meaning, either singular or plural, most frequently the former.

Means.—Some say, *these means* are *useful*; in which case the word *means* is plural. Others say, *this means* is *useful*; in which case the word *means* is singular. Now in the word *means* the *-s* (unlike the *s* in *alms* and *riches*, but like the *s* in *news*) is no part of the original singular, but the sign of the plural, like the *s* in *trees*. The form in the original French, from which language the word is derived, is *moyen*, singular; *moyens*, plural. If we subtract from the word *means* the letter *s*, we say *mean*. Now as a singular form of the word *means*, with the sense it has in the phrase *ways and means*, there is, in the current English, no such word as *mean*, any more than there is such a word as *new* from *news*. But, in a different sense, there *is* the singular form *mean*; as in the phrase *the golden mean*, meaning *middle course*. Hence the word *means* is, in respect to its form, plural, in respect to its meaning, either singular or plural.

Pains.—Some say, *these pains* are *well-taken*: in which case the word *pains* is plural. Others say, *this pains* is *well-taken*;

in which case the word *pains* is singular. The form in the original French, from which language the word is derived, is *peine*. The reasoning that has been applied to the word *means* is closely applicable to the word *pains*.

The same also applies to the word *amends*. The form in French is *amende*, without the *s*.

§ 565. *Mathematics, metaphysics politics, ethics, optics, physics.*—All the words in point are of Greek origin, and all are derived from a Greek adjective. Each is the name of some department of study, of some art, or of some science. As the words are Greek, so also are the sciences which they denote either of Greek origin, or else such as flourished in Greece. Let the arts and sciences of Greece be expressed, in Greek, by a substantive and an adjective combined, rather than by a simple substantive; for instance, let it be the habit of the language to say the *musical art* rather than *music*. Let the Greek for *art* be a word in the feminine gender; *e. g.* τέχνη (*tekhnæ*), so that the *musical art* be ἡ μουσίκη τέχνη (*hæ mousikæ tekhnæ*). Let, in the progress of language (as was actually the case in Greece), the article and substantive be omitted, so that, for the *musical art*, or for *music*, there stand only the feminine adjective, μουσίκη. Let there be, upon a given art or science, a series of books, or treatises; the Greek for *book*, or *treatise*, being a neuter substantive, βίβλιον (*biblion*). Let the substantive meaning *treatise* be, in the course of language, omitted; so that whilst the science of *physics* is called φυσίκη (*fysikæ*) from ἡ φυσίκη τέχνη, a series of treatises upon the science shall be called φύσικη (*fysika*) or *physics*. Now all this is what happened in Greece. The science was denoted by a feminine adjective singular, as φύσικη (*fysikæ*), and the treatises upon it by the neuter adjective plural, as φύσικα (*fysika*). I conceive, then, that, in the Middle Ages, a science of Greek origin might have its name drawn from two sources, viz. from the name of the art or science, or from the name of the books wherein it was treated. In the first case it had a singular form as *physic*, *logic*; in the second, a plural, as *mathematics*, *metaphysics*, *optics*.

CHAPTER XXV.

ADJECTIVES.—AT PRESENT UNDECLINED.—ORIGINALLY DECLINED

§ 566. At the present time, the English adjective is wholly destitute of Inflection. In A. S. it was not only declined, but it had two declensions; one Indefinite, and one Definite. The former ran thus:—

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nominative.	Gód	Gód	Gód
Accusative.	Gódne	Góde	Gód
Ablative.	Góde	Gódre	Góde
Dative.	Gódum	Gódre	Gódum
Genitive.	Gódes	Gódre	Gódes.

Plural.

	Masculine.	*Feminine.*	*Neuter.*
Nominative.	Góde	Góde	Góde
Accusative.	Góde	Góde	Góde
Ablative.	Gódum	Gódum	Gódum
Dative.	Gódum	Gódum	Gódum
Genitive.	Gódra	Gódra	Gódra.

The Definite Declension, which was used when the Adjective was preceded by either the Definite article or a Demonstrative Pronoun, was characterized by the predominance of the forms in -*n*. Thus:—

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nominative.	Góde	Góda	Góde
Accusative.	Gódan	Gódan	Gódan
Ablative.	Gódan	Gódan	Gódan
Dative.	Gódan	Gódan	Gódan
Genitive.	Gódan	Gódan	Gódan.

Plural.

	Masculine.	*Feminine.*	*Neuter.*
Nominative.	Gódan	Gódan	Gódan
Accusative.	Gódan	Gódan	Gódan
Ablative.	Godum	Gódum	Gódum
Dative.	Gódum	Gódum	Gódum
Genitive.	Gódena	Gódena	Gódena.

The Declension of the Participle was, in the main, that of the Adjective.

Plural.

	Masculine.	*Feminine.*	*Neuter.*
Nominative.	Bærnand	Bærnand	Bærnand
Accusative.	Bærnandne	Bærnande	Bærnand
Ablative.	Bærnande	Bærnandre	Bærnande
Dative.	Bærnandum	Bærnandre	Bærnandum
Genitive.	Bærnandes	Bærnandre	Bærnandes.

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nominative.	Bærnande	Bærnande	Bærnande
Accusative.	Bærnande	Bærnande	Bærnande
Ablative.	Bærnandum	Bærnandum	Bærnandum
Dative.	Bærnandum	Bærnandum	Bærnandum
Genitive.	Bærnandra	Bærnandra	Bærnandra.

§ 567. This fulness of inflection of both the Adjective and the Participle, during the Anglo-Saxon period, contrasts with the utter absence of declension at the present moment, and may serve as an illustration of what we may call *virtual*, as opposed to *actual*, inflections. An adjective agreeing with a substantive, denoting a male, is *virtually* in the masculine gender, inasmuch as, if there were such a thing, at the present time as the sign of gender, it would take that of the masculine. It really did this in an earlier stage of the language. The same applies to the questions of Number and Case. Adjectives agreeing with Substantives in the Plural Number or the Possessive Case are virtually Possessive and Plural Adjectives. The same applies to Participles.

Old English examples (from Dr. Guest*) of the Plural forms of Adjectives.*

1. In these lay a gret multitude of *syke* men, *blinde*, crokid, and *drye*.—Wycliffe, John v.

2. In all the orders foure is none that can
So much of dalliance and faire language,
He hadde ymade ful many a marriage—
His tippet was ay farsed ful of knives,
And pinnes for to given *faire* wives.

Chaucer, *Prol.*

3. And *al* the cuntre of Judee wente out to him, and *alle* men of Jerusalem.—Wycliffe, Mark i.

4. He ghyueth lif to *alle* men, and brething, and *alle* thingis; and made of von *al* kynde of men to inhabit on *al* the face of the erthe.—Wycliffe, Dedis of Apostlis, xvii.

5. That fadres sone which *alle* thinges wrought;
And *all*, that wrought is with a skilful thought,
The Gost that from the fader gan procede,
Hath souled hem.

Chaucer, *The Second Nonnes Tale.*

6. And *alle* we that ben in this aray
And maken *all* this lamentation,
We losten *alle* our husbondes at that toun.

Chaucer, *The Knightes Tale.*

7. A *good* man bryngeth forth *gode* thingis of *good* tresore.—Wycliffe, Matt. vii.

8. So every *good* tree maketh *gode* fruytis, but an yvel tree maketh yvel fruytes. A *good* tree may not make yvel fruytis, neither an yvel tree may make *gode* fruytis. Every tree that maketh not *good* fruyt schal be cut down. —Wycliffe, Matt. vii.

9. Men loveden more darknessis than light for her werkes weren *yvele*, for ech man that doeth *yvel*, hateth the light.—Wycliffe, John iii.

CHAPTER XXVI.

VERBS.—FORMATION OF THE PAST TENSE.—CHANGE OF VOWEL.

§ 568. The verbs fall into two divisions. In the first the Past Tense is formed by changing the vowel, as *speak, spoke.* In the second it is formed by adding the sound of *-ed*, *-d*, or *-t*, as *plant-ed, move-d, wep-t.*

§ 569. The chief words which form the past tense by changing the vowel are—

Present.	*Past.*
(Vowel e.)	
Fall	fell
Hold	held
Draw	drew
Slay	slew
Fly	flew
Blow	blew
Crow	crew
Know	knew
Grow	grew.
(Vowel oo.)	
Shake	shook
Take	took
For-sake	for-sook

Two forms; one, marked with an asterisk (*), obsolete.

Present.	*Past.*	
rise	rose	*ris
smite	smote	smit
ride	rode	*rid
stride	strode	strid
slide	*slode	slid
chide	*chode	chid
drive	drove	*driv
thrive	throve	*thriv
write	wrote	writ
slit	*slat	slit
bite	*bat	bit
swim	swam	swum
begin	began	begun
spin	span	spun
sing	sang	sung
spring	sprang	sprung
sting	*stang	stung
ring	rang	rung
wring	*wrang	wrung
fling	*flang	flung
cling	*clang	clung
string	*strang	strung
sling	slang	slung
sink	sank	sunk
drink	drank	drunk
shrink	shrank	shrunk
stick	*stack	stuck
burst	*barst	burst
bind	*band	bound
find	*fand	found
grind	*grand	ground
wind	*wand	wound.

For *barst* we occasionally find *brast*. The forms like *fand* are chiefly Scotch.

§ 570. In A. S., many words which now form their past tense in *-ed*, *-d*, or *-t*, formed it by the change of vowel.

Present.	*Existing Past.*	*A. S. Past.*
Wreak	Wreaked	Wræ'c
Fret	Fretted	Fræ't
Mete	Meted	Mæ't
Shear	Sheard	Scear
Braid	Braided	Bræ'd
Knead	Kneaded	Cnæ'd
Dread	Dreaded	Dred
Sleep	Slept	Slep

Present.	*Existing Past.*	*A. S. Past.*
Fold	Folded	Feold
Wield	Wielded	Weold
Wax	Waxed	Weox
Leap	Leapt	Hleop
Sweep	Swept	Sweop
Weep	Wept	Weop
Sow	Sowed	Seow
Bake	Baked	Bók
Gnaw	Gnawed	Gnóh
Laugh	Laughed	Hlóh
Wade	Waded	Wód
Lade	Laded	Hlóh
Grave	Graved	Gróf
Shave	Shaved	Scóf
Step	Stepped	Stóp
Wash	Washed	Wócs
Bellow	Bellowed	Bealh
Swallow	Swallowed	Swealh
Mourn	Mourned	Mearn
Spurn	Spurned	Spearn
Carve	Carved	Cearf
Starve	Starved	Stærf
Thresh	Threshed	Thærsc
Hew	Hewed	Heow
Flow	Flowed	Fleow
Row	Rowed	Reow
Creep	Crept	Creáp
Dive	Dived	Deáf
Shove	Shoved	Sceáf
Chew	Chewed	Ceáw
Brew	Brewed	Breáw
Lock	Locked	Leác
Suck	Sucked	Seác
Reek	Reeked	Reác
Smoke	Smoked	Smeác
Bow	Bowed	Beáh
Lie	Lied	Leáh
Gripe	Griped	Gráp
Span	Spanned	Spén
Eke	Eked	Eóc
Fare	Fared	Fôr.

§ 571. *Origin of the forms resulting from a change of vowel.*—In the Mœso-Gothic, the verbs in six out of the twelve classes, over which, in that language, they are distributed, form the past tense by the reduplication of the initial consonant. In the last two there is a change of vowel as well.

Present.	*Past.*	
Salta	*sáisalt*	*leapt*
Háita	*háihâit*	*called*
Hlaupa	*hláiláup*	*ran*
Slêpa	*sâizlép*	*slept*
Láia	*láilô*	*laughed*
Grêta	*gáigrót*	*wept.*

It is not only believed that the past forms of the existing English have grown out of these reduplicate præterites, but that, in two words, the reduplication still exists.

1. In *did* from *do*=*facio*, with its participle *done*, the final -*d* is not the same as the -*d* in *moved*. What is it? There are good grounds for believing that it is an instance of this same old *reduplicate præterite* now under notice. If so, it is the latter *d* which is radical, and the former which is inflectional.

2. The following couplet from Dryden's *Mac Flecnoe* exhibits a form as well as a construction which requires explanation.

> An ancient fabric, rais'd t' inform the sight,
> There stood of yore, and Barbican *it hight*.

Here the word *hight*=*was called*, and seems to present an instance of the participle being used in the passive sense without the so-called verb substantive. Yet it does no such thing. The word is no participle at all; but a simple præterite. Certain verbs are *naturally* either passive or active, as one of two allied meanings may predominate. *To be called* is passive; so is, *to be beaten*. But *to bear as a name* is active; so is, *to take a beating*. The word *hight* is in the same class of verbs with the Latin *vapulo;* and it is the same as the Latin word, *cluo*. *Barbican cluit*=*Barbican audivit*=*Barbican it hight*. So much for the question as to the construction, which is properly a point of syntax rather than etymology. In respect to the form it must be observed that the *t* is no sign of the præterite tense, but, on the contrary, a part of the original word, which is, in German, *heiss-en*, in Norse, *het-a*, and *hed-e*. In A. S. this præterite was *heht*, and as the M. G. was *háiháit*, the form has been looked upon as reduplicate. Whatever may be its origin, the present spelling is inaccurate. The *g* has no business where it is; it being only the false analogy of the words *high* and *height* that has introduced it.

§ 572. That this reduplication is the reduplication of the

Greek words like *τέ-τυφα*, and the Latin ones like *mo-mordi*, is generally admitted. Such being the case, the words like *sáisalt* are, in respect to their history, neither more nor less than Perfects.

§ 573. A line of criticism is suggested by them, which, though it lies in the back-ground, is important; not so much, however, in its results as in its moral. It reads us a lesson against over-hasty generalization. Few persons believe that the change of vowel is spontaneous, *i. e.* that it came of itself, independent of anything which either preceded or followed it. On the contrary, it is reasonably believed that changes of vowel are, as a general rule, secondary processes. Seeing no reason for believing that they are *never* primary, I agree with my predecessors on this point, in the main. The only question, then, that now remains, is the *direction* of the influence. In *rather*, from *hraðor*, it is clear that the influence has been *retro*gressive, in other words, that the affix has acted on what went before it. The converse, however, was possible, and a state of things is imaginable in which it shall be the first of two vowels which shall determine the character of the second; in which case the direction would be forwards rather than backwards, and the action of the vowel *pro*gressive. With this alternative as a philological possibility, it is easy to see that a generalization of a wide kind is also possible. It may be that certain languages—nay, certain classes of languages—are characterized by the difference of the direction of the action of their constituent sounds; some giving a progressive, some a retrogressive, system of accommodation. It may now be added that this is no supposition, but, to a great extent, a reality. In the German languages the direction is retrogressive rather than progressive. In the languages allied to the Fin and Turkish, the direction is progressive, rather than retrogressive. Such is the rule in the main: but that it is not a rule absolute may be seen in the words under notice. The influence which changed *greta* into *gaigrot* is certainly progressive. For a German language, however, the *pro*gress is an exceptionable phenomenon; though the converse is the exception in the Fin and Turk.

CHAPTER XXVII.

FORMATION OF THE PAST TENSE.—ADDITION OF *-ED*, *-D*, OR *-T*.

§ 574. The current statement that the syllable *-ed*, rather than the letter *-d*, is the sign of the præterite tense, is true only in regard to the written language. In *stabbed*, *moved*, *bragged*, *whizzed*, *judged*, *filled*, *slurred*, *slammed*, *shunned*, *barred*, *strewed*, the *e* is a point of spelling only, for in *language* (except in declamation) there is no second vowel sound. The *-d* comes in immediate contact with the final letter of the original word, and the number of syllables remains the same as it was before.

When however, the original words ends in *-d* or *-t*, as *slight* or *brand*, then, and then only (and that not always), is there the addition of the syllable *-ed*; as in *slighted*, *branded*. This is necessary, since the combinations *slightt* and *brandd*, are unpronounceable.

Whether the addition be *-d*, or *-t* depends upon the sonancy or surdness of the preceding letter. After, *b*, *v*, *th* (as in *clothe*), *g*, or *z*, the addition is *-d*. This is a matter of necessity. We say *stabd*, *môvd*, *clôthd*, *braggd*, *whizzd*, because *stabt*, *môvt*, *clôtht*, *braggt*, *whizzt*, are unpronounceable. After *l*, *m*, *n*, *r*, *w*, *y*, or a vowel, the addition is also *-d*. This is no matter of necessity, but simply the *habit* of the English language. *Filt*, *slurt*, *strayt*, &c. are as pronounceable as *filld*, *slurrd*, *strayd*, &c. It is the habit, however, of the English language to prefer the latter forms.

§ 575. The verbs of this class fall into three sections. In the first there is the simple addition of *-d*, *-t*, or *-ed*.

Serve	served	Dip	dipped (*dipt*)
Cry	cried	Slip	slipped (*slipt*)
Betray	betrayed	Step	stepped (*stept*)
Expel	expelled	Look	looked (*lookt*)
Accuse	accused	Pluck	plucked (*pluckt*)
Instruct	instructed	Toss	tossed (*tost*)
Invite	invited	Push	pushed (*pusht*)
Waste	wasted	Confess	confessed (*confest*).

§ 576. In the second, besides the addition of *-t* or *-d*, the vowel is *shortened*. It also contains those words which end in *-d*, or *-t*, and at the same time have a short vowel in the præterite. Such, amongst others, are *cut*, *cost*, &c., where the two tenses are alike, and *bend*, *rend*, &c., where the præterite is formed from the present by changing *-d* into *-t*, as *bent*, *rent*, &c.

§ 577. In the third, the vowel is *changed.*

Tell	told	Sell	sold
Will	would	Shall	should.

§ 578. To this group belong the remarkable præterites of the verbs *seek*, *beseech*, *catch*, *teach*, *bring*, *think*, and *buy*, viz. *sought*, *besought*, *caught*, *taught*, *brought*, *thought*, and *bought*. In all these, the final consonant is either *g* or *k*, or else a sound allied to those mutes. When the tendency of these to become *h* and *y*, as well as to undergo further changes, is remembered, the forms in point cease to seem anomalous. In *wrought*, from *work*, there is a transposition. In *laid* and *said* the present forms make a show of regularity which they have not. The true original forms should be *legde* and *sægde*, the infinitives being *lecgan*, *secgan*. In these words the *i* represents the semi-vowel *y*, into which the original *g* was changed. The Anglo-Saxon forms of the other words are as follows:—

Byegan	bóhte	Bringan	bróhte
Sêcan	sóhte	þencan	þohte
Wyrcan	wórthe.		

§ 579. Out of the three groups into which the Verbs under notice in Anglo-Saxon are divided, only one takes a vowel before the *d* or *t*. The other two add the syllables *-te*, or *-de*, to the last letter of the original word. The vowel that, in one out of the three Anglo-Saxon classes, precedes *d* is *o*. Thus we have *lufian*, *lufode*; *clypian*, *clypode*. In the other two classes the forms are respectively *bærnan*, *bærnde*; and *tellan*, *tealde*; no vowel being inserted.

§ 580. In the present English, with several verbs there is the actual addition of the syllable *-ed*; in other words, *d* is separated from the last letter of the original word by the addition of a vowel; as *ended*, *instructed*, &c.

In several verbs the final *-d* is changed into *-t*, as *bend*, *bent*; *rend*, *rent*; *send*, *sent*; *gild*, *gilt*; *build*, *built*; *spend*, *spent*; &c.

Herein we see a series of expedients for separating the præterite form from the present, when the root ends with the same sound with which the affix begins.

The change from a long vowel to a short one, as in *feed*, *fed*,

&c., can only take place where there is a long vowel to be changed.

Where the vowels are short, and, at the same time, the word ends in *d*, the *d* of the present may become *t* in the præterite. Such is the case with *bend, bent.*

Where there is no long vowel to shorten, and no *d* to change into *t*, the two tenses (unless we add *ed*), of necessity, remain alike. Such is the case with *cut, cost,* &c., &c.

§ 581. With forms like *fed* and *led* we are in doubt as to the class. This doubt we have three means of settling.

1. *By the form of the participle.*—The *-en* in *beaten* shows that the word *beat* is in the same class as *spoke.*

2. *By the nature of the Vowel.*—If *beat* were conjugated like *read*, its præterite would be *bet.*

3. *By a knowledge of the older forms.*—The A. S. is *beáte, beot.* There is no such a form as *beáte, bætte.* The præterite of *sendan* is *sende.* There is in A. S. no such form as *sand.*

§ 582. Certain *so-called* irregularities may now be noticed.

Made, had.—In these words there is nothing remarkable but the ejection of a consonant. The Anglo-Saxon forms are *macode* and *hæfde*, respectively.

Would, should, could.—It must not be imagined that *could* is in the same predicament with these words. In *will* and *shall* the *-l* is part of the original word. This is not the case with *can.*

Yode.—Instead of *goed*, a regular præterite from *go*, now obsolete, and replaced by *went*, the præterite of *wend,*—*he wends his way*—*he went his way.* Except that the initial *g* has become *y*, and the *e* follows instead of preceding the *d* (a mere point of spelling), there is nothing peculiar in this word.

For *aught, minded*, and *did*, see the following chapters.

§ 583. The origin of the form in *-d* is considered, by Grimm and others, to lie in the word *do ;* of which the præterite is *d-d.* The Mœso-Gothic, in the Dual and Plural of the Indicative, and in all the persons of the Conjunctive Mood, gives us the form in full, *i. e.* the two *d's.* Having noted this, note also, the existence of expressions like *we did speak, we did write,* and the like, and the plausibility of the suggestion will become apparent.

Note, too, the greater antiquity of the reduplicate forms ; inasmuch as before *did* could be attached to such a root as *nas-*, it would, itself, have been deduced from *do.*

INDICATIVE.

Sing.	*Dual.*	*Plural.*
(1.) nasida	———	nasidêdum
(2.) nasides	nasidêduts	nasidêduþ
(3.) nasida	———	nasidêdum.

CONJUNCTIVE.

Sing.	*Dual.*	*Plural.*
(1.) nasidêdjau	———	nasidêdeima
(2.) nasidêdeis	nasidêdeits	nasidêdeiþ
(3.) nasidêdi	———	nasidêdeina.

§ 584. Some remarks, however, of Dr. Trithen on the Slavonic præterite, induce me to entertain a different doctrine, and to identify the *-d* under notice with the *-t* of the passive participles of the Latin language, as found in mon-*it*-us, voc-*at*-us, rap-*t*-us, and probably in the Greek forms like τυφ-θ-είς.

1. The Slavonic præterite is commonly said to possess genders: in other words, there is one form for speaking of a past action when done by a male, and another for speaking of a past action when done by a female.

2. These forms are identical with those of the participles, masculine and feminine, as the case may be. Indeed the præterite is a participle. If, instead of saying *ille amavit*, the Latins said *ille amatus*, whilst, instead of saying *illa amavit*, they said *illa amata*, they would exactly use the grammar of the Slavonic.

3. Hence, as one class of languages, at least, gives us the undoubted fact of an active præterite being identical with a passive participle, and as the participle and præterite in question are nearly identical, we have a fair reason for believing that the *d*, in the English active præterite, is the *d* of the participle, which, in its turn, is the *t* of the Latin passive participle.

CHAPTER XXVIII.

ON IRREGULARITY AND DEFECT.

§ 585. WHATEVER the verbs which form the Past Tense by changing the vowel may be, they are anything but *Irregular*—though they are often treated as if they were. *Irregular*, however, is a word which we should use as seldom as possible. The better the grammarian the fewer the irregularities of his grammar. If it were not so, the phenomena of language would scarcely be worth studying. It is evident, however, that it is in the power of the grammarian to raise the number of etymological irregularities to any amount, by narrowing the definition of the word irregular; in other words, by framing an exclusive rule. The current rule of the common grammarians is, that the præterite is formed *by the addition of* *-t* or *-d*, or *-ed*. Now this position is sufficiently exclusive; since it proscribes not only the whole class of verbs, like *spoke*, but also words like *bent* and *sent*, where *-t* exists, but where it does not exist as *an addition*. The regular forms, it may be said, should be *bended* and *sended*. Exclusive, however, as the rule in question is, it is plain that it might be made more so. The regular forms might, by the *fiat* of a rule, be restricted to those in *-d*. In this case, words like *wept* and *burnt* would be added to the already numerous list of irregulars. Finally, a further limitation might be made, by laying down as a rule that no word was regular, unless it ended in *-ed*.

§ 586. Thus much concerning the modes of making rules exclusive, and, consequently, of raising the amount of irregularities—the last art that the philosophic grammarian is ambitious of acquiring. True etymology reduces irregularity by making the rules of grammar not exclusive, but general. The *quantum* of irregularity is in the inverse proportion to the generality of our rules. In language itself there is no irregularity. The word itself is only another name for our ignorance of the processes that change words. The nearest approach to a true Irregularity in the English language is to be found in the word *could*, from *can;* where the *l* is wholly inorganic, being foreign to the root, and only introduced to match the *l* in *should* and *would*. But even here it is not sounded: so that the Irregularity, such as it is, is an Irregularity of spelling rather than speaking.

§ 587. *Quoth* is Defective,—only, however, in the present stage of our language. The A. S. present was *cweðe*, existing, at the present moment, in the compound word *bequeathe*.

CHAPTER XXIX.

STRONG AND WEAK VERBS—SO-CALLED.

§ 588. In claiming for the forms like *spoke*, their due amount of regularity, we improve upon the grammarians of the last century. The exact import, however, of the two classes has yet to be determined. The German philologues make out of the two classes two different Conjugations; one of which is called *Strong*, the other *Weak*. The words like *spoke* are strong, because they are formed from their present tenses by a merely internal change, *i. e.* a change of the vowel—no new element being added. Meanwhile, *called*, and its fellows, require the addition of a totally new sound—that of *-d*, *-t*, or *-ed*, as the case may be; this being, somewhat fancifully, treated, as a sign of debility. That these classes, however, (call them what we will,) are natural is beyond a doubt.

(*a*) The so-called Strong Verbs are of English, and few, or none, of foreign, origin.

(*b*) Strong words (so-called) become weak. Weak words (so-called) do *not* become strong. Hence, the later the stage of a given language, the fewer are the strong forms. Then, as the provincial dialects retain many archaisms, it is only natural to expect that they will partially agree with the A. S. rather than the modern English. Hence, if we find (as we actually do), instead of (say) *leapt*, *slept*, *mowed*, *snowed*, &c. such forms as *lep*, *slep*, *mew*, *snew*, it is no more than we expect.

(*c*) The verbs which are strong in any one of the German languages are generally so in all the rest.

(*d*) Derived words are weak rather than strong. The intransitive forms *drink* and *lie*, are strong; the transitive forms *drench* and *lay*, are weak.

(*e*) No new word forms its past tense by a change of vowel. One of our earliest Norman-French verbs is *adouber* = *dubb*. Its past tense is *dubb-ade*.

§ 589. That these classes are natural is beyond a doubt; in other words, there is no doubt as to their being genuine classes—classes of some sort or other. This was recognized as early as the time of Ben Jonson, who, unlike the majority of his followers, was unwilling to see irregularity where irregularity had no real existence. So far, indeed, as he saw it at all, he saw it on the side of the form in *-d*, which he called a "common inn to lodge every strange and foreign guest," hereby using a metaphor which shows how clearly he had seen the extent to which the one process was current, the other obsolete. In regard to the class under notice he writes—

"That which followeth, for anything I can find (though I have with some diligence searched after it), entertaineth none but natural and homeborn words, which, though in number they be not many, a hundred and twenty, or thereabouts, yet in variation are so divers and uncertain that they need much the stamp of some good logic to beat them into proportion. We have set down that, that in our judgement agreeth best with reason and good order. Which notwithstanding, if it seem to any to be too rough hewed, let him plain it out more smoothly; and I shall not only not envy it, but, in the behalf of my country, most heartily thank him for so great a benefit; hoping that I shall be thought sufficiently to have done my part, if, in tolling this bell, I may draw others to a deeper consideration of the matter: for, touching myself, I must needs confess, that after much painful churning, this only would come."

The bell, however, was tolled in vain. Wallis demurred to his doctrine, having devoted a special chapter to the consideration of what he called the *Verba anomalia.*

De Verbis Anomalis.

Restat ut de Verborum aliquot Anomalia pauca tradam. De quibus hæc duo primitus monenda sunt.

1. Tota quæ sequitur Anomalia non nisi præteriti Imperfecti temporis, et Participii Passivi formationem spectat. Nam in ipsis quidem Verbis Irregularibus nihil aliud irregulare est.

2. Tota illa quantacunque Anomalia, Verba Exotica vix omnino attingit, sed illa solo quæ Nativa sunt.——Exotica vero illa appello quæ a Latinis, Gallicis, Italicis, Hispanicis, aut etiam Cambro-Britannicis deduximus, quæ quidem multa sunt: Nativa vero illa voco quæ ab antiqua lingua Teutonica, seu Saxonica, originem ducunt; quæ quidem omnia sunt Monosyllaba (aut saltem a Monosyllabis deducta), et plerumque nobis cum Germanis, Belgis, Danis, etc. comunia sunt (levi saltem immutatione facta); quorum nempe sive Linguæ sive Dialectus ejusdem cum nostra Anglicana sunt originis.

Anomalia prima, quæ maxime generalis est, ex celeritate pronunciandi originem duxit: nempe (post syncopen vocalis *e* in regulari terminatione *ed*), relicta consona *d* sæpissime mutatur in *t*; quoties scilicet pronunciatio sic evadit expeditior (et quidem contractio potius dicenda videtur, quam Anomalia).

Anomalia secunda etiam frequens est, sed solummodo Participium Passivum spectat: Nempe Participium Passivum olim sæpissime formabatur in *en*: Cujusmodi satis multa adhuc retinemus, præsertim ubi Præteritum Imperfectum insignem aliquam anomaliam patitur (atque hæc quidem Altera Participii Formatio, potius quam Anomalia, non incommode dici potest).

Sunt et Aliæ Anomaliæ non paucæ, præsertim in Præterito Imperfecto; sed quæ magis speciales sunt, nec quidem adeo multæ quam ut possint sigillatim recenseri.

He notices, however, the fact of the so-called Irregulars being exclusively English.

Hickes, after giving a single conjugation for the Anglo-Saxon verbs, throws the rest into a single class, with the remark, however, that they follow a principle of their own, along with the additional suggestion that *forsan magis proprie secundam con-*

jugationem constituere videantur quam inter anomalia recenseri. Little, however, came of this until lately. In a paper upon certain tenses attributed to the Greek verb, in the *Philological Museum*,* it is argued that the so-called second aorist and second future are in the same category with the so-called English Irregulars.

We may find a satisfactory illustration of this matter in our own language. In English also there are two originally distinct modes of forming the common past tense: the first by adding the syllable *ed*, as in *I killed:* the other, chiefly by certain changes in the vowels, as in *I wrote, I saw, I knew, I ran;* and many others. Let the reader call the former and regular form the first aorist, and the latter the second, and he will have a correct idea of the amount of the distinction between those tenses in Greek. The form ἔτυψα in Greek is what *I killed* is in English, that is, the regular form of the past tense, which obtains in the vast majority of verbs: the form ελαβον, on the other hand, is altogether analogous to *I took*, or *I saw*, acknowledged by all grammarians not as a second or distinct preterite, but as an instance of irregular variety of formation obtaining in certain verbs.

But some will probably deem it an objection to the view here taken that there are verbs in Greek,—many, they perhaps suppose,—in which both forms of the aorist are in use together. I admit that a few instances of this kind do occur; but even in this point we shall find that the analogy with our own language still holds good. Without rummaging in old authors, we meet with many instances in which English verbs retain both forms of the preterite. Thus, for example, we may say, *I hanged*, or *I hung; I chid*, or *I chode; I spit*, or *I spat; I climbed*, or *I clomb: I awaked*, or *I awoke; I cleft, I clave*, or *I clove;* and a score of others. Except in their greater abundance, wherein do these differ from the analogous duplicate forms of the Greek aorist, such as ἔκτεινα and ἔκτανον, *I killed;* ἔτυψα and ἔτυπον, *I struck;* ἐθάμβησα and ἔταφον, *I was astonished?* Such duplicates in Greek are extremely rare: probably there is not one Greek verb in five hundred in which they can be met with. The form improperly called the second aorist is, indeed, common enough, but then, where it exists that of the first aorist is almost always wanting. We have εὗρον, ἐλάβον, εἶδον, ἤγαγον, ἔλιπον, ἔδραμον; but the regular form is as much a nonenity in these verbs, as it is in the English verbs *I found, I took, I saw, I led, I left, I ran.* The first aorist in these would be sheer vulgarity; it would be parallel to *I finded, I taked, I seed.*

Now if the circumstances of the Greek and English, in regard to these two tenses, are so precisely parallel, a simple and obvious inquiry arises. Which are in the right, the Greek Grammarians or our own? For either ours must be wrong in not having fitted up for our verb the framework of a first and second preterite, teaching the pupils to say first pret. *I finded*, 2nd pret. *I found;* 1st pret. *I glided*, 2nd pret. *I glode;* or the others must be so in teaching the learner to imagine two aorists for εὑρίσκω, as aor. 1. εὕρησα, aor. 2. εὗρον; or for ἀκούω, as aor. 1. ἤκουσα, aor. 2. ἤκοον.

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* Vol. ii. pp. 193—226.

To this paper (signed T. F. B.) is attached a long editorial note, by C. J. H. (Charles Julius Hare), who would reverse the suggested process, and improve English grammar by the recognition of the double conjugation. Soon after, Mr. Kemble, in his paper on the English Præterites,* went further in the same direction. The present writer, owing much to these two writers, and, especially to the papers in question, was, until lately, satisfied to follow them—approving of, and using, the terms *Conjugation*, *Weak* and *Strong*. But what do they come to? Can we, as a matter of fact, make such forms as *swoll* and *swelled*, *hung* and *hanged*, and a few others, differ from each other, in the one being *transitive*, the other *intransitive?* Can *hung* = *pependit*, whilst *hanged* = *suspendit?* Can *swoll* = *tumuit*, whilst *swelled* = *tumefecit?* Should we cultivate such distinctions as the following?—(1) I *hanged* him up and there he *hung*. (2) I *swelled* the number of his followers, which *swoll*, at last, to a thousand. The forms like—

Drink and *Drank*, as opposed to *Drench* and *Drenched*,
Lie — *Lay* — — *Lay* — *Laid*,
Rise — *Rose* — — *Raise* — *Raised*,

are, more or less, confirmatory of this view. Yet they are not conclusive. All that they tell us is, *that when we have two forms*, one primitive and intransitive, and the other derivative and transitive, it is the former which is strong rather than weak, and the latter which is weak rather than strong; the words being used in the sense suggested by the writers last mentioned.

What do they come to? If two senses, meaning exactly the same thing, are a philological tautology, two conjugations are the same; and, if so, nothing is got by assuming them. Considering the origin of the forms like *spoke*, it is, surely, safe to put them, as has been suggested, in the same category with Latin words like *mo-mordi*, or *cu-curri*, or (still better) with words like *cepi* from *ce-cepi*. What, then, are these Latin words? a reference to the Greek gives the answer. In Greek τέτυφα (*tetyfa*) = *I have beaten*; ἔτυψα (*etypsa*) = *I beat*. The first is formed by a reduplication of the initial τ, and, consequently, may be called the reduplicate form. As a tense, it is called the perfect. In ἔτυψα an ε is prefixed, and a σ is added. In the allied language of Italy the ε disappears, whilst the σ (*s*) remains. Ἔτυψα is said to be an aorist tense. In Latin *scripsi* is to *scribo* as ἔτυψα is to τύπτω. But, in the Latin language, a confusion takes place between these two tenses. Both forms exist. They are used, however, indiscriminately. The aorist form has, besides its own, the sense of the perfect. The perfect has, besides its own, the sense of the aorist. In the following pair of quotations, *vixi*, the aorist form, is translated *I have lived*, while *tetigit*, the perfect form, is translated *he touched*.

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* *Phil. Mus.*, vol. ii. pp. 378–388.

> *Vixi*, et quem dederat cursum Fortuna peregi:
> Et nunc magna mei sub terras ibit imago.—*Æn.* iv.
>
> Ut primum alatis *tetigit* magalia plantis.—*Æn.* iv.

When a difference of form has ceased to express a difference of meaning, it has become superfluous. This is the case with the two forms in question. One of them may be dispensed with; and the consequence is, that, although in the Latin language both the perfect and the aorist forms are found, they are, with few exceptions, never found in the same word. When there is the perfect, the aorist is wanting, and *vice versâ*. The two ideas *I have struck* and *I struck* are merged into the notion of past time in general, and are expressed by one of two forms, sometimes by that of the Greek perfect, and sometimes by that of the Greek aorist. On account of this the grammarians have cut down the number of Latin tenses; forms like *cucurri* and *vixi* being dealt with as one and the same tense. The true view, however, is, that in *curro* the aorist form is replaced by the perfect, and in *vixi* the perfect form is replaced by the aorist. Hence, the history of such a pair of words as *drank* and *moved*, is the history of such a pair of words as *tetigi* and *vixi*. Now the place of these is that of τέτυ-φα and ἔ-τυψα, *i. e.* they both belong to one and the same conjugation—of which, however, they are different tenses, one a perfect, the other an aorist. If so, what are our vowel-changing Præterites? Perfects modified in form by the loss of the reduplication and changed in power by having adopted that of the aorist. And what are our Præterites in *-d?* Aorists. The *Conjugation* is really one. The *Tense* is one in appearance only.

CHAPTER XXX.

PERSONS.

§ 590. *I CALL.*—The word *call* is not one person more than another. It is the simple verb wholly uninflected.

Thou callest.—The final *-t* appears throughout the West-Saxon, although wanting in the Northumbrian and Old Saxon. In Old High-German it is commoner in some authors than in others. In Middle High-German and New High-German it is universal.

He calls.—The *-s* in *calls* is the *-th* in *calleth*, changed.

§ 591. *Thou spakest, thou brakest, thou sungest.*—In these forms there is a slight though natural anomaly. The second singular præterite in A. S. was formed not in *-st*, but in *-e;* as *þú funde = thou foundest, þú sunge = thou sungest.* Hence the existing termination is derived from the present. Observe that this applies only to the præterites formed by changing the vowel. *Thou loved'st* is Anglo-Saxon as well as English, viz. *þú lufodest.*

CHAPTER XXXI.

NUMBERS.

§ 592. IN A. S. the vowel of the plural of certain (so-called) strong præterites was different from that of the singular. More than this—the vowel of the *second person singular* was *different* from that of the first and third, but the *same* as that of the plural. Hence

Singular.	*Plural.*
1. Ic s*a*ng	1. We s*u*ngon.
2. þu s*u*nge	2. Ge s*u*ngon.
3. He sang	3. Hi s*u*ngon.

Anglo-Saxon.

Sing.	*Plur.*	
Arn	urnon	*run*
Ongan	ongunnon	*begun*
Span	spunnon	*spun*
Sang	sungon	*sung*
Swang	swungon	*swung*

Sing.	*Plur.*	
Dranc	druncon	*drunk*
Sanc	suncon	*sunk*
Sprang	sprungon	*we sprung*
Swam	swummon	*we swam*
Rang	rungon	*rung.*

EXAMPLES FROM THE OLD ENGLISH.*

1.

And the men that heelden him, scorniden him and *smyten* him, and they blindfelden him and *smyten* him, and seiden, Areed thou Christ to us, who is he that *smoot* thee?—WYCLIFFE, Luke xxii.

2.

Sche *ran* and cam to Symound Petir and to a nother disciple—and thee tweyne *runnen* togidre and thilk other disciple *ran* before Petir.—WYCLIFFE, John xx.

3.

Anoon thei knewen him and thei runnen thorou al that countree and *begunnen* to bring sik men.—WYCLIFFE, Mark vi.

4.

We preieder Tite that as he *began* so also he perfourme in yhou this grace. —WYCLIFFE, 2 Cor. viii.

And the prince of prestis *roos* and seide to him.—WYCLIFFE, Matt. xxvi.

And summe of the farisees *risen* up and foughten, seyinge, &c.—WYCLIFFE, Deedis 23.

5.

Alas, Custance, thou hast no champioun,
But he that *starfe* for our redemption.
CHAUCER, *Man of Law's Tale.* 621

For which they *storven* bothe two.
CHAUCER, *Pardoner's Tale.* 530.

The form in *-en* is, apparently, the conjugation of the A. S. Subjunctive, transferred to the Indicative.

CHAPTER XXXII.

ON THE WORDS *DID* AND *BECAME,* CATACHRESTIC.

§ 593. *Did, catachrestic.*—In the phrase *this will do = this will answer the purpose,* the word *do* is wholly different from the word *do* = *act*. In the first case it is equivalent to the Latin *valere*, in the second to the Latin *facere*. Of the first, the Anglo-Saxon inflection is *deáh*, *dugon*, *dohte*, *dohtest*, &c. Of the second it is *dó*, *doð*, *dyde*, &c. In the present Danish they write *duger*, but say *duer*: as *duger det noget?* = *Is it worth anything?* pronounced *door deh note?* This accounts for the ejection of the *g*. The Anglo-Saxon form *deáh* does the same.

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* It is scarcely necessary to state that these, as well as the vast majority of the most apposite examples of the present work, are taken from Dr. Guest's valuable contributions to the *Transactions of the Philological Society.*

In Robert of Bourne the præterite is *deih*.

> Philip of Flaundres fleih, and turned sonne the bak:
> And Thebald nouht he *deih*.—Robert of Bourne, 133.
>
> Philip of Flanders fled, and turned soon the back,
> And Thebald *did no good*.—
>
> The king Isaak fleih, his men had no foyson (*provisions*),
> All that time he ne *deih*.—Robert of Bourne, 159.
>
> I'll laugh an' sing, an' shake my leg
> As lang 's I *dow* (*am able*).—Burns.
>
> For cunning men I knaw will sone conclude
> I *dow* nothing.
> Sir D. Lyndsay, *Complaint of the Papingo*.
>
> Thre yer in carebed lay.
> Tristrem the truve he hight;
> Never ne *dought* him day,
> For sorrow he had o' night.—*Sir Tristram*, 21.
>
> Three year in carebed lay;
> Tristrem the true he hight;
> The day never *did him good*,
> For the sorrow he had at night.

We cannot, however (although we ought), say *that doed well enough*, though a Dane says *det dugede nok*.

§ 594. *Became, catachrestic.*—The *catachresis*, abuse, or confusion between *do* = *valeo*, and *do* = *facio*, repeats itself with the word *become*. When *become* = *fio*, its præterite is *became*. When *become* = *convenio* = *suit* (as in *that dress becomes you*), its præterite ought to be *becomed*. *Become* = *convenio*, is from the same root as the German *bequem* = convenient.

§ 595. *Overflown, catachrestic.*—There is another verb which has not yet gone wrong, but which is going. I have seen such sentences as *a field overflown with water*. No one, however, has (I hope) brought himself to say the *water overflew the field*. Nevertheless the tendency to catachresis has set in.

CHAPTER XXXIII.

ON CERTAIN APPARENT PRESENTS.

§ 596. The connection between the perfect and present tenses requires notice. In many actions the connection between the cause and effect is so evident, that the word which expresses the former may also be used to denote the latter. Let us say, for instance, that a man *has appealed to his memory* upon a certain subject. Let us say that he *has taxed, has drawn upon it, has referred to it.* What is this but to say that he *has done* something, the *act so done* being an act of *past* time? Nevertheless, the effect of this act is present. The man who has *appealed to*, or *taxed his memory*, like the man who has *re-collected his ideas*, may truly be said to *remember*. This is an act of *present* time. In like manner a man who *has got the facts* that bear upon any given question, may be said to *know* them. Further—the man *who has taken courage* or *made up his mind* to do a thing, *dares* to do it. The word *dares*, however, is present; whereas, *has taken courage*, &c., is perfect. Again—*I have taken possession* of a house = *I am the possessor of it* = *I possess it* = *I own it.* Instances of this sort are numerous; few languages being without them. In Greek and Latin (for example) the words *οἶδα* and *memini* are rarely rendered *I have known*, and *I have remembered*, but *I know* and *I remember*. In English there are, at least, nine of these words—(1) *dare* and *durst*, (2) *own* = *admit*, (3) *can*, (4) *shall*, (5) *may*, (6) *mun* and *mind*, (7) *wot*, (8) *ought*, (9) *must*. Of these, none presents any serious difficulties when we look at them simply in respect to their meaning. To four of them we see our way already: *dare* = *I have made up my mind; own* = *I have got possession of; mind* = *I have recollected my ideas;* and *wot* = *I have informed myself*, or *I know*. With the other five a similar train of reasoning gives us similar results.

Let *can* = *I have learned*, or, *I have gotten information*, as a perfect, and it is easy to see that as a present it may mean *I am able*. If so, the apophthegm that *Knowledge is Power*, is no new saying, but one that has been implicit in language for centuries. If so, the common expression *I will do all I know*, for *all I can*, is not only justifiable, but laudable.

Let *own*, as in *I own to having done it*, = *I have assented*, and it soon comes to mean *I grant*, *concede*, or *admit*.

Let *shall* = *I have chosen*, or *decided*, or let it mean *I have been determined*, and it soon comes to mean *I am in condition* to do so and so.

Let *may* = *I have gotten the power*, and it = *I am free to* do so and so.

Let *must* = *I have been constrained*, or *I have suffered constraint*, and it = *I am obliged*.

There is no great difficulty, then, in the logical part of the questions considered in the present chapter. There is an action which a certain verb expresses, and this action is the effect of a preceding one. Meanwhile the link that connects the two is so short that, for the purposes of language, the preliminary act and its result are one.

But the logical view is not our only one. We must look at the *forms* of the words in question, as well as their meanings. If *shall* be a perfect tense, what is the present form out of which it originated? Again, how do we know it to be thus perfect? It is only the etymologist who knows anything about it; the common speakers of common English look upon it as a present. And may they not treat it as such? May they not form a perfect tense out of it? Have they not actually done so in some instances? If *dare* be no present but a perfect, what is *dared?* A perfect formed on a perfect.

Hence, there are two series of phenomena exhibited by the words under notice. (1.) There is the loss of the original present. (2.) There is the development of secondary forms.

§ 597. It is very evident that the præterites most likely to become present are those of the class which changes the vowel. (1.) The fact of their being perfect is less marked. The word *fell* carries with it fewer marks of its tense than the word *moved*. (2.) They can more conveniently give rise to secondary forms. A præterite already ends in *-d* or *-t*. If this be used as a present, a second *-d* or *-t* must be appended.

Respecting these præterite-presents, we have to consider—

Firstly—the words themselves—

Secondly—the forms they take as perfect-presents (or present-perfects); and—

Thirdly—the secondary forms derived from them.

If we can do *more* than this, it is well and good. Thus—it is well and good if we can succeed, in arguing back from the existing forms to the ones that are lost, so reconstructing the original true presents. Also, if we can ascertain the original meaning as well, so much the better.

§ 598. *Dare, durst.*—The verb *dare* is both transitive and intransitive. We can say either *I dare do such a thing,* or *I dare* (*challenge*) *such a man to do it.* This, in the present tense, is unequivocally correct. In the perfect the double power of the word *dare* is ambiguous ; still it is, to my mind at least, allowable. We can certainly say *I dared him to accept my challenge ;* and we can, perhaps, say *I dared not venture on the expedition.* In this last sentence, however, *durst* is the preferable expression. Now, although a case can be made out in favour of *dare* being both transitive and intransitive, *durst* is only intransitive. It never agrees with the Latin word *provoco,* only with the Latin word *audeo ;* inasmuch as, whatever may be the propriety or impropriety of such a sentence as *I dared not venture,* &c., it is quite certain that we can *not* say *I durst him to accept my challenge.* Again—*dare* can be used only in the present tense, *dared* in the perfect only. *Durst* can be used in either. Thus—we can say *I durst not* in the sense *I* am *afraid to*—and in the sense *I* was *afraid to.* We can also say, *I durst not do it, although you ask me ;* and *I durst not do it when you asked me.* In sense, then, *durst* is both a præterite and a present.

In form *dur-st* is peculiar. What is the import of the *-st ?* In such an expression as *thou durst not,* it looks like the *-st* in call-*est ;* which is the sign of the second person singular. But we can say *I durst* and *he durst.* Hence, if the *-st* in dur-*st* be the *-st* in call-*est,* it is *that and something more.* In all probability, the *-s* is part of the original root, of which the fuller and older form was *dars.* If so, the inflection would run—

PRESENT.		PERFECT.	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. Dars	Durs-on	1. Durs-t-e	Durs-t-on.
2. Durs-e	Durs-on.	2. Durs-t-est	Durs-t-on.
3. Dars	Durs-on.	3. Durs-t-e	Durs-t-on.

That the *-s* is part of the original word is nearly certain. The root in question is one which occurs beyond the pale of the German languages. It is Greek as well as German ; and in Greek the form is *θαῤῥ-εῖν* or *θαρσ-εῖν* (*tharr-ein, thars-ein*), a fact sufficient to account for both the presence and the absence of the -*s*. Let -*s*- be lost in the present, and let *a* become *ea*, and we have the actual A. S. forms.

PRESENT.		PERFECT.	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. Dear	Durr-on.	1. Durs-te	Durs-t-on.
2. Durre? Dear-st	Durr-on.	2. Durst (for Durst-est)	Durs-t-on.
3. Dear	Durr-on.	3. Durs-t	Durs-t-on.

The Mœso-Gothic forms are *dar*, *darst?* *dar*, *daúrum*, *daúruþ*, *daúrun*, for the persons of the present tense; and *dáursta*, *daúrstét*, *daúrsta*, &c., for those of the præterite.

§ 599. *Own*, and *owned*, *from own = admit*. In sentences like "he *owned* to having done it = he *admitted* having done it;" or "I have *owned* to it = I have *conceded*, or *granted* it," the original and fundamental idea is that of *giving;* an idea allied to that of *concession* and *admission*. Notion for notion, this has but little to do with the word *own*, as applied to property. Indeed, it is necessary to bear in mind the fact that the two words are distinct. To express this difference, the word before us may be called the *own concedentis;* the other, the *own possidentis*.

The A. S. forms are—

Sing.	*Plur.*
1. an	unnon.
2. unne	unnon.
3. an	unnon.

Of these A. S. forms, *unne* deserves notice. It gives the form in *e*, not the form in -*st*. It also gives us the change of the vowel; so that the word comes out the true præterite *unne*, instead of the present an-*est*, (*own*, *own-est*). The plural forms are also præterite—*unn-on*, rather than *an-að*. The præterite is:—

Sing.	*Plur.*
1. uðe	uð-on.
2. uðest	uð-on.
3. uðe	uð-on.

But the present word *own-ed* is no modern form of *uðe*, but a separate and independent formation. Hence, its history is as follows:—

(*a*) A certain present, long ago obsolete, gave as its præterite *an*.

(*b*) The præterite *an* passed as a present.

(*c*) The præterite-present gave origin to the secondary præterite *uðe*.

(*d*) The original præterite-present changed its form, and from *an* or *un* (*unne*) became *own*.

(*e*) Meanwhile the form *uðe* became obsolete ; and—

(*f*) Own-*ed* became evolved as an ordinary præterite of *own*.

"Ich *an* well" to cwadh the niztegale.—*Hule and Nightingale*, 173.

I take that me God *an*.—*Tristram*, 3. 7.

i. e. I take what God has given me.

§ 600. *Can.*—The form *could* has already been noticed. The remarks upon it having been to the effect that as the *l* was a blunder (and that a blunder of spelling only), we may simplify the investigation by dealing with the word as if it were simply *coud*. The history of the word then comes to be nearly that of the words *an* and *uðe*—nearly, but not quite. The form *can-st* is peculiar, being a truly present form co-existent in A. S. with the truly præterite form *cunne*.

PRESENT.	PRÆTERITE.
1. can	1. cuð-e.
2. cunne and canst	2. cuð-est.
3. can	3. cuð-e.

Had the history of *can* been *exactly* that of *an*, the præterite would have been *canned*. The following (from Dr. Guest) are good instances of its force as *know*.

I can no more expound in this matere,
I lerne song, I *can* but smal grammere.—CHAUCER, *Prioress's Tale*, v. 83

He seede *canst* thou Greek.—WYCLIFFE, *Deedis*, 21.

Lewede men *cunne* French non,
Amongst an hondred unne this on.—*Richard Cœur de Lion*, v. 6.

i. e. Unlearned men understand no French,
Amongst a hundred scarcely one.

His fellow taught him homeward prively
Fro day to day till he *coude* it by rote.—CHAUCER, *Prioress's Tale*, v. 93.

——— while there is a mouthe
For ever his name shall be *couthe*.—GOWER, *Confessio Amantis*, 6.

I've seen myself, and served against the French,
And they *can* well on horseback.—*Hamlet*, iv. 6.

Macænas and Agrippa who *can** most with Cæsar are his friends.—*Dryden*.

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* Here *can most*, &c. = *qui apud Cæsarem plurimum valent.*

Clerkys þat knowen þys schoulde *kennen* hyt abrode.
Vision of Piers Plowman, pass. 2.

Full redles may ye ren
With all your rewful route,
With care men sall yow *ken*
Edward youre Lord to lout.—*Minot*, p. 23.

Full redeless may ye run
With all your rueful rout
With care one shall teach you
To obey Edward your Lord.

Sir Edward sale *ken* you youre crede.—*Minot*, p. 34.

§ 601. *Shall* and *should.*—The latter word stands nearly in the same relation to *shall* as *coud* does to *can*, and *uðe* to *an*. In A. S., however, the *u* of the plural of the present was long.

PRESENT.		PRÆTERITE.	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. sceal	scul-on.	1. scul-de	scul-d-on.
2. scealt scule	scul-on.	2. scul-d-est	scul-d-on.
3. sceal	scul-on.	3. scul-de	scul-d-on.

The form *shalt*, a form which raises a question of person rather than tense, has already been noticed.

§ 602. *Might from may.*—The *-y* in *may* was originally *-g*; so that our inquiries may proceed as if the word before us were *mag*.

PRESENT.	
Sing.	*Plur.*
1. mag	mag-on.
2. *a.* mag-est *β.* mag-e	mag-on.
3. mag	mag-on.

I am taught to be filled, and to hungre and to abound and to suffre myseiste. I *may* all things in him that comforteth me.—Wycliffe, *Fil.* iv.

———he that most *may* when he syttes in pride
When it comes on assay is kesten down wide.
Towneley Mysteries, 84.

The great dai of his wrath the cometh, and who shall *mowe* (*be able to*) stand?—Wycliffe, Apocalypse vi.

I seye to you monye seker to entre and ther schuler not *mowe* (*be able*).
Wycliffe, Luke xiii.

§ 603. *Minded.*—This word is the præterite of *mind;* as, A. *mind your business;* B. *I do mind it, and have minded it all along.* As the præterite of *mind*, there is nothing particular in the word *minded*. But there is a great deal which is particular in the word *mind* itself, wherein the *-d* is no part of the root, but on the contrary the sign of the præterite tense; so that *minded* is a præterite formed from a præterite, just like *should*, *owned*, &c., &c. But *minded* has the further peculiarity of being not only a præterite in *-d*, but a præterite in *-d* formed upon a præterite in *-d*. This is the case with none of the previous words. Secondary præterites as they are, their basis was always formed by a change of vowel; in other terms, it was a præterite like *swam* rather than one like *call-ed*. If it were not so, there would be two *d*'s in all the preceding words; just as there are two *d*'s in *min-d-ed*. The A. S. forms are *ge-man*, *ge-manst*, *ge-munon*, along with *ge-munde*, *ge-mundon*. Hence, the form *minded* (*he minded his business*) is a *tertiary* formation.

1st. There was the form *man* (*mun*) from *min* (?); for all practical purposes a present.

2nd. There was the form *ge-munde*, whence the English present *mind*.

3rd. There is *min-d-ed* from *mind*.

Let us, again, go over the A. S. forms, paying special attention to those in *u*.

	PRESENT.			PRÆTERITE.	
	Sing.	*Plur.*		*Sing.*	*Plur.*
1.	ge-man .	. ge-m*u*n-on.	1.	ge-m*u*n-d-e	ge-m*u*nd-on.
2,	ge-man-st ge-mune	ge-m*u*n-on.	2.	ge-m*u*n-d-est	ge-m*u*n-d-on.
3.	ge-man .	. ge-m*u*n-on.	3.	ge-m*u*n-d-e	ge-m*u*n-d-on.

It is from (*ge*)-*munde* that *mind* has risen. From *mind* has arisen *min-d-ed*.

Another form still stands over. In more than one of our provincial dialects we find the word *mun*—as in *I mun go;* at present, this = *I must go*. Originally, however, it must have been *I am minded to go* = *I have made up my mind to go*. It is a truly præterite form. In the Scandinavian tongue it reappears, with a somewhat different, though allied, power, as *mon* and *monne*.

§ 604. *Wot.*—*Wot* = *knew*. It is the perfect form of *wit*, as in *Middlesex to wit* = *Middlesex to know*, or *to be known*.

§ 605. *Ought.*—In this word the *gh* represents an A. S. *h*; an *h* which grew out of *g*.

PRESENT.		PRETERITE.	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. áh . .	ágon.	1. áh-te . .	ah-t-on.
2. agest, ahst .	ágon.	2. áh-t-est . .	ah-t-on.
3. ah . .	ágon.	3. áh-te . .	ah-t-on.

Infinitive, ág-an.
Participle, ág-en.

In the present English the word *owe* = the A. S. *áh*; whilst *ought* = the A. S. *áhte*. The Latin *debeo* = both words; viz. the A. S. *áh*, and the English *owe*. But it has two senses—*I am under a moral obligation* and *I am a debtor*. But, *owe* is limited to the latter of these senses. In the language of the nineteenth century, at least, we can say *I owe money*; but we cannot say *I owe to pay some*. On the other hand, we cannot say *I ought money*; though we can say *I ought to pay some*. The effect of this twofold sense has been to separate the words *owe* and *ough-t*; by giving to the former the modern præterite *ow-ed*, which no more came from *áhte*, than *owned* came from *uðe*. It has also deprived *ought* of its present form, the equivalent to the A. S. *áh*.

As a consequence of this, *ought* has two powers. It is a present and a præterite as well. We can say

He says *that I* ought *to go*; and
He said *that I* ought *to go*—

just as we say—

He says *that I* wish *to go*; and
He said *that I* wished *to go*.

Ought comes from *owe*—from *ow-* without any sound of *n*.

Own concedentis comes from *o-n*, where there is not only a sound of *n*, but where that sound of *n* is part and parcel of the root.

What does *own* = *possess* come from? Not from the *own concedentis*, though it agrees with that word in having the sound of *n*. (1.) The -*n* of the *own concedentis is radical*. The -*n* of the other *own* is not so. (2.) The *ow* of the *own concedentis* has grown out of *n*. The *w* of the other *own* has grown out of *h*, which has grown out of *g*, *gh*, *k*, or *kh*.

§ 606. Let us now look to the relation between *own* and *owe* (whence *ought*.)

1. *Owe* (whence *ought*) has no *n*. Neither had *own* until after the time of Elizabeth.

> ——Steven þat the land *aught* (*possessed*).
> Robert of Bourne, 126.
>
> The knight, the which that castle *aught*.
> *Fairy Queen*, 6. 3. 2.
>
> I *owe* to be baptized of thee, and thou comest to me.
> Wycliffe, Matt. iii.
>
> A stern geaunt is he, of him thou *owest* to drede.
> *Tristram*, 3. 39.
>
> See where he comes; nor poppy nor mandragora,
> Nor all the drowsy syrups of the world,
> Can ever med'cine thee to that sweet sleep
> Which thou *owe'dst* yesterday.—*Othello.*

2. The *w* in the *owe* (whence *ought*) represents an *h* (A. S. *ah*), representing a *g*, or *gh*, *k*, or *kh*. Hence the connection is with *owe* (whence *ought*). Hence, too, the *own debentis* gives an *owe* (or *own*).

§ 607. *Must.*—I can only say of this form that it is common to all persons, numbers, and tenses.

§ 608. The class of words under notice is a *natural* one; one of their characteristics being their great antiquity. This is shown by the large portion of the so-called Indo-European languages over which they are spread.

1. *C-n* (the root of *can*) = the γν, the root of γν-όω, γν-ώσκω, *gn-ovi* = *know*.

2. *D-rs* (the root of *durs-t*) = the θ-ρς, the root of θαρσ·εῖν = *dare*.

3. *M-g* (the root of *may*) = (?) the *mac* in *macte*. *Macte* (*proceed, go on*) *tua virtute puer*, &c.

4. -*N*- (the root of *own concedentis*) = (?) the -*n*- in *nuo*, *annuo* (= *nod assent*).

5. *Ow*-, the root of *own possidentis* = *eigan* = ἔχ- in ἔχ·ω = *I have.*

6. *W-t*, the root of *wit* and *wot* = the δ in οἶδ-α (*I know* = *I have seen*) and *vid-i*.

7. *M-n* (the root of *mun* and *mind*) = *m-n* in the Latin *memini* = *I have called to mind.*

CHAPTER XXXIV.

THE VERB SUBSTANTIVE.

§ 609. THE so-called Verb Substantive gives us Defect and Complement; but no Irregularity.

Was.—Found both in the indicative and conjunctive.

INDICATIVE.		CONJUNCTIVE.	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. Was.	Were.	1. Were.	Were.
2. Wast.	Were.	2. Wert.	Were.
3. Was.	Were.	3. Were.	Were.

§ 610. *Be.*—In the present English conjugated thus:—

Present.

CONJUNCTIVE.		IMPERATIVE.	
Sing.	*Plur.*	*Sing.*	*Plur.*
Be.	Be.	—	—
—	Be.	Be.	Be.
Be.	Be.	—	—

Infin. To be. *Pres. Part.* Being. *Past Part.* Been.

§ 611. In the *Deutsche Grammatik* it is stated that the Anglo-Saxon forms *beó, bist, bið, beoð,* or *beó,* have not a present, but a future sense; that whilst *am* means *I am, beó,* means *I shall be;* and that in the older languages it is only where the form *am* is not found that *be* has the power of a present form. The same root occurs in the Slavonic and Lithuanic tongues with the same power; as, *esmi* = *I am, búsu* = *I shall be,* Lithuanic.—*Esmu* = *I am; bushu* = *I shall be,* Livonian.—*Jesm* = *I am; budu* = *I shall be,* Slavonic.—*Gsem* = *I am; budu* = *I shall be,* Bohemian. This, however, proves, not that there is in Anglo-Saxon a future tense (or form), but that the word *beó* has a future sense. There is no fresh tense where there is no fresh form.

This is explained if we consider the word *beón* to mean not so much *to be,* as *to become,* a view which gives us an element of the idea of futurity. Things which are *becoming anything* have yet something further to do. Again, from the idea of futurity we get the idea of contingency, and this explains the subjunctive power of *be. Hi ne beóð na cílde, soðlice, on domesdæge ac beoð swa micele menn swa swa hi migton beón* *gif hi full, weoxon on gewunlicre ylde* = They *will not be* children, forsooth, on Domesday, but *will be* as much (so muckle) men as they might be if they were all grown (waxen) in customary age.—ÆLFRIC'S *Homilies.*

§ 612. *Am.*—The letter *-m* is no part of the original work. It is the sign of the first person, just as it is in all the Indo-European languages. It should also be stated, that, although the fact be obscured, and although the changes be insufficiently accounted for, the forms *am, art, are,* and *is,* are not, like *am* and *was,* parts of different words, but forms of one and the same word; in other terms, that, although between *am* and *be* there is no etymological connection, there *is* one between *am* and *is.* This we collect from the comparison of the other allied languages.

Sanskrit	*asmi.*	*asi.*	*asti.*
Zend	*ahmi.*	*asi.*	*ashti.*
Greek	*εἰμι.*	*εἰς.*	*εἰ.*
Latin	*sum.*	*es.*	*est.*
Lithuanic	*esmi.*	*essi.*	*esti.*
Old Slavonic . . .	*ysmy.*	*yesi.*	*yesty.*
Mœso-Gothic . . .	*im.*	*is.*	*ist.*
Icelandic	*em.*	*ert.*	*er.*

§ 613. *Worth.*—This is a verb of which the present English gives us but a fragment. In the following extract it means *betide.*

> Woe *worth* the chase, woe *worth* the day,
> That cost thy life my gallant grey.—*Lady of the Lake.*

The A. S. infinitive was *weorðan* = *werden* in H. G. = *become.*

> Grote watres *worþeþ* yet rede of monnes blode,
> Christendom *worþ* y-cast and a doun.*
> ROBERT OF GLOUCESTER, 132.

> And so it fell upon a dai
> Forsoth as I you tellen mai,
> Sir Thopas wold out ride,
> He *worth* upon his stede grey.—CHAUCER.

> Backe hem noght but let him *worþe.*
> *Vision of Piers Plowman.*

> My ioie is tourned into strife
> That sober shall I never *worthe.*—GOWER, *Conf. Am.* 5.

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* Great waters will be yet red of men's blood,
Christendom will be cast down.

CHAPTER XXXV.

THE PARTICIPLES.—THE PRESENT PARTICIPLE.

§ 614. THE present participle is formed by adding *-ing*, as *move, moving.* Like the Latin participle in *-ns*, it was originally declined; the Mœso-Gothic and Old High-German forms being *habands* and *hapêntêr*, respectively. In the Old Saxon and Anglo-Saxon the forms are *-and* and *-ande;* as *bindand, bindande = binding.* In all the Norse languages, ancient and modern, the *-d* is preserved. So it is in the Old Lowland Scotch, and in many of the modern provincial dialects of England, where *strikand, goand,* is said for *striking, going.* In Staffordshire, and elsewhere, where the *-ing* is pronounced *-ingg*, there is a fuller sound than that of the current English. In Old English the form in *-nd* is predominant, in Middle English the use fluctuates, and in New English the termination *-ing* is universal. In the Scotch of the modern writers we find the form *-in.*

In A. S., as has already been stated, the Participle was declined.

CHAPTER XXXVI.

THE PAST PARTICIPLE.—FORM IN *-EN.*

§ 615. *The participle in -en.*—In Anglo-Saxon it *always* ended in *-en*, as *sungen, funden, bunden.* In English it does so *occasionally.* We say, however, *bound* and *found,* the word *bounden* being antiquated. Words where the *-en* is wanting may be viewed in two lights: 1, they may be looked upon as participles that have lost their termination; 2, they may be considered as præterites with a participial sense.

§ 616. *Drank, drunk, drunken.*—When the vowel of the plural differs from that of the singular, the participle takes the plural form. To say *I have drunk,* is to use an ambiguous expression; since *drunk* may be either a participle *minus* its termination, or a præterite with a participial sense. To say *I have drank,* is to use a præterite for a participle. To say *I have drunken,* is to use an unexceptionable form.

§ 617. In all words with a double form, as *spake* and *spoke*, *break* and *broke*, *clave* and *clove*, the participle follows the form in *o*—*spoken*, *broken*, *cloven*. *Spaken*, *braken*, *claven*, are impossible forms. There are degrees of laxity in language, and to say *the spear is broke* is better than to say *the spear is brake*. These two statements bear upon the future history of the præterite. That of the two forms *sang* and *sung*, one will, in the course of language, become obsolete, is nearly certain; and, as the plural form is also that of the participle, it is the plural form which is most likely to be the surviving one.

Present.	*Præterite.*	*Participle.*	*Present.*	*Præterite.*	*Participle.*
Fall	Fell	Fallen	Shear	Shore	Shorn
Hold	Held	Holden	Wear	Wore	Worn
Draw	Drew	Drawn	Break	Broke	Broken
Shew	Shewed	Shown	Shake	Shook	Shaken
Slay	Slew	Slain	Take	Took	Taken
Fly	Flew	Flown	Get	Got	Gotten
Blow	Blew	Blown	Eat	Ate	Eaten
Crow	Crew	Crown	Tread	Trod	Trodden
Know	Knew	Known	Bid	Bade	Bidden
Grow	Grew	Grown	Forbid	Forbade	Forbidden
Throw	Threw	Thrown	Give	Gave	Given
Beat	Beat	Beaten	Arise	Arose	Arisen
Weave	Wove	Woven	Smite	Smote	Smitten
Freeze	Froze	Frozen	Ride	Rode	Ridden
Steal	Stole	Stolen	Stride	Strode	Stridden
Speak	Spoke	Spoken	Drive	Drove	Driven
Swear	Swore	Sworn	Thrive	Throve	Thriven
Bear	Bore	Borne	Strive	Strove	Striven
Bear	Bare	Born	Write	Wrote	Written
Tear	Tore	Torn	Bite	Bit	Bitten.

§ 618. *Sodden* from *seethe*.—The -*d* is Anglo-Saxon. It was found in three other words besides.

Præterite.		*Participle.*
Sing.	*Plur.*	
1. cwæð	cwædon	*ge*-cwæðen=*spoken*.
2. cwæde	cwædon	
3. cwæð	cwædon	
1. snað	snidon	*ge*-sniden=*cut*.
2. (?)	snidon	
3. cnað	snidon	
1. seað	sudon	*ge*-soden—*sodden*.
2. sude	sudon	
3. seað	sudon	

1. wearð	wurdon	*ge*-worden=*become.*
2. wurde	wurdon	
3. wearð	wurdon	

§ 619. *Forlorn.*—In the Latin language the change from *s* to *r*, and *vice versâ*, is very common. We have the double forms *arbor* and *arbos*, *honor* and *honos*, &c. Of this change we have a few specimens in English, *e. g. rear* and *raise.* In Anglo-Saxon a few words undergo a similar change in the plural number of the so-called strong præterites.

Ceóse, *I choose :* ceás, *I chose ;* curon, *we chose ;* gecoren, *chosen.*
Forleóse, *I lose :* forleás, *I lost ;* forluron, *we lost ;* forloren, *lost.*
Hreose, *I rush ;* hreás, *I rushed ;* hruron, *we rushed ;* gehroren, *rushed.*

This accounts for the participial form *forlorn* or *lost*, in New High-German *verloren.* In Milton's lines,

> ———————— the piercing air
> Burns *frore*, and cold performs the effect of fire.
>
> *Paradise Lost*, b. ii.

we have a form from the Anglo-Saxon participle *gefroren*=*frozen.*

CHAPTER XXXVII.

PAST PARTICIPLE.—FORM IN -*ED* -*D*, OR -*T*.

§ 620. *The participle in -d, -t, or -ed.*—In the Anglo-Saxon this participle differed from the præterite, inasmuch as it ended in -*ed* or -*t ;* whereas the præterite ended in -*ode*, -*de*, or -*te*—as *lufode*, *bærnde*, *dypte*, præterites ; *gelufod*, *bærned*, *dypt*, participles. As the ejection of the *e* reduces words like *bærned* and *bærnde* to the same form, it is easy to account for the present identity of form between the weak præterites and the participles in -*d : e. g. I moved*, *I have moved*, &c. The original difference, however, should be remembered.

CHAPTER XXXVIII.

PARTICIPLES.—THE PREFIX *GE*-.

§ 621. In the older writers, and in works written, like Thomson's *Castle of Indolence*, in imitation of them, we find prefixed to the præterite participle the letter *y*-, as *yclept* = *called ; yclad* = *clothed ; ydrad* = *dreaded.*

The following are the chief facts and the current opinion concerning this prefix :—

1. It has grown out of the fuller forms *ge*- : Anglo-Saxon *ge*- : Old Saxon, *gi*- : Mœso-Gothic, *ga*- : Old High-German, *ka*-, *cha*-, *ga*-, *ki*-, *gi*-.

2. It occurs, in each and all of the *Teutonic*—

3. It occurs, with a few fragmentary exceptions, in none of the *Scandinavian*, languages.

4. In Anglo-Saxòn, it occasionally indicates a difference of sense ; as *hâten* = *called*, *ge*-hâten = *promised ; boren borne*, *ge*-boren = *born.*

5. It occurs in nouns as well as verbs.

6. Its power, in the case of nouns, is generally some idea of *association* or *collection.*—Mœso-Gothic, *sinþs* = *a journey*, *ga-sinþa* = *a companion ;* Old High-German, *perc* = *hill ; ki-perki* (*ge-birge*) = *a range of hills.*

7. But it has also a *frequentative* power ; a frequentative power which is, in all probabality, secondary to its collective power ; since things which recur frequently recur with a tendency to collection or association. In Middle High-German, *ge-rassel* = *rustling ; ge-rumpel* = *c-rumple.*

8. And it has also the power of expressing the possession of a quality.

Anglo-Saxon.	*English.*	*Anglo-Saxon.*	*Latin.*
feax	*hair*	*ge*-feax	*comatus.*
heorte	*heart*	*ge*-heort	*cordatus.*
stence	*odour*	*ge*-stence	*odorus.*

In the latest parts of the *Anglo-Saxon Chronicle* (which ends with the reign of Stephen) we find, *inter alia*, the absence of this prefix in all participles except one ; that one being *ge-haten ;*—a word which, in the Northumbrian dialect, was the last to lose its characteristic initial. Word for word, *ge-haten* = *hight* = *called.* Sense for sense, it = *y-clept*, which also means *called :* a word which is not yet quite obsolete, and which is the last participle which preserves the prefix.

PART V.

SYNTAX.

CHAPTER I.

ON SYNTAX IN GENERAL. — PROPOSITIONS. — NAMES.—MIXED SYNTAX.—SYNTAX OF SINGLE, SYNTAX OF DOUBLE PROPOSITIONS.

§ 622. *Syntax* treats of the arrangement of words and the principles upon which they are put together so as to form sentences. It deals with groups or combinations; in this respect differing from Etymology; which deals with individual words only. *Composition* belongs as much to Syntax as to Etymology; for it has already been stated that it is not always an easy matter to distinguish between two separate words and a compound. A crow is *a black bird*. It is not, however, a *bláck-bird*. The criterion is the accent. When the two words are equally accented the result is a pair of separate words, connected with one another according to the rules of Syntax; as *the crow is a bláck bírd.* When the two words are *un*equally accented, the result is a Compound; as *the bláck-bird is akin to the thrush.*

§ 623. *Construction* and *Syntax* have much the same meaning. We speak of the rules of *Syntax*, and of the *Construction* of sentences. The Syntax of a language is always regulated by its Etymology: so that in those languages where the sign of Gender, Number, Case, Person, Tense, and Mood are numerous, the Syntax is complex. On the other hand, where the Etymology is simple the Syntax is of moderate dimensions.

In Etymology we *Decline* and *Conjugate;* in Syntax we *Parse.* Parsing is of two kinds; Logical and Etymological. Logical Parsing gives analysis of sentences according to their Terms and Copulas, telling us which is the Subject and which is the Predicate, which the chief, and which the secondary, parts of each. Etymological Parsing gives the analysis of sentences according to the Parts of Speech of which they are composed. It tells us which is the Noun, and which the Verb, &c. It separates Adjectives from Substantives, Pronouns from Adverbs, and the like. It deals with Numbers, Cases, Persons, &c.

§ 624. Speech chiefly consists of (1) commands, (2) questions, and (3) statements. The combination of words by which these are effected is called a Proposition. There are three kinds of Propositions; one to express commands, one to express questions, and one to express statements.

Propositions which convey commands are called Imperative, as *do this, do not delay, walk.*

Propositions which convey questions are called Interrogative, as—*what is this? who are you? Is it here?*

Propositions which convey statements are called Declaratory,—as *summer is coming, I am here, this is he.*

§ 625. Sentences like *may you be happy* are called Optative, from the Latin word *opto* = *I wish.* By more than one good authority, they are placed in a class by themselves as a fourth species of proposition. And it cannot be denied that they are expressions of a peculiar character. *Would I could* is also optative, meaning *I wish I could*, or more fully,

I wish
that
I could.

Such being the case, we have two propositions conveyed by three words. There is the omission of the conjunction *that;* and (more remarkable) that of the personal pronoun as well.

§ 626. Sentences like *how well you look* convey an exclamation of surprise, and have been called Exclamatory. Optative Propositions are, to a certain extent, Imperative, and, to a certain extent, Declaratory. In *may you be happy*, change the place of *may* and *you*, and the result is an ordinary assertion, *you may be happy.* On the other hand, *you be happy* is a command. There is no command, however, without a real or supposed wish on the part of the speaker.

Exclamatory Propositions are, to a certain extent, Interrogative, and to a certain extent, Declaratory. In *how well you look,* change the place of the essential parts, and the result is an ordinary assertion, *you look well.* Meanwhile *how* indicates the degree or extent of your well-looking. But it only *indicates* it. The degree itself is undefined; and (as such) the possible object of a question. *How do you look?* is an actual Interrogation.

§ 627. Besides being Imperative, Interrogative, or Declaratory, Propositions are either Affirmative or Negative.—*Summer is early—summer is not early.*

§ 628. In respect to their structure Propositions consist of Terms and Copulas.

§ 629. Terms are of two kinds, Subjects and Predicates.

The Subject is the term by which we indicate the person or thing concerning which the statement is made or the question asked. In Imperative Propositions it denotes the person to whom the command is given. Thus:—*Summer is coming—what is this—make [thou] haste.*

The Predicate is the term by which we express what we declare, ask, or command. There is no Subject without its corresponding Predicate; no Predicate without its corresponding Subject; and without both a Subject and a Predicate there is no such thing as a Proposition. Without Propositions there are no Questions, Commands, or Declarations; and without these, there would scarcely be such a thing as Language. The little which there would be would consist merely of exclamations like *Oh! Ah! Pish*, &c.

§ 630. The simplest sentences are those which consist of single simple propositions; as

The sun is shining.
The moon is shining.

Sentences like

The sun and moon are shining;
The sun and moon are shining bright,

are anything but simple; for although, when we consider them merely as sentences, they are both short and clear, they each consist of *two* propositions, as will be stated again.

The simplest propositions are those that consist of the simplest terms; as

Fire is burning,
Summer is coming,

and the like; wherein the number of words is three—three and no more; one for the Subject, one for the Predicate, and one for the Copula.

The shortest propositions are not always the simplest. When each word represents either a term or a copula, their grammatical elements coincide accurately with their logical, as was the case with the preceding examples. When, however, these contain fewer than three words, it is clear that either something must be supplied or that a term and copula are combined in the same word; as is the case with such expressions as

Fire burns,
Summer comes,

where *comes* and *burns* are both Predicate and Copula at once.

§ 631. The simplest propositions, then, are those that consist of what are called *single-worded* terms. Most terms, however, are *many-worded.* If it were not so, what would become of those words which, though incapable by themselves of forming a name, are still used for forming a *part* of one—words like *the, of,* and the like? Very simple propositions can easily be converted into their opposite; as may be seen by the following operations upon the words

Fire is burning.

1. Prefix the definite article.—*The fire—*
2. Insert an adjective.—*The bright fire—*
3. Add an Adverb.—*The very bright fire—*
4. Add a participle, and convert *bright* into its corresponding adverb.—*The very brightly-burning fire—*
5. Introduce a second substantive, showing its relations to the word *fire* by means of a preposition.—*The very brightly-burning fire of wood—*
6. Insert *which* after *fire,* followed by a secondary proposition.—*The very brightly-burning fire which was made this morning of wood—*
7. Add another secondary proposition relating to *wood.—The very brightly-burning fire which was made this morning out of the wood which was brought from the country—*
8. Add another secondary proposition by means of a conjunction.—*The very brightly-blazing fire which was made this morning out of the wood which was brought from the country, because there was a sale—*

It is clear that processes like this may be carried on *ad infinitum,* so that a sentence of any amount of complexity will be the result; inasmuch as the Predicate may be made as many-worded as the Subject. However, notwithstanding all the additions, the primary and fundamental portion of the preceding term was simply the word *fire.*

§ 632. The Part of Speech to which a word belongs is determined by the place that it takes in the structure of a Proposition. For instance,—words that can by themselves constitute terms are either Nouns or Pronouns; words that can constitute *both* predicates and copulas, Verbs; words which can constitute but parts, or fractions of terms, Adverbs, Prepositions; and the like.

§ 633. Names are either Proper or Common. Proper names are appropriated to certain individual objects. Common names are applied to a whole class of objects. *George, Mary, London,* &c., designate one particular person or place. *Man, father, town, horse,* &c., represent objects of which there is a class or collection.

§ 634. Besides being either Proper or Common, names are either Invariable or Variable.

Contrast the meaning of such a word as *I,* with such a word as *father.*

Father is a name denoting any individual that stands in a certain relation to another individual named *son.* The number of such individuals is indefinite. Nevertheless they may be taken as a class, which class is denoted by the general name in question. This name is invariable, since it cannot be applied to any object not belonging to the class which it denotes.

I, on the other hand, is a variable name. Its meaning changes with the person in whose mouth it occurs. When *William* says *I,* it means *William;* when *Thomas* says *I,* it means *Thomas.* If a *mother* says *I,* it means a *mother* and a *female;* if a *father* says *I,* it means a *father* and a *male.* Even if an inanimate object be personified, and be supposed to speak about itself and to say *I,* it means that inanimate object. It denotes the speaker whoever it may be; but it is not the invariable name of any speaker whatever.

The two most important terms in Syntax are Concord and Regimen; the first of which means Agreement, the latter Government. When the Gender, Number, Case, or Person of two connected words is the *same,* we have a Concord, and one word *agrees with* another. There is also a Concord of Mood and Tense; although of this little notice is taken. It is clear, however, that when we say *I* do *this that I may gain by it,* we preserve a Concord; and that in saying, either, *I* do *this that I* might *gain by it,* or *I* did *this that I* may *gain by it,* we break one.

§ 635. A little consideration will teach that, in most cases, the laws of Syntax are neither more nor less than the dictates of common sense applied to language, and that, in many cases, the ordinary rules are superfluous. This applies most especially to the Concords or Agreements. No one, who speaks English, need be told that in speaking of a man we say *he;* of a woman, *she;* of an inanimate object, *it.* In doing this, we suit the Pronoun to the Substantive, and use a masculine, feminine, or a neuter form accordingly. Consequently, the words are said to agree with one another. It would, however, be strange if they did not. The word *man* is the name of a male. The pronoun *he* is the same. They are applied to the same object. Again, —if certain pronouns, such as *they*, apply only to a number of individuals, and never to a single person, and if such a verb as *calls* applies to a single individual only, and never to a number, it requires no great amount of ingenuity to discover that such an expression as *they calls* is nonsensical. *They* denotes a multitude; *calls* a single individual.

How can the two be united? It is, of course, useful to know that the first of these instances gives what the grammarians call a Concord of Gender; the second a Concord of Number. Common sense, however, lies at the bottom of both. A Substantive and a Pronoun which each denote an object of the same sex cannot fail to be in the same Gender; and, because they are this, they are said to agree with one another. In like manner a Pronoun and a Verb, when each means the same person or the same number of persons, exhibit the Concords of Person and Number.

Much, then, that is considered by the generality of grammarians as syntax, can either be omitted altogether, or else be better studied under another name.

To reduce a sentence to its elements, and to show that these elements are, the subject, the predicate, and the copula; to distinguish between simple terms and complex terms,—this is in either the department of logic or of general grammar.

To show the difference in force of expression, between such a sentence as *great is Diana of the Ephesians*, and *Diana of the Ephesians is great*, wherein the natural order of the subject and predicate is reversed, is a point of rhetoric.

To state that such a combination as *I am moving* is grammatical, is undoubtedly a point of syntax. Nevertheless it is a point better explained in a separate treatise, than in a work upon any particular language. The expression proves its correctness by the simple fact of its universal intelligibility.

To state that such a combination as *I speaks*, admitting that *I* is exclusively the pronoun in the first person, and that *speaks* is exclusively the verb in the third, is undoubtedly a point of syntax. Nevertheless, it is a point which is better explained in a separate treatise, than in a work upon any particular language. An expression so ungrammatical, involves a contradiction in terms, which unassisted common sense can deal with.

There is to me a father.—Here we have a circumlocution equivalent to *I have a father.* In the English language the circumlocution is unnatural. In the Latin it is common. To determine this, is a matter of idiom rather than of syntax.

I am speaking, I was reading.—There was a stage in the German languages when these forms were either inadmissible, or rare. Instead thereof, we had the present tense, *I speak*, and the past, *I spoke.* To determine the difference in idea between these pairs of forms is a matter of metaphysics. To determine at what period each idea came to have a separate mode of expression is a matter of the *history* of language. For example, *vas láisands* appears in Ulphilas* (Matt. vii. 29). There, it appears as a rare form, and as a literal translation of the Greek ἦν διδασκών (*was teaching*). The Greek form itself was, however, an unclassical expression for ἐδίδασκε. In Anglo-Saxon this mode of speaking became common, and in English it is commoner still. This is a point of idiom involved with one of history.

Swear by your sword—swear on your sword. Which of these two expressions is right? This depends on what the speaker means. If he mean *make your oath in the full remembrance of the trust you put in your sword, and with the imprecation, therein implied, that it shall fail you, or turn against you, if you speak falsely*, the former expression is the right one. But, if he mean swear *with your hand upon your sword*, it is the latter which expresses the meaning. To take a different view of this question, and to write as a rule that *verbs of swearing are followed by the preposition on* (or *by*) is to mistake the province of the grammarian. Grammar tells no one what he should wish to say. It only tells him how what he wishes to say should be said.

Much of the criticism on the use of *will* and *shall* is faulty in this respect. *Will* expresses one idea of futurity, *shall* another. The syntax of the two words is very nearly that of any other two. That one of the words is oftenest used with a first person, and the other with a second, is a fact, as will be seen hereafter, connected with the nature of *things*, not of words.

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* See *Deutsche Grammatik*, iv. 5.

The following question now occurs. If the history of forms of speech be one thing, and the history of idioms another; if this question be a part of logic, and that question a part of rhetoric; and if such truly grammatical facts as government and concord are, as matters of common sense, to be left uninvestigated and unexplained, what remains as syntax? This is answered by the following distinction. There are two sorts of syntax; theoretical and practical, scientific and historical, pure and mixed. Of these, the first consists in the analysis and proof of those rules which common practice applies without investigation, and common sense appreciates, in a rough and gross manner, from an appreciation of the results. This is the syntax of government and concord, or of those points which find no place in the present work, for the following reason—*they are either too easy or too hard for it.* If explained scientifically, they are matters of close and minute reasoning; if exhibited empirically, they are mere rules for the memory. Besides this they are universal facts of languages in general, and not the particular facts of any one language. Like other universal facts, they are capable of being expressed symbolically. That the verb (A) agrees with its pronoun (B) is an immutable fact: or, changing the mode of expression, we may say that language can only fulfil its great primary object of intelligibility when $A = B$. And so on throughout. A formal syntax thus exhibited, and even devised *à priori*, is a philological possibility. And it is also the measure of philological anomalies.

§ 636. Notwithstanding the previous limitations, there is still a considerable amount of syntax in the English, as in all other languages. If I undertook to indicate the essentials of mixed syntax, I should say that they consisted in the explanation of combinations *apparently* ungrammatical; in other words, that they ascertained the results of those causes which disturb the regularity of the pure syntax; that they measured the extent of the deviation; and that they referred it to some principle of the human mind—so accounting for it.

I am going.—Pure syntax explains this.

I have gone.—Pure syntax will not explain this. Nevertheless, the expression is good English. The power, however, of both *have* and *gone* is different from the usual power of those words. This difference mixed syntax explains.

§ 637. Mixed syntax requires two sorts of knowledge—metaphysical and historical.

1. To account for such a fact in language as the expression *the man as rides to market*, instead of the usual expression, *the man who rides to market*, is a question of what is commonly called metaphysics. The idea of comparison is the idea common to the words *as* and *who*.

2. To account for such a fact in language as the expression *I have ridden a horse* is a question of history. We must know that when there was a sign of an accusative case in English the words *horse* and *ridden* had that sign; in other words, that the expression was, originally, *I have a horse as a ridden thing*. These two views illustrate each other.

§ 638. In the English, as in all other languages, it is convenient to notice certain so-called figures of speech. They always furnish convenient modes of expression, and sometimes, as in the case of the one immediately about to be noticed, *account* for facts.

Personification.—The ideas of apposition and collectiveness account for the apparent violations of the concord of number. The idea of personification applies to the concord of gender. A masculine or feminine gender, characteristic of persons, may be substituted for the neuter gender, characteristic of things. In this case the term is said to be personified.

The cities who aspired to liberty.—A personification of the idea expressed by *cities* is here necessary to justify the expression.

It, the sign of the neuter gender, as applied to a male or female *child*, is the reverse of the process.

Ellipsis (from the Greek *elleipein = to fall short*), or a *falling short*, occurs in sentences like *I sent to the bookseller's*. Here the word *shop* or *house* is understood. Expressions like *to go on all fours*, and *to eat of the fruit of the tree*, are reducible to ellipses.

Pleonasm (from the Greek *pleonazein = to be in excess*) occurs in sentences like *the king, he reigns*. Here the word *he* is superabundant. In many *pleonastic* expressions we may suppose an interruption of the sentence, and afterwards an abrupt renewal of it; as *the king—he reigns*.

The fact of the word *he* neither qualifying nor explaining the word *king*, distinguishes pleonasm from apposition.

Pleonasm, as far as the view above is applicable, is reduced to what is, apparently, its opposite, viz. ellipsis.

My banks, they are furnished,—the most straitest sect,—these are pleonastic expressions. In *the king, he reigns,* the word *king* is in the same predicament as in *the king, God bless him.*

The double negative, allowed in Greek and Anglo-Saxon, but not admissible in English, is pleonastic.

§ 639. *Apposition.—Cæsar, the Roman emperor, invades Britain.*—Here the words *Roman emperor* explain, or define, the word *Cæsar;* and the sentence, filled up, might stand, *Cæsar, that is, the Roman emperor,* &c. Again, the words *Roman emperor* might be wholly ejected; or, if not ejected, they might be thrown into a parenthesis. The practical bearing of this fact is exhibited by changing the form of the sentence, and inserting the conjunction *and.* In this case, instead of one person, two are spoken of, and the verb *invades* must be changed from the singular to the plural.

The words *Roman emperor* are said to be in *Apposition* to *Cæsar.* They constitute, not an additional idea, but an explanation of the original one. They are, as it were, *laid alongside* (*appositi*) *of* the word *Cæsar.* Cases of doubtful number, wherein two substantives precede a verb, and wherein it is uncertain whether the verb should be singular or plural, are decided by determining whether the substantives be in apposition or the contrary. No matter how many nouns there may be, as long as it can be shown that they are in apposition, the verb is in the singular number.

§ 640. *Collectiveness as opposed to plurality.*—In sentences like *the meeting was large, the multitude* pursue *pleasure, meeting* and *multitude* are each collective nouns; that is, although they present the idea of a single object, that object consists of a plurality of individuals. Hence, *pursue* is put in the plural number. To say, however, *the meeting were large* would sound improper. The number of the verb that shall accompany a collective noun depends upon whether the idea of the multiplicity of individuals, or that of the unity of the aggregate, shall predominate.

Sand and salt and a mass of iron is *easier to bear than a man without understanding.*—Let *sand and salt, and a mass of iron* be dealt with as a series of things the aggregate of which forms a mixture, and the expression is allowable.

The king and the lords and commons forms *an excellent frame of government.* Here the expression is doubtful. Substitute *with* for the first *and*, and there is no doubt as to the propriety of the singular form *is*.

§ 641. *The reduction of complex forms to simple ones.*—In *the-king-of-Saxony's army*, the assertion is, not that the army belongs to Saxony, but that it belongs to the King of Saxony; which words must, for the sake of taking a true view of the construction, be dealt with as a single word in the possessive case. Here two cases are dealt with as one; and a complex term is treated as a single word.

The same reasoning applies to phrases like *the two king Williams.* If we say *the two kings William*, we must account for the phrase by apposition.

§ 642. *True notion of the part of speech in use.*—In *he is gone*, the word *gone* must be considered as equivalent to *absent;* that is, as an adjective. Otherwise the expression is as incorrect as the expression *she is eloped.* Strong participles are adjectival oftener than weak ones; their form being common to many adjectives.

§ 643. *True notion of the original form.*—In the phrase *I must speak*, the word *speak* is an infinitive. In the phrase *I am forced to speak*, the word *speak* is (in the present English) an infinitive also. In one case, however, it is preceded by *to;* whilst in the other, the participle *to* is absent. The reason for this lies in the original difference of form. *Speak* − *to* = the Anglo-Saxon *sprécan*, a simple infinitive; *to speak*, or *speak* + *to* = the Anglo-Saxon *to sprécanne*, an infinitive in the dative case.

§ 644. *Convertibility.*—On the other hand, English Syntax has certain decided peculiarities. In languages where each part of speech has its own peculiar and characteristic termination it is scarcely possible to confound a Substantive with a Verb or a Verb with a Substantive. In English, however, where these distinctive signs are rare, it is by no means easy, in all cases, to separate them. Take, for instance, the word *black.* It is, doubtless, in its origin, adjectival. As such, we can give it the degrees of comparison, and say (for instance) *this ink is black, this is blacker*, and *that is the blackest of all.* But what when we use such an expression as the *blacks of Africa* or the *blacks are falling*, where there is the sign of the plural number, a phenomenon wholly unknown to the English Adjective? Surely, we must say that *black* means *black man*, or *black thing*, and that the word is no longer an Adjective but a Substantive. But this is not all. The word may be used as a Verb and a Participle, and the man who *has had his shoes blacked* may say that *the little boy at the corner of the street blacked them.* Speaking roughly, we may say that in the English language, the greater part of the words may, as far as their form is concerned, be one part of speech as well as another. Thus the combinations *s-a-n-th*, or *f-r-a-n-t*, if they existed at all, might exist as either nouns or verbs, as either substantives or adjectives, as conjunctions, adverbs, or prepositions. This is not the case with the Greek language. There, if a word be a substantive, it will probably end in *-s*, if an infinitive verb, in *-ein*, &c. The bearings of this difference between languages like the English and languages like the Greek will soon appear. At present it is sufficient to say that a word, originally one part of speech (*e. g.* a noun), may become another (*e. g.* a verb). This may be called the convertibility of words.

(1.) *Adjectives used as substantives.*—Of these, we have examples in expressions like the *blacks of Africa—the bitters and sweets of life—all fours were put to the ground;* which are true instances of conversion, and are proved to be so by the fact of their taking a plural form. On the other hand, however, *let the blind lead the blind* is *not* an instance of conversion. The word *blind* in both instances remains an adjective, and is shown to remain so by its being uninflected.

(2.) *Particles used as substantives.*—When king Richard says none of your *ifs* he uses the word *if* as a substantive = *expression of doubt.* Again—*one long now* = *one long present time.*

In *man is mortal*, &c., the Adjective forms a whole term; in *mortal man is fallible* a part of one.

Many good grammarians call the former of these the Predicative, the latter, the Attributive power of the Adjective. The former name is unexceptionable; not the latter. *All* adjectives, whether predicative or not, imply an attribute. Be the name, however, what it may, the distinction between the construction is an important one; though less so in English than in many other languages. In several of the languages wherein the adjective is declined—in the German, for instance, as one—there are two forms, one like *der gute Knabe, the good boy, the other like der Knabe ist gut* = *the boy is good.* Of course, in English, where there is but one form for the Adjective, whatever its construction may be, this distinction has no visible existence.

But what if it exist elsewhere? What if the current objections to such expressions as *it is me* (which the ordinary grammars would change into *it is I*) be unfounded, or rather founded upon the ignorance of this difference? That the present writer defends this (so-called) vulgarism may be seen elsewhere. It may be seen elsewhere that he finds nothing worse in it than a Frenchman finds in *c'est moi*, where (according to the English dogma) *c'est je* would be the right expression. Both constructions—the English and the French—are Predicative; and when constructions are Predicative, a change is what we must expect rather than be surprised at.

§ 645. Some sentences consist of a single proposition, as—*the sun shines;* others, of two propositions combined, as—*the sun shines; therefore, the day will be fine.* This is made plainer by writing the words thus:—

The sun shines,
therefore
The day will be fine.

The Syntax of Single Propositions, being the simplest, comes first under notice.

CHAPTER II.

SYNTAX OF THE PRONOUN.—*THIS, THAT.*

§ 646. A Pronoun is a variable name which can, by itself, form either the subject or the predicate of a proposition: as *I am he, that is it.*

With words like *who, what, this, these, that, those, I, thou, we*, and the like, this power, on the part of the pronoun, is plain and clear. All such words comport themselves as substantives; from which they differ, not in respect to the place which they can take in a proposition, but in respect to the principle upon which they do so. The substantive is a fixed, permanent, and inconvertible name: the pronoun, on the other hand, is convertible or variable. But the aforesaid words which so decidedly share the nature of substantives, are not the only pronouns. There are, besides, such words as *some, any, many,* of which the character is adjectival rather than substantival. Still, they can form terms; and that by themselves. At the same time they are often accompanied by a substantive, and, in some cases, almost require one. In expressions like *some are here, any will do, many are called,* &c., the substantive, to which they are the equivalent, can generally be inserted with advantage; so that we may say, *some men, any instrument, many individuals.* All the pronouns of this class are undeclined. The nearest approaches to an exception to the foregoing statement are supplied by the word *same,* and the ordinals; which, instead of standing *quite* alone, are generally preceded by the definite article, so that we say *the same, the first,* &c. Here, however, the article is to be looked on as part of the pronoun. For a further elucidation of this, as well as for the nature of the article itself, see below. The etymology of the pronoun preceded that of the substantive, on account of the pronominal inflection being the fuller. For the same reason, the syntax of the pronoun comes first. That, however, of the relatives and interrogatives finds no place for the present. It belongs to the syntax of compound propositions. That of the demonstratives, *so long as they keep their original demonstrative power,* is simple, being limited to *this, these, that, those,* and *yon.* The simple demonstrative power, however, often passes into something else: a fact which gives us the syntax of the pronoun of the third person, along with that of the indeterminate pronoun, and that of the definite article; all of which will be illustrated as we proceed. In *origin,* however, all these are demonstratives.

§ 647. *This and that.*—The chief point of syntax connected with the pure demonstrative is one that is suggested by the following well-known quotation:—

Quocunque aspicies nihil est nisi pontus et aer;
Nubibus hic tumidus, fluctibus ille minax.

Here *hic* (=*this* or *the one*) refers to the antecedent *last* named (the *air*); whilst *ille* (=*that* or *the other*) refers to the antecedent *first* named (the *sea*). On the strength of this example, combined with others, it is laid down as a rule in Latin that *this* refers to the last, and *that* to the first, antecedent. What is the rule in English? Suppose we say *John's is a good sword and so is Charles's; this cut through a thick rope, that cut through an iron rod.* In determining to which of the two swords the respective demonstratives refer, the meaning will not help us at all, so that our only recourse is to the rules of grammar; and it is the opinion of the present writer that the rules of grammar will help us just as little. The Latin rule is adopted by scholars, but still it is a Latin rule rather than an English one. It is, probably, a question which no authority can settle; and all that grammar can tell us is, that *this* refers to the name of the idea which is logically the most close at hand, and *that* to the idea which is logically the most distant. What constitutes nearness or distance of ideas—in other words, what determines their sequence—is another question.

CHAPTER III.

SYNTAX OF THE PRONOUN.—*YOU.*—*I.*—*HIS* AND *HER.*—*ITS.*

§ 648. *You.*—As far as the practice of the present mode of speech is concerned, the word *you* is a *nominative* form; since we say *you move, you are moving, you were speaking.* Why should it not be treated as such? There is no absolute reason why it should not. The Anglo-Saxon form for *you* was *eow;* for *ye, gi.* Neither word bears any sign of case at all, so that, form for form, they are equally and indifferently nominative and accusative, as the habit of language may make them. Hence it, perhaps, is more logical to say that a certain form (*you*) is used *either* as a nominative or accusative, than to say that the accusative case is used instead of a nominative; for it is clear that *you* can be used instead of *ye* only so far as it is nominative in power.

§ 649. Dr. Guest has remarked that at one time the two forms were nearly changing place; in evidence of which he gives the following examples:—

> As I have made *ye* one, lords, one remain;
> So I go stronger *you* more honour gain.
>
> *Henry VIII.* iv. 2.
>
> What gain *you* by forbidding it to teaze *ye*,
> It now can neither trouble you nor please *ye*.—Dryden.

§ 650. Carrying out the views just laid down, and admitting *you* to be a nominative, or *quasi*-nominative case, we may extend the reasoning to the word *me*, and call it a secondary nominative; inasmuch as such phrases as *it is me* = *it is I*, are common. To call such expressions incorrect English is to assume the point. No one says that *c'est moi* is bad French and that *c'est je* is good. The fact is, that, with us, the whole question is a question of degree. Has or has not the custom been sufficiently prevalent to have transferred the forms *me*, *ye*, and *you* from one case to another? Or, perhaps, we may say, is there any real custom at all in favour of *I* except so far as the grammarians have made one? It is clear that the French analogy is against it. It is also clear that the personal pronoun as a Predicate may be in a different category from the personal pronoun as a Subject.

§ 651. At the same time it must be observed that the expression *it is me* = *it is I* will not justify the use of *it is him*, *it is her* = *it is he* and *it is she*. *Me, ye, you*, are what may be called *indifferent* forms, *i. e.* nominative as much as accusative, and accusative as much as nominative. *Him* and *her*, on the other hand, are not indifferent. The *-m* and *-r* are respectively the signs of cases other than the nominative.

§ 652. *Pronomen reverentiæ.*—When we say *you* instead of *thou*, it is doubtful whether, in strict language, this is a point of grammar. I imagine that instead of addressing the person we speak to as a single individual, and applying to him a plural pronoun, we treat him as a collection of persons. If so, the practice is other than grammatical. We treat one person as more than one. There is, evidently, some courtesy in this; inasmuch as the practice is very general. The Germans change, not only the number, but the person, and say (*e. g.*) *sprechen sie Deutsch* = *speak they German?* rather than either *sprechst du* (*speakest thou*), or *sprechet ihr* (*speak ye*).

§ 653. *Dativus ethicus.*—In the phrase

> Rob me the exchequer.—*Henry IV.*

the *me* is expletive, and is equivalent to *for me*. This is conveniently called the *dativus ethicus*. It occurs more frequently in the Latin than in the English, and more frequently in the Greek than in the Latin.

§ 654. *The reflected personal pronoun.*—In the English language there is no equivalent to the Latin *se*, the German *sich*, and the Scandinavian *sik*, or *sig*; from which it follows that the word *self* is used to a greater extent than would otherwise be the case. *I strike me* is awkward, but not ambiguous.

Thou strikest thee is awkward, but not ambiguous. *He strikes him* is ambiguous; inasmuch as *him* may mean either the *person who strikes* or some one else. In order to be clear we add the word *self* when the idea is reflective. *He strikes himself* is, at once, idiomatic, and unequivocal. So it is with the plural persons. *We strike us* is awkward, but not ambiguous. *Ye strike you* is the same. *They strike them* is ambiguous. Hence, as a general rule, whenever we use a verb reflectively, we use the word *self* also. The exceptions to this rule are either poetical expressions or imperative moods.

> He sat *him* down at a pillar's base.
> Sit *thee* down.

§ 655. *Reflective neuters.*—In *I strike me*, the verb *strike* is transitive. In *I fear me*, the verb *fear* is intransitive or neuter; unless indeed *fear* mean *terrify*—which it does not. Hence, the reflective pronoun appears out of place, *i. e.* after a neuter or intransitive verb. Such a use, however, is but the fragment of an extensive system of reflective verbs thus formed, developed in different degrees in the different Gothic languages; but in all more than in the English.

§ 656. *Equivocal reflectives.*—The proper place of the reflective is *after* the verb. The proper place of the governing pronoun is, in the indicative or subjunctive moods, *before* the verb. Hence in expressions like the preceding there is no doubt as to the power of the pronoun. The imperative mood, however, sometimes presents a complication. Here the governing person may *follow* the verb; so that *mount ye* = either *be mounted* or *mount yourselves.* In phrases, then, like this, and in phrases

> *Busk ye, busk ye,* my bonny, bonny bride,
> *Busk ye, busk ye,* my winsome marrow,

the construction is ambiguous. *Ye* may either be a nominative case governing the verb *busk,* or an accusative case governed by it = *yourself.*

§ 657. The words *his,* and *her,* are genitive cases—not adjectives, being equivalent to

> *mater ejus,* not *mater sua;*
> *pater ejus,* — *pater suus.*

§ 658. It has already been shown that *its* is a secondary genitive.

To the examples already adduced add (from Dr. Guest) the following:—

The apoplexy is, as I take it, a kind of lethargy. I have read the cause of *his* effects in Galen; *it* is a kind of deafness.—2 *Henry IV.* i. 2.

If the salt have lost *his* savour, wherewith shall it be seasoned? *It* is neither fit for the land nor yet for the dunghill; but men cast *it* out.—Luke xiv. 34, 35.

Some affirm that every plant has *his* particular fly or caterpillar, which it breeds and feeds.—WALTON'S *Angler.*

This rule is not so general, but that *it* admitteth of *his* exceptions.—CAREW.

CHAPTER IV.

SYNTAX OF PRONOUNS.—TRUE REFLECTIVE ABSENT IN ENGLISH.—THE WORD *SELF.*

§ 659. A TRUE reflective pronoun is wanting in English. In other words, there are no equivalents to the Latin pronominal forms *se, sibi.* Nor yet are there any equivalents in English to the so-called adjectival forms *suus, sua, suum.* At first, it seems superfluous to state all this—to say that if there were no such primitive form as *se*, there could be no such secondary form as *suus.* Such, however, is not really the case. *Suus* might exist in a language, and yet *se* be absent; in other words, the derivative form might have continued whilst the original one had become extinct. Such is really the case with the *Old* Frisian. The equivalent to *se* is lost, whilst the equivalent to *suus* is found. In the *Modern* Frisian, however, both forms are lost.

§ 660. The history of the reflective pronoun in the German tongues is as follows:—

In Mœso-Gothic.—Found in two cases, *sis, sik = sibi, se.*

In Old Norse.—*Ser, sik = sibi, se.*

In Old High-German.—The dative form lost; there being no such word as *sir = sis = sibi.*

In Old Frisian.—As stated above, there is here no equivalent to *se*; whilst there *is* the adjectival form *sin = suus.*

In Old Saxon.—The equivalent to *se* and *sibi* very rare. The equivalent to *suus* not common, but commoner than in Anglo-Saxon.

In Anglo-Saxon.—No instance of the equivalent to *se* at all. The forms *sinne = suum* and *sinum = suo*, occur in Beowulf. In Cædmon cases of *sin = suus* are more frequent. Still the usual form is *his = ejus*.

In the *Dutch*, *Danish*, and *Swedish*, the true reflectives, both personal and possessive, occur; so that the modern Frisian and English stand alone in respect to the entire absence of them.

§ 661. The *undoubted* constructions of the word *self*, in the present state of the cultivated English, are three-fold.

1. In *my-self*, *thy-self*, *our-selves*, and *your-selves*, the construction is that of a common substantive with an adjective or genitive case. *My-self = my individuality*, and is similarly construed—*mea individualitas* (*persona*), or *mei individualitas* (*persona*).

2. In *him-self* and *them-selves*, when accusative, the construction is that of a substantive in apposition with a pronoun. *Himself = him, the individual.*

3. *Composition.*—It is only, however, when *himself* and *themselves* are in the accusative case, that the construction is appositional. When they are used as nominatives, it must be explained on another principle. In phrases like *He himself was present; they themselves were present*, there is no government, no concord, no apposition; at least no apposition between *him* and *self*, *them* and *selves*. In this difficulty, the only logical view that can be taken of the matter, is to consider the words *himself* and *themselves*, not as two words, but as a single word compounded; and, even then, the compound will be of an irregular kind; inasmuch as the inflectional element *-m*, is dealt with as part and parcel of the root.

Her-self.—The construction here is *ambiguous*. Since *her* may be either a so-called genitive, like *my*, or an accusative, like *him*.

Itself—Is also *ambiguous*. The *s* may represent the *-s* in *its*, as well as the *s-* in *self*.

This inconsistency is as old as the Anglo-Saxon stage of the English language.

§ 662. Another instance of this preponderance of the adjectival over the substantival power is conjoined with the same inconsistency supplied by the word *one*; the following illustrations of which are from Mr. Guest.—*Phil. Trans.* No. 22.

In this world wote I no knight,
Who durst *his one* with hym fight.
Ipomedon, 1690.

þah ha *hire ane* were
Ayein so kene keisere and al his kine riche.
St. Catherine, 90.

Though she *alone* were
Against so fierce a kaiser, and all his kingdom.

Here *his one, her one,* means *his singleness, her singleness.*

He made his mone
Within a garden all *him one.*—Gower, *Confess. Amant.*

CHAPTER V.

MINE.—THINE.—OURS.—ETC.

§ 663. There is a difference between the construction of *my* and *mine.* We do not say *this is mine hat,* and we cannot say *this hat is my.* Nevertheless, except as far as the collocation is concerned, the construction of the two words is the same, *i. e.* it is either that of an adjective *agreeing* with, or that of a possessive case *governed* by, a substantive.

§ 664. A common genitive case can be used in two ways; either as part of a term, or as a whole one.—1. *This is John's hat.* 2. *This hat is John's:* in which case it is said to be used as a Predicate, or Predicatively. And a common adjective can be used in two ways; either as part of a term, or as a whole term. 1. *These are good hats.* 2. *These hats are good.* Now, whether we consider *my,* and the words like it, as adjectives or cases, they possess only *one* of the properties just illustrated, *i. e.* they can only be used as part of a term—*this is my hat;* and not *this hat is my.* And whether we consider *mine,* and the words like it, as adjectives or cases, they possess only *one* of the properties just illustrated, *i. e.* they can only be used as *whole* terms, or Predicatively—*this hat is mine;* not *this is mine hat.*

Hence, for a full and perfect construction, whether of an adjective or a genitive case, the possessive pronouns present the phenomenon of being, singly, incomplete, but complementary to each other when taken in their two forms.

§ 665. In expressions like *my hat*, from which we are unable to separate *my* and use it as a single word, the construction is, nearly, that of the Articles. It is scarcely, however, safe to say that *my*, *thy*, *our*, and *your*, are actual articles. Nevertheless, they are incapable of being used by themselves.

In the predicative construction of a genitive case, the term is formed by the single word only so far as the *expression* is concerned. A substantive is always *understood* from what has preceded.—*This discovery is Newton's* = *this discovery is Newton's discovery.*

The same with adjectives.—*This weather is fine* = *this weather is fine weather.*

And the same with absolute pronouns.—*This hat is mine* = *this hat is my hat ;* and *this is a hat of mine* = *this is a hat of my hats.*

CHAPTER VI.

SYNTAX OF PRONOUNS.—THE INDETERMINATE CONSTRUCTION.

§ 666. DIFFERENT languages have different modes of expressing indeterminate propositions. In Greek, Latin, and English, the passive voice is used—λέγεται, *dicitur*, *it is said.* The Italian uses the reflective pronoun ; as, *si dice* = *it says itself.* Sometimes the plural pronoun of the third person is used. Thus, in our language, *they say* = *the world at large says.* Finally, *man* has an indeterminate sense in the Modern German ; as, *man sagt* = *man* says = *they say.* The same word was also used indeterminately in the Old, although, it is not so used in the Modern, English. In the Old English, the *-n* was occasionally lost and *man* or *men* became *me.*

The present indeterminate pronoun is *one ;* as, *one says* = *they say* = *it is said* = *man sagt*, German, = *on dit*, French = *si dice*, Italian. It has already been stated that the indeterminate pronoun *one* has no etymological connection with the numeral *one ;* but that it is derived from the French *on* = *homme* = *homo* = *man.*

Two other pronouns, or to speak more in accordance with the present habit of the English language, one pronoun, and one adverb of pronominal origin, are also used indeterminately, viz. *it* and *there*.

§ 667. *It* can be either the subject or the predicate of a sentence,—*it is this—this is it—I am it—it is I*. When *it* is the subject of a proposition, the verb necessarily agrees with it, and can be of the singular number only; no matter what be the number of the predicate—*it is this—it is these.* When *it* is the predicate of a proposition, the number of the verb depends upon the number of the subject.

§ 668. *There* can only be the predicate of a proposition; differing in this respect from *it*. Hence, it never affects the number of the verb; which is determined by the nature of the subject—*there is this—there are these.* When we say *there is these,* the analogy between the words *these* and *it* misleads us; the expression being illogical. Furthermore, although a predicate, *there* always stands in the beginning of propositions, *i. e.* in the place of the subject. This also may mislead.

§ 669. Although *it*, when the subject, being itself singular, absolutely requires that its verb should be singular also, there is in German such an expression as—*es sind menschen* = *it are men;* where *es* = the English *there.*

§ 670. In such phrases as *it rains, it snows, it freezes,* it would be hard to say, in express terms, what *it* stands for. Suppose we are asked *what rains? what snows? what freezes?* —the answer is difficult. We might say *the rain, the weather, the sky,* or what not. Yet of these answers none is satisfactory. To say the *rain rains, the sky rains,* &c., sounds strange. Yet we all know the meaning of the expression—obscure as it may be in its details. We all know that the word *it* is essential to the sentence; and that if we omitted it and simply said *rains*, the grammar would be faulty. We also know that it is the subject of the proposition. In the old grammars, the word *Deus* (*God*) was held to be the subject.

Pluit,	raynes	Deus meus.
Gelat,	freses	— tuus.
Degelat,	thowes	— suus.
Ningit,	snawes	— ipsius.
Tonat,	thoneres	— sanctus.
Grandinat,	hayles	— omnipotens.
Fulgurat,	lownes	— creator.

See Wright's volume of Vocabularies from the Tenth Century to the Fifteenth.

CHAPTER VII.

SYNTAX OF PRONOUNS.—ARTICLES.

§ 671. THE articles in English are *the, an, no,* and *every.* More than one competent writer has already suggested that *no* is an article. If so, it must, of course, be considered as different in its construction from the ordinary negative. It has no independent existence. It *has* an existence when coupled with a substantive or another pronoun. It = *not one,* and *none,* in power. The construction of *every* is exactly the construction of *no.* We can say *every man* as we can say *no man,* and *every one* as we can say *no one;* but we cannot say *every* and *no* alone.

§ 672. When two or more substantives, following each other, denote the same object, the article precedes the first only. Thus —we say, *the secretary and treasurer,* when the two offices are held by one person. When two or more substantives following each other denote different objects, the article is repeated, and precedes each. We say *the* (or *a*) *secretary and the* (or *a*) *treasurer,* when the two offices are held by different persons. This rule is much neglected.

§ 673. Before a consonant, *an* becomes *a;* as *an axe, a man.* In *adder,* which is properly *nadder,* and in *nag,* which is properly *ag,* there is a misdivision. So, also, in the old glossaries.

Hec auris	a *n*ere	*i. e.* an ear.
hec aquila	a *n*eggle	— an eagle.
hec anguilla	a *n*ele	— an eel.
hec erinaceus	a *n*urchon	— an urchin.
hic comes	a *n*erle	— an earl.
hic senior	a *n*ald man	— an old man.
hic exul	a *n*owtlay	— an outlaw.
hic lutricius	a *n*otyre	— an otter.
hec alba	a *n*awbe	— an aube.
hec amictus	a *n*amyt	— an amice.
hec securis	a *n*ax	— an axe.
hec axis	a *n*axyltre	— an axletree.
hec ancora	a *n*ankyre	— an anchor.

CHAPTER VIII.

SYNTAX OF PRONOUNS.—THE NUMERALS.

§ 674. THE numeral *one* is naturally singular. All the rest are naturally plural. Nevertheless such expressions as—*one two* (= *one collection of two*), *two threes* (= *two collections of three*), are legitimate. They are so because the sense of the word is changed. We may talk of several *ones* just as we may talk of several *aces;* and of *one two* just as of *one pair.*

Expressions like the *thousandth-and-first* are incorrect. They mean neither one thing nor another; 1001st being expressed by *the thousand-and-first*, and 1000th + 1st being expressed by *the thousandth-and-the-first.* And, here it may be noticed that, although I never found it to do so, the word *odd* is capable of taking an ordinal form. The *thousand-and-odd-th* is as good an expression as the *thousand-and-eigh-th.* In words of this kind the construction is that of *the king-of-Saxony's army.*

It is by no means a matter of indifference whether we say the *two first* or the *first two.* The captains of two different classes at school should be called the *two first boys.* The first and second boys of the same class should be called the *first two boys.*

CHAPTER IX.

SYNTAX OF SUBSTANTIVES.

§ 675. A SUBSTANTIVE is an *Invariable* name, which can form *either* the Subject or the Predicate of a Proposition.

A Substantive is an *In*variable name; herein differing from the Pronoun, which is *Variable.*

The Declension of the Substantive is more limited than that of the Pronoun. It gives but two Cases, and no Gender.

§ 676. *Ellipsis of Substantives.*—The historical view of phrases like *Rundell and Bridge's, St. Paul's,* &c., shows that this ellipsis is common to the English and the other Gothic languages. Furthermore it shows that it is met with in languages not of the Gothic stock; and, finally, that the class of words to which it applies, is, there or thereabouts, the same generally. Thus—

The words most commonly understood are (1.) *house* and *family*, or words reducible to them. In Latin *Dianæ* = *ædem Dianæ*. (2.) *Country retinue*. (3.) *Son, daughter, wife, widow*. —Νηλεὺς Κόδρου, Greek.

§ 677. The following phrases are referrible to a different class of relations:—

1. *Right and left*—supply *hand*. This is, probably, a real ellipsis. The words *right* and *left* have not yet become true substantives; inasmuch as they have no plural forms. In this respect, they stand in contrast with *bitter* and *sweet;* inasmuch as we can say *he has tasted both the bitters and the sweets of life*.

2. *All fours.—To go on all fours.* No ellipsis. The word *fours* is a true substantive, as proved by its existence as a plural.

§ 678. *Proper names can only be used in the singular number.*—Proper or individual names are essentially *singular*, and it is a common, as well as a true, statement that no *individual name can be plural*. How, then, can we use such expressions as *both the Bostons are important sea-ports*, or, *as long as Mæcænases abound Maros will be plentiful?* = *Sint Mæcænates non deerunt Flacce, Marones?* The *Boston* in Lincolnshire is a different town from the *Boston* in Massachusetts; so that, though the same combination of sound or letters applies to both, it cannot be said that the same *name* is so applied. The same name is one thing. The same word applied to different objects is another. A name is only so far individual as it applies to some individual object. The two Bostons, however, are different objects. In the case of *Mæcænas* and *Virgil* there are but two individuals—one Mæcænas and one Virgil. Mæcænas, however, is something more than the particular patron of Virgil. He is the sample, type, or representative of *patrons in general*. Virgil, in like manner, is something more than the particular poet patronized by Mæcænas. He stands for *poets in general*. Hence the meaning of the Latin line and of the English sentence that preceded it, is this:—*As long as there are men like Mæcænas there will also be men like Virgil*. But a man like Mæcænas is a patron, and a man like Virgil a poet. Hence—*As long as there are patrons there will be poets also*. When we say *the* *four Georges; the Pitts and Camdens,* &c., the words that thus take a plural form have ceased to be proper names. They either mean the persons called *George,* &c., or, persons so like *George,* that they may be considered as identical.

§ 679. *Collocation.*—In the present English, the genitive case always precedes the noun by which it is governed—*the man's hat = hominis pileus;* never *the hat man's = pileus hominis.*

CHAPTER X.

SYNTAX OF ADJECTIVES.

§ 680. An Adjective is a word which can form the Predicate, but not the Subject, of a Proposition.

An Adjective is a word suggestive of a name rather than an actual name itself.

The name suggested by an adjective is always that of an abstraction.

The Declension of the Adjective is more limited than that of the Substantive. It gives neither Case nor Number.

It has, however, an Inflection which is wanting both to the Substantive and the Pronoun, viz. that of Degree.

§ 681. *Pleonasm.*—Pleonasm can take place with adjectives only in the expression of the degrees of comparison.

The more serener *spirit.*
The most straitest *sect.*

§ 682. *Collocation.*—As a general rule the adjective precedes the substantive—*a good man,* not *a man good.* When, however, the adjective is either qualified by the expression of its mode, or accompanied by another adjective, it may follow the substantive:—

A man *just and good.*
A woman *wise and fair.*
A hero *devoted to his country.*
A patriot *disinterested to a great degree.*

Single simple adjectives thus placed after their substantive, belong to the poetry of England, and especially to the ballad poetry—*sighs profound*—*the leaves green.*

§ 683. *Government.*—The only adjective that governs a case, is the word *like*. In the expression *this is like him*, &c., the original power of the dative remains. This is an inference from the facts—

That (1) in most languages which have inflections to a sufficient extent, the word meaning *like* governs a dative case; that (2) if ever we use in English any preposition at all to express similitude, it is the preposition *to*—*like to me, like to death*, &c.

§ 684. Expressions such as *full of meat, good for John*, are by no means instances of the government of adjectives; the really governing words being the prepositions *of* and *for* respectively. Hence, the most that can be said, in cases like these, is that particular adjectives determine the use of particular prepositions—thus the preposition *of* generally follows the adjective *full*, &c.

§ 685. The positive preceded by the adjective *more*, is equivalent to the comparative—*e. g. more wise* = *wiser*. The reasons for employing one expression in preference to the other, depend upon the nature of the particular word used. When it is, at one and the same time, of Anglo-Saxon origin and monosyllabic, there is no doubt about the preference to be given to the form in *-er*. Thus *wis-er* is preferable to *more wise*. When, however, the word is compound or trisyllabic, the combination with the word *more* is preferable—

more fruitful being better than *fruitfuller*.
more villanous . . . *villanouser*.

Between these two extremes, there are several intermediate forms wherein the use of one rather than another will depend upon the taste of the writer. The question, however, is a question of euphony, rather than of aught else. It is also illustrated by the principle of not multiplying secondary elements. In words like *fruitfuller* and *fruitfullest* there are two additions to the root.

§ 686. A refinement upon the current notions as to the power of the comparative degree has already been indicated, and reasons are given for believing that the fundamental notion expressed by the comparative inflection is the idea of comparison or contrast between *two* objects.

If so, it is better, in speaking of only two objects, to use the comparative degree rather than the superlative—even when we use the definite article *the*. Thus—

This is *the better* of the two,

rather than

This is *the best* of the two.

This principle is capable of an application more extensive than our habits of speaking and writing will verify.

Again; to go to other parts of speech: we should logically say—

Whether of the two,

rather than

Which of the two.

Either the father or the son,

but not

Either the father, the son, or the daughter.

§ 687. Wallis considers the forms in *-'s*, like *father's*, not as genitive cases, but as adjectives. Looking to the logic of the question alone, he is right, and looking to the practical syntax of the question, he is right also. He is only wrong on the etymological side of the question.

"Nomina substantiva apud nos nullum vel generum vel casuum discrimen sortiuntur."—P. 76.

"Duo sunt adjectivorum genera, a substantivis immediate descendentia, quæ semper substantivis suis præponuntur. Primum quidem adjectivum possessivum libet appellare. Fit autem a quovis substantivo, sive singulari sive plurali, addito *-s*.—Ut *man's nature*, *the nature of man*, natura humana vel hominis; *men's nature*, natura humana vel hominum; *Virgil's poems*, *the poems of Virgil*, poemata Virgilii vel Virgiliana."—P. 89.

§ 688. Certain Adjectives in the Neuter Gender may be used as adverbs; as *the sun shines bright; the time flies fast; the snail moves slow.*

These are expressions to which many grammarians object. Doubtless, it is better to say *brightly* and *slowly*. There is one class of words, however, where we have no choice, viz. the Adjectives in *-ly* (from *like*). It has already been stated that we cannot derive *dailily* from *daily;* in other words that no such adverb as *dailily* exists. There exist, however, such phrases as *he labours daily; he sleeps nightly; he watches hourly*, and others; in all of which the simple Adjective is used as an adverb.

CHAPTER XI.

SYNTAX OF VERBS.—ON VERBS IN GENERAL.

§ 689. A Verb is a word which can, by itself, form both the Predicate and Copula of a Proposition, as, *The sun shines.*

For the purposes of Syntax it is convenient to divide verbs into—(1) Intransitive, (2) Transitive, (3) Auxiliar, (4) Substantive, (5) and Impersonal.

§ 690. *Intransitive and Transitive.*—A transitive verb implies an object affected; as, *I move my limbs,* and *I strike the enemy.* An act, however, may take place, and yet no object be affected by it. *To hunger, to thirst, to sleep, to wake,* are verbs that indicate states of being rather than actions affecting objects. As such, they are *Intransitive.*

§ 691. Many verbs, naturally transitive, may be used as intransitive,—*e. g. I move, I strike,* &c. Many verbs, naturally intransitive, may be used as transitives,—*e. g. I walked the horse*=*I made the horse walk.*

Transitive verbs are naturally followed by some noun or other; and that noun is *always* the name of something affected by them *as an object.*

Intransitive verbs are not naturally followed by any noun at all; and when they are so followed, the noun is *never* the name of anything affected by them *as an object.*

§ 692. No verb, in the present English, *directly governs* a genitive case. This not a mere negation. In Anglo-Saxon certain verbs *did* govern one; *e. g. verbs of ruling* and others —*weolde thises middangeardes*=*he ruled* (*wealded*) *this earth's.*

§ 693. The word *give,* with a few others, governs a dative case. Phrases like *give it him, whom shall I give it?* are perfectly correct, and have been explained above. The prepositional construction in *give it* to *him*, or *to whom shall I give it?* is unnecessary.

§ 694. The government of verbs, as illustrated by the preceding examples, is *objective.* But it may also be *modal.* It is modal when the noun which follows the verb is not the name of any object affected by the verb, but the name of something explaining the manner in which the action of the verb takes place, the instrument with which it is done, the end for which it is done, &c.

The government of transitive verbs is necessarily objective. It may also be modal,—*I strike the enemy with the sword* = *ferio hostem gladio.*

The government of intransitive verbs can only be modal,—*I walk with the stick.* When we say *I walk the horse,* the word *walk* has changed its meaning, and signifies *make to walk,* and is, by the very fact of its being followed by the name of an object, converted from an intransitive into a transitive verb.

The modal construction may also be called the *adverbial construction;* because the effect of the noun is akin to that of an adverb,—*I fight with bravery* = *I fight bravely; he walks a king* = *he walks regally.*

§ 695. The modal construction sometimes takes the appearance of the objective: inasmuch as intransitive verbs are frequently followed by a substantive; which substantive is in the objective case. *To break the sleep of the righteous* is *to affect, by breaking, the sleep of the righteous:* but, *to sleep the sleep of the righteous,* is not, *to affect, by sleeping, the sleep of the righteous:* since the act of sleeping is an act that affects no object whatever. It is a *state.* We may, indeed, give it the appearance of a transitive verb, as we do when we say, *the opiate slept the patient,* meaning thereby *lulled to sleep;* but the transitive character is only apparent. *To sleep the sleep of the righteous* is *to sleep in agreement with*—or *according to*—or *after the manner of*—*the sleep of the righteous,* and the construction is adverbial.

1. *Traditive.*—As *I give the book to you* = *do librum tibi. I teach you the lesson* = διδάσκω σὲ τὴν διδασκάλιαν. In all traditive expressions, there are three ideas: (1.) an agent, (2.) an object, (3.) a person, or thing, to which the object is made over, or transferred, by the agent. For this idea the term dative is too restricted: since, in Greek and some other languages, both the name of the object conveyed, and the name of the person to whom it is conveyed, are, frequently, put in the accusative case.

2. *Appositional.*—As, *she walks a queen: you consider me safe.* The appositional construction is, in reality, a matter of concord rather than of gender. It will be considered more fully in the following section.

§ 696. No verb governs a nominative case. The appositional construction *seems* to require such a form of government; but the form is only apparent.

It is I.
It is thou.
It is he, &c.

Here, although the word *is* is *followed* by a nominative case, it by no means governs one—at least not as a verb.

It has been stated above that the so-called verb-substantive is only a verb for the purposes of etymology. In syntax, it is only a part of a verb, *i. e.* the copula.

Now this fact changes the question of the construction in expressions like *it is I*, &c., from a point of government to one of concord. In the previous examples the words *it, is,* and *I*, were, respectively, *subject, copula,* and *predicate;* and, as it is the function of the copula to denote the agreement between the predicate and the subject, the real point to investigate is the nature of the concord between these two parts of a proposition.

Now the predicate need agree with the subject in case only.

1. It has no necessary concord in gender—*she is a man in courage—he is a woman in effeminacy—it is a girl.*

2. It has no necessary concord in number—*sin is the wages of death—it is these that do the mischief.*

3. It has no necessary concord in person—*I am he whom you mean.*

4. It *has*, however, a necessary concord in case. Nothing but a nominative case can, by itself, constitute a term of either kind—subject or predicate. Hence, both terms must be in the nominative, and, consequently, both in the same case. Expressions like *this is for me* are elliptic. The logical expression is *this is a thing for me.*

The predicate must be of the same case with its subject.

Hence—The copula, instead of determining a case, expresses a concord.

All words connected with a nominative case by the copula (*i. e.* the so-called verb-substantive) must be nominative,—*It is I; I am safe.*

All words in apposition with a word so connected must be nominative.—It is difficult to illustrate this from the English language, from our want of inflections. In Latin, however, we say *vocor Johannes* = *I am called John*, not *vocor Johannem*. Here the logical equivalent is *ego sum vocatus Johannes*—where

1. *Ego* is nominative because it is the subject.

2. *Vocatus* is nominative because it is the predicate, agreeing with the subject.

3. *Johannes* is nominative because it is part of the predicate, and in apposition with *vocatus*.

Although in precise language *Johannes* is said to agree with *vocatus* rather than to be in apposition with it, the expression, as it stands, is correct. Apposition is the agreement of substantives, agreement the apposition of adjectives.

All verbs which, when resolved into a copula and participle, have their participle in apposition (or agreeing) with the noun, are in the same condition as simple copulas—*she walks a queen* = *she is walking a queen* = *illa est incedens regina*.

The construction of a subject and copula preceded by the conjunction *that*, is the same in respect to the predicate by which they are followed as if the sentence were an isolated proposition.

This rule determines the propriety of the expression—*I believe that it is he* as opposed to the expression *I believe that it is him*.

I believe = *I am believing*, and forms one proposition.

It is he, forms a second.

That, connects the two; but belongs to neither.

Now, as the relation between the subject and predicate of a proposition cannot be affected by a word which does not belong to it, the construction is the same as if the propositions were wholly separate.

When the substantive infinitive, *to be*, is preceded by a passive participle, combined with the verb substantive, the construction is nominative—*it is believed to be he who spoke*, not *it is believed to be him*.—Here there are two propositions:—

1. It is believed.—
2. Who spoke.

Now, here, *it* is the subject, and, as such, nominative. But it is also the equivalent to *to be he*, which must be nominative as well. *To be he is believed* = *esse ille creditur*,—or, changing the mode of proof,—

1. *It* is the subject and nominative.

2. *Believed* is part of the predicate; and, consequently, nominative also.

3. *To be he* is a subordinate part of the predicate, in apposition with *believed—est creditum, nempe entitas ejus.* Or, *to be he is believed = esse ille est credi m.*

As a general expression for the syntax of copulas and appositional constructions, the current rule, that *copulas and appositional verbs must be followed by the same case by which they are preceded,* stands good.

CHAPTER XII.

SYNTAX OF VERBS.—CONCORD.

§ 697. THE verb must agree with its subject in person,—*I walk* not *I walks; he walks,* not *he walk.* It must also agree with it in number,—*we walk,* not *we walks; he walks,* not *he walk.*

I speak may, logically, be reduced to *I am speaking;* in which case it is only the *part* of a verb. Etymologically, indeed, the verb substantive is a verb; inasmuch as it is inflected as such: but for the purposes of construction, it is a copula only, *i. e.* it merely denotes the agreement or disagreement between the subject and the predicate.

Plural subjects with singular predicates.—The wages of sin *are* death.—Honest men *are* the salt of the earth.

Singular subjects with plural predicates.—These constructions are rarer than the preceding: inasmuch as two or more persons (or things) are oftener spoken of as being equivalent to one, than one person (or thing) is spoken of as being equivalent to two or more.

Sixpence *is* twelve halfpennies.
He *is* all head and shoulders.
Vulnera totus *erat.*
Tu *es* deliciæ meæ.

Ἕκτωρ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ,
Ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.

§ 698. A substantive, when it stands alone, and is taken by itself, without a pronoun, is *impersonal*—the word being used in a definite and technical sense; the import of which will be seen in the sequel. *John*, for instance, or *master*, may be the name of the person speaking; the name of the person spoken to; or the name of the person spoken about—*I, John, walk; thou, John, walkest; he, John, walks.*

Here the substantive is impersonal, because it belongs to no person in particular, or to any person indifferently.

The true person is given by the pronoun: and, when there is any doubt as to its nature, the question can be settled by the introduction, or substitution, of a pronoun.

In the vast majority of cases the substantive is in the third person. This is because the vast majority of objects consists of *things* rather than persons; things which we can talk about, but which we rarely address; things which can rarely talk about themselves. Hence, the pronoun which represents them is *he, she, it*, or *they*, rather than *I*, or *thou*. Nevertheless, there is no object whatever which we may not, on some occasion, address; and no object whatever which we may not, by an act of imagination, convert into a speaker. The person, then, is determined by the pronoun, not by the substantive.

CHAPTER XIII.

SYNTAX OF VERBS.—MOODS.

§ 699. THE infinitive mood is a noun. The current rule—that *when two verbs come together the latter is placed in the infinitive mood*—means that one verb can govern another only by converting it into a noun,—*I begin to move* = *I begin the act of moving.* Verbs, *as verbs*, can only come together in the way of apposition,—*I irritate, I beat, I talk at him, I call him names*, &c. The construction, however, of English infinitives is twofold. (1.) Infinitive Proper. (2.) Gerundial.

§ 700. When one verb is followed by another *without* the preposition *to*, the construction must be considered to have grown out of the A. S. form in *-an.*

I may go.	*not*	I may *to* go.	I should wait,	*not*	I should *to* wait.
I might go,	—	I might *to* go.	Let me go,	—	Let me *to* go.
I can move,	—	I can *to* move.	He let me go,	—	He let me *to* go.
I could move,	—	I could *to* move.	I do speak,	—	I do *to* speak.
I will speak,	—	I will *to* speak.	I did speak,	—	I did *to* speak.
I would speak,	—	I would *to* speak.	I dare go,	—	I dare *to* go.
I shall wait,	—	I shall *to* wait.	I durst go,	—	I durst *to* go.

Thou shalt not *see* thy brother's ox *fall* down by the way.
We *heard* him *say*, I will destroy the temple.
I *feel* the pain *abate*.
He *bid* her *alight*.

I would fain *have* any one *name* to me that tongue that any one can speak as he should do by the rules of grammar.

This, in the present English, is the rarer of the two constructions.

§ 701. When one verb is followed by another, preceded by the preposition *to*, *i. e. I begin to move*, the construction must be considered to have grown out of the A. S. form in *-nne*. This is the case with the great majority of English verbs. The following examples, from the Old English, of the gerundial construction where we have, at present, the objective, are Dr. Guest's :—

1. Eilrid *myght nought to stand* þam ageyn.
Robert of Bourne.

2. Whether feith schall *mowe to save* him?
Wycliffe, James ii.

3. My woful child what flight *maist thou to take?*
Higgins, *Lady Sabrine*, 4.

4. Never to retourne no more,
Except he *would* his life *to loose* therfore.
Higgins, *King Albanact*, 6.

5. He said he *could not to forsake* my love.
Higgins, *Queen Elstride*, 20.

6. The mayster *lette* X men and mo
To wende. *Octavian*, 381.

7. And though we owe the fall of Troy requite,
Yet *let* revenge thereof from gods *to* lighte.
Higgins, *King Albanaet*, 16.

8. *I durst*, my lord, *to wager* she is honest.
Othello, iv. 2.

9. Whom when on ground she grovelling *saw to roll*,
She ran in haste. *Faëry Queen*, iv. 7, 32.

§ 702. *I am to speak.*—Three facts explain this idiom.

1. The idea of *direction towards an object* conveyed by the dative case and by combinations equivalent to it.

2. The extent to which the ideas of necessity, obligation, or intention are connected with the idea of *something that has to be done, or something towards which some action has a tendency.*

3. The fact that expressions like the one in question historically represent an original dative case or its equivalent; since *to speak* grows out of the Anglo-Saxon form *to sprecanne,* which, although called a gerund, is really a dative case of the infinitive mood.

Johnson thought that, in the *phrase he is to blame,* the word *blame* was a noun. If he meant a noun in the way that *culpa* is one, his view was wrong. But if he meant a noun in the way that *culpare,* and *ad culpandum,* are nouns, it was right.

I am to blame.—This idiom is one degree more complex than the previous one; since *I am to blame* = *I am to be blamed.* As early, however, as the Anglo-Saxon period, the gerunds were liable to be used in a passive sense: *he is to lufigenne* = not *he is to love,* but *he is to be loved.*

The principle of this confusion may be discovered by considering that *an object to be blamed* is *an object for some one to blame,* just as *an object to be loved* is *an object for some one to love.*

§ 703. Imperatives are—

(1.) Used in the second person:

(2.) They take pronouns after, instead of before, them:

(3.) They often omit the pronoun altogether.

CHAPTER XIV.

TIME AND TENSE.

§ 704. *TIME* is one thing; *tense* another; such statements as identify them being exceptionable. *Tense* is to *time,* much as *gender* is to *sex; i. e.* a grammatical name for a natural condition: and as *sex* and *gender* were carefully distinguished from each other so should we carefully distinguish *tense* and *time.* To constitute a tense there must be an inflection. *Vocat* in Latin and *calls* in English are tenses. *Vocatus sum* and I *have called* are combinations, which, so far as they express time, partake of the nature of tenses.

The following is an exhibition of some of the *times* in which an action may take place, as found in the English and other languages, expressed by the use of either an inflection or a combination.

§ 705. *Time considered in one point only*—

1. *Present.*—An action taking place at the time of speaking, and incomplete.—*I am beating, I am being beaten. Not* expressed, in English, by the simple present tense; since *I beat* means *I am in the habit of beating.*

2. *Aorist.*—An action that took place in past time, or previous to the time of speaking, and which has no connection with the time of speaking,—*I struck, I was stricken.* Expressed in English, by the præterite, in Greek by the aorist. The term aorist, from the Greek ἀ όριστος = *undefined,* is a convenient name for this sort of time.

3. *Future.*—An action that has neither taken place, nor is taking place at the time of speaking, but which is stated as one which *will* take place.—Expressed, in English, by the combination of *will* or *shall* with an infinitive mood; in Latin and Greek by an inflection. *I shall* (or *will*) *speak,* λεκ-σω, *dica-m.*

None of these expressions imply more than a single action; in other words, they have no relation to any second action occurring simultaneously with them, before them, or after them,—*I am speaking now, I spoke yesterday, I shall speak to-morrow.*

By considering past, present, or future actions not only by themselves, but as related to other past, present, or future actions, we get fresh varieties of expression. Thus, an act may have been going on, when some other act, itself one of past time, interrupted it. Here the action agrees with a present action in being incomplete; but it differs from it in having been rendered incomplete by an action that is passed. This is exactly the case with the—

4. *Imperfect.*—*I was reading when he entered.* Here we have two acts; the act of *reading* and the act of *entering.* Both are past as regards the time of speaking, but both are present as regards each other. This is expressed, in English, by the past tense of the verb substantive and the present participle, *I was speaking;* and in Latin and Greek by the imperfect tense, *dicebam,* ἔτυπτον.

5. *Perfect.*—Action past but connected with the present by its effects or consequences.—*I have written, and here is the letter.* Expressed in English by the auxiliary verb *have* followed by the *participle passive in the accusative case and neuter gender of the singular number.* The Greek expresses this by the reduplicate perfect: τέ-τυφα = *I have beaten.*

6. *Pluperfect.*—Action past, but connected with a second action subsequent to it, *which is also past*—*I* had *written when he came in.*

7. *Future present.*—Action future as regards the time of speaking, present as regards some future time. *I shall* be speaking *about this time to-morrow.*

8. *Future præterite.*—Action future as regards the time of speaking, past as regards some future time.—*I shall* have spoken *by this time to-morrow.*

§ 706. These are the chief expressions which are simply determined by the relations of actions to each other and to the time of speaking either in English or any other language. But over and above the simple idea of *time*, there may be others superadded: thus, the phrase, *I do speak*, means, not only that *I am in the habit of speaking*, but that I also *insist* upon it being understood that I am so. This may be called the *Emphatic* construction.

§ 707. Again, an action that is mentioned as either taken place, or as having taking place at a given time, may take place again and again. Hence the idea of *habit* may arise out of the idea of either present time or aorist time.

§ 708. *The representative expression of past and future time.*—An action may be past; yet, for the sake of bringing it more vividly before the hearers, we may make it present. *He walks* (for *walked*) *up to him, and knocks* (for *knocked*) *him down*, is, by no means, the natural habitual power of the English present. So, in respect to a future, *I beat you if you don't leave off* for *I will beat you.* This is sometimes called the *historic* use of the present tense. I find it more convenient to call it the representative use: inasmuch as it is used more after the principles of painting than of history; the former of which, necessarily, *represents* things as present, the latter, more naturally, describes them as *past.*

The use of the representative present to express simple actions is unequivocally correct. To the expression, however, of complex actions it gives an illogical character,—*As I was doing this he enters* (for *entered*). Nevertheless, such a use of the present is a fact in language, and we must take it as it occurs.

The present time can be used instead of the future; and that on the principle of representation. Can a future be used for a present? No.

The present tense can be used instead of the aorist; and that on the principle of representation. Can a past time be used for a present?

In respect to the perfect tense, where it exists, there is no doubt. The answer is in the affirmative. For all purposes of syntax a perfect tense, or a combination equivalent to one, is a present. Contrast the expression, *I come that I may see;* with the expression, *I came that I might see; i. e.* the present construction with the aorist. Then bring in the perfect construction, *I have come.* It differs with the aorist, and agrees with the present—*I have come that I may see.* The reason for this is clear. There is not only a present element in all perfects, but for the purposes of syntax, the present element predominates. Hence expressions like *I shall go,* need give us no trouble; even though *shall* be considered as a perfect tense. Suppose the root *sk-ll* to mean *to be destined* (or *fated*). Provided we consider the effects of the action to be continued up to the time of speaking, we may say, *I* have been *destined to go,* just as well as we can say *I* am *destined to go.*

The use of the aorist as a present (except so far as both the tenses agree in their power of expressing *habitual* actions) is a more difficult investigation. It bears upon such expressions as *I ought to go,* &c. It is necessary to remember that the connection between the present and the past time, which is involved in the idea of a perfect tense (**τέτυφα**), or perfect combination (*I have beaten*), is of several sorts. It may consist in the *present proof* of the *past* fact,—*I have written, and here is the evidence that I have done so.* It may consist in the *present effects* of the *past* fact,—*I have written, and here is the answer.*

§ 709. Without either enumerating or classifying these different kinds of connection, it is necessary to indicate two sorts of *inference* to which they may give origin.

1. *The inference of continuance.*—When a person says, *I have learned my lesson,* we presume that he can say it, *i. e.* that *he has a present knowledge of it.* Upon this principle **κίκτημαι** = *I have earned* = *I possess.* The past action is assumed to be continued in its effects.

2. *The inference of contrast.*—When a person says, *I have been young,* we presume that he is so no longer. The action is past, but it is continued up to the time of speaking by the contrast which it supplies. Upon this principle, *fuit Ilium* means *Ilium is no more.*

In speaking, this difference can be expressed by a difference of accent.—*I* have *learned my lesson,* implies that *I don't mean to learn it again. I have* learned *my lesson,* implies that *I can say it.*

§ 710. Notwithstanding its name, the present tense, in English, does not express a strictly *present* action. It rather expresses an habitual one. *He speaks well* = *he is a good speaker.* If a man means to say that he is in the act of speaking, he says *I am speaking.* It has also, especially when combined with a subjunctive mood, a future power—*I beat you* (= *I will beat you*) *if you don't leave off.* Again—the English præterite is the equivalent, not to the Greek perfect, but the Greek aorist. *I beat* = ἔτυψα, not τέτυφα. The true perfect is expressed, in English, by the auxiliary *have* + the past participle.

CHAPTER XV.

SYNTAX OF VERBS.—IMPERSONALS.

§ 711. *Meseems.*—Equivalent to *it seems to me; mihi videtur; φαίνεταί μοι.* Here, *seems* is intransitive; and *me* has the power of a dative case.

§ 712. *Methinks.*—In the Anglo-Saxon there are two forms; *þencan* = *to think,* and *þincan* = *to seem.* It is from the latter that the verb in *methinks* comes. The verb is intransitive; the pronoun dative.

> *Methought* I saw my late espoused wife
> Brought to me, like Alcestis, from the grave.
>
> Milton.

§ 713. *Me listeth* or *me lists.*—Equivalent to *it pleases me* = *me juvat.* Anglo-Saxon *lystan* = *to wish, to choose,* also *to please, to delight.* Unlike the other two, the verb is transitive, so that *me* is accusative. These three are the only true impersonal verbs in the English language. They form a class by themselves, because no pronoun accompanies them, as is the case with the equivalent expressions *it appears*, *it pleases*, and with all the other verbs in the language.

CHAPTER XVI.

SYNTAX OF VERBS.—THE AUXILIARIES.

§ 714. The auxiliary verbs may be classified upon a variety of principles. The following, however, are all that need here be applied.

According to their inflectional or non-inflectional powers. —Inflectional auxiliaries are those that may either replace or be replaced by an inflection. Thus—*I am struck* = the Latin *ferior*, and the Greek *τυπτομαι*. These auxiliaries are in the same relation to verbs that prepositions are to nouns. The chief inflectional auxiliaries are:—

1. *Have;* equivalent to an inflection in the way of tense—*I have bitten* = *mo-mordi*.

2. *Shall;* ditto. I *shall call* = *voc-abo*.

3. *Will;* ditto. I *will call* = *voc-abo*.

4. *May;* equivalent to an inflection in the way of mood. *I am come that I may see* = *venio ut vid-eam*.

5. *Be;* equivalent to an inflection in the way of voice. *To be beaten* = *verberari*, *τύπτεσθαι*.

6. *Am, art, is, are;* ditto. Also equivalent to an inflection in the way of tense. *I am moving* = *move-o*.

7. *Was, were;* ditto. *I was beaten* = *ἐ-τυφθην*: *I was moving* = *move-bam*.

According to their non-auxiliary significations.—The power of the word *have* in the combination *I have a horse*, is clear enough. It means possession. The power of the same word in the combination *I have been*, is not so clear; nevertheless it is a power which has grown out of the idea of possession. This shows that the power of a verb as an auxiliary may be a modification of its original power; *i. e.* of the power it has in non-auxiliary constructions. Sometimes the difference is very little: the word *let*, in *let us go*, has its natural sense of permission unimpaired. Sometimes it is all but lost. *Can* and *may* exist chiefly as auxiliaries.

1. Auxiliary derived from the idea of possession—*have.*

2. Auxiliaries derived from the idea of existence—*be, is, was.*

3. Auxiliary derived from the idea of future destination, dependent upon circumstances external to the agent—*shall.*

4. Auxiliary derived from the idea of future destination, dependent upon the volition of the agent—*will. Shall* is simply predictive; *will* is predictive and promissive as well.

5. Auxiliary derived from the idea of power, dependent upon circumstances external to the agent—*may.*

6. Auxiliary derived from the idea of power, dependent upon circumstances internal to the agent—*can. May* is simply permissive; *can* is potential. In respect to the idea of power residing in the agent being the cause which determines a contingent action, *can* is in the same relation to *may* as *will* is to *shall.*

7. Auxiliary derived from the idea of sufferance—*let.*

8. Auxiliary derived from the idea of necessity—*must.*

9. Auxiliary derived from the idea of action—*do.*

In respect to their mode of construction.—Auxiliary verbs combine with others in three ways.

1. *With participles*—*a*) With the present, or active participle —*I am speaking: b*) With the past, or passive, participle—*I am beaten, I have beaten.*

2. *With infinitives.*—*a*) With the objective infinitive—*I can speak: b*) With the gerundial infinitive—*I have to speak.*

3. *With both infinitives and participles.*—*I shall have done, I mean to have done.*

CHAPTER XVII.

THE PARTICIPLE.

§ 715. A PARTICIPLE, like an adjective, can form the predicate of a proposition, but not the subject.

A participle is a word suggestive of a name rather than a name itself.

The name suggested by a participle is always that of an agent.

The declension of the English participle is more limited than that of the adjective. It gives no degrees.

§ 716. The forms in *-ing* have already been noticed. When substantives, they are in regimen, and govern a genitive case—*What is the meaning of the lady's holding up her train?* Here the word *holding* = *the act of holding.*—*Quid est significatio elevationis pallæ de parte fœminæ?*

When participles, they are in apposition or concord, and would, if inflected, appear in the same case with the substantive, or pronoun, preceding them—*What is the meaning of the lady holding up her train?* Here the word *holding* = *in the act of holding,* and answers to the Latin *fœminæ elevantis.*—*Quid est significatio fœminæ elevantis pallam?*

§ 717. The combination of the auxiliary *have* with the past participle, requires notice. It is, here, advisable to make the following classifications:—

1. The combination with the participle of a *transitive verb,*—*I have ridden the horse; thou hast broken the sword; he has smitten the enemy.*

2. The combination with the participle of an *intransitive verb,*—*I have waited; thou hast hungered; he has slept.*

3. The combination with the participle of the verb substantive,—*I have been; thou hast been; he has been.*

It is by examples of the first of these three divisions that the true construction is to be shown.

For an object of any sort to be in the possession of a person, it must previously have existed. If I possess a horse, that horse must have had a previous existence. Hence, in all expressions like *I have ridden a horse,* there are two ideas—a past idea in the participle, and a present idea in the word denoting possession.

For an object of any sort, affected in a particular manner, to be in the possession of a person, it must previously have been affected in the manner required. If I possess a horse that has been ridden, the riding must have taken place before I mention the fact of the ridden horse being in my possession; inasmuch as I speak of it as a thing already done,—the participle, *ridden,* being in the past tense.

I have ridden a horse = *I have a horse ridden* = *I have a horse as a ridden horse.* In this case the syntax is of the usual sort. (1.) *Have* = *own* = *habeo* = *teneo;* (2.) *horse* is the accusative case = *equum;* (3.) *ridden* is a past participle, agreeing either with *horse*, or *with a word in apposition with it understood.* Mark the words in italics. The word *ridden* does *not* agree with *horse*, since it is, virtually, of the neuter gender. Neither, if we said *I have ridden the horses,* would it agree with *horses;* since it is of the singular number.

The true construction is arrived at by supplying the word *thing. I have a horse as a ridden thing* = *habeo equum equitatum* (neuter).

I have horses as a ridden thing = *habeo equos equitatum* (singular neuter).

Here the construction is—

Triste . . . . . maturis frugibus imbres,
Arboribus venti, nobis Amaryllides iræ.

or in Greek—

Δεινὸν γυναιξὶν αἱ δι' ὠδίνων γοναί.

The classical writers supply instances of this use of *have. Compertum habeo,* milites, verba viris virtutem non addere = *I have discovered* = *I am in possession of the discovery.* Quæ cum ita sint, satis de Cæsare hoc *dictum habeo.*

The combination of *have* with an *in*transitive verb is irreducible to the idea of possession; indeed it is illogical. In *I have waited,* we cannot make the idea expressed by the word *waited* the object of the verb *have* or *possess.* The expression has become a part of language by means of the extension of a false analogy. It is an instance of an illegitimate imitation.

The combination of *have* with *been* is more illogical still, and is a stronger instance of the influence of an illegitimate imitation. In German and Italian, where even *intransitive* verbs are combined with the equivalents to the English *have* (*haben* and *avere*), the verb-substantive is not so combined; on the contrary, the combinations are—

Italian; *io sono stato* = *I am been.*
German; *ich bin gewesen* = *ditto.*

which is logical.

§ 718. *Syntax of the verb-substantive in the present tense with the past participle passive.*—In propositions like *I am moved, he is beaten, we are struck, it is given,* the verb-substantive is joined to the participle passive; and so there arise phrases which have the power of a verb in the passive voice. It is well known that in some languages these ideas are expressed, not by the combination of the verb substantive and participle, but by a single word: *e. g.* in Latin, *moveor* = *I am moved; percutimur* = *we are struck; datur* = *it is given.* In the circumstance that the phrases above have the power of passive forms, there is nothing peculiar. Beyond this there *is*, however, a peculiarity. The participles *moved, beaten, struck, given*, are participles not of a present, but of a *past* tense; and hence the proper meaning of the phrases given above (and of all others like them) should be very different from what it really is. *I am moved*, should mean, not *I am in the act of being moved*, but *I am a person who has been moved;—he is beaten*, should mean, not *he is a person who is in the act of suffering a beating*, but *one who has suffered a beating;* in other words, the sense of the combination should be *past*, and not *present.* By a comparison between the English and Latin languages in respect to this combination of the verb-substantive and participle, this anomaly on the part of the English becomes very apparent. The Latin word *motus* is exactly equivalent to the English word *moved.* Each is a participle of the passive voice, and of the past tense. Besides this, *sum* in Latin equals *I am* in English. Now, the Latin phrase *motus sum* is equivalent, not to the English combination *I am moved*, but to the combination *I have been moved, i. e.* it has a past and not a present sense. In Greek the difference is plainer still, because in Greek there are two participles passive, one for the present, and another for the past tense; *e. g.* **τυπτόμενος εἰμὶ** (*typtomenos eimi*) = *I am one in the act of undergoing a beating*; **τετυμμένος εἰμὶ** = *I am one who has undergone a beating.* The reason for this confusion in English, lies in the absence of a passive form for the present. In Mœso-Gothic there existed the forms *slahada* = *he,* (*she* or *it*) *is beaten* (*percutitur*, **τύπτεται**), and *slahanda* = *they are beaten* (*percutiuntur*, **τύπτονται**) (*typtontai*). These were true passive forms. In like manner there occurred *gibada* = *he* (*she* or *it*) *is given* (*datur*), &c. Now, as long as there was a proper form for the present, like those in Mœso-Gothic, the combination of the present tense of the verb-substantive with the participle past passive had the same sense as in Latin and Greek; that is, it indicated past time: *e. g. ga-bundan-s im* = *I* have been *bound* (not *I* am *bound*), *gibans ist* = *he* (*she* or *it*) has been *given* (not *is given*), &c. When the passive form, however, was lost, the combination took the sense of a present tense.

The extent to which this difference has engendered, in the various languages of the Gothic stock, a variety of expedients, may be seen from the following tables taken from the *D. G.* iv. 19.

The equivalents to the Latin *datur* are in—

Mœso-Gothic	gib-ada.
Old High-German	ist kep-an.
,, ,,	wirdit kep-an.
,, ,, of Notker	wirt keb-en.
Middle High-German	wirt geb-en.
New High-German	wird ge-geb-en.
Old Saxon	is gebh-an.
,,	wirtheth gebh-an.
Middle Dutch	es ge-ghev-en.
,, ,,	bleft ge-ghev-en.
New Dutch	wordt ge-gev-en.
Old Frisian	werth e-jev-en.
Anglo-Saxon	weordeð gif-en.
English	is giv-en.
Old Norse	er gef-inn.
Swedish	gifv-es.
Danish	bliver giv-en.
,,	vorder giv-en.

To the Latin *datus est* the equivalents are in—

Mœso-Gothic	ist gib-ans.
,,	vas-gib-ans.
,,	varth gib-ans.
Old High-German	was kep-an.
,, ,,	warth kep-an.
,, ,, of Notker.	ist kep-an.
Middle High-German	ist geb-an.
New High-German	ist ge-geb-en worden.*
Old Saxon	was gebh-an.
,,	warth gebh-an.
Middle Dutch	waert ghe-gev-en.
,, ,,	blef ghe-gev-en.
New Dutch	es ghe-gev-en worden.*
Old Frisian	is ejev-en.
Anglo-Saxon	is gif-en.
English	has been giv-en.

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* *Is become given*, or *is given become.*

Old Norse	hefr verit gef-inn.
Swedish	har varit gifv-en.
Danish	har varet giv-en.

D. G. iv. 19.

CHAPTER XVIII.

SHALL AND *WILL*, *OUGHT*, ETC.

§ 719. The niceties connected with the use of the first two of these words are well known. They are sufficiently numerous and complicated to demand a special notice.

1. The first point to bear in mind is the fact, that although such phrases as *I shall speak*, and *I will speak*, are called *future tenses*, they are, in reality, no such thing. They are combinations of a present tense and an infinitive mood—*speak* being the infinitive mood, and *shall* and *will* the present tenses of *should* and *would*. The act that is to be done is *future*. The state of things on the part of the person who is to do it is *present*.

2. The next point is one of less importance in the way of Syntax, than it has been in the way of Etymology ; being also a point which has already been elucidated. It is the difference between the two words *will* and *shall* as present tenses. The former is a present tense, absolutely and completely, having always been one. The latter was originally a perfect, and *is* what we have called a præterite-present, or (changing the prefix) a perfect-present.

For the chief purposes, however, of the present chapter (*i. e.* for the chief purposes of Syntax), they are both equally present. Nevertheless, the original difference requires remembering.

3. The construction of the two words *will* and *shall* in their relations to the infinitive which follows them is the same, being also the same as those of the words *can*, *may*, *must*, and a few others. They are never found except in connection with other verbs. Hence, whilst we say—

I *can* do this	We *can* do this
Thou *mayest* do this	Ye *may* do this
He *must* do this	They *must* do this
He *shall* do this	They *shall* do this
She *will* do this	They *will* do this,

we cannot say—

I begin to *can*	They begin to *can*
Thou beginnest to *may*	Ye begin to *may*
He begins to *must*	They begin to *must*
He begins to *shall*	They begin to *shall*
She begins to *will* *	They begin to *will;*

nor yet—

I am *canning*	Thou art *maying*
He is *musting*	We are *shalling*

He is *willing.**

4. This creates difficulties when we come to the important investigation of their meaning as separate and independent words.

§ 720. The difficulties, however, are fewer with *will* than they are with *shall.*

a. Will.—Two facts help us here. We have the same combination of sounds in the word *will* = *volition.* We may say, indeed, that we have the same word; the same word used both as a substantive and as a verb. *He has so strong a* will *that whatsoever he* wills he will *do.*

The classical languages give us the roots *vol* (in *vol-o*) and *βουλ* (*búl*) in *βούλ-ομαι* (*búlomai*). Hence, whatever may be the case with *shall,* its fellow-word *will* denotes not only the fact that something is predicted to take place, but that the cause by which it will be brought about is an act of *volition on the part of the agent who effects it;* such an agent being itself the originator of the action rather than the mere instrument through which certain external influences operate.

b. Shall.—Our aids here are inconsiderable. All that either comparative philology, or the search for collateral meanings leads to, *as a certainty,* is an approximate reconstruction of the original form. And here, without going beyond the pale of the German family of languages, we learn that the older form was *skal*—the present *h* representing, and having grown out of an original *k.* That the vowel of the original present was *i* is not so certain. Probably, however, it was so.

Let us deal with the word as if this were certain; the primitive form being *skil-.* Now—

Let its opposition, or contrast, to *will* lead us towards an inkling of its meaning. If *will* mean agency determined by the *volition* of the agent, *skill* may mean agency determined by causes acting from without upon and through the *agent;* the agent who may more properly be considered as an *instrument.*

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* Not, at least, in the senses we say, *He will be burnt.*

Let us say that *will* means *having the intention to do so and so,* whilst *shall* means *being in the condition to do so and so.*

Can we go farther? I think we can. The only *certainty* that comparative philology gives us in the case of *shall* is the consonant *k* as the second letter of the root (*skal* for shall).

But it is highly probable that the substantive *skill* is as truly a derivative from the same root as *shall,* as *will* = *volo* is the same word as *will* in *I will speak* = *loquar.*

Now, such expressions as the *condition to do so and so,* and the *bias to do so and so,* are by no means widely separated in meaning, inasmuch as the term *bias* implies external influence rather than internal resolve. These bring us to the participle *determined,* a word which, at first, suggests ideas akin to *will* rather than to *shall.* At *first, I* say it does this, because when we use such a phrase as *a determined fellow,* we raise the idea of a man of a strong *will*—of a wilful man who will have his own way, or, at least, of a man not easily diverted from his purpose by external accidents. On the other hand, however, the connection between *bias* and *determination* is close. Often as we use the word *determined* to express the moral quality of *strong-willed,* we fully as often use it to denote the effect of external agencies. We do this (for instance) when we talk of the conduct of a weak man being *determined by circumstances.*

The ideas of *determination* and *decision* are visibly allied to each other. A *decided* man is (in the first instance) one whom events have brought to a *decision,* just as a *determined* man is one whom events have brought to a *determination.* To *keep* in this state shows firmness of character, and hence the ordinary power of the word—

Decide, distinguish, differ.—I submit that the sequence of ideas here is transparently clear.

Now *sk-l* = *differ, distinguish, separate.*—It is the Norse word *skilja* so translated. It is also the English word in the phrase *what skills it?* = *what difference does it make?*

§ 721. Let *shall* be called the *predictive,* whilst *will* is the *promissive,* future.

The former simply states that a thing which has not yet happened, will happen hereafter; the forces that are to bring it about being indefinite.

The latter states not only that a thing which has not yet happened will happen hereafter, but also implies a certain amount of definitude in respect to the forces which will effect it. They are, by no means, forces brought from the whole universe of possibilities indefinitely, but forces of a specific character. They are engendered in the moral constitution (real or supposed) of the agent—real, when the agent is an actual rational being, supposed, when, without being actually rational, it has a certain amount of rationality attributed to it, in the way of personification on the part of the speaker, either conscious or unconscious.

This is what the two words denote. *Prediction* is the *genus*, *promise*, the *species*. All future things may be predicted; a portion of them only can be promised.

Promise implies a *promiser*, and a *promise* is a *prediction* fulfilling its own accomplishment. *Will* (*volition*) is an element in all such ideas.

I do not say that these two words are the best that can be applied. I only add that they are words already used; and that by Wallis, as will soon be seen.

Such are the preliminaries. What is their application?

The ordinary rule of the language of South (though not of North) Britain, the ordinary rule of the English (though not of the Scotch) is as follows:—

When simple prediction is intended, the predicative *shall* is used in the first person only, the auxiliary of the two other persons being the promissive *will*. Thus—

If three persons are in a house, and the house is on fire, although the conditions under which all the three are likely to be burnt are the same, the manner of expressing them is different. A, for instance, says of himself—

I *shall* be burnt.

But of B and C, he says—

You *will* be burnt, and
He *will* be burnt.

He also says of B and C collectively—

They *will* be burnt.

Meanwhile—

A and B say of themselves—

We *shall* be burnt.

This is the way that A and B speak when the burning depends upon causes external to themselves. To say the least of such a mode of expression as this, it is an inconsistent one.

But the inconsistency does not stop here, as we may see by an examination of the promissive forms of parlance, where the process is reversed.

If one out of three persons, choosing, for himself and fellows, between the stake and some other alternative, prefer to be burnt, the locution varies. A, for instance, says of himself,—

I *will* be burnt.

But of B and C he says—

You *shall* be burnt, and
He *shall* be burnt.

He also says of B and C collectively—

They *shall* be burnt, or else
Ye *shall* be burnt.

Changing the expression—*shall* is predictive, and *will* is promissive in the first person only; whereas, in the second and third, *will* is predictive, and *shall* promissive.

§ 722. In the words of Wallis,—

In primis personis *shall* simpliciter *prædicentis* est; *will*, quasi *promittentis* aut minantis.

In secundis et tertiis personis, *shall promittentis* est aut minantis: *will* simpliciter *prædicentis*.

Uram = *I shall burn.*
Ures = *Thou wilt burn.*
Uret = *He will burn.*

Uremus = *We shall burn.*
Uretis = *Ye will burn.*
Urent = *They will burn.*

nempe, hoc futurum *prædico.*

2.

I will burn.
Thou shalt burn.
He shall burn.

We will burn.
Ye shall burn.
They shall burn.

Again—

Would et *should* illud indicant quod erat vel esset futurum: cum hoc tantum discrimine: *would* voluntatem innuit, seu agentis propensionem: *should* simpliciter *futuritionem.*—Wallis, p. 107.

§ 723. Two extracts are now submitted to the reader, in the hope that they will lead him towards an approximate solution of these difficult complications—the first from a philologue, the second from a logician and mathematician.

The first is from Archdeacon Hare, who explains the locutions by a *usus ethicus* :—

> There is an awful, irrepressible, and almost instinctive consciousness of the uncertainty of the future, and of our own powerlessness over it, which, in all cultivated languages, has silently and imperceptibly modified the modes of expression with regard to it: and from a double kind of *litotes*, the one belonging to human nature generally, the other imposed by good-breeding on the individual, and urging him to veil the manifestations of his will, we are induced to frame all sorts of shifts for the sake of speaking with becoming modesty. This is the only way of accounting for the singular mixture of the two verbs *shall* and *will*, by which, as we have no auxiliary answering to the German *werde*, we express the future tense. Our future, or at least what answers to it, is *I shall, thou wilt, he will.* When speaking in the first person, we speak submissively: when speaking to or of another, we speak courteously. In our older writers—for instance, in our translation of the Bible—*shall* is applied to all three persons: we had not then reached that stage of politeness which shrinks from the appearance even of speaking compulsorily of another. On the other hand, the Scotch use *will* in the first person: that is, as a nation, they have not acquired that particular shade of good-breeding which shrinks from thrusting itself forward.

§ 724. The second is from Professor De Morgan, writing with Archdeacon Hare's doctrine under his special consideration :—

> The matter to be explained is the synonymous character of *will* in the first person with *shall* in the second and third; and of *shall* in the first person with *will* in the second and third: *shall* (1) and *will* (2, 3) are called *predictive; shall* (2, 3) and *will* (1) *promissive.* The suggestion now proposed will require four distinctive names.
>
> Archdeacon Hare's *usus ethicus* is taken from the brighter side of human nature :—"When speaking in the first person we speak submissively; when speaking to or of another, we speak courteously." This explains *I shall, thou wilt;* but I cannot think it explains *I will, thou shalt.* It often happens that *you will*, with a persuasive tone, is used courteously for something next to, if not quite, *you shall.* The present explanation is taken from the darker side; and it is to be feared that the *à priori* probabilities are in its favour.
>
> In introducing the common mode of stating the future tenses, grammar has proceeded as if she were more than a formal science. She has no more business to collect together *I shall, thou wilt, he will*, than to do the same with *I rule, thou art ruled, he is ruled.*
>
> It seems to be the natural disposition of man to think of his own volition in two of the following categories, and of another man's in the other two:
>
> Compelling, non-compelling; restrained, non-restrained.
>
> The *ego*, with reference to the *non-ego*, is apt, thinking of himself to propound the alternative, "Shall I compel, or shall I leave him to do as he likes?" so that, thinking of the other, the alternative is, "shall he be restrained, or shall he be left to his own will?" Accordingly, the express introduction of his own will is likely to have reference to compulsion, in case of opposition; the express introduction of the will of another, is likely to

mean no more than the gracious permission of the *ego* to let *non-ego* do as he likes. Correlatively, the suppression of reference to his own will, and the adoption of a simply predictive form on the part of the *ego*, is likely to be the mode with which, when the person is changed, he will associate the idea of another having his own way; while the suppression of reference to the will of the *non-ego* is likely to infer restraint produced by the predominant will of the *ego*.

Occasionally, the will of the *non-ego* is referred to as under restraint in modern times. To *I will not*, the answer is sometimes *you shall*, meaning, in spite of the will—sometimes *you will*, meaning that the *will* will be changed by fear or sense of the inutility of resistance.

§ 725. Adopting the limitation suggested in respect to the functions of the grammarian, I would remark that the words *ego* and *non-ego* do not exactly denote *the will of the speaker*, and the *will of some one else*, inasmuch as in many of the locutions there is no notion of *will* at all. *Ego* rather means *action arising from an internal impulse*, whilst *non-ego* implies *action arising from circumstances external to the agent*. With *ego* the *willer* is the *primum mobile;* with *non-ego* the actor is *an instrument rather than an original and spontaneous agent.*

According, then, as one of these two ideas predominate, the use of *will* or *shall* is determined. In subordinating the *will* to the *shall* the *usus ethicus* has an influence. When the agency of external influences is subordinated to the *will* of the actor, the converse takes place, and the speaker expresses himself according to his feeling of power over them. This may be called the *usus potentialis.*

§ 726. Between these two there is a debateable ground, of which it is likely enough that the Scotch and early English writers may have apportioned a full share in the way of potentiality, the later English authors inclining to the *usus ethicus.*

How far this is done on either side I cannot say. I doubt whether the current rule is so absolute as it is said to be. The very extreme instance of "I *will* be drowned, no one *shall* pull me out," may or may not be a real one. At any rate, it is generally given to an Irishman. How a Scotchman would analyze certain expressions, I cannot say. I can only say that Englishmen sometimes speak and write *more Scotico.* Of this I can give an instance out of my own writings. The chapter upon the Stages of the English Language contains (in the earlier editions of the present work) the following sentence:—"An extract from Mr. Hallam shall close the present section and introduce the next."

This is from the pen of an Englishman, of Lincolnshire, South Bucks, and Cambridge, who, at the date of the extract, had never been north of the Humber, not, at least, in Great Britain. As such, we must take it as we find it—as a sample of English. It was written unconsciously and *currente calamo*. It expressed the state of mind in which he was in. I have seen it, however, quoted as an instance of bad English. Coming, as it did, from a professor of the English language, it was a well-chosen example, *if a true one*. But the more I have looked at the context, the more satisfied I am that it is an accurate expression. All that it violates is a rule ill drawn-up. Had the sentence been the first in the work, the first in the chapter, or the first on the subject, *will* would have been the proper word. It would denote what I, as the *primum mobile*, meant to do. But it refers to what precedes rather than to what follows. By these *pre*-cedents it is (so to say) conditioned. It formed part of an argument, to which argument I, the writer, was so far bound as to be an instrument rather than an originator. I was not R. G. Latham doing as I thought fit with my own, but the servant of my premises. The more I analyze the text and context the more I am satisfied that this is the case. At any rate, I am an Englishman writing English.

I will now (here I say *will* because the forthcoming remarks are additions to my previous argument rather than necessary parts of it, and I am comparatively free to either insert or omit them) make another extract from a professor (and, I may add, a master) of the English language. But he is a North Briton, Mr. Masson. He writes, "I could count up and name at this moment, some four or five men to whose personal influence, experienced as a student, I owe more than to any books, and of whom, while life lasts, I will always think with gratitude."* Assuredly, an Englishman would have written "*shall* always think." Why would he? Not because he wrote more correctly, but because he expressed a different idea. Mr. Masson speaks direct from the feelings engendered by the kindness and services of the former teachers. He speaks from his own mind, so that he not only gives us their action on himself, but his own reaction on them. He might, however, have done differently. He might have spoken from the simple action of them, keeping the reaction of his own mind in the background. An English writer would have done so, and have said *shall* accordingly. The grammar of both is good—for grammar only tells us how to express our thoughts in language. It does not tell us what to think. Now, the Englishman and Scotchman, in the matter of *shall* and *will,* think differently. Why they do so is another matter. The Englishman subordinates himself to the circumstances that determine his actions. The Scotchman subordinates the circumstances to himself. The one carries the line of causality through his own mind before he takes it up. The other takes it up before his mind has re-acted on it.

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* Lecture delivered at University College, London.—October, 1854.

Without asking whether *will* or *shall* be the better reading in the following extract, let us ask what each means :—

> Pity, kind gentlefolks, friends of humanity!
> Keen blows the wind and the night's coming on,
> Give me some food for my mother and charity;
> Give me some food and then I $\left\{\begin{matrix}\text{will}\\\text{shall}\end{matrix}\right\}$ be gone.

Here—

Will be gone means *I will trouble you no more.*
Shall be gone means *You will get rid of me.*

§ 727. *Ought, would,* &c., *used as presents.*—These words are not in the predicament of *shall.*

They are *present* in power, and *past* in form. So is *shall.*

But they are not, like *shall,* perfect forms ; *i. e.* they have no natural present element in them.

They are *aorist* præterites. Nevertheless, they have a present sense.

So had their equivalents in Greek : ἐχρῆν = χρὴ ; ἔδει = δεῖ ; προσῆκεν = προσὴκει.

In Latin, too, *would* was often not represented by either *volo* or *volebam,* but by *velim.*

I believe that the *usus ethicus* is at the bottom of this construction.

The assertion of *duty* or *obligation* is one of those assertions of which men like to soften the expressions : *should, ought.*

So is the expression of *power,* as denoted by *may* or *can*—*might, could.*

Very often when we say *you should* (or *ought to*) *do this,* we leave to be added by implication—*but you do not.*

Very often when we say *I could* (or *might*) *do, this* we leave to be added by implication—*but I do not exert my power.*

Now, what is left undone by the *present* element in this assertion, viz. the duty to do it, or the power of doing it, constitutes a past element in it; since the power (or duty) is, in relation to the performance, a cause—insufficient, indeed, but still antecedent. This hypothesis is suggested, rather than asserted.

By substituting the words *I am bound*, for *I ought*, we may see the expedients to which this present use of the præterite forces us.

I am bound *to do this* now = *I* owe *to do this* now. However, we do not say *owe*, but *ought*.

Hence, when we wish to say *I* was bound *to do this* two years ago, we cannot say *I ought* (*owed*) *to do this*, &c., since, *ought* is already used in a present sense.

We therefore say, instead, *I ought to have done this* two years ago; which has a similar, but by no means an identical meaning.

I was bound to pay two years ago, means *two years ago I was under an obligation to make a payment, either then or at some future time.*

I was bound to have paid, &c., means *I was under an obligation to have made a payment.*

If we use the word *ought*, this difference cannot be expressed.

Common people sometimes say, *you had not ought to do so and so;* and they have a reason for saying it.

The Latin language is more logical. It says not *debet factum fuisse*, but *debuit fieri*.

CHAPTER XIX.

THE SYNTAX OF ADVERBS.

§ 728. An adverb is a word incapable of forming, by itself, a term, but capable of forming part of one; in which case it is connected with the verb—whence its name; *e. g.* the sun *shines brightly*.

The syntax of the adverb is simpler than that of any other part of speech, excepting, perhaps, that of the adjective.

Adverbs have no concord.

Neither have they any government.

The position of an adverb is, in respect to matters of syntax, pre-eminently parenthetic; *i. e.* it may be omitted without injuring the construction. *He is fighting—now; he was fighting—then; he fights—bravely; I am—almost—tired*, &c.

§ 729. By referring to the chapter on the Adjectives, we shall find that the neuter adjective is frequently converted into an adverb by deflection. As any neuter adjective may be so deflected, we may justify such expressions as *full* (for *fully*), *conspicuous* (for *conspicuously*), and *peculiar* (for *peculiarly*). We are not, however, bound to imitate everything we can justify.

§ 730. The termination *-ly* was originally adjectival. At present it is a derivational syllable, by which we can convert an adjective into an adverb—*brave, bravely.* When, however, the adjective ends in *-ly* already, the formation is awkward. *I eat my daily bread* is unexceptionable English; *I eat my bread daily* is exceptionable. One of two things must here take place: the two syllables *-ly* are packed into one (the full expression being *dai-li-ly*), or else the construction is that of a neuter adjective.

§ 731. It has been remarked that, in expressions like *He sleeps the sleep of the righteous*, the construction is adverbial. So it is in expressions like *He walked a mile, It weighs a pound.* The ideas expressed by *mile* and *pound* are not the names of anything that serves as either object or instrument to the verb. They only denote the *manner* of the action, and define the meaning of the verb.

§ 732. *From whence, from thence.*—This is an expression which, if it have not taken root in our language, is likely to do so. It is an instance of excess of expression in the way of syntax; the *-ce* denoting direction *from* a place, and the preposition doing the same. It is not so important to determine what this construction *is*, as to suggest what it is *not*. It is *not* an instance of an adverb governed by a preposition. If the two words be dealt with as logically separate, *whence* (or *thence*) must be a noun = *which place* (or *that place*); just as *from then till now* = *from that time till this.* But if (which is the better view) the two words be dealt with as one (*i. e.* as an improper compound) the preposition *from* has lost its natural power and become the element of an adverb.

CHAPTER XX.

SYNTAX OF PREPOSITIONS.

§ 733. ALL prepositions govern an oblique case. If a word fail to do this, it fails to be a preposition. In the first of the two following sentences the word *up* is a preposition, in the second an adverb :—

1. *I climbed up the tree.*
2. *I climbed up.*

§ 734. All prepositions in English precede the noun which they govern. *I climbed up the tree*—never *I climbed the tree up*. This is a matter not of government, but of collocation. The same, however, is the case in most languages ; and, from the frequency of its occurrence, the term *pre-position* (or *prefix*) has originated. Nevertheless, it is by no means a philological necessity. In more languages than one the prepositions are *post-positive*, *i. e.* they follow their noun.

No preposition, in the present English, governs a genitive case. This remark is made because expressions like *the part of the body*=*pars corporis,*—*a piece of the bread*=*portio panis,* make it appear as if the preposition *of* did so. The true expression is, that the preposition *of*, followed by an objective case, is equivalent, in many instances, to the genitive case of the classical languages.

It is not so safe to say, in the present English, that no preposition governs a dative. The expression *give it him* is good English ; and it is also equivalent to the Latin *da ei.* But we may also say *give it to him.* Now, the German *zu*=*to* governs a dative case, and in Anglo-Saxon, the preposition *to,* when prefixed to the infinitive mood, required the case that followed it to be a dative.

§ 735. When the infinitive mood is used as the subject of a preposition, *i. e.* as a nominative case, we cannot allow to the preposition *to*, by which it is preceded, any separate existence whatever,—*to rise*=*rising ; to err*=*error.* Here the preposition must, for the purposes of syntax, be considered as incorporated with the noun, just like an inseparable inflection. As such, it may be preceded by another preposition. The following example, although a Grecism, illustrates this :—

> Yet not to have been dipt in Lethe's lake,
> Could save the son of Thetis *from to die.*

Akin to this, but not the same, is the so-called vulgarism, consisting of the use of the preposition *for;* as in *I am ready* for *to go*.

§ 736. Composition converts prepositions into adverbs. Whether we say *upstanding* or *standing-up*, we express the manner in which an action takes place, and not the relation between two substantives. The so-called prepositional compounds in Greek (*ἀναβαίνω, ἀποθνήσκω*, &c.) are all adverbial.

Prepositions may be called Transitive Adverbs.

CHAPTER XXI.

THE SYNTAX OF THE NEGATIVE.

§ 737. When the verb is in the infinitive mood, the negative precedes it.—*Not to advance is to retreat.*

When the verb is not in the infinitive mood, the negative follows it.—*He advanced not. I cannot.*

This rule is absolute. It only *seems* to precede the verb in such expressions as *I do not advance, I cannot advance, I have not advanced*, &c. However, the words *do, can*, and *have*, are no infinitives; and it consequently follows them. The word *advance* is an infinitive, and it consequently precedes it. Wallis's rule makes an equivalent statement, although differently:—

> Adverbium negandi *not* (non) verbo postponitur (nempe auxiliari primo si adsit; aut si non adsit auxiliare, verbo principali): aliis tamen orationis partibus præfigi solet.—P. 113.

That the negative is rarely used, except with the auxiliary *do* —in other words, that the presence of a negative converts a simple form like *it burneth not* into the circumlocution *it does not burn*—is a fact in the practice of the English language. The syntax is the same in either expression.

§ 738. What may be called the *distribution* of the negative is pretty regular in English. Thus, when the word *not* comes between an indicative, imperative, or subjunctive mood and an infinitive verb, it almost always is taken with the word which it follows—*I can not eat* may mean either *I can—not eat* (*i. e. I can abstain*), or *I cannot—eat* (*i. e. I am unable to* *eat*) ; but, as stated above, it *almost* always has the latter signification.

But not *always*. In Byron's *Deformed Transformed* we find the following lines :—

> Clay! not dead, but soulless,
>   Though no mortal man would choose thee,
> An immortal no less
>   Deigns *not to refuse* thee.

Here *not to refuse*=*to accept;* and is probably a Grecism. *To not refuse* would, perhaps, be better.

The next expression is still more foreign to the English idiom :—

> Yet *not* to have been dipped in Lethe's lake
> *Could save* the son of Thetis from to die.

Here *not* is to be taken with *could.*

§ 739. In the present English, two negatives make an affirmative. *I have not not seen him*=*I have seen him.* In Greek this was not the case. *Duæ aut plures negativæ apud Græcos vehementius negant* is a well-known rule. The Anglo-Saxon idiom differed from the English and coincided with the Greek. The French negative is only apparently double ; words like *point, pas*, mean not *not*, but *at all. Je ne parle pas*=*I not speak at all*, not *I not speak no.*

§ 740. *Questions of appeal.*—All questions imply want of information ; want of information may then imply doubt ; doubt, perplexity ; and perplexity the absence of an alternative. In this way, what are called *questions of* appeal, are, practically speaking, negatives. *What should I do?* when asked in extreme perplexity, means that nothing can well be done. In the following passage we have the presence of a question instead of a negative :—

> Or hear'st thou (*cluis*, Lat.) rather, pure ætherial stream,
> Whose fountain who (*no one*) shall tell?
>
> *Paradise Lost.*

§ 741. The following extract* illustrates a curious and minute distinction, which the author shows to have been current when Wycliffe wrote, but which was becoming obsolete when Sir Thomas More wrote. It is an extract from that writer against Tyndall.

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* *Philological Museum* (vol. ii.).

I would not here note by the way that Tyndall here translated *no* for *nay*, for it is but a trifle and mistaking of the Englishe worde: saving that ye shoulde see that he whych in two so plain Englishe wordes, and so common as in *naye* and *no* can not tell when he should take the one and when the tother, is not for translating into Englishe a man very mete. For the use of these two wordes in aunswering a question is this. *No* aunswereth the question framed by the affirmative. As for ensample if a manne should aske Tindall himselfe: ys an heretike meete to translate Holy Scripture into Englishe? lo to thys question if he will aunswere trew Englishe, he must aunswere *nay* and not *no*. But and if the question be asked hym thus lo: is not an heretike mete to translate Holy Scripture into Englishe? To this question if he will aunswere trewe Englishe, he must aunswere *no* and not *nay*. And a lyke difference is there betwene these two adverbs *ye* and *yes*. For if the question bee framed unto Tindall by the affirmative in thys fashion: If an heretique falsely translate the New Testament into Englishe, to make his false heresyes seem the word of Godde, be his bokes worthy to be burned? To this questyon asked in thys wyse, yf he will aunswere true Englishe, he must aunswere *ye* and not *yes*. But now if the question be asked him thus lo; by the negative: If an heretike falsely translate the Newe Testament into Englishe to make his false heresyes seme the word of God, be not hys bokes well worthy to be burned? To thys question in thys fashion framed if he will aunswere trewe Englishe, he may not aunswere *ye* but he must aunswere *yes*, and say, yes marry be they, bothe the translation and the translatour, and al that wyll hold wyth them.

CHAPTER XXII.

THE CASE ABSOLUTE.

§ 742. Nouns standing absolutely are of two sorts: (1.) Those originating in an accusative; (2.) those originating in a dative, case.

In expressing *distance* or *duration*, either in *time* or *space*, we use the noun absolutely; as *he walked* ten miles (*i. e. the space of ten miles*); *he stood* three hours (*i. e. the space of three hours*). Here the words *stood* and *walk* are intransitive; so that it is not by them that the words *miles* and *hours* are governed. They stand absolutely. Although not distinguished in form from the nominative case, they are not nominatives. They are virtually accusatives; and when, in an older stage of the Gothic languages, the accusative *was* distinguished from the nominative, they appeared in the form of the accusative.

§ 743. *The door being open, the steed was stolen—the sun having arisen, the labourers proceeded to work.*—In these sentences, the words *door* and *sun* stand absolutely; and, as the words *being open*, and *having arisen*, agree with them, they, also, do the same. In English *substantives*, where there is no distinction between the nominative and the objective cases, it is of no practical importance to inquire as to the particular case in which the words like *door* and *sun* stand. In the English *pronouns*, however, where there *is* a distinction between the nominative and objective cases, this inquiry must be made.

1. *He made the best proverbs of any one*, him *only excepted:*
2. *He made the best proverbs of any one*, he *only excepted.*

Which of these two expressions is correct? This we can decide only by determining in what case nouns standing absolutely in the way that *door*, *sun*, and *him* (or *he*), now stand, were found in that stage of our language when the nominative and objective cases were distinguished by separate forms. In Anglo-Saxon this case was the *dative;* as *up-a-sprungenre sunnan=the sun having arisen.* In Anglo-Saxon, also, *him* was a dative case, so that the case out of which expressions like the ones in question originated, was dative. Hence, of the two phrases, *him excepted* and *he excepted*, the former is the one which is *historically* correct. It is also the form which is *logically* correct. Almost all absolute expressions of this kind have a reference, more or less direct, to the *cause* of the action denoted. In sentences like *the stable door being open, the horse was stolen,—the sun having arisen the labourers got up to work*, this idea of either a cause, or a coincidence like a cause, is pretty clear.

In the sentence *he made the best proverbs of any one, him only excepted*, the idea of a cause is less plain. Still it exists. The existence of *him* (*i. e.* the particular person mentioned as pre-eminent in proverb-making) is the cause or reason why he (*i. e.* the person spoken of as the second-best proverb-maker) was not the *very best* of proverb-makers. Now the practice of language in general teaches us this, viz. that where there is no proper Instrumental case, expressive of cause or agency, the Ablative is the case that generally supplies its place; and where there is no Ablative, the Dative. Hence the Latins had their Ablative, the Anglo-Saxons their Dative, Absolute. The Genitive Absolute in Greek is explicable upon other principles. In spite, however, both of history and logic, the so-called best authorities are in favour of the use of the Nominative case in the absolute construction.

In all absolute constructions of the kind in question one of the words is either a Substantive or a Pronoun, the other a *Participle.* The reason of this is in the fact of all such absolute constructions indicating either an *action* or a *state.*

CHAPTER XXIII.

SYNTAX OF COMPLEX SENTENCES.

§ 744. SYNTAX deals with (1) the connection of words, and (2) the connection of propositions. The Syntax that deals with the connection of words, and the structure of simple propositions, has already come under notice. The Syntax that deals with the connection of propositions now commands attention. Attention, too, must be given to the word *connection.* It by no means follows that because we find a long list of propositions following each other, there is a connection between them. Like marbles in a bag, to use an old illustration, they may touch without cohering; having as little relation to each other, as so many different essays or chapters. This is the case with proverbs, riddles, and the like, where each sentence constitutes a whole. In ordinary composition, however, this extreme isolation is rare. In ordinary composition the chances are, that out of three propositions, the middle one will have a double relation; one with its predecessor, one with its follower. This relation, however, need not be grammatical.

Laying, then, out of our account those propositions, which, though they may stand in juxta-position with one another, have no *grammatical* connection, we come to the consideration of those sentences in which there is not only two (or more) propositions, but, also a connecting link between them; or, if not this, something in the nature of the one, which implies, or presupposes, the other. This is the case with questions and answers. But though questions and answers, along with a few other details of minor importance, come under this division of Syntax; they, by no means, constitute the most important part of it. The most important part of it is constituted by the Relative Pronouns and the Conjunctions. But it must be remembered that in the way of Etymology, the Relatives and the Interrogatives are identical.

This is one affinity. That of the Relative Pronouns with the

Conjunction is equally clear. Though expressions like *the man as goes to market* instead of *the man who goes to market* are exceptionable, there is a reason for their having an existence. What they may be, belongs to other investigations. At the present, we are looking for illustrations only. Nor are the most unexceptionable ones far off. The Latin language gives us the relations of *quod* and *ut*, the Latin and Greek combined those of *ut* and ὅτι: with which we may compare our own *that;* a word which originally a Demonstrative Pronoun, is next a relative, and, finally, a conjunction.

1. *That* is right.
2. The man *that* has just left.
3. I fear *that* I shall be late.

Lastly, the Relative Pronouns and the Conjunction agree in this—they agree in introducing the Syntax of a new Mood—a Mood which is sometimes called the Conjunctive, sometimes the Subjunctive, and sometimes the Potential. Whatever we call it, it has this characteristic, viz. that *it can only exist in the second of two connected propositions, the connection between them being effected by either a Relative Pronoun or a Conjunctive.* Where neither of these exist, there is no Conjunctive, Subjunctive, or Potential Mood.

Such is a brief sketch of the reasons for considering the proposed divisions of our Syntax natural;—a division, however, upon which, after the Conjunctions have been dealt with, a little more will be said.

CHAPTER XXIV.

ON THE INTERROGATIVE PRONOUN.

§ 745. QUESTIONS are of two sorts, direct and oblique.

Direct.—Who is he?
Oblique.—What do you say that he is?

All difficulties about the cases of the interrogative pronoun may be determined by framing an answer, and observing the case of the word which gives it. This, however, should be done by a pronoun; as, by so doing, we distinguish the accusative case from the nominative. If necessary, it should be made in full. Thus the full answer to *whom do you say that they seek?* is, *I say that they seek him.*

DIRECT.

Qu. Who is this?—*Ans. I.*
Qu. Whose is this?—*Ans. His.*
Qu. Whom do you seek?—*Ans. Him.*

OBLIQUE.

Qu. Who do you say that it is?—*Ans. He.*
Qu. Whose do you say that it is?—*Ans. His.*
Qu. Whom do you say that they seek?—*Ans. Him.*

§ 746. Nevertheless, such expressions as *whom do they say that it is?* are common, especially in oblique questions.

And he axed hem and seide, *whom* seien the people that I am? Thei answereden and seiden, John Baptist—and he seide to him, But *whom* seien ye that I am?—WYCLIFFE, *Luke* x.

Tell me in sadness *whom* she is you love.
Romeo and Juliet, i. 1.

And as John fulfilled his course, he said, *whom* think ye that I am?
Acts xiii. 25.

This confusion, however, is exceptionable.

§ 747. When the Copula precedes the Predicate, the question is Categorical, and its answer is *Yes* or *No.*—Question. *Is John at home?* Answer. *Yes* or *no*, as the case may be.

When the Predicate precedes the Copula the question is Indefinite, and the answer may be anything whatever. To *where is John?* we may answer *at home, abroad, in the garden, in London, I do not know*, &c., &c.

CHAPTER XXV.

THE RELATIVE PRONOUNS.

§ 748. IT is necessary that the relative be in the same *gender* as the antecedent. It is necessary that the relative be in the same *number* as the antecedent. It is *not* necessary that the relative be in the same *case* with the antecedent.

1. John, *who* trusts me, comes here.
2. John, *whom* I trust, comes here.

3. John, *whose* confidence I possess, comes here.
4. I trust John, *who* trusts me.

The reason why the relative must agree with its antecedent in both number and gender, whilst it need not agree with it in case, is found in the following observations.

1. All sentences containing a relative contain two verbs—*John* (1) *who trusts in me* (2) *comes here.*

2. Two verbs express two actions—(1) *trust,* (2) *come.*

3. Whilst, however, the actions are two in number, the person or thing which does, or suffers, them is single—*John.*

4. *He* (*she* or *it*) is singular, *ex vi termini.* The relative expresses the *identity* between the subjects (or objects) of the two actions. Thus *who* = *John,* or is another name for John.

5. Things and persons that are one and the same, are of one and the same gender. The *John* who *trusts* is necessarily of the same gender with the *John* who *comes.*

6. Things and persons that are one and the same, are of one and the same number. The number of *Johns* who *trust,* is the same as the number of *Johns* who *come.* Both these elements of concord are immutable.

7. But a third element of concord is not immutable. The person or thing that is an agent in the one part of the sentence, may be the object of an action in the other. The *John* whom I *trust* may *trust* me also. Hence—

(*a*) I trust John—*John* the object.
(*b*) John trusts me—*John* the agent.

As the relative is only the antecedent in another form, it may change its case according to the construction.

(1) I trust John—(2) *John* trusts me.
(1) I trust John—(2) *He* trusts me.
(1) I trust John—(2) *Who* trusts me.
(1) John trusts me—(2) I trust *John.*
(1) John trusts me—(2) I trust *him.*
(1) John trusts me—(2) I trust *whom.*
(1) John trusts me—(2) *Whom* I trust.
(1) John—(2) *Whom* I trust—(1) trusts me.

§ 749. (1.) *The books I want are here.*—This is a specimen of a true ellipsis. In all such phrases in *full,* there are *three* essential elements; (1.) the first proposition; as *the books are here;* (2.) the second proposition; as *I want;* (3.) the connecting link—here wanting.

§ 750. When there are two words in a clause, each of which is capable of being an antecedent, the relative refers to the latter.—*Solomon the son of David who slew Goliath is* unexceptionable. Not so, however, *Solomon the son of David who built the temple.* So far as the latter expression is defensible it is defensible on the ground that *Solomon-the-son-of-David* is a single many-worded name.

§ 751. Should we say *it is I, your master, who command,* or *it is I, your master, who commands you?*—The sentence contains two propositions.

It is I.
Who commands you.

where the word *master* is (so to say) undistributed. It may belong to either clause of the sentence, *i. e.* the whole sentence may be divided into either—

It is I your master—

or

Your master who commands you.

This is the first point to observe. The next is, that the verb in the second clause is governed not by either the personal pronoun or the substantive, but by the relative *who.*

And this brings us to the following question:—which of the two antecedents does the *relative* represent? *I* or *master?*

This may be answered by saying that—

1. When two antecedents are in the same proposition, the relative agrees with the first. Thus—

It is *I* your *master*—
Who *command* you.

2. When two antecedents are in different propositions, the relative agrees with the second. Thus—

1. It is *I*—
2. Your *master* who *commands* you.

This, however, is not all. What determines whether the two antecedents shall be in the same or in different propositions? I believe that the following rules for what may be called *the distribution of the substantive antecedent* will bear criticism.

1. When there is any natural connection between the substantive antecedent and the verb governed by the relative, the antecedent belongs to the second clause. Thus, in the expression just quoted, the word *master* is logically connected with

the word *command;* and this fact makes the expression, *It is I, your master, who commands you,* the better of the two.

2. When there is no natural connection between the substantive antecedent and the verb governed by the relative, the antecedent belongs to the first clause. *It is I, John, who command* (not *commands*) *you.*

To recapitulate: the train of reasoning has been as follows:—

1. The person of the second verb is the person of the relative.

2. The person of the relative is that of one of two antecedents.

3. Of such two antecedents the relative agrees with the one which stands in the same proposition with itself.

4. Which position is determined by the connection or want of connection between the substantive antecedent and the verb governed by the relative.

The relations of the Relative Pronoun to the Subjunctive will be considered after the Syntax of the Conjunctions has been exhibited.

NOTE.

I am not sure that this is the true doctrine. I let it stand, however, because it gives a true distinction. It may be better, however, to hold that ordinary substantives like *master* and *John*, instead of being, as is generally held, of the third person, are of the person of the pronoun with which they stand in apposition, and that they are only of the third person when they stand alone, or with *he*, *she*, or *it* before them. They are, however, so often in this predicament, that it not only seems as if they were so essentially, but it is somewhat difficult to conceive them otherwise. However, if the doctrine of this note be true, *master*, as long as it is in apposition with *I*, is of the same person as *I*. And so is *John*. If so, expressions like *it is I, your master, who commands you*, are only *excusable*—excusable on the ground of the apposition being, to some extent, concealed.

CHAPTER XXVI.

THE SYNTAX OF CONJUNCTIONS.

§ 752. NOTWITHSTANDING their apparent unimportance, few parts of speech require closer consideration than the Conjunctions. The logical view of their character is instructive. Their history is equally interesting and clear. Finally, above all other parts of speech, they exhibit the phenomenon of convertibility. Nor is this doctrine as to their importance new; although, in the present work, where the division of Syntax into that of the simple and that of the complex proposition is insisted on, they may, on a superficial view, appear to take undue prominence. In all grammars, however, they are important: although in some their importance is disguised. Both the Latin and the Greek philologues write largely upon the syntax of the Subjunctive Mood; and, it cannot be added, that what they thus write is either the easiest or the most fascinating portion of the works wherein it appears. It appertains, however, to the department of Mood, and, so doing, comes under the notice of the Verb. Yet where is there a Subjunctive Mood without either a conjunction or a Relative Pronoun? I do not say that this distribution of the functions of the Conjunctions is wrong. I only say that it disguises much of their character. That the Syntax of a certain Mood, whether Subjunctive or Conjunctive, depends, largely, upon Conjunctions is clear.

§ 753. Conjunctions connect Terms. Sometimes the terms these connect lie in one and the same proposition—as, *all men are black or white.* Sometimes they lie in different ones, as—

The day is bright
because
The sun shines.

Of these two connections the former is so scarce that it needs only to be noticed. The latter is proportionally common. Practically speaking, it gives us ninty-nine hundredths of our Syntax. This enables us to treat Conjunctions as if they connected Propositions only. At any rate, nearly all our rules apply to such as do so.

§ 754. To know the number and nature of all possible Conjunctions we must know all the different ways in which two propositions can be related to one another. Thus, the sun may shine, and the heat of the weather may result from its so doing. In such a case the two propositions (1) *the weather is hot* and (2) *the sun shines* are linked together as cause and effect. But this union is double; inasmuch as we may infer the cause from the effect or the effect from the cause; saying, in the first case,—

The weather is hot
because
The sun shines ;

and, in the second,

The sun shines,
therefore
The weather is hot.

Again, of two propositions one may contain an objection to the other ; as

The weather is warm to-day,
but
It will not be so to-morrow ;

or, one proposition may announce an act, and the intention with which it was done : as

I do this
that
I may succeed.

There are several such relations, and several such links that connect them. The number, however, is, by no means, great ; neither has it been uninvestigated. On the contrary, the Conjunctions have been classified, and named—those that connect causes and effects having one name, those that imply objections another—and so on.

I am pleased,
because
This has happened ;
but
I should have been disappointed,
if
It had fallen out otherwise ;
and
I think
that,
Even now, some of my real
or
Supposed friends will be more surprised
than
Satisfied with the arrangement.

§ 755. Conjunctions which connect two or more Terms are called Copulative ; as *and*.

Conjunctions which connect one of two Terms are called Disjunctive ; as *or*. Disjunctives are either true Disjunctives or Subdisjunctives. A true Disjunctive separates *things*. When we say *the sun or the moon is shining*, we separate two different objects, one of which shines by day, the other by night. Subdisjunctives separate *names*. When we say *Victoria, or the Queen of England, is our sovereign*, we speak of the same object under different names.

§ 756. The idea expressed by a Copulative may be strengthened and made clearer by the addition of the words *each, both, all*, or the like. Thus, we may say, *both sun and moon are shining*, and *Venus, Jupiter, and the Dogstar are all visible*.

The idea expressed by a Disjunctive may be strengthened and made clearer by the addition of *either.* We may say, *either the sun or the moon is shining*.

The idea expressed by a Subdisjunctive may be strengthened and made clearer by the phrase *in other words*. We may say *Queen Victoria, in other words, the Queen of England*, &c.

In all these cases, the words *both*, &c., *either*, &c., and *in other words*, &c., are no true conjunctions. They strengthen the Conjunction. The Conjunction, however, exists without them.

§ 757. *Or* and *either* have their corresponding Negatives—*nor* and *neither*. *I will either come or send* is right. So is *I will neither come nor send*. But *I will neither come or send* is wrong. When a question is either asked or implied, *whether* takes the place of *either*. Words like *either*, &c., are generally treated as Conjunctions. This, however, they are not. The most that can be said of them is, that they form part of certain Conjunctional expressions. They never stand alone. Meanwhile, the words with which they correspond can, as a general rule, do without them. We say *this or that, mine or his*, quite as correctly as *either this or that, neither mine nor his*. If, then, they are not Conjunctions, what are they? *Both* is decidedly a Pronoun. *Either*, however, *neither*, and *whether*, seem to be both Pronouns and Adverbs. When *either* means *one out of two*, it is a Pronoun. When it means *in the way of an alternative*, it is an Adverb.

§ 758. Other Conjunctions are Causal, Illative, Final, and Conditional.

Causals give the cause of a given effect.

The day is warm
because
The sun shines.

Illatives give the effect of a given cause.

The sun shines,
therefore
The day is warm.

Finals give the object for which a given action is effected.

I do this
that
You may follow my example.

Conditional—

The night will be fine
if
the stars shine.

Than implies Comparison. *But* is Adversative.

§ 759. The Syntax of the Causals and Illatives requires no special notice. Not so, that of the (1) Copulatives, (2) Disjunctives, (3) Comparatives, (4) Adversatives; and, above all, the Conditionals.

§ 760. *And,* in such expressions as *the sun and moon shine.*—As a general rule, it is the Copulative Conjunctions which give compendiums of the sort in question. Copulatives require the Plural, Disjunctives the Singular, number.

§ 761. *The concord of persons.*—A difficulty that occurs frequently in the Latin language is rare in English. In expressions like *ego et ille,* followed by a verb, there arises a question as to the person in which that verb shall be used. Is it to be in the first person in order to agree with *ego*, or in the *third* in order to agree with *ille?* For the sake of laying down a rule upon these and similar points, the classical grammarians arrange the persons (as they do the genders) according to their *dignity,* making the word agree with the most *worthy.* In respect to persons, the first is more worthy than the second, and the second more worthy than the third. Hence, they said—

Ego et *Balbus sustulimus* manus.
Tu et *Balbus sustulistis* manus.

Now in English, the plural form is the same for all three persons. Hence we say *I and you are friends, you and I are friends, I and he are friends,* &c., so that, for the practice of language, the question as to the relative dignity of the three persons is a matter of indifference. Nevertheless, it *may* occur even in English. Whenever two or more pronouns of different persons, and of the *singular* number, follow each other *disjunc-*

tively, the question of concord arises. *I or you,—you or he,—he or I.* I believe that, in these cases, the rule is as follows:—

1. Whenever the word *either* or *neither* precedes the pronouns, the verb is in the third person. *Either you or I is in the wrong—neither you nor I is in the wrong.*

2. Whenever the disjunctive is simple, *i. e.* unaccompanied with the word *either* or *neither*, the verb agrees with the *first* of the two pronouns.

I or *he am* in the wrong.
He or *I is* in the wrong.
Thou or *he art* in the wrong.
He or *thou is* in the wrong.

§ 762. The Syntax of *that* gives what is called the *succession of tenses.* Whenever it expresses intention, and, consequently, connects two verbs, the second of which denotes an act which takes place *after* the first, the verbs in question must be in the same tense.

I *do* this *that* I *may* gain by it.
I *did* this *that* I *might* gain by it.

In the Greek language this is expressed by a difference of mood; the subjunctive being the construction equivalent to *may*, the optative to *might*. The Latin idiom coincides with the English. A little consideration will show that this rule is absolute. For a man *to be doing* one action (in present time) in order that some other action may *follow* it (in past time) is to reverse the order of cause and effect. To do anything in A.D. 1851, that something may result from it in 1850 is a contradiction; and so it is to say *I* do *this* that *I* might *gain by it.* The reasons against the converse construction are nearly, if not equally, cogent. To have done anything at any *previous* time in order that a *present* effect may follow, is, *ipso facto*, to convert a past act into a present one, or, to speak in the language of the grammarian, to convert an aorist into a perfect. To say *I* did *this* that *I* may *gain by it*, is to make, by the very effect of the expression, either *may* equivalent to *might*, or *did* equivalent to *have done.*

I did *this* that *I* might *gain*.
I have done *this* that *I* may *gain*.

§ 763. No conjunction can govern a case. A word that governs a case, be it ever so like a conjunction, is no conjunction, but a preposition. *Than* follows adjectives and adverbs of the comparative degree. *This is sharper than that. I see better to-day than yesterday.*

Than, in respect to its etymology, is neither more nor less than *then*. It is not difficult to see the connection in sense between such sentences, as *I like this better than I like that*, and *I like this—then* (*afterwards or next in order*) *like that.*

Than is sometimes treated as a preposition when it governs a case.

> Thou art a girl as much brighter than *her*,
> As he is a poet sublimer than *me*.—PRIOR.
> You are a much greater loser than *me*.—SWIFT.

It is better, however, to treat it as a conjunction, in which case the noun which follows it depends upon the verb of the antecedent clause. 1. *I like you better than he* = *I like you better than he likes you.* 2. *I like you better than him* = *I like you better than I like him.*

§ 764. *But*, in respect to its etymology, is *be-utan* = *be-out.* It is not difficult to see the connection in sense between such sentences as *all but one*, and *all without* (or *except*) one.

But, then, is a Preposition and an Adverb, as well as a Conjunction. Prepositional construction.—*They all ran away but me*, i. e. *except me.* Conjunctional Construction.—*They all ran away but I*, i. e. *but I did not run away.*

§ 765. *Conditional* Conjunctions govern the Subjunctive Mood.

The chief Conditional Conjunction is *if*. To say *if the sun shines the day will be clear* is inaccurate. The proper expression is, *if the sun shine*, &c.

Although the word *if* is the type and specimen of the conditional conjunction, there are several others so closely related to it in meaning as to agree with it in requiring a subjunctive mood to follow them.

> 1. *Except* I be by Silvia in the night,
> There is no music in the nightingale.

2. Let us go and sacrifice to the Lord our God *lest* he *fall* upon us with pestilence.

3. Let him not go *lest* he *die*.

4. He shall not eat of the holy thing *unless* he *wash* his flesh with water.

5. *Although* my house *be* not so with God.

6. —revenge back on itself recoils.
Let it. I reck not *so* it *light* well aimed.

7. Seek out his wickedness *till* thou *find* none.

And so on with *before, ere, as long as.*

§ 766. On the other hand, *if* itself is not *always* conditional; conditional conjunctions being of two sorts:—

1. Those which express a condition as an actual fact, and one admitted as such by the speaker.

2. Those which express a condition as a possible fact, and one which the speaker either does not admit, or admits only in a qualified manner.

Since *the children are so badly brought up*, &c.—This is an instance of the first construction. The speaker admits, as an actual fact, the *bad bringing-up of the children.*

If *the children* be *so badly brought-up*, &c. This is an instance of the second. The speaker admits as a possible (perhaps, as a probable) fact the *bad bringing-up of the children;* but he does not adopt it as an indubitable one.

Now, if every conjunction had a fixed invariable meaning, there would be no difficulty in determining whether a condition were absolute and beyond doubt, or possible and liable to doubt. But such is not the case.

Although may precede a proposition which is admitted as well as one which is doubted.

(*a*) Although *the children* are, &c.

(*b*) Although *the children* be, &c.

If, too, may precede propositions wherein there is no doubt whatever implied: in other words, it may be used instead of *since.*

Hence we must look to the meaning of the sentence in general, h r than to the particular conjunction used.

It is a philological fact, that *if* may stand instead of *since.*

It is also a philological fact, that when it does so, it should be followed by the indicative mood.

As a point of practice, the following method of determining the amount of doubt expressed in a conditional proposition is useful:—Insert, immediately after the conjunction, one of the two following phrases—(1) *as is the case;* (2) *as may or may not be the case.* By ascertaining which of these two supplements expresses the meaning of the speaker, we ascertain the mood of the verb which follows.

When the first formula is the one required, there is no element of doubt, and the verb should be in the indicative mood. *If (as is the case) he is gone, I must follow him.*

When the second formula is the one required, there *is* an element of doubt, and the verb should be in the subjunctive mood. *If (as may or may not be the case) he be gone, I must follow him.*

§ 767. Between the relative pronouns and conjunctions in general there is this point of connection,—both join propositions. Wherever there is a relative, there is a second proposition. So there is, for the most part, wherever there is a conjunction.

Between certain relative pronouns and those particular conjunctions that govern a subjunctive mood there is also a point of connection. Both suggest an element of uncertainty or indefinitude. This the relative pronouns do, through the logical elements common to them and to the interrogatives; these latter essentially suggesting the idea of doubt. Wherever the person, or thing, connected with an action, and expressed by a relative is indefinite, there is room for the use of a subjunctive mood. Thus—" he that troubled you shall bear his judgment, *whosoever* he *be*."

By considering the nature of such words as *when*, their origin as relatives on the one hand, and their conjunctional character on the other hand, we are prepared for finding a relative in words like *till*, *until*, *before*, *as long as*, &c. They can all be expanded into expressions like *until the time when*, *during the time when*, &c. Hence, in an expression like *seek out his wickedness till thou* find (not *findest*) *none*, the principle of the construction is nearly the same as in *he that troubled you*, &c., or *vice versâ*.*

A Conjunction is a *Relative*, just as a Preposition is a *Transitive*, adverb.

CHAPTER XXVII.

THE RECIPROCAL CONSTRUCTION.

§ 768. In all sentences containing the statement of a reciprocal or mutual action there are in reality two assertions, one that A. *strikes* (or *loves*) B. ; and another that B. *strikes* (or *loves*) A.

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* Notwithstanding the extent to which a relative may take the appearance of a conjunction, there is always one unequivocal method of deciding its true nature. The relative is always a *part* of the second proposition. A conjunction is no *part* of either.

Hence, if the expression exactly coincided with the fact signified, there would always be two full propositions. This, however, is not the habit of language. Hence arises a more compendious form of expression, giving origin to an ellipsis of a peculiar kind. Phrases like *Eteocles and Polynices killed each other* are elliptical, for *Eteocles and Polynices killed—each the other.* Here the second proposition expands and explains the first, whilst the first supplies the verb to the second. Each, however, is elliptic. The first is without the object, the second without the verb. That the verb must be in the plural number, that one of the nouns must be in the nominative case, and the other in the objective, is self-evident from the structure of the sentence.

§ 769. This is the syntax. As to the power of the words *each* and *one*, I am not prepared to say that in the common practice of the English language there is any distinction between them. A distinction, however, if it existed, would give precision to our language. Where *two* persons performed a reciprocal action, the expression might be, *one another;* as, *Eteocles and Polynices killed one another.* Where *more than two* persons were engaged on each side of a reciprocal action, the expression might be, *each other;* as, *the ten champions praised each other.* This amount of perspicuity is attained, by different processes, in the French, Spanish, and Scandinavian languages.

(1.) French.—*Ils* (*i. e.* A. and B.(*se battaient—l'un l'autre. Ils* (A. B. C.) *se battaient—les uns les autres.*

(2.) In Spanish, *uno otro* = *l'un l'autre,* and *unos otros* = *les uns les autres.*

(3.) Danish.—*Hin*ander = the French *l'un l'autre;* whilst *hverandre* = *les uns les autres.*

PART VI.

PROSODY.

CHAPTER I.

GENERAL VIEW OF METRE.

§ 770. THE word *Prosody* is derived from a Greek word (*Prosodia*) signifying *accent.* It is used by Latin and English grammarians in a wider sense, and includes not only the doctrines of accent and quantity, but also the laws of metre and versification.

Take the sentence last written, count the syllables, and note those that are accented.

The notation will be as follows :—The wórd Prósody is derívd from a Greék wórd sígnifying áccent. It is úsed by Látin and E′nglish grammárians ín a wíder sénse, and íncldes nót only the dóctrines of áccent and quántity, but álso the láws of métre and vérsificátion.—Here the accented syllables are the 2nd, 3rd, 8th, 11th, 12th, 13th, 16th, 20th, 22nd, 26th, 27th, &c.; that is, between two accented syllables there are sometimes three, sometimes two, and sometimes no unaccented syllables intervening. In other words, there is no regularity in the recurrence of the accent.

Proceed in the same way with the following stanzas, numbering each syllable, and observing upon which the accent occurs.

Then fáre thee wéll, mine ówn dear lóve,
  The wórld hath nów for ús
No greáter grieḟ, no paín abóve
  The paín of párting thús.—MOORE.

Here the syllables accented are the 2nd, 4th, 6th, 8th, 10th

12th, 14th, 16th, 18th, 20th, 22nd, 24th, 26th, 28th; that is, every other syllable. Again—

> At the clóse of the dáy, when the hámlet is stíll,
> And the mórtals the sweéts of forgétfulness próve,
> And when nóught but the tórrent is heárd on the hill,
> And there 's nóught but the níghtingale's sóng in the gróve.—Beattie.

Here the syllables accented are the 3rd, 6th, 9th, 12th, 15th, 18th, 21st, 24th, 27th, 30th, 33rd, 36th, 39th, 42nd, 45th, 48th; that is, every third syllable.

Now, the extract where there was no regularity in the recurrence of the accent was prose; and the extracts where the accent recurred at regular intervals formed metre. *Metre is a general term for the recurrence within certain intervals of syllables similarly affected.* The syllables that have just been numbered are similarly affected, being similarly accented.

So are the following:—

> *Abbot.*—And whý not líve and áct with óther men?
> *Manfred.*—Becaúse my náture wás averse from lífe;
> And yét not crúel, fór I wóuld not máke,
> But fínd a désolátion:—líke the wínd,
> The réd-hot breáth of the most lóne simoóm,
> Which dwélls but ín the desert, ánd sweeps o'ér
> The bárren sánds which beár no shrúbs to blást,
> And révels o'er their wíld and árid wáves,
> And seéketh nót so thát it ís not soúght,
> But béing mét is deádly: súch hath beén
> The páth of mý exístence.—Byron.

§ 771. Accent is not the only quality of a syllable which, by its periodic return, can constitute metre, although it is the one upon which English metre depends. Indeed, it may be doubted whether *any* metre whatever exist in which it is not the fundamental element, however much the phraseology of grammarians may run to the contrary. The classical grammarians, however, determine the character of their metres not by accent, but by *quantity.* The evidence of the importance of accent even in the metres dependent upon quantity will be given in the sequel.

Again—there are certain metres wherein the syllables that occur at the proper periodic intervals either end or begin with the same *articulate sounds.*

In such cases we may say that the similarity of affection between the periodic syllables consists in their *articulations.* If so, our view of metre is as follows:—

a. Metre is a general term for the recurrence within certain intervals of syllables similarly affected.

b. Syllables may be similarly affected in respect to (1) their accents, (2) their quantities, (3) their articulations.

1.

Pălāi kўnægĕtoūntă kāi mĕtroūmĕnōn.
Πᾰλᾱι κῠνη̄γε̆τοῡντᾰ κᾱι με̆τροῡμε̆νο̄ν.

Here there is the recurrence of similar quantities.

2.

The wáy was lóng, the wínd was cóld.

Here there is the recurrence of similar accents.

3.

A.

The way was long, the wind was *cold,*
The minstrel was infirm and *old.*

Here, besides the recurrence of similar accents, there is a recurrence of the same articulate sounds; viz. of *o* + *ld*, these articulations being at the *end* of the word, or *final.*

In the following they are at the beginning, or *initial*—

B.

In *C*aines *c*ynne
þone *c*wealm gewræc.

All metre goes by the name of poetry, although all poetry is not metrical. The Hebrew poetry is characterized by the recurrence of similar *ideas.*

CHAPTER II.

QUANTITY.

§ 772. The metres wherein quantity plays its chief part are those of the Latin and Greek languages.

Specimen.

Phăsēlŭs īllĕ quēm vĭdētĭs hōspĭtēs
Aīt fūīssĕ nāvĭŭm cĕlērĭmūs

Nĕq' ūllĭūs nătāntĭs īmpĕtūm trăbīs
Nĕquīssĕ prætĕrīrĕ, sīvĕ pălmŭlīs
Opŭs forēt volārĕ sīvĕ līnteis.

As we read this according to our pronunciation, the accentuation of this passage is as follows ·—

Phasélus ílle quém vidétis hóspites
A'it fuísse návium celérrimus
Neq' úllius natántis ímpetum trábis
Nequísse præ'teríre, síve pálmulis
O'pus forét valáre síve línteis.

There is certainly accent as well as quantity here. As certainly do those accents recur with a certain amount of regularity, though not with the regularity of the quantities. Attention is directed to this.

So it is to the following :—

Jām sătīs tērrīs nĭvĭs ātquĕ dīræ
Grāndĭnīs mīsīt pătĕr ēt rŭbēntĕ
Dēxtĕrā săcrās jăcŭlātŭs ārcĕs
Tērrŭĭt ūrbēm.

Here the quantities return with a very imperfect degree of regularity—*the quantities considered singly.* But what if, instead of considering them singly, we arrange them *in groups;* thus :—

˘ ¯ | ¯ ¯ | ˘ ˘ | ¯ ˘ | ¯ ˘

or,

¯ ˘ | ¯ ¯ ¯ | ˘ ˘ | ¯ ˘ | ¯

or,

¯ ˘ | ¯ ¯ | ¯ ˘ | ¯ ˘ | ¯ ˘

or any other way? In such a case the groups of quantities recur with absolute regularity.

The accents of the lines last quoted run thus :—

Jám sátis térris nívis átque díræ
Grándinis mísit páter ét rubénte
Déxtera sácras jáculátus árces
Térruit urbem.

Here the accents recur more regularly than the quantities *taken by themselves,* but less regularly than the quantities taken *in groups.*

The extent to which Accent plays a part in metres, which are generally considered to be based on quantity, will be further noticed in the sequel.

At present it is only necessary to notice the two different ways in which quantities may be measured.

§ 773. There is a difference between the length of *vowels* and the length of *syllables*.

The vowel in the syllable *see-* is long; and long it remains, whether it stand as it is, or be followed by a consonant, as in *seen*, or by a vowel, as in *see-ing*.

The vowel in the word *sit* is short. Followed by a *second* consonant it still retains its shortness, *e. g. sits*. Whatever the comparative length of the *syllables*, *see* and *seen*, *sit* and *sits*, may be, the length of their respective *vowels* is the same.

Now, if we determine the character of the syllable by the character of the vowel, all syllables are short wherein there is a short vowel, and all are long wherein there is a long one. Measured by the quantity of the vowel the word *sits* is short, and the syllable *see-* in *seeing* is long.

But it is well known that this view is not the view commonly taken of the syllables *see* (in *seeing*) and *sits*. It is well known, that, in the eyes of a classical scholar, the *see* (in *seeing*) is short, and that in the word *sits* the *i* is long. The classic differs from the Englishman thus,—*He measures his quantity not by the length of the vowel, but by the length of the syllable taken altogether.* The perception of this distinction enables us to comprehend the following statements.

I. That vowels long by nature may *appear* to become short by position, and *vice versâ*.

II. That, by a laxity of language, the *vowel* may be said to have changed its quantity, whilst it is the *syllable* alone that has been altered.

III. That, if one person measures his quantities by the vowels, and another by the syllables, what is short to the one will be long to the other, and *vice versâ*. The same is the case with nations.

IV. That one of the most essential differences between the English and the classical languages is, that the quantities (as far as they go) of the first are measured by the vowel, those of the latter by the syllable. To a Roman the word *monument* consists of two short syllables and one long one; to an Englishman it contains three short syllables.

CHAPTER III.

ALLITERATIVE METRES.

§ 774. The following is an extract from a poem in the Swedish, written according to the alliterative system of the old Norse literature. It is foreign to the language as now spoken, but it is given because it is more truly alliterative than any older specimen. It is given as an extreme form, in order to serve as an illustration.

FRITHIOF'S SAGA.

Canto XXI.

1.

Sitter i högen
högättad höfding,
slagsvärd vid sidan,
skölden på arm.
Gångaren gode
gnäggar derinne.
skrapar med gullhof
grundmurad graf.

2.

Nu rider rike
Ring öfver Bifrost,
svigtar för bördan
bågiga bron.
Upp springa Valhalls
hvalfdörrar vida;
Asarnas händer
hänga i hans.

Without comparing the recurrence of the accent with the recurrence of the alliteration so closely as we have done in the previous chapter, we may remark that *all the alliterative syllables are also accentuate*,—this being another proof of the extent to which accent plays a part in metres generally considered to be based on alliteration.

§ 775. The following are samples of the alliterative metre as it was actually written in (1.) the Anglo-Saxon, (2.) the Old Saxon, (3.) the Old Norse, (4.) the Old High-German. The alliteration is more obscure here. It loses, however, much of this obscurity when we know,—

1. That the number of alliterative syllables within a certain space need not be more than *two*.

2. That all the vowels are considered, for the purposes of alliteration, as a single letter.

ANGLO-SAXON.

OPENING OF BEOWULF.

Edited and translated by J. M. Kemble.

Hwæt we Gár-Dena,
in gear-dagum,
þeód-cyninga,

þrym ge-frunon—
hú ða æþelingas
ellen fremedon—

oft Scyld Scefing,
sceaþen(a) þreátum,
monegũ mægþum,
meodo-setla of-teáh—
egsode eorl—
syððan æ′rest wearð
feá-sceaft funden;
he þæs frófre ge-bá(d),
weóx under wolcnum,
weorð-myndum þáh;
oð ꝥ him æ′g-hwlyc
þára ymb-sittendra,
ofer hron-ráde,
hýran scolde,
gomban gyldan—
ꝥ wæ′s gód cyning—
ðæm eafera wæ′s
æfer cenned,
geong in geardum,
þone gód sende
folce to frófre;
fyren-þearfe on-geat,
ꝥ híe æ′r drugon,
aldor-(le)áse.
lange hwíle,
him þæs líf-freá,
wuldres wealdend,
worold-áre for-geaf—
Beó-wulf wæ′s breme,
blæ′d wíde sprang,
Scyldes eafera,
Scede-landum in.

§ 776.

(?) OLD SAXON, OR (?) FRANK.

FROM THE HILDEBRAND AND HATHUBRAND.

In the Original.	*In English.*
Ih gihorta đat seggen,	I heard that say,
Đat sie urhetton ænon muotin,	That they challenged in single combat,
Hiltebraht endi Hađubraht,	Hiltebraht and Hathubraht,
Untar heriun tuem	Between the armies,
Sunufatarungo (?)	. . . . (?)
Iro saro (?) rihtun,	. . . . (?)
Garutun sie iro guthhamum,	They made ready their war-coats,
Gurtun sie iro suert ana,	They girt their swords on,
Helidos ubar ringa,	Heroes over the ring,
Do sie to dero hiltiu ritun.	When they to the war rode.
Hiltebraht gimahalta,	Hiltebraht spoke,
Heribrantes sunu;	Heribrant's son,
Her was heroro man,	He was the nobler man,
Ferahes frotoro,	Of age more wise,
Her fragen gistuont (?)	He . . . . . .
Fohem wortum: wer sin "fater wari;	With few words; who his "father was,
Fireo in folche;	In the folk of men,
Eddo weliches cnuosles du sis."	Or of what kin thou beest."
"Ibu du mi aenan sages,	"If thou me only sayest,
"Ik mideo are-wet,	"I forbear contest
"Chind in chuninchriche,	"Child in kingdom,
"Chud ist min al Irmindeot."	"Known is me all mankind."
Hadubraht gimahalti	Hadubraht answered Hildebrant's son,
Hiltibrantes sunu:	
"Dat sagetun mi	"That said to me
"Usere liuti alte anti frote,	"Our people, old and wise,
"Dea erhina warun,	"Who of yore were
"Dat Hilbrant haetti min fater.	"That Hilbrant hight my father.

“ (Ih heittu Hadubrant)	“ (I hight Hadubrant)
“ Forn her ostar gihueit,	“ Fore, hence eastward departed,
“ Floh her Otachres nid.	“ Fled Odoacer's spite.
“ Hina miti Theotriche	“ Him mit Theodoric,
“ Enti sinero degano filu;	“ And of his thanes many.
“ Her furlach in lante	“ He left in land,
“ Luttila sitten	“ Little to sit,
“ Prut in bure;	“ Bride in bower;
“ Barn unwahsan,	“ Bairn unwaxen,
“ Arbeolosa heraet,	“ Heirdomless heir,
“ Ostar hina det,	“ Eastward him . . . .
“ Sid dehriche darba gistuontum (?)	“ . . . . (?)
“ Fatereres mines,	“ Of my kinsman,
“ Dat was so friuntlaos man,	“ That was so friendless a man.
“ Her was Otachre ummettirri,	“ He was to Odoacer unequal,
“ Degano dechisto,	“ Of thanes worthiest.
“ Unti Deotriche	“ As long as to Theodoric,
“ Darba gistontum;	. . . . (?)
“ Her was eo folches at ente,	“ He was even of the people at the end (top),
“ Imo was eo feheta ti leop.	“ Him was the fight to clear,
“ Chud was her chonnem mannuma,	“ Known was he to keen men,
“ Ni waniu ih, in lib habbe.”	“ I ween not whether he live.
“ Wittu Irmin-Got,” quad Hiltibraht,	“ Wot thou Irmin-gott,” quoth Hildibrand.
“ Obana ab havane,	“ Over in heaven,
“ Dat du neo danahalt mit sus	“ That thou . . . .
“ Sippan man dinc in gileitos!”	. . . . .
Want her do ar arme	Wound he then of arm
Wuntane bouga,	The wounden bow,
Cheiswringu gitan,	. . . . (?)
So imo seder Chuning gap	Which to him since the King gave,
Huneo Druhtin;	The Lord of the Huns.
“ Dat ih dir it nu bi huldi gibu!”	“ That I to thee in favour give.
Hadubraht gimalta,	Hadubraht answered Hildebrand's son:
Hiltibrantes sunu:	
“ Mit geru scal man,	“ With arms shall man
“ Geba infahan,	“ Gifts receive.
“ Ort widar orte,	“ Point to point against . . .
“ Du bist dir, alter Hun, ummet,	“ Thou best, old Hun unequal
“ Spaher, spenis mi	“ . . . thou prickest me
“ Mit dinem wortema,	“ With thy words,
“ Wilihuh di nu	“ . . . now
“ Speru werpan,	“ With spear cast,
“ Pist al so gialtet man,	“ Beest so aged a man.
“ So du ewin inwit fortos;	. . . . .
“ Dat sagetun mi	“ That said to me,
“ Sacolidante	“ . . . . .
“ Westar ubar Wentilsaeo,	“ Westwards over the Vandal Sea,
“ Dat man wic furnam.	“ That man war took.
“ Tot ist Hiltibraht,	“ Dead is Hiltibraht,

"Heribrantes suno."	"Heribrant's son."
Hildibrant gimahalta	Hildebraht answered
Heribrantes suno:	Heribraht's son:
"Wela gisihu ih,	"Well see I,
"In dinem hrustim,	"In thy harness,
"Dat du habes heine herron goten,	"That thou no good master hast,
"Dat du noh bi desemo riche	"That thou still by this kingdom
"Reccheo ni wurti."	"Hero art not."
"Welaga, nu waltant Got,"	"Well away now great God,"
Quad Hiltibrant,	Quoth Hiltibrant,
"We wurt skihit!	"We will decide!
"Ih wallota sumaro enti wintro	"I wandered summer and winter
"Sehstick urlante.	"Sixty out of the land
"Dar man mih eo scerita	"There they me . . .
"In folc scestantero.	"In the folk . . .
"So man mir at burc einigeru	"So they me at any burg
"Banun ni gifasta;	" . . . not fastened.
"Nu scal mih suasat chind	"Now me . . . child
"Suertu hauwan,	"With sword hew
"Bieton mit sinu billiu,	" . . . with his bill.
"Eddo ih imo ti banin werdan.	"Or I to him be the bane.
"Doh maht du nu aodlicho,	"Still mayest thou easily
"Ibu dir din ellent aoc,	"If to thee thy strength . . .
"In sus heremo man	" . . . noble man
"Hrusti girwinnan;	"With arms win,
"Rauba bi hrabanen	"Prey to ravens,
"Ibu du dar enic reht habes.	"If thou there any right hast."
"Der si doh nu argosto."	. . . . . .
Quad Hildibrant, "ostarliuto,	Quoth Hildibraht . . .
"Der dir nu wiges warne,	. . . . . .
"Nu dih es so wel lustit.	"Now it so well pleases thee
"Gudea gimeinum	. . . . . .
"Niused emotti.	. . . . . .
"Wer dar sih hiutu dero prel-zilo	"Who is to-day . .
"Hrumen muotti,	. . . . . .
"Erdo desero brunnono	. . . . . .
"Bedero waltan."	. . . . . .
Do laettun se aerist	Then let they first
Asckim scritan	With axes . . .
Scarpen scurim,	With sharp showers,
Dat in dem sciltim stont;	That on the shields sounded;
Do stoptun tosamene,	They dashed together
Starmbort chludun,	. . . . sounded
Hewun harmilicco	They hewed harmfully
Huitte scilti	The white shields,
Unti im iro lintun	And to them their lindens
Luttilo wurtun.	Little were.

§ 777.

*The Weissenbrun Hymn.**	*The same in Anglo-Saxon.**
Dat chifregin ih mit firahim,	Dæt gefragn ic mid firum,
Firiwizzo meista,	Forwisra mæstum
Dat ero ni was,	Ðæt erra ne wæs
Noh ufhemil	Nan upheofon,
Noh paum, noh pereg	Nan bearn, nan beorg,
. . . ni was,	. . . ne wæs,
Ni [sterro] noh heinig,	Ne steorra nænege,
Noh sunna ni scein,	Nan sunna ne scan,
Noh mano ni luihta,	Nan mona ne leohtode,
Noh der mareo seo,	Ne se mære seo:
Do dar ni wiht ni was,	Ðonne þær no whit ne wæs,
Enteo ni wenteo,	Ende ne wende
Enti do was der eino,	And ðonne wæs se ana
Almahico Cot,	Ælmightig God
Manno miltisto,	Mannan mildoste,
Enti [dar warun auh] manahe mit inan,	And [ðær wæron eac] manige mid him.
Cootlihhha geista	Gotcundige gastas.
[Enti] Cot heilac,	[Eala] God halig,
Cot Almahtico, du himil,	God Almigtiga, ðu heofon,
Ente erda chiworahtos,	And eorthan gewrotest,
Enti du mannum,	And ðu mannum
So manac coot forscipi,	Swa manige gode forscipest;
Forgip mer in dino ganada	Forgif me in ðinne gemiltsung
Rehta galaupa,	Rehte geleafan
Enti cotan willeon,	And gode willan,
Wistom enti spahida,	Wisdom and spede,
[Enti] craft tuflun za widarstantanne	Deofol-cræft to wiðerstandanne,
Ente arc za piwisanne,	And arg to wiðerianne,
Enti dinan willeon.	And ðine willan
Za chiwurchanne.	To ge-wyrceanne.

§ 778.

OLD NORSE.

FROM THE EDDA.

Völuspa, stanzas 1—6.

1.

Hljóðs bið ek allar
helgar kindir
meiri ok minni,
mögu Heimdallar:
vildu at ek Valföðrs
vél framtelja,
fornspjöll fíra,
þau er ek fremst um man.

2.

Ek man jötna
ár um borna,
þá er forðum
mik fœdda höfðu;
níu man ek heima,
níu iviðjur,
mjötvið mœran
fyr mold neðan.

---

* Both the original and the A. S. translation are from Conybeare's *Illustrations of Anglo-Saxon Poetry.*

3.

A'r var alda
þar er Y'mir bygði,
vara sandr né sær
né svalar unnir,
jörð fannsk æva
né upphiminn,
gap var ginnunga,
en gras hvergi.

4.

A'ðr Burs synir
bjóðum um ypðu,
þeir er miðgarð
mœran skópu:
sól skein sunnan
á salar steina,
þá var grund gróin
grœnum lauki.

5.

Sól varp sunnan,
sinni mána,
hendi inni hœgri
um himinjódýr;
sól þat ne vissi
hvar hon sali átti,
máni þat ne vissi
hvat hann megins átti,
stjörnur þat ne vissu
hvar þær staði áttu.

6.

þá géngu regin öll
á rökstóla,
ginnheilög goð,
ok um þat gættusk:
nótt ok niðjum
nöfn um gáfu,
morgin hétu
ok miðjan dag,
undorn ok aptan,
árum at telja.

§ 779.

OLD HIGH-GERMAN.

FROM A POEM NAMED MUSPILLI.

Daz hôrt ih rahhon
Dia werolt-rehtwîson,
Daz sculi der Antichristo
Mit Eliase pâgan.
Der warch ist kiwâfanit;
Dennewirdit untar in wîk arhapan;
Khensun sind so kreftic,
Diri kosa ist so mihhil.
Elias strîtît
Pî den ewigon lip,
Wili den rehtkernon
Daz rîhhi kistarkan;
Pidiu scal imo halfan
Der himiles kiwaltit.
Der Anticristo stêt
Pî dem Altfiante
Stêt pî demo Satanase,
Der inan farsenkan scal;
Pidiu scal er in der wîcsteti
Wunt pivallan,
Enti in demo sinde
Sigalos werdan.
Doh wânit des vila gotmanno,
Daz Elias in demo wîge arwartit
(werdit).
Sâr so daz Eliases pluot
In erda kitruifit,
So imprinnant die perga,
Poum ni kistentit
Einic in erdu,
Aha artruknênt,
Muor varsuilhet sih,
Suilizot lougui der himil
Mâno vallit,
Prinnit mittilagart,
Stein ni kistentit einik in erdu.
Verit denne stuatago in lant,
Verit mit din viuriu
Viriho wîsôn,
Dar ni mai denne mâk andremo.

The system of alliteration has hitherto been explained in the most general way possible; all that has been attempted being the exhibition of the principle upon which such extracts as the preceding can be understood to be metrical; and that this their metrical character is by no means transparently clear, may be collected from the fact that many of the old alliterational compositions were treated by the earlier scholars as prose.

As a general rule all early German poetry is alliterative: though it by no means follows that the alliteration was equally general in all the German forms of speech.

§ 780. Alliteration preceded rhyme. Rhyme followed alliteration. Hence, whenever we have no specimens of a given form of speech anterior to the evolution of rhyme, we have no alliterational compositions. This is the case with the Frisian, the Batavian, and the Platt-Deutsch dialects. Indeed, for the High-German the poem of *Muspilli* is a solitary, or nearly solitary, instance. The two languages wherein there is the most of it are the English during the Anglo-Saxon and early English periods, and the Norse. In the latter we not only get numerous specimens, but we also get the rules of its Prosody. These are, perhaps, more artificial than actual practice requires. They are also more stringent and elaborate than those of Anglo-Saxon and High-German.

Thus, the alliterative syllables take names, one being the *head*-stave and the other two the *by*-staves.

The *head*-stave has its place at the beginning of the second line, or (if we throw the two into one) immediately after a break, cæsura, pause, or *quasi*-division.

The *by*-staves belong to the first line out of two, or to the first member of a single one. This is a rule that gives stringency to the system. Others give licence. Thus,—

An unaccented syllable at the beginning of the second line (or member) counts as nothing.

Again, the vowels which collectively are dealt with as a single letter not only *may* but *must* be different. This goes far to enable anything and everything to be metre—inasmuch as all that is wanted to constitute either one long or two short lines is the occurrence of three words beginning with a vowel, and accented on their initial syllable. The following is from Thorlakson's Translation of *Paradise Lost*:—

> "Of Man's first disobedience, and the fruit
> Of that forbidden tree, whose mortal taste
> Brought death into the world, and all our woe,

With loss of Eden, till one greater Man
Restore us, and regain the blissful seat,
Sing, heavenly Muse, that on the secret top
Of Oreb, or of Sinai, didst inspire
That shepherd, who first taught the chosen seed,
In the beginning how the Heaven and Earth
Rose out of Chaos: or if Sion hill
Delight thee more, and Siloa's brook that flow'd
Fast by the oracle of God."

" Um fyrsta manns
felda hlýðni
ok átlystíng
af epli forboðnu,
hvaðan óvægr
upp kom dauði,
Edens missir,
ok allt böl manna;

" Þartil annarr einn,
æðri maðr,
aptr fær
oss viðreista,
ok afrekar nýan
oss til handa
fullsælustað
fögrum sigri;

" Sýng þû, Menta-
móðir himneska!
þú sem Hórebs fyrr
á huldum toppi,
eða Sínaí,
sanðaverði
innblèst fræðanda
útvalit sæði,
hve alheimr skópst
af alls samblandi;

" Eða lysti þik
lángtum heldr
at Zíons hæð
ok Sílóa brunni,
sem framstreymdi
hjá Frètt guðligri!"

The full details of the Norse alliterative system may be found in Rask's treatise on the Icelandic Prosody.

CHAPTER IV.

RHYME AND ASSONANCE.

§ 781. In an *Alliteration* the likeness between the articulate sounds which constitute it occurs at the *beginning* of words. In *rhyme* it occurs at the end.

Observe in each of the following couplets the last syllable of each line. They are said to *rhyme* to each other.

O'er the glad waters of the dark blue *sea*,
Our thoughts as boundless, and our souls as *free*.
Far as the breeze can bear the billow's *foam*,
Survey our empire and behold our *home*.
These are our realms, no limits to our *sway*—
Our flag the sceptre all who meet *obey*.

The next extract is a stanza of Gray's *Elegy*, where, instead of following one another in succession, the rhyming lines come alternately.

> Full many a gem of purest ray *serene*
> The dark, unfathom'd depths of ocean *bear;*
> Full many a flower is born to blush un*seen*,
> And waste its sweetness on the desert *air*.—GRAY.

In other stanzas the rhyming lines are sometimes continuous, and sometimes separated from each other by an interval.

> And yet how lovely in thine age of *woe*,
> Land of lost gods and godlike men, art *thou!*
> Thy vales of evergreen, thy hills of *snow*,
> Proclaim thee Nature's varied favourite *now:*
> Thy fanes, thy temples to thy surface *bow*,
> Commingling slowly with heroic *earth*,
> Broke by the share of every rustic *plough:*
> So perish monuments of mortal *birth*,
> So perish all in turn save well-recorded *worth*.—BYRON.

It is not difficult to see, in a general way, in what rhyme consists. The syllables *see* and *free*, *foam*, *home*, &c., are syllables of similar sound; and lines that end in syllables of similar sound are lines that rhyme.

By substituting in a line or stanza, instead of the final syllable, some word different in sound, although similarly accented and equally capable of making sense, we may arrive at a general view of the nature and influence of rhyme as an ornament of metre. In the following stanza we may spoil the effect by substituting the word *glen* for *vale*, and *light* for *ray*.

> Turn, gentle hermit of the *vale*,
> And guide thy lonely *way*
> To where yon taper cheers the *dale*
> With hospitable *ray*.—GOLDSMITH.

With this contrast—

> Turn, gentle hermit of the glen,
> And guide thy lonely way
> To where yon taper cheers the dale
> With hospitable light.

§ 782. Syllables may be similar in their sound, and yet fail in furnishing full, true, and perfect rhymes. In each of the forthcoming couplets there is evidently a similarity of sound, and there is equally evidently an imperfection in the rhyme.

1.

The soft-flowing outline that steals from the eye,
Who threw o'er the surface,—did you or did I?
Whitehead.

2.

'Tis with our judgments as our watches; none
Go just alike, yet each believes his own.—Pope.

3.

Soft o'er the shrouds aërial whispers breathe,
That seem'd but zephyrs to the train beneath.—Pope.

The first of these three pairs of verses was altered into—

The soft-flowing outline that steals from the view,
Who threw o'er the surface,—did I or did you?

and that solely on account of the imperfectness of the original endings, *eye* and *I.*

These are samples of what passes for a rhyme without being one.

Neither are the syllables *high* and *-ly*, in the following, rhymes.

The wítch she héld the háir in her hánd,
The réd flame blázed hígh;
And roúnd aboút the cáuldron stoút,
They dánced right mérri*lý*.—Kirke White.

§ 783. *Varieties of imperfect Rhymes.*—*None* and *own* are better rhymes than *none* and *man;* because there are degrees in the amount to which vowels differ from one another, and the sounds of the *o* in *none* and the *o* in *own* are more alike than the sounds of the *o* in *none* and the *a* in *man.* In like manner *breathe* and *teeth* are nearer to rhymes than *breathe* and *teaze;* and *breathe* and *teaze* are more alike in sound than *breathe* and *teal.* All this is because the sound of the *th* in *teeth* is more allied to that of the *th* in *breathe* than that of the *z* in *teaze*, and to the *z* in *teaze* more than to the *l* in *teal.* This shows that in imperfect rhymes there are degrees, and that some approach the nature of true ones more than others.

High and, *hair* and *air*, are imperfect rhymes.

Whose generous children narrow'd not their hearts
With commerce, giv'n alone to arms and arts.—Byron.

Words where the letters coincide, but the sounds differ, are only rhymes to the eye. *Breathe* and *beneath* are in this predicament; so also are *cease* and *ease* (*eaze*).

In the fat age of pleasure, wealth, and ease,
Sprang the rank weed, and thrived with large increase.
POPE.

If the sounds coincide, the difference of the letters is unimportant.

Bold in the practice of mistaken rules,
Prescribe, apply, and call their masters fools.

They talk of principles, but notions prize,
And all to one loved folly sacrifice.

§ 784. *Analysis of a rhyming syllable.*—Let the syllable *told* be taken to pieces. For metrical purposes it consists of three parts or elements: 1, the vowel (*o*); 2, the part preceding the vowel (*t*); 3, the part following the vowel (*ld*). The same may be done with the word *bold.* The two words can now be compared with each other. The comparison shows that the vowel is in each the same (*o*); that the part following the vowel (*ld*) is the same; and, finally, that the part preceding the vowel is *different* (*t* and *b*). This difference between the part preceding the vowel is essential.

Told, compared with itself (*told*), is no rhyme, but an *homœoteleuton* (ὁμοῖος, *homoios* = *like*, and τελεύτη, *teleutæ* = *end*) or *like ending.* It differs from a rhyme in having the parts preceding the vowel alike. Absolute identity of termination is not recognized in English poetry, except so far as it is mistaken for rhyme.

The soft-flowing outline that steals from the *eye*,
Who threw o'er the surface? did you or did *I*?—WHITEHEAD.

Here the difference in spelling simulates a difference in sound, and a *homœoteleuton* takes the appearance of a rhyme.

Bold and *note.*—As compared with each other, these words have two of the elements of a rhyme: viz. the identity of the vowel, and the difference of the parts preceding it. They want, however, the third essential, or the identity of the parts following; *ld* being different from *t.* The coincidence, however, as far as it goes, constitutes a point in metre, as will soon be seen.

Bold and *mild.*—Here also are two of the elements of a rhyme, viz. the identity of the parts following the vowel (*ld*). and the difference of the parts preceding (*b* and *m*). The identity of the vowel (*o* being different from *i*) is, however, wanting.

Rhymes may consist of a single syllable, as *told*, *bold*; of two syllables, as *water*, *daughter*; of three, as *cheerily*, *wearily*. Now, the rhyme begins where the dissimilarity of parts immediately before the main vowel begins. Then follows the vowel; and, lastly, the parts after the vowel. All the parts after the vowel must be absolutely identical. Mere similarity is insufficient.

> Then come ere a *minute's* gone,
> For the long summer day
> Puts its wings, swift as *linnets'* on,
> For flying away.—CLARE.

In the lines just quoted there is no rhyme, but an assonance. The identity of the parts after the main syllable is destroyed by the single sound of the *g* in *gone.*

A rhyme, to be perfect, must fall on syllables equally accented. To make *sky* and the last syllable of merri*ly* serve as rhymes, is to couple an accented syllable with an unaccented one.

A rhyme, to be perfect, must fall upon syllables absolutely accented.—To make the last syllables of words like fligh*ty* and merri*ly* serve as rhymes, is to couple together two unaccented syllables.

A rhyme consists in the combination of like and unlike *sounds.*—Words like *I* and *eye* (*homœoteleuta*), *ease* and *cease* (vowel assonances), *love* and *grove* (consonantal assonances), are printers' rhymes; or mere combinations of like and unlike letters.

A rhyme, moreover, consists in the combination of like and unlike *articulate* sounds—*Hit* and *it* are not rhymes, but identical endings; the *h* being no articulation. To my ear, at least, the pair of words, *hit* and *it*, comes under a different class from the pair *hit* (or *it*) and *pit*. Hence—

A full and perfect rhyme (the term being stringently defined) consists in *the recurrence of one or more final syllables equally and absolutely accented, wherein the vowels and the parts following the vowel shall be identical, whilst the parts preceding the vowel shall be articulately different.*

To this definition, words like *old* and *bold* form no exception. At the first view it may be objected that in words like *old* there is no part preceding the vowel. Compared, however, with *bold*, the negation of that part constitutes a difference. The same applies to words like *go* and *lo*, where the negation of a part following the vowel is a point of identity. Furthermore, I may observe, that the word *part* is used in the singular number. The assertion is not that every individual sound preceding the vowel must be different, but that the aggregate of them must be so. Hence, *pray* and *bray* (where the *r* is common to both forms) form as true a rhyme as *bray* and *play*, where all the sounds preceding *a* differ.

§ 785. *Single Rhymes*, &c.—An accented syllable standing by itself, and coming under the conditions given above, constitutes a single rhyme.

> 'T is hard to say if greater want of *skill*
> Appear in writing or in judging *ill ;*
> But, of the two, less dangerous is the of*fence*
> To tire the patience than mislead the *sense.*
> Some few in that, but thousands err in *this ;*
> Ten censure wrong, for one that writes a*miss.*—POPE.

Double Rhymes.—An accented syllable followed by an unaccented one, and coming under the conditions given above, constitutes a double rhyme.

> The meeting points the sacred hair dis*sever*
> From her fair head for ever and for *ever.*—POPE.
>
> Prove and explain a thing till all men *doubt it,*
> And write about it, Goddess, and a*bout it.*—POPE.

Treble Rhymes.—An accented syllable followed by two unaccented ones, and coming under the conditions given above, constitutes a treble rhyme.

> Beware that its fatal as*céndancy*
>   Do not tempt thee to mope and repine ;
> With a humble and hopeful de*péndency*
>   Still await the good pleasure divine.
>
> Success in a higher be*atitude*
>   Is the end of what 's under the pole.
> A philosopher takes it with *gratitude,*
>   And believes it the best in the whole.—BYROM.

§ 786. *Constant and inconstant parts of a rhyme.* Of the three parts, or elements, of a rhyme, the vowel and the part which follows the vowel are *constant, i. e.* they cannot be changed without changing or destroying the rhyme. In *told* and *bold*, *plunder* and *blunder*, both the *o* or *u* on one side, and the *-ld* or *-nder* on the other, are immutable.

Of the three parts, or elements, of a rhyme the part which precedes the vowel is *inconstant, i. e.* it must be changed in order to effect the rhyme. Thus, *old* and *old*, *told* and *told*, *bold* and *bold*, do *not* rhyme with each other; although *old*, *bold*, *told*, *scold*, &c., do. Hence—

Rule 1. In two or more syllables that rhyme with each other, neither the vowel nor the sounds which *follow* it can be *different*.

Rule 2. In two or more syllables that rhyme with each other, the sounds which *precede* the vowel cannot be *alike*.

Now the number of sounds which can precede a vowel is limited; it is that of the consonants and consonantal combinations; of which a list can be made *à priori*.

p	*pl*	*pr*	*b*	*bl*	*br*
f	*fl*	*fr*	*v*	*vl*	*vr*
t	*tl*	*tr*	*d*	*dl*	*dr*
th	*thl*	*thr*	*dh*	*dhl*	*dhr*
k	*kl*	*kr*	*g*	*gl*	*gr*
s	*sp*	*sf*	*st*	*sth*,	*&c.*

and so on, the combinations of *s* being the most complex.

This gives us the following method (or receipt) for the discovery of rhymes:—

1. Divide the word to which a rhyme is required, into its *constant* and *inconstant* elements.

2. Make up the inconstant element by the different consonants and consonantal combinations until they are exhausted.

3. In the lists of words so formed, mark off those which have an existence in the language. These will all rhyme with each other; and if the list of combinations be exhaustive, there are no other words which will do so.

Example.—From the word *told*, separate the *o* and *-ld*, which are constant.

Instead of the inconstant element *t*, write successively *p*, *pl*, *pr*, *b*, *bl*, *br*, &c.: so that you have the following list:—*t-old*, *p-old*, *pl-old*, *pr-old*, *b-old*, *bl-old*, *br-old*, &c.

Of these, words like *plold*, *blold*, *brold*, that have no existence in the language, are only possible, not actual, rhymes.

All words have the same number of possible, but not the same number of actual rhymes. Thus, *silver* is a word amenable to the same process as *told*—*pilver*, *plilver*, *prilver*, *bilver*, &c.; yet *silver* is a word without a corresponding rhyme. This is because the combinations which answer to it do not constitute words, or combinations of words in the English language.

§ 787. *Assonances.*—Approximate rhymes, wherein the vowels only, or the consonants only, or vowels and consonants, coincide, are called *assonances.*

The following is assonant—Irish, however, rather than English:—

> O the groves of Bl*a*rney
> They are so ch*a*rming,
> All by the purling of soft silent br*oo*ks;
> With banks of ros*e*s
> That spontaneously gr*ow* there
> All standing in order by the sweet rock cl*o*se.

In the Spanish and Scandinavian literature assonant metres are important, numerous, and prominent.

CHAPTER V.

METRICAL NOTATION AND SCANSION.

§ 788. Take a line. For every accented syllable invent a symbol. Thus—

Let + denote the accent, – the absence of it. Or—

Let ′ denote the accent, ″ the absence of it. Or—

Let a and x do the same respectively.

These last symbols are the most convenient. Hence—

What we write in full, thus—

> The wáy was lóng, the wínd was cóld,

we may express symbolically, thus—

$$x\ a\ x\ a\ x\ a\ x\ a,$$

Or dividing the syllables into groups,

$$x\ a,\ x\ a,\ x\ a,\ x\ a.$$

A group of syllables thus taken together is called a *Measure;* the symbolical expression of the same being called *Metrical Notation.*

Measure is a term which applies to syllables only, when they are thrown into groups according to their *accent.*

When thrown into groups according to their *quantities,* the groups thus constituted are called *feet.*

For the groups formed by the combination of alliterative and non-alliterative syllables, *stave* is a convenient name. Hence—

The Classical Metres consist of *feet*, the English (and others) of *measures*, the Old Norse, &c., of *staves*.

I should add, however, that this nomenclature is a suggestion, rather than a generally acknowledged fact. Neither is it unexceptionable. In a *stave* or a *foot* the syllables are as truly *measured* as in a *measure*, in the limited sense of the term. Hence it is far from impossible that the word, like so many others, may have to bear two meanings, one general and one special. In this case a *measure* is the name of a group of syllables similarly affected, whether by quantity or by accent. If by the former, the result is a *foot;* if by the latter, the result is a *measure, in the limited sense of the term.*

Whatever may be the result of this suggestion, it is highly important to keep the metres based upon quantity different from the metres based upon accent. Hence, if we call (as we *do* call) measures based upon quantity by the name of *feet*, we must ever remember that we have no *feet* in the English metres; since in English we determine our measures by *accent* only.

The classical grammarians express their feet by symbols; – denoting length, ˘ shortness. Forms like ˘ – – ˘, – ˘ ˘, – –, ˘ ˘ ˘, &c. are the symbolical representations of the classical feet.

The classical grammarians have *names* for their feet; *e. g. iambic* is the name of ˘ –, *trochee* of – ˘, *dactyle* of – ˘ ˘, *amphibrachys* of ˘ – ˘, *anapæst* of ˘ – –, &c.

§ 789. The English grammarians have, hitherto, had no symbols for their measures: since those that have been submitted to the reader are only suggested or proposed.

Neither have the English grammarians names for their measures. Sometimes, they borrow the classical terms *iambic, trochee*, &c.

As *symbols* I have suggested *a* and *x*.

As *names* for the English measures I have nothing to offer except the remark that the classical names are never used with impunity. Their adoption invariably engenders confusion. It is very true that, *mutatis mutandis* (*i. e.* accent being substituted for quantity), words like *týrant* and *presúme* are trochees and iambics; but it is also true that, with the common nomenclature, the full extent of the change is rarely appreciated.

Symbolically expressed, the following forms denote the following measures:—

1. a x = *týrant.*
2. x a = *presúme.*
3. a x x = *mérrily.*
4. x a x = *disáble.*
5. x x a = *cavaliér.*

I have stated that as *names* of the English metres I have nothing to offer. I have only said what they should *not* be called. They should not be called *feet*, and they should not bear the names borne by *feet*, *e. g.* the names *trochee*, *iambic*, &c.

§ 790. Notwithstanding, however, the want of appropriate denominations for the English measures, the practical inconvenience that arises from their absence is inconsiderable; inasmuch as the number of our primary combinations is limited, and their order natural. Thus—

Measures consisting of a single syllable, and measures consisting of four syllables, are of such extreme rarity that the only practical combinations are the *dissyllabic* and the *trisyllabic*—(1) a x and x a, (2) a x x, x a x, and x x a.

Of these let the shorter take precedence; so that a x and x a form the former of two divisions.

Within each of these divisions, let those combinations come first whose accent shows itself the soonest—thus let a x precede x a, and a x x precede x a x.

The result is—

A. Dissyllabic Measures { 1. a x — *týrant*
2. x a — *presúme.*
B. Trisyllabic Measures { 3. a x x — *mérrily.*
4. x a x — *disáble.*
5. x x a — *cavaliér.*

As this order is natural, it may be adopted as permanent also; in which case our measures are the *first*, *second*, *third*, *fourth*, and *fifth*.

On these measures the following general assertions may be made; viz.—

That the dissyllabic measures are, in English, commoner than the trisyllabic.

That, of the dissyllabic measures, the second is commoner than the first.

§ 791. *Scansion.*—Grouped together according to certain rules, measures constitute lines or verses; and grouped together according to certain rules, lines constitute couplets, triplets, stanzas, &c.

The absence or the presence of rhyme constitutes blank verse or rhyming verse, as the case may be.

The succession, or periodic return, of rhymes constitutes stanzas, or continuous metre, as the case may be.

The quantity of rhymes in succession constitutes couplets, or triplets.

The investigation of the measures of a line, verse, &c., is called *Scansion.*

In taking the length of a line, we may measure by either the *accents* or the *syllables;* so that with four measures of the formulas *a x* or *x a*, we may take our choice between saying that the verse has *four accents*, or saying that it has *eight* syllables.

For all scientific purposes we count by *accents* rather than syllables—in other words, the accent determines the measure, and the measure the verse. At the same time we have, in common language, such terms as *octosyllabic*, applied to lines like—

The wáy was lóng, the wínd was cóld.

§ 792. Accent is essential to English metre. Rhyme, on the other hand, is only an ornament. Of all the ornaments of English versification it is undoubtedly the most important. Still it is not essential. Metres where there is no rhyme are called Blank Metres.

Of man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat,
Sing, Heavenly Muse!—Milton.

The quality of mercy is not strained.
It droppeth as the gentle dew from heaven
Upon the place beneath; it is twice bless'd,
It blesseth him that gives and him that takes;
'T is mightiest of the mighty, it becomes
The throned monarch better than his crown.
His sceptre shows the force of temporal power,
The attribute of awe and majesty,
Wherein doth sit the dread and fear of kings:
But mercy is above this sceptred sway;

It is enthroned in the hearts of kings:
It is an attribute to God himself;
And earthly power doth then show likest God's,
When mercy seasons justice.—SHAKSPEARE.

§ 793. *The last measure in a line or verse is indifferent as to its length.*—By referring to the notice of single rhymes, we shall find that the number of syllables is just double the number of accents; *i. e.* to each accented there is one unaccented syllable, and no more. Hence, with five accents, there are to each line ten syllables. This, however, is not the case where the rhymes are double. Here, with five accents, there are to each line eleven syllables. Now it is in the last measure that this supernumerary unaccented syllable appears; and it is a general rule, that, in the last measure of any verse, supernumerary unaccented syllables can be admitted without destroying the original character of the measure. Hence it is, that, up to a certain point, we may say that the length of the concluding measure of a line or verse is a matter of indifference.

In the lines

The meeting points the sacred hair disséver
From her fair head, for ever and for éver.

x a appears to be converted into *x a x*. A different view, however, is the more correct one. *Disséver*, and *for éver*, are rather *x a* with a syllable over. This extra syllable may be expressed by the sign *plus* (+), so that the words in point may be expressed by *x a* +, rather than by *x a x*.

It is very clear that measures whereof the last syllable is accented (that is, measures like *x a*, *presúme*, or *x x a*, *cavalíer*) can only vary from their original character on the side of excess; that is, they can only be altered by the addition of fresh syllables. To subtract a syllable from such feet is impossible; since it is only the last syllable that is capable of being subtracted. If that last syllable, however, be the accented syllable of the measure, the whole measure is annihilated. Nothing remains but the unaccented syllable preceding; and this, as no measure can subsist without an accent, must be counted as a supernumerary part of the preceding measure.

With the measures *a x*, *a x x*, *x a x*, the case is different. Here there is room for a syllable or syllables to be subtracted.

Queén and húntress cháste and faír,
Nów the sún is laíd to sleép,
Seáted ín thy sílver chaír,
Státe in wónted spléndour keép:
Hésperús invókes thy líght,
Góddess, éxquísitely bríght.—BEN JONSON.

In all these lines the last measure is deficient in a syllable, yet the deficiency is allowable, because each measure is the last one of the line. The formula for expressing *faír*, *sleép*, *chaír*, &c., is not a, but rather $a\ x$ followed by the *minus* sign ($-$), or $a\ x\ -$.

A little consideration will show, that, amongst the English measures, $x\ a$ and $x\ x\ a$ naturally form single, $a\ x$ and $x\ a\ x$ double, and $a\ x\ x$ treble rhymes.

Let a line consist of five measures, each measure being $x\ a$. This we may express thus:

$$x\ a\ x\ a\ x\ a\ x\ a\ x\ a.$$

The presence of a supernumerary syllable may be denoted by the sign $+$.

$$x\ a\ x\ a\ x\ a\ x\ a\ x\ a+.$$

On the other hand, the sign $-$ indicates the absence of a syllable: so that the line

Queén and húntress, cháste and faír,

runs

$$a\ x\ a\ x\ a\ x\ a\ x\ -.$$

These forms may be rendered more compendious by the introduction of the arithmetical sign × signifying multiplication, by means of which we may write, instead of

$$a\ x\ a\ x\ a\ x\ a\ x\ -,$$

the shorter form

$$a\ x \times 4\ -.$$

§ 794.

SPECIMENS.

1. ($a\ x$.)

Lines wherein the accent falls on the first, third, and fifth syllables, &c., *i. e.* upon every second syllable, beginning with the *first*.

Só she stróve agáinst her weákness,
  Thoúgh at tímes her spírits sánk;
Shápeḋ her heárt with wóman's meékness
  Tó all dúties óf her ránk.
A'nd a géntle cónsort máde he;
  A'nd her géntle mínd was súch,
Thát she gréw a nóble lády,
  A'nd the peóple lóved her múch.
Bút a tróuble weígh'd upón her,
  A'nd perpléx'd her níght and mórn
Wíth the búrden óf an hónour
  U'nto whích she wás not bórn.—TENNYSON.

Láy thy bów of peárl apárt,
  A'nd thy sílver shíning quíver;
Gíve untó the flýing hárt
  Tíme to breáthe, how shórt soéver;
Thoú that mák'st a day of níght,
Góddess éxquisítely bríght.—BEN JONSON.

§ 795.

2. (*x a.*)

Lines wherein the accent falls on the second, fourth, and sixth syllables, *i. e.* upon every second syllable, beginning from the *second.*

On, ón he hásten'd, and he dréw
My gáze of wónder ás he fléw.
Though líke a démon of the níght
He páss'd and vánish'd from my síght,
His áspect ánd his aír imprést
A tróubled mémory ón my breást;
And lóng upón my stártled eár
Rung his dark cóurser's hóofs of féar.—BYRON.

The wár, that fór a spáce did faíl,
Now trébly thúnder'd ón the gále,
  And Stánley wás the crý;
A líght on Mármion's vísage shéd,
  And fíred his glázing eye:
With dýing hánd abóve his heád
He shoók the frágments of his bláde,
  And shoúted víctory!—SCOTT.

On what foundation stands the warrior's pride?
How just his hopes, let Swedish Charles decide.
A frame of adamant, a soul of fire,
No dangers fright him, no misfortunes tire;

O'er Love, o'er Fear extends his wide domain,
Unconquer'd lord of pleasure and of pain.
No joy to him pacific sceptres yield,
War sounds the trump, he rushes to the field;
Behold auxiliar kings their powers combine;
And one capitulate, and one resign.
Peace courts his hand, but spreads her charms in vain.
"Think nothing gain'd," he cries, "till nought remain,
On Moscow's walls till Swedish banners fly,
And all be mine beneath the polar sky!"
The march begins in military state,
And nations on his eye suspended wait.
Stern Famine guards the solitary coast,
And Winter barricades the realms of frost.
He comes! nor toil nor want his course delay:
Hide blushing Glory, hide Pultowa's day.

* * * * * *

His fall was destined to a barren strand,
A petty fortress, and a dubious hand.
He left a name at which the world grew pale,
To point a moral and adorn a tale.—JOHNSON.

§ 796.

3. (*a x x*.)

Lines wherein the accent falls on the first and fourth syllables, *i. e.* upon every *third* syllable, beginning with the *first.*

Píbroch o' Dónuil Dhu!
  Píbroch o' Dónuil!
Wáke thy shrill voíce anew,
  Súmmon Clan Cónnuil.
Cóme away, cóme away,
  Hárk to the súmmons!
Cóme in your wár array,
  Géntles and cómmons.—
Cóme ev'ry híll-plaid, and
  Trúe heart that wéars one;
Cóme ev'ry steél blade, and
  Stróng hand that beárs one.—
Leáve the deer, leáve the steer,
  Leáve nets and bárges:
Cóme with your fíghting-gear,
  Broádswords and tárges.
Cóme as the wínds come, when
  Fórests are rénded;
Cóme as the wáves come, when
  Návies are stránded;

Faster come, fáster come,
  Fáster and fáster.
Chiéf, vassal, páge, and groom,
  Ténant and máster.
Fást they come, fást they come,
  Seé how they gáther!
Wíde waves the eágle plume,
  Blénded with heáther.
Cást your plaids, dráw your blades,
  Fórward each mán set!
Píbroch of Dónuil Dhu,
  Knéll for the ónset.—Scott.

§ 797.

4. (*x a x.*)

Lines wherein the accent falls on the second and fifth syllables; *i. e.* upon every third syllable, beginning with the *second.*

The black bands came óver
  The A'lps and their snów;
With Boúrbon, the róver,
  They páss'd the broad Pó.
We [have] beáten all [our] foémen,
  We [have] cáptured a kíng,
We [have] túrn'd back on nó men,
  And só let us sing,
"The Boúrbon for éver!
  Though pénniless áll.
We 'll [have] óne more endeávour
  At yónder old wall.
With [the] Boúrbon we 'll gáther
  At dáy-dawn befóre
The gátes, and togéther
  Or breák or climb ó'er
The wáll: on the ládder
  As moúnts each firm foót,
Our shóut shall be gládder,
  [And] death ónly be múte.—
The Boúrbon! the Boúrbon!
  Sans coúntry or hóme,
We 'll fóllow the Boúrbon
  To plúnder old Róme."—Byron.

§ 798.

5. (*x x a.*)

Lines wherein the accent falls on the third and sixth syllables; *i. e.* upon every *third* syllable, beginning with the *third.*

The metres of this measure are rarely regular, $x\ x\ a$ being frequently replaced by $x\ a\ x$ and $a\ x\ x$.

1.

The Assýrian came dówn like a wólf on the fóld,
And his cóhorts were gleáming in púrple and góld:
And the sheén of his speárs was like stárs on the séa,
When the blúe wave rolls níghtly on deép Galileé.

2.

Like the leáves of the fórest when súmmer is greén,
That hóst with their bánners at súnset were seén:
Like the leáves of the fórest, when aútumn is blówn,
That hóst on the mórrow lay wíther'd and strówn.

3.

For the A'ngel of Deáth spread his wíngs on the blást,
And breáthed in the fáce of the fóe as he páss'd;
And the éyes of the sleépers wax'd deádly and chíll,
And their heárts but once heáved, and for éver grew stíll.

4.

And thére lay the steéd with his nóstril all wíde;
But throúgh it there roll'd not the breáth of his príde:
And the foám of his gásping lay whíte on the túrf,
And cóld as the spráy of the róck-beating súrf.

5.

And thére lay the ríder distórted and píle,
With the déw on his brów, and the rúst on his maíl;
And the ténts were all sílent, the bánners alóne,
The lánces unlífted, the trúmpet unblówn.

6.

And the wídows of A'shur are loúd in their waíl,
And the ídols are bróke in the témple of Báal,
And the míght of the Géntile, unsmóte by the swórd,
Hath mélted like snów in the glánce of the Lórd.—Byron.

Know ye the land where the cypress and [*] myrtle
Are emblems of deeds that are done in their clime,
Where the rage of the vulture, the love of the turtle,
Now melt into sorrow, now madden to crime?
Know ye the land of the cedar and vine,
Where the flowers ever blossom, the beams ever shine;
Where the light wings of Zephyr, oppress'd with perfume,
Wax faint o'er the gardens of Gúl in her bloom;

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[*] The formula $x\ x\ a$ appears most in the middle and concluding lines of this extract.

Where the citron and olive are fairest of fruit,
And the voice of the nightingale never is mute:
Where the tints of the earth, and the hues of the sky,
In colour though varied, in beauty may vie,
And the purple of Ocean is deepest in dye;
Where the virgins are soft as the roses they twine,
And all, save the spirit of man, is divine?
'T is the clime of the East; 't is the land of the Sun—
Can he smile on such deeds as his children have done?
Oh! wild as the accents of lover's farewell
Are the hearts which they bear, and the tales which they tell.
Byron (*Bride of Abydos*).

§ 799. It is not always easy to tell where certain lines end, and where certain others begin. Thus, we may read—

1.

The Lord descended from above,
And bow'd the heavens most high;
And underneath his feet He cast
The darkness of the sky.

2.

On Cherubs and on Seraphim,
Full royally He rode,
And on the wings of mighty winds
Came flying all abroad.

But we may also read—

The Lord descended from above, and bow'd the heavens most high,
And underneath his feet He cast the darkness of the sky.
On Cherubs and on Seraphim full royally He rode,
And on the wings of mighty winds came flying all abroad.

In this matter the following distinction is convenient. When the last syllable of the fourth measure (*i. e.* the eighth syllable in the line) in the one verse *rhymes* with the corresponding syllable in the other, the long verse should be looked upon as broken up into two short ones; in other words, the couplets should be dealt with as a stanza. Where there is no rhyme except at the seventh measure, the verse should remain undivided. Thus—

Turn, gentle hermit of the glen, and guide thy lonely way
To where yon taper cheers the vale with hospitable ray—

constitute a single couplet of two lines, the number of rhymes being two. But—

Turn, gentle hermit of the dale,
  And guide thy lonely way
To where yon taper cheers the vale
  With hospitable ray—

constitute a stanza of four lines, the number of rhymes being four.

To carry this principle throughout our metres may, perhaps, be inconvenient. Lines as short as—

It scream'd and *growl'd*, and crack'd and *howl'd*,

it would divide into two.

On the other hand, lines as long as—

Where Virtue wants and Vice abounds,
And wealth is but a baited hook,

it would make one of.

Thus the former would run—

It scream'd and growl'd,
And crack'd and howl'd, &c.;

whereas the second would be—

Where Virtue wants and Vice abounds, and wealth is but a baited hook, &c.

Nevertheless, the principle is suggested.

CHAPTER VI.

CHIEF ENGLISH METRES.

§ 800. *Verses formed by the First Measure*, or $a\ x$.—1. A verse so short as to consist of a single accented syllable can be conceived to exist. Its formula would be $a\ x -$. I know of no actual specimens. The next in point of brevity would be $a\ x$. This also is either non-existent, or too rare to be of practical importance.

§ 801. Verses of Two Measures. Formula $a\ x\ a\ x$, or $a\ x \times 2$.

Rích the treásure,
Sweét the pleásure.—Dryden.

Verses of Formula $a\ x\ a\ x -$, or $a\ x \times 2 -$.

Túmult ceáse,
Sínk to peáce.

§ 802. Three Measures. Formula $a\ x \times 3$.

E′very dróp we sprínkle,
Smoóthes awáy a wrínkle.

Formula $a\ x \times 3 -$.

Fíll the búmper fáir—
O′n the brów of cáre.

The two varieties of this formula, rhyming alternately, constitute the following stanza :—

Fíll the búmper faír;
  E′very dróp we sprínkle,
O′n the brów of cáre,
  Smoóthes awáy a wrínkle.

Ságes cán, they sáy,
  Seíze the líghtning's pínion,
A′nd bring dówn its ráy
  Fróm the stárr'd domínion.—MOORE.

§ 803. Four Measures. Formula $a\ x \times 4$.

Thén her coúntenánce all óver—
Bút he clásp'd her líke a lóver.

Formula $a\ x \times 4 -$.

Pále agáin as deáth did próve—
A′nd he cheér'd her soúl with lóve.

These two varieties alternating, and with rhyme, constitute one of the commonest metres, of which $a\ x$ is the basis.

Thén her coúntenánce all óver
  Pále agaín as deáth did próve;
Bút he clásp'd her líke a lóver,
  A′nd he cheér'd her soul with lóve.—TENNYSON.

§ 804. Five Measures. Formula $a\ x \times 5$.

Nárrowing ín to whére they sát assémbled,
Lów volúptuous músic wínding trémbled.

Formula $a\ x \times 5 -$.

Thén methoúght I heárd a hóllow soúnd,
Gáth'ring úp from áll the lówer groúnd.

The two varieties mixed:—

Then methought I heard a hollow sound,
Gath'ring up from all the lower ground.
Narrowing in to where they sat assembled,
Low voluptuous music winding trembled,
Wov'n in circles: they that heard it sigh'd,
  Panted, hand in hand, with faces pale,
Swung themselves, and in low tones replied;
Till the fountain spouted, showering wide
  Sleet of diamond-drift, and pearly hail:
Then the music touch'd the gates and died.

TENNYSON.

§ 805. Six Measures. Formula $a\,x \times 6$, or $a\,x \times 6 -$.

O'n a moúntain, strétch'd beneáth a hoáry willow,
Láy a shépherd swaín, and viéw'd the rólling bíllow.

§ 806. Seven Measures. Formula $a\,x \times 7$, or $a\,x \times 7 -$.

Wé have hád enoúgh of áction ánd of mótion; wé—
Lét us sweár an oáth, and keép it, wíth an équal mínd—

§ 807. Eight Measures. Formula $a\,x \times 8$, or $a\,x \times 8 -$.

Cómrades, leáve me hére a líttle, whíle as yét 'tis eárly mórn:
Leáve me hére; and, whén you wánt me, soúnd upón the búgle hórn.

Lines of this formula occur sometimes unmixed, and constituting whole poems; as—

Here about the beach I wander'd, nourishing a youth sublime
With the fairy tales of science, and the long results of Time;

When the centuries behind me, like a fruitful land reposed;
When I clung to all the Present for the promise that it closed;

When I dipp'd into the Future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be—

In the spring a fuller crimson comes upon the robin's breast;
In the spring the wanton lapwing gets himself another crest:

In the spring a livelier iris changes on the burnish'd dove;
In the spring a young man's fancy lightly turns to thoughts of love.

Then her cheek was pale and thinner than should be for one so young,
And her eyes on all my motions with a mute observance hung.

And I said, "My cousin Amy, speak, and speak the truth to me;
Trust me, cousin, all the current of my being sets to thee."

TENNYSON (*Locksley Hall*).

Sometimes mixed with other measures (as with lines of formula $a\ x \times 7$) :—

We have had enough of action and of motion; we
Roll'd to larboard, roll'd to starboard, when the surge was seething free,
Where the wallowing monster spouted his foam-fountains in the sea.
Let us swear an oath, and keep it with an equal mind,
In the hollow lotos-land to live and lie reclined
On the hills, like gods together, careless of mankind:
For they lie beside their nectar, and their bolts are hurl'd
Far below them in the valleys, and the clouds are lightly curl'd
Round their golden houses, girdled with the gleaming world;
Where they smile in secret, looking over wasted lands,
Blight and famine, plague and earthquake, roaring deeps and fiery sands,
Clanging fights, and flaming towns, and sinking ships, and praying hands.—
Surely, surely slumber is more sweet than toil; the shore,
Than labour in the deep mid ocean, wind, and wave, and oar.
Oh! rest ye, brother mariners, we will not wander more.

TENNYSON.

Lines based upon $a\ x$ are rarely without rhymes; in other words, they rarely constitute blank verse.

§ 808. *Verses formed by the Second Measure,* or $x\ a$.—1. Lines so short as to be reducible to $x\ a$ are of too rare an occurrence to demand special notice.

Formula $x\ a +$.

Thou Béing
All-seéing,
Oh hear my fervent prayer;
Still táke her,
And máke her
Thy most peculiar care.—BURNS.

Generally two lines of this formula are arranged as single verses. Such is the case with those just quoted, that are printed—

Thou Being, all-seeing,
  Oh hear my fervent prayer;
Still take her, and make her,
  Thy most peculiar care.

§ 809. Two measures. Formula $x\ a \times 2$.

Unheárd, unknówn,
He mákes his moán—

What sounds were heard!
What scenes appear'd—

The strains decay,
And melt away.—Pope.

Formula $x\ a \times 2 +$.

Upón a moúntain
Besíde a foúntain.

§ 810. Three measures. Formula $x\ a \times 3$.

With hóllow blásts of wínd—
All ón a róck reclíned.

Formula $x\ a \times 3 +$.

'Twas whén the seás were roáring—
A dámsel láy déploring.

The alternation of the two varieties of $x\ a \times 3$ constitutes what may be called Gay's stanza.

'Twas when the seas were roaring
With hollow blasts of wind,
A damsel lay deploring,
All on a rock reclined.
Wide o'er the foaming billows
She cast a wistful look;
Her head was crown'd with willows,
That trembled o'er the brook.—Gay.

Cold sweat is plashing o'er them,
Their breasts are beating slow:
The sands and shelves before them
Flash fire at every blow.
Their fellows stand in fear of
The upshot of the fray;
The child unborn shall hear of
The wrestling of that day.

§ 811. Four measures. Formula $x\ a \times 4$.

On, on he hasten'd, and he drew
My gaze of wonder as he flew.

§ 812. Five measures. Formula $x\ a \times 5$.

Fond fool! six feet of earth is all thy store,
And he that seeks for all shall have no more.—Hall.

Formula $x\ a \times 5 +$.

> The meeting points the sacred hair dissever
> From her fair head for ever and for ever.—POPE.

This last is the standard metre of the English language. In point of time it is one of our earliest forms of verse. It was written by Chaucer in the fourteenth century, is written by the poets of the present generation, and has been used by most writers of the intermediate period. Its chief cultivators have been Chaucer, Dryden, Pope, Cowper, and Byron, in rhyme; and Milton and the dramatists in blank verse. In character it has every variety. For serious poetry (except in the drama) it is considered that the admission of an extra syllable at the end of the line (*i. e.* formula $x\ a \times 5 +$) is exceptionable. Whenever it occurs in Milton, it is found fault with by Johnson; and the same author asserts, that, with one exception, it always appears disadvantageously in Pope. In the drama, where the language of common life is more especially imitated, the formula $x\ a \times 5 +$ is not only admissible but necessary.

§ 813. The general term for metres of the form in question is Heroic. The first division into which the heroic metres fall is into—*a.* Blank heroics; *b.* Rhyming heroics.

§ 814. *Blank Heroics.*—Blank heroics, or blank verse, as it is generally called, falls into two varieties, determined by the nature of the subject-matter: *a.* Dramatic blank verse; *b.* Narrative blank verse.

§ 815. *Dramatic Blank Verse.*—With the exception of the earliest dramas in the language, and some rhyming tragedies written in imitation of the French about the time of Charles II., the writings for the English stage consist chiefly of either prose or blank verse. It is in blank verse that most tragedies and many comedies are either wholly or partially written. Dramatic blank verse not only admits, but calls for, the formula $x\ a \times 5 +$. Often there are two supernumerary syllables. In rhyming metres these would constitute double rhymes.

Othello's Speech before the Senators.

Most potent, grave, and reverend seigniors,
My very noble and approv'd good *masters*,—
That I have ta'en away this old man's *daughter*,
It is most true; true, I have married her;

The very head and front of my of*fending*
Hath this extent, no more. Rude I'm in speech,
And little bless'd with the set phrase of peace;
For since these arms of mine had seven years' pith
Till now some nine moons wasted, they have us'd
Their dearest action in the tented field,
And little of this great world can I speak,
More than pertains to feats of broil and *battle*;
And therefore little shall I grace my cause
In speaking of myself; yet by your *patience*
I will a round, unvarnish'd tale deliver
Of my whole course of love: what drugs, what charms,
What conjuration, and what mighty *magic*,
(For such proceedings am I charg'd withal,)
I won his daughter with.—Shakspeare.

§ 816. *Narrative Blank Verse.*—The metre of *Paradise Lost*, *Paradise Regained*, Young's *Night Thoughts*, Cowper's *Task*, Cowper's *Homer*, &c.

Nine times the space that measures day and night
To mortal men, he, with his horrid crew,
Lay vanquish'd, rolling in the fiery gulf
Confounded, though immortal: but his doom
Preserved him to more wrath, for now the thought
Both of lost happiness and lasting pain
Torments him.

Here the admission of a supernumerary final syllable is rare. Lines of *eleven* syllables like the following are uncommon.

Of sovran power with awful cerem*ony*.
Paradise Lost, b. i.

§ 817. *Rhyming Heroics.*—In proportion as the subject is serious and dignified, the use of double and treble rhymes is avoided.

§ 818. Six measures. Formulas $x\ a \times 6$, and $x\ a \times 6 +$.

He lífted úp his hánd that báck agaín did stárt.—Spenser.

Ye sácred bárds that tó your hárps' melódious stríngs
Sung th' áncient héroes' deéds, the mónuménts of kíngs;
If, ás those Drúids taúght who képt the Brítish rítes,
And dwélt in dárksome gróves, there coúnselling with sprítes,
When thése our soúls by deáth our bódies dó forsáke,
They ínstantly agaín to óther bódies take,
I coúld have wísh'd your soúls redoúbled ín my breást,
To gíve my vérse applaúse to tíme's etérnal rést.—Drayton.

§ 819. Seven measures. Formulas $x\ a \times 7$, and $x\ a \times 7 +$.

> But one request I make to Him that sits the skies above,
> That I were freely out of debt as I were out of love;
> Oh, then to dance and sing and play I should be very willing,
> I'd never owe a maid a kiss, and ne'er a knave a shilling.
> SUCKLING.

§ 820. Eight measures. Formulas $x\ a \times 8$, and $x\ a \times 8 +$.

> Where Virtue wants and Vice abounds, and wealth is but a baited hook
> Wherewith men swallow down the bane before on danger dark they look.

§ 821. *Verses formed upon the Third Measure, or* $a\ x\ x$.—Verses formed upon measure $a\ x\ x$ are neither frequent nor regular. Generally there is the deficiency of some unaccented syllable in which the formula is reduced to $a\ x\ x$—which may be confounded with the first measure, or $a\ x$. The point to determine is, whether the general character of the verse be trisyllabic or dissyllabic.

§ 822. Two measures. Formulas $a\ x\ x \times 2$, and $a\ x\ x \times 2 -$. Of these the latter is most common. Not only one of the unaccented syllables, but even both of them are frequently wanting at the end of lines.

> Whére shall the lóver rest,
> Whóm the Fates séver,
> Fróm his true maíden's breast,
> Párted for ever?
> Whére through gróves deép and high.
> Sóunds the far bíllow;
> Whére early víolets die
> U′nder the wíllow.—SCOTT.
>
> O′ft have I seén the sun,
> Tó do her hónour,
> Fíx himself át his noon
> Tó look upón her,
> And hath gilt év'ry grove
> E′v'ry hill near her,
> Wíth his flames fróm above.
> Stríving to cheér her.
> A′nd when she fróm his sight
> Háth herself túrn'd,
> Hé, as it hád been night,
> I′n clouds hath moúrn'd.—DRAYTON.

§ 823. Three measures. Formulas $a\,x\,x \times 3$, and $ax\,x \times 3 -$.

Peáce to thee, ísle of the ócean,
Peáce to thy breézes and bíllows !—BYRON.

§ 824. Four Measures. Formulas $a\,x\,x \times 4$, and $a\,x\,x \times 4 -$.

Mérrily, mèrrily sháll I live nów
Under the blóssom that hángs on the boúgh.—SHAKSPEARE.

(1.)

Wárriors or chiéfs, should the sháft or the swórd
Piérce me in leáding the hóst of the Lórd,
Heéd not the córpse, though a kíng's in your páth,
Bury your steél in the bósoms of Gáth.

(2.)

Thóu, who art beáring my búckler and bów,
Should the soldiers of Saul look away from the foe,
Láy me that móment in bloód at thy feét,
Míne be the doóm that they dáre not to meét.

(3.)

Fárewell to óthers, but néver we párt,
Heír to my róyalty, són of my heárt;
Bríght be the díadem, boúndless the swáy,
Or kíngly the deáth that awaíts us to-day.—BYRON.

§ 825. *Verses formed upon the Fourth Measure, or* $x\ a\ x$.—Verses of a single measure are equivocal, since $x\ a\ x$ cannot be distinguished from $x\ a +$, and $x\ a\ x -$ is identical in form with $x\ a$. The general character of the verses in the neighbourhood determine, whether measures of this sort shall be looked upon as dissyllabic or trisyllabic.

§ 826. Two measures. Formulas $x\,a\,x \times 2$, and $x\,a\,x \times 2 -$.

Besíde her are laíd
Her máttock and spáde—
Alóne she is thére,
Her shoúlders are báre—
E'ver alóne
She máketh her moán.—TENNYSON.

But vaínly thou wárrest;
For thís is alóne in
Thy pówer to déclare,
That, ín the dim fórest,
Thou heárd'st a low moáning.—COLERIDGE.

§ 827. Three measures. Formulas $x\ a\ x \times 3$, and $x\ a\ x \times 3 -$.

I've fóund out a gíft for my fáir;
I've fóund where the woód-pigeons breéd:
But lét me that plúnder forbeár;
She'll sáy 't was a bárbarous deed.
He né'er could be trúe, she avérr'd,
Who [would] rób a poor bírd of its yóung;
[And] I lóved her the móre when I heárd
Such ténderness fáll from her tóngue.—Shenstone.

A cónquest how hárd and how glórious;
Though fáte had fast boúnd her,
With Stýx nine times roúnd her,
Yet músic and lóve were victórious.—Pope.

§ 828. Four measures. Formulas $x\ a\ x \times 4$, and $x\ a\ x \times 4 -$.

The wórld will not chánge, and her heárt will not breák.
Tennyson.

Remémber the glóries of Brían the bráve.—Moore.

Oh húsh thee, my bábie, thy síre was a kníght,
Thy móther a lády both lóvely and bríght:
The woóds, and the gléns, and the tówers which we seé,
They áll are belonging, dear bábie, to theé.—Scott.

I ask not the pleasures that riches supply,
My sabre must win what the weaker must buy:
[It] shall win the fair bride with her long flowing hair,
And many a maid from her mother shall tear.

I love the fair face of the maid in her youth,
[Her] caresses shall lull me, her music shall soothe.
[Let] her bring to my chamber the many-toned lyre,
And sing me a song on the fall of her sire.—Byron.

Oh! yoúng Lochinvár is come oút of the wést:
Through áll the wide bórder his steéds are the bést;
And, sáve his good broádsword, he weápons had nóne,
He róde all unárm'd, and he róde all alóne.
So faíthful in lóve, and so gállant in wár,
[Did] ye e'ér hear of brídegroom like yoúng Lochinvár?—Scott.

[Thanks,] my Lórd, for your vén'son; for fíner nor fátter
Ne'er ránged in the fórest nor smóked on the plátter:
The flésh was a pícture for painters to stúdy,
The fát was so white, and the leán was so rúddy.
[Though] my stómach was shárp, I could scárce help regrétting
To spoíl such a délicate pícture by éating.—Goldsmith.

§ 829. *Verses formed upon the Fifth Measure, or* $x\ x\ a$.

1. Formula $x\ x\ a$.

> As ye sweép
> Through the deép.—CAMPBELL.

Usually—

> As ye sweép, through the deép.

§ 830. Formula $x\ x\ a \times 2$.

> In my ráge shall be seén
> The revénge of a queén.—ADDISON.

§ 831. Formula $x\ x\ a \times 3$.
Mixed with 2.

> See the snákes how they reár,
> How they híss in the aír,
> And the spárkles they flásh from their éyes.—DRYDEN.

§ 832. Formula $x\ x\ a \times 4$.

> And the king seized a flámbeau with zéal to destróy.—DRYDEN.

§ 833. $\left.\begin{array}{l}\text{Formula } x\ x\ a \times 5.\\ \text{Formula } x\ x\ a \times 6.\end{array}\right\}$ Rare, if real.
Formula $x\ x\ a \times 7 -$.

> Now he róde on the wáves of the wide rolling séa, and he fórayed róund like a háwk.

It is only the postulate of p. 668, in respect to the effect of a rhyme or its absence, that makes this a single line rather than two.

§ 834. *Nomenclature of English metres.*—It is only a few of the English metres that are known by fixed names. They are as follows:—

1. *Gay's Stanza.*—Lines of three measures, $x\ a$, with alternate rhymes. The odd (*i. e.* the 1st and 3rd) rhymes double.

> 'T was when the seas were roaring
> With hollow blasts of wind,
> A damsel lay deploring,
> All on a rock reclined.

2. *Common Octosyllabics.*—Four measures, $x\ a$, with rhyme and (unless the rhymes be double) eight syllables (*octo syllabæ*).

—Butler's *Hudibras*, Scott's poems, *The Giaour*, and other poems of Lord Byron.

3. *Elegiac Octosyllabics.*—Same as the last, except that the rhymes are regularly alternate, and the verses arranged in stanzas.

> And on her lover's arm she leant,
> And round her waist she felt it fold.
> And far across the hills they went,
> In that new world which now is old;
> Across the hills and far away,
> Beyond their utmost purple rim,
> And deep into the dying day
> The happy princess follow'd him.—TENNYSON.

4. *Octosyllabic Triplets.*—Three rhymes in succession. Generally arranged as stanzas.

> I blest them, and they wander'd on;
> I spoke, but answer came there none:
> The dull and bitter voice was gone.—TENNYSON.

5. *Blank Verse.*—Five measures, $x\ a$, without rhyme. *Paradise Lost*, Young's *Night Thoughts*, Cowper's *Task.*

6. *Heroic Couplets.*—Five measures, $x\ a$, with pairs of rhymes. Chaucer, Denham, Dryden, Waller, Pope, Goldsmith, Cowper, Byron, Moore, Shelley, &c. This is the common metre for narrative, didactic, and descriptive poetry.

7. *Heroic Triplets.*—Five measures, $x\ a$. Three rhymes in succession. Arranged in stanzas. This metre is sometimes interposed among heroic couplets.

8. *Elegiacs.*—Five measures, $x\ a$, with regularly-alternate rhymes, and arranged in stanzas.

> The curfew tolls the knell of parting day,
> The lowing herds wind slowly o'er the lea,
> The ploughman homeward plods his weary way,
> And leaves the world to darkness and to me.—GRAY.

9. *Rhymes Royal.*—Seven lines of heroics, with the last two rhymes in succession, and the first five recurring at intervals.

> This Troilus, in gift of curtesie,
> With hauk on hond, and with a huge rout
> Of knightes, rode, and did her company,
> Passing all through the valley far about;
> And further would have ridden out of doubt.
> Full faine and woe was him to gone so sone;
> But turn he must, and it was eke to doen.—CHAUCER.

This metre was common with the writers of the earlier part of Queen Elizabeth's reign. It admits of varieties according to the distribution of the first five rhymes.

10. *Ottava Rima.*—A metre with an Italian name, and borrowed from Italy, where it is used generally for narrative poetry. The *Morgante Maggiore* of Pulci, the *Orlando Innamorato* of Bojardo, the *Orlando Furioso* of Ariosto, the *Gierusalemme Liberata* of Tasso, are all written in this metre. Besides this, the two chief epics of Spain and Portugal respectively (the *Araucana* and the *Os Lusiados*) are thus composed. Hence it is a form of poetry which is Continental rather than English, and naturalized rather than indigenous. The stanza consists of eight lines of heroics, the six first rhyming alternately, the last two in succession.

> Arrived there, a prodigious noise he hears,
> Which suddenly along the forest spread;
> Whereat from out his quiver he prepares
> An arrow for his bow, and lifts his head;
> And, lo! a monstrous herd of swine appears,
> And onward rushes with tempestuous tread,
> And to the fountain's brink precisely pours,
> So that the giant 's join'd by all the boars.
>
> *Morgante Maggiore* (LORD BYRON'S *Translation*).

11. *Terza Rima.*—Like the last, borrowed both in name and nature from the Italian, and scarcely yet naturalized in England.

> The Spirit of the fervent days of old,
> When words were things that came to pass, and Thought
> Flash'd o'er the future, bidding men behold
> Their children's children's doom already brought
> Forth from the abyss of Time which is to be,
> The Chaos of events where lie half-wrought
> Shapes that must undergo mortality:
> What the great seers of Israel wore within,
> That Spirit was on them and is on me;
> And if, Cassandra-like, amidst the din
> Of conflicts, none will hear, or hearing heed
> This voice from out the Wilderness, the sin
> Be theirs, and my own feelings be my meed,
> The only guerdon I have ever known.

12. *Alexandrines.*—Six measures, *x a*, generally (perhaps always) with rhyme. The name is said to be taken from the fact that early romances upon the deeds of Alexander of

Macedon, of great popularity, were written in this metre. One of the longest poems in the English language is in Alexandrines, viz. Drayton's *Polly-olbion.*

13. *Spenserian Stanza.*—A stanza consisting of nine lines, the eight first heroics, the last an Alexandrine.

> It hath been through all ages ever seen,
> That with the prize of arms and chivalrie
> The prize of beauty still hath joinèd been,
> And for that reason's special privitie;
> For either doth on other much rely.
> For he meseems most fit the fair to serve
> That can her best defend from villanie;
> And she most fit his service doth deserve
> That fairest is, and from her faith will never swerve.
>
> SPENSER.

Childe Harold and other important poems are composed in the Spenserian stanza.

14. *Service Metre.*—Couplets of seven measures, $x\ a$. This is the common metre of the Psalm versions. It is also called Common Measure, or Long Measure.

15. *Ballad Stanza.*—Service metres broken up in the way suggested in p. 668. Goldsmith's *Edwin and Angelina,* &c.

16. *Poulterer's Measure.*—Alexandrines and service metre alternately. Found in the poetry of Henry the Eighth's time.

No other amongst the numerous English metres have hitherto received names.

CHAPTER VII.

SYMMETRICAL, UNSYMMETRICAL, AND CONVERTIBLE METRES.—RHYTHM.

§ 835. METRE is the recurrence, within certain intervals, of syllables similarly affected.

The particular way in which syllables are *affected* in English metres is that of *accent.*

The more regular the period at which similar accents recur the more typical the metre.

Nevertheless absolute regularity is not requisite.

This leads to the difference between symmetrical and unsymmetrical metres.

§ 836. *Symmetrical Metres.*—Allowing for indifference of the number of syllables in the last measure, it is evident that in all lines where the measures are dissyllabic the syllables will be a multiple of the accents, *i. e.* they will be twice as numerous. Hence, with three accents there are six syllables; with four accents, eight syllables, &c.

Similarly, in all lines where the measures are trisyllabic the syllables will also be multiples of the accents, *i. e.* they will be thrice as numerous. Hence, with three accents there will be nine syllables, with four accents, twelve syllables, and with seven accents, twenty-one syllables.

Lines of this sort may be called symmetrical.

§ 837. *Unsymmetrical Metres.*—Lines, where the syllables are *not* a multiple of the accents, may be called unsymmetrical. Occasional specimens of such lines occur interspersed amongst others of symmetrical character. Where this occurs the general character of the versification may be considered as symmetrical also.

The case, however, is different where the whole character of the versification is unsymmetrical, as it is in the greater part of Coleridge's *Christabel* and Byron's *Siege of Corinth.*

> In the yéar since Jésus diéd for mén,
> Eighteen húndred yeárs and tén,
> Wé were a gállant cómpany′,
> Ríding o'er lánd and sáiling o'er séa.
> O′h! but wé went mérrily′!
> We fórded the ríver, and clómb the high híll,
> Néver our steéds for a dáy stood stíll.
> Whéther we láy in the cáve or the shéd,
> Our sleép fell sóft on the hárdest béd;
> Whéther we cóuch'd on our róugh capóte,
> Or the róugher plánks of our glíding bóat;
> Or strétch'd on the beách, or our sáddles spréad
> As a píllow beneáth the résting héad,
> Frésh we wóke upón the mórrow.
> A′ll our thóughts and wórds had scópe,
> Wé had héalth and wé had hópe,
> Tóil and trável, bút no sórrow.

Here the formula is—

$$x\ x\ a\ x\ a\ x\ a\ x\ a$$
$$a\ x\ a\ x\ a\ x\ a$$

a x x a x a x a
a x x a x a x x a
a x a x a x x
x a x x a x x a x x a
x x x a x x a x a
a x x a x x a x x a
x a x a x x a x a
a x x a x x a x a
x x a x a x x a x a
x a x x a x x a x a
x x a x x a x a x a
a x a x a x a x
a x a x a x a
a x a x a x a
a x a x a x a x

These lines are naturally trisyllabic; from any measure of which one of the unaccented syllables may be ejected. Where they are symmetrical they are so by accident.

A metrical fiction, that conveniently illustrates their structure, is the doctrine that they are *lines formed upon measure x a x, for which either x x a or a x x may be substituted, and from which either a x or x a may be formed by ejection of either the first or last unaccented syllable.*

§ 838. *Convertible Metres.*—Such a line as

Ere her faithless sons betray'd her

may be read in two ways. We may either lay full stress upon the word *ere*, and read

E′re her faíthless sóns betráy'd her;

or we may lay little or no stress upon either *ere* or *her*, reserving the full accentuation for the syllable *faith-* in *faithless*, in which case the reading would be

Ere her faíthless sóns betráy'd her.

Lines of this sort may be called examples of *convertible metres*, since, by changing the accent, a dissyllabic line may be converted into one partially trisyllabic, and *vice versâ*.

This property of convertibility is explained by the fact of accentuation being *a relative quality*. In the example before us *ere* is sufficiently strongly accented to stand in contrast to *her*, but it is not sufficiently strongly accented to stand upon a par with the *faith-* in *faithless* if decidedly pronounced.

The real character of convertible lines is determined from the character of the lines with which they are associated.

That the second mode of reading the line in question is the proper one, may be shown by reference to the stanza wherein it occurs.

Let E'rin remémber her dáys of óld,
  Ere her faíthless sóns betráy'd her,
When Málachi wóre the cóllar of góld
  Which he wón from the próud inváder.

Again, such a line as

For the glory I have lost,

although it may be read

For the glóry I have lóst,

would be read improperly. The stanza wherein it occurs is essentially dissyllabic (*a x*).

Heéd, oh, heéd my fátal stóry!
  I' am Hósier's ínjured ghóst,
Cóme to seék for fáme and glóry—
  Fór the glóry I' have lóst.

§ 839. *Metrical and Grammatical Combinations.*—Words, or parts of words, that are combined as measures, are words, or parts of words, combined *metrically*, or in *metrical combination.*

Syllables combined as words, or words combined as portions of a sentence, are syllables and words *grammatically combined*, or in *grammatical combination.*

The syllables *ere her faith-* form a metrical combination.

The words *her faithless sons* form a grammatical combination.

When the syllables contained in the same measure (or connected metrically) are also contained in the same construction (or connected grammatically), the metrical and the grammatical combinations coincide. Such is the case with the line

Remémber | the glóries | of Brían | the Bráve;

where the same division separates both the measure and the subdivisions of the sense, inasmuch as the word *the* is connected with the word *glories* equally in grammar and in metre, in syntax and in prosody. So is *of* with *Brian*, and *the* with *Brave.*

Contrast with this such a line as

A chieftain to the Highlands bound.

Here the metrical division is one thing, the grammatical division another, and there is no coincidence.

Metrical,

A chíef | tain tó | the Hígh | lands bóund.

Grammatical,

A chieftain | to the Highlands | bound.

In the following stanza the coincidence of the metrical and grammatical combination is nearly complete:—

To árms! to árms! The sérfs, they róam
O'ér híll, and dále, and glén:
The kíng is deád, and tíme is cóme
To choóse a chiéf agáin.

In

Wárriors or chiéfs, should the sháft or the swórd
Piérce me in léading the hóst of the Lórd,
Heéd not the córpse, though a kíng 's in your path,
Búry your steél in the bósoms of Gáth.—BYRON.

there is a non-coincidence equally complete.

§ 840. *Rhythm.*—The character of a metre is marked and prominent in proportion as the metrical and the grammatical combinations coincide. The extent to which the measure $a\ x\ x$ is the basis of the stanza last quoted is concealed by the antagonism of the metre and the construction. If it were not for the axiom, that *every metre is to be considered uniform until there is proof to the contrary*, the lines might be divided thus:—

$a\ x \quad x\ a \quad x\ x\ a \quad x\ x\ a$
$a\ x \quad x\ a\ x \quad x\ a\ x \quad x\ a$
$a\ x \quad x\ a \quad x\ x\ a \quad x\ x\ a$
$a\ x \quad x\ a \quad x\ a\ x \quad x\ a$

The variety which arises in versification from the different degrees between the coincidence and the non-coincidence between the metrical and grammatical combinations may be called *Rhythm.*

§ 841. The majority of English *words* are of the form $a\ x$;

that is, words like *týrant* are commoner than words like *presúme.*

The majority of English *metres* are of the form *x a;* that is, lines like

The wáy was lóng, the wínd was cóld,

are commoner than lines like

Queén and húntress, cháste and fáir.

The multitude of unaccentuated words like *the*, *from*, &c., taken along with the fact that they *precede* the words with which they agree, or which they govern, accounts for the apparent antagonism between the formulæ of our *words* and the formulæ of our *metres.* The contrast between a Swedish line of the form *a x*, and its literal English version in *x a*, shows this.

In Swedish the secondary part of the construction *follows*, in English it *precedes* the main word.

Swedish.

Vár*en* kómm*er*, fúgl*en* quíttr*ar*, skóv*en* lö'fv*as*, sól*en* lér.

English.

The spring *is* come, *the* bird *is* blythe, *the* wood *is* green, *the* sun *is* bright.

In this way Syntax affects Prosody.

CHAPTER VIII.

ENGLISH ANALOGUES OF THE CLASSICAL METRES.

§ 842. *THE Classical Metres as read by Englishmen.*—The metres of the classical languages consist essentially in the recurrence of similar quantities; *accent playing a part.*—Now there are reasons for investigating the facts involved in this statement more closely than has hitherto been done; since the following circumstances make some inquiry into the extent of the differences between the English and the classical systems of metre, an appropriate element of a word upon the English language.

1. The classical poets are authors pre-eminently familiarized to the educated English reader.

2. The notions imbibed from a study of the classical prosodies have been unduly mixed up with those which should have been derived more especially from the poetry of the German nations.

3. The attempt to introduce (so-called) Latin and Greek metres into the German tongues, has been partially successful on the Continent, and not unattempted in Great Britain.

The first of these statements requires no comment.

The second will bear some illustration. The English grammarians sometimes borrow the classical terms, *iambic*, *trochee*, &c., and apply them to their own metres.

How is this done? In two ways, one of which is wholly incorrect, the other partially correct, but inconvenient.

To imagine that we have in English, for the practical purposes of prosody, syllables *long in quantity* or *short in quantity*, syllables capable of being arranged in groups constituting feet, and feet adapted for the construction of hexametres, pentametres, sapphics, and alcaics, just as the Latins and Greeks had, is wholly incorrect. The English system of versification is founded, not upon the periodic recurrence of similar *quantities*, but upon the periodic recurrence of similar accents.

The less incorrect method consists in giving up all ideas of the existence of *quantity*, in the proper sense of the word, as an essential element in English metre; whilst we admit *accent* as its equivalent; in which case the presence of an accent is supposed to have the same import as the lengthening, and the absence of one, as the shortening, of a syllable; so that, *mutatis mutandis*, a is the equivalent to –, and x to ⏑.

In this case the metrical notation for—

> The wáy was lóng, the wínd was cóld—
> Mérrily, mérrily, shall I live nów—

would be, not—

$x\ a,\ x\ a,\ x\ a,\ x\ a$
$a\ x\ x,\ a\ x\ x,\ a\ x\ x,\ a$

respectively, but—

⏑ – ⏑ – ⏑ – ⏑ –
– ⏑ – ⏑ ⏑ – ⏑ ⏑ –

Again—

As they splásh in the blóód of the slíppery streét,

is not—

x x a, x x a, x x a, x x a,

but—

˘ ˘ – ˘ ˘ – ˘ ˘ – ˘ ˘ –

With this view there are a certain number of classical *feet*, with their syllables affected in the way of *quantity*, to which there are equivalent English *measures* with their syllables affected in the way of *accent*. Thus if the formula

A, ¯ ˘	be a classical,	the formula	*a x*	is an English	*trochee.*
B, ˘ ¯	,,	,,	*x a*	,,	*iambus.*
C, ¯ ˘ ˘	,,	,,	*a x x*	,,	*dactyle.*
D, ˘ ¯	,,	,,	*x a x*	,,	*amphibrachys.*
E, ˘ ˘ ¯	,,	,,	*x x a*	,,	*anapæst.*

And so on in respect to the larger groups of similarly-affected syllables which constitute whole lines and stanzas; verses like

A. Cóme to séek for fáme and glóry—
B. The wáy was lóng, the wínd was cóld—
C. Mérrily, mérrily, sháll I live now—
D. But váinly thou wárrest—
E. At the clóse of the dáy when the hámlet is stíll—

are (A), trochaic; (B), iambic; (C), dactylic; (D), amphibrachych; and (E), anapæstic, respectively.

And so, with the exception of the word *amphibrachych* (which I do not remember to have seen), the terms have been used. And so, with the same exception, systems of versification have been classified.

§ 843. *Reasons against the classical nomenclature as applied to English metres.*—These lie in the two following facts:—

1. Certain English metres have often a very different character from their supposed classical analogues.

2. Certain classical *feet* have no English equivalents.

1. Compare such a so-called English anapæst as—

As they splásh in the blóod of the slíppery streét—

with

Δεκατον μεν ετος τοδ' επει Πριαμου.

For the latter line to have such a movement as the former, it must be read thus—

Dekatón men etós to d' epéi Priamóu.

Now we know well that, whatever may be an English scholar's notions of the Greek accents, this is not the way in which he reads Greek anapæsts.

Again: the *trochaic* movement of the *iambic* senarius is a point upon which the most exclusive Greek metrists have insisted; urging the necessity of reading (for example) the first line in the Hecuba—

Hæ′ko nékron keuthmóna kai skótou pýlas.

rather than—

Hækó nekrón keuthmóna kai skotóu pylás.

I have said that *certain English metres have* often *a very different metrical character*, &c. I can strengthen the reasons against the use of classical terms in English prosody, by enlarging upon the word *often*. The frequency of the occurrence of a difference of character between classical and English metres similarly named is not a matter of *accident*, but is, in many cases, a necessity arising out of the structure of the English language as compared with that of the Greek and Latin—especially the Greek.

With the exception of the so-called second futures, there is no word in Greek whereof the *last* syllable is accented. Hence, no English line ending with an accented syllable can have a Greek equivalent. Accent for accent—

Greek.	*Latin.*		*English.*
Týpto,	Vóco,	=	Týrant,
Týptomen,	Scríbere,	=	Mérrily,
Keuthmóna,	Vidístis,	=	Disáble,

but no Greek word (with the exception of the so-called second futures like *νεμῶ* = *nemṓ*), and (probably) no Latin word at all, is accented like *presúme* and *cavalíer*.

From this it follows that although the first three measures of such so-called English anapæsts as—

As they splásh in the blóod of the slíppery streét, may be represented by Greek equivalents (*i. e.* equivalents in the way of accent)—

Ep' omóisi feróusi ta kleína prosóp' *—

a parallel to the last measure (*-ery streét*) can only be got at by one of two methods; *i. e.* by making the verse end in a so-called second future, or else in a vowel preceded by an accented syllable, and cut off—

Ep' omóisi feróusi ta kleína nemó—

or,

Ep' omóisi feróusi tá kleína prosóp'.*

Now it is clear that when, over and above the fact that certain Greek metres having a different movement from their supposed English equivalents, there is the additional circumstance of such an incompatibility being less an accident than a necessary effect of difference of character in the two languages, the use of terms suggestive of a closer likeness than either does or never can exist is to be condemned; and this is the case with the words *dactylic, trochaic, iambic, anapæstic,* as applied to English versification.

2. Whoever has considered the principles of English prosody, must have realized the important fact that, *ex vi termini, no English measure can have either more or less than* one *accented syllable.*

On the other hand, the classical metrists have several measures wherein there is more than one long syllable. Thus, to go no farther than the trisyllabic feet, we have the pyrrhic (˘˘) and tribach (˘˘) without a long syllable at all, and the spondee (– –), amphimacer (–˘–, and molossus (– – –) with more than one. It follows then, that (even *mutatis mutandis, i. e.* with the accent considered as the equivalent to the long syllable) English pyrrhics, English tribachs, English amphimacers, English spondees, and English molossi, are, each and all, prosodial impossibilities.

It is submitted to the reader that the latter reason (based wholly upon the limitations that arise out of the structure of language) strengthens the objections of the previous section.

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* For *prosôpa.* The Greek has been transliterated into English for the sake of showing the effect of the accents more conveniently.

§ 844. *The classical metres metrical even to English readers.*—The attention of the reader is directed to the difficulty involved in the following (apparently or partially) contradictory facts.

1. Accent and quantity differ; and the metrical systems founded upon them differ also.

2. The classical systems are founded upon quantity.

3. The English upon accent.

4. Nevertheless, notwithstanding the difference of the principle upon which they are constructed, the classical metres, even as read by Englishmen, and read *accentually*, are metrical to English ears.

Preliminary to the investigation of the problem in question it is necessary to remark—

1. That the correctness or incorrectness of the English pronunciation of the dead languages has nothing to do with the matter. Whether we read Homer exactly as Homer would read his own immortal poems, or whether we read them in such a way as would be unintelligible to Homer reappearing upon earth, is perfectly indifferent.

2. That whether we pronounce the anapæs *pătŭlæ*, precisely as we pronounce the dactyle *Tīty̆rĕ*, or draw a distinction between them, is also indifferent. However much, as is done in some of the schools, we may say *scri-bere* rather than *scrib-ere*, or *am-or*, rather than *a-mor*, under the notion that we are lengthening or shortening certain syllables, one unsurmountable dilemma still remains, viz. that the shorter we pronounce the vowel, the more we suggest the notion of the consonant which follows it being doubled; whilst double consonants *lengthen* the vowel which precedes them. Hence, whilst it is certain that *patulæ* and *Tityre* may be pronounced (and that without hurting the metre) so as to be both of the same *quantity*, it is doubtful what that *quantity* is. Sound for sound, *Tĭtyre* may be as short as *pătulæ*. Sound for sound, *pāttulæ* may be as long as *Tīttyre*.

Hence, the only assumptions requisite are—

a. That Englishmen do *not* read the classical metres according to their quantities.

b. That, nevertheless, they find metre in them.

§ 845. *Why are the classical metres metrical to English* *readers?*—Notwithstanding the extent to which quantity differs from accent, there is no metre so exclusively founded upon the former as to be without a certain amount of the latter; and in the majority (at least) of the classical (and probably other) metres *there is a sufficient amount of accentual elements to constitute metre; even independent of the quantitative ones.*

§ 846. *Many (perhaps all) classical metres on a level with the unsymmetrical English ones.*—The following is the notation of the extract from the *Siege of Corinth* in the preceding chapter:—

x x a x a x a x a
a x a x a x a
a x x a x a x a
a x x a x a x x a
a x a x a x x
x a x x a x x a x x a
a x x a x x a x a
a x x a x x a x x a
x a x a x x a x a
a x x a x x a x a
x x a x a x x a x a
x a x x a x x a x a
x x a x x a x a x a
a x a x a x a x
a x a x a x a
a x a x a x a
a x a x a x a x

Now many Latin metres present a recurrence of accent little more irregular than the quotation just analyzed. The following is the accentual formula of the first two stanzas of the second ode of the first Book of Horace.

1.

Accentual Formula of the Latin Sapphic.

a a x a x | *a x a x a x*
a x x a x | *a x a x a x*
a x x a x | *a x a x a x*
a x x a x

a x x a x | *a x a x a x*
a x x a x | *a x a x a x*
a x x a x | *a x a x a x*
a x x a x

2.

Latin Asclepiad.

Horace, Od. I. I. 1–6.

x a x a x x | a x x a x x
a x x a x x | a x a x a x
a x a x a x | a x x a x x
a x a x a x | a x x a x x
a x a x a x | a x x a x x
x a x a x x | a x x a x a x

3.

Latin Hexameter.

Æn. I. 1–5.

a x x a x a x a x x a x x a x
x a x x a x a x x x a x x a x
a x x x a x a x x x a x x a x
x a x x a x x x x x a x x a x

A longer list of examples would show us that, throughout the whole of the classical metres, the same accents recur, sometimes with less, and sometimes with but very little more irregularity than they recur in the *unsymmetrical* metres of our own language; and this in a prosody based upon *quantity.*

§ 847. *Conversion of English into classical metres.* In the preface to his Translation of Aristophanes, Mr. Walsh has shown, that, by a different distribution of lines, very fair hexameters may be made out of the well-known lines on the Burial of Sir John Moore:—

Not a drum was
Heard, not a funeral note, as his corse to the rampart we hurried,
Not a soldier dis-
Charged his farewell shot o'er the grave where our hero we buried.

We buried him
Darkly at dead of night, the sods with our bayonets turning;
By the struggling
Moonbeams' misty light, and the lantern dimly burning.

Lightly they 'll
Talk of the spirit that 's gone, and o'er his cold ashes upbraid him;
But little he 'll
Reck if they let him sleep on in the grave where a Briton has laid him.

Again, such lines as Coleridge's—

1. Make réady my gráve clothes to-mórrow;

or Shelley's—

2. Liquid Péneus was flówing,

are the exact analogues of lines like—

1. Jam lácte depúlsum leónem,

and—

2. Gráto Py'rrha sub ántro.

The rationale of so remarkable a phenomenon as *regularity of accent in verses considered to have been composed with a view to quantity only* has yet to be investigated. That it was necessary to the structure of the metres in question is certain; a fact which lead us to the consideration of the *cesura.*

§ 848. The cesura of the classical metrists is the result of—

1. The necessity in the classical metres of an accented syllable in certain parts of the verses.

2. The nearly total absence in the classical languages of words with an accent on the last syllable.

From the joint effect of these two causes, it follows that in certain parts of a verse no final syllable can occur, *i. e.* no word can terminate.

Thus, in a language consisting chiefly of dissyllables, of which the first alone was accented, and in a metre which required the sixth syllable to be accented, the fifth and seventh would each be at the end of words, and that simply because the sixth was not.

Whilst in a language consisting chiefly of either dissyllables or trisyllables, and in a metre of the same sort as before, if the fifth were not final, the seventh would be so, or *vice versâ.*

Cesura means *cutting.* In a language destitute of words accented on the last syllable, and in a metre requiring the sixth syllable to be accented, a measure (foot) of either the formula *x a*, or *x x a* (*i. e.* a measure with the accent at the end), except in the case of words of four or more syllables, must always be either itself divided, or else cause the division of the following measures—*division* meaning the distribution of the syllables of the measure (foot) over two or more words. Thus—

a. If the accented syllable (the sixth) be the first of a word of any length, the preceding one (the fifth) must be the final one of the word which went before; in which case the first and last parts belong to different words, and the measure (foot) is divided or *cut*.

b. If the accented syllable (the sixth) be the second of a word of three syllables, the succeeding one, which is at the end of the word, is the first part of the measure which follows; in which case the first and last parts of the measure (foot) which follows the accented syllable are divided or *cut*.

As the cesura, or the necessity for dividing certain measures between two words, arises out of the structure of language, it only occurs in tongues where there is a notable absence of words accented on the last syllable. Consequently there is no cesura in the English.

§ 849. As far as accent is concerned, the classical poets write in *measures* rather than *feet*.

Although the idea of writing English hexameters, &c., on the principle of an accent in a measure taking the place of the long syllables in a foot, is chimerical, it is perfectly practicable to write English verses upon the same principle which the classics themselves have written on, *i. e.* with accents recurring within certain limits; in which case the so-called classical metre is merely an unsymmetrical verse of a new kind. This may be either blank verse or rhyme.

The chief reason against the naturalization of metres of the sort in question (over and above the practical one of our having another kind in use already), lies in the fact of their being perplexing to the readers who have *not* been trained to classical cadences, whilst they suggest and violate the idea of *quantity* to those who have.

§ 850. Of all metres that of English blank verse is the simplest. Perhaps throughout the whole range of literature and art, no style of composition equally simple and severe can be found, the *paucity of rules* being the measure of the simplicity and severity.

A single rule gives the form of a noble metre—this rule being that *on every even syllable there shall be an accent*.

More than this is unnecessary. With this a poem of the magnitude of the *Paradise Lost* may be written—the licences and accessory ornaments that lie beyond being unnecessary and unimportant. This will become clearer when we have realized the fact that in English blank verse, even the division into lines is unnecessary, except so far as it is required for the division of words and the breaks in the sense.

With these the end of lines should coincide. If it were not so, the whole of such a poem as the *Paradise Lost* might form one line of indefinite length. In certain Greek metres this is the case. So complete is each part in itself, that the metre may be taken up anywhere, and all the lines cohere together—this cohesion being called *Synapheia* (=*connection*).

In English blank verse there is a Synapheia of the same kind.

NOTE.

For the sake of showing the extent to which the *accentual element* must be recognized in the classical metres, I reprint the following paper On the Doctrine of the Cesura in the Greek Senarius, from the *Transactions of the Philological Society*, June 23, 1843 :—

In respect to the Cesura of the Greek tragic senarius, the rules, as laid down by Porson in the Supplement to his Preface to the *Hecuba*, and as recognized, more or less, by the English school of critics, seem capable of a more general expression, and, at the same time, liable to certain limitations in regard to fact. This becomes apparent when we investigate the principle that serves as the foundation to these rules; in other words, when we exhibit the *rationale*, or doctrine, of the cesura in question. At this we can arrive by taking cognizance of a second element of metre beyond that of quantity.

It is assumed that the element in metre which goes, in works of different writers, under the name of ictus metricus, or of arsis, is the same as accent, *in the sense of that word in English.* It is this that constitutes the difference between words like *týrant* and *resúme*, or *súrvey* and *survéy ;* or (to take more convenient examples) between the word *Aúgust*, used as the name of a month, and *augúst*, used as an adjective. Without inquiring how far this coincides with the accent and accentuation of the classical grammarians, it may be stated that, in the forthcoming pages, arsis, ictus metricus, and accent (*in the English sense of the word*), mean one and the same thing. With this view of the arsis, or ictus, we may ask how far, in each particular foot of the senarius, it coincides with the quantity.

First Foot.—In the first place, of a tragic senarius it is a matter of indifference whether the arsis fall on the first or second syllable ; that is, it is a matter of indifference whether the foot be sounded as *týrant* or as *resúme*, as *Aúgust* or as *augúst.* In the following lines the words ἡκω, παλαι, ειπερ, τινας, may be pronounced either as ἡ′κω, πα′λαι, ει′περ, τι′νας, or as ἡκω′, παλαι′, ειπερ′, τινα′ς, without any detriment to the character of the line wherein they occur.

> ῾Η′κω νεκρων κευθμωνα και σκοτου πυλας.
> Πα′λαι κυνηγετουντα και μετρουμενον.
> Ει′περ δίκαιος εσθ' εμος τα πατροθεν.
> Τι′νας ποθ' ἑδρας τασδε μοι θοαζετε.

or,

> ῾Ηκω′ νεκρων κευθμωνα και σκοτου πυλας.
> Παλαι′ κυνηγετουντα και μετρουμενον.
> Ειπερ′ δικαιος εσθ' εμος τα πατροθεν.
> Τινα′ς ποθ' ἑδρας τασδε μοι θοαζετε.

Second Foot.—In the second place, it is also matter of indifference whether the foot be sounded as *Aúgust* or as *augúst.* In the first of the four lines quoted above we may say either νε′κρων, or νεκρω′ν, without violating the rhythm of the verse.

Third Foot.—In this part of the senarius it is no longer a matter of indifference whether the foot be sounded as *Aúgust* or as *augúst ;* that is, it is no longer a matter of indifference whether the arsis and the quantity coincide. In the circumstance that the last syllable of the third foot *must* be accented (in the English sense of the word), taken along with a second fact, soon about to be exhibited, lies the doctrine of the penthimimer and hepthimimer cesuras.

The proof of the coincidence between the arsis and the quantity in the third foot is derived partly from *à posteriori,* partly from *à priori* evidence.

1. In the *Supplices* of Æschylus, the *Persæ,* and the *Bacchæ,* three dramas where licences in regard to metre are pre-eminently common, the number of lines wherein the sixth syllable (*i. e.* the last half of the third foot) is without an arsis, is at the highest sixteen, at the lowest five; whilst in the remainder of the extant dramas the proportion is smaller.

2. In all lines where the sixth syllable is destitute of ictus, the iambic character is violated : as—

> Θρηκην περασα′ντες μογις πολλῳ πονῳ.
> Δυοιν γεροντοι′ν δε στρατηγειται φυγη.

These are facts which may be verified either by referring to the tragedians, or by constructing senarii like the lines last quoted.

The only difficulty that occurs arises in determining, in a dead language like the Greek, the absence or presence of the arsis. In this matter the writer had satisfied himself of the truth of the two following propositions:—1. That the accentuation of the grammarians denotes some modification of pronunciation *other* than that which constitutes the difference between *Aúgust* and *augúst;* since, if it were not so, the word ἄγγελον would be sounded like *mérrily*, and the word ἀγγέλων like *disáble;* which is improbable. 2. That the arsis lies upon radical rather than inflectional syllables, and out of two inflectional syllables upon the first rather than the second: as βλέ π ω βλεψ·α σ-α, not βλεπ-ω′, βλεψ-ασ-α′. The evidence upon these points is derived from the structure of language in general; where the *onus probandi* lies with the critic who presumes an arsis (accent in the English sense) on a *non*-radical syllable.

Doubts, however, as to the pronunciation of certain words, leave the precise number of lines violating the rules given above undetermined. It is considered sufficient to show that wherever they occur the iambic character is violated.

The circumstance, however, of the last half of the third foot requiring an arsis, brings us only half way towards the doctrine of the cesura. With this must be combined a second fact arising out of the constitution of the Greek language in respect to its accent. In accordance with the views just exhibited, the author conceives that no Greek word has an arsis upon the last syllable, except in the three following cases:—

1. Monosyllables, not enclitic; as σφω′ν, πα′s, χθω′ν, δμω′s, νω′ν, νυ′ν, &c.

2. Circumflex futures; as νεμώ, τεμώ, &c.

3. Words abbreviated by apocope; in which case the penultimate is converted into a final syllable; δω′μ’, φειδεσ′θ’ κεντει′τ’, εγω′γ’, &c.

Now the fact of a syllable with an arsis being, in Greek, rarely final, taken along with that of the sixth syllable requiring, in the senarius, an arsis, gives, as a matter of necessity, the circumstance that, in the Greek drama, the sixth syllable shall occur anywhere rather than at the end of a word; and this is only another way of saying, that, in a tragic senarius, the syllable in question shall generally be followed by other syllables in the same word. All this the author considers to be so truly a matter of necessity, that the objection to his view of the Greek cesura must lie either against his idea of the nature of the accents, or nowhere: since, that being admitted, the rest follows of course.

As the sixth syllable must not be final, it must be followed in the same word by one syllable, or by more than one.

1. *The sixth syllable followed by one syllable in the same word.*—This is only another name for the seventh syllable occurring at the end of a word, and it gives at once the hepthimimer cesura: as—

> ʽΗκω νεκρων κευθμω′να και σκοτου πυλας.
> ʽΙκτηριοις κλαδοι′σιν εξεστεμμενοι.
> ʽΟμου τε παιανω′ν τε και στεναγματων.

2. *The sixth syllable followed by two (or more) syllables in the same word.*—This is only another name for the eighth (or some syllable after the eighth) syllable occurring at the end of a word: as—

> Οδμη βροτειων αἵ′ματων με προσγελα.
> Λαμπρους δυναστας εμ′ πρεποντας αιθερι.

Now this arrangement of syllables, taken by itself, gives anything rather than a hepthimimer; so that if it were at this point that our investigations terminated, little would be done towards the evolution of the *rationale* of the cesura. It will appear, however, that in those cases where the circumstance of the sixth syllable being followed by two others in the same words, causes the eighth (or some syllable after the eighth) to be final, either a penthimimer cesura, or an equivalent, will, with but few exceptions, be the result. This we may prove by taking the eighth syllable and counting back from it. What *follows* this syllable is immaterial: it is the number of syllables in the same word that *precedes* it that demands attention.

1. *The eighth syllable preceded in the same word by nothing.*—This is equivalent to the seventh syllable at the end of the preceding word; a state of things which, as noticed above, gives the hepthimimer cesura.

> Ανηριθμον γελα′σμα παμ′μητορ δε γη.

2. *The eighth syllable preceded in the same word by one syllable.*—This is equivalent to the sixth syllable at the end of the word preceding; a state of things which, as noticed above, rarely occurs. When, however, it does occur, one of the three conditions under which a final syllable can take an arsis must accompany it. Each of these conditions requires notice.

a). With a non-enclitic *mono*-syllable the result is a penthimimer cesura; since the syllable preceding a monosyllable is necessarily final.

῾Ηκω σεβίζων σο′ν Κλυ′ται|μνηστρα κρατος.

No remark has been made by critics upon lines constructed in this manner, since the cesura is a penthimimer, and consequently their rules are undisturbed.

β). With *poly*-syllabic circumflex futures constituting the third foot, there would be a violation of the current rules respecting the cesura. Notwithstanding this, if the views of the present paper be true, there would be no violation of the iambic character of the senarius. Against such a line as

Κἀγω το σον νεμω′ ποθει′νον αυλιον

there is no argument *à priori* on the score of the iambic character being violated; whilst, in respect to objections derived from evidence *à posteriori*, there is sufficient reason for such lines being rare.

γ). With *poly*-syllables abbreviated by apocope, we have the state of things which the metrists have recognized under the name of quasi-cesura; as—

Κεντειτε μη φειδε′σθ’ εγω | ’τεκον Παριν.

3.—*The eighth syllable preceded in the same word by two syllables.*—This is equivalent to the fifth syllable occurring at the end of the word preceding: a state of things which gives the penthimimer cesura; as—

Οδμη βροτειων αἵ′ματῶν | με προσγελα.
Λαμπρους δυναστας εμ′πρεπον|τας αιθερι.
Αψυχον εικω προ′σγελω|σα σωματος.

4. *The eighth syllable preceded in the same word by three or more than three syllables.*—This is equivalent to the fourth (or some syllable preceding the fourth) syllable occurring at the end of the word preceding; a state of things which would include the third and fourth feet in one and the same word. This concurrence is denounced in the Supplement to the Preface to the *Hecuba*, where, however the rule, as in the case of the quasi-cesura, from being based upon merely empirical evidence, requires limitation. In lines like—

Και τἀλλα πολλ’ επει′κασαι | δικαιον ην,

or (an imaginary example),

Τοις σοισιν ασπιδη′στροφοισ|ιν ανδρασι,

there is no violation of the iambic character, and consequently no reason against similar lines having been written; although from the average proportion of Greek words like *επεικασαι* and *ασπιδηστροφοισιν*, there is every reason for their being rare.

After the details just given the recapitulation is brief.

1. It was essential to the character of the senarius that the sixth syllable, or latter half of the third foot, should have an arsis, ictus metricus, or accent in the English sense. To this condition of the iambic rhythm the Greek tragedians, either consciously or unconsciously, adhered.

2. It was the character of the Greek language to admit an arsis on the last syllable of a word only under circumstances comparatively rare.

3. These two facts, taken together, caused the sixth syllable of a line to be anywhere rather than at the end of a word.

4. If followed by a single syllable in the same word, the result was a hepthimimer cesura.

5. If followed by more syllables than one, some syllable in an earlier part of the line ended the word preceding, and so caused either a penthimimer, a quasi-cesura, or the occurrence of the third and fourth foot in the same word.

6. As these two last-mentioned circumstances were rare, the general phenomenon presented in the Greek senarius was the occurrence of either the penthimimer or hepthimimer.

7. Respecting these two sorts of cesura, the ordinary rules, instead of being exhibited in detail, may be replaced by the simple assertion that there should be an arsis on the sixth syllable. From this the rest follows.

8. Respecting the non-occurrence of the third and fourth feet in the same word, the assertion may be withdrawn entirely.

9. Respecting the quasi-cesura, the rules, if not altogether withdrawn, may be extended to the admission of the last syllable of circumflex futures (or to any other polysyllables with an equal claim to be considered accented on the last syllable) in the latter half of the third foot.

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