



THE  
ELEMENTS  
OF  
**Anglo-Saxon Grammar,**

WITH  
COPIOUS NOTES,

ILLUSTRATING THE STRUCTURE OF THE SAXON AND THE  
FORMATION OF THE ENGLISH LANGUAGE,

AND

**A Grammatical Praxis**

WITH A LITERAL ENGLISH VERSION:

TO WHICH ARE PREFIXED,

REMARKS ON THE HISTORY AND USE OF THE ANGLO-SAXON,

AND

AN INTRODUCTION,

ON THE ORIGIN AND PROGRESS OF ALPHABETIC WRITING, WITH CRITICAL REMARKS  
BY THE REV. CHAS. O'CONNOR, D.D. AND EXEMPLIFIED BY ENGRAVINGS OF ILLUSTRATIONS,  
AND FACSIMILES OF SAXON AND OTHER ANCIENT MANUSCRIPTS.

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By THE REV. J. BOSWORTH, M.A. F.A.S.

AND VICAR OF LITTLE HORWOOD, BUCKS.

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*Scap cnaete is jeo caeg. he þe na boea angytt unlycð a*  
Grammar is the key that unlocketh the sense of books.

*Preface to Ælfric's Grammar.*

The ground of our own language appertaineth to this old Saxon.

*Camden, Rem. Ex. of the Eng. Language.*

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TO  
EDWARD JOHNSTONE, M.D.  
OF  
EDGBASTON HALL,  
THE FOLLOWING ELEMENTS  
ARE, WITH THE GREATEST RESPECT, INSCRIBED  
AS A TESTIMONY OF GRATITUDE  
AND AS A WILLING ACKNOWLEDGEMENT  
OF THE FAVOURS CONFERRED  
UPON  
HIS OBEDIENT AND OBLIGED SERVANT,  
J. BOSWORTH.

## P R E F A C E.

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**E**ARLY associations and impressions are seldom entirely removed. From our youth, we have been taught to look upon the Greeks, and Romans, as the most learned and polished people. A long acquaintance with writers of both nations, renders us familiar with their history; and, in riper years, when these people are named, our youthful feelings and veneration are recalled, and our imaginations dwell with delight on the pleasure we have derived from the company of our old classical friends. In the same proportion as we have admired and revered the Greeks and Romans, we have been led to disregard and despise the Goths, for raising the standard of liberty upon the ruins of the Roman empire. We have insensibly imbibed the opinions of the Roman authors which we have read, and, with the name of Goths, have constantly associated every species of ignorance, cruelty, and barbarity; not considering that we, as Englishmen, are indebted to the descendants of the Gothic tribes for our existence, our language, and our laws. There is no doubt that the foundation of our justly admired Constitution, which distinguishes Great Britain, and makes her stand pre-eminent among the nations of Europe, was laid

by our Saxon ancestors. Indeed, "our language, our government, and our laws, display our Gothic ancestors in every part: they live, not merely in our annals and traditions, but in our civil institutions and perpetual discourse. The parent tree is indeed greatly amplified, by branches engrafted on it from other regions, and by the new shoots, which the accidents of time, and the improvements of society, have produced; but it discovers yet its Saxon origin, and retains its Saxon properties, though more than thirteen centuries have rolled over, with all their tempests and vicissitudes<sup>1</sup>."

A brief history of the inhabitants and language of England will prove the truth of the preceding remark: but to come to any satisfactory conclusion on this subject, we must revert to the time when Europe was first inhabited.

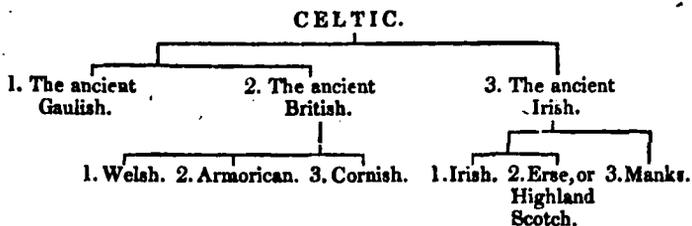
Europe, like other parts of the world, appears to have been peopled from Asia. The Western regions most probably received their inhabitants by three distinct streams of population, at distant periods, over the Kimmerian Bosphorus, between the Black Sea and the Sea of Azoph. Ancient historians concur with the most probable traditions respecting these three streams. This is corroborated by the fact, that there are three different families of languages: two of these distinct tongues pervade the Western regions of Europe, and the third species prevails on the Eastern frontiers.

The earliest stream we shall find to carry with it the Gomerian, Kimmerian or Keltic race, that spread itself over a considerable part of Europe, particularly towards

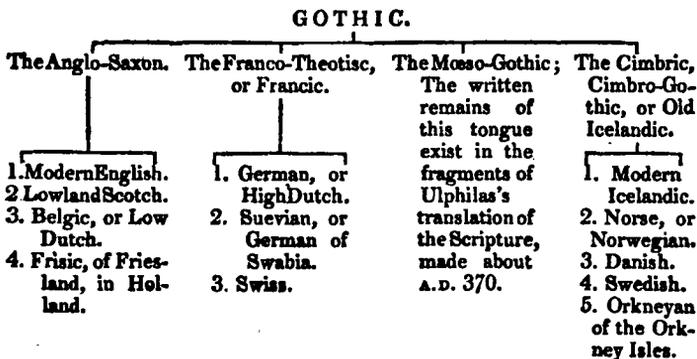
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<sup>1</sup> Turner's *History of the Anglo-Saxons*, 8vo. vol. i. p. 101.

the South and West, and from Gaul entered the British Isles. From the Kimmerian, Keltic or Celtic source have proceeded the following languages\* :



The second distinct emigration from the East, about the 7th century before the Christian æra, contained the Scythian, Teutonic or Gothic tribes, from which most of the modern nations of Europe have descended. The following languages have flowed from the original tongues of these tribes<sup>3</sup> :—



The third and most recent stream of population that flowed into Europe, conveyed the Slavonian or Sarmatian nations. These coming last, occupied the most Eastern

\* See Percy's *Translation of Mallet's Northern Antiquities* : Preface p. xvii.

<sup>3</sup> See Turner's *History of the Anglo-Saxons*, 8vo. vol. i. p. 26.

parts, as Russia<sup>4</sup>, Poland, Eastern Prussia, Moravia, Bohemia, and their vicinity: from these Slavonic tribes a third genus of European languages arose, as the Russian, Polish, Bohemian, Livonian, Lusatian, Moravian, Dalmatian, &c.

The three stocks just mentioned were the chief sources of the ancient population of Europe, especially in the Northern and Western regions: Ionia, Greece, and the Southern parts, however, received colonies by sea from the Phœnician Pelasgi<sup>5</sup>, who spread over Europe the literature of the Southern parts of Asia.

As the Slavonic or Sarmatian tribes, the third source of population, have never extended so far West as England, nor made any settlement amongst us, no further notice will be taken of them. We are most concerned with the two former streams of population. Though at a very early period Britain was most likely visited by the Phœnician and Carthaginian navigators, from whom the island is said to have received the name of Britain<sup>6</sup>, yet the first inhabitants were probably from Gaul or France, and were a part of the Kimmerian or Keltic tribes.

Very little authentic information is found respecting Britain before the invasion of Julius Cæsar, about fifty-five years before the Christian æra. Cæsar states that the inhabitants, whom we have concluded of Keltic ori-

<sup>4</sup> See Turner's *History of the Anglo-Saxons*, 8vo. vol. i. pp. 26 & 120.

<sup>5</sup> See Introduction, page 4.

<sup>6</sup> Bochart thinks that Britain is derived from the Punic ברת-אנך Bārät Ānāk, *the land of tin*. The British Isles were called Κασσιτε-ριδας by the Greeks, from κασσιτερον, *tin*. Boch. *Canaan*, lib. I. c. 39, p. 720.

gin, were very numerous<sup>7</sup>. Some pursued agriculture, but most of the inferior tribes led a pastoral life, and, clothing themselves with skins, lived on milk and flesh. It was a general practice to stain themselves with woad, and wear long hair on their heads, while they shaved every part of the face except the upper lip; they would, therefore, have a most terrific appearance in battle. They were very superstitious; for, if any were afflicted with severe diseases, by the advice and assistance of their Druidical teachers, they sacrificed human victims. The Druids always officiated in these cruel rites<sup>8</sup>.

After several attempts, Britain came under the power of the Romans, who imparted to this, as well as every nation they conquered, the privileges of their laws and rights. While the Romans retained possession of this island, they built houses or villas in the Roman style, adorning them with porticoes, saloons, and baths<sup>9</sup>: What Rome possessed and valued was shared by the most powerful natives of Britain, who were ambitious to distinguish themselves in the Roman arts and sciences. They must, therefore, have derived much information from the Romans, who governed the island till about A.D. 409.— Though the Romans had been so long in Britain, the great body of the people were still of Keltic origin, retaining their own language and some of their customs.

At the fall of the Roman empire, Britain, among the distant provinces, threw off the Roman yoke: for when the emperor Constantine, who was chosen by the Britons, could not render them assistance, that they might defend

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<sup>7</sup> *Cæsar*, lib. iv. c. 10.

<sup>8</sup> *Ibid.* lib. vi. c. 15.

<sup>9</sup> *Tacit. Vit. Agr.* c. 21, and *Turner's History of the Anglo-Saxons*, 8vo. vol. i. p. 223.

themselves, they proclaimed their own independence, which they preserved for nearly half a century. In its independent state, Britain was divided into many separate *Civitates*, or Republics, which soon infringed upon each other's privileges, and caused perpetual disputes and contests.

Weakened by internal warfare, they became more liable to the depredations of the Picts, Scots or Irish, and Saxons. In their piratical expeditions, the Saxons, for nearly two centuries, had occasionally enriched themselves with plunder from Britain. At this time, however, the Picts and Scots, taking advantage of the unsettled state of affairs in Britain, were very successful in their predatory incursions. So formidable did their attacks become, that the Britons found it necessary to unite their energies to repel from the island such fierce assailants. They assembled to choose one of their princes for a supreme monarch, who, in difficult affairs, was assisted by a council of the other chiefs. About the year 449, the king and British chiefs were holding a public council, to consider the best means of repelling their Irish and Scottish enemies, when Hengist and Horsa arrived at Ebbs-fleet, near Richborough, in the Isle of Thanet. The council unanimously came to the resolution of engaging these Saxons for subsidiary soldiers against their enemies.

The Saxons<sup>10</sup> were successful; and their leaders, Hengist and Horsa, finding they were to be employed for a military defence, suggested the propriety of sending for more of their countrymen. The British king assented, and many more Saxons came, to assist in preventing the incursions on Britain. The Picts and Scots were soon

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<sup>10</sup> See the Grammar, page 35, Note 1; and Praxis, extract 5.

repelled; and the Saxons, now no longer necessary for defence, were requested by the Britons to leave the country; but they refused. This led to various contests, till about A.D. 457, when Hengist, the Saxon leader, gained a permanent settlement in Kent. The Saxons gradually increased in power, and founded one kingdom after another, till the full establishment of the Octarchy, about A.D. 586. The Britons, for the most part, disdain the Saxon yoke, took refuge in Wales, Cornwall, Bretagne in France, and other places; while those that remained in their native land were compelled to be menial servants to their conquerors. The Saxons were so numerous, and their conquest so complete, that they spread exclusively their own language in the parts which they occupied. They also readily imposed their own names on every district or place where they came: these Saxon names generally denoted the nature, situation, or some striking feature of the places to which they were given. A succession of Saxon kings reigned in the island for 430 years, till about the year 1016; when Canute, a Dane, ascended the English throne. In a little more than twenty years, the Saxon line was restored, and continued till the Norman Conquest, in 1066.

We have seen that, though the Phœnicians may have visited this island in very early times, the first inhabitants were of Kimmerian or Keltic origin. These remained in possession of the country till the coming of the Romans under Julius Cæsar, about 55 years before the Christian æra. The Romans were in Britain till A.D. 409. After their departure, the Britons were independent for about 48 years. The Saxons then conquered the island, and their power existed for nearly 600 years, from A.D. 457 till 1066, with the intermission of 26 years, when

Danish kings reigned. From this successive population Britain had obtained all the benefits which each could impart. The hardy and independent Saxons could not fail to derive some assistance from the improvements they found amongst the Britons, and the Roman progeny, when they arrived. "When they first landed in this island, they were bands of fierce, ignorant, idolatrous and superstitious pirates; enthusiastically courageous, but habitually cruel. Yet from such ancestors a nation has, in the course of twelve centuries, been formed, which, inferior to none in every moral and intellectual merit, is superior to every other in the love and possession of useful liberty: a nation which cultivates with equal success the elegancies of art, the ingenious labours of industry, the energies of war, the researches of science, and the richest productions of genius <sup>11</sup>."

From the hasty historical view that has been taken of this nation, it is evident that the Saxons were the only conquerors, who, having expelled the preceding inhabitants, were sufficiently numerous to people the country, and, in a great degree, to establish their own language, manners, and laws. No conquest of Britain was ever so complete as the Saxon. "It might indeed be supposed that the Danes, by their repeated ravages for so many years, which terminated at length in a temporary or partial subjugation of the country, must have considerably altered the Saxon language. To this it may be answered, that the very nature of the Danish incursions and depredations prevented them from forming any numerous or permanent settlements among the inhabitants of this

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<sup>10</sup> See Turner's *History of the Anglo-Saxons*, vol. iii. p. 1.

country; that the government continued in the Danish line of kings little more than twenty-five years; and that, even admitting that the language of these invaders was incorporated with that of the natives, it must be remembered, that it was only the addition of a kindred dialect, derived from the same northern source, which, from its mixture with the Saxon, has very properly acquired the appellation of Dano-Saxon. This is the dialect which still prevails in most of the northern counties of England, where the Danes made the most lasting impression. But, that the reception which both they and their language obtained, in this country, was of the most reluctant and unwelcome kind, is evident from the spirited resolution formed by the nobles and principal men in the kingdom immediately on the death of Hardicanute, the last of their three kings: 'That no Dane should from that time be permitted to reign over England; that all Danish soldiers in any city, town, or castle, should be either killed, or banished from the kingdom; and that whoever should from that time dare to propose to the people a Danish sovereign, should be deemed a traitor to government, and an enemy to his country.'

" Since, then, this temporary or partial usurpation of the *Danes* occasioned so little alteration in the ancient language and inhabitants of our island, let us examine how far the more exorbitant and oppressive sway of the *Normans* tended to produce a more sensible impression.

" The peculiar circumstances attending the usurpation of William the First undoubtedly afforded him an opportunity of completely establishing the feudal system in this country, with the utmost rigour and severity which that degrading state of vassalage was capable of

admitting. To gratify and reward his followers and friends, he distributed amongst them the lands, the lordships, the bishoprics, the monasteries, and the churches, of the vanquished inhabitants; whom he dispossessed by the right of conquest, that is, the will of the conqueror, of all their ancient domains, as well as of all civil offices and places of trust: so that, for a century or two, a few Norman bishops and barons, enjoying the exclusive favour of the reigning monarch, or sometimes even teaching him to tremble on his throne, ruled the whole nation with a rod of iron, and presided over the lives and liberties of millions. Some are also of opinion, that an ineffectual attempt was made to establish throughout the whole island that new-fangled language which the Normans had acquired during their residence in that part of France to which they gave their name. It is certain, indeed, that the greater part of the laws and the public instruments of the kingdom which were not written in Latin, were written in Norman-French: but this was, perhaps, the natural effect of circumstances, rather than the result of any political determination. For it is well known that there were also some charters written in the Saxon language, from the reign of William the First even to that of Henry the Third. We may likewise safely conclude that the Saxon language, mixed indeed, first with the Danish and afterwards with the Norman-French, still continued to be almost universally spoken, if not written, by the vulgar; till at length our present language was formed, by a gradual combination of the different dialects spoken by the Norman barons and the native peasants of the country. In fact, the ancestors of those very Normans who settled in Neustria, like the Danes and Norwegians, who were continually issuing

from the same northern hive, spoke a language not very different from the old Saxon; but being afterwards blended with the language of the natives, which was a corrupt species of the Latin, built on the foundation of the ancient Gaelic or Celtic, it appeared quite in a new form when brought by the Normans into England. But the Norman as well as the Danish families were so few in comparison with the ancient inhabitants of the country, and their domineering conduct was so little calculated to recommend their vocabulary, that a preponderating portion of the Anglo-Saxon dialect continued for several centuries to be incorporated into our written as well as oral language, till by a natural process it began at length to predominate entirely over the other ingredients. The great mass of the people of this country, notwithstanding the predatory incursions of the Danes, the successful invasion of the Normans, and the occasional introduction of foreign families into the kingdom at different times, continue at this day to be of Saxon origin: whence it follows as a natural consequence, that the present language of Englishmen is not that heterogeneous compound which some imagine, compiled from the jarring and corrupted elements of Hebrew, Greek, Latin, French, Spanish, and Italian, but completely Anglo-Saxon in its whole idiom and construction.

“ If we examine the most simple specimens of our written language, or that which is used in our colloquial intercourse with each other on ordinary occasions, we shall find the average Saxon words to be not less than *eight* out of *ten*; or, on the most moderate computation, *fifteen* out of *twenty*! Indeed, the learned Dr. Hickes has already observed, that of *fifty-eight words* of which the Lord’s Prayer is composed, not more than

*three words* are of Gallo-Norman introduction; and those two are corruptions from the Latin, which cannot be said of the Saxon. The remaining *fifty-five* are immediately and originally derivable from the Anglo-Saxon!

“ But not to insist on favourable proofs, let us indiscriminately take as an example any passage from any of our best writers, either in verse or prose, and we shall find, on experiment, that the proportion of Saxon words is in general not less than what I have specified above: for instance, let us analyse the following exordium of Milton’s *Paradise Lost*: an exordium which has been always admired for its majestic simplicity, and unaffected grandeur of diction<sup>12</sup>.

“ 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*—” &c.

In the two following examples, the words immediately derived from the Saxon are still more numerous:—

“ Then when *Mary* was come where *Jesus* was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here my brother had not died. When *Jesus*, therefore, saw her weeping, and the *Jews* also weeping which came with her, he groaned in the *spirit*, and was *troubled*. And said, Where have ye laid him? They said unto him, Lord, come and see. *Jesus* wept. Then said the *Jews*, Behold how he loved him!”  
JOHN xi. 32—36.

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<sup>12</sup> See Ingram’s *Inaugural Lecture on the Utility of Anglo-Saxon Literature*, &c. (4to. Oxford, 1807), p. 16—18.

“Every man, being *conscious* to himself that he thinks; and that which his mind is *applied* about whilst thinking being the *ideas* that are there; it is *past doubt*, that men have in their minds *several ideas*. Such as are those *expressed* by the words, whiteness, hardness, sweetness, thinking, *motion*, man, *elephant*, *army*, drunkenness, and others. It is in the first *place*, then, to be *inquired*, how he comes by them? I know it is a *received doctrine* that men have *native ideas* and *original characters stamped* upon their minds in their very first being.”—LOCKE’S *Essay*, book xi. ch. 1.

In the preceding extracts, all the words in Roman letters are derived immediately from the Anglo-Saxon: only the few words in Italics have a different origin.

The Anglo-Saxon language is not only interesting, being the ground of the modern English, but it is “one of those ancient languages to which we may successfully refer, in our inquiries how language has been constructed.”

The following example will be sufficient to show the compositive power of the Saxon language, and how many words may be legitimately formed from one single root:—

“THE ANCIENT NOUN.

$\left. \begin{array}{l} \text{Pit,} \\ \text{Lē-pit,} \end{array} \right\} \text{the mind, genius, the intellect, the sense.}$

Secondary meaning:—*wisdom, prudence.*

“Noun applied as an adjective:

*pita.*

*pīte, wise, skilful.*

*ȝe-pīta, conscious*: hence, a *witness.*

“ Verb formed from the noun :

pitān, *to know, to perceive.*

ze-pitān, *to understand.*

pitegian, *to prophesy.*

“ Adjectives composed of the ancient noun, and an additional syllable, or word :

pitṭiṅ, *wise, skilled, ingenious, prudent.*

ze-pitṭiṅ, *knowing, wise, intelligent.*

ze-pitleaṅ, *ignorant, foolish.*

ze-pitṭiṅ, *intelligent, conscious.*

ze-pitṭeoc, *ill in mind, demoniac.*

pitōl, pitṭol, *wise, knowing.*

“ Secondary nouns, formed from the ancient noun and another noun :

pitedom, *the knowledge of judgement, prediction.*

piteḡa, *a prophet.*

piteḡunḡ, *prophecy.*

pite-ḡaḡa, *a prophet.*

zepitleaṅt, *folly, madness.*

ze-pit-loca, *the mind.*

ze-pitneyṅe, *witness.*

ze-pitṭcipe, *witness.*

pite-cloḡe, *trifles.*

pit-pōḡd, *the answer of the wise.*

“ Nouns of more recent date, having been formed out of the adjectives :

ze-pit-ṅeocney, *insanity.*

pitṭiḡdom, *knowledge, wisdom, prescience.*

pitōlneyṅe, *knowledge, wisdom.*

“ Secondary adjective, or one formed upon the secondary noun :

pitedomlic, *prophetical.*

“ Conjunctions :

ƿitedlice, }  
ƿitodlice, } *indeed, for, but, to wit.*

“ Adverbs, formed from participles and adjectives :

ƿitendlice, }  
ƿittiglice, } *knowingly* <sup>13.</sup>”

It may be further observed, that the Saxons, as well as the Greeks, had a language which by composition would, in the name, often express the nature of the thing. Ac *an oak*, corn *corn*; a *corn of the oak*, an *acorn*. Pƿeoƿt-ƿcýne *a priest-shire, parish*. Monað-ƿeoc *one who is sick every month, moon-sick, lunatic*. Eoƿð-gemet is the same as the Greek word Γεωμετρία, *Geometry, the measure of the earth*; from eoƿð *earth*, and gemet, *measure*. The Saxon word Γεριμ-ƿcƿæftiz denotes one *skilful in numbers*, or an *arithmetician*; from ƿerim *number*, and ƿcƿæftiz *crafty, knowing, skilful, &c.* The Saxon word is even more expressive than the Greek Αριθμητικός an *Arithmetician*. One whom we call, from the Greek, an *Astronomer, Rhetorician, and a Grammarian*, the Saxons most appropriately denominated Tunzol-ƿcƿæftiz, Spƿæc-ƿcƿæftiz, and Stæf-ƿcƿæftiz:—tunzol is *a star*, ƿƿƿæc is *speech*, and ƿcƿæftiz is *a letter*. *Death* is expressed by ƿarƿt-gedal *soul-separation*.

The language as well as the sentiments of Mr. Ingram may be again adopted:—“ That the Anglo-Saxon language has a peculiar share of importance and interest; that it is capable of elucidating the principles of grammatical science, and of leading us to a philosophical

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<sup>13</sup> See Turner's *History of the Anglo-Saxons*. 8vo. vol. i. page 578.

theory of language, has been sufficiently shown by the preceding remarks, but more fully by the ingenious author of the *Diversions of Purley*, and the accurate writer of *The History of the Anglo-Saxons*. Indeed, an exclusive attention to the more learned and refined languages has too frequently beguiled men of the greatest talents and erudition into very erroneous conclusions on philological subjects.

“ If we consult merely our own pleasure in reading, perhaps there cannot be a doubt, that every person of a classical taste and elegant turn of mind will be disposed to dedicate the greatest portion of his time to the immortal volumes of ancient Greece and Rome, and to the works of the best historians, statesmen, poets, and philosophers, of modern Europe: but, if we would acquire an enlarged and comprehensive view of the history of MAN; if we would trace his progress from ignorance to knowledge, from rudeness to refinement; if we would observe how his complicated improvements in speech have maintained an uniform correspondence with the gradual expansion of his mind; if we would remark how regularly his distinctive variety of words has increased in the same proportion as he has enlarged the circle of his ideas; if, from the investigation of these circumstances, we would endeavour to add to the public stock of information on a very abstruse but highly interesting subject, we must examine the written symbols of organic sounds adopted in the most remote ages and nations, and in the most rude as well as in the most refined periods of society; we must study the *comparative anatomy* of human language; we must dissect, we must analyse, we must disunite, and compare; we must descend from the gratifying spectacle of symmetry and proportion, to the most

minute combination of two or more component parts; we must not only trace the operations of the human mind in the sublime flights of poetry, the copious streams of eloquence, and the abstruse paths of abstract science and philosophy; we must also consider man in the infancy of society, and in the infancy of life; we must divest him of his *eight* parts of speech, and hear him deliver his thoughts with little more assistance than that of a *noun* and a *verb* only; we must tear from him, however reluctantly, that gaudy plumage, those borrowed wings, (*εἰς τὴν πρῆξιν*,) composed of soft and beautiful feathers *hermatically* adjusted, by which he has been enabled to soar with triumphant glory to the highest regions of human fancy! We must behold him a poor defenceless creature, surrounded with wants which he struggles to express, and agitated by sensations which he labours to communicate! We shall then see how various causes, of a local, temporary, and arbitrary nature, have influenced his ideas, and the language in which he has embodied them. In this point of view, therefore, the language of our Saxon ancestors, of which some specimens remain of considerable antiquity, will appear highly interesting and important to the philosophical inquirer<sup>13</sup>."

It must be granted that the Saxon is not an original language, but it is of considerable antiquity. The Saxons were as far West as the Elbe in the days of Ptolemy<sup>14</sup>, A. D. 141. Their situation seems to indicate that they moved among the first tribes of the Teutonic emigrations, and, therefore, that they visited Europe as soon as any other Gothic tribe. There does not appear to be any

<sup>13</sup> Ingram's *Inaugural Lecture on the Utility of Anglo-Saxon Literature*, &c. pp. 29—32.

<sup>14</sup> Cl. Ptolemæus, *Geog.* lib. ii. c. 11.

evidence for the long received opinion that the Mæso-Gothic language preceded the Saxon. They seem to be more like sister languages, both descended from a Scythian, Teutonic, or Gothic parent: perhaps the Saxon is the older, and it is certainly of such importance that, without it, no one can fully enter into the vernacular idiom of the English language and other Northern tongues; for, from the same source as the Anglo-Saxon, flows the greatest part of almost every language in the North of Europe. The radical part of the modern English is of Gothic origin, while the terms of arts and sciences, and many words recently adopted by us, are derived from the Greek and Roman tongues. Thus, the rapid current of European eloquence may be considered as flowing directly from the Gothic fountain, receiving in its subsequent course a confluence of fructifying and limpid streams from the more genial climes of Greece and Rome.

If enough have not been already advanced on the excellence of the Anglo-Saxon language to recommend it to more general notice, the following remarks may show what inducements there are to the cultivation of Anglo-Saxon literature: these will be sufficiently strong, if the knowledge of Saxon be intimately connected with the original introduction and establishment of our present *language* and *laws*, our *liberty*, and our *religion*.

“ That no man can shine at the bar, in the senate, or in the pulpit, without a knowledge of Anglo-Saxon literature, it would be ridiculous to assert. But that a strong and steady light may be reflected from this quarter on many points of the municipal and common law, the theory of our political constitution, and the internal history of our religion, I trust no Englishman of the present day will venture to deny.

“ Where is the lawyer who will not derive an accession of solid information from a perusal of the Anglo-Saxon laws, published by Lambard, Wheloc, and Wilkins? not to mention the various charters and legal instruments that are still extant, together with the ancient records of our county courts; on the foundations of which is erected the whole superstructure of our forensic practice. What patriot is there, whose heart does not burn within him whilst he is reading the language in which the immortal Alfred and other Saxon kings composed the elements of our envied code of laws, and pourtrayed the grand outlines of our free constitution?

“ When the divine contemplates a work so extraordinary as the translation of Venerable Bede’s *Ecclesiastical History*, as well as the various other works of piety translated by King Alfred into his native language, will he not be filled with additional admiration of that Providence; by which a wise and benevolent king was led, amidst the horrors and difficulties of continual warfare, to inform the manners, regulate the conduct, and enlighten the minds, of his rude and illiterate subjects? The whole fabric of our laws, indeed, ecclesiastical as well as civil, is built on a Saxon foundation. The criminal law of every country undergoes considerable and frequent changes in the progress of national refinement; but the structure of the civil code, and of municipal regulations, as well as the general complexion of the common law, continues, like the forms of government, to be maintained and supported in the same state for many ages. Accordingly we find, that, though many barbarous modes of punishment, adopted by our Saxon ancestors, have been long since abolished, yet the remains of their civil and municipal customs and regulations are still visible

in our cities, towns, and villages. We have an obvious and striking proof of this, even in our modern names of offices, terms of police, and titles of honour; as there is at this moment scarcely a civil magistrate or a parochial officer, from the highest denomination to the lowest, whose duty, rank, and qualifications, are not emphatically comprised in a Saxon appellation.

“Nor ought we to omit to mention, that to our Saxon ancestors has been generally attributed that envied palladium of English liberty, the trial by jury. And, though the learned Dr. Hickes is of opinion that this celebrated form of juridical decision was not introduced into our courts of justice till the reign of Henry the Second, being brought, as he thinks, immediately from Normandy, and originally from Scandinavia; yet his elaborate examination of the subject seems only to prove, that the jurors, or arbitrators, were then first *limited* to the mysterious number TWELVE! For that this fundamental *principle* of justice regulated the public proceedings of our Saxon ancestors, is evident even from those very records and legal instruments that are quoted by Dr. Hickes, as well as from many others, in which *all* the freeholders and principal men of a county, forming, as it were, a *grand jury*, *not restricted in number*, are represented as meeting together, to hear and determine all causes whatever, whether of a public or personal nature. The same pure principle of practical equity has, from time immemorial, pervaded not only our great courts of justice, but also the inferior courts of our manerial lords, where all local matters are, or ought to be, according to ancient custom, regularly presented and adjusted by a jury of the principal landholders or copyholders, *not restricted to the number twelve*, forming what is called the *homage*. It is re-

markable, that when earl Godwin and his son Harold were cited to appear before Edward the Confessor at London, they were allowed the privilege of being attended by twelve men; whilst their cause was tried and determined by an assembly of ALL the nobles. What essential difference is there in the trial of a nobleman of the present day, who is allowed every privilege consistent with the splendour of his rank, and is finally acquitted or condemned by a MAJORITY of the WHOLE HOUSE of which he is a member? It appears then, that among our Saxon ancestors the affairs of individuals, particularly those of superior rank and dignity, were examined with as much attention and solemnity as the affairs of the nation; and as the reigning monarch held his court at different places, or convened his elders and thanes for local as well as general purposes, the cause of an individual was often tried before the same *assembly of the wise* which regulated the concerns of the state. And so attentive were our Saxon kings to the liberties of the people, that they seem never to have transacted any business of importance without having previously consulted this *great assembly of the wise*, consisting of the elders and nobles who formed the grand council of the nation. Who does not perceive here the germ of the English Constitution, the spirit which guides the wisest and best of our kings, and the principle of our national pre-eminence? What are our present parliaments, but the revival of the free and simple *witena-gemotes* of our Saxon ancestors? It is remarkable, indeed, that the establishment of this bulwark of our constitution is coeval with the destruction of Norman tyranny and the recovery of Saxon freedom; for, however historians may differ with respect to the precise era of the first assembling of a *parliament*, we may well

rest assured that there is nothing French or Norman in it but the name.

“ That the pure and holy religion which we profess can derive any assistance from the cultivation of Anglo-Saxon literature, some perhaps will be disposed to deny; yet the same persons must allow that the Anglo-Saxon language is of as much service to the cause of religion as *any other*; and, considered with a view to that system of religious discipline which was established at the Reformation,—as well as to the general history of the Christian church,—its utility will be confessed by many to be unquestionably great. In short, the various works of piety and devotion which are still extant in the Saxon language, not to mention the curious translations of the most material parts of the Old and New Testament, may be consulted with advantage by the theological student of the present day, as they satisfactorily show how far the doctrine and discipline of the Anglo-Saxon church agree with the present established religion <sup>15</sup>.”

The advantages of cultivating the Anglo-Saxon language will be further evident, if we recollect that, in this tongue, many Manuscripts which are of great value are now shut up from the world in the libraries <sup>16</sup> of the

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<sup>15</sup> Ingram's *Inaugural Lecture*, p. 19—25.

<sup>16</sup> “ Almost the whole stock of the kingdom came into three collections;—that of Archbishop Parker, given to *Bennet* College in Cambridge; Archbishop Laud's, given to the *Bodleian* Library; and that of Sir Robert Cotton, now the richest treasure of that noble library.”—*Camden's Life*, prefixed to *Gibson's edition of the Britannia*.

In the magnificent collection of manuscripts of His Grace the Duke of Buckingham and Chandos at Stowe, are found several Saxon charters and manuscripts that precede the eleventh century. All these are particularly described by the learned Dr. O'Connor in his elaborate and valuable Catalogue of the Stowe Manuscripts.

learned, for want of a more general acquaintance with the Saxon.

The number of historical facts developed, and errors corrected, by Mr. Turner, in his *History of the Anglo-Saxons*, proves how indispensable a knowledge of the language is to an historian, particularly during the period of the Saxon dynasty in the island, whether his history relate to ecclesiastical or civil concerns.

Many inscriptions on monuments and coins, the utility of which none will question, cannot be understood without a knowledge of this tongue.

“ No person can doubt of the indispensable utility of Saxon literature in elucidating the topography and antiquities of our own island,—in explaining our proper names, and the origin of families,—in illustrating our provincial dialects and local customs ; all which are the memorials of the ancient manners and characters of our ancestors ; and without a knowledge of which every Englishman must be imperfectly acquainted with the history of his own country <sup>17</sup>.”

Such being the importance of Anglo-Saxon literature, it may be proper to inquire what works have been written to facilitate the acquisition of the language ; previously remarking, that the art of grammar was posterior to that of language : for language was not modelled by the rules of grammar, but grammar was formed from language. The Hebrew is thought to be the most ancient tongue ; and yet there was no grammar of it till about A.D. 1040, when one was compiled by Rabbi Judah Chiug of Fez

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<sup>17</sup> Ingram's *Lecture*, p. 28 : and for a more full account of the utility of Saxon, see Hicke's *Dissertatio Epistolaris*. See also Dr. Silver's interesting *Lecture on the Study of Anglo-Saxon*, Oxford, 1822.

in Africa<sup>18</sup>. The Greeks and Romans had grammarians many centuries before the Jews, but not till long after their languages had flourished and become copious. Plato, who lived in the fourth century before the Christian æra, was the first that considered grammar: Aristotle, the first that wrote upon it, and reduced it to an art: and Epicurus, the first that publicly taught it among the Grecians<sup>19</sup>. According to Suetonius, the art of grammar was first brought to Rome, between the second and third *Punic* war, about 170 years B.C., by Crates Malloles, the ambassador from king Attalus to the Roman Senate<sup>20</sup>.

The Gothic languages were not reduced to the form of grammar till some centuries after the Christian æra. The first grammatical work we have in Saxon is a Latin grammar written in the tenth century by Ælfric an abbot: this is probably the same Ælfric who was afterwards archbishop of Canterbury. The work chiefly consists of extracts from Priscian and Donatus, translated into Saxon for the use of those Saxon youths who were studying Latin. It was published in folio at Oxford 1659, at the end of Somner's *Dictionary*, with this title, "*ÆLFRICI, Abbatis sui temporis dignissimi, Grammatici vulgo dicti, Grammatica Latino-Saxonica; una cum ejusdem Ælfrici Glossario Latino-Saxonico. Utrumque ante annos plus minus septingentos scriptis mandatum, in gratiam linguæ Anglo-Saxonice studiosorum, nunc primum in lucem edidit GULIEL. SOMNERUS Cantuarien.*"

<sup>18</sup> See Vossius, *De Arte Grammatica*, lib. i. c. 4. and Bishop Wilkins's *Essay towards a Real Character and a Philosophical Language*, p. 19.

<sup>19</sup> Vossius, lib. i. cap. 3; Polydor. Virgil, lib. i. cap. 7; and Wilkins's *Essay*, p. 20.

<sup>20</sup> See Wilkins's *Essay towards a Real Character*, &c. p. 20.

1. The first Anglo-Saxon Grammar ever published was the following, in 4to, at Oxford: *Institutiones Grammaticæ Anglo-Saxonicae, et Mæso-Gothicae, Auctore GEORGIO HICKESIO, Ecclesiæ Anglicanæ Presbytero. Grammatica Islandica RUNOLPHI JONÆ. Catalogus Librorum Septentrionalium. Accedit EDVARDI BERNARDI Etymologicon Britannicum. Oxoniæ e Theatro Sheldoniano, 1689. Typis Junianis.*

In the Preface, Dr. Hickes mentions a Saxon Grammar in manuscript, by Jocelin, which could not be found. That there was a Grammar is evident, from the Index of it, which still remains in the Bodleian Library<sup>21</sup>. In the same library there are a few loose sheets, with some forms of Declensions, by the learned Mareschal<sup>22</sup>. These are nearly all that can be found: Dr. Hickes may, therefore, be considered the first who reduced the Saxon language to the form of Grammar.

2. In 1705, at the same place, an enlarged edition of the preceding Grammar was published, in folio. It was so much enlarged and improved, as to be considered a new work; it had, therefore, this title;

*Linguarum Vett. Septentrionalium Thesaurus Grammatico-Criticus et Archæologicus. Auctore GEORGIO HICKESIO, S. T. P.*

Whether bound in 2 or 3 vols., the arrangement of the work is as follows:

<sup>21</sup> The Title is *Dictionariolum, sive Index Alphabeticus Vocum Saxonicarum (ni fallor) omnium, quas complectitur Grammatica clarissimi viri Domini JOHANNIS JOSSELINI.—Item alius Index, &c.* See Wanley's *Catalogue*, p. 101. and Hickes's *Preface*, p. 1.

<sup>22</sup> *Grammatica quædam Anglo-Saxonica per D. THOMAM MARESCHALLUM in solutis schedis scripta, et inter codd. ejus MSS. reposita.* Wanley, p. 102.

- I. *Pars Prima, seu Institutiones Grammaticæ Anglo-Saxonicae et Mæso-Gothicæ.* pp. 235.
- II. *Ejusdem Pars Secunda, seu Institutiones Grammaticæ Franco-Theoticæ.* pp. 111.
- III. *Ejusdem Pars Tertia, seu Grammaticæ Islandicæ Rudimenta.* pp. 92.
- IV. *De Litteraturæ Septentrionalis Utilitate, sive de Linguarum Vett. Septentrionalium Usu Dissertatio Epistolaris, cum Numismatibus Saxonis.* pp. 188.
- V. *Antiquæ Litteraturæ Septentrionalis Liber alter, seu Librorum vett. Septentrionalium &c. Catalogus Historico-Criticus &c.* pp. 326. *Cum totius operis sex Indicibus.*

This is a very valuable and splendid work, that manifests the indefatigable industry and extensive learning of Dr. Hickes, and of Mr. Wanley who wrote the *Liber alter*, containing a Catalogue of the Saxon books and charters that he found in our libraries. The whole work is enriched with many valuable plates, fac-similes of manuscripts, and every illustration desirable in such a work.

3. Soon after the appearance of Dr. Hickes's great and learned work, the Rev. E. Thwaites, of Queen's College\*,

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\* "The restorer of the knowledge of the *Septentrional* languages in England was Mr. Francis Junius, the son of Mr. Francis Junius the theologian of Heidelberg; (for an account of Daye, the first Saxon printer in England, see Introduction p. 12, note 17;) and Mr. Junius, though a foreigner, must with us have preference; for the *Gothic and Saxon Gospels* published by Dr. Mareschal (Mr. Junius, who was Dr. Mareschal's instructor, must sustain no injury by our attributing to one, a joint work of both, printed with the types and at the charge of Mr. Junius,) were printed at Dort, and Dr. Mareschal brought no new types into the kingdom: but in the year 1654 Mr. Junius, being then at Amsterdam, procured a set of 'Saxonic types to be cut, matriculated, and cast, thinking himself enabled by some good subsidies which he had met with in Germany to add some-

Oxford, published in 8vo a small Grammar without his name: *Grammatica Anglo-Saxonica ex Hiccesiano*

thing to that which had been before done by Melchior Goldastus and Marquardus Freherus in Francic and Alemannic antiquity,' as he says in a letter to Mr. Selden, a copy of which may be seen in the Preface to Dr. Hickes's *Thesaurus*.

"These types Mr. Junius brought with him into England, and with them types for the Gothic, Runic, Danish, Islandic, Greek, Roman, Italic, and English, (the English of a very pretty face,) all cast to a *pica* body that they might stand together: but he brought the letter only, without punches or matrices, and in the year 1677 gave them with a fount of English *Swedish* to the University of Oxford, where they now are. [The author afterwards, p. 44, says that Mr. Junius brought the matrices, and gave them to the University.]

"In the mean time Mr. Dodsworth and Sir William Dugdale had published the *Monasticon*, and Mr. Somner his *Saxon Dictionary*, which was printed at Oxford in the year 1659 with the University types, though Mr. Somner had from the death of Mr. Wheelock enjoyed, and did then enjoy, the salary appertaining to the Saxon lecture founded at Cambridge by Sir Henry Spelman: for which the most probable reason we can assign, is this: that the University of Cambridge had not letter suited to the purpose: for though Mr. Wheelock's edition of *Bede's Ecclesiastical History* published in 1644 was printed at Cambridge, it was printed on a type too large for a Dictionary." *Dissertation on English Typographical Founders*, by EDWARD ROWE MORES, A.M. & A.S.S. p. 15.

"The study of these languages, after the death of Mr. Junius, was cultivated with greater ardour through the means and by the labour of Dr. Hickes, who having received the tincture from Dr. Mareschal rector of Lincoln College, of which college Dr. Hickes was fellow, was excited by Bishop Fell to the publication of the *Institutiones Grammat. Anglo-Saxonicae et Maso-Gothicae*, printed at Oxford in 1689: but the Doctor after the Revolution entered into the inmost recesses of the *Borealian* languages, instigated thereunto principally by Dr. Kennet, that Dr. Hickes's mind and pen might be diverted from the politics of the time. Dr. Hickes was a Nonjuror, Dr. Kennet a Whig, afterwards Bishop of Peterborough." p. 26.

"In Dr. Hickes's time there was as it were a profuvium of *Saxonists* springing all from the same fountain; The Queen's College in

*Linguarum Septentrionalium Thesaurus excerpta.* Oxoniae, 1711. This little work only extends to 48 octavo pages; but being closely printed, it contains most of what is necessary for the young Saxon student; and, for the alphabetical arrangement of the irregular verbs, and some other particulars, it is a more practical and convenient work for a learner than Dr. Hickes's large Thesaurus.

4. The next Grammar, compiled from the works of Dr. Hickes and Mr. Thwaites, was published with the following title: *The Rudiments of Grammar for the English-Saxon Tongue; first given in English, with an Apology for the Study of Northern Antiquities, being very useful towards the understanding our Ancient English Poets, and other Writers.* By ELIZABETH

the University of Oxford, the nursing mother of *Arctosm*,—and of us; who are joyful upon every remembrance to make acknowledgement of love unfeigned to the House of Eglesfield. Bishop Tanner, Bishop Nicolson, Bishop Gibson, Mr. Thwaites, Mr. Elstob, Mr. Benson, Mr. Rawlinson, were the lights of Anglo-Saxonic literature: Mr. Thwaites the principal, the accurate editor of the Saxon *Heptateuch*. With them must be numbered Dr. William Hopkins, canon of Worcester, Mr. Humphrey Wanley (of Univ. College, we think, author of the historical and critical Catalogue of the *Septentrional MSS.* remaining in England, which makes the latter part of Dr. Hickes's *Thesaurus*) librarian to the Earl of Oxford, and son of the Rev. Nathaniel Wanley,—and a young lady Miss Eliz. Elstob the sister of Mr. Elstob, and the *indefessa comes* of his studies; a female student in the University. This lady procured a fount of Saxon to be cut according to her own delineation from MSS., which was afterwards presented by Mr. Bowyer to the Clarendonian."—<sup>or</sup> Her portraiture may be seen in the Initial G of the English Saxon Homily on the Birth-day of St. Gregory."—Mores's *Dissertation*, p. 27—30.

The types used in this Grammar are those of Messrs. Fry, with some additions and alterations made under the direction of Messrs. R. and A. Taylor for Mr. Ingram's edition of the Saxon Chronicle, which is shortly to appear.

ELSTON. Small 4to. London, 1715. This was the first Saxon Grammar that was published in English.

5. In 1726 a very short and imperfect Saxon Grammar appeared in a collection of Grammars, with this title: *An Introduction to an English Grammar, containing I. A Compendious Way to master any Language in the World. II. A Particular Account of Eastern Tongues, &c. III. A Dissertation on the Saxon. IV. A Grammar of it, being No. X. of the Complete Linguist; or Universal Grammar.* By J. HENLEY, M.A. The preface extends to xxxv pages, in which there is a History of the Gothic tongue, and some other particulars, on which, for correctness, much dependence cannot be placed. The Grammar contains 61 pages, and is a very imperfect abstract of Hickes.

6. Mr. Lye wrote a valuable Saxon Grammar, which he prefixed to his edition of *JUNII Etymologicum Anglicanum*. The title of the whole work runs thus: *FRANCISCI JUNII FRANCISCI filii Etymologicum Anglicanum. Ex autographo descripsit et accessionibus per multis auctum edidit EDWARDUS LYE, A.M. Ecclesia parochialis de Yardley-Hastings in agro Northamptoniensi Rector. Præmittuntur Vita Auctoris et Grammatica Anglo-Saxonica.* Oxonii 1743. Folio. No notice can here be taken of the Dictionary; but of the Grammar prefixed to it, the author remarks, "Præmisi Grammaticam Anglo-Saxonicam. Cl. Edwardus Thwaites olim Collegii Reginensis Socius et Linguae Græcæ Professor Grammaticam ex Hickesiano Thesaurò excerptam evulgavit. Hanc ego in auctarium dedi multis partibus emendatiorem, præsertim ubi nominum declinationes tractantur, et orationis constructio sive Syntaxis. Hæc

valde mihi videbatur desiderari, illæ numero abundare; quapropter illas intra terminos defini, et pro septem tres tantum posui." The alterations in this Grammar are very judicious; they are real improvements, which were made in a long and close attention to the language. The author's critical knowledge of Saxon will be evident, upon examining the Grammar, as well as the Dictionary which was compiled by him and afterwards published by the Rev. Owen Manning in 1772.

7. The title of Mr. Lye's work just mentioned, is *Dictionarium Saxonico et Gothico-Latinum. Auctore EDVARDO LYE, A.M. Rectore de Yardley-Hastings in agro Northantoniensi. Accedunt Fragmenta Versionis Ulphilanæ, necnon Opuscula quædam Anglo-Saxonica. Edidit, nonnullis vocabulis auxit, plurimis exemplis illustravit, et Grammaticam utriusque Lingvæ præmisit, OWEN MANNING, S. T. P. Canon. Lincoln., Vicarius de Godelming, et Rector de Peperharow in agro Surreiensi; necnon Reg. Societ. et Reg. Societ. Antiqu. Lond. Socius. Londini 1772, in 2 vol. Folio.* The Anglo-Saxon and Mæso-Gothic Grammars prefixed by Mr. Manning are more systematic and regular than the six preceding; but they contain little that is not found in the works of his predecessors.

8. The following Grammar has been recently published in Danish: *Angelsaksisk Sproglære tilligemed en kort Læsebog ved R. K. RASK. Stockholm 1817.* Or, *An Anglo-Saxon Grammar, together with a short Praxis.* By R. K. RASK.—This is an original and useful work. The author has manifested a considerable depth of research, and has formed his Grammar on the plan of other Northern languages, with most of which

he appears intimately acquainted. He has given an abstract of Saxon poetry, and a small Praxis, with short notes.

In 1819 appeared *The Elements of Anglo-Saxon Grammar; to which are added a Praxis and Vocabulary*. By the Rev. J. L. Sisson, M.A. of Clare Hall, Cambridge. This is a small work of only 84 pages in 12mo, on the plan of Hickes. The author introduces his work by observing, "The following pages have been compiled with a view of offering to the public, in a compressed form, the principal parts of Dr. Hickes's Anglo-Saxon Grammar." The author, however, has followed Manning in the declensions of nouns, and some other particulars. He remarks further, "In the arrangement, the plan of Dr. Valpy's excellent Latin Grammar has been adhered to, as closely as the peculiarities of the two languages would permit."

While the merit of the eight preceding Grammars, and especially of Hickes's learned *Thesaurus*, is fully admitted; it must be acknowledged, that, with the exception of Mr. Rask's Grammar, they follow too closely the form of the Latin language. Instead of being Grammars formed on the true Anglo-Saxon idiom, are they not rather modelled according to the principles and form of the Roman tongue?—The present is an attempt to divest the Saxon Grammar of the useless Latin incumbrances, put upon it by preceding writers, and to offer one formed on the true genius and structure of the original Saxon. With this view, the work commences with an Introduction on the origin of alphabetical writing, and the gradual formation of the Saxon alphabet from the Phœnician. The nature and power of letters are fully treated of in Orthography. In Etymology, the seven declensions have been

reduced to three; no cases, moods, or tenses, have been admitted, but when there is a real variation in the termination. The Syntax treats first of Sentences, then of Concord, and thirdly of Government. In Prosody is collected the substance of what has been written on the intricate subject of Anglo-Saxon versification. The substance of the first part is entirely taken from *The History of the Anglo-Saxons*, by S. Turner, Esq. F.A.S. and, in some cases, almost verbatim. In the remainder of Prosody the author is very much indebted to the Rev. J. J. Conybeare's remarks, and to Mr. Rask's Saxon Grammar, as well as to Mr. Turner. He has embodied in the text most of Mr. Conybeare's communication to the Society of Antiquaries, and comprised the substance of Mr. Rask's work in the notes, constantly referring the inquisitive student to the source from which his information has been drawn. He is aware that some may consider the Prosody too diffuse, while others may deem it defective. Defects will, no doubt, be observed, and redundancies detected; but the author hopes for the indulgence of Saxon scholars, when they recollect that this is the first time any regular Saxon Prosody has appeared in an English dress. The observations on the Dialects may tend to show how the present English language is derived from the Saxon. A very literal translation is given to the extracts in the Praxis, to render a constant application to a dictionary unnecessary. In the quotations from Boethius, Mr. Turner's translation has been generally adopted.

The text will be found to contain most of what is necessary for a grammatical acquaintance with the Saxon, even by those who are unacquainted with any language except the English: and the notes to comprehend a va-

riety of curious and useful matter on the origin and structure of the Anglo-Saxon and the modern English language. Though on doubtful points continued reference has been made to our best philological writers and grammarians, Wallis, Wilkins, Harris, Monboddo, Tooke, Crombie, Grant, and others; yet some notes of minor importance have been added, with a desire of making the path plain and easy to the most inexperienced student. It is, however, strongly recommended that those who are beginning to study Saxon, will not bewilder themselves by attending too much to the copious notes; for, if the text do not contain every particular, it comprehends all that is absolutely necessary, till a very considerable progress has been made in the language.

It is to the liberal spirit of our Gothic ancestors that the female sex owe their present important and independent rank in society. Amongst the Anglo-Saxons "their safety, their liberty, and their property were protected by express laws: they possessed all that sweet influence which, while the human heart is responsive to the touch of love, they will ever retain in those countries which have the wisdom and urbanity to treat them as equal, intelligent, and independent beings"<sup>23</sup>. Perhaps, therefore, the present work will not be quite uninteresting to the female sex.

Some ladies, who are an ornament to their sex, and who are most successfully exerting their talents in the diffusion of useful knowledge, have studied Saxon with evident advantage. Were it not for the retiring modesty of an amiable female, whose highest pleasure is derived from conferring a benefit unobserved, the author would be

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<sup>23</sup> See Turner's *History of the Anglo-Saxons*, 8vo. vol. iii. p. 78.

gratified to record the name of the accomplished lady to whom we have been recently indebted for the first English translation of the Saxon Chronicle ; especially as she is of a family very much distinguished by the devotion of its members to every good and useful work. Let it be remembered to the honour of her sex, that the first Anglo-Saxon Grammar written in English was by the learned Mrs. Elstob, who is also celebrated as the translator of the Anglo-Saxon Homily on the birth-day of St. Gregory\*.

The author of these Elements has much pleasure in specifying to whom he is indebted, for occasional hints or more regular assistance, during the progress of this work. He must first acknowledge his obligations to Edward Johnstone, M.D. of Edgbaston Hall, near Birmingham, and Mrs. Webb, for the confidential manner in which they intrusted to him the valuable MSS. of the late Rev. J. Webb\*\* of Birmingham ; allowing him the

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\* Gregory was a Roman Pontiff, who, in the sixth century, caused the Gospel to be first preached amongst our Pagan ancestors.

\*\* Though a regular biographical account of Mr. Webb might be a little out of place in a work like the present, yet the Author hopes he shall be excused in extracting the following particulars respecting him from a memoir by the Rev. W. H. Rowe of Weymouth ; especially as they give some account of the commencement and progress of his Saxon studies : they will also show what inducement Mr. Webb had to direct his manuscripts to be presented to Dr. Johnstone.

“ Disappointed by sickness in the ministry of the Gospel, Mr. Webb’s first and ardent choice, he was induced to engage in the education of youth ; and from this circumstance, his attention was principally directed to lingual research. To this he devoted the leisure which his engagements in the school-room, and the repose claimed by an enfeebled frame, would allow. During the last three years of his life, his studies were chiefly directed to a topic connected with classical literature, that does not receive general, and perhaps not such marked attention as it deserves. This was an investigation of the English lan-

unrestrained use of them. Mr. Webb was preparing several works for the press, and he had collected much matter for them. Amongst these was an Anglo-Saxon

guage in its Anglo-Saxon and Gothic sources. He began late; but, possessing a mind which would have excelled in any pursuit that allowed room for the exertion of its strength, he conducted the study with all that enthusiasm which makes difficulties but the occasion of new exertions and accelerated progress."

Connected with the present work, there is one circumstance mentioned by Mr. Rowe which cannot be omitted. "This was the intimacy formed with his physician, Dr. Edward Johnstone, a gentleman uniting great urbanity of manners with extensive classical knowledge. His professional attentions were exemplary and unremitted. His prompt attendance, the tenderness of his sympathy, and kind watchfulness to the last moment, cannot be erased from the grateful remembrance of the widow of my friend. But while the medical skill of this gentleman greatly contributed to hold in check the progress of disease, the friendship of a person of literary taste, congenial with his own, was no less serviceable to support a buoyancy of spirits under the accumulating load of disease.

"It was, I believe, in the autumn of 1811 that Mr. Webb was first introduced to this gentleman's society. He had consulted him on professional subjects, which led to the placing of his eldest son under Mr. Webb's care. The intimacy increased, and continued to furnish Mr. Webb with one of the most interesting sources of pleasure from human society, which he enjoyed during the last few years of his life.

"It was in the beginning of September 1814 that a disease took place, which sunk him into the shades of death, October 11th 1814, at the age of 35."

This amiable young man had the following works in his notes of *Agenda*:

1. A Grammar of the primitive, intermediate, and modern English tongue. The primitive or Anglo-Saxon to be made as complete as possible; the intermediate to consist principally of such notices of the progress and changes of the languages, as may be necessary to elucidate and correct the other two.

2. Dictionary of Anglo-Saxon.

Either a reprint of Somner, Lye and Manning, or a methodical work something like Mair's *Tyro's Dictionary*, with an *Index*.

Grammar, left in a very imperfect state. Most of the curious materials collected by Mr. Webb were found useless. The Author is, however, indebted to the manuscripts for part of Orthography, some lists of Adverbs, and the substance of many notes. Some notes are given entire, of which notice is generally taken in the work; others are considerably altered, and given without spe-

3. Reprint of Anglo-Saxon works in English characters.
    - Saxon Gospels.
    - Heptateuch. Psalter.
    - Laws.
    - Alfred's Works.
    - Chronicle.
  4. Orthographical Collections, illustrative of the Grammatical History of the English Language, from the Norman Conquest to the Age of Milton. In two Parts.
    - Part I. Tracing the language upwards to its earliest period, 1 vol.
    - Part. II. Tracing the language downwards from its earliest period, 2 vols.
    - Subdivision of Part II: English before Wickliffe; from Wickliffe to the Reformation; from the Reformation to "Paradise Lost."
  5. Grammar of the Mæso-Gothic.
  6. Gothic Dictionary.
  7. Gothic Gospels in English characters.
  8. Gothic, Anglo-Saxon, Wickliffe's and Tyndal's Gospels in four parallel columns in the English character.
- Mr. Webb's manuscripts were sent to the Author, September 30th 1820, in the following state.
- No. 1. For the *Anglo-Saxon Grammar*, considerable preparations are made; for the *Intermediate*, a few notes are found; for the *Modern English* there is no preparation.
  - No. 4. Very extensive extracts properly arranged are made for this work.
  - No. 5. Part of this Grammar is prepared, but chiefly on scraps of paper.
  - No. 7. Gothic Gospels transcribed in modern characters.
- For Nos. 2, 3, 6, 8 no preparation is made.

cific reference. The same liberty has been taken with extracts from works that have been published. When additional observations have been made, or some sentences altered, reference has commonly been made only to the author, without specific marks of quotation, though many sentences may be in the very words of the original.

The Author is not only indebted to the printed works of some of the most eminent Saxon scholars for much valuable information, but for their epistolary communications during the progress of this Grammar. Amongst these he ought to name Sharon Turner, Esq. F.A.S., The Rev. J. J. Conybeare, A.M. late professor of Poetry at Oxford, and the Rev. J. Ingram, late Anglo-Saxon professor in the same University<sup>66</sup>.

Here he ought to notice the important assistance of the Rev. W. Pulling<sup>67</sup>, A.M. F.L.S. of Sidney Sussex

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<sup>66</sup> By the laborious and successful researches of Mr. Turner, "a taste for the history and remains of our great ancestors has revived, and is visibly increasing." In 1799 the first fruits of his indefatigable exertions were given to the public in his valuable "History of the Anglo-Saxons," an historical work, which for impartiality, and a continued reference to original documents, has never been surpassed, and not often equalled. The Rev. J. Ingram and the Rev. J. Conybeare with no common zeal and success have used their exertions to promote the study of Anglo-Saxon literature; the former, in his elegant and valuable "Inaugural Lecture on the Utility of Anglo-Saxon Literature, &c." 4to, pp. 112, Oxford 1807; from whom we are daily expecting an English translation of the Saxon Chronicle, accompanied with a much enlarged and improved text of the Saxon;—and the latter in his learned Communications on the Saxon Versification, to the Society of Antiquaries, printed in the 17th vol. of the *Archæologia*, 1814. The lovers of Saxon literature may shortly expect to be highly gratified by the appearance of Mr. Conybeare's "Illustrations of Anglo-Saxon, Early English, and Norman French Poetry."

<sup>67</sup> The talent of this gentleman, for the acquisition of languages,

College, Cambridge, for his assistance in translating from the Danish, Rask's "*Angelsaksisk Sproglaere*," and for elucidating some obscurities.

He should reproach himself with ingratitude, were he not to mention his obligation to T. W. Kaye, Esq. Barrister at Law, of the Middle Temple, for his very kind attention in examining some quotations from works to which the author could not have access, and for various useful observations.

His thanks are also due to Mr. Richard Taylor, F.L.S. for his judicious remarks, and for his great attention in inspecting the proof sheets.

Some readers may probably charge the author with sterility of invention and plainness of expression; in reference to which he has only to remark, that he has faithfully laid before the public the result of his grammatical inquiries, expressed in plain and intelligible language. An inflated diction neither suited his genius nor his subject. It has been his continued endeavour to keep in view the important rule of Quintilian: "Non ut intelligere possit, sed ne omnino possit non intelligere curandum." That the author may have failed even in this instance, as well as in other particulars, he has reason to fear, because the work has been composed at different intervals of leisure, and often amidst the anxieties and distraction of a laborious profession. This, however, he

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is not only well known to his friends, but his correct knowledge of Danish has been particularly manifested to the public by his "Select Sermons with appropriate Prayers translated from the original Danish of Dr. Nicolay Edinger Balle, Court Chaplain, and Regius Professor of Divinity at Copenhagen." This volume appeared in 1819, and was well spoken of by some of the most respectable Reviewers.

<sup>80</sup> *Iast. lib. viii. cap. 4.*

can affirm, that he has spared no pains to lay before the young Saxonist a plain and comprehensive Saxon Grammar; and, in the Notes, to satisfy the inquiries of the more advanced student. Where satisfaction could not be obtained, the nearest approximation to truth has been attempted, by what appeared to the author rational conjecture; the reasonableness or fallacy of which must, however, be left to the judgement of others, who are both better able to determine and less concerned in the issue. The author has no favourite hypothesis to support: his sole object has been to give a rational account of the formation and structure of the Anglo-Saxon and English languages.

He is conscious that in the Notes opinions have often been given, when they do not always appear to be well supported. In such, and indeed in all cases, he invites liberal criticism, being assured that, by the collision of opposite opinions, new light, if not truth, is often elicited; and should this be the case, he will have cause to rejoice, whether it be produced by himself, or by a more successful inquirer.

Though some may still neglect, and probably even despise, the works of our ancestors, and every attempt to bring their language into notice; yet those who admire with the author the sterling sense of their nervous productions, though in a humble garb, will not disregard the present work; they will rather receive it with gratitude, as a faithful guide to the treasures of wisdom and piety, still hidden in the temple of liberty and independence erected by the Saxons;—a temple, not of Roman or Grecian symmetry of architecture, but of the wilder Gothic, which ever attracts the attention, and generally ensures the approbation, of every beholder.

ERRATA.

| Page | Line     |                           |   |
|------|----------|---------------------------|---|
| 18,  | 17,      | for byst                  | read bist                                       |
| 25,  | 32,      | — <i>lawmari</i>          | — <i>lawmari</i>                                |
| 31,  | 32,      | — curant                  | — curavit                                       |
| 36,  | 20,      | — Kimmerians              | — Kimmerian                                     |
| 36,  | 23,      | — Kimmerian               | — Kimmerians                                    |
| 38,  | 18,      | — These Gothic characters | — The modern Gothic characters succeeded, which |
| 38,  | 27,      | — Gothic                  | — Greek, Latin and Gothic                       |
| 62,  | 13,      | — See Note to the 2nd     | — See Note 2 to the 1st                         |
| 62,  | 47,      | — Sect. 57                | — Sect. 60                                      |
| 67,  | 25,      | — kno walso               | — know also                                     |
| 70,  | 5,       | — or pronoun              | — and pronoun                                   |
| 85,  | 16,      | — nt a s mith             | — not a smith                                   |
| 127, | 37,      | — page 4                  | — page 94                                       |
| 128, | 28-31,   | — Tiz                     | — -trg  |
| 132, | 26,      | — <i>ýrge luꝛob</i>       | — <i>ýr zeluꝛob</i>                             |
| 153, | 26,      | — It                      | — bit   |
| 195, | 25,      | — accusative cases        | — nouns   |
| 214, | 26,      | — Note 14                 | — page 222 Note 14                              |
| 216, | 27 & 33, | } Scalda                  | — { Poem of the Scyldings, or Beo-              |
| 217, | 16,      |                           |   |
| 241, | 34,      | — 11th line—3rd of the    | — 10th line—4th of the.                         |
| 41,  | 25,      | — before the same words   | — before the same word                          |
| 88,  | 3,       | — Leþcy                   | — Leþcy   |
| 114, | 11 & 14, | — of they themselves      | — of themselves.                                |

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ABBREVIATIONS.

D. S. or Dan.-Sax. *stands for* Dano-Saxon.  
Ice. or Isl. ————— Icelandic.  
N. S. or Nor.-Sax. ————— Norman-Saxon.

# Elements of Saxon Grammar.

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## INTRODUCTION.

*The origin of alphabetic writing, and a deduction of the Saxon and other European letters from the Samaritan, with copies of inscriptions, facsimiles of manuscripts, &c.*

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**SPEECH** is the power of expressing our thoughts by words. These words are articulate sounds, used by common consent as the signs or representatives of our ideas. Thus, by oral sounds, our ideas or thoughts are rendered audible, and are conveyed to the minds of those who are present; but, by oral language alone, no communication can be made with those who are absent.

After some time, words were reduced to their simple articulate sounds, and marks or letters were invented to denote those sounds. Hence, letters are marks for certain sounds; and, by a combination of these elementary marks or letters, all words, or signs of thoughts, are made visible in writing, and again transferred from the eye to the mind<sup>1</sup>. By oral language, we can only commu-

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<sup>1</sup> When we read, the ideas of the author are impressed upon our minds, by the *marks* for sounds, through the medium of sight; and these ideas are impressed upon the minds of the auditors through the sense of hearing. On the other hand, when we dictate to an amanuensis, our *ideas* are conveyed to him through the medium of sounds significant, which he draws into vision, by the means of *marks significant of those sounds*. Astle's *Origin and Progress of Writing*, p. 24.

nicate our thoughts to those who are present ; but, by the wonderful invention of written language, we can convey our thoughts to the most distant regions as well as to future generations.

Many great and learned men have been so sensible of the difficulty of accounting for the invention of writing, by which the various conceptions of the mind are exhibited to the sight by a small number of elementary characters or letters, that they have supposed it to be of Divine origin<sup>2</sup>.

2. They say, As there is no certain evidence of the existence or use of regular alphabetical characters before the days of Moses, or any thing written in such characters prior to the giving of the law on mount Sinai B.C. 1491; and, as then, God is said to have written the Decalogue with his own finger<sup>3</sup>, and as, after this time, writing is always mentioned when a suitable occasion offers, it is concluded, that God himself first taught man the use of alphabetical characters.

3. Others, thinking that such an opinion is warranted neither by scripture nor reason, have considered themselves at liberty to pursue their inquiry into the origin of letters, as far as history will carry them. They say, the imperfection of every alphabet, not excepting the Hebrew, seems to show, that alphabetical writing was not the work of Divine skill. Besides, had there been a Divine alphabet, it would, from its excellence, soon have established

<sup>2</sup> Of this opinion were St. Cyril, Clement of Alexandria, Eusebius, and others among the Fathers ; and Mr. Bryant, Mr. Costard, Dr. A. Clarke, with many others among the moderns. See *St. Cyril against Julian*, book viii., *Euseb. Evang.* lib. ix. cap. 7, Bryant's *Mythology*, and Dr. Clarke's *Bibliographical Miscel.*

<sup>3</sup> The following quotations are given as proofs that the Decalogue was not written by *command*, but by the *hand* of God himself. Exod. xxiv. 12. *A law and commandments which I have written : אשר כתבתי את חוקי ומצוותי אשר כתבתי* *eture vémjue aser ketëbtî.*—Exod. xxxi. 18. *Written with the FINGER of God : כתבם באצבע אלהים* *këtëbim bājbo ALEIM.*—Exod. xxxii. 16. *And the writing was the WRITING OF GOD : ומכתב מכתב אלהים* *vëmëkëtëb mëkëtëb ALEIM.*

itself in the world. Relative to the subject before us, they would suggest, that the Saxons, being an uncultivated and warlike people, living by the acquisitions of the sword, did not attend to literary pursuits. It is affirmed that when they came into Britain under Hengist and Horsa, in A.D. 449, they were not even acquainted with letters<sup>4</sup>. From the coming of Julius Cæsar about 55 B.C. to the time of the Romans leaving Britain in A.D. 409, the Romans must have communicated much information to the ancient inhabitants. The intercourse that existed between them and the Britons would naturally make their letters as familiar to the eye as their language was to the ear. The Saxons, then, not having a knowledge of letters when they came into this island, derived them from the Roman remains existing in Britain when they arrived.

The most respectable authorities, both ancient and modern<sup>5</sup>, are generally agreed that the Roman letters were derived from the Grecian, probably from the Greeks of Attica. The Attic alphabet was from the improved Ionian.

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<sup>4</sup> What was the form of the Saxon language about the year 450, when they first entered Britain, cannot now be known. They seem to have been a people without learning, and very probably without any alphabet: their speech, therefore, having been always cursory and extemporaneous, must have been artless and unconnected, without any modes of transition or involution of clauses: which abruptness and inconnexion may be observed even in their later writings. This barbarity may be supposed to have continued during their wars with the Britons, which for a time left them no leisure for softer studies; nor is there any reason for supposing it abated, till the year 570, when Augustin came from Rome to convert them to Christianity.

The Christian religion always implies or produces a certain degree of civility and learning: the Saxons then became gradually acquainted with the Roman language, and so gained, from time to time, some knowledge and elegance, till in three centuries they had formed a language capable of expressing all the sentiments of a civilized people. —Todd's *Pref. to Johnson's Dict.* p. xxx.

<sup>5</sup> Pliny, lib. vii. c. 58, says, *Veteres Græcas fuisse easdem penè quæ nunc sunt Latine.* Tacitus also affirms, *Annal.* lib. ii., *Et forma literis Latinis, quæ veterrimis Græcorum.*

But it may be asked, How was the knowledge of letters communicated to the Ionians? Ionia being a Greek province in Asia, near Phœnicia, it is said that the Ionians first acquired a knowledge of letters from the trading intercourse they had with the Phœnicians, Canaanites, ancient Hebrews, or Samaritans; for the languages and letters of these people, as well as the Carthaginians, Chaldeans, and Syrians, if not exactly the same originally, were nearly allied. These Phœnicians or Canaanites were denominated Pelasgi, from the word *πῆλαγιοί*, *wanderers by sea*, because, induced by the advantages of trade, they passed from one country to another<sup>6</sup>. These Phœnician Pelasgi settled colonies very early in Ionia, Greece, and the islands in the Ægean sea. There is some proof<sup>7</sup> that Taaut the son of Mizraim invented letters in Phœnicia. This invention took place 10 years before the migration of Mizraim into Egypt, or about 2178 B.C. The written annals of mankind, transmitted to us, will not enable us to trace the knowledge of letters beyond this period, though it is no proof that they were not in use in preceding ages.

Having thus attempted to trace letters to their source at a very early date among the Phœnicians, Canaanites, ancient Hebrews, or Samaritans, we shall endeavour to retrace our steps, deducing every alphabet from that used by the inventors, and corroborating the statements by plates, showing the similarity of the derived letters to the original Samaritan.

It is not asserted that without exception all alphabets are derived from one; yet it is generally allowed, that by far the greater part of those used in the various parts of the globe was from the Phœnician.

4. Besides many other oriental alphabets, the He-

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<sup>6</sup> Dr. Jamieson concludes that "the origin of the name of this celebrated people must be viewed as lost in the darkness of antiquity." See "*Hermes Scythicus*," p. 38. In the preceding pages of his work, the Dr. brings forward several arguments to prove this conclusion.

<sup>7</sup> See Astle's *Origin and Prog. of Writing*, pp. 34 and 46.



vails. It was adopted by those nations that derived their alphabets from the Phœnicians. Thus, in the earliest ages, the Ionians, Athenians, &c. wrote from right to left<sup>9</sup>. The Greeks afterwards adopted another method of writing. They began on the right and wrote to the left side of the page, and then returned from left to right; and thus continued to write backward and forward as the ox ploughs, and from thence this method of writing was called *Βεστροφηδόν*, from *βῆς* an ox, and *εστροφή* a turning. Of this writing there were two kinds; the most ancient commencing, after the eastern manner, from right to left, and the other, like the European method, from left to right. The following is a specimen of the most ancient mode of writing taken from a marble in the National Museum at Paris<sup>10</sup>.

readings may be accounted for on the supposition of no division having been made; and, by adopting a new division, some difficult passages have been made plain and easy. There is a probability, therefore, that this was the case, and to this I incline. Some of the old inscriptions, too, on the ruins of Palmyra, &c. favour this opinion."

<sup>9</sup> This is proved from inscriptions on coins. We have an Attic coin of Athens thus described: "*Caput Palladis galea tectum. ΕΘΑ Noctua ex adverso stans, inter duos oleæ ramos, omnia in quadrato incuso.*" See "*Veterum Populorum et Regum Numi, qui in Museo Britannico adservantur, Londini MDCCCXIV,*" by Taylor Combe, Esq. p. 125, No. 7.

Another of Tuder thus described, "*Manus castu armata, in area quatuor globuli—ΕΔΕΙΤΥ†. inter clavas duas scriptum, in area quatuor globuli.*" See as above, p. 16, No. 1.

Another of Metapontum *ΑΤΕΜ Spica.* See as above, p. 38, No. 2.

Another of Leontinum *Εques nudus ΜΟΜΙΤΝΟΙΕΛ Hians leonis rictus inter quatuor hordei grana.* See as above, p. 67, No. 4.

The two preceding are found written from left to right, and are therefore of a later date: as *ΜΕΤΑ* See p. 38. No. 1, and *ΕΟΝΤΙΝΟΝ.* See p. 67, No. 1.

<sup>10</sup> The most ancient inscription in alphabetical letters is that given in the following page, and said to be discovered by the Abbé Fourmont, *Mém. de l'Acad. des Inscr.*, t. 15, p. 400—410, which is stated to precede the Christian æra by nearly 1400 years. For its great antiquity we have only the opinions of connoisseurs, chiefly French.

## SPECIMEN 2nd.

*Copy of an Inscription at Paris in Boustrophedon, beginning on the right.*

ΜΝΕΚΕΟΕΜΧ  
 ΑΡΒΤΟΚΒΕΣΝΟ  
 ΜΕΣΕ

The first line is read from right to left: the two characters at the beginning are monograms, or characters containing several letters. The first monogram contains the letters ΤΑΛΟΣ, and the second, ΜΑΝ. The second line is read from left to right. The eighth character is a monogram, and contains the letters ΙΔ. The third line is read from right to left. The whole will then stand thus :

ΤΑΛΟΣ ΜΑΝΕΘΕΚΕΝ ΑΡΙΣΤΟΚΙΑΔΕΣ ΝΟΕΣΕΝ

*In the common Greek Style.*

Ταλος εθηκεν Αριστοκυδης νοησεν.

*A verbal Translation.*

Hyllus posuit:—Aristocydes finxit.

*i. e.* Hyllus placed me:—Aristocydes made me.

A specimen of the other mode of Βυστροφηδον writing, beginning, after the European manner, from left to right", will be found in the following facsimile. It is called the Sigean Inscription from the promontory

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P. Knight calls it a forgery. See his *Analytical Essay on Greek Alphabets*, p. 111—130, London 1794, 4to. This marble is preserved in the Royal Library at Paris. It was discovered under the ruins of the temple of Apollo at Amicle, which was built by the son of Lacedæmon about 1400 years before the Christian æra. See *Bibliotheca MS. Stowensis*, by Dr. O'Conor, vol. i. p. 393, and also Astle, p. 68.

" There is a coin of Agrigentum with the inscription in the Boustrophedon method: beginning at the left, it has ΑΚΡΑ, and then

and town of Sigeum, near ancient Troy, where the stone, from which it was copied, was found. It was written above 500 years before Christ<sup>12</sup>.

## SPECIMEN 3rd.

*The Sigean Inscription in Boustrophedon, beginning from the left.*



The first line is read from left to right, and the second from right to left, and the others alternately from left to right and from right to left. The whole will then be read, in common Greek characters, thus :

from right to left it has Σ Ο Τ Ν Α Ο . It is thus described " Α Κ Β Α -  
 Σ Α Ι Τ Ο Σ " (bustrophedon) *Aquila stans*. See Combe's *Vet.  
 Pop. et Reg. Numi*, p. 58, No. 2.

<sup>12</sup> See Dr. Chishull's *Antiquitates Asiaticæ*, p. 4. Shuckford's *Con-  
 nexions* by Creighton, vol. i. p. 232. Dr. Bentley's *Epistolæ* by Dr.  
 Burney, p. 240, and particularly Chandler's *Inscriptiones Antiquæ*,  
 pars i. p. 3.

*In common Greek characters.*

ΦΑΝΟΔΙΚΟ : ΕΙΜΙ : ΤΟ Η  
ΕΡΜΟΚΡΑΤΟΣ : ΤΟ ΠΡΟΚΟ  
ΝΕΣΙΟ : ΚΑΓΟ : ΚΡΑΤΕΡΑ :  
ΚΑΠΙΣΤΑΤΟΝ : ΚΑΙ ΗΘΜ  
ΟΝ : ΕΣ ΠΡΥΤΑΝΕΙΟΝ : Κ  
ΔΟΚΑ : ΜΝΕΜΑ : ΣΙΓΕΤ-  
ΕΥΣΙ : ΕΑΝ ΔΕ ΤΙ ΠΑΣΧ-  
Ο ΜΕΛΕΔΑΙΝΕΝ : ΔΕ Ο  
ΣΙΓΕΙΣ : ΚΑΙ ΜΕΠΟ-  
ΕΙΣΕΝ : ΗΑΙΣΟΠΟΣ : ΚΑΙ  
Η ΑΔΕΛΦΟΙ.

*Verbal Translation.*

Phanodici sum, filii  
Hermocratis Procone-  
sii. Et ego craterem  
et crateris basin et  
Colum ad Prytaneum  
dedi memoræ ergo Si-  
geis. Siquid verò patiar  
curare me jubeo  
Sigeos. Et fecit  
me Æsopus atque fratres.

*In common Greek style.*

Φανοδικε ειμι του 'Ηρ-  
μοκρατους του προκο-  
νησιου καγω κρατηρα  
καπιστατον, και ηθμο-  
ον ες πρυτανειον κ' εδοκα  
μνημα Σιγει-  
ευσι. εαν δε τι πασχω.  
μελεδαινειν δει ω  
Σιγεεις, και μ' επι-  
ησεν ο 'Αισοπος, και  
οι αδελφοι.

*The same in English.*

I am the statue of Phanodicus,  
the son of Hermocrates the Proco-  
nesian. I gave a cup, a saucer,  
and a strainer, to serve  
as a monument in the  
Council-House. If I meet with  
any accident, it belongs  
to you, O Sigeans, to  
repair me. I am the work  
of Æsop and his brethren.

The Βεστροφηδόν mode of writing was very seldom used after the time of Solon, who is supposed to have written the Athenian laws in this manner to give them an air of antiquity<sup>13</sup>.

6. The Ionians, Athenians, and other Grecians began to write generally from left to right after writing in Βεστροφηδόν; and from the following specimen it will be seen that the old Greek alphabet is only the Phœnician inverted and written from left to right; and, therefore, that the Greek alphabet was derived from the Phœnician.

#### SPECIMEN 4th.

*The Greek, Roman, Gothic and Saxon Alphabets derived from the Samaritan.*

<sup>13</sup> This Boustrophedon method of writing was used by the Irish at a much later period: they denominated it *Cionn fu eite*.

|           |    |   |   |   |                  |   |                 |   |   |   |  |
|-----------|----|---|---|---|------------------|---|-----------------|---|---|---|--|
|           | A  | Λ | 1. Phoenician written from right to left. | Α | 2. Right to left | Α | 4. Attic Greek. | Α | 6. Latin, more than four centuries before Christ. | Α | 7. Saxon formed from the Roman in the 6th and following centuries. |
|           | B  | Β |   | Β | 3. Left to right | Β |                 | Β |   | Β |  |
| G or C    | Γ  | Γ |   | Γ |                  | Γ |                 | Γ |   | Γ |  |
|           | D  | Δ |   | Δ |                  | Δ |                 | Δ |   | Δ |  |
| E or F    | E  | Ε |   | Ε |                  | Ε |                 | Ε |   | Ε |  |
|           | V  | Υ |   | Υ |                  | Υ |                 | Υ |   | Υ |  |
|           | G  | · |   | · |                  | · |                 | · |   | · |  |
|           | Z  | Ζ |   | Ζ |                  | Ζ |                 | Ζ |   | Ζ |  |
|           | H  | Η |   | Η |                  | Η |                 | Η |   | Η |  |
| TH        | ·  | Θ |   | Θ |                  | Θ |                 | · |   | η | h h h h  |
|           | I  | Ι |   | Ι |                  | Ι |                 | Ι |   | ι | h h h h  |
|           | K  | Κ |   | Κ |                  | Κ |                 | Κ |   | κ | ·  |
|           | L  | Λ |   | Λ |                  | Λ |                 | Λ |   | λ | ·  |
|           | M  | Μ |   | Μ |                  | Μ |                 | Μ |   | μ | ·  |
|           | N  | Ν |   | Ν |                  | Ν |                 | Ν |   | ν | ·  |
|           | X  | · |   | · |                  | · |                 | · |   | · | ·  |
|           | O  | Ο |   | Ο |                  | Ο |                 | Ο |   | ο | ·  |
|           | P  | Π |   | Π |                  | Π |                 | Π |   | π | ·  |
|           | Q  | Ρ |   | Ρ |                  | Ρ |                 | Ρ |   | ρ | ·  |
|           | R  | Α |   | Α |                  | Α |                 | Α |   | α | ·  |
|           | S  | Σ |   | Σ |                  | Σ |                 | Σ |   | σ | ·  |
|           | T  | Τ |   | Τ |                  | Τ |                 | Τ |   | τ | ·  |
| U, Y, & W | ·  | Υ |   | Υ |                  | · |                 | · |   | υ | ·  |
|           | PH | Φ |   | Φ |                  | Φ |                 | · |   | φ | ·  |
|           | CH | · |   | · |                  | · |                 | · |   | · | ·  |
|           | PS | · |   | · |                  | · |                 | · |   | · | ·  |
|           | O  | · |   | · |                  | · |                 | · |   | · | ·  |

Attic & Henley

Chishull

Morton & Bernard

Hickes & Bernard

Bernard

Hickes & Bernard

The first alphabet is the Phoenician or ancient Samaritan. This alphabet was used in the earliest ages.

The second is Greek, and copied from the Sigeian inscription, written from the right.

The third is the same ancient Greek written from the left.

The fourth is the Attic Greek alphabet, probably derived from the preceding, and brought into use by Simonides. Pliny says that originally the Greeks had only sixteen letters, and that Palamedes<sup>14</sup> introduced Θ, Φ, Χ, Ξ, the three first of which are only Τ, Π, and Κ aspirated, and were probably at first written ΤΗ, ΠΗ, and ΚΗ; but Ξ is composed of ΚΣ or ΓΣ or ΧΣ. Simonides is said to have added Ζ, Η, Ψ, and Ω. These are only two letters put together: Ζ is composed of ΣΔ or ΔΣ, Η of ΕΕ, Ψ of ΠΣ or ΒΣ, and Ω of ΟΟ.

The fifth alphabet is the Gothic, evidently derived from the Greek<sup>15</sup>.

The sixth is the Latin or Roman. The Romans derived their alphabet from the Greek, and wrote from left to right some centuries before Christ. All the Greeks did not write or make their letters exactly of the same form; and hence the old Greek Α was written Α. The Γ or Γ in quick writing had the angle cut off,

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<sup>14</sup> The Rev. Dr. O'Connor in his "*Bibliotheca MS. Stowensis*," vol. i. p. 394, observes, The Greek letters, said to have been added to the sixteen original by Palamedes and Simonides, were used before their times; for they are in the Amiclean inscription, which is believed to have been written 160 years before the Trojan war, or 1344 before Christ: they are also in the Eugubian. See Barthelemi's Memoir, in the *Acad. des Inscr.*, t. 39; *Nouveau Traité de Diplom.*, t. 1, p. 615—626, and Gori's *Eugubian Tables*. The Gothic alphabet is placed before the Latin, not because it was anterior to the Latin, but that its derivation from the Greek might be made more evident: for the same reason the Saxon is placed immediately after the Latin. If chronological order had been strictly observed, the alphabets would have been differently arranged.

<sup>15</sup> See Hickes' *Thesaurus*, vol. i. p. 2. plate. Astle, p. 58 and 88—91. For more information on the Gothic alphabet see *Orthography*, note 1 and 3.

and was made C; Δ also lost one angle, and was written D. The G, at first, was supplied by C, which stands in its place; then K was in use with the Romans; but after G was added, or rather after C had a small blot at the bottom to denote the sound of the Greek Γ, then C was pronounced hard, and supplied the place of K. The Romans, finding the K useless, the sound being denoted by C, rejected it from their alphabet. The ♪ was written L; from P was formed R; Σ was written S, and V, Y. With these few mutations the Roman alphabet was derived from the Greek<sup>16</sup>.

To assimilate the Roman character to manuscript, Aldus Manutius, a printer at Venice, invented the Italic character. He used these characters in printing about A.D. 1501. This Italic letter is sometimes called *Aldine*, from its inventor: it is also denominated *Cursive*, from its near approach to running-hand. The Italic character is only the Roman formed for the greater facility in writing, and the common character now used in writing is only the Italic altered so far as to admit of the letters being more easily joined together.

The seventh and following are Saxon letters: they were formed immediately from the Latin<sup>17</sup>.

7. Every manuscript is denominated according to the shape and size of the letters in which it is written. There are, according to some, four classes of letters, called *Capitals*, *Majusculæ*, *Minusculæ*, and *Cursive*. These may be subdivided into more or less legible, elegant, or

<sup>16</sup> See Dr. Bernard's Table, part 1, pp. 99 and 103. Massey's *Essay on the Origin and Progress of Letters*, pp. 98 and 102. Shuckford's *Connexions* by Creighton, vol. i. p. 229. For the sound of C and G, see Dr. Warner's *Metronariston*.

<sup>17</sup> About the year 1567 John Daye, who was patronized by Archbishop Parker, cut the first Saxon types which were used in England. In this year *Asserius Menevensis* was published by the direction of the archbishop in these characters; and in the same year Archbishop Ælfric's *Paschal Homily*; and in 1571 the Saxon Gospels. Daye's Saxon types far excel in neatness and beauty any which have been since made, not excepting the neat types cast for F. Junius at Dort, which were given by him to the University of Oxford. Astle, p. 224.

adorned, but all belong to the above four divisions. Of these divisions, some letters are common: for instance; the letters C I K O X Z, which can hardly admit of alteration. These may be small, slanting, and united by hair strokes, and then they belong to the Cursive or running-hand: in every other respect they are common to all the classes. The letters A D E G H M Q T U, when rounded, are peculiar to the Uncial<sup>18</sup>; the other letters are common to the Majusculæ and Capitals.

From the discovery of letters to several centuries after Christ, writing was usually in Capitals or Majusculæ, without any space between the words. The first specimen in the Samaritan and Chaldee character will serve as an example of the oriental method; and, for an illustration of the European manner of writing, a brief extract is given from the famous Codex Alexandrinus, said to be written at Alexandria about the end of the 5th century by an Egyptian lady. This valuable MS. was sent by Cyril, patriarch of Constantinople, to king Charles the First, about the year 1628, and is now preserved in the British Museum<sup>19</sup>.

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<sup>18</sup> "The authors of the *Catalogue* of the Royal Library in France have given the name of Uncials to rounded Majusculæ; and, as several of the learned have adopted that term, they will be here called Uncials: though they can be measured by no fixed standard, either of an inch or half an inch, they are known not by their size but entirely by their form. Casley has erred in altering St. Jerom's uncial letters into initial. Mr. Astle, in his *Origin and Progress of Writing*, p. 81, has followed Casley, adding, that ignorant monks mistook *literæ initiales* for *literæ unciales*. This error is exposed by Bianchini, in his *Vindiciæ*, p. 398. "The term Uncial is used by St. Jerom in his preface to Job, where he ridicules uncial writing as pompous and expensive. See Lupus Bishop of Ferrara's letter to Eginhard, who was secretary to Charlemagne, ep. 5, *apud Mabil. de Re diplom.*"—See the learned Dr. O'Conor's *Bibliotheca MS. Stowensis*, vol. ii. p. 113, and a paper attached to the Bodleian copy of Astle's *Origin and Progress of Writing*.

<sup>19</sup> The New Testament from this MS. was published in facsimile characters by the Rev. Mr. Woide, one of the assistant librarians in the

## SPECIMEN 5th.

*From the Codex Alexandrinus, probably written in the 5th century.*

ΠΤΕΡΗΜΩΝΟΕΝΤΟΙΟΙΟΥΝΟΙΟΙΣ  
ΑΓΙΑΣΘΗΤΩΤΟΟΝΟΜΑΣΟΥ·

ΠΕΡ(ΠΑΤΕΡ)ΗΜΩΝ Ο ΕΝ ΤΟΙΣ ΟΥΝΟΙΣ(ΟΥΡΑΝΟΙΣ)  
ΑΓΙΑΣΘΗΤΩ ΤΟ ΟΝΟΜΑ ΣΟΥ· St. Luke xi. 2.

*Our Father which art in heaven,  
hallowed be thy name :*

The following is taken from the MS. Palatin Virgil in the Vatican Library at Rome, written in Roman Majuscule in the 3rd century, and is an instance of the transition from Capitals to Uncials.

## SPECIMEN 6th.

*A Facsimile of the Palatin Virgil, written in the 3rd century.*

TEQUOQUEMAGNAPALESELLE  
MEMORANDECANEMUS<sup>99</sup>

TE QUOQUE, MAGNA PALES, ET TE MEMORANDE CANEMUS.  
Georg. lib. iii. l. 1.

*We will sing about thee also, great Pales and memorable.*

The next is from the famous Florence Virgil, written towards the end of the 5th century in Roman Majuscule, and may be considered as a transition from Capitals to Uncials.

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British Museum ; and the remainder is now printing in the same manner, under the superintendence of the Rev. H. H. Baber.

<sup>99</sup> In the original MS. these two lines are included in one, extending the width of a quarto page. The line is divided as above to accommodate it to this octavo page ; but you will have a correct idea of the original by imagining the second line to be joined to the first, thus :

TEQUOQUEMAGNAPALESETTEMEMORANDECANEMUS.

## SPECIMEN 7th.

*A Facsimile of the Florence Virgil<sup>21</sup>, written in the 5th century.*

VOSEΛEΦACIETIS  
 GALLOCIUSAMOR.TANTUMMIHICRESCITINHORAS  
 QUANTUMVERE NOVO.VIRIDISSE SUBICITALNUS

—VOS HÆC FACIETIS  
 GALLO, CUJUS AMOR TANTUM MIHI CRESCIT IN HORAS,  
 QUANTUM VERE NOVO, VIRIDIS SE SUBICIT (SUBJICIT) ALNUS.  
 Ecl. x. 72.

—*Ye will do these things*  
*For Gallus, for whom my love grows as much every hour*  
*As the green alder shoots up in the infancy of spring.*

8. About the end of the third century, and probably in Origen's time, Uncial letters were introduced: these differed from capitals by being more circular for the ease of writing. When writing in capitals, the angular letters would be found to impede the scribes; and therefore to remove this inconvenience they would naturally make the letters less angular till they assumed a circular form. Uncial writing may easily be distinguished from what is written in pure Capitals, by the roundness of the following letters: viz. A D E G H, M Q T U; the other letters are common to both Uncials and Capitals.

A very brief *facsimile* of a manuscript written in Roman Uncials is here given. See Plate No. 1. The MS. from which this specimen is taken, Pope Gregory sent into England by St. Augustin in the 6th century. It was carefully preserved in St. Augustin's abbey at Canterbury, and was always considered the book of St.

<sup>21</sup> The observations made upon the preceding facsimile will also apply to this manuscript. A correct idea of the original Florence Virgil will be formed, by considering this quotation to be written in the above character and in length of lines, thus:

—VOSEΛEΦACIETIS—GALLOCIUSAMOR.TANTUM  
 MIHICRESCITINHORAS.QUANTUMVERE NOVO.VIRIDISSE SUBICITALNUS.

Augustin, as the annals of that church clearly testify. After the dissolution of religious houses, it fell into the hands of Lord Hatton, and was placed by him in the Bodleian Library, Oxford.

The Specimen is to be read,

IN PRINCIPIO ERAT  
VERBUM ;

ET VERBUM ERAT APUD

D<sup>M</sup> (DEUM). St. John's Gos. ch. i. ver. 1.

*In the beginning was  
the word ;  
and the word was with  
God.*

The various methods of writing, from its first invention to the coming of St. Augustin into England, have been briefly mentioned : it will now only be necessary to trace *the progress of writing in England* till the Saxon character was fixed, and to notice in what respects the English manuscripts differ from the Roman.

9. Before the art of printing was discovered in Germany, about 1440, by John Gutenberg, the Anglo-Saxon had ceased to exist as a living language ; the last written document<sup>a</sup> we have in Saxon is a writ about

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<sup>a</sup> The vulgar Saxon continued to be spoken by the old inhabitants down to the reign of Henry III., for nearly 150 years after the Conquest, when the Norman, which had long prevailed at court, was so far amalgamated with the corrupt vulgar Saxon, as to form the English language, nearly allied to both, but yet widely differing from them. The most ancient English specimen extant is a vulgar song in praise of the cuckoo, which is quoted from a fine old Harleian MS. by Sir J. Hawkins and Dr. Burney, who refer that MS. to the middle of the 15th century, though it is now known to be nearly 200 years older ; having been written about the end of the reign of Henry III.

Sumer is icumen in ;  
Lhude sing cuccu :  
Groweþ sed, & bloweþ med,  
And springþ þe wde nu.  
Sing cuccu, &c.

In modern English thus : "Summer is come in ; loud sings the

1258 in the reign of Henry the Third. What we now have of Saxon must, therefore, have been handed down by MSS. In these, the letters assume a variety of forms, according to the age in which they were written<sup>23</sup>. We have no writing of the Saxons before their conversion to Christianity: the first written piece in Saxon is a fragment of a poem composed by Cædmon<sup>24</sup> the monk before A.D. 680. King Alfred inserted this fragment in his translation of Bede's *Ecclesiastical History*. We must, therefore, look to the manuscripts of the ecclesiasticks for specimens of writing in England. This will account for most of the facsimiles in the plate facing the title being in Latin, the service of the Roman church being performed in that language, and her members generally writing in Latin.

The writing which prevailed in Britain from the coming of St. Augustin in the sixth century to the middle of the 13th is usually called Saxon, and may be divided into *five* kinds; namely,

- 1st, the *Roman Saxon*,
- 2dly, the *Set Saxon*,
- 3dly, the *Running-hand Saxon*,
- 4thly, the *Mixed Saxon*,
- and 5thly, the *Elegant Saxon*.

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cuckoo: now the seed grows, and the mead blows (i.e. in flower), and the wood springs. The cuckoo sings," &c. See a longer example in Todd's Preface, p. xlviii., and Ritson's *Hist. Ess. on National Song*.

The last expiring efforts of the Saxon language seem to have been made in 1258-9, in a writ of Henry III. to his subjects in Huntingdonshire and all other parts of the kingdom, in support of the Oxford provisions of that reign. It is printed in Somner's *Saxon Dict.* under *Unnan*. Hickes, who seems to have examined all that Oxford can produce, gives no Saxon document of a later date. See *Bibliotheca MS. Stowensis*, by the Rev. Dr. O'Connor, vol. ii. p. 19.

<sup>23</sup> See Plate before the Title page.

<sup>24</sup> See King Alfred's A. S. translation of Venerable Bede's *Ecclesiastical History*, book iv. ch. 24. Wanley's Catalogue, p. 287. Wotton's Short View of Hickes's *Thes.* by Shelton, pub. in 4to 1737: in this there is the original accompanied by an English translation. See p. 25. Another and better translation in Turner's *Hist. of the Ang. Sax.*, book xii. ch. i.

A very short specimen of each of these will be found in the plate.

1st. *The Roman Saxon.*

10. This kind of writing prevailed in England from the coming of St. Augustin till the 8th century.

No. 2 is taken from *Textus Sancti Cuthberti* now in the British Museum in the Cottonian Library (Nero, D. iv.). It was written in Roman Uncials by St. Eadfrith, a monk of Lindisfarn<sup>u</sup> or Durham, in the middle of the 7th century. The interlineary Saxon version was added by Aldred, a priest, probably about the time of King Alfred, and may serve as a specimen of Saxon writing in the 10th century. It is read

✠ PATER NOSTER QUI ES  
IN COELIS SCĪFICETUR (*sanctificetur*)

The interlined Saxon is read

fader uren thu arth † (oththe or) thu byst  
in heofnu † (oththe or) in heofnas sie gehalgud

*Our father which art  
in heaven, hallowed be*

It will be seen by this specimen that the Roman Saxon was very similar to No. 1 in Roman Uncials, written in Italy.

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<sup>u</sup> Wanley, who wrote about A.D. 1700, gives the following information: "Quod tempora attinet in quibus floruerunt hi præstantes viri, notandum est, non omnes in eodem seculo simul vixisse. Etenim S. Eadfridus in Episcopum Lindisfarnensem consecratus fuit circa A.D. 688. quo tandem diem suum obeunte, S. Æthelwaldus ad eandem sedem promotus est circa A.D. 721. ante quem annum necesse est ut liber a S. Eadfrido scriberetur. Cæterum, si multifaria negotia spectemus, quibus, ut par est credere, Eadfridus factus Episcopus impediretur, fas esset conicere, illum adhuc monachum, tantum opus, S. Cuthberto vivente et forsan hortante, adgressum fuisse; saltem circa annum Dom. 686. Secundum quem computum mille annorum vetustas hujus Codicis Latino Textus adjudicanda est. De Aldredi ætate nihil certi habeo quod dicam. Ex dialecto autem Glossæ, et manu in qua scripta est, illum circa tempora Ælfredi Regis octingentis abhinc annis floruisse existimo. See Hickeys's *Thes.*, vol. iii. p. 252.

2nd. *Set Saxon.*

11. The Set Saxon writing was used in England from the middle of the 8th to the middle of the 9th century.

No. 3 is taken from a MS. in the Royal Library (2, A. xx.) written in the 8th century. The Set Saxon character is not so stiff as the preceding Roman Saxon, nor so loose as the following Cursive or Running-hand Saxon. The Set Saxon is distinguished from the Roman Saxon by having the pure Saxon letters e, f, g, h, i and t. The specimen is read,

Ut me miserum indignumq; (*que*) humunculum (*homunculum*)  
exaudire dignetur.

*That he would vouchsafe to hear me a miserable and  
unworthy being.*

3rd. *The Saxon Cursive or Running-hand.*

12. Towards the latter end of the ninth century, under the patronage of king Alfred, many MSS. were written in a more expeditious manner than formerly: this we denominate Cursive or Running-hand.

No. 4 is a specimen taken from a MS. in the Bodleian Library (Digby 63), under the title *Liber de Computo Ecclesiastico*, written by a priest of Winchester towards the close of the ninth century. It is read,

Si cupis nosse quota sit F̄ (Feria) Kl. Iap. su-  
me annos dn̄i (domini) deduc asse adde iiii (quartam)  
partē (partem).

4th. *Mixed Saxon.*

13. In the ninth, tenth, and in the beginning of the eleventh century, many MSS. were written in England, partly in Roman, partly in Lombardic, and partly in

Saxon characters. As these MSS. have no other distinctive mark, we call them Mixed Saxon.

No. 5 is from St. Augustin's *Exposition of the Revelations*, written about the middle of the tenth century. It is read,

ET VIDI, SUPRA DEXTERĀ (DEXTRAM)  
sedentis in throno, librum scriptū (scriptum).

*And I saw, on the right hand  
of him sitting on the throne, a book written.*

#### 5th. *Elegant Saxon.*

14. This writing was adopted in England in the tenth century, and was continued till the Norman Conquest; but was not entirely disused till the middle of the thirteenth century.

No. 6 is from a book of Saxon Homilies in the Lambeth Library (No. 439), written in the tenth century.

KL. NOVEMBRIS NATL̄ (NATALE) OMNIUM SANCTORUM.  
Halige lareowas ræddon that seo geleaf-  
fulle gelathung thisne dæg mærsie.

*The first of November is in honour of all the saints.  
The holy doctors conjecture that the faithful  
congregation celebrate this day.*

15. All subsequent Saxon writers endeavour to keep as near as possible to the form of the letters in No. 6. There is a beautiful specimen in the MSS. of the Rev. E. Thwaites, M.A. to be found in the Harleian MSS. at the British Museum (No 1866). It is described in Nichols's *Lit. Anec.*, vol. iv. p. 140, as "one of the most lovely specimens of modern Saxon writing that can be imagined."

16. From the preceding facsimiles, short as they are,

it will be evident that capital letters were alone used in manuscripts till the end of the third century.

*Uncial* and *Minuscule*, or small letters, were sometimes used in particular writing, from the third to the eighth century, when *Minuscule* or small letters became more common. In the ninth century they were generally used, and in the tenth they were universally adopted, and capitals were only used for titles and for marks of distinction to particular words. This was the custom till the invention<sup>26</sup> of printing, A.D. 1440; indeed capital and

<sup>26</sup> William Caxton has been generally allowed to have first introduced and practised the art of printing in England. He was born in Kent about 1410. At the age of 15 he was apprenticed to a mercer, and, on the death of his master, he went abroad as agent to the Mercers' Company. Caxton, having received a good education in his youth, had a taste for learning; and, during his stay in Flanders, made himself master of the art of printing. He began to print his translation of *Le Recueil des Histoires de Troyes* at Bruges in 1468, continued it at Ghent, and finished it at Cologne in 1471. The first book Caxton printed in England was the *Game at Chess*; which was finished in the abbey of Westminster the last day of March, 1474.

The first letters used by Caxton were of the sort called *Secretary*; his letters were afterwards more like the modern Gothic characters written by English monks in the fifteenth century. These he used from 1474 to 1488. He had some English or Pica about 1482, and some *Double Pica*, which first appeared in 1490. All these resemble the written characters of that age, which have been distinguished by the name of Monkish-English.

In the year 1478 printing was first practised in the Universities of Oxford and Cambridge: and two years afterwards we find a press at St. Alban's. Specimens of the first types used by Caxton and by printers at the places just mentioned, may be seen in Herbert's *History of Printing*.

Caxton died about 1491, and was succeeded by Wynkyn de Worde. Wynkyn enriched his foundery with new types. He is said to have brought into England the use of round Roman letters. In 1518 Pynson printed a book entirely in Roman types (see Ames, p. 120). William Faques, a cotemporary of Pynson's, made a fount of English letters equal in beauty to those used at the present day.

For an account of Saxon printing in England, see note 17. The first Greek printed in England was in the Homilies set forth by Sir John Cheke about 1543. The first Hebrew, about 1592. In 1653 Walton's *Polyglott* in six volumes folio was begun. This great work con-

Minusculæ or small letters were used, after the tenth century, nearly as at the present time<sup>27</sup>.

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I consider it an honour to myself, and an advantage to the reader, to have some of the deficiencies in the preceding Introduction supplied by the Rev. Dr. O'Connor, the learned writer of *Rerum Hibernicarum Script. Vet.*, author of *Bibliotheca MS. Stowensis*, and of other works, published chiefly from the invaluable Manuscripts which now enrich the superb and valuable Library of His Grace the Duke of Buckingham, a most constant and munificent patron of all useful learning. I shall, therefore, insert the following letter without any apology, except for those parts which apply immediately to myself.

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tains the sacred text in the *Hebrew, Samaritan, Syriac, Chaldean, Arabic, Persic, Æthiopic, Greek, and Latin* languages, all printed in their proper characters. The Prolegomena furnish us with other characters: namely, the *Rabbinical Hebrew, the Syriac duplices, Nestorian, and Estrangelan, the Armenian, the Ægyptian, the Illyrian, both Cyrillian and Hieronymian, the Iberian, and the ancient Gothic.* See Astle, p. 224.

<sup>27</sup> Those who wish to attend more minutely to the origin and progress of letters will find their curiosity amply gratified in Mabillon's *De Re Diplomat.*, Astle's *Origin and Progress of Writing*, Chandler's *Inscriptiones Antiquæ*, Dr. Chishull's *Antiquitates Asiaticæ*, Montfaucon's *Paleographia Græca*, Walton's *Prolegomena to the London Polyglott Bible*, Fry's *Pantographia, or Copies of all the known Alphabets in the World*, Massey's *Essay on the Origin and Progress of Letters*, the *Archæologia, or Miscellaneous Tracts relating to Antiquity*, published by the Society of Antiquaries of London, &c.

*Dr. O'Conor's Letter on Ancient Alphabets, &c.*

“ Stowe Library, March 29, 1822.

“ Dear Sir,

“ Since I had the pleasure of seeing you, I have perused your ‘ Introduction,’ which I return with many thanks for the gratification it afforded me, and for your honourable mention of my *Catalogue of the MSS. of Stowe*. Permit me also to express my respect for the abilities which could collect and arrange in proper order, such a mass of information, in so limited a space, and to avail myself of this opportunity of explaining some passages in my *Catalogue*, to which you refer. It appears to me that those passages contain principles of reasoning, founded on historical facts, which the limits prescribed by a catalogue, and apprehensions of prolixity, did not permit me to develop in detail.

“ I agree with you in assigning the first place in point of antiquity to the Phœnician alphabet, and also in styling that alphabet *Samaritan*; it might also be styled ancient Hebrew and Chanaanitish; it was the alphabet used in Tyre and Sidon, and in all the regions from Ægypt to Assyria, from the banks of the Euphrates to the shores of the Mediterranean, from Chaldea to the Nile. It was the alphabet which the ten tribes of Israel used in their Pentateuch, before and after the destruction of Samaria, before and after their separation under Rehoboam, and that which the Jews used down to the captivity, in their Pentateuch, and other sacred monuments and coins. This ample explanation sufficiently discovers what is meant by the Phœnician alphabet. The Irish bards, from the days of *Cuanac* and *Cennfaelad* in the sixth century, to the days of *Eochoid* and *Maolmura* in the ninth, of *Flan* in the tenth, and of *Coeman* and *Tigernach* in the eleventh, uniformly agree in the old Irish tradition, which is lost in the mist of its antiquity, that

the first inventor of their Ogham characters was '*Feni an fear Saoidhe,*' i.e. 'Fenius the man of knowledge.' This is undoubtedly a glimmering light which may be traced to the Phœnician Druids of the British islands<sup>28</sup>. The historical facts I have stated with respect to the Phœnician alphabet are supported by the most ancient monuments, and by the consent of the learned. Mr. Astle need not be quoted where men of the calibre of Montfaucon and Walton are abundantly decisive: and Bryant may indulge in his *Chuthite* etymology, provided he pays respectful homage to Calmet's *Dissertations on the Letters and Antiquities of the Jews*, as connected with those of the Phœnicians. His credulity with regard to the Apamean medal is innocent<sup>29</sup>. But etymological playfulness sometimes induces even the learned to blend ancient facts with ancient fables, to incorporate both, so as to render the former apparently as problematical as the latter are false, and thus to sap at once the principles of Christian faith and the foundations of genuine history. I observe with pleasure that you confine yourself to the simple fact, that, as far as the learned know, the Phœnician or Samaritan alphabet is the oldest, and that you avoid discussions on the antiquity of the Chaldee characters which the Jews adopted in their captivity. On the antiquity of this character it

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<sup>28</sup> Lucian's '*Hercules Ogmios*' is professedly a Celtic narrative, delivered to him by a Gaulish Druid, which states that the Tyrian Hercules was called *Ogma* by the Celts, because his strength consisted not in brutal force, but in his invention of letters, and arts.

<sup>29</sup> Long before Bryant, Ficoroni published his '*De Nummo Apameasi, Romæ 1667,*' wherein he describes three bronze medals (preserved in Roman museums) which were struck at Apamea in the reign, not of Philip of Macedon, but of the emperor Philip, having on one side, a ship, on which is perched a bird holding in its bill a branch. A male and female appear at the window of the vessel, and three Greek letters resembling *NΩE* assure Mr. Bryant that this is a representation of the ark of Noah. But the learned Bianchini dissipates the illusion with little more than a single dash of his pen. *Storia Univ.* 1747, *Romæ*, 4to, pag. 188.

would be dangerous to hazard even a conjecture. We know that the language of Abraham was Chaldaic, and that it differed from the Hebrew<sup>30</sup>; but we are ignorant of the origin and antiquity of the Chaldee alphabet, further than that the power, order, number, and names of its letters evidently demonstrate a common origin with the Phœnician. Both consist of 22 letters, differing only in some shapes, and in the addition of points introduced by the Masoretic Jews, to supply the place of vowels. St. Jerom assures us that in his time the Samaritan Pentateuch agreed word for word with the Jewish, differing only in the forms of some letters, but not in their order, number, or names.

“ From these most ancient alphabets history conducts us, as if by right of primogeniture, to the Greek, the oldest European derivative from the Phœnician. You accurately divide the Greek into three classes,—Greek from right to left, from left to right, and thirdly *Boustrophedon*, or Greek written in alternate lines from right to left, and *vice versa*, as the plough proceeds. Your specimens abundantly show that in whatever order the Greeks wrote, whether in *Boustrophedon* or otherwise, their characters were not affected by their different methods of arranging their lines, and that the Ionic and the Attic were as like each other as are the Saxon and the Irish, which Camden pronounces to be identical, though there are a few variations in some of the letters, just enough to establish a distinct class. Herodotus says that he saw, in the temple of Apollo Ismenos in Bœotia, the three oldest inscriptions Greece could boast of in his time; that they differed very little from the Ionic alphabet, τὰ πολλὰ ὁμοία ἔοντα τοῖσι Ἰωνοχοῖσι, and that

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<sup>30</sup> It is evident from Isaiah xix. 18, and from a great many circumstances mentioned in Daniel and other sacred books, that the Chaldee and Hebrew were different languages, mutually unintelligible to their speakers.

Cadmus was the first who introduced letters from Phœnicia into Greece, l. v. c. 58<sup>31</sup>.

“ Thus, however the fashion might vary in writing from right to left, or otherwise, your accurate specimen of the Sigean inscription, and the most ancient and authentic histories agree, that the Greek, and all the most ancient families of letters hitherto mentioned, derive their pedigrees from a common source; that the lights of science dawned first upon Europe from the East; and that all systems and conjectures relating to this subject, which do not rest upon this foundation, however ingeniously supported by Bailly or others, are chimerical—seas of glass and ships of amber. This is one of the principles to which I adhere in my Catalogue of the Stowe MSS. I adopted it from the most learned, after much reading and consideration.

“ From those remote periods, and primeval seats of alphabetical writing, your specimens invite to regions nearer home, and to times which are more abundantly illustrated, by their nearer approach to our own. From

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<sup>31</sup> Wesseling's version is '*Phœnices isti qui cum Cadmo advenerunt, cum alias multas doctrinas in Græciam induxerunt, tum vero litteras, quæ apud eos (Græcos) ut mihi videtur, antea non fuerant, et primas quidem illas, quibus omnes etiam Phœnices utuntur. Sed progressu temporis, una cum sono, mutaverunt et modulum litterarum, et quum, ea tempestate, in plerisque circa locis, eorum accolæ ex Græciis essent Iones, qui quum litteras a Phœnicibus discendo accepissent, earum illi pauca commutantes, in usu habuerunt; et utentes confessi sunt, ut æquitas ferebat, vocari Phœnicias, quod essent a Phœnicibus in Græciam illata, &c. Quin ipse vidi apud Thebas Bœotias, in Ismenii Apollinis templo, Litteras Cadmeas in tripodibus quibusdam incisas, magna ex parte consimiles Ionicis, quorum Tripodum unus habet hoc Epigramma Obtulit Amphitryon me gentis Teleboarum. Hæc fuere circa ætatem Laïi, qui fuit filius Labdaci, nepos Polydori, pronepos Cadmi, &c.*' Wessel., p. 399. The best commentary on this passage is that of Scaliger, *Animadv. in Eusebii Chron.* No. 1617. But Renaudot on the origin of the Greek alphabet, *Mém. de l'Acad. des Inscr.* t. ii., and Freret and Fourmont on the same subject, tomes vi and xv., throw a pleasing light on the subject, which instructs and amuses us.

the Greek alphabet you proceed immediately to the Gothic, giving it precedence before the Latin, no doubt in consideration of a nearer affinity to the Greek in the shape of its letters. In giving this precedence you differ from my Catalogue. You argue from the *shape* of the Gothic letters exclusively. I consider their chronology and history. Pliny, speaking of the origin of letters in Italy, derives them from the Ionian, '*Gentium consensus tacitus, primus omnium conspiravit ut Ionum literis uterentur*,' l. viii. c. 57, 58; and refers them to Pelasgian and Etruscan times, antecedent to the foundation of Rome. Tacitus agrees, *Annal.* l. xi.

"Now the Goths had not the use of letters before their irruption into Greece in the 4th century. Ulphilas was the first who invented an alphabet for them, which he modelled from the Greek, and accommodated to the barbarous pronunciation of the Goths. This fact is stated by Socrates, and by Isidore of Seville, '*ad instar Græcarum litterarum Gothis reperit litteras*,' l. viii. c. 6. Tacitus expressly says that the Teutonic nations, into whose provinces the Roman arms had penetrated beyond the Rhine and the Danube, were utterly unacquainted with letters. '*Litterarum secreta viri pariter ac feminae ignorant*.' In fact, no written document has been discovered in the German language older than the monk Ottofred's version of the N. T.; and he pleads this very fact in his preface, as an excuse for the barbarisms of that version: 'because,' says he, 'the German language is uncultivated, and hitherto unwritten.' Fortunatus, indeed, in the 6th century, mentions the rude Runes of the Gothic hordes of Italy. But Hickes cannot produce a single instance of Runic alphabetical writing older than the 11th century, when *Runes*, which were only Talismanic figures, were first applied to alphabetical use, by expressing sounds instead of representing things.

"With regard to Etruscan letters, they certainly precede the foundation of Rome. This appears from Varro's

quotations of the written annals of Etruria<sup>32</sup>. He expressly states, that in their Rituals, or sacred books, the Etruscans registered the commencement of their years and ages. The Pelasgians and Etruscans appear to have been one people, the primeval inhabitants of Italy. Dionysius Halic. describes them as colonizing Italy from Lydia, and says that the Romans derived the *Ludi Gladiatorum* from them. '*Ludorum origo sic traditur. Lydos ex Asia transvenas in Hetruria consedissee, ut Timæus refert, Duce Tyrrheno, &c. Igitur in Hetruria inter ceteros ritus superstitionum suorum, spectacula quoque religionis nomine instituunt. Inde Romani accessit artifices mutuuntur, tempus, enuntiationem, ut Ludi a Lydis vocarentur*<sup>33</sup>.' This account is supported by Herodotus, who wrote not much more than three centuries after the period to which he refers, l. i. no. 94.

"But independently of these authorities the forms of the Etruscan letters, discovered on ancient marbles and terracottas, dug up about Viterbo, Cortona, Gubbio, and other Etrurian towns, clearly indicate an origin more ancient than the remotest monuments of Rome<sup>34</sup>. The Roman historians themselves derive many of the Roman usages from Etruria. '*Tarquinius Tusciae populos frequentibus armis subegit. Inde fasces, trabeæ, curules, annuli, phalera, paludamenta, prætextæ; inde quod aureo curru, quatuor equis triumphatur; togæ pictæ, tunicæque palmatæ, omnia denique decora, et insignia,*

<sup>32</sup> Varro apud Censorin. de Die natali, cap. 5.

<sup>33</sup> D. Halicarn. l. i. Antiq. Alex. c. 21. Tertullian mentions this ancient origin in his *Spectacula*, cap. 1. See De la Barre's *Annot. on Tertul. de Spectac.* Valer. Max. l. ii. c. 4, Cluver's *Italia Antiqua*, l. ii. folio, p. 424.

<sup>34</sup> See the Etruscan inscribed monument, published by Pietro Santi Bartoli, and by Bianchini, *Storia Univ. Roma*, 4to, 1747, p. 538, and others still more valuable in the Transactions of the Academy of Cortona, and by Gori, Lanzi, and Amaduzzi. These prove that the Etruscan alphabet is derived from the primeval Cadmean Greek. See the *Catalogue of Stowe MSS.*, vol. ii. p. 190.

*quibus Imperii dignitas eminet*<sup>25</sup>.' In short, the more ancient alphabets are, the more they approximate to the ancient Hebrew or Phœnician. Now the Etruscan and Latin are more ancient than the Gothic; and the greater approximation to the Greek which you find in the Gothic, owes its origin to the artful ingenuity of Ulphilas rather than to hereditary descent. In the Stowe Catalogue, vol. i. p. 3, 4, you will find an account of 41 oriental alphabets, all of which, with the exception of the most ancient mentioned in this letter, I have passed by as a degenerate, distorted, and upstart race, which had their origin, like those of Ulphilas, in the vanity which makes nations, as well as individuals, advance false pretensions to ancient renown.

“ These remarks sufficiently indicate the principles on which I proceed in my Catalogue, with respect to alphabetical antiquities; and I would close here, but that another part of this subject to which you advert relates to the ages of manuscripts. You state correctly at page 12, that I reduce alphabetical writing to four distinct classes, *Capitals*, *Majusculæ*, *Minusculæ*, and *Cursive*, as in the Stowe Catalogue, vol. ii. p. 13. I did not use the word *Uncials* in that passage, lest I should seem to identify *Majusculæ* and *Uncials*, as the learned Papebroc and others have done, in my opinion inconsiderately.

*Majusculæ* are (as the word imports) opposed to *Minusculæ*, and, though they imply *Uncials*, they are not *vice versa* implied under that class. *Majusculæ* is a more comprehensive word than *Uncial*. It embraces letters of several forms, both rustic and elegant, square and angular, and all letters of sizes superior to *Minusculæ* excepting capitals. Its toleration of letters of different shapes is such, that, as the Romans tolerated all religions excepting the Christian, so the word *Majusculæ* tolerated all letters of a larger size than *Minusculæ* excepting capitals.—Initials I exclude. They are of va-

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<sup>25</sup> Florus, l. i. c. 5 ; Diodor. l. v. ; Strabo, l. iii., and l. xi., p. 530.

rious shapes and sizes; they often extend from the top to the bottom of a page; often they sport in fantastical dresses along the four margins, and are from ten to twelve inches high. They can be reduced to no certain standard of dimensions, no model, no shape.

In short, I stated that *Majusculæ* form a 2nd class, different from capitals, and opposed to *Minusculæ*, but not that *Majusculæ* and *Uncials* are the same. *Majusculæ* may be of different shapes, but must be always of a larger size than *Minusculæ*, whereas the form of *Uncials* must be round, and somewhat hooked at the extremities. Their name has no reference to their size, but to their shape, *Unca litera*. Those who derived *Uncial* from *Unca*, an inch high, were challenged to produce any ancient MS. written in letters of so enormous a size, and were driven to the absurdity of calling semi-uncial letters half an inch high. A Bible written in uncials at this rate would require a waggon to carry it. St. Jerome, indeed, ridicules the dimensions of *Uncials* in manuscripts which were written for the wealthy lords of the empire; but as there are small and large capitals, so were there at all times small and large uncials. They seem to have been introduced in the 3rd century, when the arts declined, and the elegant and simple form of the Roman capitals declined with them.

“ It is erroneously asserted that *Uncial* writing ceased entirely in the 9th century: it continued in title-pages, heads of chapters, divisions of books, and other ornamental parts of manuscripts, down to the 12th century, when it was supplanted by modern Gothic. It may be seen in red ink in king Canute's Book of Hyde Abbey, now in this library, and written between the years 1020 and 1036. It may also be seen in king Alfred's Psalter in this library, where the titles of the psalms are prefixed to each in red ink, in writing of the 9th century.

“ You state very correctly that the letters peculiar to *Uncial* writing are  $\lambda$   $\delta$   $\epsilon$   $\zeta$   $\eta$   $\theta$   $\iota$  and  $\upsilon$ , to which may be added  $\beta$   $\Gamma$   $\rho$ .

The *a* Uncial was also written  $\mathfrak{A}$  with a closed and rounded base; the *d* was sometimes not closed, thus  $\mathfrak{D}$ ; the *g* uncial with a tail was sometimes written without a tail  $\mathfrak{G}$ ; the *h* was hooked nearly in the same manner  $\mathfrak{H}$ ; the *p* and *q* had frequently similar flourishes, as if they despised the plain unadorned simplicity of Roman capitals; the letter *r* could hardly be distinguished from the Minuscula *n*, except by a half-circular bend in its second shaft, and a little hook at its extremity; the letter *V*, even as a numeral, was rounded into a *U*, and even the *N* affected to despise its ancient perpendicular erectness, and deviated into *N*.

“ The transition from writing in pure capitals to uncials may be observed in the Medicean Virgil, fine specimens of which are prefixed to Ambrogii’s Italian Version, folio, Romæ 1763, vol. i. pag. cxii. The Palatine and the two oldest Vatican Virgils, namely, Nos. 1631, 3225, and 3867, are living monuments of this transition. They were written before the Uncial alphabet was completely formed, before the Uncial  $\mathfrak{O}$  was introduced. The oldest Vatican Virgil is referred by the Vatican librarians, Holstenius and Schelestrat, to about the reign of Septimius Severus<sup>36</sup>; that is, the beginning of the third century. Norris and Bianchini, whose works are now before me, agree<sup>37</sup>. Burman ascribes the Medicean Virgil to the same age; but, doubting how to describe its characters, styles them *Capitals* in one member of a sentence, and *Uncials* in the very next. ‘ *Hunc librum, ante 1200 annos scriptum, Literis majoribus Romanis, seu Capitalibus, forma ut vocant quadrata, typis describi, eodem caractere, literisque quibus exaratus est Uncialibus imprimi, nuper curant Petrus Fr. Fogginus, Florentiæ, anno 1741.*’

<sup>36</sup> See Ambrogii’s *Virgil. ex Codice Mediceo Laurentiano*, folio, Romæ, 1763, Pref., pag. xxix. xxxi.

<sup>37</sup> *Cænotaphia Pisana* in Norris’s works, folio, Veronæ, 172., p. 340; also Mabillon *Dei Re Diplom.* Ruinart’s ed. p. 354, and Foggini’s Preface to his Roman ed. of 1741, pag. iv.

“ The fact is, that the Medicean Virgil, and the Vatican of the third century, were written at the period of the transition from Capitals to Uncials, when the Roman writers had not quite abandoned the one, nor quite formed the other, but had insensibly descended from the good taste of the Augustan age to the barbarous style of the Lower Empire. I own that there is an apparent novelty in this view of the subject, which alarms myself, lest I should appear to venture on whimsical speculations, on subjects which demand the greatest accuracy and diffidence. But I am induced, by my reading, to indulge a hope that in advancing these opinions I shall not be deemed presumptuous<sup>38</sup>. I find that the Uncial  $\mathfrak{M}$  does not appear in those old copies of Virgil which were written in the third or fourth century, whereas it constantly appears in Uncial MSS. of the eighth and ninth. It does appear in the old MS. fragment of St. Paul's Epistles in the library of S. Germain des Près, described by Mabillon, Montfaucon, and the Benedictines, but that MS. is written entirely in Uncials of the fifth century; it is found in the Vercelli Gospels written by St. Eusebius, bishop of that see, who died in 515. The Alexandrine MS. in the British Museum, also, has the Uncial  $\mathfrak{M}$ ; but I fear that this fact proves that MS. subsequent, if not to the sixth, certainly to the fifth century; since in the oldest Uncial MSS. the  $\mathfrak{M}$  is not to be found. It is in the celebrated Greek and Latin Psalter of S. Germain des Près, which was written in the fifth or sixth century entirely in Uncials. The words in this MS. are not separated, an undoubted proof of antiquity higher than the seventh century.

I have now trespassed on your time longer than I thought I should; and yet, before I conclude, I must state, that when I classed the Stowe MSS. under four heads, I did so in reference to the collection which was before me, consisting chiefly of Saxon, Irish, and English

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<sup>38</sup> See the letter *m* in Dom de Vaines.

MSS. Several other modes of writing have been introduced, which did not belong to my province or Catalogue, and are not reducible to any of those classes, even though all might, in a general view of their alphabets, be derived originally from the Roman. The *Lombardic*, the *Modern Gothic*, the *Set Chancery*, the *Common Chancery*, *Court-hand*, *Secretary*, all these forms, which prevailed in the law-courts since the Norman Conquest, all are out of the pale of the four classes to which the Stowe Collection may be reduced, with the exception of a few law MSS. of the 13th and 14th centuries.

“ I fear that I ought to apologize to you for prolixity; but I deem the subject of this letter important in many points of view, and I was anxious that you should not mistake my meaning, where it is somewhat involved by that brevity which the limits of a Catalogue seem to demand.

“ I think that a very striking resemblance of all the *ancient* alphabets to one another, in their order, number, powers, figures and names, supplies clear proof of a common origin<sup>30</sup>; that when History lends her aid to this evidence, both mutually supporting each other, both showing an antiquity approaching to the Deluge, and pointing to an Oriental descent, the mind is compelled to ac-

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<sup>30</sup> Eusebius quotes Josephus's assertion, that originally the Phœnicians introduced only sixteen letters into Greece, a little before the age of Xerxes; namely, “ α ζ γ δ ε ι κ λ μ ν ο π ρ σ τ υ.” *Præp. Evang.* l. 10. c. 2. Pliny says that to these sixteen, Simonides afterwards added “ ζ η ψ and ω.” *Plin.* l. 8. c. 58, and that Palamedes added the remaining four, “ θ ξ χ φ.” But these assertions cannot bear the test of genuine history or chronology. The Phœnician alphabet, which King Solomon used in writing to Hiram king of Tyre, consisted of 22 letters, neither more nor fewer in number than the 22 sacred books of the Jews, as clearly evinced by the alphabetical psalms; the Phœnicians, therefore, must have introduced 22 letters into Greece even from the days of Moses, who used no other alphabet.

quiesce in the Scriptural history of the origin and progress of the human race, even independently of the proofs which are supplied by Revelation.

“ I have the honour to be,

“ Dear Sir,

“ with great respect and regard,

“ your obedient humble Servant,

“ CH. O'CONNOR.”

# THE ELEMENTS

OF

## ANGLO-SAXON<sup>1</sup> GRAMMAR.

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**GRAMMAR** is the art of rightly expressing our thoughts by words.

The Grammar of any language is commonly divided into four parts ; namely, **ORTHOGRAPHY, ETYMOLOGY, SYNTAX, and PROSODY.**

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<sup>1</sup> The Saxons were a people of Germany. Their origin, extent of power, and other particulars, will be clearly understood by attending to the following historical facts and observations, chiefly taken from Turner's learned *History of the Anglo-Saxons*.

The sons of Japhet, migrating from Asia, spread themselves over Europe. The earliest tribes that reached and peopled the European coasts in the west were the Kelts, and the Kimmerians, Commerians, or Gomerians, from Gomer the eldest son of Japhet : such changes of names not being uncommon. It cannot now be ascertained at what time the Kimmerians passed out of Asia : but, according to Herodotus (Melpom. sec. xi.), they were settled in Europe before the Scythians, by whom the Kimmerians were attacked in the year 680 before the Christian æra, and obliged to retreat towards the west and south. The ancient Kimbri, so formidable in the earlier ages of the Roman history, were a nation of this primitive race, which in the days of Tacitus had almost disappeared on the continent.

The Kelts were a branch of the Kimmerian stock that dwelt more towards the south and west than the other Kimmerian tribes. The Kelts spread themselves over a considerable part of Europe, and from Gaul entered into the British isles. Though Phœnician and Carthaginian navigators probably visited Britain, the aboriginal inhabitants,

# PART I.

## ORTHOGRAPHY

### CHAPTER I.

1. ORTHOGRAPHY describes the nature and power of letters, and the just method of spelling words.
2. The Anglo-Saxon alphabet contains twenty-three letters : Q not being originally a Saxon letter.

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the ancient Britons, were the Kelts, who were conquered and driven into Wales by the Romans. The descendants of the Kelts still occupy Bretagne in France, Wales, Scotland, Ireland, and the Isle of Man.

The Scythian or Gothic tribes, descended from Magog (Parsons's *Remains of Japhet*, ch. iii. p. 68), were the second source of European population. They entered into Europe from Asia, like the Kelts, about 680 years B.C. as previously noticed. In the time of Herodotus they were on the Danube, and extended towards the south. In Cæsar's time they were called Germans; and had established themselves so far to the westward as to have obliged the Kelts to withdraw from the eastern banks of the Rhine. They became known to us in later ages by the name of Goths.

From this Scythian or Gothic stock sprang the Saxons, who occupied the north-west part of Germany. We may here observe, the terms Kimmerians and Scythian are not to be considered merely as local, but as generic appellations; each of their tribes having a peculiar distinctive denomination. Thus we have seen, one tribe of the Kimmerian, extending over part of Gaul and Britain, were called Kelts: and now we may remark that a Scythian or Gothic tribe were called Saxons. The Sakai, or Sacæ, were an ancient Scythian nation; and Sakai-suna (*the sons of the Sakai*) contracted into Sak-sun, seems a reasonable etymology of the word Saxon. Some of these people, indeed, were actually called by Pliny (lib. vi. c. 11.) Sacassani, which is but the term Sakai-suna spelt by a person unacquainted with its meaning.

The Saxons were as far to the westward as the Elbe in the days of Ptolemy; and therefore, in all likelihood, as ancient visitors of Europe as any other Gothic tribe. Their situation, between the Elbe and the Eyder in the south of Denmark, seems to indicate, that they moved among the foremost columns of the vast Gothic emigration. The Saxons, when first settled on the Elbe, were an inconsiderable people,

3. The letters in Saxon may be pronounced as the present English : but those who wish to attend more minutely to the pronunciation, &c. may consult the following alphabet under the column for sound, &c., and the notes upon the letters.

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but in succeeding ages they increased in power and renown. About A.D. 240, the Saxons united with the Francs (*the free people*) to oppose the progress of the Romans towards the north. By this league and other means, the Saxon influence was increased, till they possessed the vast tract of country embraced by the Elbe, the Sala, and the Rhine, in addition to their ancient territory from the Elbe to the Eyder. In this tract of country were several confederate nations, leagued together for mutual defence. Although the Saxon name became, on the continent, the appellation of this confederacy of nations, yet, at first, it only denoted a single state. We shall only mention two of these confederate nations, the Jutes and Angles, because they are most connected with the history of Britain. The Jutes inhabited South Jutland, and the Angles the district of Anglen, both in the present duchy of Sleswick. Hengist and Horsa, who first came into Britain about A.D. 449, were Jutes, but the subsequent settlers in this island were chiefly from the Angles ; hence, when the eight Saxon kingdoms were settled in Britain in A.D. 586, it formed the Anglo-Saxon Octarchy, generally, but most improperly, called the Saxon Heptarchy. They were called Anglo-Saxons to point out their origin :—Anglo-Saxon denoting that the people so called were the Angles, a nation coming from the Saxon confederacy. In subsequent times, when the Angles had been alienated from the Saxon confederacy by settling in Britain, they denominated that part of this kingdom which they inhabited Engla-land (the land of the Angles) Angles' land ; which was afterward contracted into England.

From the entrance of the Saxons into Britain in A.D. 449, they opposed the Kelts, Kimmerians, Kymri or Britons, till, on the full establishment of the Saxon Octarchy in A.D. 586, the Britons were driven into Wales. The Anglo-Saxons retained the government of this island till 1016, when Canute, a Dane, became king of England. Canute and his two sons Harold and Hardi-canute reigned 26 years. The Saxon line was restored in 1042, and continued till 1066, when Harold II. was slain by William duke of Normandy, commonly called William the Conqueror. Thus the Anglo-Saxon dynasty terminated, after it had existed in England about 600 years. The Saxon power ceased when William the Conqueror ascended the throne, but not the language ; for, though it was mixed with Danish and Norman, the vulgar Saxon continued to be spoken by the old inhabitants till the time of Henry the Third, A.D. 1258. See a writ in Saxon issued by this king in Somner's *Dictionary* under Unnan.

ALPHABETS<sup>2</sup>.

| ANGLO-SAXON. |                      | MÆSO-GOTHIC <sup>3</sup> . |                      | RUNIC <sup>4</sup> , &c. |       |        |
|--------------|----------------------|----------------------------|----------------------|--------------------------|-------|--------|
| Form.        | Sound <sup>5</sup> . | Form.                      | Sound <sup>6</sup> . | Name.                    | Form. | Sound. |
| Ǽ            | A a                  | 𐌶                          | a                    | Aar                      | Ǽ     | a      |
| B            | b                    | 𐌷                          | b                    | Biarkan                  | B     | b      |

<sup>2</sup> The best way of acquiring a knowledge of the alphabets is by writing them over a few times; thus the form of each letter is, in the act of writing, imperceptibly impressed on the mind.

<sup>3</sup> The Goths were descended from Magog (see note <sup>1</sup>): as a distinctive denomination they prefixed to Goths the name of the country they inhabited or subdued; as, the Mæso-Gothi, Scando-Gothi, Norreno-Gothi, &c. Their chief seat is reported to have been in Gothland, now a part of the Swedish dominions. The Mæso-Goths, as their name imports, were those Goths that inhabited Mæsia, on the frontiers of Thrace. The language of these Goths is not only called Mæso-Gothic, but Ulphilo-Gothic, from Ulphilas, the first bishop of the Mæso-Goths. He lived about A.D. 370, and is said to have invented the Gothic alphabet, and to have translated the whole Bible from Greek into Gothic. These Gothic characters were in use in the greater part of Europe after the destruction of the western empire. The French first adopted the Latin characters. The Spaniards, by a decree of a synod at Lyons, abolished the use of Gothic letters A.D. 1091 (see Priestley's *Lectures on the Theory of Language and Universal Grammar*, p. 41).

<sup>4</sup> This alphabet, called also Scytho-Gothic, Cimbric, or Scandic, as well as Runic, was used by many of the northern nations. They had originally only sixteen letters, which they derived from the Gothic (see Hickes's *Thesaurus*, vol. ii. p. 4, tables i. ii. & iii.). To denote the sounds, which their alphabet would not originally express, they placed a dot or point in some of the letters, and called them *Stungen*, as Stungen Jis (Ƿ) is Jis (I) with a point in the middle. Such letters were called *Stungen*, from *Stungen*, pointed or stung. See Lye's *Dictionary* under *Stungan*, to sting, &c.

<sup>5</sup> In modern languages there is much difficulty in ascertaining the true sound of letters; and in ancient languages this difficulty is much increased. Dr. Hickes (see *Thesaurus*, vol. i. *Pref. to Saxon Grammar*, xii.) found a MS. in the Bodleian Library marked NE. D. 2. 19; which he considered useful in determining the pronunciation of some Anglo-Saxon letters, prior to the time of King Alfred. In this MS. there are extracts from the Septuagint written in Saxon letters in one column, and a Latin translation in the other (see a facsimile in Hickes's *Thes.*, p. 168). A short specimen is given, with the original Greek,

| ANGLO-SAXON. |                 | MOESO-GOTHIC. |                               | RUNIC, &c. |        |        |
|--------------|-----------------|---------------|-------------------------------|------------|--------|--------|
| Form.        | Sound.          | Form.         | Sound.                        | Name.      | Form.  | Sound. |
| E C c        | c' as in obotee | Γ             | g' and as n before another g. | Knesol     | I      | c      |
| D ð          | d               | Ḅ             | d                             | Duss       | P or f | d      |

to show what letters were used by the Saxons to express the Greek words.

## Gen. i. 26.

26. Πηγισμεν ανθρωπον cat icona ce cath omooyoin imetejan ce archeto ton icthyon tij thalassaj ce ton petinon tu uranu ce ton ctanon ce passaj tij zij ce panton ton herpeton ton herponton eri tij zij ce ezeneto utoj.

27. Ce ephijyen o theos ton anthropon cat icona theu epyijyen auton arjen ce thilyepyoijen auton.

28. Ce eulogijyen autij lexon auxanethe ce plithynejthe ce plirojate tin zin ce catacyrieujate autij ce archeto ton icthyon tij thalassij ce ton petinon tu uranu ce ton panton ctanon tij zij ce panton ton erpeton ton erponton eri tij zij, &c. 29, 30.

31. Ce yden o theos ta panta oja ephijyen ce idu cala lian ce ezeneto hejrepa ce ezeneto pprohi himera ecti.

26. Πηγισμεν ανθρωπον κατ'εικονα και καθ' ομοιωσιν ημετεραν και αρχετω(σαν) των ιχθυων της θαλασσης, και των πετεινων τε ουρανου, και των κτηνων, και πασης της γης, και παντων των ερπετων των ερποντων επι της γης, και εγενετο ουτως.

27. Και εκποιησεν ο θεος τον ανθρωπον κατ'εικονα θεου εκποιησεν αυτον αρσεν και θηλυ εκποιησεν αυτους.

28. Και ευλογησεν αυτους λεγων, Αυξανεσθε και πληθυνεσθε και πληρωσατε την γην, και κατακυριυσατε αυτης και αρχετω των ιχθυων της θαλασσης, και των πετεινων του ουρανου, και των παντων κτηνων της γης, και παντων των ερπετων των ερποντων επι της γης.

31. Και ειδεν ο θεος τα παντα, οσα εκποιησεν και ιδου, καλα lian και εγενετο εσπερα, και εγενετο πρωι, ημερα δεκτη.

From these extracts it appears, the A. S. u was pronounced as ou in Greek, the i as the Greek η, the e as ε, η, ει, or αι, the k as the Greek κ, the f as the Roman f or Greek φ, the o as the Greek ο or ω, as the English oo in rood, &c. (see Hickee's *Theo.* Pref. p. 12).

If we knew the true sound of the Greek letters, the preceding extracts would fix the pronunciation of the Saxon: but, if we know no more of the true original sound of the Greek letters than we do of the Saxon, the following observations may deserve attention (see notes 6, 10 and 11, &c.).

When the Saxon language is properly pronounced, it is by no means deficient in harmony, though its peculiar characteristics are strength and significance of expression, together with a facility and

| ANGLO-SAXON. |                                     | MÆSO-GOTHIC. |        | RUNIC, &c.           |       |        |
|--------------|-------------------------------------|--------------|--------|----------------------|-------|--------|
| Form.        | Sound.                              | Form.        | Sound. | Name.                | Form. | Sound. |
| Ʒ            | e <sup>a</sup> as in <i>ferit</i> . | 𐌸            | e      | Stungen <sup>4</sup> | 𐌺     | e      |
| F            | f <sup>o</sup>                      | 𐌺            | f      | Fie                  | 𐌿     | f      |

felicity of combination, which is exceeded only by the copiousness of the Greek. See Ingram's *Lecture*, p. 68. The vowels may be pronounced as in English; but Mr. Ingram observes, from the intercourse which the Saxons had with the Romans, it is very probable that their pronunciation of the vowels was something similar to the present Italian. For the formation of Aa, Bb, &c. see *Introduction*, specimen 4.

<sup>6</sup> The general pronunciation of the Gothic letters is given in the alphabet under *sound*; but we may observe further, that **AI** must be read e, as in **ĪAISNS** Jesus; **EI**, i, as **ΔΑΥΕΙΔ** David; **AN**, o, as **ΣΑΝΔΑΝΜΩΝ** Solomon. **ΓΓ** is sounded ng, as **ΑΓΓ** ang, and **ΑΙΥΑΓΓΑΙΔΙΩΝ**, **ΕΥΑΓΓΕΛΙΩΝ**, *Evangelium*.

<sup>7</sup> Hickes, Thwaites, &c. affirm, that L and ʒ are always pronounced hard; but Ingram says, "In the pronunciation of c and z the Saxons, long before the time of the Norman Conquest, appear to have nearly coincided with the Italians; either from their religious intercourse with the see of Rome, or from that natural propensity which all nations have to soften their language in the progress of refinement. Thus our modern *ch* was anciently expressed by *c* only, as in the word *ceoyen chosen*, *Leſter Chester*, &c." The Saxons pronounced the word *cild* as we do *child*. In different ages, the same sound has been denoted by other letters, or a combination of them according to the fancy of the writer; but the pronunciation of so common a word as *cild*, one would suppose, could not materially alter. See *Orthography*, on the letter G, and Ingram's *Lecture*, p. 68.

The Saxon capital L was formed from the Roman C when it retained more of its angular form. (See *Introduction*, page 10.) The letters c, cy or cu were used for the sound of k and q before the Norman Conquest. After the time of William the Conqueror, both k and q came into general use. See sect. 17 under K.

<sup>8</sup> The Saxon final e was seldom quiescent, and generally pronounced as by the Italians at this day: hence Beme is found written Be'mæ or Bohemi, the *Bohemians*: Dene is the same with Dani, the *Danes*: the words *take*, *one*, *wine*, &c., which are now monosyllables, were formerly dissyllables, *ta-ke*, *o-ne*, *wi-ne*, &c. See Wallis's *Grammatica Linguae Anglicanae*, p. 57, Tyrwhitt's *Chaucer Ess.* p. 60, and Ingram's *Lecture*, p. 68.

<sup>9</sup> The letters f z p r t, about the ninth century, lost their Saxon formation, and were written after the Roman manner; as, f g r s t. For the manner of forming the Saxon letters, see Hickes's *Thes.*, p. 2, and *Introduction* to this Grammar, page 10.

| ANGLO-SAXON. |                            | MÆSO-GOTHIC. |  | RUNIC, &c.  |                   |
|--------------|----------------------------|--------------|--|-------------|-------------------|
| Form.        | Sound.                     | Form.        | Sound.                                 | Name.       | Form. Sound.      |
| Ġ            | g <sup>10</sup> as in gem. | Ḡ            | g or j {as j in jour,<br>or y in your. | StungenKaun | ƿ g               |
| Ð            | h <sup>11</sup>            | ḥ            | h                                      | Hagl        | * h               |
| I            | i <sup>12</sup>            | ī            | i                                      | Jis         | I i               |
| K            | k <sup>13</sup>            | K            | k                                      | Kaun        | ƿ k <sup>14</sup> |

<sup>10</sup> The letter *g* was the origin of *z*, which we find in Scoto-Saxon and old English MSS. In many instances, *g* was pronounced like *y* or *i*, particularly before the vowel *e*: sometimes even before *a*, *u*, &c. as in *dagaf*, *dagum days*, *geap year*; hence the origin of *gate* for *gate*, still used in Gloucestershire. *Land-gemæne*, *zegezian*, *manega*, *ælepe*, *ƿuzlepan*, *ƿuzelepaf*, &c., if pronounced according to the Italian manner, will be found not unharmonious. The difficulty consists in knowing when these doubtful consonants are to be pronounced hard, and when soft: for this very purpose the Danish *k* was early introduced, and *c* was often inserted before *g*; or a double *cc* or double *gg* was adopted, which produced the hard *c* and *g*: thus *kýnincge* for *cýnincge*, *kýpcel* for *cýpcel*, *ƿicce-mælum stick-meal*, &c. were used as early as the time of King Alfred, if we have the original MS. of his translation of Orosius, which is the belief of most antiquaries. The Normans preferred the soft sounds of these letters: hence *michel* or *mitchel* for *micle*; *bridge* for *brigg*, &c. the way in which *bridge* is now pronounced by the common people in Norfolk and other parts of England. The prefix *Ge* is sometimes put, and sometimes omitted, before the same words, and appears to occasion no alteration in its meaning: it was at length superseded by *y*; as *Geclýpod*, called, *Yclyped*. See Rask's *Gr.*, p. 7, sect. 8, for more observations on the letter *G*.

<sup>11</sup> *H* among the Anglo-Saxons was sometimes a very rough aspirate, and at others only a simple one, which gave it a kind of double power. When used as the rough aspirate, it was sounded like *Hh*, or the Hebrew *ח Cheth*.

<sup>12</sup> The Saxons dotted the *y* instead of the *i*, being at first perhaps written *ij*, the *ü* of the Germans twice dotted, and the *ī* of the Mæso-Gothic alphabet, which corresponds with the *ī* in the Alexandrian, *Beza*, and other old MSS. of the New Testament; as *īOYΔAC. īΔONTEC. TƿOſi*. The Irish dotted the Saxon *g* instead of the *y*. Ingram's *Lecture*, p. 51.

<sup>13</sup> Whether the old Saxons had the letter *K*, and discarded it like the Romans, is not certain; but *C* was generally used till the Danes and Normans introduced *K*. It is used now, as formerly, to prevent the soft sound of *C*. Ingram's *Lecture*, p. 51.

<sup>14</sup> Sometimes *Kaun ƿ* supplies the place of *Q*; but the northern nations using this character, generally expressed the sound of *Q* by *Kaun Ur ƿD*.

| ANGLO-SAXON. |                  |  | MÆSO-GOTHIC. |   | RUNIC, &c.   |            |                 |
|--------------|------------------|--|--------------|---|--------------|------------|-----------------|
| Form.        | Sound.           |  | Form.        | Sound.  | Name.        | Form.      | Sound.          |
| L l          | l                |  | Λ            | l   | Lagur        | ᚠ          | l               |
| ᛞ M m        | m                |  | Μ            | m   | Madur        | ᚦ          | m               |
| N n          | n                |  | Ν            | n   | Naud         | ᚫ          | n               |
| O o          | o                |  | Ɑ            | o   | Oys          | ᚩ          | o               |
| P p          | p                |  | Π            | p   | Stungen Birk | ᚷ          | p               |
| R ᚱ          | r                |  | ⊙            | hw <sup>in Saxon, or wh</sup><br><sub>in English (15)</sub> | Kaun         | ᚵ or ᚶ ᚱ ᚾ | q <sup>14</sup> |
| ᚸ S s        | s <sup>17</sup>  |  | Κ            | r   | Ridhr        | ᚱ or ᚲ     | r <sup>18</sup> |
| T τ          | t <sup>18</sup>  |  | Σ            | s   | Sol          | ᚱ          | s               |
| ᚪ ᚫ ᚬ        | th <sup>19</sup> |  | Τ            | t   | Tyr          | ᚹ or ᚺ     | t               |
|              |                  |  | Φ            | th <sup>15</sup>  |              |            |                 |

<sup>15</sup> The proper sound of these letters can hardly be ascertained; but that which is given appears the most probable. We find ⊙AN, in Saxon hƿænne, and in English *when*. We have also ΦAN, in Saxon þon, and in English *then*. The letter ᚵ is read as the Greek T, or the English *eu* in the middle of a word: at the beginning it is *w*: thus **ᚿNARƿEIN** and **ᚵAKS**, Saxon *ƿyrj*, and English *worse*.

<sup>16</sup> The R is used at the beginning, middle, and end of words: but ᚱ only at the end. See Junius's *Glossary to Gothic and Saxon Gospels*, p. 17, Wormius's *Runic Lexicon*, &c.

<sup>17</sup> Sc, like the German *Sch*, had the sound of the modern *Sh*; as, *ſcip* *ship*, and *ſiſcepaſ* *fishers*, &c. See Ingram's *Lecture*, p. 68.

<sup>18</sup> See Note<sup>9</sup>, p. 40.

<sup>19</sup> ᚪ and ᚫ both answer to the English *Th*; but this, as is well known, has a double pronunciation: 1st, a harder one, as in *thing*, which is just as the Greek ⊙ and the Islandic Þ; and 2dly, a weaker and softer one, as in *this*. This seems peculiar to the English. Spelman attributes the harder sound to ᚪ, the softer to ᚫ; and Somner, Hickes and Lye follow him in this opinion; but I cannot conceive on what ground. On the contrary, it is clearly seen that the ᚫ had the softer, and ᚫ the harder sound: 1st, because it is evident that ᚪ is taken from D, and it is also probable that it expressed the sound which comes nearest to D: it is also evident, on the other hand, that ᚫ is taken from the Runic Þ, as well as the Isl. Þ, and, therefore, it probably denoted the same sound: 2dly, because ᚫ is found so frequently at the end of a syllable, and between two vowels where the softer sound is still retained in English and in Islandic. According to the old orthography, ᚫ and sometimes *d* only is written; for example, *ſoð*, English *sooth*, and Islandic *ſaðr* or *ſaðr*; *oðre*, English *other*, Islandic *aðrj* or *aðrj*. ᚫ on the contrary is found most as the initial of a syllable where the Islandic has always the hard sound: for example, *þeoð* a *people*, Islandic *þioð*, *þencan* to *think*, Islandic *þen-*

| ANGLO-SAXON. |                 | MCESO GOTHIC. |  | RUNIC, &c.   |       |        |
|--------------|-----------------|---------------|--|--------------|-------|--------|
| Form.        | Sound.          | Form.         | Sound.   | Name.        | Form. | Sound. |
| U u          | u               | 𐌺             | u  | Ur           | 𐌹     | u      |
| Ʒ Ʒ          | w <sup>21</sup> | 𐌿             | ʷ and in middle of words some-times c.                             | Stungen Fie  | 𐌿     | v or w |
| X x          | x               | 𐍆             | w in the beginning, and = in the middle of a word. <sup>(15)</sup> |              | 𐌶     | x      |
| Y y          | y <sup>22</sup> | X             | ch as chyle.   | Stungen Ur   | 𐌹     | y      |
| Z z          | z               | Z             | z  | Stungen Duss | 𐌶     | th     |

kia. The English have two sounds, as th in *thing* and *this*; but only one way of expressing them: our ancestors had, with much propriety, two distinct characters. Bishop Wilkins makes some judicious remarks on the pronunciation of Ʒ and þ. He appears to confirm what has just been advanced by Rask (see *Gr.* p. 8—10.). He says, “Dh (Ð, ð) and its correspondent mute Th (þ, þ) are of that power which we commonly ascribe to the letters D and T, aspirated or incrassated. And though these two powers are commonly used by us without any provision for them by distinct characters, yet our ancestors, the Saxons, had several letters to express them. They represented (Dh) by this mark (ð) as in *fader, moder, ðe, ðat, ðen*; and (Th) by this mark (þ) as *þief, þick, þuþ*. And it is most evident that their sounds (though we usually confound them under the same manner of writing) are in themselves very distinguishable, as in these examples:

Dh. (Ð, ð.)

Thee, this, there, thence, that,  
those, though, thou, thy, thine.  
Father, mother, brother, leather,  
weather, feather, smooth, seeth,  
bequeath.

Th. (þ, þ.)

Think, thigh, thing, thistle, thesis,  
thanks, thought, throng, thrive,  
thrust. Doth, death, wrath, length,  
strength, loveth, teacheth, &c.

See *Essay on a Real Character and a Philosophical Language*, p. 368.

Verbs are sometimes formed from nouns by changing the hard into the soft *th*: as *wreath, wreathe*; *breath, breathe*; *cloth, clothe*. In Norfolk, words beginning with the hard *th* are spoken as if written with a *t*; e. g. *trive* for *thrive*: and in the North of England for *d* in the middle of words the soft *th* is substituted, which is also the sound of the Δ among the modern Greeks.

Saxon writers have not attended to the preceding distinction in the sound of þ and ð, but they have used them indiscriminately; as Hickee remarks: “*Confunduntur hi characteres à scriptoribus.*”

<sup>21</sup> *y*, in the middle or end of a word or syllable, retains its original sound, ð like the *ω* of the Greeks, and the *w* or *ü* of the Welsh; hence, probably, its modern rank as a vowel. This letter, as to form and place, is unknown in the alphabets of the ancient Hebrews, Greeks and Romans. It is peculiar to the northern languages and people. Mr. Whitaker (*Hist. of Manchester*, vol. ii. p. 332) and Astlc, p. 78 and 98, observe, “The Saxon *y* seems at first to have been only the Roman *v*, lengthened into the Saxon character (see Introduction, p. 10, spec. 4, and Hickee’s *Thes.*, vol. i. p. 2, Plate) and en-

4. The diphthongs æ and œ are generally written æ and œ.

For and the Saxons used these abbreviations, ȝ and ȝ; for þæt and þæc they wrote þ̅; and for oððe *or*, and the termination lice *ly*, they wrote t̅; as t̅ *or*<sup>23</sup>; and roðt̅ for roðlice *truly*.

When an m was omitted, they made a short stroke over the preceding letter; as þā for þam<sup>24</sup>.

## CHAPTER II.

### *The Division and Change of Letters.*

5. The letters of the alphabet are divided into vowels and consonants.

6. Those letters are called vowels which *can* be distinctly uttered by themselves: they are a, e, i, o, u, ŷ, and p.

7. The remaining letters are called consonants, because they *cannot* be distinctly uttered but in union

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larged into the present Roman w, by bringing the principal strokes somewhat lower, and closing the top in the one, and by redoubling the whole in the other." The w, however, is evidently composed of two characters; namely, of the v or u doubled. About the time of William the Conqueror, the pure Saxon letters p, ð and þ were written uu, w, th or th, according to the writer's fancy; and hence the origin of these letters in our present alphabet.

<sup>23</sup> This letter very early took the sound of I, as in the Islandic, German and French: this is concluded from the very frequent permutations of y and i: still it appears that y commonly denotes a weak i, and, on the contrary, ŷ with an accent, a hard i. See Rask's *Gr.*, p. 5.

<sup>24</sup> We also find ul for *or*; ȝillm. for ȝillm, *William*; and Dæi, for Dæiend, *Jesus*; i stands for leofgearu φίλτατοι amicissimi, *most friendly or beloved*; apl ap̅ or ap<sup>25</sup> for apoŷtule, *an apostle*; aplay, *apostles*; Dierlm, *Jerusalem*; ȝc̅i, *a shilling, money*.

<sup>25</sup> There are many other abbreviations and connectives; such as æt̅ æt̅ep, *after*; allm̅ allm̅ht̅ig, *almighty*; am̅, *amen*; anc̅en, *ancennede, only begotten*; b, b, biȝc̅, biȝcop, *a bishop*; broð, broð, broþep̅a, *brethren*; car̅c̅, car̅cep̅ne, *a prison*; c̅it̅ F̅ C̅p̅iȝc̅, xp̅eȝ, C̅p̅iȝc̅, *Christ, Christ's*; c̅ȝ, c̅ȝæð, *saith*; d̅æȝ, *a day*; d̅d̅, d̅d̅, *David*; d̅rih̅, d̅rih̅c̅, *Lord*; d̅ȝȝ d̅riht̅neȝ, *Lords*; f̅ f̅op̅, *for, on account of*; ȝ, ȝeape, *a year*; Ih̅ȝ, Ih̅c̅, *Jesus*; ȝ. M̅. ȝeint̅c̅e M̅ap̅uc̅, *St. Mary*; ȝ. p̅. *St. Peter*; p̅t̅, p̅t̅oðlice, *certainly, &c.* See Thwaites, p. 1.

with a vowel. The consonants<sup>1</sup> are subdivided into mutes, which are perfectly unutterable when alone; and semivowels, which have an imperfect sound of themselves.

The mute consonants are b, p, t, d, k, and the hard c and g. The semivowels are f, l, m, n, r, v, p, x, z, j, and the soft c and g. Of these semivowels, l, m, n and r are distinguished by the name of liquids, because they readily unite with the mute consonants, and flow into their sounds<sup>2</sup>.

8. When two vowels are so placed as to be pronounced by a single impulse of the voice, they make a diphthong: their distribution into proper and improper is of modern date; each of the diphthongal letters being

<sup>1</sup> Grammarians have also divided the consonants into three classes, corresponding with the organs employed in sounding them. Thus b, f, m, p, w and v, being formed by the lips, are called *labials*. The letters c soft, d, j, l, n, r, s, th, x, z, are enunciated by the tongue being brought in contact with the extremities of the upper teeth, and, for a similar reason, are denominated *dentals*: while h, k, q, &c. and g hard (uttered by a contraction of the larynx) receive the name of *gutturals*. This division of the consonants is of great use in elocution, and in the acquisition of a philosophical acquaintance with the origin and derivation of words.

A minute attention to the organs employed in the enunciation of each class of letters enabled Amman, a Dutch physician, to teach persons born deaf and dumb to read and speak. Close application to this subject will also be the best means of overcoming all impediments to a clear enunciation.

In tracing the origin of words, the division of the consonants into labials, dentals, gutturals, &c. is indispensable. In an etymological view, the letters enunciated by the same organs are so often interchanged, that they may be all considered as one letter. In the derivation of words, all the vowels may also be considered as one letter. These observations will not only apply to the Anglo-Saxon, but to all other languages, as will appear from the following notes. See Jones's *Lat. Gram.*, chap. vii.; Jones's *Greek Gram.*, part ii. ch. i.; and Gregory Sharpe's *Two Dissertations on the Origin of Languages, and the original Powers of Letters*.

<sup>2</sup> The modern final syllables, ble, dle, fle, &c. are evidently of this class; and are actually pronounced without any aid from the final vowel e.

originally sounded in pronouncing the words which contained them. If three vowels come together, they form a triphthong.

9. In studying the Anglo-Saxon tongue, it is of great consequence to remark, that the inevitable changes introduced by the lapse of time through successive ages; the existence of the three great dialects, and their frequent intermixture; the variety of Anglo-Saxon writers, and their little acquaintance with each other; but, above all, their total disregard of any settled rules of orthography<sup>3</sup>; have occasioned many<sup>4</sup> irregularities in the language, and thrown difficulties in the way of the learner, which at first sight appear truly formidable; but, on closer inspection, these difficulties present no insuperable obstacle.

10. The principal difficulty consists in this: The Anglo-Saxon writers often confounded some letters, and used them indifferently for each other. This is the case to a most surprising extent with the vowels and diphthongs; so that the consonants, though often treated in the same manner, form the only part of the language which possesses any thing like a fixed and permanent character.

This observation will be fully exemplified in the following remarks on the transposition and substitution of the different letters.

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<sup>3</sup> "In days when mankind were but callans  
At grammar, logic, an sic talents,  
They took nae pains their speech to balance,  
or rules to gie,  
But spak their thoughts in plain, braid lallans,  
Like you or me." BURNS.

<sup>4</sup> Mr. Rask has acknowledged that "the Anglo-Saxon orthography is indeed excessively perplexed:" and yet he makes the following bold assertion; "According to Hickes and Lye, the Saxon orthography seems to be much more irregular than it really is; because they have not at all understood how to deduce rules for it, and to discriminate the more unfrequent and negligent anomalies from what is properly and decidedly right; to set aside, or at least to remark, the former, and follow the latter. Instead of this, they give, in every

*Remarks on the Change of the Consonants required for derivation and declension.*

## B.

11. B, F, or U, are often interchanged<sup>5</sup>; as

Bebep, beþop, a *beaver*. Ifig, ueg *ivy*. Obep, oþep, ouep, *over*. Eboþan, eþoþan *to blaspheme*. Fot, uot a *foot*.

In Dano-Saxon B is sometimes omitted, or superseded by f, p or u.

## C.

12. C often interchanges with G, K and Q<sup>6</sup>; as

Ðoncer, þonzer *thoughts*. Lÿð, kÿð *kindred*. Lÿning, kÿning a *king*. Aceþ, Akeþ a *field*. Epen<sup>7</sup>, quen, a *queen, wife, &c.*

C and CC are also often changed into H, or Hh, before r or ð, and especially before t; as ðreþeton *they strewed*, for rþrepton, from rþreccan. Ahþian for acþian or axian *to ask*. þehð for þecð *seeks*, from þecan *to seek*.

In Dan. Sax. C changes into g, h, hp and k; and ch changes into h.

## D.

13. D and T are often used indiscriminately for each other, and Ð is changed into ð especially in verbs; as þeoðan *to boil or seeth*; þoden *boiled*. ic cpæð *I said*;

case, an excessive number of ways how words may be spelt, and they not unfrequently take the false for the genuine." *Gram.*, p. 1.

<sup>5</sup> That the labials, of which b is one, are interchanged is clear, as we find in Hebrew, בער bejér, written פזר pèzèr, *σπειρω disperse*; נשב nésèb, נשם nésèm, נשפ nésèp *to blow*; אבן äbén, עפèn *even*. The same is observed in Greek; *μυρμηξ, βυρμαξ, and βυρμακα, formica an ant, and βουλομαι, volo, will*. In Latin, cubo, cumbo, *to lie down*.

<sup>6</sup> The Hebrew כפל cèpèl, is changed into the Chaldee קבל quèbèl, *coupled*. The Hebrew גמל gèml, is formed into the Greek *καμηλος*, the Latin *camelus*, and the English word *camel*. In the same way the Greek *οκτω* is changed into the Latin *octo*, and the English *eight*.

<sup>7</sup> Like the Gothic *UENS, UEINS, UINX a wife, woman, &c.*

þu cpræde *thou saidst*. he p̃p̃rð *he is or becomes*; þu  
pupde *thou becomest*.

## F.

14. In Dan. Sax. F changes into b and p.

## G.

15. G is often changed into h and p<sup>8</sup>; as  
Hepetoha for hepetoga *a leader*; Dahum for dagum  
*with days*; Geryrgan *to be silent*; zerypode<sup>9</sup> *he was  
silent or dumb*; rorh for rorze *sorrow*.

G interchanges with I and Y, when I has a sort of a  
consonant sound; as zeo, ieo or iu *yore, formerly*;  
zeozuð, ieozuð *youth*; zeoc, ioc or iuc *yoke*.

G is often suppressed before n, or zn lengthened  
into zen; as þýrigne, þýrine from þýrr or þir *this*,  
and ænigne, ænine, from æniz *any*. G is often added  
to words that end with i, as hiz for hi *they*; and on the  
contrary G is often omitted in those words which end  
in iz; as dri for driz or driz, *dry*.

In Dan. Sax. G is sometimes dropped, or changed  
into C, H, or K; and GS into X.

## H.

16. D is sometimes changed into z; as þaz<sup>10</sup> for þah  
*he grew or throve, from þean to grow*.

In Dan. Sax. D is sometimes added to words, and  
sometimes dropped; or it is changed into c, z, ch, or k;  
and Ðu into p.

## K.

17. The Saxons originally expressed the sound of the

<sup>8</sup> G is often redundant in Greek, as are all aspirates, and it is pre-  
fixed to words, as γροφος, from νεφος, *a cloud*; γινωσκω, nosco, *to know*.  
See Gregory Sharpe's *Origin of Languages*, p. 51.

<sup>9</sup> See *Matt.* xxii. 12.

<sup>10</sup> See *Cædm.* lvii. 20. Cniht peox 7 þaz *the boy increased and grew*.  
Se Dælenð þeah on p̃rbome and on ylðe. *Luke* ii. 52. Ðeah as the  
Gothic ΦΑΙΗ *he grew*.

modern K by C. As C also stood for a soft sound, it was difficult to know when it was to be sounded hard, and when soft. To remove this difficulty, the Danes and Normans introduced the letter K to denote the hard sound of C".

## L.

18. L<sup>12</sup> and N are often written double or single without any distinction at the end of monosyllables; but this reduplication ceases when words are lengthened, so that a consonant follows; as pell or pel *well*; ealle or al *all* (omnis); ealne *all* (omnem); also ic rýlle, þu rýlŕt, he rýlð, *I sell, thou &c.*

In Dan. Sax. L is sometimes put for R.

## M and N.

19. In Dan. Sax. these two letters are sometimes interchangeable; and N is occasionally dropped.

## P.

20. The Saxon p and p are easily mistaken for each

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" " The English should never use c at the end of a word." Todd's *Johnson*, under K. We should not write public, but publick. Dr. Johnson was a strenuous advocate for retaining the k, so was the author of *Friendly Advice to the Correctour of the English Press at Oxford, concerning the English Orthographie*. Fol. London, 1682. This author says, he observed many cacographies in *The Ladies Calling*, and *The Government of the Tongue*, and some in the 4to Bible of the same date. He says " You have injuriously and shamefully docked English words, by taking from the end of them; for example, writing *diabolic*, *topic*, *public*, instead of the known words *diabolick*, *topick*, *publick*, or as sometimes they were written *diabolique*, *topique*, *publique*; but never, but from Oxford, with a c terminating them, unless from France, where I find them so spelt. But what have we to do to conform our English to their language?" See Todd's *Johnson*, vol. iv. in Grammar, Note r in Orthography. The k is now generally omitted (as is the case even in the present work) in such words as Gothic, Cimbric, &c. &c.

<sup>12</sup> L and R are so nearly related in sound, that they are used promiscuously; for the Hebrew אלמנָה alménē the Chaldeans wrote אַרְמֵנָה armēnā a widow; and for the Hebrew סָלַר the Septuagint has σαρεδ.

other, both in MSS. and on coins; and even in printed books great care is sometimes necessary to distinguish these letters:

In Dan. Sax. P changes occasionally into B and U.

### Q.

21. Q is not an original Saxon letter, and very seldom occurs in MSS.; Cw and Cu were commonly employed where Q is now used.

### R.

22. R in Dan. Sax. is occasionally added to words, and is sometimes changed into L.

### S.

23. S and Z are merely variations of the same original letter. The Z is only the S hard<sup>13</sup>.

In Dan. Sax. Ss, Ð or X are sometimes substituted for S.

### T.

24. T in Dan. Sax. occasionally changes into Ð and Ð<sup>14</sup>.

<sup>13</sup> The Hebrew word עָלַי ʾōlēs becomes עָלַי ʾōlāj and עָלַי ʾōlēj to exult, the Greek word μασσῶν to eat, *maxilla* the jaw-bone. *Sharpe's Orig. Lang.* p. 52.

The change, which has happened in our language by the abbreviation of several words that are terminated in *eth*, by substituting an *s* in the room of the last syllable, as in *drowns*, *walks*, *arrives*, and innumerable other words, which in the pronunciation of our forefathers were *drowneth*, *walketh*, *arriveth*, has wonderfully multiplied a letter which was before too frequent in the English tongue, and added to that hissing in our language, which is taken so much notice of by foreigners. See Todd's *Johnson* under S.

<sup>14</sup> The Hebrew עָוָה thōē into עָוָה tō-ē *seduced*, the Greek λαβῶ or λαβῶ into the Latin *lateo*, and the Hebrew עָרַר rōd, into עָרַר rūt, and עָרַר rōs, *trembled*. The letter T has a tendency in all languages to degenerate into S. Hence in our own tongue *loveth* becomes *loves*. For the same reason the Greek words σῶθι, θῆθι, and δόθι become σῶς, θῆς, and δός. See note on S, and Jones's *Greek Gram.* Part II. Ch. ii.

## W.

25. In Dan. Sax. W changes into F and Ui; We into oe, u, ue; Wi, into u, uu; Wa, into uia, pæ; Wr, into war; and Wu, into u.

## X.

26. X is sometimes supplied by cƿ; as neopcƿren for neopxen *quiet*.

In Dan. Sax. X interchanges with S.

## Z.

27. Z is only the S hard. See S.

*Remarks on the Vowels and Diphthongs.*

28. If the consonants,—those natural sinews of words and language,—suffer such changes, it may safely be presumed, that those flexible and yielding symbols, the vowels<sup>15</sup>, would be exposed to still greater confusion; a confusion almost sufficient to induce one to imagine that they are of no weight or authority, in Anglo-Saxon orthography.

## A.

29. A kind of italic a is much used in Anglo-Saxon MSS.<sup>16</sup> Where we now use A or E, the diphthongs Æ, Œ, and Ea continually occur in Anglo-Saxon; but Œ more frequently in Dan. Sax.

The vowel A and its diphthongs thus interchange:

A and O. See under O.

A and Æ: as ac, æc *an oak*; acƿ, æcƿ *a field*; habban *to have*, ic hæbbe *I have*; ƿtan *a stone*; ƿtæn *stony*; læp *doctrine*; læpan *to teach*; an *one*; æniȝ *any one*.

<sup>15</sup> In fact, there is nearly the same variety in the vowel sounds of English as now spoken, in the different provincial dialects: e. g. man mon, sand sond, Craydon Croydon, Dorking Darking,—i is in some districts ai, in others ei, and oi: and will is wull.

<sup>16</sup> See Plate.

Æ and EA: as æ, ea *water*; æc, eac *eternal*.

Æ and Œ: as æghpeƿ, œghpeƿ *every where*; æghpīlc, œghpīlc *every one*.

Æ and Y: as ælc, ylc *each one*.

In Dan. Sax. these occur indifferently:—A, æ, e, ea, o, eo; Æ, e, ie, œ, o, ea, ue.

## E.

30. E interchanges with fe. It is often added to the end of Anglo-Saxon words where it does not naturally belong, and it is as often rejected where it does.

Eo is changed into ý and e, and ea into e, but more usually into ý.

Eaðe, eðe *easily*; and ceartep, ceſteƿ a *castle*.

Seolf, ſelf, ſýlf *self*; ſýllan, ſellan *to give, sell, &c.*

Neah *near*; nehſt *nearest*; eald *old*; ſe ýldra *the elder*; pealdan *to rule*, he pelt or pýlt *he rules*; leaſ *loose*, lýran *to loose*; zeleaƿa *belief*, zelyƿan *to believe*.

In Dan. Sax. these occur indifferently:—E, a, eo, œ, o, u, æ, ea, ý; ea, eo, i, ý; eau, eop; ee, e; ei, œ, i; eo, a, e, i, ip, u; eu, ýp.

## I.

31. I is interchanged with e and y; as

Izland, ezland, ýzland *an island*; eƿel, ýƿel *evil*; iƿþling, eapþling, ýpþling *a farmer*; pen *rain*, pinan *to rain*; beƿnan *to burn*, býnnan *to set on fire*; cpeþan *to say*, þu cpýrt, cpirt, *thou sayest*.

In Dan. Sax. these occur indifferently: I, ia, io, eo, ý; ioe, ie, œ; iuh, eop.

## O.

32. O is changed into u, e and y, and eo into y; but sometimes into a, especially before n in a short or terminating syllable.

Ode and od, into ade and ad; dom *judgment*, de-man *to judge*; ƿrofeƿ *comfort*, ƿreſſian *to comfort*; ƿot *a foot*, ƿet *feet*; boc *a book*, bec *books*; ƿtopm *a storm*, ƿtýpman *to storm*; zold *gold*, zýlden

*golden*; *poþð a word*, andþýrðan *to answer*; *peorc a work*, þýrcean *to work*; *heorð or hýrðe a herd*; *ioc, iuc a yoke*; *iepan, iopan to show*; *man and mon a man*; *lang and long long*; *rand and ronð sand*.

In Dan. Sax. these occur:—O, a, e, i, u; œ, æ, e, o, ue, pe; oea, eo; ope, uu.

## U.

33. U is sometimes converted into y: as *rcrud clothing*, rcryðan *to clothe*; *cuþ known*, cyþan *to make known*.

In Dan. Sax. these are used indiscriminately:—U, b, f, o, op, pe, pi, pu; ue, æ, œ, pe; ui, p; uu, ope.

## Y.

34. The Anglo-Saxon Y is the Greek Υ (upsilon), or, as the French call it, y Greque. The ý was not dotted in the oldest MSS.

Y is sometimes changed into u.

In Dan. Sax. these occur:—Y into e, ea, i; and Yp into eu.

*Further Remarks on the Letters.*

35. The preceding observations on the consonants and vowels, will render the following peculiarities less surprising, and may perhaps explain their causes.

36. The final letters of words are often omitted: as *pomb, pom*; *pæz or pēz, pe*.

37. A vowel near, or at the end of a word, is often absorbed by the preceding or succeeding consonant, especially if that consonant be a semivowel: but either that or the nearest vowel is still understood: as *Lufȝc for lufȝc lovest*; *lufð for lufað loveth*; and other verbs in the 2nd and 3rd persons. *Geppixl for zepixle changes*; *ȝur! for ȝurel sulphur*; *ȝpærl for ȝpærel*

*sulphur*; bloꝝm for bloꝝma *a blossom*; boꝝm for boꝝum *basom*; botl for botle *a village, house, &c.*; bꝛiðl for bꝛiðel *a bridle*.

37\*. Contractions of words are common: as N'ýrte for ne þýrte *knew not*; n'æfðe for ne hæfðe *had not*; ýrn'ð for ýrneð *runneth*.

In Dan. Sax., on the other hand, monosyllables are sometimes changed into longer words: as þrað *anger, wrath*, lengthened into þraðð. Other words contract two syllables into one; as cýningz into kýnz *a king*.

38. The different letters suffer a very frequent change of position: as tinteꝛge, tinteꝛge *pain*; þiꝛða, þiꝛðða *third*.

39. A very great variety exists in writing the same word by different Anglo-Saxon authors, as will appear from the following examples: zeozeþe, zeozoð, zeozuð, zezoþe, iozoð, iuzuð *youth*; mænezeo<sup>17</sup> *many, a multitude*, is written mænezo, mæniþeo, mæniþo, mæniþu, mæniþ, mæniu, mænyþeo, mæneþeo, mæneþu, manþe, manþo, manþu, mæneþeo, mæneþo, mæneþu, menþeo, menþo, menþu, menio, meniu.

Adjectives in the comparative degree end indifferently in aþ, æþ, eþ, iþ, oþ, uþ or ýþ; and the superlative in aꝛt, æꝛt, eꝛt, iꝛt, oꝛt, uꝛt or ýꝛt.

Active participles end in and, ande, ænd, ænde, end, ind, onð, und or ýnd; and passive participles in ad, æd, ed, id, od, ud, or ýd.

So also, ðe dielf, ðealf, ðelf or ðalf *he dug*; and lærþende, lærþigende, lærþende or lærþende *feeding*; ic þurpe, ic þeorpe, ic þýrpe, or ic þerpe *I cast away*; man<sup>18</sup>, mon *a man*; he mæge or muze *he may*; he fīz, fī, fīe, fe, fīo, or feð *he is*; fīndon, fēndon, fēndon, fīnt, fīent, fīnd, fīn, fīen, feon, *are*.

40. Some short words assume very different meanings: as biꝛ, biꝛe, býꝛe, beꝛ, beaꝛ, beah and beh,

<sup>17</sup> As the Gothic **MANAꝞGI** *a multitude*.

<sup>18</sup> As the Gothic **MANNA** *a man*.

which, according to their connexion, signify indifferently, *a turning, a crown, a gem, a bosom, buy, he turned, he submitted, &c.* from *buzan to turn, bow, &c.*

## CHAPTER III.

*Transformation of Saxon words into modern English.*

41. We have retained some Anglo-Saxon words unaltered in our modern English.

|                                 |                               |                                 |
|---------------------------------|-------------------------------|---------------------------------|
| Аѳер <sup>1</sup> <i>after</i>  | Салѳ <i>a calf</i>            | Еаѳтер <i>Easter</i>            |
| Анð <i>and</i>                  | Самп <i>a camp</i>            | Фаѳт <i>a fast</i> <sup>5</sup> |
| Аппл <i>apple</i>               | Сорн <i>corn</i>              | Фелл <i>fell</i>                |
| Баð <i>a bath</i>               | Деаð <i>dead</i>              | Фиенð <i>a fiend</i>            |
| Беам <i>a beam</i>              | Деаð <i>death</i>             | Фирѳт <i>first</i>              |
| Бен <i>a bean</i>               | Ден <i>a den</i>              | Флеа <i>a flea</i>              |
| Белл <i>a bell</i>              | Дим <i>dim</i>                | Фор <i>for</i>                  |
| Белт <i>a belt</i>              | Думб <sup>4</sup> <i>dumb</i> | Форð <i>forth</i>               |
| Блинд <sup>2</sup> <i>blind</i> | Дурт <i>dust</i>              | Фок <i>a fox</i>                |
| Бранд <i>a brand</i>            | Енð <i>end</i>                | Фуенð <i>a friend</i>           |
| Броð <i>broth</i> <sup>3</sup>  | Еарð <i>earth.</i>            | Фром <sup>6</sup> <i>from</i>   |
| Броѳер <i>a brother</i>         | Еаѳт <i>east</i>              | Фулл <sup>7</sup> <i>full.</i>  |

42. We may further observe, that in derivation the Anglo-Saxon *c* coming before a vowel is changed into the English *ch*, and *cc* into *tch*; as *сидан* to *CHIDE*; *сисен* a *CHICKEN*; *ѳессеан* to *FETCH*, &c.<sup>8</sup>

The Saxon *ꝥ* and *ꝥce* become the English *sh*: as *ꝥceall* *shall*; *ꝥceolde* *should*; *ꝥceotan* to *shoot*; *ꝥcean* *shone*; *ꝥcýlb* *shield*; *ꝥсир* *shire*,—and many more.

43. Most of the Saxon words which form the groundwork of our present language, have been formed by dif-

<sup>1</sup> As Gothic **АѳТКΛ**.

<sup>2</sup> As Gothic **БΛΙΝÐΛ**, **БΛΙΝÐS**, and Cimbric **BNK ÞI** (**BLINDE**). See Lye's *Anglo-Saxon Dict.* and Junius's *Glossarium Goth.*

<sup>3</sup> Like the Hebrew **סוּד** *broth food, broth.*

<sup>4</sup> As Gothic **ḁNMBṢ**, **ḁNMBΛ**. See Matt. ix. 33. Luc. i. 22.

<sup>5</sup> As **FASTAN** to *fast.*

<sup>6</sup> As Gothic **FRAM**.

<sup>7</sup> As **FNΛAS**.

<sup>8</sup> See Note <sup>7</sup> on letter **C**.

ferent parts of the process above described: that is, by adding, omitting, transposing or interposing some letter or letters;—by aspirating some, and removing the aspirate from others;—by dropping initial or final syllables, especially the termination of the infinitive mood;—and also by the contractions which many words have undergone. This will clearly appear from the few examples here subjoined.

44. *Examples of Substantives.*

|                                  |                                      |                                     |
|----------------------------------|--------------------------------------|-------------------------------------|
| Forsc <i>frost</i>               | Væsp <i>a wasp</i>                   | Výl } <i>a well</i>                 |
| Geozuð <i>youth</i>              | Næðl <i>needle</i>                   | Vála } <i>a well</i>                |
| Cearf <i>chaff</i>               | Blafe loaf <sup>11</sup>             | Æx <i>an ax</i>                     |
| Deopen <i>heaven</i>             | Ƴeodepe } <i>widow</i> <sup>12</sup> | Blaford <i>lord</i>                 |
| Dring <i>a ring</i>              | Ƴidepe } <i>widow</i> <sup>12</sup>  | Rom <i>a ram</i>                    |
| Stize <i>a sty</i>               | Nechebura <i>neighbour</i>           | Galz } <i>gallows</i> <sup>16</sup> |
| Nauęaz <i>an auger</i>           | Sealf <i>salve</i> <sup>13</sup>     | Cu <i>a cow</i>                     |
| Ganpa } <i>a gander</i>          | Izland <i>an island</i>              | Dýrnet <i>a hornet</i>              |
| Gandpa } <i>a gander</i>         | Stýnc } <i>a steer or</i>            | Oręird <i>orchard</i>               |
| Clugga <i>a clock</i>            | Stýnc } <i>stirk.</i>                | Ūyt <i>a mist</i>                   |
| Stole <i>seal, sea-calf</i>      | Ƴuca } <i>a week</i>                 | Boęa <i>a bow</i>                   |
| Ƴreoęt <i>a priest</i>           | Uca } <i>a week</i>                  | Ūaga <i>a man</i>                   |
| Boęme <i>bosom</i>               | Ƴagen } <i>a waggon</i>              | Bera <i>a barn</i>                  |
| Ūunuc <i>a monk</i>              | Ƴæn } <i>a waggon</i>                | Draęen <i>a raven</i>               |
| Gealla <i>gall</i>               | Rædic <i>a radish</i>                | Reope <i>a rug</i>                  |
| Dýete <i>wheat</i> <sup>9</sup>  | Loppeęre <i>a lobster</i>            | Fuzel <i>a fowl</i> <sup>17</sup>   |
| Leoht <i>light</i> <sup>10</sup> | Ūeęę <i>marrow</i>                   | Scępel <i>a shovel</i>              |
| Æfen <i>evening</i>              | Bodiz <i>a body</i>                  | Đuma <i>a thumb</i>                 |
| Đafuc <i>a hawk</i>              | Đazol <i>hail</i>                    | Telt <i>a tilt</i>                  |
| Dęęętan <i>whetstone</i>         | Geoc <i>a yoke</i> <sup>14</sup>     | Rięc <i>a rush</i>                  |
| Đnutu <i>a nut</i>               | Bięcop <i>a bishop</i>               | Dęicęe <i>a ridge</i>               |
| Đeafod <i>head</i>               | Spearm <i>a swarm</i>                | Fola <i>a foal</i> <sup>15</sup>    |
| Oxa <i>an ox</i>                 | Ƴund <i>a wound</i> <sup>15</sup>    | Đalęre <i>a halter</i>              |
| Dýęe <i>hive</i>                 | Fæder <i>a father</i>                | Snęol <i>a snail</i>                |
| Suga <i>a sow</i>                | Modop <i>a mother</i>                |                                     |

<sup>9</sup> As the Gothic  $\Theta AIT$ . <sup>10</sup> As  $\Lambda I\eta H\Lambda$  or  $\Lambda I\eta H\Lambda\Phi$ .

<sup>11</sup> As the Gothic  $H\Lambda\Lambda I\eta S$  or  $H\Lambda\Lambda I\eta S$ .

<sup>12</sup> As Gothic  $\Psi I\Delta X\Upsilon X$ .

<sup>13</sup> As  $S\Lambda\Lambda B X\eta N S$ .

<sup>14</sup> As  $\Gamma\Lambda G\eta K$ .

<sup>15</sup> As  $\Psi\eta N\Delta$ .

<sup>16</sup> As  $\Gamma\Lambda\Lambda\Gamma\Lambda$ .

<sup>17</sup> As  $\Phi\eta\Gamma\Lambda X S$ .

<sup>18</sup> As  $\Phi\eta\Lambda\Lambda$ .

|                                |                            |                                 |
|--------------------------------|----------------------------|---------------------------------|
| Duniz honey                    | Scæt a sheet               | Scun shrine                     |
| Laga a law                     | Sapel a soul <sup>26</sup> | Camb a comb                     |
| Ƴȳm a worm <sup>19</sup>       | Briððe a bird              | Sæd seed                        |
| Bleator laughter <sup>20</sup> | Fæm foam                   | Spearþa a sparrow <sup>23</sup> |
| Neþa a nephew                  | Ɔealepe } meal             | Ɔoþorþic York                   |
| Cræft a craft, art             | Ɔealepe } meal             | Fixa fish <sup>24</sup>         |
| Ɔærþeald threshold             | Lapeþuz a lapwing          | Fȳhto fright <sup>25</sup>      |
| Fot a foot                     | Ƴicce a witch              | Ɔwæz whey                       |
| Ɔærþeþt harvest                | Ɔroþua dross               | Cȳtel kettle                    |
| Ɔtor an otter                  | Æyc ash                    | Bar } a boar                    |
| Beo a bee                      | Ecge an edge               | Bape } a boar                   |
| Fleoꝛe a fly                   | Gilt guilt                 | Ɔran a drone                    |
| Ƴæz away <sup>21</sup>         | Ceac a cheek               | Tadige a toad.                  |
| Cræt a cart                    | Spura a spur               |                                 |

45. *Examples of Adjectives, &c.*

|                             |                                |                         |
|-----------------------------|--------------------------------|-------------------------|
| Nacod naked <sup>26</sup>   | Ɔȳt it <sup>29</sup>           | Lang long               |
| Reoh <sup>27</sup> rough    | Riht right <sup>30</sup>       | Scearþ sharp            |
| Ferþc fresh                 | Sceopt short                   | Smeþe smooth            |
| Lȳtel little                | Græz gray                      | Beþt best <sup>34</sup> |
| Glæd glad                   | Fazen glad, fain <sup>31</sup> | Ɔal all                 |
| Æmtiz empty                 | Ƴȳþ worse <sup>32</sup>        | Æniz any                |
| Beoþht bright <sup>28</sup> | Azen own <sup>33</sup>         | Ɔape more.              |

46. *Examples of Verbs.*

|                   |                                |                                |
|-------------------|--------------------------------|--------------------------------|
| Cȳþan to kiss     | Anþiðian to abide              | Annian to run <sup>36</sup>    |
| Ɔærþian to hasp   | Ƴealðan to wield <sup>35</sup> | Laban } to live <sup>37</sup>  |
| Cnyllan to knoll  | Folþian to follow              | Leorþan }                      |
| Ɔerþcan to thresh | Spelþian to swallow            | Boþþian to borrow              |
| Beþcþan to shove  | Ɔþingþan to ring               | Ƴearþian to ward <sup>38</sup> |

<sup>19</sup> As the Gothic ƳANĶM. <sup>20</sup> As hΛΛHĜAN.<sup>21</sup> As ƳIŪS. <sup>22</sup> As SΛIƳΛΛΛ.<sup>23</sup> As SPΛKƳA. <sup>24</sup> As the Gothic FISK.<sup>25</sup> As FANĶHTAN. <sup>26</sup> As NΛCΛAƳS.<sup>27</sup> As KIH. <sup>28</sup> As BΛIKHT.<sup>29</sup> As İTΛ. <sup>30</sup> See Lye's Dict. under ΓΛ-KΛHTS.<sup>31</sup> As FΛGINON to rejoice. <sup>32</sup> As ƳΛIKS <sup>33</sup> As ΛIŪIN.<sup>34</sup> As BΛTISTA. See Lye's Dict. under BΛTIZR.<sup>35</sup> As ƳΛΛÐAN.<sup>36</sup> Run is more similar to the Gothic KINNAN.<sup>37</sup> As ΛIBAN. <sup>38</sup> As ƳAKÐĜAN.

|   |                     |                              |
|---|---------------------|------------------------------|
| Cidan to chide                            | Cuellan to kill     | Renian to rain <sup>40</sup> |
| Abriȝan to dry                            | Ripan to reap       | Ceoȝȝan to carve             |
| Ican to increase, to<br>eke <sup>39</sup> | Ƴændriȝan to winnow | Bȳcȝan to buy <sup>41</sup>  |
| Screoȝan to scrape                        | Lænan to lend       | Ƴacian to wake <sup>42</sup> |
|   | Axian to ask        | Ƴæȝcan to wash.              |

## 47. Examples of other parts of Speech.

|                              |                              |                             |
|------------------------------|------------------------------|-----------------------------|
| Dȳenne when <sup>43</sup>    | Fram from                    | Oȝer over <sup>44</sup>     |
| Dȳæȝer whether <sup>44</sup> | Ðurh through <sup>45</sup>   | Onbutan about <sup>46</sup> |
| Æt at                        | Gȳȝe yes <sup>40</sup>       | Ðon then <sup>47</sup>      |
| Betȳux betwixt               | Sȳa so <sup>51</sup>         | Butan but                   |
| Goa yea <sup>48</sup>        | Ðider thither                | Ðær there <sup>47</sup>     |
| Genoh enough <sup>46</sup>   | Gif if <sup>48</sup>         | Dȳær where <sup>52</sup>    |
| Ðider hither <sup>47</sup>   | Dȳȳder whither <sup>53</sup> | Gemanȝ among                |
| Dȳi why <sup>48</sup>        | Dȳa who                      | Sona soon <sup>50</sup> .   |

Two remarks may be here made relating to the present state of the English language.

46. First: to the question, How comes it to pass that each of the modern English vowels has several different sounds? it may be replied, that all the different sounds beyond the powers of the single vowel were once expressed by diphthongs; those diphthongs being at length discontinued, the single vowel was afterwards unnaturally obliged to bear the various sounds which they had previously represented. This was an alteration in our orthography, but no great improvement.

<sup>39</sup> As **ΛΠΚΛΝ.**

<sup>40</sup> As **ΚΙΓΝΛΝ.** See Lye's *Dict.* under **ΚΙΓΝ.**

<sup>41</sup> As **ΒΠΓΓΛΝ.**

<sup>42</sup> As **ΨΛΗSGAN.**

<sup>43</sup> As the Gothic **ΘΛΝ.**

<sup>44</sup> As **ΘΛΨΛΚ.**

<sup>45</sup> As **ΓΛ** or **ΘΛ.**

<sup>46</sup> As **ΓΛΝΞΗ.**

<sup>47</sup> As **ΗΙΔΔΚΕ.**

<sup>48</sup> As **ΘΛ.**

<sup>49</sup> As **ΦΛΙΚΗ.**

<sup>50</sup> This occurs Matt. xvii. 25. *Da cwæð he. Gȳȝe. he deð. "Then saith he, Yes, he doth."*

<sup>51</sup> As **SVB.**

<sup>52</sup> As **ΓΛΠ** or **ΓΛΒΓΙ.**

<sup>53</sup> As **ΘΛΔΚΕ.**

<sup>54</sup> As **ΠΕΛΚ**

<sup>55</sup> And *ȳær onbutan. And thereabouts.*

<sup>56</sup> As **ΨΛΝ.**

<sup>57</sup> As **ΨΛΚΠΗ.**

<sup>58</sup> As **ΘΛΚ.**

<sup>59</sup> As **SNNS.**

49. Second: the apparent truth of Professor Ingram's observation on our present orthography: "That a few hours attentively dedicated to Saxon literature will be sufficient to overthrow the authority of every dictionary and grammar of the English language, that has been hitherto published."

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## PART II.

### ETYMOLOGY.

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#### CHAPTER I.

1. ETYMOLOGY treats of the formation and modification of the different sorts of words; or, as they are commonly called, Parts of Speech.

Words, composed of the letters of the alphabet, are articulate sounds used as signs of our ideas.

2. All words were originally what are now termed monosyllables; and consisted either,

1st, of a single vowel, as—*a*, *always*, *ever*:

2ndly, of a diphthong, as—*æ*, *a law*: or

3rdly, of a vowel or diphthong, and one, two, or more consonants united; as—*ac an oak*; *ælc all, each*. Many words ending in a semivowel are most probably of this kind: as—*adl a disease*, *pæȝtm fruit*, *bȝymn reproach*, *apl an apple*: so that all words were at first pronounced with one single impulse of the voice, or with that slight modification of it occasioned by the terminating semivowel, and which is but the *recoil* from that impulse. For the sake of greater expedition in communicating the thoughts, and in the inattentive rapidity of pronunciation, two, three, or more words, expressing

a complete thought, or a convenient part of one thought, were often uttered so closely together, as at length, through the force of habit, to be considered as but one word:—consequently, those words which we call disyllables, trisyllables, and polysyllables, are no other than two, three, or more entire words, or fragments of words, thus condensed into one.

All words, therefore, of more than one syllable are compounded of other words, which had a separate existence, either in the same language or in some kindred tongue.

3. Words may be divided into the following classes: namely, **SUBSTANTIVE** or **NOUN**, **ADJECTIVE**, **PRONOUN**, **ARTICLE** or **DEFINITIVE**, **VERB**, **ADVERB**, **PREPOSITION**, **CONJUNCTION**, and **INTERJECTION**.

Under these classes all the words of the Saxon language may be arranged: though not perhaps in every case with scientific precision<sup>1</sup>.

<sup>1</sup> From the time of Plato to the present, the parts of speech have been variously enumerated, from two to eight, ten, or twelve. This diversity of opinion, as to the number of the parts of speech, has chiefly arisen from the propensity to judge of the character of words, more from their form than from their import or signification. It is evident that to give names to the objects of thought, and to express their properties and qualities, is all that in language is indispensably requisite. If this be granted, it follows that the *noun*, (" *Nomen de quo loquimur.*" Quint. lib. i. 4) the name of the thing of which we speak, and the verb (" *Verbum seu quod loquimur.*" *Id.*) expressing what we think of it, are the only parts of speech that are indispensably necessary.

All the eight or twelve parts of speech, enumerated by grammarians of the present day, may be reduced to the *Noun* and *Verb*, as follows:

If we had a distinct name for every object of sensation or thought, language would consist only of proper names, and would be too burdensome for the memory. Language then must be composed of general signs, to be remembered; and, as our sensations and perceptions are of single objects, it must be capable of denoting individuals. These general terms are rendered applicable to individuals by auxiliary or prefixed words, and the general term, with its auxiliary, must be considered as a substitute for the proper name. Thus *boy* is a general term, to denote the whole of a species: if I say *the boy*, *this boy*, *that*

*boy*, it is evident that the word *boy* with the articles or definitives *the*, *this*, and *that*, are substitutes for the proper name of the individual :— definitives or articles are therefore not absolutely necessary. See *Locke's Essay*, book iii. chap. 3.

The pronoun is a substitute for the noun, and may easily be dispensed with.

The adjective cannot be considered essential in language, since the connexions of a noun with a property or quality may be expressed by the noun and verb : thus, “ *a wise man*” is the same as “ *a man of, with, or join wisdom.*” Dr. Jonathan Edwards affirms that the American-Indians, denominated “ *Mohegans*, have no *adjectives* in all their language.” *Diversions of Purley*, vol. ii. p. 463.

Adverbs are only abbreviations ; as, *here*, for *in this place* ; *bravely*, for *brave-like* ; and, therefore, they may be rejected. In a similar manner it might be shown, that all parts of speech, except the noun and verb, are either substitutes or abbreviations, convenient indeed, but not indispensably requisite.

That all language is reducible to nouns and verbs is the doctrine of Plato, and is eloquently maintained in the *Platonice Quæstiones* of Plutarch. Of the same opinion was Aristotle ; who says, “ there are two parts of speech, *nouns* and *verbs.*” Varro *de Ling. Lat.* Hence the observation of Priscian : “ It was a favourite idea with some philosophers, that the *noun* and *verb* were the only parts of speech ; and all the other words were assistants or connectives of these two.” *Lib. xi.* To this opinion in later times Vossius, professor Schultens, Lennep, and others, have expressed their assent ; but none so much in accordance with Mr. Tooke, as Hoogeveen in his *Dissertation on the Greek Particles*. That particles (as Mr. Tooke calls them) are abbreviations of other words, is, however, neither the discovery of Mr. Tooke nor of Hoogeveen who preceded him. The fact is illustrated in the work of a learned German on the subject of the Hebrew Particles, published in 1734. “ If not all separate particles, certainly the greater part, are, in their nature, nouns. That this position is perfectly just, though new, you will be convinced by the following pages. For, by reading these through with care, you may very easily understand that all the separate particles of the Hebrews are either *nouns* or *verbs.*” Christ. Koerber, *Lex. Partic. Hebr.* This etymological principle is thus displayed by Hoogeveen :—“ Nature and reason teach us that the first origin of the Greek, as well as every other language, was most simple ; and it is probable that (*ὀνομαστικὰς*) *nouns*, by which things, and *verbs*, by which actions were expressed, were first used, but not *particles*. However, since the whole discourse consists of *verbs* and *nouns*, the former of which denote the actions and passions, the latter the *persons* acting and suffering—it is rightly asked, whether the primitive language had particles : Indeed, the particles themselves were formerly either *nouns*, or *verbs*. See *Doctr. Particularum Ling. Gr.* 1769, *Præf.* and Todd's *Johnson, in Gram.* vol. iv. p. 15.

From what has been stated, it is evidently the opinion of learned men, that in all languages, the essential parts of speech are the *noun* and *verb*; but, as there is in every language a number of words which cannot be easily reduced to these primary divisions, it has been usual with grammarians to arrange words into a variety of different classes. This arrangement is partly arbitrary: for, as Horne Tooke remarks, "it has not to this moment been settled, what sort of difference in words should entitle them to hold a separate rank by themselves." *Diversions of Purley*, vol. i. p. 44. Hence the different opinions, as to the number of the parts of speech, mentioned at the beginning of this note. Into whatever number of classes words may be distributed, it should always be remembered, that the only words essentially necessary are the Noun and Verb; every other species of words being admitted solely for dispatch or ornament. See Dr. Crombie's *Etym.* p. 21.

Having seen that all the parts of speech may be reduced to the Verb and Noun, perhaps it may be proper to give, what may be considered, the progressive formation of the different classes into which words are divided in this Grammar. See the note to the 2nd paragraph on the adverb, chap. vi.

Every abstract term in language had originally a sensible, palpable meaning;—generally a substantive meaning.

Substantives or nouns constitute, in general, the primitive words in all languages. See a different opinion in Anselm Bayly's *Introd. to Languages*, p. 73, and Bishop Burgess's *Essay on the Study of Antiquity*, 2nd edit. p. 89.

Verbs are the first-born offspring of nouns. They are nouns employed in a verbal sense;—at least, the greatest quantity of words are of this class: a few indeed appear to have started into being at once as verbs, without any transmigration through a previous substantive state.

Adjectives spring from the two preceding classes of words; and are originally either nouns adjectived, or verbs adjectived.

Pronouns take their rise from Nouns, Verbs, and Numerals, which have, in many instances, passed through the adjectived state.

Articles, or more properly Definitives, are nothing but Pronouns used in a particular sense.

Adverbs, for the most part, originate in Adjectives and Pronouns; a few in Verbs and Nouns.

Connectives, that is Conjunctions and Prepositions, are generally Nouns or Verbs employed in a particular sense, and for a particular purpose; they are sometimes slightly adjectived.

Interjections are, in most instances, Verbs: though a few are Nouns.

Hence it will be easily perceived, that the original words in a language,—that is, those which were formed when the language itself began,—are probably not numerous; the great mass of its vocabulary was produced at successive intervals, and will, in a great degree, exhibit the *distinct stages* of its formation. See Notes to chap. ii. sect. 4: chap. iii. sect. 26: and chap. v. sect. 57.

## CHAPTER II.

## THE NOUN.

4. A Noun<sup>1</sup> is the name of any thing we can *see*, *touch*, or *conceive* to exist.

We know that *boc*<sup>2</sup> *a book*, and *pep* *a man*, are nouns, because we can see or touch them. We are also certain

<sup>1</sup> Nomen 17 nama. mid þam pe nemnað ealle þing. æz þer gerýndeplice ze gemænlice. 7 ynderlice be azenum naman. *Eadgarus, Æthelwoldus. gemæulice. rex king. episcopus byscop. Ælfrici Gram. p. 3.*

<sup>2</sup> *The Anglo-Saxon Language in the First Stage of its Formation.*

## FORMATION OF NOUNS.

The five senses are the great inlets of human knowledge; and the objects of those senses first engage our attention :—to give these their appropriate appellations, is the first business about which the organs of speech are employed.

The name of a thing that exists, or of which we can form any notion, is denominated a Noun or Substantive, and is the only primitive part of speech, and the parent stock of all language. All other words are formed either by the amplification or abbreviation of the Noun.

Substantives occur in the Anglo-Saxon either *single* or *compounded*. The latter were evidently formed after the other, and rendered a more circuitous mode of expression unnecessary.

## SINGLE SUBSTANTIVES.

|                                   |                              |                                 |
|-----------------------------------|------------------------------|---------------------------------|
| <i>ƿep</i> } <i>a man</i>         | <i>Fic</i> <i>fig</i>        | <i>Fæp</i> <i>cart, vehicle</i> |
| <i>(Oan</i> }                     | <i>Næpe</i> <i>nose</i>      | <i>Lam</i> <i>loam, clay</i>    |
| <i>ƿif</i> <i>a woman, a wife</i> | <i>Eag</i> <i>eye</i>        | <i>Dyc</i> <i>dish</i>          |
| <i>Fisc</i> <i>fish</i>           | <i>Stoƿc</i> <i>stork</i>    | <i>Rige</i> <i>back, ridge</i>  |
| <i>Dæg</i> <i>day</i>             | <i>Fæt</i> <i>fat</i>        | <i>Ðop</i> <i>the god Thor</i>  |
| <i>Film</i> <i>skin</i>           | <i>Boc</i> <i>a book</i>     | <i>Leþanc</i> <i>the mind.</i>  |
| <i>Leac</i> <i>leek</i>           | <i>Stræf</i> <i>a letter</i> |                                 |

## COMPOUND NOUNS.

*First.* Compound nouns consist of two or more independent words which occur singly, with an appropriate meaning, as often as in combination :—*Secondly*, of one independent noun, or perhaps more; joined with a word which has now almost, or entirely, lost its separate use, and is chiefly employed in the termination of other words: and,

that *lupe love*, and *þorþe sorrow*, are nouns, though we cannot see or touch them; because we can conceive such a thing to exist as the *love* we have for our parents, and the *sorrow* we have for our faults.

Nouns are of two sorts, *Proper* and *Common*.

*Thirdly*, of one primitive, complete substantive, and a terminating syllable, which is only the fragment of some ancient word, possessing no longer any separate use or signification.

1st, *Nouns composed of independent words.*

|   |   |                          |   |
|---|---|--------------------------|---|
| Ac or æc oak, ceþn or<br>copn, grain, fruit | } . . . . . make  | {                        | Æceþn or acopn the corn<br>of the oak, an acorn   |
| Ceap cattle, pro-<br>perty, business        | { Scipa a ship<br>Man a man }   | —                        | { Ceapþcipa a merchant ship<br>Ceapman a chapman, a<br>dealer, a merchant   |
| Cearþeþ a city                              | Þapa men . . . . .  | —                        | Cearþeþþapa citizens  |
| Burþ a city                                 | Þapa men . . . . .  | —                        | Burþþapa or -þapu citizens  |
| Cþærft an art,<br>a craft                   | { Scærft a letter . . . . .<br>Boc a book . . . . .<br>Þiþ an idol or<br>temple } | { . . . . .<br>—<br>.. — | { Scærftærft the art of let-<br>ters, grammar<br>Boc-cþærft learning<br>Þiþ-cþærft the art connect-<br>ed with idolatry, witchcraft |
| Þiþe the mind                               | { Sceaft a shaft,<br>dart }   | { . . . . .<br>—         | { Þiþeþceaft a dart of the<br>mind, thought<br>Þiþeþcþærft the craft of the<br>mind, prudence, acute-<br>ness of mind               |
| Ðæl a part                                  | { Ðið the midst . . . . .<br>Lýt a light thing . . . . .                          | { —<br>—                 | { Ðiðel the mid part, middle<br>Lýtþel a light part, a little   |
| Þiþe a family,                              | Gedale a partition  | —                        | { Þiþe-geðale the separation<br>of a family, divorce  |
| Færþ a journey,                             | Elþe age, time . . . . .  | —                        | { Færþelþe the time employed<br>in a journey.   |

It is not easy to ascertain, in the present state of etymological science, whether Ðið, Lýt, Elþe, &c. are primitives or not: they are ranked as such till further knowledge be obtained. In general, all words ending in ð, t, or n, are to be suspected of verbal origin.

2dly, *Nouns composed of independent words, and others used as terminations.*

These terminating words had each originally a precise, single meaning; but their frequent use has obtained for them a variety of secondary and figurative meanings, in some cases but slightly connected with their primitive significations: they are in fact used with every possible latitude of signification; as,

*Proper Nouns or Names.*

5. Proper nouns are names only, appropriated to individuals; as, *Ecgbeht* (*the bright eye*), *ƒþelpeð* (*noble in council*), &c.

*Common Nouns.*

6. Common nouns or names are those words which denote the names of things containing many sorts or in-

-dom, or -dome, i. e. *judgment, sentence, ordinance, decree*: also *sense or signification*; as *Dom-boc* a book of laws or decrees. In composition dom denotes *power, office, quality, state, condition, authority, property or right*; as,

|                         |                              |
|-------------------------|------------------------------|
| <i>Cýne</i> a king      | <i>Cýnedom</i> a kingdom     |
| <i>Freo</i> a freeman   | <i>Freoðom</i> freedom       |
| <i>ƒeop</i> a slave     | <i>ƒeopðom</i> slavery       |
| <i>Spic</i> a traitor   | <i>Spicðom</i> treason       |
| <i>Biŕceop</i> a bishop | <i>Biŕceopðom</i> episcopacy |
| <i>Abbuð</i> an abbot   | <i>Abbuðdome</i> abbacy.     |

-ric or -rice, i. e. a *kingdom or realm, office, dominion, power, empire*; also *rich, wealthy, potent*.

|                         |                                       |
|-------------------------|---------------------------------------|
| <i>Cýne</i> a king      | <i>Cýnric</i> a kingdom               |
| <i>Biŕceop</i> a bishop | <i>Biŕceoprice</i> bishopric          |
| <i>Ælf</i> an elf,      | { <i>Ælfric</i> an elf in government, |
|                         | { <i>Ælfric</i> .                     |

-had, -hade, i. e. *sex, person, order, office, degree, state, quality, kind, or sort*. It is the modern termination in *-hood* and *-head*; as,

|                         |                              |
|-------------------------|------------------------------|
| <i>Preoŕt</i> a priest  | <i>Preoŕthade</i> priesthood |
| <i>Ɔunuch</i> a monk    | <i>Ɔunuchade</i> monkhood    |
| <i>Ɔild</i> a child     | <i>Ɔildhade</i> childhood    |
| <i>Ɔniht</i> a knight   | <i>Ɔnihtade</i> knighthood   |
| <i>Ɔwæzð</i> } a maiden | { <i>Ɔwæzðad</i> } maidhood  |
| <i>Ɔwæðen</i> }         | { <i>Ɔwæðenhad</i> }         |
| <i>Ɔŕeþ</i> a man       | <i>Ɔŕeþhad</i> manhood       |
| <i>Ɔŕif</i> a woman     | <i>Ɔŕifhad</i> womanhood.    |

-ŕcýp, -ŕcýpe, -ŕcþ, -ŕcipe, i. e. a *shire, a share, a part, department, prefecture, charge, care, office, employment, administration*.

|                                 |                                 |
|---------------------------------|---------------------------------|
| <i>Biŕceop</i> a bishop         | <i>Biŕceopŕcipe</i> a bishopric |
| <i>Preoŕt</i> a priest          | <i>Preoŕtŕcýpe</i> parish       |
| <i>Geŕeþa</i> a companion       | <i>Geŕeþŕcýp</i> society        |
| <i>Tun</i> an inclosure, a town | <i>Tunŕcýpe</i> stewardship.    |

-ŕcýp, -ŕcýpe, -ŕcip, -ŕcipe, i. e. a *shape, a form, action, office, dignity*. -ŕcýp is the modern termination *-ship*.

|                       |  |
|-----------------------|--|
| <i>ƒegen</i> a thane  | <i>ƒegenŕcýpe</i> thaneship, servitude |
| <i>Geŕeþe</i> company | <i>Geŕeþcipe</i> fellowship.           |

dividuals ; and the name is common, or applicable to every individual of the sort; as *man, boy, tree, &c.* There are many sorts of men, boys, or trees, and many individuals in each of these sorts ; but the noun *man, boy, or tree,* is common to every individual of the sort.

*3dly, Composed of independent words, and terminating syllables.*

Some of these terminating syllables are the following.

*-ing.* This is a frequent ending of patronymic nouns, i. e. those which are derived from a father's name ; as,

*Cenþing the son of Cenfusa.*

*Bælbæg Þodening Bældæg son of Woden.*

*Elesing the son of Elise.*

*Þoden Frudapulfing Woden son of Frithowulf.*

“ *Æscwine Cenþing, Cenþur Cenþerðing, Cenþerð Cuðgilring, Cuðgil Ceolpulfing, Ceolpulf Cynricing, Cynric Cepðicing.*”

*Sax. Chron. A. D. DCLXXIV.*

*Æscwine son of Cenfus, Cenfus son of Cenferth, Cenferth son of Cuthgils, Cuthgils son of Ceolwulf, Ceolwulf son of Cynric, Cynric son of Cerdic.*

*-ing.* Many of this ending are diminutives ; as,

*Cnæpling a little boy.*

*Deopling a little dear, a darling*

At other times it denotes a state of subjection to ; as,

*Dypling subject to hire, a hiring*

*Dæfpling subject to a fast, bond or imprisonment*

*Ræpling subject to bonds, a captive*

*-inle.* These are diminutives ; as,

*Rap a rope*

*Rapinle a little rope*

*Scip a ship*

*Scipinle a little ship*

*Tun an inclosure, a farm*

*Tuninle a little farm.*

*-cl̄.* There are but few of this termination.

*Rec, Ræc smoke, a reeking*

*Ræcely frankincense*

*Stice a pricking*

*Sticcely a sting*

*Fæt a vessel*

*Fætely a bag or wallet*

*Ræd a guess*

*Rædely a riddle*

*Þæf or Þæft a weft or woof of cloth*

*Þæfely a covering or coat, because made of the warp and woof*

*Freo a freeman*

*Freoely i. e. Freo-ely a feast, pleasure.*

*-a* denotes a person

*Þyphca workman*

*Manylaga manslayer*

*Ypænuma heir, one who takes the inheritance*

*Fopezena precursor*

This

7. We know *man* is a *Common* name, because it is common to all the species; and that *ſeþelped* is a *Proper* noun or name, because it is appropriated to an individual:—every individual man is called *Man*, but every man is not called *ſeþelped*.

### *The Properties of Nouns.*

The properties of Nouns are *Number, Case, Gender, and Declension.*

#### OF NUMBER.

8. Number<sup>3</sup> is the consideration of an object, as one or more. It is probable that the earliest nouns were proper names; but the unavoidable observation that many of

This termination is also used in other derivative words, which denote inanimate things: for example,

*Gemana* a congregation. *Gepuna* custom, habit.

-ep, -epe (from *pep* a man) also denotes a person.

*sædepe* a sower. *ſpūtepe* a writer. *Reapepe* a robber.

-end denotes also a person.

*ſepiend* a defender. *ſaldend* ruler, manager. *Dælend* redeemer.

<sup>3</sup> It is probable that the plural of all nouns was originally formed by annexing to the singular a word which signified *multitude, &c.* This is the case in Hebrew; for *ים* (*im*) signifies a multitude, and is derived from *הים* (*ēm*), *הים* (*ēmē*), or *הים* (*ēmūn*): thus *גמל-הים* (*gēml-ēm*) or *הים-גמל* (*gēm-ēlim*) a camel multitude, became *גמלים* (*gēm-ēlim*) camels. We know also that the Bengalese (a branch of the Sanscrit) forms the plural of nouns by the addition of “*lok*” *people*: thus *projaa* a peasant, becomes *projaa-lok* a peasant-people, or *projaa-lok* peasants. Perhaps some other plural terminations may have originally possessed some such meaning, if it could be discovered.—Mr. Webb attempts to account for the formation of the Saxon plural thus:

The pronominal elements appear to be the great instruments in the formation of Number.

In the addition of Number to a word, it is supposed that the addition does not necessarily and essentially contain the idea of Number; but that, on seeing the word in that particular form of it, the mind, for its own convenience and dispatch in conversation, agrees with those to whom we are speaking, to put upon that form of it the idea of Number, which was not originally either in the noun or its termination.

The distinction in the Number of things is founded in nature, but the general manner of expressing that difference in words seems to

the things named resembled each other, and that there might be several of the same sort, speedily gave rise to Number.

When one object only was expressed, the noun remained in its original single state, which is called the Singular Number: when two or more objects are referred to, the noun commonly undergoes a slight alteration to indicate it, and becomes the Plural Number: as,

| SINGULAR.                       | PLURAL.                           |
|---------------------------------|-----------------------------------|
| Smíð <i>a smith</i> . . . . .   | Smíðar <i>smiths</i>              |
| Dun <i>a mountain</i> . . . . . | Duna <i>mountains</i>             |
| Þiln <i>a girl</i> . . . . .    | Þilna <i>girls</i>                |
| Steopna <i>a star</i> . . . . . | Steopnan <i>stars</i>             |
| Ea <i>water</i> . . . . .       | Ean <i>waters</i>                 |
| Eaz <i>an eye</i> . . . . .     | Eazan <i>eyes</i>                 |
| Freo <i>a freeman</i> . . . . . | Freoꝝ <i>freemen</i>              |
| Þinter <i>winter</i> . . . . .  | Þintre or Þintra <i>winters</i> . |

contain no necessary implication of it. The plural terminations appear to be only variations of the singular, not radically or numerically different in signification.

There was probably no original alteration of the noun, either by termination or otherwise; but persons in speaking said indifferently, *one foot*, or *five foot*, or *twenty foot*, as the vulgar do still; always using a numeral to denote the plural, when the amount could be exactly ascertained; and a word expressive of multitude when the number was uncertain.

In time, this numeral, or word of plurality, used in many languages, coalesced with its principal; and in some instances, as it was troublesome to use different words to denote the exact number when exactness was of no consequence, they agreed to use the same sign to express both the singular and the plural; placing it before the noun for the one purpose, and after it for the other: as if we were to say in English, Sing. *one-foot*, Plur. *foot-one*. In Anglo-Saxon thus:

| SINGULAR.                         | PLURAL.                                   |
|-----------------------------------|---|
| a-ƿoꝛð <i>a word</i>              | ƿoꝛð-a <i>words</i>                       |
| an-ƿitega <i>a prophet</i>        | ƿiteg-an <i>prophets</i>                  |
| (eiz) eiz-ꝥmíð } <i>one smith</i> | } ꝥmíþ-eꝝ <i>smiths</i> : i. e. ꝥmíþ-eiz. |
| or<br>a-ꝥmíð } <i>a smith</i>     |   |

We have now in English:

| SINGULAR. | PLURAL.       |
|-----------|---------------|
| an-ox.    | ox-an or -en. |

Nouns in Saxon form their plural according to the inflection of the declension to which they belong; but some nouns are written the same in both numbers: as, beapn and cild *a child* or *children*; wif *wife* or *wives*, &c. This happens most frequently in nouns designating things without life; as, word *word* or *words*.

The following change their final consonants in the plural.

| SINGULAR.                    | PLURAL.              |
|------------------------------|----------------------|
| Fisc <i>a fish</i> . . . . . | Fixaƿ <i>fishes</i>  |
| Disc <i>a dish</i> . . . . . | Dixaƿ <i>dishes</i>  |
| Tusc <i>a tusk</i> . . . . . | Tuxaƿ <i>tusks</i> . |

Some names of nations are found in the plural without the singular: as Dene *the Danes*; Romane *the Romans*; Engle *the Angles*, &c. They are declined like the plural of the third declension.

These change the vowel in forming the plural:

| SING.                 | PLUR.            | SING.                   | PLUR.              |
|-----------------------|------------------|-------------------------|--------------------|
| Boc <i>a book</i> ..  | Bec <i>books</i> | Eu <i>a cow</i> . . . . | Lý <i>cows</i>     |
| Fot <i>a foot</i> ..  | Fet <i>feet</i>  | Toð <i>a</i> } . . . .  | Teð & Toƿar        |
| Man <i>a man</i> ..   | Men <i>men</i>   | tooth } . . . .         | teeth              |
| Luf <i>a louse</i> .. | Lýr <i>lice</i>  | Loƿ <i>a goose</i> ..   | Leƿ <i>geese</i> . |
| Muf <i>a mouse</i> .. | Mýr <i>mice</i>  |                         |                    |

These form their plural thus:

| SING.                         | PLUR.                 |
|-------------------------------|-----------------------|
| Lealf <i>a calf</i> . . . . . | Lealfnu <i>calves</i> |
| ƒEƷ <i>an egg</i> . . . . .   | ƒEƷnu <i>eggs</i>     |
| Beo <i>a bee</i> . . . . .    | Beon <i>bees</i> .    |

Number affords an opportunity of distinguishing substantives, as proper or common; for without this contrivance they must have been all proper, and perhaps innumerable.

Proper nouns, being names appropriated to individuals, do not, therefore, admit of a plural; as, ƒElƿnic: but common names or substantives, as standing for kinds

and sorts containing many individuals, may become plural; as, Sing.  $\rho\tau\alpha\eta$  *a stone*, Plur.  $\rho\tau\alpha\eta\alpha\iota$  *stones*.

#### OF THE CASES.

9. A case<sup>4</sup> is a change in the termination of a noun, adjective, or pronoun, to express their relation<sup>5</sup> to the words with which they are connected in the sentence.

<sup>4</sup> The origin of the word *Case* may be thus explained :

The Peripatetics did not consider the nominative as a case, but compared the noun in this primary form to a perpendicular line; as A B. The variations of the word from the nominative they considered as other lines drawn from the same point A, or to lines falling from the perpendicular, with different degrees of obliquity, as A C or A D; and these they termed the noun's ΠΤΩΣΕΙΣ (CASUS), *Cases or Fallings*. But the Stoics and the ancient grammarians considered the nominative also as a case. When a noun fell from the mind in its simple primary form, they called it ΠΤΩΣΙΣ ΟΡΘΗ (CASUS RECTUS), *an erect or upright case*, as A B; and thus they distinguished the nominative case. When a noun fell from the mind under any of its variations, such as Genitive, Dative, &c. they termed them ΠΤΩΣΕΙΣ ΠΛΑΓΙΑΙ (CASUS OBLIQUI), *oblique cases*, as A C or A D, in opposition to A B, which was erect and perpendicular. See Harris's *Hermes*, book ii. ch. 4.



<sup>5</sup> The mind is not always employed about single things, but compares one object with another, that it may discover in what relation they stand to each other. This relation is expressed in various ways, according to the idiom of different languages :

1st. By particles; as קדוּשׁ לַיהוָה (quédēs lē yēwē) *Holiness to the Lord*.

2nd. By terminations; as *Darium* vicit *Alexander*.

3rd. By the situation of words; as *Alexander* conquered *Darius*.

These different modes of expressing relation will be illustrated in the progress of this note. It has been already remarked, that words of more than one syllable (Etym. 2, p. 59) are two or more entire words, or fragments of words, condensed into one. On this subject the excellent observation of the Rev. A. Crombie, LL.D. may be quoted with advantage (See a *Treatise on the Etymology and Syntax of the English Language*, p. 47). "That the cases or nominal inflections, in all languages, were originally formed by annexing to the noun in its simple form a word significant of the relation intended, is a doctrine which, I conceive, is not only approved by reason, but also attested by fact. That any people, indeed, in framing their language should affix to their nouns insignificant terminations for the purpose of expressing any relation, is a theory extremely improbable. Numerous

In Anglo-Saxon there are four cases: the *Nominative*, *Genitive*, *Dative*, and *Accusative*.

as the inflections are in the Greek and Latin languages, I am persuaded that, were we sufficiently acquainted with their original structure, we should find that all these terminations were at first words significant, subjoined to the *radix*, and afterwards abbreviated. This opinion is corroborated by the structure of the Hebrew and some other Oriental languages, whose affixes and prefixes in the formation of their cases and conjugation of their verbs, we can still ascertain."

The Hebrew, like the English, expresses the relation of one word to another by particles placed before nouns, and therefore called prepositions; and in some instances by modifying the termination. "It does not appear that the relation of words is so conveniently expressed by varying nouns with terminations, as by placing them in the natural order of construction, and affixing prepositions to them." (See Wilkins's *Essay towards a Philosophical Language*, &c. p. 352 and 444.) And therefore we find that prepositions are used in the Hebrew—the most philosophical language with which we are acquainted. The Hebrew word שַׁק (səq) a sack, admits the following prefixed particles: ל, מ, ב, &c.

| SINGULAR. |        |                 | PLURAL.  |           |            |
|-----------|--------|-----------------|----------|-----------|------------|
| שַׁק      | səq    | a sack          | שַׁק־י   | səq-îm    | sacks      |
| שַׁק-ל    | lə-səq | OF OR TO a sack | שַׁק־י-ל | lə-səq-îm | OF sacks   |
| שַׁק-מ    | mə-səq | FROM a sack     | שַׁק־י-מ | mə-səq-îm | FROM sacks |
| שַׁק-ב    | bə-səq | IN a sack.      | שַׁק־י-ב | bə-səq-îm | IN sacks.  |

Here the preposition ל, of or to, &c. is derived from מַל (āl) of, to, &c.; מ, from or with, is a derivative of מו or מנח (mu or mēnē) to distribute with, &c.; ב, in, &c. is derived from בה (bē) hollow, or ביה (biē) within. (See Parkhurst's *Hebrew Lexicon*.)

What is called the Genitive Case in other languages, is expressed in Hebrew by an omission or alteration of the last letter of the first word; and such word is said to be in regimen: as דְּבַר־הַכְּמִים (dəbərî həkēmîm) the words of the wise; יְרֵאָה (yēwē) the fear of the Lord; הַ (h) the last letter of the first word יְרֵאָה being put instead of ה.

The Greeks did not only adopt a different method of writing to that which was practised by the Oriental nations (see Introduction, 4 & 5), but, instead of expressing the relation of words by prepositions as in the Hebrew, they effected it by annexing vowels or syllables to the radical word. Greenwood observes: "I should suspect that at first the Greeks had no cases, but made their declensions by the article δ, ἡ, το, του, της, του, &c. as we do by the help of prepositions; and that this method led them by degrees, for the sake of brevity, to make the terminations similar to the articles; which being done, they might then omit the article, and the terminations alone might serve the

10. The Nominative, or naming case, is that which primarily designates the name of any thing: as  $\rho\mu\iota\delta$  a *smith*.

purpose." See *An Essay towards a Practical English Grammar, &c.* 5th ed. 12mo, 1753, p. 65. Thus the Greek was the first language in which the use of cases or variable terminations was introduced. Monboddo remarks: "The Greek was an Oriental language brought by the Pelasgi into Greece; but it is certain the Greeks made very great alteration in it. Now this alteration appears to have been principally in the termination of the words, and the analogy of the language, by which I mean the flexion of the declinable words. The Oriental languages, and particularly the Hebrew, to which I am persuaded the Pelasgic was very near akin, terminated by far the greatest part of its words and all its roots in consonants, whereas the greatest part of the words in Greek, and all the roots, being verbs, terminate in a vowel. And this difference of termination did necessarily produce a great difference of inflection. And accordingly the fact undoubtedly is, that the Orientals form the cases of their nouns and tenses of their verbs in a manner very different from that practised by the Greeks, and the roots also of their languages are very different from the Greek roots." Vol. ii. Dissert. i. p. 514.

The Greeks inflected their word  $\sigma\alpha\kappa\kappa\omicron\varsigma$ , a *sack*, thus:

| SINGULAR. |  |      |              | PLURAL. |  |    |               |
|-----------|--|------|--------------|---------|--|----|---------------|
| N.        | $\Sigma\alpha\kappa\kappa-\omicron\varsigma$ | A    | <i>sack</i>  | N.      | $\Sigma\alpha\kappa\kappa-\omicron\iota$             |    | <i>sacks</i>  |
| G.        | $\sigma\alpha\kappa\kappa-\omicron\upsilon$  | OF A | <i>sack</i>  | G.      | $\sigma\alpha\kappa\kappa-\omicron\upsilon\eta$      | OF | <i>sacks</i>  |
| D.        | $\sigma\alpha\kappa\kappa-\omega$            | TO A | <i>sack</i>  | D.      | $\sigma\alpha\kappa\kappa-\omicron\iota\varsigma$    | TO | <i>sacks</i>  |
| A.        | $\sigma\alpha\kappa\kappa-\omicron\upsilon$  | A    | <i>sack</i>  | A.      | $\sigma\alpha\kappa\kappa-\omicron\upsilon\varsigma$ |    | <i>sacks</i>  |
| V.        | $\sigma\alpha\kappa\kappa-\epsilon$          | O    | <i>sack.</i> | V.      | $\sigma\alpha\kappa\kappa-\omicron\iota$             | O  | <i>sacks.</i> |

The Latin being derived from the Greek, the Romans modified their words in a similar manner:

| SINGULAR. |                 |      |              | PLURAL. |                   |    |               |
|-----------|-----------------|------|--------------|---------|-------------------|----|---------------|
| N.        | SACC- <i>VE</i> | A    | <i>sack</i>  | N.      | SACC- <i>I</i>    |    | <i>sacks</i>  |
| G.        | SACC- <i>I</i>  | OF A | <i>sack</i>  | G.      | SACC- <i>ORUM</i> | OF | <i>sacks</i>  |
| D.        | SACC- <i>O</i>  | TO A | <i>sack</i>  | D.      | SACC- <i>IS</i>   | TO | <i>sacks</i>  |
| A.        | SACC- <i>UM</i> | A    | <i>sack</i>  | A.      | SACC- <i>OS</i>   |    | <i>sacks</i>  |
| V.        | SACC- <i>E</i>  | O    | <i>sack</i>  | V.      | SACC- <i>I</i>    | O  | <i>sacks</i>  |
| Abl.      | SACC- <i>O</i>  | BY A | <i>sack.</i> | Abl.    | SACC- <i>IS</i>   | BY | <i>sacks.</i> |

The Saxons inflected Sacc thus:

| SINGULAR. |                 |            |              | PLURAL. |                       |    |               |
|-----------|-----------------|------------|--------------|---------|-----------------------|----|---------------|
| N.        | Sacc            | A          | <i>sack</i>  | N.      | Sacc- <i>aj</i>       |    | <i>sacks</i>  |
| G.        | sacc- <i>ey</i> | OF A       | <i>sack</i>  | G.      | sacc- <i>a</i>        | OF | <i>sacks</i>  |
| D.        | sacc- <i>s</i>  | TO OF BY A | <i>sack</i>  | D.      | sacc- <i>um</i> (-on) | TO | <i>sacks</i>  |
| A.        | sacc            | A          | <i>sack.</i> | A.      | sacc- <i>aj</i>       |    | <i>sacks.</i> |

Some languages have even a greater number of cases than the

11. When one thing is represented as being the *source, origin, author, or cause* of another, its name has

Greek, Latin, or Saxon. The Sanscrit has *eight*, and the Laplandish is said by Fiellstrom to have *nine* cases, which are given thus :

|        |           |         |           |      |                |
|--------|-----------|---------|-----------|------|----------------|
| Nom.   | joulke    | ....    | pes       | .... | a foot         |
| Gen.   | joulken   | ....    | pedis     | .... | of a foot      |
| Dat.   | joulkas   | ....    | pedi      | .... | to a foot      |
| Acc.   | joulkem   | ....    | pedem     | .... | a foot         |
| Voc.   | joulke    | .....   | pes       | .... | o foot         |
| Abl.   | joulkest. | . e, x, | a pede    | .... | from a foot    |
| Priva. | joulket.  | ☉.      | sine pede | .... | without a foot |
| Media. | joulkin.  | ....    | cum pede  | .... | with a foot    |
| Loca.  | joulkem   | ....    | in pede   | .... | in a foot.     |

Adelung in his *Mithridates* says : "There are fourteen cases in the Finnish and Laplandish," vol. i. p. 743.

The Greek terminations *ov, w, uv, &c.*, the Latin *i, o, orum, &c.*, and the Saxon *ef, e, a, &c.* annexed respectively to the radical word *saxx, sacc,* and *jacc,* have the same effect as the Hebrew *ב, ב, ז, &c.* and the English *of, to, for, &c.* placed before the radical word *pw* (*séq*) or *sack*.

It must be here observed, that the English have omitted the needless variation of cases in the Saxon, and reverted to the primitive simplicity of the Hebrew ; the Saxon variable termination giving way to the English prepositions. The same observations may be generally made upon the languages derived from the Latin. The inflective terminations have been rejected for prepositions ; when the Latin has

|            |                    |           |                  |         |
|------------|--------------------|-----------|------------------|---------|
| N. sacc-us | } The Italians say | il sacco  | } The French say | le sac  |
| G. sacc-i  |                    | del sacco |                  | du sac  |
| D. sacc-o  |                    | al sacco  |                  | au sac  |
| A. sacc-um |                    | il sacco  |                  | le sac  |
| V. sacc-e  |                    | o sacco   |                  | o sac   |
| A. sacc-o. |                    | dalsacco. |                  | du sac. |

The Greek, Gothic, Saxon, and Latin cases are a contrivance more refined and troublesome than useful. If the cases superseded the use of prepositions, they would be proper and beneficial, as they must lessen the number of particles, and consequently the labour in learning those languages. But with the cases, the Greeks and Romans were often compelled to call in the assistance of prepositions : these variations, which only in some measure express the relations of a noun without prepositions, become a burden instead of a relief. In Hebrew, and in modern languages (as the English, Italian, French, &c.) the prepositions, and their use before the noun, are only necessary to be known ; but in Greek and Latin the variations of declen-

a termination added to it, called the Genitive Case; as *Dýrjer manner runu this man's son*; *Godey luþe God's*

sions and cases are needlessly added to the prepositions. (See Bayly's *Introduction to Languages*, part iii. dissert. ii. p. 63.) This distinction of cases in Latin, Greek, &c. must therefore be considered as a refinement without much real utility; and hence, upon the fall of the Roman empire, those people that derived their languages from the Latin, finding that the relation of words could be expressed with greater facility by prepositions, tacitly and almost universally rejected variable terminations. In the same manner the present English has also rejected most of the Anglo-Saxon cases. The introduction of the Normans, by William the Conqueror, produced this change; for the inattention of the Normans to the varieties in the Saxon terminations naturally led to the rejection of most of them. See *Observations sur la Langue et la Littérature Provençales*, par A. W. De Schlegel. Paris, 1818.

We have seen that the relation which one word bears to another in inflected languages, is indicated by a change in the termination; but in the Hebrew tongue, and the modern languages, it is expressed by prefixed particles. We have only now to show that the modern languages also express the relation of one word to another by the position. "Alexander conquered Darius"—Here Alexander is the agent, and Darius the object. The sense would be inverted, if we said "Darius conquered Alexander." It is the position which determines the meaning. In Latin and other languages, where the relation is denoted by the termination, the sense is the same though the position be varied: thus "Alexander vicit Darium" has the same meaning as "Darium vicit Alexander."

Mr. Webb has the following remarks upon Cases:

"In Greek, Gothic, and Saxon, there seem to be only *four* leading cases or states in which the noun appears according to its grammatical arrangement and position.

1. *The Nominative Case*, which is, of course, the original noun in its most simple form; as *Homo man*.

2. *The Genitive Case*, which occurs when one noun stands in such connexion with another as to be affected by it; as *Hominis caput man's head*. This is usually termed the Genitive or Possessive case, and is indicated by a different termination. It takes the lead in distinguishing and characterizing the Declensions, as being that case in which the most perceptible variation of the added particle appears: the other cases being in every instance formed either by the very same radical, or, if by different ones, yet by such as are nearly similar in their form.

3. *The Accusative Case*, which takes place when a noun is affected or governed by a verb; as *Amo hominem I love the man*.

*love, or the love of God.* Here God is evidently the *source, origin, &c.* of love.

The inherent signification of the primitive part of the word is still unaltered; the only difference between the last two cases and the Nominative exists in the added particle:—that particle has exactly the same meaning in both cases, and its different termination serves only to denote the difference of relation or circumstance, not a difference of meaning.

The Accusative Case, sometimes called the Objective, is frequently required in Latin, by those prepositions which, for the most part, were once verbs.

The three preceding Cases are all that we employ in modern English. The Anglo-Saxon, however, like many other languages, has a Dative Case, which began to be disused before the time of Chaucer.

4. *The Dative Case*, which is dependent on the syntax or collocation of the sentence in which it occurs; as, *Mors omni homini est communis.*

Here again neither the noun nor the particle of declension differs in intrinsic meaning from the preceding Cases: the difference in the termination of the latter simply serves to suggest the circumstance of the noun's depending upon some other part or clause of the sentence for its construction.

The Dative Case, it will be perceived, includes the Dative and Ablative of the common grammars, which are radically the same: always the very same in the plural, and with only so slight and occasional a shade of vowel difference in the singular, as to produce no difficulty. This Case is often required by prepositions, and occasionally by verbs, as well as the preceding."

Mr. Webb has the following curious observations upon the particles forming the three English Cases:

"In English there is now but one form of declension for nouns and pronouns.

The elements or particles employed in effecting the alteration in our cases are of kindred origin and meaning with the *εις, μια, εν* (*one*) of the Greek, though in the shape of *es* or *is* and *m*; and their original signification is discoverable in each case of the declension. The English pronouns have the first three cases; but the nouns only the nominative and genitive cases. Their accusative and genitive cases are indicated sometimes by their syntax or position, and at others by employing some distinct part of speech, as a preposition, to point them out. The basis of the accusative termination in Latin and Anglo-Saxon is *μια*, as *εν* (in the form of *αν, ην*) is in the Greek and Gothic, and occasionally in the Anglo-Saxon.

Musam is *Musa-μια song-one, one-song, or a-song*:—**ΦΛΜΜΑ**

12. "The object to which an action tends, and from a regard to which it commences (the relation to which is, in our language, denoted by the preposition *to* or *for*), is said to be in the Dative Case: but as the *end* of an action is intimately connected with the instrument by which it

the dative in Gothic (the word that first suggested this idea), and *Dam* in Anglo-Saxon, is *Tha-mia* *that-one*; and *μουσα* in Greek is *μουσα-ην* *song-one*, as *Musa-mia* is in Latin. So the Anglo-Saxon pronoun *De* makes, in the accusative, *Dine*; that is, by transposition, *Ne* or *Di-en* *he-one* or *that-one*, originally *said-one*. In modern English this pronoun forms its accusative by *μια*; as *Him*, i. e. *He-μια*, after the Gothic *ĪMMA*.

The termination of the genitive case in English, and of the third declension in Latin, is *is*; *one*, the Latin pronoun *is*. It was formerly written in our language *es* and *is*, but is now contracted into *'s*; as *smithes* now *smith's*, i. e. *smith-sis* *smith-one*, *one-smith*, or *a-smith*.

All the additional possessive or accusative signification which the mind puts upon these forms of the noun or pronoun is actually put upon them, actually imposed upon, and superadded to them, not being in them by nature: the *inherent signification* of the variation in case being almost the simplest possible: that variation, if one may judge from its use, being only intended to signify to the mind, that it must provide for itself, from its own associations, the *unexpressed* meaning which the relation of the word to the rest of the sentence directs. An instance or two will illustrate this: "*Here is a smithes* (*sis*) *anvil*;" or, contracted to its present orthography, "*Here is a smith's anvil*;" i. e. "*Here is an anvil, smith-one, one-smith, or a-smith*" [being the owner of it]. "*That boy's book*;" i. e. "*A book, that one-boy*" [owning it]. "*George's hat*;" i. e. "*A hat, George-one, or one-George*" [owning it]. The relation of property or possession is suggested by the appearance of the case, and *supplied* or understood by the mind. *One-George* seems an awkward explication, since *George* is here spoken of as a well-known person; but the general form of declension having been introduced and found convenient, and the precise primitive signification of it being in time overlooked, it was applied to all nouns without distinction. Yet from this instance it seems probable that the indefinite declining particle was applied primarily to common nouns, and subsequently to *proper* ones; which latter, for a time, might be indeclinable, or, at least, might be used without declining. Thus an infant prattler says, "*This is brother George hat*," without producing obscurity; but at an advanced stage he will of course say "*George's hat*." We still say indifferently "*He follows the plough-tail*" or "*the plough's tail*;" and we always say "*A shirt collar*," which ought to be "*A shirt's collar*"

is effected, the termination expressive of the former is used also to express the latter, and consequently in Anglo-Saxon "the Ablative differs not from the Dative; but one and the same termination serves for both"<sup>6</sup>: as Ðiŕum ŕmíðe (*Ælf. Gr.*) *To this workman*; Fŕam þiŕum ŕmíðe *From this workman or smith*; Fŕam þiŕum

These and many other undeclined nouns we generally get over by saying they are employed as adjectives without any alteration of form, whereas they appear to be properly considered as nouns in the genitive case without the distinguishing particle of declension.

The pronoun *he* may be adduced in illustration. *He* is a demonstrative, similar in meaning to *that*, i. e. *said*, and thus declined:

Nom. *He, that or said*

Gen. *His, i. e. He-s, He-es, He-is, His, that-one*

Acc. *Him, i. e. He-μa, that-one.*

And the meaning is easily explained, or rather *the process of the mind*, in the interpretation: for instance,

Nom. "He owns yonder house:" i. e. "That [person] owns yonder house."

Gen. "Yonder is his house:" i. e. "Yonder is a house, that-one [person] belonging to it."

Acc. "The house fell and hurt him:" i. e. "The house fell and hurt that-one [person]."

#### Cases in the Plural.

A proper idea of the manner in which the English plural is formed from the singular seems all that is necessary to understand the plural cases; the possessive plural being neither more nor less than a repetition or reduplication of the possessive singular: thus,

| SINGULAR.                    | PLURAL.   |
|------------------------------|---|
| Nom. Smith                   | Nom. Smiths, originally Smithes (and pronounced in two syllables) |
| Gen. Smith's, i. e. Smithes. | Gen. Smiths', i. e. Smithes-es.                                   |
| SING. Nom. Man               | PLUR. Nom. Men  |
| Gen. Man's, i. e. Mann-es.   | Gen. Men's, i. e. Mannan-es.                                      |

The Anglo-Saxon genitive plural uniformly ends in *a*, which is also the numeral *a, one*. It may be said that this explanation affords no idea of the plurality of the genitive plural;—it certainly does not: the objection is well founded, but not fatal; for neither does the singular genitive contain any inherent idea of possession:—the ideas both of plurality and possession are equally superadded to them by the associations of the mind."

<sup>6</sup> See Jones's *Greek Grammar*, part iii.

lapeope ic gehýrðe wírdom, (Ælf. Gr.) *I heard wisdom from this master*; Ðiŷum cildum ic þenige (Ælf. Gr.) *I assist these children.*

13. A word on which an action terminates, or a word that is the object of an action or relation, is said to be in the Accusative Case: as Ðiŷne mann ic luŷige *This man I love, or I love this man*; Ic undeppreng ꝥeoh *I received money.*

#### OF GENDER.

14. Gender is the distinction of nouns with regard to sex. In this respect nouns are either males, or females, or neither: and thus are of the masculine, feminine, or neuter gender<sup>7</sup>.

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<sup>7</sup> After this manner they are distinguished by Aristotle: "Τῶν ὀνομασιῶν τὰ μὲν ἀρρένα, τὰ δὲ θήλια, τὰ δὲ μεταξύ, *Poet.* cap. 21. Protagoras before him had established the same distinction, calling them ἀρρένα, θήλια, καὶ σκευη, *Aristot. Rhet.* l. iii. c. 5. Where mark, what were afterwards called ἀδέρτρα, or neuters, were by these called τὰ μεταξύ καὶ σκευη." Harris's *Hermes*, p. 42.

"In the English tongue it seems a general rule (except only when infringed by a figure of speech), that no substantive is masculine but what denotes a male animal substance; none feminine, but what denotes a female animal substance: and that where the substance has no sex, the substantive is always neuter or neither gender." Harris's *Hermes*, p. 43.

In this respect, the English language is supposed to be more philosophically correct than any other; as most languages, both ancient and modern (especially if they inflect the terminating syllable), assign the masculine or feminine gender to inanimate things. Nature having made a distinction of sex, would soon vary the termination to denote that sex: as *equus* (a horse) and *equa* (a mare); but men by analogy would begin to consider all nouns that had the same termination, of the same gender. At first there was, no doubt, a neuter gender: as *saxum* a stone; but when men attempted to refine language, they were led by the analogy of the termination to call the gender of inanimate things by the gender of the termination. Hence there are two ways of determining the gender of nouns: first, by the Signification, as in English, and secondly, by the Termination. If any general rule can be given for ascertaining the gender of inanimate things by the final syllable, the following may be found useful: *Such nouns as have the terminations appropriated to the names of males*

In Anglo-Saxon, as in Latin and other inflected languages, there are two ways of discovering the gender of nouns:—1st, by the Signification, and 2dly, by the Termination.

1st, *By the Signification.*

15. The gender of things with life is known by the signification.

16. The masculine gender, which denotes animals of the male kind, is commonly expressed by adding to a noun the syllable *ep* or *epe*, which is a contraction of the word *pep* or *pepe* a *man*<sup>o</sup>; but all the names of males, whatever be the termination, are masculine.

*are, for this reason, said to be masculine; as in the Greek λογος a word, and in Latin hortus a garden; while those which terminate like the names of females are, for a similar reason, deemed feminine; as the Greek μωσα a song, and the Latin tabula a table.*

<sup>o</sup> The Saxon *pep* is the same as the Gothic **WAIK** a *man*. The Scotch call a person skilful in law *law-wer*. The Saxons also wrote *lag-pep*: and we form personal nouns in modern English by *er*; as *builder*, i. e. *build-man*, or a *man who builds*; a *pleader*, *swearer*, &c.

*Neuter Nouns.*

*Personal and Masculine Nouns.*

Philosophy..... Philosopher, i.e. philosophy-man

Astronomy..... Astronomer

Act..... Actor, or actress: i. e. actresse

Farm..... Farmer.

Our grammarians tell us, that we cannot say of a woman She is a good philosopher, &c.: and the reason is here obvious enough.

Before the invention of pronouns, two circumstances existed of some importance to notice: 1. That all substantives, naturally neuter, were strictly considered as such; for it is by the application of the pronouns, articles, and the declension of adjectives that gender is attributed to things without life: 2. That there was then no distinction of persons; no one *speaking* without using his own proper name, as agent to the verb in describing any actions of his own; just as little children do now, before they have learned to say *I*, *thou*, and *he*; no one being *spoken to* without being addressed by his proper name: so that all substantives were originally what, since the contrivance of pronouns, is called *the third person*; every person and every thing being *spoken of*.

17. The feminine gender, denoting animals of the female kind, is expressed by adding to nouns the syllable *erþne*, *yrþne*, or *ýrþne*, which is either a complete word or the fragment of a word, once probably signifying *woman*: as *Læpe instruction*; *Læpýrþne an instruction-woman, an instructress*.

| NEUTER NOUNS.                             | MASCULINE.                                      | FEMININE.  |
|---|---|--|
| Sanz <i>a song</i>                        | { Sanzeþe <i>a song-man,</i><br><i>a singer</i> | { Sanziþne <i>a song-wo-</i><br><i>man, a songstress</i> |
| Ræð <i>counsel, know-</i><br><i>ledge</i> | { Ræðeþe <i>a read-man,</i><br><i>a reader</i>  | { Ræðýrþne <i>a read-wo-</i><br><i>man</i>               |
| Recc <i>care</i>                          | Receþe <i>a guardian</i>                        | Reccerþne <i>a governess</i>                             |
| Tappa <i>a tap</i>                        | { Tæppeþe <i>a tap-man,</i><br><i>a tapster</i> | { Tæppýrþne <i>a tap-wo-</i><br><i>man, a tapstress</i>  |
| Sæð <i>seed.</i>                          | { Sæðeþe <i>a seed-man,</i><br><i>a sower.</i>  | { Sæðýrþne <i>a female</i><br><i>sower.</i>              |

It must be remarked here, that whatever the final syllable may be, the nouns denoting females are feminine.

### 2dly, *By the Termination.*

18. The neuter gender signifies objects which are neither males nor females: as *Loc a lock of a door*.

In modified languages, like the Anglo-Saxon, the masculine and feminine genders are often assigned to things without life. The only way of ascertaining the gender of such nouns is by the termination of the nominative or some other case.—Though, from the terminations, we cannot give unerring rules to ascertain the gender of Saxon nouns, the following observations may serve as *general directions*.

In *primitive nouns*, those which end in *a* are masculine: as *þe nama the name*; *þe maza the maw or stomach*; *þe boza the bow, &c.*<sup>9</sup>

<sup>9</sup> Mr. Rask remarks, with too much severity, “ that in the adoption of this rule, the student must be careful not to allow himself to be misled by *Lye*, who had no idea of the gender of words; and, therefore, at random gives them, in the nominative case, the concluding

Nouns ending in e are feminine or neuter<sup>10</sup>: as *reo eopðe the earth*. *þat eape the ear*; *reo heopte the heart*, &c.

Those that make the genitive singular to end in a, are often masculine; but those words that have the same case in e are feminine.

All nouns that make *a* in the plural are masculine.

Nouns indeclinable in the plural are generally of the neuter gender.

*The following Nouns are*

MASCULINE.

Nouns ending in

-m are masculine: as *fleom a flight*, &c.

-elʃ are also often masculine: as *ʃticcelʃ a sting*, &c.

-ʃcýpe or ʃcipe are the same: as *ealdorʃcýpe lordship*; *ʃreonðʃcipe friendship*, &c.

FEMININE.

Nouns ending in

-uð or ð are feminine: as *ʒeoʒuð youth*; *ʃʀpenzð strength*; *ʀreopð truth*, &c.

-ð -τ are also feminine: as *ʒecýnð nature*; *mihτ might*, &c.

vowel which he found they had in another, totally different termination. Thus in Lye we often find feminine nouns in a for e, because in the other forms they end in -an like masculine nouns, and, on the contrary, those in e for a, because they terminate in -ena in the genitive plural, like words of the feminine gender. He usually falls into the same mistake in the examples, when he quotes an adjective, which he had not found in another form, and did not understand how to refer it to the noun. We can, therefore, scarcely derive any information from him, relative to the grammatical construction of words, but merely as to their meaning." See part ii. sect. 1.

<sup>10</sup> "There seem to be very few neuter nouns of this sort in Anglo-Saxon; still it is very possible that more will be found, whenever a better dictionary is compiled." See Rask's *Grammar*, part ii. sect. 6.

## Nouns ending in

-neƿ or -neƿre, -nýr, -nir, -ýrr, -ir, or -ýrre, -irre, &c. are feminine: as *mildheortneƿ mild-heartedness*; *gelicneƿ likeness*, &c.

-en are feminine: as *ƿægen a saying or expression*; *býrþen a burthen*, &c.

-u, -o are feminine: as *hætu heat*; *lagu a law*; *mænigeo a multitude*; *lengeo length*, &c.

## NEUTER.

## Nouns ending in

-eƿn are neuter: as *domeƿn a court of justice*, &c.

-eð are also neuter: as *peƿeð a multitude*, &c.

-l are neuter: as *ƿecl a seat*.

*Sunna* or *ƿunne the sun*, is said to be feminine, and *Mona the moon*, masculine.

## DECLENSION.

19. Declension is the regular arrangement of nouns, according to their terminations<sup>11</sup>.

<sup>11</sup> In the Saxon treatise on the vernal equinox, this peculiarity of gender receives some illustration. "When the sun goeth at evening under this earth, then is the earth's breadth between us and the sun; so that we have not *her* light till *she* rises up at the other end." Of the moon it says, "Always *he* turns *his* ridge to the sun." "The moon hath no light but of the sun, and *he* is of all stars the lowest" *Cotton MS. Tib. A 3. p. 63. Turner's Ang. Sax. History, vol. ii. p. 14, 4to ed. 1807.*

<sup>12</sup> In giving names to things it was hardly possible that an uniformity of termination should be preserved. When words having different endings were used in the same relations, the termination would be differently inflected, to express those relations, according to the variety in the original termination: and this being various has occasioned such diversity of inflections, as has produced the arbitrary distinction of declensions. If expressing the relation of one word to another, by cases, previously mentioned (see *Etym. 9, Note 5*) be inconvenient, declensions are much more inconvenient, as they are only several ways of enumerating the various cases of nouns. Declension receives its name from ΚΑΛΩΣΙΣ, DECLINATIO, a *Declension*, because it is a pro-

In Anglo-Saxon there are three<sup>13</sup> declensions, distinguished by the ending of the Genitive case singular.

gressive descent from a noun's upright form, through its various declining forms, that is a descent from A B to A C, A D, &c. See Note † on Cases. To determine the number of Declensions in a language, the plan would seem to be to ascertain, with due allowance for orthographical variation, how many of the pronominal, or numeral radicals are adopted.

In Latin, *us, a, um*, and the pronoun *is*, appear to be the principal roots, from which the declensions are formed.—In Anglo-Saxon *a*, and *an*, the numeral *one*, and the Greek *εις*, or the *is* of the Latin, are probably the basis.

<sup>13</sup> There is a considerable diversity of opinion as to the number of Anglo-Saxon declensions. Dr. Hickes, and Mr. Henley and Rask enumerate *six*; Mr. Thwaites makes *seven*; Mr. Manning reduces them to *four*; and Lye to *three*, the number here adopted.

The arrangement of the examples by Dr. Hickes and Mr. Henley is the following: 1st declension *Smið*; 2nd, *Ƴitega*; 3rd, *Andgæt*; 4th, *Ƴopð*; 5th, *Ƴiln*; 6th, *Sunu*; to these six, Mr. Thwaites adds the 7th, *Ƴreo*. Mrs. Elstob has the same examples as Mr. Thwaites.

Mr. Manning's 1st declension is *Smið*; 2nd, *Ƴitega*; 3rd, *Ƴiln*; and 4th, *Sunu*.

Mr. Lye says, "*Tres tantùm, ut mihi videtur, sunt declinationes. Nam andgæt, Ƴopð, et Ƴreo-eh ad primam formam flectuntur, excepto quòd nomina in o vel eoh desinentia retinent in omnibus præter Gen. et Dat. Plur. casibus suum, o; ut Ƴreo, libertus, Ƴreo, liberti. Sunu est heteroclitum, quod desinit quoque in a; ut Ƴunu-a, Gen. Ƴunu-a &c. Notetur, quod in omnibus declinationibus per singulos numeros idem est Nom. Acc. neutrorum, quæ pluralitèr exeunt in a, e, o, vel u, ac a singulari nihil differunt, ut andgæt, Ƴopð, Ƴeo. Ista tam in a quam in e mittunt Dat. Sing. ut andgæt-r-a. See Shelton's Translation of Wotton's Short View of Hickes's Thesaurus, 2nd edit. 1737, p. 197, for this extract from Mr. Lye's letter to Mr. Shelton.*

About 1350, in the time of Chaucer, the declensions of Saxon nouns were reduced from the six, mentioned by Hickes, to one; and, instead of a variety of cases in both numbers, they had only a Genitive case singular, which was uniformly deduced from the Nominative by adding *-es* to it; or only *-s* if it ended in an *-e* feminine; and that same form was used to express the Plural number in all its cases, as, Nom. *Shour*, Gen. *Shoures*; P!ur. *Shoures*. Nom. *Name*, Gen. *Names*; Plur. *Names*.

I say, in all cases, for it is scarcely necessary to take notice of a few Plurals, which were expressed differently, though their number was greater in the time of Chaucer than it is now. Some of them seem to

20. All the declensions have the Genitive plural terminating in -a; the Dative in -um<sup>14</sup>; and Accusative like the Nominative.

### THE FIRST DECLENSION.

21. The First Declension is known, by making the Genitive case singular to end in *er*.

| SINGULAR.                                 | PLURAL.                               |
|---|---------------------------------------|
| N. Smið <sup>15</sup> <i>a smith</i>      | Smið-ay <sup>b</sup> <i>smiths</i>    |
| G. Smið-er <sup>a</sup> <i>of a smith</i> | Smið-a <i>of smiths</i>               |
| D. Smið-e <i>to, for, with, &amp;c.</i>   | Smið-um <i>to, for, with, &amp;c.</i> |
| A. Smið <i>a smith.</i>                   | Smið-ay <i>smiths.</i>                |

<sup>a</sup> ay in Dano-Saxon.

<sup>b</sup> er in Dano- and Normanno-Saxon.

It may be observed, with Hickes, that this 1st Declension makes the Genitive singular in *er*, the

Dative in *e*; and the Nominative and Accusative plural, in *ay*.

Nom. Fæder, Gen. Fædoper, D.S. *father*, is seldom declined in the Singular, but in the Plural it is regular.

---

retain their termination in *en* from the second Declension of the Saxons; as, oxen, eyen, hosen, &c. Others seem to have adopted it *euphoniae gratia*, as, brethren, eyren, instead of, broðru, æzru. And a few seem to have been always irregularly declined; as, men, wimmen, mice, lice, feet, &c. See Hickes's *Anglo-Saxon Grammar*, p. 11, 12. Tyrwhitt's *Essay*.

<sup>14</sup> The Dative case Plural is sometimes found written -on; and, because o is often exchanged for a before n, in a short syllable (see *Orthog.* 32), it is occasionally found in -an.

<sup>15</sup> SMITH, one who smiteth, namely, with the hammer, &c. Thus we have *Blacksmith, Whitesmith, Silversmith, Goldsmith, Coppersmith, Anchorsmith, &c.*

“ A softe pace he wente ouer the strete  
 Unto a SMYTH men callen Dan Gerueys,  
 That in his forge SMITETH plowe harneys,  
 He sharpeth shares, and culters besyly.”

This name was given to all who *smote* with the hammer. What we now call a *Carpenter*, was also antiently called a *Smith*. The French word *Carpenter* was not commonly used in England in the reign of Edward the Third. The translation of the New Testament, which is ascribed to Wickliffe, proves to us that at that time *smith* and *carpen-*

Neuter nouns make the Accusative case like the Nominative of the same Number; but in the Nominative and Accusative Plural, they sometimes end in a, e, o, u and æ, and sometimes these cases, are without any inflection, like the Nominative Singular<sup>16</sup>: as, Singular and Plural, Nom. and Acc. *Ƴopɔ*, *Andʒit*, Feo. Neuter nouns make the Dative Singular to end in -a as well as -e.

Nouns ending in o or eoh preserve the o through all the cases, except the Genitive and Dative Plural: as, *Fneo*, -eoh *a freeman*, and Feo *money, wealth, &c.*<sup>17</sup>.

ter were synonymous: and the latter then newly introduced into the language.

“He bigan to teche in a sinagoge, and manye heeringe wondriden, in his teching, seiynge, Of whennes ben alle these thingis to this man and what is the wisdom whiche is goun to him, and suche vertues that ben maad by hise hondis. Wher this is nt a s mith, ether a carpentere, the sone of Marie.” Mark, chap. vi. 2, 3. Tooke's *Diversions of Purley*, vol. ii. p. 416.

<sup>16</sup> The Nominative Singular and Plural of neuter nouns, in the Islandic, are also frequently the same: and in our own country uneducated persons often say “one foot,” and “twenty foot.”

<sup>17</sup> These observations would be sufficient to show the manner of inflecting words that differ, in some particulars, from the 1st Declension; but it will be still plainer, when illustrated by examples: as,

| SINGULAR.            |                               | PLURAL.               |                               |
|----------------------|-------------------------------|-----------------------|-------------------------------|
| N. <i>Andʒit</i>     | <i>understanding</i>          | <i>Andʒit-u-a-o-e</i> | <i>understandings</i>         |
| G. <i>Andʒit-eʒ</i>  | <i>of understanding.</i>      | <i>Andʒit-a</i>       | <i>of understandings</i>      |
| D. <i>Andʒit-e-a</i> | <i>to, for, with, &amp;c.</i> | <i>Andʒit-um</i>      | <i>to, for, with, &amp;c.</i> |
| A. <i>Andʒit</i>     | <i>understanding</i>          | <i>Andʒit-u-a-o-e</i> | <i>understandings</i>         |

So for the Nom. Plur. of *Gemæpɔ* we find *ʒemæpɔ* and *ʒemæpɔ* borders. *Broþop* or *bpeþp* a brother, is not declined in the Singular, but in the Plural it makes Nom. and Acc. *broþpɔ* and *ʒebroþpɔ*: it is regular in the other cases.

| SINGULAR.          |                               | PLURAL.            |                                |
|--------------------|-------------------------------|--------------------|--------------------------------|
| N. <i>Ƴopɔ</i>     | <i>a word</i>                 | N. <i>Ƴopɔ-e-a</i> | <i>words</i>                   |
| G. <i>Ƴopɔ-eʒ</i>  | <i>of a word</i>              | G. <i>Ƴopɔ-a</i>   | <i>of words</i>                |
| D. <i>Ƴopɔ-e-a</i> | <i>to, by, &amp;c. a word</i> | D. <i>Ƴopɔ-um</i>  | <i>to, with, &amp;c. words</i> |
| A. <i>Ƴopɔ</i>     | <i>a word.</i>                | A. <i>Ƴopɔ</i>     | <i>words.</i>                  |

This is generally the same in the Nom. and Acc. of both numbers;

## THE SECOND DECLENSION.

22. The Second Declension has the Genitive case Singular ending in an.

| SINGULAR.  | PLURAL.  |
|--|--|
| N. $\Psi$ ite $\zeta$ -a <i>a prophet</i>        | N. $\Psi$ ite $\zeta$ -an <i>prophets</i>        |
| G. $\Psi$ ite $\zeta$ -an <i>of a prophet</i>    | G. $\Psi$ ite $\zeta$ -ena <i>of prophets</i>    |
| D. $\Psi$ ite $\zeta$ -an <i>to, by, &amp;c.</i> | D. $\Psi$ ite $\zeta$ -um <i>to, by, &amp;c.</i> |
| A. $\Psi$ ite $\zeta$ -an <i>a prophet.</i>      | A. $\Psi$ ite $\zeta$ -an <i>prophets.</i>       |

The Second Declension has the -an; the Gen Plu. in -ena<sup>18</sup>, and Nom. Sing. in -a, and the rest in Nom. and Acc. in -an.

Proper names<sup>19</sup> ending in a are of this declension; as,  $\text{Μαρία}$ ,  $\text{Αττίλα}$ , &c. Adjectives<sup>20</sup>, pronouns, and participles of every gender ending in the emphatic a, are de-

though it is sometimes modified, as in the example.  $\text{Βεαρν}$ ,  $\eta\eta$ ,  $\text{cild}$ , and some others, are the same in the Nom. and Acc. of both numbers.

| SINGULAR.  | PLURAL.  |
|--|--|
| N. $\text{F}\rho\epsilon\omicron$ -eoh <i>a freeman</i>        | N. $\text{F}\rho\epsilon\omicron$ - $\eta$ <i>freemen</i>  |
| G. $\text{F}\rho\epsilon\omicron$ - $\eta$ <i>of a freeman</i> | G. $\text{F}\rho\epsilon\alpha$ <i>of freemen</i>          |
| D. $\text{F}\rho\epsilon\omicron$ <i>to, by, with, &amp;c.</i> | D. $\text{F}\rho\epsilon$ -um <i>to, by, with, freemen</i> |
| A. $\text{F}\rho\epsilon\omicron$ <i>a freeman.</i>            | A. $\text{F}\rho\epsilon\omicron$ - $\eta$ <i>freemen.</i> |

Though  $\text{F}\rho\epsilon\omicron$  is inflected according to Mr. Thwaites's example, it is generally found to end in all cases as the Nom. Sing.; except the Gen. and Dat. Plur. which it forms in a and um like  $\text{Sm}\ddot{\alpha}$ . Lye, in his Gram. prefixed to Junius's *Etymologicum Angl.*, says, "*Nomina in o vel eoh desinentia retinent in omnibus præter Gen. et Dat. Plur. casibus suum o; ut Fpco (libertus), Fpco $\eta$  (liberti).*"

<sup>18</sup> The Genitive Plural is sometimes contracted by omitting the e before na: as,  $\text{Seaxan}$  *Saxon*, in the Gen. Plu.  $\text{Seaxna}$ .

<sup>19</sup> Names of countries and places in a are sometimes found indeclinable; as  $\text{Donna}$  in the accusative case,  $\text{O}\delta$   $\text{Donna}$   $\eta\alpha$  ea *unto the river Don*.  $\text{Sicilia}$  in the Dative, as  $\text{Betpux}$   $\eta\alpha\mu$   $\text{muntum}$   $\eta$   $\text{Sicilia}$   $\eta\alpha\mu$   $\text{calonde}$ , *between the mountains and the island of Sicily*.

Sometimes the names of countries and places are declined like Latin words; as,  $\text{Europa}$  takes in Orosius  $\text{Europam}$ , *Europe*, that is,  $\text{Europa}$  -æ, &c.

<sup>20</sup> See Etym. 29. p. 100.

clined like *Ƴiteza*, only the Gen. Plur. ends in *pa*. Thus *ƳoneƳƳecena* from *Ƴone-ƳƳecen* *having spoken before*, *Ƴodcunda* from *Ƴodcund* *divine*; *Ƴe Ƴlca* *the self-same*, from *Ƴe Ƴlc* *the same*<sup>21</sup>.

### THE THIRD DECLENSION.

23. The Third Declension is known by the Genitive case Singular ending in *e* or *a*, or perhaps any vowel.

#### SINGULAR.

N. *Ƴiln* *a maiden*  
 G. *Ƴiln-e*, *of a maiden*  
 D. *Ƴiln-e* *to, by, &c.*  
 A. *Ƴiln<sup>a</sup>* *a maiden.*

#### PLURAL.

N. *Ƴiln-a<sup>b</sup>* *maidens*  
 G. *Ƴiln-a* *of maidens*  
 D. *Ƴiln-um* *to, by, &c.*  
 A. *Ƴiln-a<sup>b</sup>* *maidens.*

<sup>a</sup> Feminine nouns of this declension are said to make the Acc. end in *e*.

<sup>b</sup> Also *Ƴiln-c*, *o*, and *u*.

The Third Declension is inflected like the first, only it makes the Gen. Sing. in *e*, &c. and the Nom. and Acc. Pl. in *a*, *e*, *o*, and *u*.

Nouns ending in *anz*, *anze*, *enz*, *inz*, *onz*, *unze*, *ıyy*, *eyy*, *eyre*, *ıyyre*, *neyre*, and *nıyyre*, are all feminines, and of this Declension.

So *Ƴurton*, and *Ƴpeorton*, *a sister*, makes in the plural number *Ƴurtr-a*, *Ƴpeortr-a*, *Ƴerpeortr-a*, *sisters*.

Sometimes there is a variation only in the cases of the Singular number; as, *Sunu a son*, which makes the

<sup>21</sup> The Dan. Sax. often lengthens nouns by the addition of *n*, *en*, or *an*; as, from A. S. *Dema*, *a judge*, is made in D. S. *Dæman* or *Dæman* *a judge*: Plur. Nom. *Dæmanay* or *Dæmanay* *judges*; Gen. *Dæmana* or *Dæmana* *of judges* &c. This termination may be explained thus: the Islandic forms the compound from the simple; as from *and* *a spirit*, is formed *andenn* (*το πνευμα*): *the spirit*. The *nn* is taken from the word *hann*, *he*, and united with the noun. This mode of compounding words, which is peculiar to the old Danish, is in this instance imitated by the D. S. See Thwaites's *Gram.* p. 4, and Lye, Note on D. S. of this Declension.

Nom. and Acc. in u or a. The cases in the Plural are regular<sup>22</sup>.

Łępcý *shoes*, and Modop or Modep *mother*, are mostly indeclinable.

The words řæ *sea*, æ *law*, and ea *water*, a *stream*, are not declined in the Singular; but we find, especially in the Gen. of compounds, řæř and ear.

Cu a *cow* makes in the Gen. Plur. cuna *of cows*. Gen. xxxii. 15.

24. Nouns that end in a single consonant, after a short vowel, often double the final letter in the Genitive case, and every other derived from it; as, řin *sin*, Gen. řinne *of sin*; řib *peace*, Gen. řibbe *of peace*. The same observation may be made of words ending in neř, niř, nýř, &c.; as, Đřýneř *the Trinity*, Đřýneřre *of the Trinity*.

### CHAPTER III.

#### OF THE ADJECTIVE.

25. An Adjective is a word *adjected* or added to a noun, to express its quality, sort, or property<sup>1</sup>: as Ľod cild a

<sup>22</sup> All this will be clearer from the following example.

| SINGULAR.                               | PLURAL.                    |
|---|----------------------------|
| N. Sun-u a son                          | N. Sun-a sons              |
| G. Sun-a of a son                       | G. Sun-a of sons           |
| D. Sun-u <sup>a</sup> to, by, &c. a son | D. Sun-um to, by, &c. sons |
| A. Sun-u <sup>b</sup> a son.            | A. Sun-a sons.             |

<sup>a</sup> It is also Sun-a.

<sup>b</sup> Also Sun-a.

<sup>1</sup> An adjective does not express the mere quality, but the quality or property, as adjected to the noun, or conjoined with it. Thus, when we say "wise man," *wisdom* is the name of the quality, and *wise* is the adjected word or adjective expressing that quality as conjoined with the subject *man*. Every adjective, therefore, may be resolved into the name of the thing implied, and any term of reference or conjunction, as *of*, *with*, *join*. Thus "a wise man" is equivalent to "a man *of*, *with*, or *join* wisdom." See Note 1, on the Verb.

Mr. Tooke contends, that this part of speech is properly termed

*good child*; *Πῆρ man a wise man*. Here *child* and *man* are nouns or names; and the *quality, sort, or property*

Adjective Noun, and "that it is altogether as much the name of a thing, as the Noun Substantive." Vol. ii. p. 438. Names and designations necessarily influence our conceptions of the things which they represent. It is therefore desirable, that in every art or science, not only should no term be employed which may convey to the reader or hearer an incorrect conception of the thing signified; but that every term should assist him in forming a just idea of the object which it expresses. Now I concur with Mr. Tooke in thinking that the Adjective is by no means a necessary part of speech. I agree with him also in opinion, that, in a certain sense, all words are Nouns or names. But as this latter doctrine seems directly repugnant to the concurrent theories of critics and grammarians, it is necessary to explain in what sense the opinion of Mr. Tooke requires to be understood: and in presenting the reader with this explanation, I shall briefly state the objections which will naturally offer themselves against the justness of this theory. "Gold, and brass, and silk, is each of them," says Mr. Tooke, "the name of a thing, and denotes a substance. If then I say a *gold ring*, a *brass tube*, a *silk string*; here are the Substantives *adjectivè posita*, yet names of things, and denoting substances." It may be contended, however, that these are not substantives, but adjectives, and are the same as *golden, brazen, silken*. He proceeds: "If again I say a *golden ring*, a *brazen tube*, a *silken string*,—do *gold*, and *brass*, and *silk*, cease to be the names of things, and cease to denote substances, because, instead of coupling them with *ring, tube*, and *string*, by a hyphen thus (-) I couple them to the same words by adding the termination *en*?" It may be answered, They do not cease to imply the substances; but they are no longer names of those substances. *Hard* implies *hardness*, but it is not the name of that quality. *Atheniensis* implies *Athenæ*, but it is not the name of the city, any more than *belonging to Athens* can be called its name. He observes: "If it were true, that adjectives were not the names of things, there could be no attribution by adjectives; for you cannot attribute nothing." This conclusion may be disputed. An adjective may imply a substance, quality or property, though it is not the name of it. *Cereus* 'waxen' implies *cera* 'wax'; but it is the latter only which is strictly the name of the substance;—*pertaining to wax, made of wax*, are not surely names of the thing itself. Every attributive, whether verb or adjective, must imply an attribute; but it is not therefore the name of that attribute. *Juvenescit*, 'he waxes young,' expresses an attribute; but we should not call *juvenescit* the name of the attribute. But let Mr. Tooke's argument be applied to the verb; the *ῥῆμα*, which he justly considers as an essential part of speech. "If verbs were not the names of things, there could be no attribution by

of the child and man are denoted by the Adjectives *ἄγαθός* *good*, and *πρῶτος* *wise*.

---

verbs, for we cannot attribute nothing." Are we then to call *sapit*, *vivit*, *legit*, names? If so, we have nothing but names; and to this conclusion Mr. Tooke fairly brings the discussion: for he says that all words are names. Vol. ii. p. 438, and 514.

Having thus submitted to the reader the doctrine of this sagacious critic, with the objections which naturally present themselves, I proceed to observe, that the controversy appears to me to be in a great degree a mere verbal dispute. It is agreed on both sides that the Adjective expresses a substance, quality or property: *but while it is affirmed by some critics, it is denied by others, that it is the name of the thing signified.* The metaphysician considers words merely as signs of thought, while the grammarian regards chiefly their changes by inflexion; and hence arises that perplexity, in which the classification of words has been, and still continues to be, involved. Now it is evident, that every word must be the sign of some sensation, idea, or perception. It must express some substance or some attribute: and in this sense all words may be regarded as names. Sometimes we have the name of the thing simply, as *person*. Sometimes we have an accessory idea combined with the simple sign, as 'possession,' 'conjunction,' 'action,' and so forth, as *personal*, *personally*, *personify*. This accessory circumstance, we have reason to believe, was originally denoted by a distinct word, significant of the idea intended; and that this word was, in the progress of language, abbreviated and incorporated with the primary term, in the form of what we now term an affix or prefix. Thus *frigus*, *frigidus*, *friget*, all denote the same primary idea, involving the name of that quality or of that sensation which we term *cold*. *Frigus* is the name of the thing simply; *frigidus* expresses the quality, as conjoined with a substance. Considering, therefore, all words as names, it may be regarded as a complex name, expressing two distinct ideas, that of the quality and that of conjunction. *Friget* (the subject being understood) may be regarded as a name still more complex, involving, first, the name of the quality; secondly, the name of conjunction; thirdly, the sign of affirmation, as either expressed by an appropriate name, or constructively implied, equivalent to the three words, *est cum frigore*. According then to this metaphysical view of the subject, we have, first, *Nomen simplex*, the simple name; secondly, *Nomen Adjectivum* or *Nomen duplex*, the name of the thing, with that of conjunction; thirdly, *Nomen Affirmativum*, the name of the thing affirmed to be conjoined.

The simple question now is, whether all words, not even the Verb excepted, should be called Nouns, or whether we shall assign them such appellations as may indicate the leading circumstances by which they are distinguished. The latter appears to me to be the only mode,

Adjectives expressing the qualities of things, and not the things themselves, cannot, in strict propriety, have gender. They however, are called masculine<sup>3</sup>, feminine,

which the grammarian, as the teacher of an art, can successfully adopt. Considering the subject in this light, I am inclined to say with Mr. Harris, that the Adjective, as implying some substance or attribute, not *per se*, but in *conjunction*, or as *pertaining*, is more nearly allied to the verb than to the noun: and that though the verb and the adjective may, in common with the noun, denote the thing, they cannot strictly be called its name. To say, that *foolish* and *folly* are each names of the same quality, would, I apprehend, lead to nothing but perplexity and error.

It is true, if we are to confine the term Noun to the simple name of the subject, we shall exclude the Genitive Singular from all right to this appellation: for it denotes, not the subject simply, but the subject in *conjunction*—the inflexion being equivalent to 'belonging to.' This indeed is an inconsistency, which can in no way be removed, unless by adopting the opinion of Wallis, who assigns no cases to English nouns, and considers *man's*, *king's*, &c. to be adjectives. And were we to adopt Mr. Tooke's definition of our adjective, (Vol. ii. p. 431,) and say, It is the name "of a thing," which is directed to be joined to another name of "a thing," it will follow, that *king's*, *man's*, are adjectives. In short, if the question be confined to the English language, we must, in order to remove all inconsistency, either deny the appellation of *noun* to the adjective, and, with Wallis, call the Genitive Case an Adjective; or we must, first, call *man's*, *king's*, &c. Adjectives: secondly, we must term *happy*, *extravagant*, *mercenary*, &c. nouns, though they are not names: and thirdly, we must assign the appellation of Noun to the Verb itself.

From this view of the subject, the reader will perceive that the whole controversy depends on the meaning which we annex to the term noun. If by this term we denote simply the thing itself, without any accessory circumstance; then nothing can be called a noun, but the name in its simple form. If to the term Noun we assign a more extensive signification, as implying not only the thing itself simply and absolutely, but also any accessory idea, as conjunction, action, passion, and so forth; then it follows, that all words may be termed names. See Crombie's *Etym. and Syn.* p. 91—96.

<sup>3</sup> Bishop Wilkins, in his *Real Character*, p. 444, observes, "To Adjectives neither *Number*, *Gender*, *Case*, nor *Declension* pertain; as they are sufficiently qualified in all these respects by the Substantive to which they belong." This account of what an adjective *should be* exactly describes what the English adjective *is*: for it has no modification to denote number, case or gender. Thus in the sentence, "I love good boys," it is sufficiently evident from the form of the word "boys," that more than one are meant, that it is the accusative

or neuter as they have terminations most common in masculine, feminine, or neuter Nouns.

THE DECLENSION<sup>3</sup> OF ANGLO-SAXON ADJECTIVES.

26. Anglo-Saxon Adjectives have variable termina-

or objective case, and of the masculine gender; and therefore any alteration in the adjective "good" is unnecessary. In transpositive languages, such as Latin and Greek, where the adjective is often separated from its substantive, a variable termination is necessary, to show to what noun it belongs; but when words are placed in the natural position, or in the order that the understanding directs them to be taken, inflection is unnecessary. (See Note, p. 4 in my *Latin Construing*.) In this respect the English is more correct than its parent the Anglo-Saxon, which we have seen modifies its adjectives to correspond with the nouns.

3. *The Anglo-Saxon Language in the Third Stage of its Formation.*

FORMATION OF ADJECTIVES.

Adjectives are either Substantives adjectived or Verbs adjectived; and may be arranged in three classes or divisions.

1. Substantives applied as Adjectives, without any alteration.
2. Substantives and Verbs, which have received appropriate Adjective terminations. These are the genuine Adjectives.
3. Nouns and Verbs, taking a terminating or prefixed word, or syllable of some kind, which, by constant use, is now adapted to an Adjective signification. This is by far the most numerous class of Adjectives.

CLASS 1st.

1. In the early and less cultivated state of language, nouns are often used as Adjectives, to express the quality of other Nouns, without any alteration of form; as,

| SUBSTANTIVE.                       | ADJECTIVE.                        |
|------------------------------------|-----------------------------------|
| Beopht <i>light</i> .....          | Beopht <i>bright, illustrious</i> |
| Deop <i>the deep, the sea</i> ...  | Deop <i>deep</i>                  |
| Fýll <i>plenty, fullness</i> ..... | Full <i>full</i>                  |
| Dize <i>diligence</i> .....        | Dize <i>diligent</i>              |
| Lað <i>evil</i> .....              | Lað <i>pernicious</i>             |
| Leng <i>length</i> .....           | Leng <i>long</i>                  |
| Tip <i>lordship, supremacy</i> ..  | Tip <i>chief, supreme.</i>        |

CLASS 2nd.

2. The genuine Adjective distinction applied to Nouns and Verbs, consists of the terminating syllables, an, en, ed, end, iz, ic, with an allowance for contraction, transposition, and orthographical variations. These terminations are derived from Verbs: En, ed, end from *An to give*; Iz from *Ican to eke, to increase or add*. They signify *give, add, join*, and when added to a word, they denote that the same word is to

tions that they may correspond with their nouns. All Adjectives are declined after the following example :

be joined or added to some other word to express its quality, and thus form complete sense.

Some words appear in Anglo-Saxon as Adjectives only ; their original Substantives existing in some other language, or having dropt into total disuse : as,

Hoh (Dutch) *a hill*, Deah *high*  
 Dal *whole, hale*  
 Neah *nigh*.

The difference of meaning between the primitive Noun and the Adjective derived from it, terminating in *en*, is commonly thus explained.

NOUN.

ADJECTIVE.

Wood, *the substantive wood* . . . . . Wooden, *made of wood*.

Gold, *the metal gold* . . . . . Golden, *made of gold*.

Now it is evident that all the difference of meaning between the words *wood* and *wooden*, *gold* and *golden*, must reside in the syllable *en* : And does this syllable mean *made of*, as the common explanation implies ? By no means ; but, as stated above, *give, add, join, &c.* It gives no additional meaning to the word, but simply denotes that its meaning, in that place, is incomplete till some other word be added to it. Thus I may say "*Men love Gold*," and proceed no further : but if I say "*Men love Golden*," the sentence evidently wants something to be added :—the question is, "*Golden what ?*" Answer "*Golden watches*," "*Golden treasures*," &c. literally *Gold-add watches, Gold-add treasures*, &c. So "*a wooden bowl*," "*a wooden horse*," is literally *a wood-add bowl, a wood-add horse*, &c. The other Adjective terminations above admit of the same explication.

Nouns adjectived by *en* or *an*.

| NOUN.                 | ADJECTIVE.              | NOUN.                        | ADJECTIVE.              |
|-----------------------|-------------------------|------------------------------|-------------------------|
| Bece <i>beech</i> . . | Bucens <i>beechen</i> . | Spȳn <i>a hog</i> . . . . .  | Spinen <i>swinish</i> . |
| Ærc <i>ash</i> . . .  | Ærcen <i>ashen</i> .    | Lȳn <i>flax</i> . . . . .    | Lanen <i>flaxen</i> .   |
| Bpær <i>brass</i> . . | Bpæræn <i>braxen</i> .  | Mid <i>the midst</i> . . . . | Midæn <i>midmost</i> .  |
| ȳulle <i>wool</i> . . | ȳullen <i>woollen</i> . | Midde <i>the middle</i> }    | Midlen i. e. Mid-       |
| Stæn <i>a stone</i> . | Stænen <i>stony</i> .   | part, <i>the middle</i> }    | dælen <i>middling</i> , |
| Gold <i>gold</i> . .  | Gȳlden <i>golden</i> .  | Tȳa <i>two</i> . . . . .     | Tȳegen <i>twain</i> .   |

Nouns adjectived by *ed* or by contraction *t*.

NOUNS.

ADJECTIVES.

|   |   |
|---|---|
| Crumb, Crump <i>crooked</i> . . . . .     | Crumpet, Crȳmbig <i>crumpled, crooked</i> . |
| Tȳa <i>two</i> Ecge <i>edge</i> . . . . . | Tȳȳ-ecged <i>two-edged</i> .                |
| Drȳ, Dræo <i>three</i> . . . . .          | Drȳdda i. e. <i>three-ed, third</i> .       |
| Fif <i>five</i> . . . . .                 | Fifra i. e. <i>five-ed, fifth</i> .         |
| Six <i>six</i> . . . . .                  | Sixra i. e. <i>six-ed, sixth</i> .          |

## SINGULAR.

| <i>Masc. &amp; Neut.</i> |                        | <i>Fem.</i> |                  |
|--------------------------|------------------------|-------------|------------------|
| N. God                   | <i>good bonus, -um</i> | N. God-e    | <i>good bona</i> |
| G. God-er                | <i>boni</i>            | G. God-ge   | <i>bonæ</i>      |
| D. God-um <sup>a</sup>   | <i>bono</i>            | D. God-ge   | <i>bonæ</i>      |
| A. God-ne <sup>b</sup>   | <i>bonum</i>           | A. God-e    | <i>bonam.</i>    |

## PLURAL.

| <i>Masc. Fem. &amp; Neut.</i> |             |                              |
|-------------------------------|-------------|------------------------------|
| N. God-e <sup>c</sup>         | <i>good</i> | <i>boni, bonæ, bona</i>      |
| G. God-ja                     |             | <i>bonorum, -arum, -orum</i> |
| D. God-um                     |             | <i>bonis</i>                 |
| A. God-e                      |             | <i>bonos, -as, -a.</i>       |

<sup>a</sup> god-on. See Note <sup>14</sup>, p. 84.

<sup>b</sup> In the Neut. the Acc. Sing. is generally god, like the Nom.

<sup>c</sup> The Nom. Plur. in poetry, also ends in a, o, and u; as

Ealla hīr æhta *All his goods or possessions.* Boeth. p. 64. Oþer oþru þīngz *over or before other things.* Boeth. p. 52. Ealle þa oþru god *all other goods.* Boeth. p. 15.

Nouns adjectived by ȝ, the modern *y*.

| NOUNS.                            | ADJECTIVES.                                 |
|-----------------------------------|---|
| Blod <i>blood</i> .....           | Blodȝ <i>bloody.</i>                        |
| Clif } <i>a rock</i> .....        | Clif-ȝ } <i>rock-add, or rocky.</i>         |
| Clud } .....                      | Clud-ȝ } .....                              |
| Cpæft <i>craft or skill</i> ..... | Cpæftȝ <i>crafty, skilful.</i>              |
| ȝit <i>wisdom</i> .....           | ȝitȝ <i>wise, witty.</i>                    |
| Æ <i>time, duration</i> .....     | Ece, i. e. Aȝ, aȝ, Æice, ece <i>eternal</i> |
| Æn, æne, ane, <i>one</i> .....    | Ænȝ <i>one-add, any.</i>                    |

Adjectives of number, as tƿentȝ *twenty*, þƿertȝ *thirty*, &c. though ending in ȝ, do not appear to class here; tƿentȝ being no other than *twaintens*, ðƿertȝ *three-ed-ten*; unless indeed the ȝ be supposed to have been added to that combination; as *twaintenig two-ten-add*, *three-ed-ten-ig, three-ten-add*, contracted and mutilated into tƿentȝ, &c.

Nouns adjectived by ȝc, the modern *ish*, generally denoting nation.

|                                    |                        |
|------------------------------------|------------------------|
| Eoȝȝc <i>English</i>               | Romaȝȝc <i>Roman</i>   |
| Grecȝȝc <i>Greekish or Grecian</i> | Judeȝȝc <i>Judean.</i> |
| Cȝpenȝȝc <i>Cyrenian</i>           |                        |

## THE COMPARISON OF ADJECTIVES.

27. There are only two degrees of Comparison ; the *Comparative* and *Superlative*. An Adjective in its po-

*Verbs adjectived by appropriate terminations.*

The only parts of the Verb thus modified, are the simple Verb, by and, end, &c. forming what is termed the Imperfect Participle, and the Perfect Tense by en and ed, forming the Perfect Participle.

The Simple Verb adjectived in and, end, &c.

Lufigan, lufian *to love*. . . . . Lufigend, lufiend *loving*

Wýppan *to mar, to dissipate* . . . . Wýppend *prodigal*

Driucan *to drink*. . . . . Driucende *drinking*.

The Perfect Tense adjectived in en, ed, &c.

Gedriucan *to drink* . Wan gedriuc man drank . Gedriucend *over-*  
*whelmed*

Geſapan *to depart* . Wan geſap man departed . Ge-ſapen *departed,*  
*dead.*

Agan *to possess, to own, to owe* { Un i. e. agen, agn, an, un *owen,*  
*owed, wanted, deficient.*

This Perfect Participle un is Wan in the Isl. with a similar meaning ; it has been shortened and corrupted by excessive use : it is now used as a prefix to other words.

Leoan *to lose*. . . . . Wan leoan man did lose. . . . . Leoante, i. e. *leased, lost.*

Leoan and leoante are here obviously the same word, though the former is an adjective and the latter a substantive termination. Leoan is the original past tense, and leoante that past tense adjectived, to form the perfect participle : both mean *lost* and *loosed, dismissed, let go*.

## CLASS 3rd.

Nouns and Verbs taking, either as a termination or a prefix, some word or syllable which, by constant use, is now adapted to an adjective signification. This is by far the most numerous class of adjectives, and admits of four subdivisions :

1st, Adjectives formed by terminating words, which are, or have been, nouns : as,

Lic, lice (corpus) *the body of a man, the essence, or nature* ; and by figurative and secondary meanings, *the similitude, likeness, or resemblance of a thing*. It is the modern English termination *like* and *ly* : as *manlike* (Scotch) *manly*.

Nouns adjectived by lic.

|  |  |   |
|--|--|---|
| Ƴep a man. . . . . Ƴeplic <i>manly</i>       |  | Freo a lord . . . . . Freo lic <i>free</i>          |
| Ƴif a woman. . . . . Ƴiflic <i>womanlike</i> |  | Grama <i>anger</i> . . . . . Gramulic <i>furios</i> |
| God God . . . . . Godlic <i>Godlike</i>      |  | Lufe <i>love</i> . . . . . Luflice <i>amiable</i> . |
| Fæn dirt . . . . . Fænlic <i>muddy</i>       |  |   |

Verbs adjectived by lic.

Cuð *known*. . . . . Cuðlic, cuðelic *known*.

sitive or natural state does not indicate a comparison, but merely denotes the quality, &c. of a noun: as *piſ-man a wise man*.

Verbs regularly adjectived in *end*, *aud*, and in *ed*, *en*.

*Bepende bearing, fruitful*. . . . . *Abependlic tolerable*

*Beodend commanding* . . . . . *Beodenlic imperative*

*Lufiend loving* . . . . . *Lufiendlice amiable*.

*Wunan to remember*; *Wýned*. *Wýndelic belonging to memory*.

2dly, *Sum*, *Sume some, a part or portion of any thing*: rather *the sum or amount*, perhaps from the same root with the Greek *σῶμα a body*.

Nouns adjectived by *rum*.

*Freme kindness*. . . . . *Fremrum the body of kindness, benign*.

*Yýnne pleasure, joy* . . . . *Yýnrum joyful*.

Verbs adjectived by *rum*.

In the Perfect.

*Buzan to bow*. . . . *Wan boc bowed*. . . . *Bocrum compliant*

*Yýpcan to work* . . *Wan peopc laboured*. . *Yeopcrum laborious, irksome*.

*Full*, *Ful the fill, plenty*; as an adjective *full*.

|                        |  |  |   |   |  |  |  |                 |   |  |  |  |  |  |
|------------------------|--|--|---|---|--|--|--|-----------------|---|--|--|--|--|--|
| <i>Tung the tongue</i> | <table border="0"> <tr> <td>{</td> <td><i>Tungfull lo-</i></td> <td rowspan="2"> <table border="0"> <tr> <td> </td> <td><i>Ege fear</i>. . . <i>Egefull fearful</i></td> </tr> <tr> <td> </td> <td><i>quacious</i></td> <td><i>Yæteþ water</i>. <i>Yæteþfull dropsical</i></td> </tr> <tr> <td> </td> <td><i>Yoh injury</i>. . . <i>Yohfull inyrrious</i>.</td> <td><i>Facen deceit</i>. <i>Facenfull deceitful</i>.</td> </tr> </table> </td> </tr> <tr> <td></td> <td></td> </tr> </table> | {  | <i>Tungfull lo-</i>   | <table border="0"> <tr> <td> </td> <td><i>Ege fear</i>. . . <i>Egefull fearful</i></td> </tr> <tr> <td> </td> <td><i>quacious</i></td> <td><i>Yæteþ water</i>. <i>Yæteþfull dropsical</i></td> </tr> <tr> <td> </td> <td><i>Yoh injury</i>. . . <i>Yohfull inyrrious</i>.</td> <td><i>Facen deceit</i>. <i>Facenfull deceitful</i>.</td> </tr> </table> |  | <i>Ege fear</i> . . . <i>Egefull fearful</i> |  | <i>quacious</i> | <i>Yæteþ water</i> . <i>Yæteþfull dropsical</i> |  | <i>Yoh injury</i> . . . <i>Yohfull inyrrious</i> . | <i>Facen deceit</i> . <i>Facenfull deceitful</i> . |  |  |
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|                        | <i>Ege fear</i> . . . <i>Egefull fearful</i>   |  |   |   |  |  |  |                 |   |  |  |  |  |  |
|                        | <i>quacious</i>  | <i>Yæteþ water</i> . <i>Yæteþfull dropsical</i>    |   |   |  |  |  |                 |   |  |  |  |  |  |
|                        | <i>Yoh injury</i> . . . <i>Yohfull inyrrious</i> .   | <i>Facen deceit</i> . <i>Facenfull deceitful</i> . |   |   |  |  |  |                 |   |  |  |  |  |  |
|                        |  |  |   |   |  |  |  |                 |   |  |  |  |  |  |

*Bæp*, an adjective termination, most probably connected with the Teutonic noun *Bar fruit, a production, or producing*, or the root or past tense of *Bæpan to bear*.

Nouns adjectived in *Bæp*.

*Lurt desire*. . . . . *Lurt-bæpe desire-producing, desirable*.

*Æpl apple* . . . . . *Æpl-bæp producing apples*.

*Yærtm fruit*. . . . . *Yærtm-bæp fruitful*.

*Týme*, the same with *team, an offspring, production, family, issue*, from the verb *Týman to teem, to bring forth*; either the substantive root, or more probably the original past tense: *i. e. produced, brought forth*, nearly the same as *Bæp*.

Nouns.

*Lufe love*. . . . . *Lufetýme pleasant*.

Other adjectives.

*Depe a heap, weight*. . *Deþig weighty, thence sad* . . *Deþigtme weighty, anxious*.

Adjectives formed by terminations derived from Verbs: as *Cund, jærc, leaþ*.

*Cund*, from the verb *Cennan to procreate, to produce, to bear, to bring forth*, Perfect adjectived is *Cund (natus) born*: thence our noun and adjective *kind*, and the German noun *Kind a child*, *i. e. something or any thing born*.

*God God*. . . . . *God-cund God-born, born of God, divine*.

Nouns may possess the same qualities in different degrees; and when the quality of *one thing* is compared with the same quality in *another*, it is called the Comparative degree. Here are two men both possessing the quality of wisdom; but when compared, one has more

*Fæȝt fastened, fixed; and thence fast.* It is probably the perfect tense of a verb not now to be met with (perhaps *Fæȝtian*), upon which, in its adjectived state (*Fæȝten*), the verb *Fæȝtman to fasten or fix*, has been grafted, by doubling the ending, as if we were to say in English *fixeded or fasteneded*.

*Æ a law* ..... *Æfæȝt fixed in the law, pious, religious*  
*Apc honour, reverence, respect* . . . *Apfæȝt honest, worthy* [gious  
*Rude knowledge, wisdom, purpose* *Ræðfæȝt firm to his resolution.*

*Leaȝ, Leaȝe lost.* The unadjectived perfect tense of the verb *leogan to lose*.

Nouns adjectived by *Leaȝ*.

*Cap care* ..... *Capleaȝ care-lost, careless*  
*Recc care* ..... *Recceleaȝ reckless, careless*  
*Nama a name* ..... *Nameleaȝ name-lost, nameless*  
*Fæoh money* ..... *Fæohleaȝ moneyless*  
*Dneam joy* ..... *Dneamleaȝ joy-lost or joyless*  
*Scom, ꝥream shame* . . . *Scomlaȝ shame-lost or shameless*  
*Sac strife, cause, sake* . . *Sacleaȝ harmless*  
*Blod blood* ..... *Blodleaȝ bloodless*  
*Fæðer father* ..... *Fæðerleaȝ father-lost or fatherless.*

3dly. Adjectives formed by terminating syllables, the original roots of which are not employed for that purpose: these syllables are *el*, *ol*, *ul*, which are probably corrupted from the words *Full* or *Ēall*.

*Danc the mind, thought* . . *Dancul thoughtful*  
*Cꝥd a word* ..... *Cꝥdol foulmouthed*  
*Æte meat, victuals* ..... *Æteol gluttonous*  
*ȝæcce a watching* ..... *ȝæccol wakeful, diligent*  
*Dete heat, hate* ..... *Dætol, hetul, hetol hot, furious, hating*  
*Slæp sleep* ..... *Slæpol drowsy, sluggish*  
*Gife a gift* ..... *Gifule bountiful.*

Some other adjectives are lengthened by adopting these terminations:

*Dicce thick* ..... *Diccol corpulent, gross, fat*  
*Dinne thin* ..... *Dinnul thin*

Vrbs Indefinite.

*Aȝan to possess* .... *Að, Aðð hath, possesses* . . *Æðel hath, all-noble.*  
 Perfect.

*Geȝpetelian to manifest* . . *Speot demonstrated* . . *Speotol evident*  
*Fꝥetan to eat, to fret* . . . *Fꝥet* ..... *Fꝥetcol gluttonous.*

Some adjectives thus formed are further augmented by *lic*.

*Speotol or Speotollic evident.*

than the other—one is *wise* but the other is *wiser*, which is the comparative degree.

4thly. Adjectives forming, augmenting, or diminishing their signification by prefixing a word, or syllable, of substantive, verbal, or adjective origin.

Un, contracted from the adjectived perfect of Azan (pronounced Apan) to have, to own, to owe, signifies *wanting* or *without*

Nouns adjectived by prefixing the negative un.

Rame, Rim *number, extent, the rim.* . . . Unrim *innumerable*

Maga *might, power* . . . . . Unmaga *wanting strength, weak*

Tid *time* . . . . . Untid *unseasonable*

Gemaca *a mate, a consort, a match* } Unzemaca *unequal, unlike, not matching*

Gemetec *measure, quantity* . . . . . Unzemete *immoderate, immense.*

Verbs adjectived by prefixing the negative un.

Cuð . . . . . Uncuð *unknown*

Fæhð . . . . . Unfæhð *feud-free*

Ieðe . . . . . Unieðe *rough*

Liðe . . . . . Unliðe *unmerciful.*

Regularly adjectived in and, end, and in en, eð.

Ƴitan *to know.* . . . . Ƴitende *knowing.* . . . UnƳitende *ignorant.*

Gemengian *to mix.* . . . Gemenged *mixed.* . . . Unzemenged *unmixed*

Ƴpean *to wash* . . . . Ƴpazen *washed* . . . . UnƳpazen *unwashed*

Fealdan *to fold* . . . . Feald *folded* . . . . Unfeald *not folded, single*

Leogan *to lie.* . . . . Geligene *lying, false.* . . . . Ungeligene *true.*

Adjectives qualified by the negative un.

Dale *strong, whole.* . . . . Unhale *unwell*

Lýtel *little.* . . . . Unlýtel *much*

Ƴiŷ *wise* . . . . . UnƳiŷ *unwise*

Slæpiŷ *sleepy* . . . . . Unslæpiŷ *wakeful*

Sýnniŷ *sinful* . . . . . Unsýnniŷ *innocent*

Ƴinŷum *pleasant.* . . . . UnƳinŷum *unpleasant*

Ƴæŷtmbær *fruitful.* . . . . UnƳæŷtmbær *sterile*

Ƴittol *wise, skilful.* . . . . UnƳittol *unskilful.*

Substantive Prefixes increasing the Signification of Adjectives.

Tip *a lord (and thence lordship, supremacy)*

Eað *happiness from* } . . . . . { Eaðiŷ *happy.* . . . . Tipædiŷ *very happy.*  
an or azao } . . . . . { Tip-ŷæŷt *chief, excellent.*

Gin *much.* . . . . . Ginŷæŷt *very much.*

Instead of ŷæŷt being increased by Tip, is not Tip adjectived by ŷæŷt? See Note <sup>a</sup>, p. 101.

Adjectives increased in Signification by Adjective Prefixes.

Ece *eternal.* . . . . . Eŷen-ece *equal, eternal, co-eternal*

Sped *riches, wealth.* . . . . . Spedelic *wealthy.* . . . . { Eŷen-ŷpedelic *equal in substance.*

When the quality of *one thing* is compared with the same quality in *three or more* things, it is called the Superlative degree: as "Here are three men who are all *wise*." The second has more wisdom than the first, and therefore he is the *wiser* of the two; but the third has more wisdom than the other two, he is therefore the *wisest*, which is the Superlative degree.

28. The Comparative degree is formed by adding to the Positive any of these terminations<sup>4</sup>: *ep*<sup>5</sup>, *epe*, *ap*, *æpe*, *ip*, *op*, *up*, or *ýp*; and the Superlative, by adding *art*, *arte*, *ært*, *ert*, *irt*<sup>6</sup>, *ort*, *urt* or *ýrt*; as Positive *pihtþife* *righteous*; Comparative *pihtþifene* *more*

<sup>4</sup> Rask asserts that the degrees of comparison are regularly formed by the terminations *-op* and *-ort*: as *heapð hard*; *heapðop harder*; *heapðort hardest*. Instead of the termination *-op*, we sometimes find *-ap*; and in the North *-ap*. Instead of *-ort*, we find *-urt* and *-art*: for *-erte*, we meet with *-irte* or *-ýrte*, according to the fluctuating orthography of the Anglo-Saxons; but these peculiarities very seldom occur. Rask's *Gram.* p. 40, sect. 17.

<sup>5</sup> The degrees of comparison, denoted by appropriate terminations, are no other than a real comparison of a primitive word, thus applied to denote the same state in all other adjectives.

From *A*, *time*, *duration*, *always*, *aye*, is made the comparative *Ap*, *Æp* *before*, and the superlative *Art*, *Ært* *first*. *Ap*, in the unsettled orthography of our ancestors often spelt *æp*, *ep*, *epe*, *æpe*, *ip*, *op*, *up*, *ýp*, and by transposition *pe*, is still the same word, originally signifying *epe before*, in point of *TIME*; and thence, by an easy gradation, *before*, in point of *quality*. The termination *art* also, though often spelt *ært*, *irt*, *ort*, *urt*, *ýrt*, is in each form the same word, and signifies *first*, originally, like *ep*, applicable to *time*; but secondarily to *quality*. Our English words *before* and *first* are equally used in both these senses. These two terminations are the comparative *er*, and superlative *est* of the modern English, and by their aid the Anglo-Saxon adjectives are thus compared:

| POSITIVE. | COMPARATIVE. | SUPERLATIVE.   |
|-----------|--------------|----------------|
| Ƴif wise  | Ƴifop wiser  | Ƴifort wisest. |

Comparatives and superlatives have variable terminations. See p. 101, and the latter part of Note 7.

<sup>6</sup> In Gothic it is **ĪSTĀ**, which has some analogy to the Greek *ιστος*: as *καλλ-ιστος* *most beautiful*; *αριστος* *best*. It is also similar to the Cimbric (**BRADĪSTA**) *broadest*.

*righteous, or juster*; Superlative  $\mu\eta\tau\pi\iota\alpha\rho\tau$ , -eϣt, -ϣϣt *most righteous, or justest*.

29. Adjectives, in all cases and degrees of comparison, besides the common termination, sometimes admit of an emphatic a, which increases the force of the expression. The last vowel is often changed into a, which has still the same emphatic effect: as  $\Gamma\omicron\delta\kappa\upsilon\eta\delta$  or  $\zeta\omicron\delta\kappa\upsilon\eta\delta$  *divine or holy*;  $\zeta\omicron\delta\kappa\upsilon\eta\delta\alpha$  *very divine or holy*;  $\zeta\epsilon\lambda\upsilon\phi\omicron\delta$  *beloved*;  $\zeta\epsilon\lambda\upsilon\phi\omicron\delta\alpha$  *well beloved*. We have also  $\mu\eta\tau\pi\iota\alpha$  *remarkably righteous*;  $\mu\eta\tau\pi\iota\epsilon\pi\alpha$  *more remarkably righteous*;  $\mu\eta\tau\pi\iota\epsilon\zeta\tau\alpha$  *most remarkably righteous*.

The emphatic a is most frequently added to adjectives used demonstratively, or in addressing a person, as in the Greek and Roman vocative cases.  $\text{O}\rho\gamma\alpha\lambda\delta\ \mu\epsilon\ \text{C}\rho\iota\sigma\tau\eta\tau\epsilon\eta\zeta\tau\alpha$   $\kappa\upsilon\eta\eta\eta\zeta\ \text{N}\omicron\theta\upsilon\mu\beta\eta\eta\text{-h}\eta\mu\beta\eta\eta\alpha\text{-}\mu\iota\kappa\epsilon$ , *Oswald the most Christian king of Northumbria*.  $\text{L}\alpha\ \zeta\omicron\delta\alpha\ \mu\alpha\eta$  (Bone vir) *O good man*.  $\text{L}\alpha\ \zeta\omicron\delta\alpha\ \lambda\alpha\mu\epsilon\omicron\phi$  ( $\Delta\iota\delta\alpha\sigma\kappa\alpha\lambda\epsilon\ \alpha\gamma\alpha\theta\epsilon$ , Magister bone) *Good master*. Matt. xix. 16.

All words terminating with the emphatic a are declined like the second declension.

<sup>7</sup> There is no such thing as capricious irregularity in language. What we now call irregular words, were once formed according to the regular structure of the language. This will be seen by the comparison of the following adjectives, where the positive is supplied.

| POSITIVE.  | COMPARATIVE.  | SUPERLATIVE.   |
|--|---|--|
| Bet  | Betepe, -eπα <i>better</i>  | Bet-ϣt, -eϣta <i>best</i> .  |
| Sel  | Selpe <i>good</i>   | Seloϣt <i>best</i> .   |
| ϣoh <i>woe</i>                                   | { $\Psi\acute{\upsilon}\mu\mu$ , i. e. $\rho\omicron$ - $\rho$ -eϣ ( <i>wo before that</i> ) <i>worse</i> | { $\Psi\acute{\upsilon}\mu\mu$ i. e. $\rho\omicron$ -eϣ-eϣt <i>worst</i> ,<br><i>wo first</i> .                                  |
| Ma   | mape <i>more</i>  | mæϣt <i>most</i> .   |
| Maϣe, Maϣa<br>Maηa, Maϣz<br><i>a mow, a heap</i> | { Maϣe i. e. } ( <i>heap before</i> )<br>mower } <i>more</i>  | { Maϣt i. e. } ( <i>heap first</i> ) <i>most</i> .<br>mu-eϣt }   |
| Leaϣ   | Leϣpe, Leϣϣ, Leϣϣa <i>less</i>  | Leϣt <i>least</i> .  |
| Ut <i>out</i>                                    | { Utteπ } <i>utter</i><br>{ Ytteπ } <i>outer</i>  | { Ytteπεϣt i. e. ytteπ-eϣt <i>outermost</i> ,<br><i>uttermost</i> .<br>Yteteϣt i. e. ut-mæϣt <i>outmost</i> ,<br><i>utmost</i> . |

30. Some adjectives change a vowel; and others have greater irregularities<sup>7</sup> in their comparison. The chief of them will be found in the following table<sup>8</sup>. Some words are employed as adjectives only in their comparative and superlative degrees, being in their positive state employed as a different part of speech:—such words are here inclosed in brackets.

*Table of Irregular Comparison.*

| POSITIVE.                        | COMPARATIVE.                        | SUPERLATIVE.              |
|----------------------------------|-------------------------------------|---------------------------|
| (Ær) <i>ere, before</i>          | ærra (ærer) <i>before</i>           | ærst, -ost, <i>first.</i> |
| Eald <i>old</i>                  | ýldra <i>older</i>                  | ýldst <i>oldest.</i>      |
| Eað <i>easy</i>                  | eaðra (eð) <i>easier</i>            | eaðst <i>easiest.</i>     |
| (Feop) <i>far</i>                | fýrra (fýr) <i>further</i>          | fýrrst <i>furthest.</i>   |
| Geonz <i>young</i>               | zýnzra <i>younger</i>               | zýnzst <i>youngest</i>    |
| God <i>good</i>                  | betera (bet) <i>better</i>          | betst <i>best.</i>        |
| Deah <i>high</i>                 | hýrra <i>higher</i>                 | hýrst <i>highest.</i>     |
| Lang <i>long</i>                 | lengra (leng) <i>longer</i>         | lengst <i>longest.</i>    |
| Lýtel <i>little</i> <sup>9</sup> | lærra (lær) <i>less</i>             | læst <i>least.</i>        |
| Wýcel (mýcle) <i>much</i>        | maera (ma) <sup>9</sup> <i>more</i> | mæst <i>most.</i>         |
| Neah <i>nigh</i>                 | neara (near) <i>nearer</i>          | nýrst <i>nearest.</i>     |
| Sceopt <i>short</i>              | rcýrra <i>shorter</i>               | rcýrst <i>shortest.</i>   |
| Strang <i>strong</i>             | rcrængra <i>stronger</i>            | rcrængst <i>strongest</i> |
| Yfel <i>evil or bad</i>          | pyrra (pyr) <i>worse</i>            | pyrst <i>worst.</i>       |

The positives, which have now lost that application and meaning, are supplied by other words, which needing a comparative and superlative are used only in the positive state, so that the present comparison of the preceding words is said to be irregular, as in the table above.

Adjectives in the comparative and superlative degrees, are still susceptible of adjective terminations. *E. g.* mæst *most*, mæstan *dæl most part*, of mæstan *dæl of the most part*. Bed. 5. 13. Ge doð eny selfe pyrran, *Ye do or make yourselves worse*. Boeth. 14. 2. Fram þam ýldstan oð þone zinzstan, *From the eldest to the youngest*. Gen. xlv. 12.

<sup>7</sup> In Dan. Sax. the superlative degree is sometimes formed by prefixing to the adjective *Tin* or *týr*, probably derived from the Icelandic *Titr* or *Titr* the name of an idol, and signifies *supremacy* and *lordship*; and *zin*, *zien* or *ziena* (from *at gina* to *gape*, and signifies *vast*, *great*), as *eaðiz* *blessed*, *crændiz* *most blessed*, *ræst* *fast*, *firm*, *vast*, *zinfæst* *most fast*, or *firm*. See p. 98, end of Note <sup>5</sup>.

<sup>9</sup> *Maera* and *mæst*, *lærra* and *læst*, are employed in modern English to compare adjectives of more than one syllable, under the slightly varied orthography of *more*, *most*; *less*, *least*.

The following mostly form the superlative by *meȝt*, from *mæȝt*<sup>10</sup> *most*.

| POSITIVE.                          | COMPARATIVE.                   | SUPERLATIVE                                       |
|------------------------------------|--------------------------------|---|
| (Æfter) <i>after</i>               | æftere                         | æftermeȝt <i>aftermost</i> .                      |
| (Forð) <i>forth</i>                | forþere <i>further</i>         | forþemeȝt <i>furthermost</i> .                    |
| Innepeard(unn) <i>inward</i>       | inneere <i>more inward</i>     | innemeȝt <i>innermost</i> .                       |
| Læt (late) <i>late</i>             | lætere (lætor) <i>later</i>    | { lætoȝt<br>lætemeȝt } <i>latest</i> .            |
| Midd                               |                                |   |
| Middepeard } <i>middle</i>         |                                | midmeȝt <i>middlemost</i> .                       |
| Niðepeard <i>nether</i>            | niðere (niðeor) <i>lower</i>   | niðemeȝt <i>nethermost</i> .                      |
| Norðepeard (norð) <i>northward</i> | (norðor) <i>more northward</i> | norðmeȝt (Oros. p.21.)<br><i>most northward</i> . |
| (Sið) <i>lately</i>                | siðere (siðor) <i>later</i>    | siðemeȝt <i>last</i> .                            |
| Upeard (up) <i>upward</i>          | uþere (uþor) <i>upper</i>      | uþemeȝt <i>upmost</i> .                           |
| Utepeard (ut) <i>outward</i>       | utere (utor) <i>outer</i>      | uþemeȝt <i>outermost</i> .                        |

## CHAPTER IV.

### PRONOUNS.

31. A Pronoun<sup>1</sup>, according to the derivation of the word (*pro for*, *nomen a noun*), is a word used instead of a noun: as, "John is good, because he gets his les-

<sup>10</sup> This termination is retained in the English words *uppermost*, *topmost*, *furthermost*.

<sup>1</sup> The following note upon the origin &c. of Pronouns is from Mr. Webb's MSS. I do not however concur with all that is here stated, and especially on the Hebrew word *אני* *one*.

"Pronouns must be considered merely in the light of substitutes for other words; substitutes, not essentially necessary to the use of speech and verbal communication of knowledge, though a very great and important convenience, when once invented. It does not from hence follow that they are of late origin; their first rude elements began probably almost as soon as language itself, though greatly modified and extended by subsequent usage.

"Pronouns are the luxury as well as the convenience of language, and contribute much to its polish and perfection; yet, owing to that corruption and contraction to which words of the most frequent use are ever exposed, their analytical development is attended with great difficulty. This difficulty is increased in the Anglo-Saxon by this cir-

son, and remembers what is told him." Here *he*, *his*, and *him* are pronouns, being put instead of the noun *John*.

32. They may be divided into *Personal*, *Adjective*, *Definitive*, and *Relative* pronouns. The *Personal* and

cumstance ;—that the primitive elements of some of its pronouns are not to be discovered either in it or in its kindred dialects, but must be sought for in tongues of remote resemblance and distant origin. So that an acquaintance with the articles, pronouns, and numerals of most of the leading languages of Europe and Asia is necessary to their complete elucidation. Pronouns are derived from nouns and verbs, or adjectives and numerals ; many are also formed by different combinations of these parts of speech.

"The first correct notion of the etymology of Pronouns was obtained from Mr. Horne Tooke's assertion, 'that the pronouns are either nouns or verbs.' Whether that great philologist included the *numerals* in either of these classes is not certain ; if he did not, his proposition requires a little enlargement, viz. that the roots of the pronouns are either nouns, verbs, or numerals.

"The numerals appear to be originally pronouns : they cannot well be considered as nouns, not being names of things ; or as adjectives, since they do not convey any idea of the quality or property of the things to which they refer, but simply of their number. In counting apples, we do not say, *one apple*, *two apples*, *three apples*, &c. but *one*, *two*, *three*, *four*, and by the words *one*, *two*, *three*, *four*, we represent the nouns, or apples, without naming them. Here we use the numeral pronomen *before* or in *preference* to the noun. Are not the numerals then, in their primitive form and use, pronouns ?—But in whatever way this question be answered, it will make no material difference in the present inquiry, since at all events they contribute their quota to the part of speech under discussion.

"It is not pretended that the following list of elements contains the exact identical roots of the words of this class : but merely this,—that if they be not the primitive elements, they are nearly related to them ; so nearly, as to contain their essential meaning.

"Many English pronouns, springing from the same parent stock, afterwards branch off, and distinguish themselves from each other in three different ways :

"1st By a simple orthographical variation, by which they appear in different cases, or in different parts of speech ; as, *Thou*, *thy*, *thee* ; —*This*, *thus* ; —*Then*, *than*, &c.

"2ndly. By adopting, though often with great corruption, the regular adjective terminations of the Saxon and English languages, *-en*, *-ed*, or *-t*, and *-ig*, or *-y* ; as, *Thy*, *thy-en* or *thine*.

"3dly. By combining with other elementary words,—words which in *most instances* are pronouns in other languages, though only pro-

Relative pronouns are only to be considered as invariably used in a strictly pronominal sense ; Adjective pronouns, according to the present imperfect division of language, are Adjectives or Pronouns, according to their use and position.

PERSONAL PRONOUNS.

33. Personal pronouns are such as are applied to persons, or to what is personified. There are five Personal pronouns in most languages, corresponding to the English *I, thou, he, she, it*, and their plurals *we, ye or you, they*.

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nominal terminations in our own ; as He, Her, *i. e.* He -*er*, a German personal pronoun.

“ A few words, which will not rank in either of these modes of formation, are placed by themselves (*see the following*  $\Sigma\kappa\epsilon\rho\tau\epsilon\sigma\eta$ ). Their ramifications into different parts of speech will be easily understood.

“ The orthographical variations will explain themselves : the Saxon adjective terminations are -*en*, -*ed*, or -*t*, and -*ig*, or -*y*, which signify *add*, that is, add the noun to which the said adjective belongs ; as Thine, thy-*en*, *i. e.* thy-*add* (perhaps) head, &c.

“ The most important of the pronominal terminations are the Greek numerals  $\epsilon\iota\varsigma$ ,  $\mu\iota\alpha$ , *ev*, *one*, which appear to form likewise the cases of the English pronouns. The German *Er man, it, or that*.  $\text{D}\iota$  is the plural of the Saxon *De, heo, hýt*.  $\text{I}\iota\text{c}$  is originally a noun meaning *body* : as an adjective it is the root of our word *like*, and termination -*ly*. *Se* is the Saxon article *Se, þe*, *þat*, and means *said*.

“ It is most probable that the pronoun of what we call the third person, was employed first ; but in the present inquiry they will be taken in their usual order.

“ *First Person*.—The numeral *One* appears to be the actual root of the pronoun *I*, of the first person, adopted into several ancient and modern languages from one common source.

“ The Greek and Latin *Ego* is probably a compound word, the *o* being the masculine of the Greek article  $\acute{o}$ ,  $\eta$ , *ro*. It exists in a simpler form in the German *Ich*, and the Saxon *Ic*, and is probably derived from an ancient numeral.

“ The most ancient dialect now extant in which it is to be met with is the Hebrew, where it is the numeral *Ech one*, Ezek. xviii. 10 ; and from which it may be traced into several other kindred tongues. See Patrick's *Chart of the Ten Numerals*.

“ As apronoun, the word *Ech*, *Eg-o* *Ich*, *Ic* or *I*, means *one* or *first*.

“ The word *Echad* is, indeed, generally employed in the Hebrew to signify one ; but any person examining the structure of that venerable

Personal pronouns admit of *Person* and *Gender* as well as *Number*.

34. There are three persons in each number, who may be the object of any discourse: the *first* person, who *speaks*; the *second*, who is *spoken to*; and the *third*, who is *spoken of*. In Saxon and English they stand thus:

| SINGULAR.  | PLURAL.                        |
|--|--------------------------------|
| 1st Person. Ic <i>I</i>                          | 1st Person. <i>Ʒe we</i>       |
| 2nd Person. Ðu <i>thou</i>                       | 2nd Person. <i>Ʒe yeor you</i> |
| 3rd Person. Ðe, heo, hƷt,<br><i>he, she, it.</i> | 3rd Person. Ði <i>they.</i>    |

language will at once perceive that Echad is verbalized from Ech the more simple, and therefore more primitive form. Thus Ech, the numeral *one*, becomes the verb Echad *univit*, he *one-ed*, or *united*; and being again taken back to its numeral signification with this verbal ending, it nearly supplanted its parent Ech.

“*Second Person.*—As the first person has been formed from the first of the numerals, the second may be easily conceived to have been the next number, or *two*, and accordingly, in a great many languages the numeral 2, Duo, du, tu, &c. discovers such orthographical similarity with the pronoun Thou (Anglo-Saxon Ðu), as to leave but little doubt of their original identity.

“*Third Person.*—The third person is by far of most common occurrence, and is of verbal derivation. In Anglo-Saxon it is formed thus:

| Simple Verb.               | Ancient Preterite.       | Preterite Adjectived, or<br>Past Participle.                 |
|----------------------------|--------------------------|--|
| Ðæcan to call,<br>to name. | Ðe, heo called,<br>said. | ÐƷt i. e. Ðæ-ed, hæ-et, hæ-t, hƷt,<br>it, said or mentioned. |

These three words of the third person Ðe, heo, hƷt, have exactly the same signification; that is, *named, mentioned, said*; or, as we more commonly and accurately say, *aforesaid, before mentioned, before named*: a preceding substantive, distinctly implied, being essential to the existence of a pronoun. The Italian word *Ditto* may be employed in the same manner; as, ‘The man is merry, he laughs, he sings,’ or ‘The man is merry, *ditto* laughs, *ditto* sings.’ Ðe, heo, hƷt, have the same signification with *Ditto*, i. e. *Dicto*, from the Latin word *Dictus*, *said*.

“Ðe, heo, hƷt, were originally without number or gender; but for convenience and greater precision they were modified in the plural into Ði and hƷt *they*; and for the genders, Ðe *he*, was applied to masculine nouns, heo *she*, to feminine, and hƷt *it*, to neuter ones.”

For a more extended Etymology, &c. of the English pronouns, see the following SKETCH.





Gender only refers to the third person singular. In this respect the Saxon is as correct as the English. The third person, or person spoken of, being absent, the gender could not be known, but by an alteration in the pronoun. A variation is unnecessary with respect to the first and second persons, who, being spoken to, must be always present when mentioned.

## DECLENSION OF PERSONAL PRONOUNS.

35. The First Person is thus declined.

| SINGULAR.          |                    | PLURAL.                   |                          |
|--------------------|--------------------|---------------------------|--------------------------|
| N. Ic              | <i>I</i>           | N. ꝥe or ꝥit <sup>b</sup> | <i>we</i>                |
| G. Mīn             | <i>of me</i>       | G. Une or unceþ           | <i>of us<sup>a</sup></i> |
| D. Me              | <i>to or by me</i> | D. Uꝛ or unc <sup>c</sup> | <i>to or by us</i>       |
| A. Me <sup>a</sup> | <i>me.</i>         | A. Uꝛ or ꝥit <sup>d</sup> | <i>us.</i>               |

<sup>a</sup> mec, mek, meh, in Dan.-Sax.      <sup>c</sup> unge and unceþum.  
like the Gothic **MĪK** *me.*      <sup>d</sup> uꝛic, uꝛich, uꝛig and uꝛih in  
<sup>b</sup> ꝥoe and uꝛih in Dan.-Sax.      Dan.-Sax.

36. The Second Person is modified thus:

| SINGULAR.          |                      | PLURAL.                        |                              |
|--------------------|----------------------|--------------------------------|------------------------------|
| N. Ðu              | <i>thou</i>          | N. Le or zýt                   | <i>ye or you<sup>a</sup></i> |
| G. Ðin             | <i>of thee</i>       | G. Eopeþ or inceþ <sup>b</sup> | <i>of ye</i>                 |
| D. Ðe              | <i>to or by thee</i> | D. Eop or incþum <sup>c</sup>  | <i>to or by ye</i>           |
| A. Ðe <sup>a</sup> | <i>thee.</i>         | A. Eop or inc <sup>c</sup>     | <i>ye or you.</i>            |

<sup>a</sup> Ðec and þeh in Dan.-Sax.      <sup>c</sup> zeop and in Dan.-Sax. iuch,  
<sup>b</sup> iueþ, iueþne and iuop.      iuh, iuuh, iuich, eopic, ioph, zeop.

<sup>a</sup> ꝥit is similar to the Gothic **ꝥIT** *we two*, and zýt to **FIT** *you two*. They are generally considered as the Saxon dual, and are thus declined.

| DUAL.                   |                  | DUAL.                  |                   |
|-------------------------|------------------|------------------------|-------------------|
| N. ꝥit                  | <i>we two</i>    | N. Gýt <sup>b</sup>    | <i>you two</i>    |
| G. Unceþ                | <i>of us two</i> | G. Inceþ               | <i>of you two</i> |
| D. Unceþum <sup>a</sup> | <i>to us two</i> | D. Incþum <sup>c</sup> | <i>to you two</i> |
| A. ꝥit                  | <i>us two.</i>   | A. Inc                 | <i>you two.</i>   |

<sup>a</sup> The Dat. has also unc and      <sup>b</sup> For zýt we have incit, as if  
unge.      from inc zýt.      <sup>c</sup> It is also inc.

This is the only form in which there is the least appearance of a

37. The Third Person is inflected thus :

## SINGULAR.

|    | <i>Masc.</i>                   | <i>Fem.</i>                     | <i>Neut.</i>                       |
|----|--------------------------------|---------------------------------|------------------------------------|
| N. | De <sup>a</sup> <i>he</i>      | Deo <sup>d</sup> <i>she</i>     | Hit <sup>e</sup> <i>it or that</i> |
| G. | Dir <sup>b</sup> <i>of him</i> | Dipe <sup>c</sup> <i>of her</i> | Dir <i>of it or that</i>           |
| D. | Dim <i>to him</i>              | Dipe <i>to her</i>              | Dim <i>to it or that</i>           |
| A. | Dine <sup>c</sup> <i>him.</i>  | Di <sup>f</sup> <i>her.</i>     | Hit <i>it or that.</i>             |

## PLURAL.

*Masc. Fem. and Neut.*

|    |  |
|----|--|
| N. | Di <sup>h</sup> <i>they</i>                    |
| G. | Dira <sup>i</sup> <i>of them</i>               |
| D. | Dim <sup>k</sup> <i>to, from, &amp;c. them</i> |
| A. | Di <sup>l</sup> <i>them.</i>                   |

<sup>a</sup> The Article Se is used for he ;  
as, *Ƴe mot gecƳpan Ƴið sƳð, He*  
*ought to swear with an oath. L. L.*  
Inæ. c. 16.

<sup>b</sup> hƳr.

<sup>c</sup> higne.

<sup>d</sup> hio.

<sup>e</sup> hƳpe, hƳpe.

<sup>f</sup> heo and hig.

<sup>g</sup> hƳt.

<sup>h</sup> hig, hƳg, hio, hia, heo, hi—  
heom, *they themselves.*

<sup>i</sup> hƳra, hƳra, heora : heora  
commonly Feminine, heorum,  
hepe, and hep.

<sup>k</sup> heom.

<sup>l</sup> hig and heo.

De, heo, hit, in Dan.-Sax. is often redundant, being joined to articles, nouns, and pronouns, for the sake of greater emphasis or distinction, as *ƳæƳ he Ƴalra he blasphemeth.*

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Dual in the Anglo-Saxon language. It is very questionable whether this fragment of a dual is to be considered as the real dual number. We find *Ƴe we* and *ge ye* are commonly used when two are signified. *Ic ƳorgeaƳ eoƳ, I have given you. Gen. i. 29. Ge ne æton, Ye eat not, or shall not eat. Gen. iii. 1. ƳƳe ne æton that we should not eat. Gen. iii. 3.* The plural is as often used as the dual : hence Cædmon, when he represents Abraham speaking to his two servants, has *ReƳtað incit heƳ, Remain you here, p. 62. l. 2.* In Gen. xxii. 5, it is *Aubidað eoƳ heƳ, Remain or abide you here. Ðu* in Saxon is exactly like its Gothic sister  $\psi\theta$  *thou.*

38. Adjective Pronouns are so called, because, like regular adjectives, they have no meaning till joined with a noun; as, *Upe fæder, OUR father*; *Ðpæt yf þin nama: what is THY name?*

Those adjective pronouns which are derived from the personal, are only the genitive cases of the personal pronouns, taken and declined as adjectives: thus

|   |            |
|---|------------|
| Min <i>my</i> , is the genitive singular of   | } ic I.    |
| Upe <i>our</i> , is the genitive plural of    |            |
| Unceþ <i>our</i> , is the genitive of         |            |
| Ðin <i>thy</i> , is the genitive singular of  | } þu thou. |
| Ɔopeþ <i>your</i> , is the genitive plural of |            |
| Inceþ <i>your</i> , is the genitive of        |            |

When these genitive cases are put in the adjective form they will appear thus:

| <i>M. &amp; N.</i>            | <i>Fem.</i>       | <i>M. &amp; N.</i>             | <i>Fem.</i>         |
|-------------------------------|-------------------|--------------------------------|---------------------|
| Min <i>my</i>                 | Mine <i>my</i>    | Ɔopeþ <i>your</i>              | Ɔopeþe <i>your</i>  |
| Upe <i>our</i>                | Upe <i>our</i>    | Inceþ <i>your</i> <sup>3</sup> | Inceþe <i>your</i>  |
| Unceþ <i>our</i> <sup>3</sup> | Unceþe <i>our</i> | Ðin <i>his</i> <sup>4</sup>    | Ðine <i>hers</i>    |
| Ðin <i>thine</i>              | Ðine <i>thy</i>   | Ðylf <i>self</i>               | Ðylfe <i>self</i> . |

Adjective pronouns for the most part are declined like common adjectives.

39. Min *my* is thus declined, exactly like the adjective *god good*.

#### SINGULAR.

| <i>Masc. &amp; Neut. (meus -um).</i> |                      | <i>Fem. (mea).</i> |                        |
|--------------------------------------|----------------------|--------------------|------------------------|
| N. Min                               | <i>mine or my</i>    | N. Mine            | <i>mine or my</i>      |
| G. Min-ef                            | <i>mine or of my</i> | G. Min-pe          | <i>of mine or my</i>   |
| D. Min-um                            | <i>to or from my</i> | D. Min-pe          | <i>to or from mine</i> |
| A. Min-ne <sup>a</sup>               | <i>mine or my.</i>   | A. Min-e           | <i>mine or my.</i>     |

<sup>a</sup> The neuter gender in the Acc. case generally has min.

<sup>3</sup> For the method of declining unceþ and inceþ, See Note in following page.

<sup>4</sup> Ðin *his*, is like the Gothic **SEINS** (suus) *his own*.

## PLURAL.

*Masc. Fem. and Neut. (mei, meæ, mea.)*

N. Min-e *mine or my*

G. Min-pa<sup>a</sup> *of mine or my*

D. Min-um *to or from mine or my*

A. Min-e *mine or my.*

<sup>a</sup> In Dan.-Sax. menpa.

In the same manner is declined Ðin *thy*, and Ðin *his*;  
but Ðin *thy* in Dan.-Sax. makes in the Gen. Plur. þenpa.

40. Upe or uncep *our*, is thus declined<sup>b</sup>:

## SINGULAR.

| <i>Masc. &amp; Neut.</i>                    |       | <i>Fem.</i>           |
|---|-------|-----------------------|
| N. Upe <sup>a</sup> <i>our noster -rum</i>  | Uþ-e  | <i>our nostra</i>     |
| G. Uþ-eþ <sup>b</sup> <i>of our</i>         | Uþ-þe | <i>of our</i>         |
| D. Uþ-um <sup>c</sup> <i>to or from our</i> | Uþ-þe | <i>to or from our</i> |
| A. Uþ-ne <sup>d</sup> <i>our.</i>           | Uþ-e  | <i>our.</i>           |

<sup>a</sup> uþeþ and uþþeþ.

<sup>b</sup> uþþeþ and in the Neuter uþe or uþe.

<sup>c</sup> uþþum.

<sup>d</sup> uþþe.

<sup>b</sup> When two were signified, the Anglo-Saxons often used uncep and inceþ instead of upe and eopeþ; they are, therefore, commonly considered as the dual number of upe, and eopeþ; but as uncep and inceþ are very seldom used, even when two are spoken of, it was considered better to put them in the Notes, than to make a regular Dual Number. They are thus declined:

## SINGULAR.

| <i>Masc. and Neut.</i>                        |          | <i>Fem.</i>           |
|---|----------|-----------------------|
| N. Uncep <i>our noster nostrum</i>            | Unceþe   | <i>our nostra</i>     |
| G. Unceþeþ <sup>a</sup> <i>of our</i>         | Unceþþeþ | <i>of our</i>         |
| D. Unceþum <sup>b</sup> <i>to or from our</i> | Unceþþe  | <i>to or from our</i> |
| A. Unceþne <i>our.</i>                        | Unceþe   | <i>our.</i>           |

## PLURAL.

*Masc. Fem. and Neut.*

N. Unceþe<sup>c</sup> *our two nostri, æ, a*

G. Unceþþeþ *of our two*

D. Unceþum<sup>d</sup> *to or from our two*

A. Unceþe *our two.*

<sup>a</sup> Contracted for unceþþeþ.

<sup>b</sup> For unceþþum.

<sup>c</sup> For unceþeþ.

<sup>d</sup> For unceþþum.

Incep, inceþe, or inceþe (as the Greek σφωρεþος -α -ον) *your, of you two*, is declined like uncep (unþeþeþ-ος -α -ον) *our, of us two*.

## PLURAL.

*Masc. Fem. and Neut.*N. Uþ-e *our nostri -æ -a*G. Uþ-þa *of our*D. Uþ-um *to or from our*A. Uþ-e *our.*41. Eoþeþ or inceþ *your*, is thus declined<sup>a</sup> ;

## SINGULAR.

*Masc. and Neut.**Fem.*N. Eoþeþ *yourvester -rum* Eoþeþ-e<sup>a</sup> *your vestra*G. Eoþeþ-eþ *of your* Eoþeþ-þa *of your*D. Eoþeþ-um *to your* Eoþeþ-þe *to or from your*A. Eoþeþ-ne *your* Eoþeþ-e *your.*

## PLURAL.

*Masc. Fem. and Neut.*N. Eoþeþ-e<sup>b</sup> *your vestri, -æ, -a*G. Eoþeþ-þa *of your*D. Eoþeþ-um<sup>b</sup> *to or from your*A. Eoþeþ-e *your.*<sup>a</sup> Eoþþe<sup>b</sup> Iuþþe in Dan.-Sax.Other pronouns ending in -eþ are declined like eoþeþ *your*.

42. The personal pronoun of the third person has no declinable adjective pronoun, but the sense of it is always expressed by the genitive case of the primitive of the same gender and number; namely, by *hif, hifa, hife, heopa*, which are called reciprocals, because they always refer to some preceding person or thing, and generally the principal noun in the sentence: as, *Rachel þeop hýþe beapn: Rachel wept (for) HER barns.* Matt. ii. 18. *De þoðlice hif þolc halgedeoð þam hýþa þýnnum: He truly shall save HIS people from THEIR sins.* Matt. i. 21.

<sup>a</sup> See Note in preceding page.

If it be wished to define the reciprocal sense in *hīr*, *hīre*, *hīra*, more accurately, the definitive word *agen own* is subjoined: as, *Ða þæra riceþa ealdor plat hīr agen reaf*: *Then the chief of the Priests slit HIS OWN clothing*. Matt. xxvi. 65. *Se þe be hīm rylfum rprncð recð hīr agen puldor*: *He who speaketh concerning himself seeketh HIS OWN glory*. John vii. 18. *To hīr agenre þearfe*: *To HIS OWN necessity*.

By the poets this reciprocal sense of *hīr*, *hīre* &c. is sometimes expressed by *rin* and *rine* (suus -a -um) *his own*: as, *Brezo engla bercah eazum rinum*: *The ruler of the angels (God) saw with HIS eyes*. Cæd. xxiii. 25. *ƿið drihten rinne*: *Against HIS Lord*. Cæd. vii. 20. *Offloh broþor rinne*: *He slew HIS OWN brother*. Cæd. xxiv. 4. *Agif Abrahame idere rine*: *Give to Abraham HIS OWN woman or wife*. Cæd. lvii. 12.

43. *Sylf* or *rylf*, *rylfe* or *rylfe*, or sometimes *self*, *self*<sup>7</sup> is declined like the common adjective; but it

<sup>7</sup> *Sylf* or *rylfe* is of the same origin as the Gothic **SIABA** or **SIABQ** *self*; and so is the Cimbric **SIALF**, *self*.

I add Dr. Johnson and Mr. Todd's remarks on the English word *self*. The former says, "Compounded with the personal pronoun *him*, *self* is in appearance an adjective: joined to the adjective pronouns *my*, *thy*, *our*, *your*, it seems a substantive. Even when compounded with *him*, it is at last found to be a substantive, by its variation in the plural, contrary to the nature of English adjectives; as *himself*, *themselves*. Mr. Todd observes, that Dr. Johnson has very rightly established the primary signification of *self* to be that of an adjective; but, in its connexion with pronouns, he seems rather inclined to suppose it a substantive: first, because it is joined to possessive or adjective pronouns; as *my*, *thy*, *her*, &c. and secondly, because it has a plural number, *selves*, contrary to the nature of the English adjective. The latter reason, I think, cannot have much weight, when it is remembered that the use of *selves*, as the plural of *self*, has been introduced into our language since the time of Chaucer. *Selven*, which was originally the accusative case singular of *self*, is used by him indifferently in both numbers: *I myselfen*, *ye yourselfen*, *he himselfen*. The former reason will also lose its force, if the hypothesis which I have ventured to propose shall be admitted: viz. that, in their combinations with *self*, the pronouns *my*, *thy*, *her*, *our*, *your*, are not to be considered as possessive or adjective, but as the old oblique cases of the personal pro-

is often joined with other pronouns, and then it is either indeclinable or thus modified :

| SINGULAR.     |                    | PLURAL.     |                           |
|---------------|--------------------|-------------|---------------------------|
| N. Icŷylf     | <i>I myself</i>    | Ƴeŷylf      | <i>we ourselves</i>       |
| G. Mīnŷylfer  | <i>of myself</i>   | Upeŷylfna   | <i>of ourselves</i>       |
|               | &c. &c.            |             | &c. &c.                   |
| N. Đurŷylf    | <i>thyself</i>     | Ƴeŷylf      | <i>ye yourselves</i>      |
| G. Đīnŷylfer  | <i>of thyself</i>  | Eopeŷylfna  | <i>of you your-</i>       |
|               | &c. &c.            |             | &c. &c. [ <i>selves</i> ] |
| N. Heŷylf     | <i>he himself</i>  | Hīŷylf      | <i>they themselves</i>    |
| G. Hīŷylfer   | <i>of himself</i>  | Hīnaŷylfna  | <i>of they them-</i>      |
|               | &c. &c.            |             | &c. &c. [ <i>selves</i> ] |
| N. Heoŷylf    | <i>she herself</i> | Hīŷylf      | <i>they themselves</i>    |
| G. Hīpeŷylfne | <i>of herself</i>  | Heonaŷylfna | <i>of they them-</i>      |
|               | &c. &c.            |             | &c. &c. [ <i>selves</i> ] |
| N. Hīŷylf     | <i>itself</i>      |             |                           |
| G. Hīŷylfer   | <i>of itself</i>   |             |                           |
|               | &c. &c.            |             |                           |

nouns *I, thou, she, we, ye*. According to this hypothesis, the use of these combinations, with respect to the pronouns, is almost solecistical; but not more so than that of *himself* in the nominative case, which has long been authorised by constant custom: and it is remarkable, that a solecism of the same sort has prevailed in the French language, in which *moi* and *toi*, the oblique cases of *je* and *tu*, when combined with *même*, are used as ungrammatically as our *my* and *thy* have just been supposed to be, when combined with *self*: *Je l'ai vu moi-même, I have seen it myself*; *Tu le verras toi-même, thou shalt see it thyself*. And so in the accusative case, *moi-même* is added emphatically to *me*, and *toi-même* to *te*. It is probable, I think, that these departures from grammar, in both languages, have been made for the sake of fuller and more agreeable sounds. *Je-même, me-même, and te-même*, would certainly sound much thinner and more languid than *moi-même* and *toi-même*: and *myself, thyself, &c.* are as clearly preferable in point of pronunciation to *Iself, meself, thouself, theeself, &c.* though not all, perhaps, in an equal degree. It should be observed, that *itself*, where a change of case in the pronoun would not have improved the sound, has never undergone any alteration."

Mr. Tyrwhitt says, "It may be proper here to take notice of the English pronoun or pronominal adjective *self*, which our best grammarians, from Wallis downwards, have attempted to metamorphose into a substantive. In the Saxon language it is certain that *ŷylf* was

SILF is also annexed to nouns: as Petpurrylf *Peter's self*. Cniſtrýlf range "Pater Noster" æport. *Christ himself sang "Pater Noster" first.* Elstob's Hom. St. Greg. xxxvi. Pref.

## DEFINITIVES.

44. Words that define or point out individuals or classes may be justly termed Definitives.

declined like other adjectives, and was joined in construction with pronouns personal and substantives, just as *ipse* is in Latin. They said, Ic rýlf, Ego ipse, min rýlfeſ, mei ipsius; me rýlne, me ipsum, &c. Petpur rýlf, Petrus ipse, &c. See sect. 43. In the age of Chaucer, *self*, like other adjectives, was become undeclined. Though he writes *self*, *selve*, and *selven*, those varieties do not denote any distinction of case or number; for he uses indifferently, *himself* and *himselven*; *hemself* and *hemselven*. He joins it with substantives, in the sense of *ipse*, as the Saxons did. *Canterb. Tales*, v. 2862. In that *selve* grove, *in illo ipso nemore*. v. 4535. Thy *selve* neighebour, *ipse tuus vicinus*. But his great departure from the ancient usage was with respect to the pronouns personal prefixed to *self*. Instead of declining them through the cases which they still retained, he uses constantly *myself* for *Iself* and *meself*; *thyselſ* for *thouselſ* and *theeselſ*; *himself* and *hireselſ*, for *heselſ* and *sheselſ*: and, in the plural number, *ourselſ* for *weselſ* and *uselſ*; *yourselſ* for *yeselſ* and *youselſ*; and *hemself* for *theyself*. It would be vain to attempt to defend this practice of Chaucer upon any principles of reason or grammatical analogy. All that can be said for it is, that perhaps any regular practice was preferable to the confusion and uncertainty which seem to have prevailed before.

"Accordingly, the writers who succeeded him following his example, it became a rule, as I conceive, of the English language, that personal pronouns prefixed to *self* were only used in one case in each number; viz. those of the first and second person in the genitive case, according to the Saxon form; and those of the third, in the accusative.

"By degrees, a custom was introduced of annexing *self* to pronouns in the singular number only, and *selves* (a corruption, I suppose, of *selven*) to those in the plural. This probably contributed to persuade our late grammarians that *self* was a substantive, as the true English adjective does not vary in the plural number. Another cause of their mistake might be, that they considered *my*, *thy*, *our*, *your*, to which *self* is usually joined, as pronouns *possessive*; whereas I think it more probable that they were the Saxon genitive cases of the *personal* pronouns. The metaphysical substantive *self*, of which our more modern philosophers and poets have made so much use, was unknown, I believe, in the time of Chaucer." (See Tyrwhitt's *Essay on the Language &c. of Chaucer*.)

|                     |                            |                          |                          |              |
|---------------------|----------------------------|--------------------------|--------------------------|--------------|
| Se <i>the</i> ..... | Þīȝ                        | <i>this</i>              |                          |              |
| Ænīȝ, ænī           | <i>any</i> .....           | Nænīȝ                    | <i>none</i>              |              |
| Ænīpīc or ænīpīȝ    | <i>each one</i>            | Sum                      | <i>some</i>              |              |
| Eal                 | } <i>all</i> .....         | {                        | Auþer                    | <i>other</i> |
| Ælc                 |                            |                          |                          |              |
| Ælc-uhȝ             | <i>any thing</i>           | Nan-uhȝ                  | <i>nothing</i>           |              |
| Ylc, ylce           | <i>same</i> .....          | Spīlc, spīlce            | <i>such</i>              |              |
| Æȝðer               | <i>either</i> .....        | Naðer                    | <i>neither</i>           |              |
| Apīht               | <i>ought, any thing</i> .. | { Nopīht }<br>{ Napīht } | <i>nought, nothing</i> . |              |

These and some other words are definitives ; but *Se the*, commonly called an article, and *Þīȝ this*, generally denominated a demonstrative pronoun, will require the first and most particular attention.

*Declension of the Article<sup>a</sup> and other Definitives.*

45. The article or definitive *ƿe*, *ƿeo*<sup>o</sup>, *þæt*, *the*, *that*, has three genders, and is thus declined :

<sup>a</sup> An article is a word prefixed to substantives to direct and limit their application, either to a single thing not previously mentioned or known, or to a single thing or a number of things already known or mentioned : as, *an eagle, a garden, the woman*. Substantives may be said to be already known, when they have been talked of, mentioned, or understood before. In the former case the article is said to be Indefinite ; in the latter, Definite.

It is here we shall discover the use of the two English articles *A* and *The*. *A* respects our primary perception, and denotes individuals as *unknown*. *The* respects our secondary perception, and denotes individuals as *known*. To explain by example :—I see an object pass by, which I never saw till then : What do I say ? *There goes a beggar with a long beard*.—The man departs, and returns a week after : What do I say then ? *There goes THE beggar with THE long beard*. The article only is changed—the rest remains unaltered. Harris's *Hermes*, vol. i. p. 215.

The *necessity* of the article arises from the necessity of what are termed common nouns or general terms, which are by far the greater number of nouns ; and its *use* is to reduce their generality, by enabling us occasionally to employ common or general terms instead of proper nouns : so that the article, when joined to a common noun, becomes a substitute for another word ; which, though a proper name, is commonly of more limited use, and consequently not equally well known. Thus joined, it becomes a great convenience, in supplying

## SINGULAR.

| <i>Masc.</i>         | <i>Fem.</i>        | <i>Neut.</i>  |
|----------------------|--------------------|---|
| N. Se <sup>a</sup>   | Seo <sup>d</sup>   | Ðæt <sup>h</sup> <i>the, that</i>                   |
| G. Ðær               | Ðærne <sup>c</sup> | Ðær <sup>i</sup> <i>of the, that</i>                |
| D. Ðam <sup>b</sup>  | Ðærne <sup>f</sup> | Ðam <sup>b</sup> <i>to, from, &amp;c. the, that</i> |
| A. Ðone <sup>c</sup> | Ða <sup>s</sup>    | Ðæt <sup>h</sup> <i>the, that.</i>                  |

<sup>a</sup> seo, þone, þæne, and þæt.  
<sup>b</sup> þæm, þan, þon, þi, and in  
 Dan. Sax. þý and þiz.  
<sup>c</sup> þæn, þæne, þene, and þanne.  
<sup>d</sup> je, jo, þær, þæo, þeo, and þæt.

<sup>e</sup> þere  
<sup>f</sup> On is sometimes added to þære : as þær on in *ed.*  
<sup>g</sup> þæne.      <sup>h</sup> þat.  
<sup>i</sup> þif, þaf.

the place of a word or name, either not in the language, or not known so well to ourselves and to the persons with whom we are conversing.

*The* is called the definite article, and is the imperative mood of the Saxon *Ðean to take*. Tooke, vol. ii. p. 60. See Crombie's *Etymology*, p. 63 and 64.

The indefinite articles are *an* and *a*. *An* is the original word always used by the Saxons; for they wrote an *treop a tree*; an *reopa a few*, which succeeding times contracted into *a*. It is the numeral adjective (*ane, æn, an,*) *one*; applied as the French and Italians apply their numerals *un, une*, the Dutch their *een*, and the Germans their *ein*. See Crombie's *Etymology*, p. 57.

By whatever term *a* and *an* be designated, it seems evident that they were originally synonymous with the name of unity: hence they cannot be joined to a plural noun.

In languages that have no indefinite article, the word alone is used in the indefinite sense. Thus in English, which has no indefinite article in the plural number, *men* means *any men*; and *the men*, *some particular men*: in the same manner as *a man* means *any man*; and *the man*, *some particular man*. See Crombie's *Etymology*, &c. p. 52; Harris's *Hermes*, p. 214; Grant's *English Grammar*, p. 23; Tooke, vol. i. p. 58.

<sup>a</sup> The article *je*, *seo*, sometimes signifies *that*: as, *Se man forþgýrð of Iþrahele folce*, Exod. xii. 15, *THAT soul shall perish from the people of Israel*. The Latin Vulgate has "Peribit anima illa de Israel." The original Hebrew has not only the article *ה* (*ē*), often signifying *that*, but *הוא* (*ēwā*), another definitive, pointing out the person more definitely: as, *That or that very soul, &c.* וְנִכְרְתָה הַנֶּפֶשׁ הַזֹּאת מִיִּשְׂרָאֵל (ūnēkértē enēpēs ēwā misēral). The Greek Septuagint has followed the Hebrew, using two definitives—the article *ἡ* *the* or *that*, and *ἐκείνη*. *Ἐξολοθρευθήσεται ἡ ψυχὴ ἐκείνη ἐξ Ἰσραὴλ*. Another example of *je* being used for *that*, is John vi. 10: *On þære ȝrope ȝær mycel ȝærp, In THAT place was much grass*. The Greek is *Ἦν δὲ χορτὰς πολλὴ ἐν τῷ τόπῳ*. Here *τῷ* is the article signifying *that*. The Latin

## PLURAL.

*Masc. Fem. & Neut.*N. Ða<sup>a</sup> *the, those*<sup>10</sup>G. Ðæra<sup>b</sup> *of the, those*D. Ðam<sup>c</sup> *to or from the, those*A. Ða *the, those.*

<sup>a</sup> In Dan. Sax. þiu, þý; and in the N. S. tezz and teýý. <sup>c</sup> þæm, þam, þon, þi, and in Dan. Sax. þý and þiz.

<sup>b</sup> In N. S. tezzra and teýýra.

The Anglo-Saxon article is prefixed both to proper and common names<sup>11</sup>: *ƿe* is put before masculine nouns; as, *ƿe man the man*, and *ƿe Iohanneƿ John*: *ƿeo* before feminine nouns; as *ƿeo ƿifman the woman*, and *ƿeo ſƿeþlede Æthelfleda*: and *þæt*<sup>12</sup> before neuter nouns; as, *þæt ƿæd the seed*.

46. The use of the article may be seen in the following

## EXAMPLES.

The Nominative Masculine, Feminine and Neuter:—

Seo ƿapel ýƿ ma þonne mett. ƿ ƿe lichama ma

would be *illo*: as, “Herba autem multa erat in *illo* loco.” For the derivation of *ƿe* and *ƿeo*, see Note<sup>10</sup>.

<sup>10</sup> Ða signifies *those* as well as *the*: as, Gehýpan þa þinz þe ze gehýpað, *To hear those things that ye hear*: Matt. xiii. 17.

<sup>11</sup> The Anglo-Saxons not only used their article before common nouns, but before proper names, as the Greeks used *ð, ð*, and the Italians *il* and *la*. The former wrote *ð Αλεξανδρος Alexander*; the latter, *il Tasso, Tasso*; and the Saxons, *For þæne Depodem, For Herod*: Matt. ii. 22. *Ðæƿ Dælenbeƿ modop, The Saviour's mother*: he was called *Dælenb*, from *hælan to heal*. The Italian *il, lo, la*, derive their origin from the Latin *ille he, the, that*; and the French *le* is evidently from *ille*; the former syllable, *il*, expresses *he*, and the latter, *le*, denotes *that*; unemphatically serving as the definite article. Hicke's *Thesaurus*, vol. i. p. 8: and Crombie's *Etymology*, 8vo. p. 63.

<sup>12</sup> The definitive *þæt* or *þat that*, often appears to signify only *the*: as, *Ðæt gode ƿæd, The good seed*: Matt. xiii. 38. *Ðæt flod, The flood*. Matt. xxiv. 39. *Ðæt ƿopð, The word*. Matt. xiii. 20.

When set before masculine or feminine nouns, it also often signified only *the*: as, *Ðæt ƿif, The woman*. Matt. xxii. 27. *Ðæt folc, The people*. Numb. xi. 4.

þonne ꝥ þear, *THE soul is more than meat, and THE body more than THE clothing.*

## Genitive

## Masculine

þær: as, Ne eart þu þær Cæreþer fpeond, *Thou art not (the friend of Cæsar, or) Cæsar's friend.* John xix. 12.

## Feminine

þære: as, Ðære Ðepodiadircian dohtur, *The daughter of Herodias (or Herodias' daughter).* Matt. xiv. 6.

## Dative

## Masculine

þam: as, And cræð to þam Ðælende, *And said to THE Saviour.* John xix. 9.

## Feminine

þære: as, Of þære týde, *Of or from THE (that) time.* John xix. 27.

## Accusative

## Masculine

þone: as, Ðurh þone pitegan, *By THE prophet.* Matt. i. 22.

## Feminine

þa: as, Ða rtodon pið þa noðe, *They stood near THE cross.* John xix. 25.

## Neuter

þ: as, Nim ꝥ cild, *Receive THE child.* Matt. ii. 13.

*Use of the Article in the Plural.*

## EXAMPLES.

## Nominative

þa: as, ꝥ þa lichama ne punodon on noðe, *That the bodies remain not on the cross.* John xix. 31.

## Genitive

þæra: as, Manega þæra Iuda ræddon þiꝥ geþrut, *Many of THE Jews read this title.* John xix. 20.

## Dative

þam: as, On þam ðazum com Iohanneþ, *In THOSE days came John.* Matt. iii. 1.

## Accusative

þa: as, Depodeſ clýpode þa tungel-pítezan, *Herod called THE (star-diviners) astrologers.* Matt. ii. 7.

Se is sometimes put for he *he*.

47. Se, reo, þe, þeo, þæt, used in Saxon for *qui, quæ, quod, who* and *which*: as, Ænear re, *Æneas who*; ofeſ þæne, *over whom*; re paſ, *who was*. Luke i. 23; re iſ zenemed, *who is called*. Luke vi. 15; ealle þæt he ahte, *all that he had*. Matt. xviii. 25; ſum wif reo hæfde, *a certain woman who had*, &c. Luke xiii. 11; be ælcon worde þe of Godeſ muþe gæð, *by every word which goeth out of God's mouth*. Matt. iv. 4.

Observe also, þe<sup>15</sup> is the English definite article *the*; and in Anglo-Saxon it is set before nouns in any case, and in both numbers: as, Iohanneſ þe fulluhtene cwæþ, *John the Baptist saith*. Du mæg þe læce hælan þe pund, *how can the physician heal the wound*. Bede.

De, together with the personal pronoun or article after which it is placed, frequently stands only for the relative word *who*; which relative is always of the same person as the pronoun expressed in Saxon: as, ic þe ſtande is *who stand*, and not *I who stand*; for ic and þe together only stand for *who* of the first person. This is seen from the whole passage: Ic eom Gabriel, ic þe ſtande beforan Gode, *I am Gabriel, who stand before God*; þu þe zelyrðert, (*qui credidisti*), *who believedst*; re þe com on Drihtneſ naman, (*qui venit in nomine Domini*), *who cometh in the Lord's name*. Mark xi. 9; fæder upe þu þe eaft, *our Father who art*. Matt. vi. 9; re man re þe, *the man who*; and ealle treopa þa þe habbað ſæd, *and all the trees which have seed*. Gen. i. 29. Sometimes, however, the personal pronoun may be expressed: as, ge þe worhton, *ye who work*. Matt. vii. 23; eadige ſýnd þa þe nu wepað, *blessed are they who now weep*. Matt. v. 4.

<sup>15</sup> De and þý in the Dan. Sax. are set before nouns in all genders and in any case, but principally in the Dative. For the derivation of þe, see Note <sup>1</sup> and <sup>16</sup>.

Ðe þe sometimes occur for *ye þe*: as, þe þe on me belýrð, *who believeth on me*. Bede.

Ðe placed before he in all cases stands for *who* in the same case: as, Ðe þurh hýr pillan, *through whose will*. Gen. xlv. 8; þe þurh hine, *through whom*. Matt. xviii. 7; þe hýra naman, *whose name*. Numb. xiii. 5.

48. Ðæt or þat is used in Saxon as its derivative *that* in English, not only as a relative, but as follows: Se Hælend þæt wýrte, *the Saviour knew THAT*. Matt. xii. 15; þæt dýde unholdman, *an enemy did THAT*. Matt. xiii. 28; Ic wýrte eop. þæt ælc idel wýrd, *I tell you, THAT every idle word*. Matt. xii. 36; ealle þa wýng þe ge wýllen þ̅ men eop don, &c. *all things which ye will THAT men do to you, &c.* Matt. vii. 12.

A pronoun is sometimes set before the article for greater emphasis or distinction: as Cpæð he ge býrcop him to, *the bishop said to him*; Cpæð heo seo abbudýrre to him, *the abbess said to him*. Cod. MS. Hicke's *Thesaurus*, p. 8.

49. The Definitive Ðýr, *this*, is declined thus:

## SINGULAR.

|    | <i>Masc.</i>       |                    | <i>Fem.</i> |                    | <i>Neut.</i>       |     |                    |                 |     |
|----|--------------------|--------------------|-------------|--------------------|--------------------|-----|--------------------|-----------------|-----|
| N. | Ðýr <sup>a</sup>   | <i>this</i>        | hic         | Ðeop               | <i>this</i>        | hæc | Ðýr                | <i>this</i>     | hoc |
| G. | Ðýrer <sup>b</sup> | <i>of this</i>     |             | Ðýrre <sup>d</sup> | <i>of this</i>     |     | Ðýrer              | <i>of this</i>  |     |
| D. | Ðýrum <sup>c</sup> | <i>to, &amp;c.</i> |             | Ðýrre <sup>d</sup> | <i>to, &amp;c.</i> |     | Ðýrum <sup>c</sup> | <i>to this.</i> |     |
| A. | Ðýrne              | <i>this.</i>       |             | Ðar <sup>e</sup>   | <i>this.</i>       |     | Ðýr <sup>a</sup>   | <i>this.</i>    |     |

## PLURAL.

*Masc. Fem. & Neut.*

|    |                    |                        |              |
|----|--------------------|------------------------|--------------|
| N. | Ðar                | <i>these,</i>          | hi, hæ, hæc  |
| G. | Ðýrre <sup>f</sup> | <i>of these</i>        |              |
| D. | Ðýrum              | <i>to, by, &amp;c.</i> | <i>these</i> |
| A. | Ðar                | <i>these.</i>          |              |

<sup>a</sup> Ðær, þær, þeor. For the derivation of þær, see Note 16.

<sup>b</sup> Ðýrer, þerer, þær.

<sup>c</sup> Ðýr, þýron or þýron, þárrum, þýrum.

<sup>d</sup> Ðýrre, þære, þýrre.

<sup>e</sup> Ðær, þeor.

<sup>f</sup> Ðýrre, þýrre, þýrre or þýrre.

Sometimes þis, *this*, in the masculine or feminine gender appears to be less definite than commonly, and merely supplies the place of the article *se, seo, þæt the*: as *Send us on þar ƿp̄n, Send us into THE swine*, Mark v. 12; *Ða eodon þa unclænan ƿarƿar on þa ƿp̄n, Then the unclean spirits entered into the swine.*

50. The following definitives are declined like *mīn my, or ƿod good*:

| <i>Masc. &amp; Neut.</i>                                 | <i>Fem.</i>              |
|--|--------------------------|
| Ænig, æni .....  | ænige <i>any</i>         |
| Nænig .....  | nænige <i>none</i>       |
| Ænlic or ænlicig .....                                   | ænlicige <i>each</i>     |
| Sum .....  | ƿume <i>some</i>         |
| Eall <sup>14</sup> .....                                 | ealle <i>all</i>         |
| Ælc .....  | ælc <i>all</i>           |
| Apiht, apuht, apht, auht, }<br>aht, uht, piht, or puht } | ..... — <i>any-thing</i> |
| Napiht, nopiht, nauht, naht, }<br>nænigpuht }            | ..... — <i>no-thing</i>  |
| Ælc-uht .....  | ..... — <i>any-thing</i> |
| Nan-uht .....  | ..... — <i>no-thing</i>  |
| Spilc, hpilc, þillic, þylc or þilic. . .                 | ƿpilce <i>such</i>       |
| Ylc <sup>15</sup> .....                                  | ýlce <i>same.</i>        |

These are declined like adjective pronouns in *eƿ*, such as *eopen your*:

| <i>Masc. &amp; Neut.</i>                                  | <i>Fem.</i>                    |
|---|--------------------------------|
| Auþer, oþer, oþor, opþer, ouþer. . .                      | auþere, &c. <i>other</i>       |
| Æzþer .....   | æzþere <i>both, either</i>     |
| Naþer, napþer, naþor, nahpæ- }<br>þer, nohpþer &c. .... } | naþere <i>neither, &amp;c.</i> |

<sup>14</sup> Eal, eall, or æll, being prefixed to other words, import *excellence, perfection, fullness*: as, *Ællmihtig almighty*; *allƿealta all-governing*.

<sup>15</sup> When a is annexed to ýlc, it gives particular emphasis: as, *ýlca that very thing or person*; in Masculine, *ƿe ýlca the very same*; in Feminine, *seo ýlce the very same*. In the Genitive Masculine and Neuter, it is *þar ýlcan of the very same*; and in the Genitive case Feminine, *þære ýlcan of the very same*. It is declined, as all words with the emphatic a (see *Etym.* 22), like the 2nd declension *ƿitega*.

## RELATIVE PRONOUNS.

51. Relative Pronouns<sup>16</sup> are so named because they *relate* or *refer* to some word or clause going before, hence called their *antecedent*. *Ðpa, hua who*, Masc.

<sup>16</sup> Mr. Webb observes, that in Anglo-Saxon, the relative pronouns are partly derived from verbs, and partly borrowed from foreign sources.

One relative pronoun appears to be derived from the same source as the Greek article. *Ðpa who*, Greek article  $\delta$ .—This pronoun is adjectived in *-ed* and *-en* : as

*hpæt*, i. e. *hpa-ed*, *hpæð*, *hpæt*, *what* ;

*hpæn*, i. e. *hpa-en*, *hpæn* *when* ;—the latter is not used as a pronoun.

Some are derived from verbs thus :

| Simple Verb.   | Ancient Preterite.                    | Adj. Pret. in <i>ed</i> and <i>en</i> .                     |
|--|---------------------------------------|---|
| Dean to take, assume, or speak of before. (Tooke, vol.ii. p.59.) | Ða, þe, þeo, þý, said, mentioned, &c. | In <i>ed</i> or <i>t</i> . Ðæt said, i. e. Ða-ed, þæt that. |

in *en*.—Ðæn, which is the modern *then* and *than* ; not indeed used as pronouns, but possessing the exact signification of *that* ; some noun being always understood after them : viz. *time* always after *then* ; and *manner*, *degree*, &c. after *than*.

Ða, þe, þý, þeo are Masculine or Feminine ; Ðæt is Neuter, and signifies *who*, *this*, *that*.

That said

The (*that* unadjectived) said

Then (adjectived in *en*) *that time*

Than (ditto). Than is *that*, differently constructed : as "They loved him more than me," i. e. "They loved me *that much* (or *that degree*), they loved him more

There (*þa-ep*) *that place*.

Simple Verb.

Ancient Preterite.

Sægan to say. . . . . Se, yeo said ; used in the sense of *who* or *that*.  
Se, masculine ; yeo, feminine.

Se, yeo is not adjectived as a pronoun. The regular adjectived preterite would be  *jæð*. The *z* is often dropped in Anglo-Saxon ; and instances are abundant where this verb occurs : as (Ðan jæð, (Ðen jæðon, in which the *z* is obviously sunk, both in the pronunciation and orthography.

Horne Tooke derives *je*, *yeo*, differently, thus (see vol. ii. p. 60) :

Seon to see. Imperative, *je*, *yeo see*. But perhaps the imperative was originally nothing but the preterite applied in an imperative sense. Se, yeo are equally preterites of *jeon* as imperatives ; its use, and the analogy of other similar pronouns, seem to require a preterite signi-

and Fem. and *hpæt*, *huæt* <sup>17</sup>, *what*, Neut. &c. are thus declined :

| SING. & PLUR.                |                          | SING. & PLUR.            |                          |
|------------------------------|--------------------------|--------------------------|--------------------------|
| <i>Masc. &amp; Fem.</i>      |                          | <i>Neut.</i>             |                          |
| N. <i>hpa</i>                | <i>who</i>               | <i>hpæt</i> <sup>c</sup> | <i>what</i>              |
| G. <i>hpær</i>               | <i>whose</i>             | <i>hpær</i>              | <i>of what</i>           |
| D. <i>hpam</i> <sup>a</sup>  | <i>to, from, &amp;c.</i> | <i>hpam</i> <sup>a</sup> | <i>to, from, &amp;c.</i> |
|                              | <i>whom</i>              |                          | <i>what</i>              |
| A. <i>hpæne</i> <sup>b</sup> | <i>whom.</i>             | <i>hpæt</i>              | <i>what.</i>             |

<sup>a</sup> *hpæm* and *hpi*.

<sup>b</sup> *hpone*.

<sup>c</sup> *hpat*, *huæt*.

#### EXAMPLES

of *hpa*, &c. *hpa* *realde þe ðirne anpeald, Who gave thee this power?* Matt. xxi. 23. *hpa* *is þis, Who is this?* *hpær* *runu is he, Whose son is he?* Matt. xxii. 42. *hpæne* *rece ze, Whom seekest thou?* John viii. 7. *hpæt* *penjt þu, What thinkest thou?* Mark iv. 41.

*hpæt* is used for *hpa*: as *hpæt* *is þer, Who is this?* Mark iv. 41. *hpæt* *is þer mannes runu, Who is this man's son?* John xii. 34.

fication. Let the same use and analogy determine whether it is most naturally derived from *jeon* or *jæzan*, and signifies *see, seen, or said*.

The simple relatives *je*, *þa*, *hpa* are frequently compounded with each other, and with different particles.

With each other, probably for the sake of greater emphasis: as *je je*, *je ðe*, *ðe ðe*, and *ða ða*, not used as a pronoun.

*Se hpa* contracted in *þpa so*, not used as a pronoun, except when re-compounded into *þpa hpa þpa whosoever*.

With different particles, particularly the terminations *-ar*, *-er*, *-ep*, *-lic*, and the prefix *ze*. *As* or *es*, and *er* exist, in modern German, as independent personal pronouns, and signify *he* or *it*. *Er* is evidently from the Anglo-Saxon noun *Deþ* or *þep* *a man*, and *lic* is the Anglo-Saxon term for *body, resemblance, similarity, like*.

*Ðær* (i. e. *ða-er said-man, said-it*) *this, who*

*Ðære* (i. e. *ða-er said-man, said-it*) *who*

*hpær* (i. e. *hpa-er what-it*) *whose*

*hpær* (i. e. *hpa-er what-man, what-it*) *what* (understand *place*) *where*, not used as a pronoun.

*hpilc* (i. e. *hpa-lic what-like*) *which*.

<sup>17</sup> Some class with the above, *hpæt-huzu*, *hpæt-hpezu*, *hpæt-hpez*, and the Dano-Saxon, *huot-huoexo somewhat, a little*; *hpæt-hpezuniga*, *hpæt-hpæzanungeþ somewhat, something, &c.*

In the same manner—that is like *hpa*—are declined

| MASCULINE and FEMININE.   | NEUTER.   |
|---|---|
| Æg <i>hpa</i> every one   | Æg <i>hpæt</i> (from <i>ælc hpa</i> ) every thing   |
| Ge <i>hpa</i> any one   | Ge <i>hpæt</i> any thing  |
| Ellef <i>hpa</i> who else?  | Ellef <i>hpæt</i> what else?  |
| Ge <i>hpa</i> any one   | Ge <i>hpæt</i> any thing  |
|   | Ellef <i>hpæt</i> what else?  |
| <u>Spa <i>hpa</i> <i>ƿpa</i> whosoever: as, Spa <i>hpa</i> <i>ƿpa</i> eop ne undeƿfehð, Whosoever shall not receive you: Matt. x. 14.</u> | <u>Spa <i>hpæt</i> <i>ƿpa</i> whatsoever: as, Doð <i>ƿpa</i> <i>hpæt</i> <i>ƿpa</i> he eop fecge, Do whatsoever he telleth you: St. John ii. 5.</u> |

52. The relative pronoun *hpilc*<sup>15</sup>, *Masc.* (qui) *who*; *hpilce*, *Fem.* (quæ) *who*; *hpilc*, *Neut.* (quod) *which* or *what*. *Gen.* *hpilceƿ*, *Masc. and Neut.* (cujus) *whose*; *hpilcepe* or *hpilcpe*, *Fem.* *whose*, &c. is declined like the adjective *Ʒoð* *good*, or the adjective pronoun *unceƿ*; &c.

*Spa hpilc ƿpa whosoever*, is declined in the same manner: as *Spa hpilcne ƿpa hi bædon*, *Whomsoever they asked*: Mark xv. 6.

*Hpilc* is also used in a definitive sense, signifying *every one*, *all*; and its compounds *æghpilc*, *æghpilce* (for *ælc hpilc*) *every one*, &c.

#### OF NUMBERS.

53. Numbers are either *Cardinal* or *Ordinal*. The *Cardinal* express a number absolutely, and are the *hinges* upon which the others rest: as, an *one*; *τpegen* *two*; *hpý* *three*, &c.

*Ordinal* Numbers denote *order* or *succession*: as *ƿe ƿopma* *the first*; *ƿe opeƿ* *the second*; *ƿe ƿpidda* *the third*, &c.

<sup>15</sup> For the derivation of *hpilc*, see Note <sup>16</sup>.

## CARDINAL NUMBERS.

## ORDINAL NUMBERS.

|  |  |
|--|--|
| 1 An <sup>a</sup> <i>one</i> <sup>19</sup> .....     | Se forpa <i>the first</i> <sup>20</sup>      |
| 2 Tpezen <sup>b</sup> <i>two</i> <sup>21</sup> ..... | Se oþer <i>the second</i>                    |
| 3 Ðpy <sup>c</sup> <i>three</i> <sup>22</sup> .....  | Se þriþða <i>the third</i> <sup>23</sup>     |
| 4 Feoþer <i>four</i> <sup>24</sup> .....             | Se feoþþa <i>the fourth</i>                  |
| 5 Fif <i>five</i> .....                              | Se fifta <i>the fifth</i>                    |
| 6 Six <i>six</i> .....                               | Se fixta <i>the sixth</i>                    |
| 7 Seoþon <sup>d</sup> <i>seven</i> .....             | Se seoþoþa <i>the seventh</i>                |
| 8 Eahta <i>eight</i> .....                           | Se eahtoþa <i>the eighth</i>                 |
| 9 Niþon <i>nine</i> <sup>25</sup> .....              | Se niþoþa <i>the ninth</i>                   |
| 10 Tyn <i>ten</i> <sup>26</sup> .....                | Se teoþa <i>the tenth</i>                    |
| 11 Endluþan <sup>e</sup> <i>eleven</i> .....         | Se endluþta <sup>f</sup> <i>the eleventh</i> |
| 12 Twelf <i>twelve</i> .....                         | Se twelfta <i>the twelfth</i>                |
| 13 Ðreotýne <i>thirteen</i> <sup>27</sup> .....      | Se þreoteþa <i>the thirteenth</i>            |
| 14 Feoþerþýne <i>fourteen</i> <sup>28</sup> .....    | Se feoþerþeþa <i>the fourteenth</i>          |

<sup>a</sup> æne, æn.

<sup>b</sup> tpege, tpeg, tpa.

<sup>c</sup> þreo.

<sup>d</sup> Seoþen, ýþan.

<sup>e</sup> ændleþan, ændlýþan.

<sup>f</sup> endleþta, ænlýþta, ællýþta.

<sup>19</sup> The Gothic has, **AINS, AINA, AIN**, *one*; and the Cimbric **ATT**, *one*.

<sup>20</sup> Cimbric **FYRST**, and Gothic **FRHMISTLA**, *the first*.

<sup>21</sup> In Gothic **TVAI, TVXS, TVA**, *duo, duæ, duo, two*: the Cimbric is **TU**, *two*.

<sup>22</sup> The Cimbric is **THRY**, *three*, Gothic **ÞKINS**.

<sup>23</sup> Gothic **ÞKIDGA** *the third*.

<sup>24</sup> Cimbric **FIUHUR**, *four*.

<sup>25</sup> The Gothic is **NINN** *nine*.

<sup>26</sup> The English word *ten* is formed from *ton*, *týne*, *tyn*, the past tense or passive participle of *týnan* *to inclose, to encompass*, &c. As there is nothing strictly arbitrary in language, the names of Numerals must have a meaning. It is very probable that all numeration was originally performed by the fingers, the actual resort of the ignorant; for the number of the fingers is still the utmost extent of numeration. The hands *doubled, closed or shut in*, include and conclude all number, and might therefore be well denominated *tyn* or *ten*, as *closing* all numeration. If you want more, you must begin again; *ten* and *one, ten* and *two* &c. to *twain-tens*; when you again recommence *twain-tens* and *one*, &c. See H. Tooke's *Diversions of Purley*, vol. ii. p. 201—204.

<sup>27</sup> The Cimbric is **THRETTAN**, *thirteen*.

<sup>28</sup> In Cimbric **FIURTAN**, *fourteen*.

| CARDINAL NUMBERS.  | ORDINAL NUMBERS.                                |
|--|---|
| 15 Fīrtýne <i>fifteen</i> . . . . .                            | Se fīrteoþa <i>the fifteenth</i>                |
| 16 Sixtýne <i>sixteen</i> <sup>20</sup> . . . . .              | Se sixteoþa <i>the sixteenth</i>                |
| 17 Seoþontýne <i>seventeen</i> . . . . .                       | Se seoþonteoþa <i>the seventeenth</i>           |
| 18 Eahtatýne <i>eighteen</i> . . . . .                         | Se eahtateoþa <i>the eighteenth</i>             |
| 19 Nīzontýne <i>nineteen</i> . . . . .                         | Se nīzonteoþa <i>the nineteenth</i>             |
| 20 Tpentīz <i>twenty</i> <sup>30</sup> . . . . .               | Se tpenteoþa <i>the twentieth</i>               |
| 21 An ʒ tpentīz <i>one and }<br/>twenty.</i> . . . . .         | An ʒ tpenteoþa <i>one and twen-<br/>tieth</i>   |
| 30 Ðpittīz <i>thirty</i> . . . . .                             | Se þpittīzōða <i>the thirtieth</i>              |
| 40 Feoþeptīz <i>forty</i> . . . . .                            | Se feoþepteoþōða <i>the fortieth</i>            |
| 50 Fīrtīz <i>fifty</i> . . . . .                               | Se fīrteoþōða <i>the fiftieth</i>               |
| 60 Sixtīz <i>sixty</i> . . . . .                               | Se sixteoþōða <i>the sixtieth</i>               |
| 70 ÐUNDseoþontīz <i>seventy</i> <sup>31</sup> . . . . .        | Se ÐUNDseoþontīzōða <i>the se-<br/>ventieth</i> |
| 80 ÐUNDeahtīz <i>eighty</i> . . . . .                          | Se ÐUNDeahtīzōða <i>the eighti-<br/>eth</i>     |
| 90 ÐUNDnīzontīz <i>ninety</i> . . . . .                        | Se ÐUNDnīzonteoþōða <i>the nine-<br/>tieth</i>  |
| 100 ÐUNDceontīz <i>an hun- }<br/>dred</i> . . . . .            | Se ÐUNDceonteoþōða <i>the hun-<br/>dredth.</i>  |
| 110 ÐUNDenluþontīz <i>an hun- }<br/>dred and ten</i> . . . . . | &c. &c.   |
| 120 ÐUNDtpeftīz <i>an hun- }<br/>dred and twenty</i> . . . . . |   |
| 200 Tpahund <i>two hundred</i>                                 |   |
| 1000 Ðuyend <i>a thousand.</i>                                 |   |
| &c. &c.  |   |

To the preceding Numerals may be added

54. Sum, řume, *some*, or *about* ; as,  
 Þpittīza řum, *some thirty*, or *about thirty*.  
 Sumetpegen, *about two*.  
 Sume ten, *about ten*.  
 Ba, begen, batpa, butu, butpu, *both*.  
 Třin, řetřin, *twins*.

<sup>20</sup> In Cimbric SIAXTAN, *sixteen*.

<sup>30</sup> See Note 3, Chap. iii. page 4.

<sup>31</sup> The word ÐUND answers to the Mæso-Gothic **hundra** a *hundred*. The Saxons prefixed ÐUND to Numerals from 70 to 120. Junius thinks it is an expletive, as seoþon *seven* and tīz (in Gothic **TIP**) *ten*, denote *seven tens* or *seventy* without ÐUND prefixed. The Goths post-fixed **hundra**. See Lye's *Dictionary* sub voce.

An-feald (*one fold*), *simple*; τῦ-feald, *two-fold*; þῦ-feald, *three-fold*.

Sið, *a journey, time*, especially in the Dative Plural řiþ-um, řiþon, or řiþan, is added to numerals to denote *times*; as Feopeř řiþon *four times*, Fiř řiðon *five times*, Hundreorontiz řiþon *seventy times*. The three first Numerals have their own form to express this idea; as, æne *once*, τῦpa *twice*, þῦpa *thrice*, or *three times*.

#### DECLENSION OF NUMERALS.

55. An, ane *one*, and řum, řume *some*, are declined like the adjective řoð *good*.

Ba *both*, τpa *two*, and þῦ *three*, are declined thus:

|    |       |                      |
|----|-------|----------------------|
| N. | Ba    | <i>both</i>          |
| G. | Beřpa | <i>of both</i>       |
| D. | Bam   | <i>to or by both</i> |
| A. | Ba    | <i>both.</i>         |

Feopeř in the Dative remains feopeř; as in Orosius, p. 22, On feopeř ðazum *in four days*: but it makes feopeřa in the Genitive.

Fiř *five*, and řix *six*, are indeclinable.

Seoron *seven* has a Genitive, seorona.

Twelf has twelfum and twelfa; as, an of þam twelfum, an þana twelfa, *one of the twelve*. But it is often indeclinable; as, mið hýř twelf leorning-cnihtum, *amidst his twelve learning knights (disciples)*.

Twentiz *twenty*, and other words in tiz are declined

|    |         |
|----|---------|
| N. | Tiz     |
| G. | Tiz-pa  |
| D. | Tiz-um* |
| A. | Tiz.    |

\* -on, -an.

These words in tiz are used in the nominative and accusative both as nouns which govern the genitive,

and as adjectives which are combined with nouns in the same case; but in the dative and genitive they seem to be used merely as adjectives; as, *twentig zepara*, *twenty years*: *þrýttig scillingar* or *scillinga twenty [of] shillings*: *twentigum þintum for twenty years*, *þrítigum þupendum by thirty thousands*.

56. The word *ÐEALFE*<sup>32</sup> *half*, before or after a nu-

<sup>32</sup> Our ancestors made use of two ways in numbering things. The first consists of putting together nouns of number, and another noun or pronoun, without any conjunction; as, *And þær ýmb iii pucan com se cýning Godrun þrítiga sum þara monna þe in þam here peorþure wæron*, *And about three weeks after king Godrun came with about thirty of the best men who were in the army.*—*Saxon Chronicle*, in the year *ÐCCCLXXVIII*. *Brocmail wæs gehaten heora ealdruman. se ætbærjt ðanon fiftiga sum*, *Their captain was called Brocmail, who escaped thence with about fifty.*—*Saxon Chronicle*, in the year *ÐCVII*.

The second is the use and signification of the Numeral word *healfe*, *half*, which in Saxon increases not the number to which it is added, but only shows that half is to be taken from it. For instance: *Of þriddan healfe hýde*, *of two hides and an half*; *Feorþe healfe* stands for *three and an half*; as, *Feorþe healfe zýrd*, *three rods and an half*: *Feorþe healfe hund scipe*, *three hundred and fifty ships*: *Oþer healf hund biþcopa*, *an hundred and fifty bishops*. *Wheelock* and *Gibson's Chronicles*, in the year *ÐCCCXIII* compared with each other, also fairly illustrate this rule; where that has *Wid þrýdde healf hund scipa*; and this *Wid cel scipa*. So the Greeks said *τριτον ημιωβολιον* (*pro duobus obolis et semisse*), *for two oboli and an half*: *εξδομον ημυαλαντων* (*pro sex talentis cum dimidio*), *for six talents and an half*. The *Anglo-Saxon* manner of numbering is like the *Gothic*, and the *Gothic* like the *Greek*. After the same manner also the *Latins* say *Sestertius quasi semis tertius*, &c. The ancient *Cimbri* used this way of numbering, as *AAR HALFTRIDIUM TUSANDA UTDROG HELGE MID GUTANUM SINUM*, *In the year MMD Helgo went forth with his Goths* (See the 45 1st page of the 5th Book of *Olaus Wormius's Danish Monuments*). The present *Icelanders* also make use of this way of numbering; as, *i þein biskopsdom halft fiorða hundrad kirkna* (*in hęc diocesi ccel parochię*); *in this diocese there are three hundred and fifty parishes*. (Taken out of an old MS. at the end of a book of *Olaus Wormius*, that bears the title of *Regum Danie series duplex*.) The *Scots* likewise having been taught the old *Danish* and afterwards the *Anglo-Saxon* by our ancestors in the time of the Conquest, answer those who ask them *What o'clock is it?* It is *half ten*, which in *Latin* signifies *sesquiona est*, It is half an hour past nine. So, It is half

meral denotes that half must be taken from the number expressed, as

Of̅er heal̅, *one and a half,*

Ɔneo heal̅, or } *two and a half,*

Ɔriðde heal̅e, }

Tpa Ɔear̅e Ɔ þriðde hal̅, *two years and half the third,*

Feop̅e heal̅e, *three and a half.*

Ordinal Numbers are declined as Adjectives.

The Anglo-Saxons also expressed numbers in the same manner as the Romans, by the different positions of the following letters I, V, X, L, C, D, M<sup>33</sup>.

## CHAPTER V.

### THE VERB.

57. A Verb<sup>1</sup> is said to be "that part of speech which signifies *to be*, or *to do*;" or it *asserts* something of a

twelve, which in *Latin* signifies *semihora est post undecimam*, i. e. It is half an hour past eleven. In like manner, It is half one, i. e. *duodecima est et dimidia*, It is half an hour after twelve. Hickeys *Thesaurus*, p. 33. and Shelton's *View*, &c. p. 71.

<sup>33</sup> I signifies 1, probably because it is the simplest and plainest character in the alphabet: V stands for 5, because it was derived from the Greek  $\Upsilon$  (upsilon), the fifth vowel: X resembles two V's, and signifies 10: L is supposed to represent the lower half of C, anciently written  $\text{L}$  (see Introduction, Specimen 4, page 10), and consequently expresses 50: C, *centum*, 100: D, *dimidium*, or half a thousand, 500; or it may be the half of CIO: M is supposed to be a contraction of CIO, or to denote *mille*: hence our *million*, or a thousand thousands.

<sup>1</sup> The essence of the verb consists in affirmation; and by this property it is distinguished from every other part of speech. An adjective expresses an accident, quality, or property of a thing, as conjoined with a noun: thus when we say "a wise man," *wisdom* is the name of the quality, and *wise* is the adjective expressing that quality, as joined with the subject *man*. Accordingly, every adjective is resolvable into the name of the thing implied, and any term of reference or conjunction, as *of*, *with*; but it affirms nothing. Thus if we say "a

noun: as, *Se man luṛað*, *the man loveth*; here *luṛað* is a verb, because it signifies *to do* something, or *asserts* the action of the noun *man*. *Hīȝ boc ȝȝ*, *his book is*; and *Tpelfȝ piteȝa ȝȝndon*, *twelve prophets are*. In these examples, *ȝȝ* and *ȝȝndon* are known to be verbs, because they assert the *existence* or *being* of *hīȝ boc* and *tpelfȝ piteȝa*.

Anglo-Saxon verbs may be divided into *Active* and *Neuter*<sup>2</sup>.

wise man," which is equivalent to "a man *with*," or "join wisdom," or "a man *of* wisdom," there is no affirmation; an individual is singled from a species, under the character of wisdom, but nothing is asserted of this individual. If we say "the man is wise," or *vir est sapiens*, there is something affirmed of the man, and the affirmation is expressed by *is* or *est*. If wisdom, the thing attributed, and the assertion *is* or *est* be combined in the expression, as in Latin *vir sapit*, it is obvious that the essence of the verb consists, not in denoting the attribute wisdom, but in affirming that quality as belonging to the subject *vir* or *man*; for if you cancel the assertion, the verb is immediately converted into an adjective, and the expression becomes *vir sapiens*, a wise man.

As nouns denote the subjects of our discourse, so verbs affirm their accidents or properties. The former are the names of things, the latter what we say concerning them. These two, therefore, must be the only essential parts of speech: for to mental communication nothing else can be indispensably requisite, than to name the subject of our thoughts, and to express our sentiments of its attributes or properties. As the verb essentially expresses affirmation, without which there could be no communication of sentiment, it has been hence considered as the principal part of speech, and was, therefore, called by the ancient grammarians *TO 'PHMA*, *VERBUM*, *verb*, or *the word*, by way of eminence. The noun, however, is unquestionably of earlier origin. To assign names to surrounding objects would be the first care of barbarous nations; their next essay would be to express their most common actions, or states of being. This indeed is the order of nature, the progress of intellect. Hence the verb, in order and in importance, forms the second class of words in human speech; and, like the noun, is the fruitful parent of a great part of every vocabulary. See Crombie's *Etymology and Syntax of the English Language*, p. 89 and 110.

The formation of Verbs is given in Chap. v. note <sup>1</sup>.

<sup>2</sup> It is allowed that this division is not strictly correct, and free from objection; as Neuter signifies *neither*, that is, neither active nor pas-

58. In regard to their inflection, verbs are *regular*, *irregular*, or *defective*.

59. To verbs belong *conjugation*, *mood*, *tense*, *number*, and *person*.

#### CONJUGATION.

60. Conjugation is a regular arrangement of the inflections incident to verbs.

In Anglo-Saxon, all the inflections of verbs may be arranged under one form; there is, therefore, only one conjugation<sup>3</sup>.

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sive; which, as we do not acknowledge a passive voice, is not properly applied. The term *neuter* is used to denote merely a *state* or *posture*: as *to sleep*, *to sit*, &c.: or if it express the action of its nominative case, it will *not* have an object or accusative case; as *to walk*, *to run*, &c. An active verb, on the contrary, will always take an accusative case after it. We can thus easily distinguish an active from a neuter verb:—if the accusative case of a pronoun can be placed after the verb, it is *active*; if not, it is *neuter*.

<sup>3</sup> What is generally termed the passive voice, has no existence in the Anglo-Saxon, any more than in the modern English language. In every instance, it is formed by the neuter verb and the perfect participle. It is true, the Romans had a passive voice or passive form of the word; because when *passion* or *suffering* was denoted, the verb had a different mode of inflection to that which was used in the active voice. They wrote in the active voice *amat*; in Saxon, he *lu-ƿað*, *he loves*, and in the passive *amatur*; in Saxon, he *ýrge lufod*, *he is loved*. But neither the Saxon nor English have different inflections, for *suffering* is denoted by the neuter verb, and past participle. In parsing, every word should be considered a distinct part of speech: we do not call "*to a king*" a dative case in English, as we do "*regi*" in Latin, because the English phrase is not formed by inflection, but by the auxiliary words "*to a*." If then cases be rejected, by common consent, from English nouns, why may not the passive voice, and all the moods and tenses formed by auxiliaries, be rejected not only from the English, but its parent the Saxon? We shall then see these languages in their primitive simplicity. Dr. Wallis, one of our oldest and best grammarians, has divested the English of its latinized forms; and remarks, when speaking of his predecessors, Gill, Jonson, &c. "*Omnes ad Latinæ linguæ normam hanc nostram Anglicanam nimium exigentes multa inutilia præcepta de Nominum Casibus, Generibus, et Declinationibus, atque Verborum Temporibus, Modis et Conjugationibus, de Nominum item et Verborum Regimine, aliiisque*

## THE MOODS.

The change<sup>1</sup> a verb undergoes to express the *mode* or *manner* in which an action or state exists is called *mood*. There are four moods in Saxon: Indicative, Subjunctive, Imperative, and Infinitive.

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similibus tradiderunt, quæ a lingua nostra sunt prorsus aliena, adeoque confusionem potius et obscuritatem pariunt, quam explicationi inserviunt." See *Preface to Grammatica Linguæ Anglicanæ*, p. xxvi.

The chapter *De verbo* begins; "Verborum flexio seu conjugatio, quæ in reliquis linguis maximam sortitur difficultatem, apud Anglos levisimo negotio peragitur." This remark is equally applicable to the Anglo-Saxon. *Ibid.* p. 102.

The Rev. Dr. Crombie has treated the English verbs with his usual critical ability. See *Etymology and Syntax of the English Language*, p. 127. Mr. Grant's Grammar is upon the same plan, and deserves the attention of those who would fully understand the English language. Perhaps, however, both he and Dr. Crombie have pruned too much from the English verb.

Mr. Tyrwhitt observes, in his *Essay on the English Language* in the time of Chaucer (about 1350): The auxiliary *to ben* was also a complete verb, and being prefixed to the participle of the past time, with the help of the other auxiliary verbs, supplied the place of the whole passive voice, for which the Saxon language had no other form of expression. I *am*, thou *art*, he *is* loved; We, ye, they, *aren*, or *ben* loved. I *was*, thou *wast*, he *was*, loved; We, ye, they, *weren* loved. Todd's *Johnson*, vol. iv. p. 25, in appendix.

<sup>1</sup> *The Anglo-Saxon Language in the Second Stage of its Formation.*

## FORMATION OF VERBS.

In the very early or uncultivated state of a language, the verb may be no other than the noun applied in a verbal sense, without any alteration of its form. This is frequently the case in the ancient Hebrew, and indeed in the modern English tongue; as *love*, *hate*, *fear*, *hope*, *dream*, *sleep*, &c. which we use both for things and actions, as nouns and verbs; though in Anglo-Saxon all these are regularly verbalized, as *Slæpan* *to have sleep* or *to go to sleep*. The Anglo-Saxon, however, reaches us in too advanced a state to afford many instances of this unaltered verbal application of the noun.

Wæg *power* . . . . . Wæg *may*  
 Teon *reproach, slander* . . . . . Teon *to accuse*  
 Seon *the sight of the eye* . . . . . Seon *to see*.

It is possible these may be only contractions of longer verbs.

The great body of Anglo-Saxon verbs are nouns verbalized by the

## INDICATIVE MOOD.

62. Verbs are used in a particular form to *affirm*, *deny*, or *interrogate*, which form, from the principal use of it, is called the *Indicative mood*; as, Ic lufize, *I love*, or *shall love*. Ne řepde, *He went not*. Lu řart řu me, *Lovest thou me?*

addition of the final syllables, an, ian, or zan, or (as sometimes written) ean, řcan, řian. These final syllables, expressive of action, motion, or possession, are fragments of words which now make their appearance only in the form of verbs, the original substantives from which they were derived, having dropt into total disuse.

These almost-primitive verbs are the following :

|                                |  |
|--------------------------------|--|
| Anan, or an, to give, to add;  | thence Anend, giving, adding, and Anab, anod, &c. given, added |
| Ganzan, or zan, to go, to move | } — { Ganzend, going, moving; and Gauzed, gone, moved          |
| Azan, to have, to possess      |  |

Anan, which in its simplest form is An, makes also end, and, &c. for anend; and ad, od, &c. for anad: Ganzan, which is only zan doubled, makes zend, zand, &c. and zed, zad, &c. for zangend, and zangad.

The terminations ian, and zan are from Gan to go, or Azan to possess: and An is sometimes from its own verb, and at others a contraction of zan and azan.

By the aid of these terminations nouns acquire a verbal signification: as,

|       |                 |          |                                    |
|-------|-----------------|----------|------------------------------------|
| Bebod | a command       | Bebodan  | to give a command, to command      |
| Blot  | a sacrifice     | Blotan   | to give a sacrifice, to sacrifice  |
| Břoc  | misery . . . .  | Břocian  | to add misery, to afflict          |
| Břymř | reproach . .    | Břymřian | to give reproach, to deride        |
| Cele  | cold . . . . .  | Celan    | to give cold, to cool              |
| Ceppe | a bending . .   | Ceppan   | to give a bend, to return          |
| Cnyř  | a knot . . . .  | Cnyřtan  | to give a knot, to tie             |
| Cuřř  | a curse . . . . | Cuřřan   | to give a curse, to curse          |
| Cřřm  | a noise . . . . | Cřřman   | to cry out                         |
| Cořř  | a kiss . . . .  | Cořřan   | to kiss                            |
| Dæl   | a part . . . .  | Dælan    | to give a part, to deal, to divide |
| Deaz  | colour . . . .  | Deazan   | to give a colour, to tinge.        |

## SUBJUNCTIVE MOOD.

The Subjunctive mood generally represents a conditional or contingent action, and is subjoined to some

Others are formed from *Gan to go*; as,

*Bæð a bath*, *Bæþian* originally *Bæþgan to go to a bath, to wash*

*Bidde* (Gothic **𐌿𐌺𐌹**) *a prayer*, *Biddan* originally *Biddægan* (Gothic **𐌿𐌺𐌹𐌸𐌰**), *to go to pray, to pray*

*Cid a quarrel*, *Cidan* (originally *Cidgan*) *to go to quarrel, to quarrel*

*Comp a battle*, *Compian to go to battle, to fight*

*Spengan to go to swing, to swing.*

Others are formed from *Agan to have, to possess, to acquire*; as,

*Bliss joy*, *Blissian* (originally *Bliss*) *to have joy, to rejoice*

*Blotm a flower*, *Blotmian* (originally *Blotmazan*) *to have a flower, to blossom*

*Bÿc a habitation*, *Bÿan* (originally *Bÿazan*) *to have a habitation, to inhabit.*

*Bÿreȝ business*, *Bÿrȝian to have business, to be busy*

*Cap care*, *Capian* (originally *Cap-azan*), *to have care, to be anxious*

*Ceap cattle*, *Ceapian to acquire cattle, to buy*

*Dæȝ day*, *Dæȝian to have day, to shine*

That *Gan* and *Azan* have been often contracted into *An* or *Ian*, is evident from several verbs, in which they appear both in their original and contracted form; as in these undoubted instances :

*Lif, life*; *Lifizean, Lifian to have life, to live*

*Luf, love*; *Lufizean, Lufian to have love, to love*

*Deprizean; Deprian to go to praise, to praise*

*Gepÿid, patience*; *Gepÿidizean, Gepÿidian to have patience*

*Ferep, a fever*; *Ferepizean, Ferepian to have a fever*

*Fleo, a fly*; *Fleoizean Fleonne, Fleon, Flion to go to fly, to fly.*

*Fÿlc or Folc, people*; *Fÿlizean, Fÿlizean, Fÿlian, to follow.*

This contraction of *Gan* and *Azan* is also indicated by many verbs which now end in their first state in *an* or *ian*, yet when adjectived adopt the syllable *gend*, thus proving their original ending to have been *Gan* or *Gen*; as,

*Frefprian to comfort*

*Frefmian to profit*

*Fulian to defile*

*Gæmnan to go to play*

makes

{ *Frefpizend,*  
*Frefpizend,*  
*Frefpneud,*  
*Frefpneud* } *comforting*

{ *Frefmizend, Frefmneud* *profiting*  
*Fulizend* *defiling*  
*Gæmnizend* *playing, gaming.*

The

member of the sentence, sometimes expressed, but often understood: as, *Ic eop ƿylle niƿe bebod ꝥ ze luƿion eop betƿýnan, I give you a new commandment, that ye love one another.* St. John, xiii. 34. *Ðæt þu oncnape, That thou mightest know.* St. Luke, i. 4.

The great principle upon which the Anglo-Saxon nouns are converted into verbs, being evident, it may be necessary to notice a few peculiarities.

1st, In some instances, two distinct verbs are condensed into one; as,

|                               |   |                                      |   |      |  |
|-------------------------------|---|--------------------------------------|---|------|--|
| Fapan,<br>to go, to<br>depart | } | Beodan, to bid                       | } | form | Fopbeodan, to bid to depart, i. e. to forbid         |
|                               |   | Bæpan, to bear                       |   |      | Fopbæpan, to depart and bear, i. e. to forbear       |
|                               |   | Buzan, to bow                        |   |      | Fopbuzan, to go to bend, i. e. to swerve, to decline |
|                               |   | Ceoppan, to cut                      |   |      | Fopceoppan, to go to cut, to cut                     |
|                               |   | Demnan, to judge                     |   |      | Fopdemnan, to go to condemn, to condemn              |
| Lætcan, to let, to leave      |   | Foplætcan to leave to go, to let go. |   |      |  |

Anan and Ganzan are evidently of this description.

Anbuzan, to obey, to bow to. Here is An at the beginning and the end: it was once probably Anbbuzan *giving-bowing*.

Ge-anbiddan, to wait; here is a double prefix, Ge-an, both of the same meaning, viz. *Give*. Ge being imperative of to give, used anciently as a verbalizing prefix, perhaps in imitation of the Keltic incipient inflexions, till by use and corruption it was preserved, after a better form had been adopted, and applied for the sake of emphasis without any addition to the meaning—Gie, Scotch, Ge, German. There are very few Anglo-Saxon verbs now in being without the terminating an, but there may have been previously to that method of forming verbs. The prefix Be is also evidently a fragment of an ancient method of making verbs. An, as a prefix, the same.

Fop is either Fapan, or Fops *before*, or Fop *cause*.

2nd, In others an unaltered noun and a verb are united: as,

ƿit, a feast; Fýllan, to fill; ƿitfullian, to banquet.

ƿaldop, glory; Fýllan, to fill; ƿaldopfullian, to glorify.

Lof, praise; Singan, to sing; Lofſangian, to sing praise; also Lofian, to praise.

ƿin, wine; Dpeol, a wheel, and Teozan, to draw; thence ƿæltizan, ƿæltian, ƿæltcan, to roll, and ƿin-ƿæltizan, ƿin-ƿæltian, to reel with wine.

3d, Some verbs are formed from words, which either do not now exist in the Anglo-Saxon, or exist only as adjectives, the original noun

This mood, from denoting *duty, will, power*, is sometimes called the *Potential mood*; and from expressing a wish, it is occasionally denominated the *Optative mood*.

#### IMPERATIVE MOOD.

63. The form of the verb used for *commanding, intreating, permitting, &c.* from the chief use of it, is called the *imperative mood*, as,  $\Psi\eta\tau\epsilon\iota\varsigma$ , *Write fifty*. Luke, xvi. 6. The imperative is formed from the infinitive by rejecting the termination; as,  $\text{G}\ddot{\text{y}}\text{fan}$  *to give*,  $\text{z}\ddot{\text{y}}\text{f}$  *give*, or  $\text{z}\ddot{\text{y}}\text{f}$  þu *give thou*.

#### INFINITIVE MOOD.

64. The infinitive mood expresses the *action or state* denoted by the verb in a general manner, without any reference to number, person, or time<sup>5</sup>. It may be de-

no longer remaining in the language. To discover that original noun, the collateral kindred languages must be examined; since, owing to the advanced state in which the Anglo-Saxon tongue comes under our observation, it does not contain in its vocabulary all its own elements; as,

Bap, in the Franco-Theotisc, *fruit, any product of the earth*; makes Anglo-Saxon  $\text{Bepan}$ , *to give fruit, to bear*.

$\Psi\eta\tau\epsilon\iota$ , in the Gothic, *a letter*; makes Anglo-Saxon,  $\Psi\eta\tau\epsilon\iota\text{an}$ , *to write*.

$\text{Wepa}$ , in the Franco-Theotisc, *fame*; Anglo-Saxon  $\text{Wæpa}$ , *illustrious*, and  $\text{Sezan}$ , *to say*, make  $\text{Wæprian}$ , originally  $\text{Wepa-jezan}$ , *to speak praise, to celebrate*.

Can, Keltic, *a head*; Cannan, cennan, cunnan, *to know*.

Con, Icelandic, *a woman*; Cennan, *to procreate, to conceive*.

These two verbs, being conjugated exactly alike, and the primitive noun of each not being employed in Anglo-Saxon, are liable to be confounded, unless their respective significations be carefully distinguished.

<sup>5</sup> "That it has, in itself, no relation to time evidently appears, from the common use we make of it; for we can say, with equal propriety, I was obliged to read yesterday, I am obliged to read today, I shall be obliged to read tomorrow." Pickbourn's *Dissertation on the English Verb*, p. 2.

nominated a verbal noun<sup>6</sup>, and ends in an, ean, ian, gan, gean or çian; as Lupian<sup>7</sup> *to love*.

<sup>6</sup> In what light are we to consider the phrase *to plant*, generally termed an infinitive, or to what class of words is it reducible? It cannot be a verb, as it does not affirm any thing. It expresses merely an action, or state abstractedly. Hence many grammarians have justly considered it as no part of the verb: and in the languages of Greece and Rome, the infinitive was employed like a common substantive having frequently an adjective joined with it, and subject to the government of verbs and prepositions.

When I say, *legere est facile* (to read is easy), it is obvious that there is only one sentence in each of these expressions. But if *legere* (to read) were a verb, as well as *est* (is), then there would be two verbs, and also two affirmations, for affirmation is inseparable from a verb. I remark also that the verbal noun *lectio* (reading) substituted for *legere* (to read) would precisely express the same sentiment. I therefore decidedly concur with those grammarians, who are so far from considering the infinitive as a distinct mood, that they entirely exclude it from the appellation of verb.

It may be asked, what then is it to be called? I observe, that it matters little what designation be assigned to it, provided its character and office be fully understood. The ancient Latin grammarians, as Priscian informs us, termed it properly enough, *Nomen Verbi*, "the noun or name of the verb." To proscribe terms which have been long familiar to us, and by immemorial possession have gained an establishment, is always a difficult and frequently an ungracious task. Its usual name will therefore be retained, as these observations on its real character will prevent any misapprehension. Crombie's *Etymology*, p. 137.

<sup>7</sup> "The first care of men, in a rude and infant state, would be to assign names to surrounding objects; (see Note <sup>1</sup> page 131) and therefore the noun, in the natural order of things, must have been the first part of speech. Their inventive powers would next be employed to express the most common energies or states of being, such as are denoted by the verbs *to do*, *to be*. Hence, by the help of these combined with a noun, they might express the energy or state of that thing, of which the noun was the name. Thus, I shall suppose that they assigned the word *plant*, as the name of a vegetable set in the ground; to express the act of setting it, they would say, *do plant*, that is, *act plant*. The letters *d* and *t* being nearly allied, it is easy to conceive how the word *do*, by a variation very natural and common to all languages, might be changed into *to*, and thus the word *to* prefixed to a noun would express the correspondent energy or action." See Crombie's *Etymology*, p. 134.

Mr. Horne Tooke gives the derivation of *to*, thus: "The preposi-

## PARTICIPLES.

65. A Participle<sup>9</sup> is derived from a verb, and partakes of the nature of an adjective, in agreeing with a noun ; and of the nature of the verb, in denoting action or being ; but differing from it in this, that the participle implies no affirmation<sup>9</sup>.

There are two participles ; the Imperfect and the Perfect.

66. The imperfect participle<sup>10</sup> in Anglo-Saxon, is formed by substituting *ande, ænde, ende, inde, onde,*

tion *To* (in Dutch written *TOE* and *TOT*, a little nearer to the original) is the Gothic substantive **TANI** or **TANHTS** i.e. *Act, Effect, Result, Consummation*. Which Gothic substantive is indeed itself no other than the past participle **TANID** or **TANIAS** of the verb **TANGAN** *agere*. And what is *done, is terminated, ended, finished*.

“ After this derivation, it will not appear in the least mysterious or wonderful, that we should in a peculiar manner, in English, prefix this same word *to* to the infinitive of our verbs. For the verbs, in English, not being distinguished, as in other languages, by a peculiar termination, and it being sometimes impossible to distinguish them by their *place*, when the old termination of the Anglo-Saxon verbs was dropped, this word *to* (i. e. *Act*) became necessary to be prefixed, in order to distinguish them from *nouns*, and to invest them with the *verbal* character: for there is no difference between the *NOUN, love*, and the *VERB, to love*, but what must be comprised in the prefix *to*.” *Diversions of Purley*, vol. i. p. 350.

<sup>9</sup> Participles might very properly be separated from verbs, and considered a distinct part of speech: they are here associated with the verb for facility in reference, and that their origin and connexion may be more easily seen.

<sup>9</sup> See Dr. Crombie's *Grammar*, p. 146, and Grant's *Grammar*, p. 64.

<sup>10</sup> “ It denotes the gradual progress, or middle of an extended action, without any particular regard either to the beginning or end of it ; i. e. it represents an action as having already been begun, as being in its progress, or going on, but as not yet finished. Thus, Yesterday at ten o'clock, he was *writing* a letter ; i. e. the action of writing had been begun before that time, was then in its progress, or going on, but not ended.” *Pickbourn's Dissertation on the English Verb*, p. 5.

unde, and ynde<sup>11</sup> for the infinitive terminations, and represents an action as going on, but not ended: as, *Ðe pær hælande ælce adle, He was HEALING every disease.* Matt. iv. 23.

#### THE PERFECT PARTICIPLE.

67. The perfect participle<sup>12</sup> denotes an action that is perfect or complete, and is formed by changing the infinitive terminations into ad, æd, ed, id, od, ud, and yd, and often prefixing ze<sup>13</sup>; as from *Lufian to love*, is formed *Lufod*, or *Gelufod*, *loved*; from *Alýran to redeem*, *Alýred* *redeemed*.

When verbs have the letters *τ, p, c, h, x* and *γ*, preceded by a consonant, going before the infinitive termination, they often not only reject the vowel before *ð* in the participle, but change *ð* into *τ*; as from *Dýppan to dip*, would be regularly formed *Dýpped* *dipped*, contracted into *Dýppd*, *Dýppt*, and *Dýpt* *dipped*.

All participles are declined like adjectives.

<sup>11</sup> The participle becomes a substantive by taking away the final *e*, as from *lufiande*, *loving*, we have *lufiand*, *a lover*; *hælande*, *saving*, *Dæland*, *the Saviour*.

<sup>12</sup> "All that is peculiar to the participles is, that the one signifies a *perfect*, and the other an *imperfect* action. The one points to the middle of the action or state denoted by the verb, and the other to the completion of it; or, in other words, the one represents an action in its progress, *i. e.* as begun, and going on, but not ended, as *performing*, but not as *performed*: whereas the other denotes an action that is perfect, or complete, an action not that is *performing*, but that is *performed*." Pickbourn's *Dissertation on the English Verb*, pages 14 and 15.

<sup>13</sup> The Anglo-Saxons often prefix to past participles *A, Æ, Be, Fop*, and *Ge*, merely as augments. But *Be* prefixed to participles and other parts of verbs, often expresses an active signification; as, *behabban*, *to surround*; *bezangan*, *to perform*. *Ge* sometimes denotes a metaphorical signification: as *hyran*, *to hear*; *zehýran*, *to obey*, *to listen to*; *healdan*, *to hold*; *gehealdan*, *to support*, &c. It also forms a sort of collective word, when prefixed to nouns or verbs; as *zebropu*, *brethren*; *zehuyan*, *household*; *gemagaz*, *kindred*, &c. See Rask's *Grammar*, Part iii. sect. 5.

## TENSE.

68. Tense<sup>14</sup> is that variation of the verb which is used to signify *time*.

Verbs, relating to the time of any action or event, undergo two changes of termination; the one to express time *Indefinite*, and the other time perfect or past: there are, therefore, two tenses or times, the *Indefinite*, and the *Perfect* or Past.

## THE INDEFINITE TENSE.

69. Time indefinite<sup>15</sup> may refer either to the present period, or to a future, and thus comprehends what are generally termed the present and future *tenses* or times; in many instances it is, in the strictest sense of the term, indefinite, referring to any period, and appearing to have scarcely any connexion with time<sup>16</sup>, as *Id lupige I love* :

<sup>14</sup> Is not *tense* derived from the Latin *tensus*, used to denote that *extension*, or inflection of the word, by which difference in time is implied, or difference in action is signified?

<sup>15</sup> As—I write every day; I write now; I write to him tomorrow.

<sup>16</sup> In English we have one tense to denote the action indefinitely, both as to its progression or its perfection, and as to its time, though generally referred to the present. We have another, to express inferentially that the action is past, because it denotes its completion; and though the completion of an action may be contemplated as future, yet when no note of futurity is employed, we may naturally refer its completion to past time. For a future action, either as proceeding or completed, neither we nor our Saxon ancestors have a simple and appropriate form of expression. This circumstance is not peculiar to the Saxon and English languages. The reason perhaps may be, that a future action is a non-entity. It is purely ideal—an object merely of mental contemplation. When we say “I shall,” “I will,” we strictly express present duty—present inclination; the futurity of the action, as necessarily posterior to the volition and sense of obligation, is inferred, not expressed.

When we employ the bare name; as, *love, plough*, the action may be contemplated as existing in time *generally*, that is, past, present, or future; and hence its use in expressing 1st, necessary truths, and general propositions, which are true at all times; as, “The whole is greater than a part,” “The wicked *flee* when God *pursueth*.” 2nd, Customary actions or employments; as, “He *works* for his daily

Eaðige fýnd mild heortan, *Blessed are the (mild hearted) merciful.* Ic secge, *I say.*

THE PERFECT OR PAST TENSE.

70. The perfect or past tense, from its name, evidently denotes an action as past or finished, and is

bread." 3d, Historical facts ; as, " Annibal *conquers and takes* great booty." As this word really denotes nothing but an indefinite action *generally*, it is evident that it may be so employed, that any time, past, present, or future, may be implied. In this respect our present tense must resemble its prototype, the Saxon present. Indeed, strictly speaking, that which is denominated present time, how minute so ever it may be considered, is nothing but a part of the past associated with a part of what is to come, a convenient sort of ideal limit, between the two extremes of past time and future, or any portion of time including what we term the *present instant*, which is itself composed of the past and the future. If the English or Saxon language do possess a tense capable of implying futurity, then, that tense is the one commonly considered as the present.

"Hold you the watch tonight?—We *do*, my lord." (Shakspeare.)

"I *go* a fishing. We also *go* with thee." (John, xxi. 3.)

"We *go* to town tomorrow. See Grant's *Preface to Grammar*.

A remark of the late amiable and indefatigable H. Martin, in a letter to a friend, is so much to the point, that I shall transcribe it. "One thing I have found, that there are but two tenses in English and Persian." "I will go;" in that sentence, the principal verb is *I will*, which is the present tense. "I would have gone;" the principal verb is *I would*, or *I willed*. *Should* also, is a preterite, namely *shalled*, from *to shall*. (See Martin's *Life*, p. 312.) He might have added that *go*, and *have*, were verbs in the infinitive mood. Should any doubt this because there is no sign of the infinitive mood, let them examine the same sentence in Saxon, and they will need no other proof. Ic fýlle fapan, and Ic folde hæbban;—here fapan, and hæbban, are known to be in the infinitive mood by their termination, -an.

There are not, in English or Saxon, as in some other languages, any forms of the verb, implying possession, power, ability, or the like. Our verbs, with genuine simplicity, refer solely to the mere action or state. "I have written" is no more a real tense than "I possess my own finished action of writing," nor "I may write" than "I am allowed or permitted to write." If such phrases are to be termed tenses, then "to a king," "of a king," and the like, ought to be regarded as cases. *Preface to Grant's Grammar*, p. vii. and viii.

"I may write" is in Saxon Ic mæg fpan. Mæg is the indicative mood, indefinite tense. See *Etymology*, 92. fpan is in the

formed<sup>17</sup> from the infinitive mood by adding *ed*, *ede*, *od*, *ode*, after the rejection of the infinitive terminations *an*, *ean*, *ian*, *zan*, *gean*, *gian*; as, Infinitive, *lufian to love*, Perfect, *he lufode he loved*.

71. Verbs having the consonants *ð*, *f*, *g*, *l*, *m*, *n*, *p*, *r*, and *ð*, before the infinitive termination, often contract this tense, and have only *de* added instead of *ede* or *ode*; as, *betýnan to shut*, *betýnde I shut or have shut*; *adræfan to drive away*, *adræfde I drove away*; *alýran to redeem*, *alýrde redeemed*.

The *ð* is often changed into its corresponding consonant *τ* when preceded by the consonants *τ*, *p*, *c*, *h*, *x*, and *r*, as well in the perfect tense as in the participle (see p. 140); *metan to meet*, *met-te met*, for *met-de*: *Dýpan to baptize or dip*, *dýpte baptized or dipped*.

Verbs which end in *ðan* or *tan* with a consonant preceding, do not take an additional *ð* or *τ* in the past tense, as *sendan to send*, *sende sent*; *ahneddan to liberate*, *ahnedde liberated*; *plihtan to plight or pledge*, *plihhte plighted or pledged*; *settan to set*, *sette set*.

#### NUMBER AND PERSON.

72. One or more persons may speak, be spoken *to*, or spoken *of*: Hence the origin of NUMBER and PERSON.

Verbs have two numbers, the Singular and Plural; as, *Ic lufige I love*, *Ʒe lufiað we love*.

73. There are three persons in each number.

|               | SINGULAR.                       | PLURAL.            |
|---------------|---------------------------------|--------------------|
| First Person  | <i>Ic luf-ige</i> <sup>18</sup> | <i>Ʒe luf-iað</i>  |
| Second Person | <i>Đu luf-art</i>               | <i>Ge luf-iað</i>  |
| Third Person  | <i>De luf-að.</i>               | <i>Đi luf-iað.</i> |

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infinitive, as is evident by the termination *-an*. The English may be parsed in the same manner. See Grant's *Grammar*, p. 83, and 115.

<sup>17</sup> For the formation of this tense in the primitive Anglo-Saxon, see note <sup>20</sup>.

<sup>18</sup> On all occasions when *e* follows *i*, a *g* is inserted between them; as, first person singular *lufige*, and with *g* inserted *lufige*; and so the

The first person singular is formed from the infinitive by changing -an or -ean &c. into e, and the second into ꝛt, aꝛt, or eꝛt, and the third into að, eð, ð<sup>19</sup>.

In the third person<sup>20</sup> singular the aspirate ð is often

participle lufiende becomes lufizende : z is often found before an a, either alone or with e ; as, ꝛceapizgan, ꝛceapizean *to shew*, which are the same as ꝛceapian, *to shew*.

<sup>19</sup> Those in ðan take ꝛt in the second person of the present, but the third person commonly takes merely a t ; sometimes, however, we find ðeꝛt and ðeð ;—as leðan, *to lead*, þu lætꝛt, *he læt, thou leadest, he leads*, or leaðeꝛt, læðeð : yendān, *to send* ; þu yentꝛt, ~~he~~ yent, or yendeꝛt, yendeð ; in the perfect, lædde, yende ; in the past participle læðeð or læð, and yend. And, in the same manner, ꝛcꝛyðan, *to adorn or deck* ; ꝛcꝛyðt, ꝛcꝛyðde, ꝛcꝛyðed : in the plural, ꝛcꝛyðde, ꝛedān, *to feed*. See Rask, p. 57.

#### <sup>20</sup> Modification of the Verb.

The Anglo-Saxon verb in the early and less cultivated age of the language, appears in three states, two of which have been already described. 1st, The simple noun verbalized, see page 133, note 4. 2nd, The verb adjectived, see in note 3 p. 95.—The only state to be discussed here, is,

3dly, The verb adapted to a substantive agent.

Verbs, like nouns, have two numbers, the singular and the plural : and at a distant period they were like them impersonal, or rather, they were only modified, to what is now called the third person, in each number.

Time indefinite, in the singular number, generally ends in ð or ht ; thus lufian, *to love*, adapted to the substantive *man*, becomes lufað, lufæð, or lufð ; as, Ðan lufað, *man loveth or will love*. See *Etymology*, sect. 73. The plural number of the indefinite also ends in ð or að : as, Ðýꝛtan, *to thirst*, men þýꝛtað. The plural is also formed by substituting en, on, an, un, &c. for ð or að.

#### *The formation of the Past Tense and Participle.*

The primitive preterite or past tense in Anglo-Saxon is formed by the change of the characteristic vowel or diphthong of the verb, that is, of that vowel or diphthong in the verb which precedes the verbalizing termination, an, ian, ean, gan, &c., as in Rīðan, *to ride*, the vowel i changed to a, makes the preterite Rād, as Ðan ꝛað, *man rode* ; in Fagan, *to go*, the a turned into o, makes the preterite Fop, as Ðan fop, *man went, &c.*

In consequence of the improvements of a later age in the structure of the preterite, this original formation exists in comparatively few verbs : and those few, from inattention to that original principle, the

changed into the soft  $\tau$ ; as,  $\alpha\eta\iota\tau$  *he riseth*. This may be frequently observed, when the infinitive ends in  $\delta\alpha\eta$ ,  $\rho\alpha\eta$ , or  $\tau\alpha\eta$ ; as  $\rho\acute{\alpha}\delta\alpha\eta$  *to feed*,  $\rho\acute{\epsilon}\tau$  *feedeth* or *will feed*:

change of the characteristic vowel, are now generally represented as anomalies in the language. They appear to have been left unmodernized, either from accidental neglect, or because they were not capable of improvement. But as the ideas here suggested, hold equally true of many modern English irregular verbs, it is a circumstance of much consequence to the accuracy and truth of this theory, that some of the Anglo-Saxon verbs exist, and are used, in the preterite tense in both forms, and thus distinctly exhibit the original and the more cultivated modification.

To understand this subject clearly, it must be remembered that the past tense is formed by changing the characteristic vowel of the verb,—that what is commonly called the past participle is nothing but the past tense *adjectived*,—that the past participle ends in  $e\delta$ ,  $e\delta e$ ,  $o\delta$ ,  $o\delta e$ ,  $e\eta$ ,  $e\eta e$ , &c. with occasional variations,—and that the modern or cultivated Anglo-Saxon and English past tense is no other than the past participle, with that usurped signification.

Hence, it follows that the common Grammars do not exhibit the original form of the verb in this tense, except in those verbs which have been left unadjectived, and are now classed as irregulars: but the list of irregular verbs is composed of several sorts, the irregularities of which proceed from different causes; viz. some of them, as we have been describing, have the original past tense; some change  $c$  and  $g$  into  $h$ ; and others, for the ease of pronunciation, slightly deviate from their proper adjectived terminations, and instead of  $e\delta$ , end in  $-o$ ,  $-o\epsilon$ ,  $-\tau$ ,  $-\tau e$ ,  $-\eta\tau$ , or  $-\eta\tau e$ , &c.

*Ancient Conjugation of the Anglo-Saxon Verbs.*

The Verb as adapted to a Substantive Agent.

| Nouns Verbalized,<br>or Simple Verb.   | Indefinite.                                 |                      | Preterite.   |  | In like manner<br>are formed the<br>Compounds. |
|--|---|----------------------|--|--|--|
|  | SING.                                       | PLU.                 | SINGULAR.  | PLURAL.  |  |
| $\Delta\delta\rho\rho\epsilon\gamma\alpha\eta$ , <i>to suffer, or lead</i> } | $\Omega\alpha\eta$                          | $\Omega\epsilon\eta$ | $\Omega\alpha\eta$ $\alpha\delta\rho\epsilon\alpha\gamma$  | $\Omega\epsilon\eta$ $\alpha\delta\rho\mu\gamma\epsilon\gamma\alpha\eta$ | Gebindan<br>Geceoyan                           |
| $\Delta\rho\iota\gamma\alpha\eta$ , <i>to arise</i>                          | $-\alpha\eta\iota\gamma\epsilon\delta-\tau$ |                      | $-\alpha\eta\alpha\gamma$  |  |  |
| Bindan, <i>to bind</i>   |   |                      | $-\beta\alpha\eta\delta$   |  |  |
| Ceoyan, <i>to choose</i>   |   |                      | $-\ce\alpha\gamma$   |  |  |
| Coman,<br>Cuman,<br>Cpiman, } <i>to come</i>                                 |   |                      | $-\com$ , $\com\mu$ , $\com\mu\epsilon$  | $-\$ { $\com\mu\epsilon\eta$<br>$\com\mu\epsilon\eta$                    |  |
| Delfan, <i>to dig</i>  |   |                      | $-\$ { $\delta\epsilon\lambda\phi$ , $\delta\epsilon\lambda\phi$ ,<br>$\delta\epsilon\lambda\phi$ , $\delta\epsilon\alpha\lambda\phi$ ,<br>$\delta\alpha\lambda\phi$ |  |  |

*pæran to rush, pært he rusheth : hætan to name, to call, hæc he called.*

When the infinitive ends in an with a vowel before it, the plural persons end in *iað* ; as, *Þingrian to hunger,*

| Nouns Verbalized,<br>or Simple Verb.   | Indefinite. |      | Preterite.   |                   | In like manner<br>are formed the<br>Compounds.                               |
|--|-------------|------|--|-------------------|--|
|  | SING.       | PLU. | SINGULAR.  | PLURAL.           |  |
| <i>Þrifaan, to drive</i>   | Öan         | Öen  | Öan þraf   | Öen               | {<br><i>Þörfaan,</i><br><i>Þeðrfaan,</i><br><i>Under-þan-</i><br><i>gan.</i> |
| <i>Fengan, } to take</i><br><i>Fon, }</i>  |             |      | — fenz, foh  |                   |  |
| <i>Ge-jeon, } to see</i><br><i>Sean, }</i>   |             |      | — { <i>gefeh, gefeah,</i><br><i>gefeaz, gefaz,</i><br><i>gaf</i> | — <i>Ge-jafon</i> |  |
| <i>Gifan, to give</i>  |             |      | — <i>gaf</i>   |                   | <i>Ge-helfan</i>   |
| <i>Grindan, to grind</i>   |             |      | — <i>grand, graub</i>  | — <i>grandon</i>  |  |
| <i>Deifan, to help</i>   |             |      | — <i>hulpe</i>   |                   | <i>Ge-helfan</i>   |
| <i>Þreojan, to rush</i>  |             |      | — { <i>hpeof, hpuj,</i><br><i>hpuje</i>                          | — <i>hpujon</i>   |  |
| <i>Leojan, to lose</i>   |             |      | — <i>loaf</i>  |                   | <i>Ge-helfan</i>   |
| <i>Niman, to take</i>  |             |      | — <i>nam</i>   |                   | <i>Foþleojan</i>   |
| <i>On-gitan, } to</i><br><i>Gifan, so } under-</i><br><i>Getan, } stand</i><br><i>Gytan, }</i> |             |      | — <i>ongeat</i>  | — <i>ongatun</i>  | <i>Geimnan</i>   |
| <i>Ridan, to rile</i>  |             |      | — <i>rad</i>   |                   | <i>Onfudan</i>   |
| <i>Spræcan, to speak</i>   |             |      | — <i>spræc</i>   | — <i>spræcon</i>  |  |
| <i>Standan, to stand</i>   |             |      | — <i>ftod</i>  |                   | <i>Þif-ftandan</i>   |
| <i>Teogan, teon, } to lead, to draw }</i>  |             |      | — <i>teh, tuze</i>   |                   | <i>Æ-teon</i>  |

The English past participle ends indifferently, as the Anglo-Saxon, in *ed* or *en*, though *ed* is the more common, and is generally used for the modern regular past tense of the verb. From the instances below, it may be seen how, in some verbs, the participial termination has entirely superseded the original past tense, in some it exists along with it, and in others has not been applied at all, whilst in a few instances the original past tense stands equally as a past participle.

| Simple<br>Verb. | Past Tense |             | Past Participle |                    |
|-----------------|------------|-------------|-----------------|--------------------|
|                 | Primitive. | Modernized. | Primitive.      | Modernized.        |
| Awake           | Awoke      | Awaked      | Awaked          | Awaked             |
| Bear            | Bore       | _____       | _____           | Borne, i. e. Boren |

hingriað *we, ye, they hunger*: *pýpian to curse*, *pýpιαð we, ye, they curse*. If it end in *eon*, they are formed

| Simple Verb. | Past Tense. |                               | Past Participle. |                                       |
|--------------|-------------|-------------------------------|------------------|---------------------------------------|
|              | Primitive.  | Modernized.                   | Primitive.       | Modernized.                           |
| Begin        | Began       | _____                         | Begun            | _____                                 |
| Break        | Broke       | _____                         | _____            | Broken                                |
| Choose       | Chose       | _____                         | _____            | Chosen                                |
| Cleave       | Clove       | { Cleft, i. e. }<br>cleaved } | _____            | { Cloven, Cleft, i. e. }<br>cleaved } |
| Crow         | Crew        | Crowed                        | _____            | Crowed                                |
| Dig          | Dug         | Digged                        | Dug              | Digged                                |
| Drive        | Drove       | _____                         | _____            | Driven                                |
| Drink        | Drank       | _____                         | Drunk            | _____                                 |
| Fly          | Flew        | _____                         | _____            | Flown, i. e. flown                    |
| Hang         | Hang        | Hanged                        | Hung             | Hanged                                |
| Ride         | Rode        | _____                         | Rode             | Ridden                                |
| Shine        | Shone       | Shined                        | Shone            | Shined                                |
| Sweat        | Swet        | Sweated                       | Swet             | Sweated                               |
| Thrive       | Throve      | Thrived                       | _____            | Thriven                               |
| Love         | _____       | Loved                         | _____            | Loved                                 |
| Walk         | _____       | Walked                        | _____            | Walked                                |

The last two are called regular verbs.

The Anglo-Saxon verbs of this description are not numerous, but in general distinct and satisfactory,—premising that the past participle ends in *en*, and *ed*, that it is liable to great contractions, and that it forms the modern past tense of the verb.

| Simple Verb.                | Preterite or Past Tense. |  | Past Participle. |
|-----------------------------|--------------------------|--|------------------|
|                             | Primitive.               | Improved, being no other than the      |                  |
| <i>Ūgan, to own</i>         | Ūan ah                   | ahc, i. e. ahed, ahd, aht.             |                  |
| <i>Beodan, to command</i>   | — bead                   | hnde, i. e. bued.                      |                  |
| <i>Beppinan, to inquire</i> | — beppan                 | beppunc, i. e. beppu-en                |                  |
| <i>Biddan, to entreat</i>   | — bad, bit               | bæd, i. e. bæd.                        |                  |
| <i>Bugan, to bow</i>        | — beah }                 | biȝde, beȝde, i. e. beȝed.             |                  |
| <i>Biȝean, to bend</i>      | — buȝe }                 |  |                  |
| <i>Fapan, to go</i>         | — fop                    | fepde, i. e. fep-ed.                   |                  |
| <i>Gemunan, to remember</i> | — gemune                 | gemunde, i. e. gemun-ed                |                  |
| <i>Geotan, to pour out</i>  | — ȝut                    | ȝeote, i. e. ȝeoted, ȝeotet, ȝeotte.   |                  |
| <i>Getan, to get</i>        | — ȝeot                   | ȝeotte, i. e. ȝeoted, ȝeotet, ȝeotte.  |                  |
| <i>Lufian, to love</i>      | — leof                   | lufode                                 |                  |
| <i>Settan, to place</i>     | — ſet                    | { ſeotte, ſette, i. e. ſeoted, ſeotet, |                  |
|                             |                          | { ſeotte, ſette.                       |                  |
| <i>Spȝgan, to be silent</i> | — ſpȝ                    | ſpȝode, i. e. ſpȝed.                   |                  |

These remarks were developed by this single presumption—that the irregular verbs are mostly the oldest verbs in every language; and

in eoð : as, *zereon to see, zereoð we, ye, they see* ; but if a consonant goes before an, then they end in að :

are irregular, because they either did not or would not take the more modern improvements. (*The substance of the preceding note is from Mr. Webb's MSS.*)

“ Our ancestors did not deal so copiously in adjectives and participles as we, their descendants, now do. The only method they had to make a past participle was by adding *ed* or *en* to the verb ; and they added either the one or the other indifferently, as they pleased (the one being as regular as the other), to any verb which they employed : and they added them either to the indicative mood of the verb, or to the past tense. *Shak-ed* or *shak-en*, *Grow-ed* or *grow-en*, &c. were used by them indifferently. But their most usual method of speech was to employ the past tense itself, without participializing it, or making a participle of it, by the addition of *ed* or *en*. So likewise they commonly used their substantives without adjectiving them.” *Diversions of Purley*, vol. ii. p. 91.

To what has been previously stated in this note, respecting the Saxon and English verbs, may be added Mr. Tyrwhitt's remarks. He says, that English verbs about the time of Chaucer, in 1350, were very nearly reduced to the simple state in which they are at present.

They had only two expressions of time, the present and the past. All the other varieties of time were expressed by auxiliary verbs.

In the inflexions of their verbs, they differed very little from us in the singular number : *I love, thou lovest, he loveth*. But in the plural they were not agreed among themselves ; some adhering to the old Saxon form ; *We loveth, ye loveth, they loveth* ; and others adopting what seems to have been the Teutonic ; *We loven, ye loven, they loven*. In the plural of the past tense the latter form universally prevailed. *I loved, thou lovedst, he loved ; We loveden, ye loveden, they loveden*.

In the quotation from Trevisa (See the history of the English language in Introduction to Todd's *Johnson*, p. 62.) it may be observed, that all his plural verbs of the present tense terminate in *eth*, whereas in Sir John Mandeville and Chaucer they terminate almost as constantly in *en*.

The second person plural in the imperative mood regularly terminated in *eth*, as *loveth ye* ; the final consonants however, according to the genius of the language, were frequently omitted, especially in verse. “ The Saxon termination of the infinitive in *an* had been long changed into *en* : *To loven, to liven*, &c. and they were beginning to drop the *n* ; *To love, to live*.”

The participle of the present time began to be generally terminated in *ing*, as, *loving* ; though the old form which terminated in *ende*, or *ande*, was still in use ; as, *lovende* or *lovande*. The participle of the past time continued to be formed as the past time itself was, in *ed* ;

as, þýrftan *to thirst*, þýrftað *we, ye, they thirst*. The plural persons also end in en, on, un, as well as að :

as, *loved* ; or in some contraction of *ed* : except among the irregular verbs, where for the most part it terminated in *en* : as, *bounden, founden*.

The methods by which the final *ed* of the past tense and its participle was contracted or abbreviated, were chiefly the following.

1. By throwing away the *d*.

This method took place in verbs whose last consonant was *t* preceded by a consonant. Thus, *caste, coste, hurte, putte, slitte*, were used instead of *casted, costed, hurted, putted, slitted*.

2. By transposing the *d*.

This was very generally done in verbs when the last consonant was *d* preceded by a vowel. Thus instead of *reded, leded, spreaded, bleded, feded*, it was usual to write *redde, ledde, spreadde, bledde, fedde*. —And this same method of transposition, I apprehend, was originally applied to shorten those words which we now contract by Syncope : as, *lov'd, liv'd, smil'd, hear'd, fear'd*, which were anciently written, *lowde, livde, smilde, herde, ferde*.

3. By transposing the *d*, and changing it into *t*.

This method was used, 1st in verbs the last consonant of which was *t* preceded by a vowel. Thus, *leted, sweted, meted*, were changed into *lette, swette, mette* ; 2nd, in verbs the last consonant of which was *d* preceded by a consonant. Thus, *bended, bilded, girded*, were changed into *bente, bilte, girte*. And generally in verbs in which *d* is changed into *t*, I conceive that *d* was first transposed ; so that *dwelled, passed, dremed, feled, keped*, should be supposed to have been first changed into *dwelld, passde, dremde, felde, kepde*, and then into *dwelte, paste, dremte, felte, kepte*.

4. The last method, together with a change of the radical vowel, will account for the analogy of a species of verbs generally reputed anomalous, which form their past time and its participle, according to modern orthography, in *ght*. The process seems to have been thus : *Bring, bringed, brongde, brogde, brogte* ; *Think, thinked, thonkde, thokde, thokte* ; *Teche, teched, tachde, tachte, &c.* Only *fought*, from *fighded*, seems to have been formed by throwing away the *d* (according to method 1), and changing the radical vowel. See instances of similar contractions in the Francic language. Hicke's *Gramm. Fr.* Th. p. 66.

Of the irregular verbs mentioned above, where for the most part the participle terminated in *en*, I would remark, that I consider those verbs only as irregular, in which the past time and its participle differ from each other. Their varieties are too numerous to be particularly examined here : but I believe there are scarcely any in which the deviations from the regular form will not appear to have been made by some method of contraction or abbreviation similar to those which

as, *pitun*, *pi<sup>t</sup>að* *ye wot*, or *know*; *nýtun*, *nuuton*, *ný-tað* *ye know not*. It is sometimes read *puta<sup>r</sup>* *ye know*, and by the poets *putoð*, for they often use the termination *oð* instead of *að*.

The plural persons often end in the same manner as the first person singular, especially when the Saxon pronoun is placed after the verb: as, *Ðpæt ete pe*, *what shall we eat*; *Du fleo ge*, *how shall you fly*.

If there be a double consonant in the verb, one is always rejected, in forming the persons, when another follows: as, *ƿpillan* *to spill*, *ƿpil<sup>r</sup>t* *spillest*, *ƿpilð* *spilloth*, *ƿpilbe* *spilled*. Where it would be too harsh to add *r* and *ð* to the bare root, an *e* is inserted; but only in the indefinite tense; as, *naman* *to name*, *name<sup>r</sup>t* *namest*, *nameð* *nameth*:— the perfect is regularly formed *nembe* *named*; and so is the perfect participle *nemneb* *named*.

#### REGULAR VERBS.

74. Verbs are regular when they form their perfect tense in *ed*, *ede*, *oð*, or *ode*, and perfect participle in *ad*, *æd*, *ed*, *id*, *oð*, *uð*, or *yð*, according to the preceding rules.

#### 75. THE CONJUGATION<sup>21</sup> OF A REGULAR VERB.

##### *The Principal Parts.*

| <i>Infinitive.</i>              | <i>Perfect.</i>                | <i>Perf. Participle.</i>       |
|---------------------------------|--------------------------------|--------------------------------|
| <i>Luf-an</i> <i>to love</i> ,  | <i>luf-oðe</i> <i>loved</i> ,  | <i>luf-oð</i> <i>loved</i> .   |
| <i>Bæpn-an</i> <i>to burn</i> , | <i>bæpn-de</i> <i>burned</i> , | <i>bæpn-ed</i> <i>burned</i> . |

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have been pointed out above among the regular verbs. The common termination of the participle in *en* is clearly a substitution for *ed*, probably for the sake of a more agreeable sound, and it is often shortened, as *ed* has been shown to be, by transposition. Thus *drawen*, *knowen*, *boren*, *stolen*, were changed into *drawne*, *knowne*, *borne*, *stolne*. Es-say, p. 24.

<sup>21</sup> For an explanation of the modification of the ancient Anglo-Saxon and modern English verbs, see note <sup>20</sup>.

## INDICATIVE MOOD.

*Indefinite Tense*<sup>28</sup>.

|       |                                     |                                       |
|-------|-------------------------------------|---------------------------------------|
| SING. | Ic luƿ-ige <sup>28</sup>            | <i>I love or shall love</i>           |
|       | Ɖu luƿ-aƿt <sup>a</sup>             | <i>thou lovest or shalt love</i>      |
|       | De, heo, or hit luƿ-að <sup>b</sup> | <i>he, she, or it loveth, &amp;c.</i> |
| PLUR. | Ƴe luƿ-iað <sup>c</sup>             | <i>we love or shall love</i>          |
|       | Ge luƿ-iað                          | <i>ye or you love or shall love</i>   |
|       | Ɖi luƿ-iað                          | <i>they love or shall love.</i>       |

<sup>a</sup> luƿ-ort and -ƿt.

like the first person singular, and end in en, on, and un, as well as að.

<sup>b</sup> luƿ-eð and -ð.<sup>c</sup> The persons in the plural are

See Obs. on the persons of verbs.

*Perfect Tense.* -ed, have<sup>29</sup>.

|       |                           |                              |
|-------|---------------------------|------------------------------|
| SING. | Ic luƿ-ode <sup>a</sup>   | <i>I loved</i>               |
|       | Ɖu luƿ-odeƿt <sup>b</sup> | <i>thou lovedst</i>          |
|       | De, heo, or hit luƿ-ode   | <i>he, she, or it loved.</i> |

<sup>a</sup> luƿ-ede.<sup>b</sup> luƿ-odeƿ in Dano-Saxon.

<sup>28</sup> In Anglo-Saxon the future form is the same as the present, without any auxiliary: for example, St. John xvi. 2. Ɖi doð eop of ƷeromunƷum. ac Ʒeo tid cýmð Ƴ ælc Ʒe eop of Ʒýlðð. Ʒenð Ƴ hu ðenize Gode. *They shall put you from the synagogue: and the time shall come that every one who slayeth you, will think that he serveth God.*

The words *lc wille*, *Ʒceal*, &c. generally signify *volition*, *obligation*, and *injunction*, rather than the *property of time*. Sometimes, however, they have some appearance of denoting time; as, *Ɖu Ʒcealt ƷƷeltan*, *Thou shalt die*, or *thou oughtest to die*.

<sup>29</sup> The present tense is also formed by the neuter verb *eom*, *I am*, and the present participle; as,

|                  |  |
|------------------|--|
| Ic eom luƷiende  | <i>I love, am loving, or do love</i>         |
| Ɖu eart luƷiende | <i>thou lovest, art loving, or dost love</i> |
| De ýƷ luƷiende   | <i>he loveth, is loving, or doth love.</i>   |
| &c.              | &c. &c.                                      |

In Dano-Saxon this tense is inflected thus,

|       |                             |                    |
|-------|-----------------------------|--------------------|
| SING. | Ic luƷ-iga, -igo            | <i>I love</i>      |
|       | Ɖu luƷ-igeƷ, -igaƷ          | <i>thou lovest</i> |
|       | De luƷ-iga, -igaƷ, -eƷ, -iƷ | <i>he loveth.</i>  |
| PLUR. | Ƴe luƷ-igaƷ, igaƷ           | <i>we love</i>     |
|       | Ge luƷ-igaƷ, igaƷ           | <i>ye love</i>     |
|       | Ɖi luƷ-igaƷ, igaƷ           | <i>they love.</i>  |

<sup>30</sup> The past tense is also formed by the auxiliary *ƷæƷ*, and the imperfect participles; as,

PLUR. *Ƴe luƳ-odon* *we loved*  
*Ƴe luƳ-odon* *ye or you loved*  
*Ƴi luƳ-odon* *they loved.*

## SUBJUNCTIVE MOOD.

*Indefinite Tense.*

|       |                               |                           |  |
|-------|-------------------------------|---------------------------|--|
| SING. | <i>Ic luƳ-ize</i>             | <i>I love<sup>a</sup></i> | } <i>may, can, might, could, would, or should love<sup>22</sup>.</i> |
|       | <i>Ƴu luƳ-ize</i>             | <i>thou love</i>          |  |
|       | <i>Ƴe, &amp;c. luƳ-ize</i>    | <i>he, &amp;c. love</i>   |  |
| PLUR. | <i>Ƴe luƳ-ion<sup>b</sup></i> | <i>we love</i>            |  |
|       | <i>Ƴe luƳ-ion</i>             | <i>ye love</i>            |  |
|       | <i>Ƴi luƳ-ion</i>             | <i>they love</i>          |  |

<sup>a</sup> *Gif* if, or *Ƴat* that, understood.    <sup>b</sup> *luƳian*.

*Perfect Tense<sup>a</sup>.*

SING. *Ic luƳ-ode* *I loved*  
*Ƴu luƳ-ode* *thou loved*  
*Ƴe, heo, or hit luƳ-ode* *he, she, or it loved.*

PLUR. *Ƴe luƳ-odon<sup>b</sup>* *we loved*  
*Ƴe luƳ-odon<sup>b</sup>* *ye loved*  
*Ƴi luƳ-odon<sup>b</sup>* *they loved.*

<sup>a</sup> This tense is also often inflected like the past tense indicative.

<sup>b</sup> *luƳ-odon*.

## IMPERATIVE MOOD.

SING. *LuƳ-a Ƴu* *love thou.*  
 PLUR. *LuƳ-ia<sup>23</sup> Ƴe* *love ye.*

<sup>a</sup> *-ize*; as *luƳ-ize*. Also *luƳ-aƳ Ƴe*, and *luƳ-eƳ Ƴe*, *love ye*, in *Dano-Saxon*.

*Ic ƳeƳ luƳiende* *I loved, did love, or was loving*  
*Ƴu ƳeƳe luƳiende* *thou lovedst, didst love, or wast loving, &c.*

In this tense *Ƴat*, from *Ƴatan* *to know*, has the same signification as the present *Ic Ƴat*, *I know*; *Ƴu ƳatƳc*, *thou knowest*,—as if *ƳateƳc*.

<sup>23</sup> *Duty, will, power, &c.* were generally expressed in *Saxon*, as in modern *English*, by the verbs *mæƳ may*, *mihc might* or *could*, *Ƴceold, should*, *mot can*, *may*, *moƳc must*, &c. (*Etymology*, 87, 92, 93, 94, and 95), governing an infinitive mood; as, *ƳæƳeƳc luƳian*, *thou mayest love*. But it is sometimes expressed by the termination as above, *Ƴ Ƴu luƳize*, *that thou love*, or *that thou mayest love*.



76. As an example of the inflection of a regular verb, *lufian to love* is given, because it is the word generally adopted; but having a *g* inserted between *i* and *e*, it is not so regular as many other words; for instance, *Bæpnan to burn*; *Cennan to know*; and *Fýllan to fill*.

*BÆRNAN to burn* is thus conjugated:

## INDICATIVE MOOD.

*Indefinite Tense.*

|       |                        |                                     |
|-------|------------------------|-------------------------------------|
| SING. | Ic bæpne               | <i>I burn or shall burn</i>         |
|       | Ðu bæpnyrt             | <i>thou burnest or shalt burn</i>   |
|       | De, heo, or hit bæpnað | <i>he, &amp;c. burneth &amp;c.</i>  |
| PLUR. | Ʒe bæpnað <sup>a</sup> | <i>we burn or shall burn</i>        |
|       | Ge bæpnað              | <i>ye or you burn or shall burn</i> |
|       | Hi bæpnað              | <i>they burn or shall burn.</i>     |

<sup>a</sup> bæpne.

*Perfect Tense -ed—have.*

|       |                        |                               |
|-------|------------------------|-------------------------------|
| SING. | Ic bæpnde              | <i>I burned</i>               |
|       | Ðu bæpndert            | <i>thou burnedst</i>          |
|       | De, heo, or hýt bæpnde | <i>he, she, or it burned.</i> |
| PLUR. | Ʒe bæpndon             | <i>we burned</i>              |
|       | Ge bæpndon             | <i>ye or you burned</i>       |
|       | Hi bæpndon             | <i>they burned.</i>           |

## SUBJUNCTIVE MOOD.

*Indefinite Tense.*

|       |                       |                             |
|-------|-----------------------|-----------------------------|
| SING. | Ic bæpne              | <i>I burn<sup>a</sup></i>   |
|       | Ðu bæpne              | <i>thou burn</i>            |
|       | De, heo, or hit bæpne | <i>he, she, or it burn.</i> |

<sup>a</sup> Gif if, or þat that, understood.

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to us ƷpƷecende eaƷt, *Now when thou art speaking so joyfully to us.* De mid him ƷpƷecende ƷeƷ, *He was speaking to him.* &c. &c. Deo mid þam healfan dæle heƷofan þam cýninge Ʒapende ƷeƷ. ƷƷilce heo Ʒleonde ƷeƷe, *She (Thamyris) with half her troops was going before the king (Cyrus) as if she were fleeing.* (Oros. ii. 4.) Ic ga Ʒædan, *I go to read.* Rask's Grammar, p. 74, sect. 42.

PLUR. *Ʒe bæpnon we burn*  
*Ʒe bæpnon ye burn*  
*Ʒi bæpnon they burn.*

*Perfect Tense.*

SING. *Ic bæpnde I burned\**  
*Du bæpnde thou burned*  
*Ʒe, heo, or hit bæpnde he, she, or it burned.*  
 PLUR. *Ʒe bæpndon we burned*  
*Ʒe bæpndon ye burned*  
*Ʒi bæpndon they burned.*

\* *Gif if, or þat that, understood.*

## IMPERATIVE MOOD.

SING. *Bæpn þu burn thou*  
 PLUR. *Bæpnað\* Ʒe burn ye.*

\* *bæpne.*

## INFINITIVE MOOD.

*Bæpnan to burn*  
*Bæpnenne to burn, about to burn, &c.*

*Imperfect Participle.*  
*Bæpnende burning.*

*Perfect Participle.*  
*Bæpned burned.*

## IRREGULAR VERBS.

77. A verb is called irregular when it does not form its perfect tense in *ed, ede, od, ode*; and perfect participle in *ad, æd, ed, id, od, ud, or yd*<sup>27</sup>; as,

| <i>Infinitive.</i>      | <i>Perf. Tense.</i> | <i>Perf. Part.</i>     |
|-------------------------|---------------------|------------------------|
| <i>Ʒrītan to write.</i> | <i>Ʒrāt wrote.</i>  | <i>Ʒrīten written.</i> |
| <i>&amp;c.</i>          | <i>&amp;c.</i>      | <i>&amp;c.</i>         |

<sup>27</sup> See Etymology, 74.

In Anglo-Saxon, most verbs<sup>28</sup> being of one syllable after the rejection of the infinitive terminations, or those of one syllable besides the prefixes a, be, ꝥop, ȝe, &c. as well as a few of more syllables than one, are irregular. A complete list of these verbs would be long and troublesome; but the following general observations on the formation of the past tense and perfect participle of monosyllabic verbs, will considerably reduce it, and be very useful to the student.

78. Verbs that become monosyllables after casting away the infinitive termination, when the remaining vowel is a, often change it into o, and occasionally into eo; and ea generally into eo, in the past tense; while the vowel in the perfect participle remains unchanged: as,

| <i>Infin.</i>           | <i>Perf. Tense.</i> | <i>Perf. Particip.</i>              |
|-------------------------|---------------------|-------------------------------------|
| Standan <i>to stand</i> | Stod <i>stood</i>   | Standen <i>stood</i>                |
| Grapan <i>to dig</i>    | Grōf <i>dug</i>     | Grāpen <i>digged</i>                |
| Faran <i>to go</i>      | Fōr <i>went</i>     | Fāpen <i>gone</i>                   |
| Crapan <i>to crow</i>   | Crēop <i>crew</i>   | Crāpen <i>crowed</i> [ <i>en.</i> ] |
| Dealdan <i>to hold</i>  | Deold <i>held</i>   | Dealden <i>held or hold-</i>        |
| &c.                     | &c.                 | &c.                                 |

79. Verbs that have e or eo before the letters ll, lȝ, lt, pp, ꝥꝥ, ꝥȝ, and the like, have ea—and in a few cases æ—in the past tense, and o in the perfect participle: as,

| <i>Infin.</i>          | <i>Perf. Tense.</i> | <i>Perf. Particip.</i> |
|------------------------|---------------------|------------------------|
| Dełȝan <i>to dig</i>   | Dealȝ <i>dug</i>    | Dolȝen <i>dug</i>      |
| Dełpan <i>to help</i>  | Dealp <i>helped</i> | Dolpen <i>helped</i>   |
| Bꝥecan <i>to break</i> | Bꝥæc <i>broke</i>   | Bꝥocen <i>broken</i>   |
| Tȝepan <i>to tear</i>  | Tȝeꝥ <i>tore</i>    | Tȝopen <i>torn.</i>    |
| &c.                    | &c.                 | &c.                    |

But e before a single consonant, or before a double consonant differing from the above, is often changed into

<sup>28</sup> Mr. Rask makes a second conjugation of verbs which have the perfect of one syllable, and form the perfect participle in en. But as the personal inflections are similar to other verbs, it is not necessary to make a separate conjugation of them.

æ in the perfect tense ; while the perfect participle remains like the infinitive : as,

| <i>Infin.</i>                 | <i>Perf. Tense.</i> | <i>Perf. Particip.</i> |
|-------------------------------|---------------------|------------------------|
| Fretan <i>to fret</i>         | Fræt <i>fretted</i> | Fretanfretted          |
| Metan <i>to meet or paint</i> | Mæt <i>painted</i>  | Metenfainted           |

80. Verbs that have *i* before the double consonants *nn*, *ng*, *nc*, *nd*, *mb*, *mp*, &c. often change the *i* into *a* in the past tense, and into *u* in the past participle : as,

| <i>Infin.</i>         | <i>Perf. Tense.</i> | <i>Perf. Particip.</i> |
|-----------------------|---------------------|------------------------|
| Spinna <i>to spin</i> | Span <i>spun</i>    | Spunnen <i>spun</i>    |
| Singan <i>to sing</i> | Sang <i>sang</i>    | Sungen <i>sung</i>     |

Those that have *i* before a single consonant also change the *i* into *a* in the perfect tense; the perfect participle is like the infinitive, or in *u* ; as,

| <i>Infin.</i>          | <i>Perf. Tense.</i> | <i>Perf. Particip.</i> |
|------------------------|---------------------|------------------------|
| Bidan <i>to abide</i>  | Bað <i>abode</i>    | Biden <i>abode</i>     |
| Dripan <i>to drive</i> | Draþ <i>drove</i>   | Dripen <i>driven</i>   |
| Niman <i>to take</i>   | Nam <i>took</i>     | Numen <i>taken</i>     |

For a list of most of the irregular verbs, which will not conform to these observations, see sect. 99, at the end of the verbs.

#### *Formation of Persons in irregular Verbs.*

81. The personal terminations are most commonly like those in regular verbs : as, *Ic stānde I stand*, þu stānderst *thou standest*, he stāndeð *he standeth*. Plur. *we, ye, they stand*.

82. The first vowel in the verb, however, is often changed in the *second* and *third* persons of the singular in the indefinite tense; but the plural persons retain the same vowel as the first person singular.

*a* is generally changed to *æ*, and sometimes to *e* or *ý*.

*e*, *ea*, and *u* often become *ý*, and sometimes *i*.

*o* is converted into *e*.

*u* or *eo* becomes *ý*.

The other vowels, *i* and *ý*, are not changed.

From *Bacan to bake*, we have *Ic bace I bake*, þu bæcŕt *thou bakest*, he bæcð *he baketh*. Plur. *pe, ge, hi bacað we, ye, they bake*.

From *Standan to stand*, we also sometimes find *Ic ŕtande I stand*, þu ŕtenŕt *thou standest*, he ŕtent *he standeth*. The plural as above.

From *Etan to eat*, we have *Ic ete I eat*, þu ýtŕt *thou eatest*, he ýt *he eateth*. Plur. *pe, ge, hi etað we, ye, they eat*.

From *Sceotan to shoot*, are formed *Ic ŕceote I shoot*, þu ŕcýtŕt *thou shootest*, he ŕcýt *he shooteth*. Plur. *pe, ge, hi ŕceotað we, ye, they shoot*.

From *Býnnan to burn*, are formed *Ic býnne I burn*, þu býnŕt *thou burnest*, he býnð *he burneth*. Plur. *pe, ge, hi býnnað we, ye, they burn*.

83. The same observations that were made on the formation of the third person of regular verbs ending in *dan, ran, tan, &c.* (see *Etymology, sect. 73*), will be applicable here: as, *Ic riðe I ride*, he rit or riðeð *he rides*; *Ic cpeðe I say*, þu cpýŕt *thou sayest*, he cpýð *he saith*; *Ic ceore I choose*, þu cýŕt *thou choosest*, he cýŕt *he chooses*;—and in *etan to eat*, above.

Verbs that have *c, cc, and z* before the infinitive termination, often change these letters into *h* when they are followed by *τ*: as, *Racan to reach*, *ŕæhte he reached*, *ŕahton we, ye, they reach*. The *c* is not changed before other letters: as we find *þu ŕacŕt thou reachest*, and *he ŕacað he reaches*; *Læcan to take hold of*, *læhte he took hold of*; *Œtreccan to stretch, or strew*, *ŕtpehton we, ye, they strewed* (*Matt. xxi. 8*); *Bŕingān to bring*, *bŕoht, bŕohte I or he brought*, *bŕohton we, ye, they brought*. See *Orthography, sect. 12*.

84. The persons in the perfect tense are often formed like regular verbs; but the second person singular more frequently ends in *e*: as from *Bacan to bake*, we have the past tense *Boc*. (See *Etymology, sect. 78*.)

*Perfect Tense.*

|       |                     |                              |
|-------|---------------------|------------------------------|
| SING. | Ic boc              | <i>I baked</i>               |
|       | Ðu boce             | <i>thou bakedst</i>          |
|       | He, heo, or hit boc | <i>he, she, or it baked.</i> |
| PLUR. | Ʒe bocon            | <i>we baked</i>              |
|       | Ge bocon            | <i>ye baked</i>              |
|       | Hi bocon            | <i>they baked.</i>           |

85. Verbs that have u or o after the first vowel in the *perfect participle*, often have u in the second person singular and all the plural persons of this tense; the third person singular, as in regular verbs, is like the first: as,

*Perfect Tense.*

|       |               |                        |
|-------|---------------|------------------------|
| SING. | Ic Ʒanȝ       | <i>I sang</i>          |
|       | Ðu Ʒunȝe      | <i>thou sangest</i>    |
|       | He, heo, Ʒanȝ | <i>he or she sang.</i> |
| PLUR. | Ʒe Ʒunȝon     | <i>we sang</i>         |
|       | Ge Ʒunȝon     | <i>ye sang</i>         |
|       | Hi Ʒunȝon     | <i>they sang</i>       |

Sometimes *Ʒ* is joined to the second person singular: as, Ic Ʒand *I found*, þu Ʒunde or ƷundeƷ *thou foundest*, &c.

## THE IMPERATIVE MOOD.

86. Verbs of one syllable terminating in a vowel, have an *h* annexed to them; and those in *ȝ* generally change the *ȝ* into *h*, in all parts of the verb, as well as in the imperative mood: as, Ʒpean *to wash*; Imperative Ʒpeah *wash*; Perfect tense, Ʒpoh *washed*. Stigan *to mount*; Perfect tense, Ʒtah.

## DEFECTIVE VERBS.

87. Verbs that are deficient in tense or person are properly called *defective*: such as, mot *can*; moƷt *must*, &c.

The Greeks and Romans expressed the most common modes of action or existence by inflection; but the Anglo-Saxons generally denoted them by the following *irregular* and *defective* verbs.

88. Simple *affirmation* or *existence* is denoted by *perjan* or *beon to be*, or *peorðan to be* or *to be made*<sup>20</sup>.

1st. *ſESAN to be* is thus conjugated :

*Infm. Indef. Perf. Perf. Particip.*

*ſerjan to be. Eom am. ſær was. ſeren or zeperen been.*

<sup>20</sup> " The Anglo-Saxon substantive verb is composed of several verbs. We can trace no fewer than five in its different inflections.

*I am* .. eom, eart, ýr, rýnd, rýnd, rýnd,  
*I was* .. ær, ære, ær, æron, æron, æron,  
 beo, býr, býð, beoð, beoð, beoð.

The infinitive is *beon* or *perjan to be*.

These are the common inflections of the above tenses; but we sometimes find the following variations :

For *I am*, we sometimes have eom, am, om, beo, ar, rý ;

For *thou art*, we have occasionally eart, arð, býr, er, rý ;

For *he is*, we have ýr, býð, rý ;

And for the plural we have rýnd, rýndon, rýnt, rien, beoð and býþon.

In these inflections we may distinctly see five verbs, whose conjugations are intermixed.

Eom, er, ýr, are of one family, and resemble the Greek εἰμι.

Ar, arð, and am, aron, proceed from another parent, and are not unlike the Latin eram.

Sý, rý, rý, rýnd, are from another; and recall to our minds the Latin sum and sunt.

Ær, ære, ær, æron, seem referable to another branch, of which the infinitive *perjan* was retained in the Anglo-Saxon.

Beon, býr, býð, beoð, belong to a distinct family, whose infinitive *Beon* was kept in use.

But it is curious to consider the source of the last verb *Beo*, and *Beon*, which the Flemings and Germans retain in *ik ben* and *ich bin I am*.

The verb *Beo* seems to have been derived from the Kimmerian or Celtic language, which was the earliest that appeared in Europe; because the Welsh, which has retained most of this tongue, has the infinitive *Bod*, and some of its inflections." Turner's *Hist. of the Anglo-Saxons*, 8vo, vol. i. p. 582.

## INDICATIVE MOOD.

*Indefinite Tense—am.*

|       |                                 |                           |
|-------|---------------------------------|---------------------------|
| SING. | Ic eom <sup>a</sup>             | <i>I am</i>               |
|       | Ðu eart <sup>b</sup>            | <i>thou art.</i>          |
|       | He, heo, or hit is <sup>c</sup> | <i>he, she, or it is.</i> |
| PLUR. | Ʒe sýnd <sup>d</sup>            | <i>we are</i>             |
|       | Ge sýnd                         | <i>ye are</i>             |
|       | Hi sýnd                         | <i>they are.</i>          |

<sup>a</sup> eam, am, om; an; is, is.<sup>b</sup> arð; is; es.<sup>c</sup> is; is.<sup>d</sup> sind, sint, is, isen, isent, seon, sie; sýndon, sindon, sýn-  
don, sendon, sendon; anon.*Perfect Tense—was, have been or had been.*

|       |                          |  |
|-------|--------------------------|--|
| SING. | Ic sær <sup>a</sup>      | <i>I was, have or had been</i>           |
|       | Ðu sære <sup>b</sup>     | <i>thou wast, hast or hadst been</i>     |
|       | He, &c. sær <sup>a</sup> | <i>he, &amp;c. was, has or had been.</i> |
| PLUR. | Ʒe særon <sup>c</sup>    | <i>we</i>                                |
|       | Ge særon                 | <i>ye</i>                                |
|       | Hi særon                 | <i>they</i>                              |

} *were, have or had been.*

<sup>a</sup> sære, in 3rd person sær.<sup>b</sup> sær; uer, uer, uer, per, in Dan.-Sax.<sup>c</sup> særon, særum, særun.

## SUBJUNCTIVE MOOD.

*Indefinite Tense.*

|       |                     |                           |
|-------|---------------------|---------------------------|
| SING. | Ic sý <sup>a</sup>  | <i>I be</i>               |
|       | Ðu sý               | <i>thou be</i>            |
|       | He, heo, or hit sý  | <i>he, she, or it be.</i> |
| PLUR. | Ʒe sýn <sup>b</sup> | <i>we be</i>              |
|       | Ge sýn              | <i>ye be</i>              |
|       | Hi sýn              | <i>they be.</i>           |

<sup>a</sup> seo, io, is, is, ie.<sup>b</sup> sion, seon.*Perfect Tense.*

|       |                      |                                       |
|-------|----------------------|---------------------------------------|
| SING. | Ic sære <sup>a</sup> | <i>I were, or would be</i>            |
|       | Ðu sære              | <i>thou wert, or would be</i>         |
|       | He, heo, or hit sære | <i>he, &amp;c. were, or would be.</i> |

<sup>a</sup> sære.

PLUR. *Ʒe pæron*<sup>a</sup> *we were, or would be*  
*Ʒe pæron* *ye were, or would be*  
*Ʒi pæron* *they were, or would be.*

<sup>a</sup> *pær-an, -en, -un, pære.*

IMPERATIVE MOOD.

SING. *Ʒi*<sup>a</sup> *þu* *be thou.*

PLUR. *Ʒin*<sup>b</sup> *Ʒe* *be ye or you.*

<sup>a</sup> *Ʒý, ƷiƷ, pef or pef.*

<sup>b</sup> *Ʒien, pefe, pofaf, pofað or pefað.*

INFINITIVE MOOD.

*Indefinite Tense.*

*Ʒeran*<sup>a</sup> *to be.* *Ʒeranne*<sup>b</sup> *about to be, &c.*

<sup>a</sup> *p Ʒeran and pofa, pofpa, pofan, pefe, Ʒie* in Dan.-Sax.. <sup>b</sup> *pofanne.*

*Imperfect Participle.*

*Ʒerende* *being.*

*Perfect Participle.*

*Ʒeren, ƷeƷeren* *been.*

2dly. BEON *to be*<sup>30</sup> is thus conjugated :

*Infinitive.*

*Indefinite.*

89.

*Beon to be.*

*Beo am, or shall be.*

<sup>30</sup> Mr. Webb has the following remarks on the neuter verb *to be*.

“The verb *to be* in most languages is defective; either not being furnished with all the moods and tenses of other verbs, as in the Greek *ειμι*; or, in order to include them, comprising various discordant elements, as in the Latin *sum*; the different parts of which have been shown by Mr. Turner (*History of the Anglo-Saxons*, vol. i. p. 582,) to proceed from several different radical words.

“The English neuter verb is likewise composed of several distinct elements; as *be, am, are, was, &c.*: and the question is, What is their etymological origin and primitive meaning?

“Does the neuter verb, in all the forms it assumes in different languages, inherently signify *to be*? Does it natively contain the modern, philosophical, abstract idea of Being, or Existence in itself, and separately from the subject that is said to be, or to exist? Or is that ab-

*Indefinite Tense—am, or shall be.*

|                                  |                                       |
|----------------------------------|---------------------------------------|
| SING. Ic beo <sup>a</sup>        | <i>I am, or shall be</i>              |
| Đu byrt <sup>b</sup>             | <i>thou art, or shalt be</i>          |
| Đe, heo, or hit byð <sup>c</sup> | <i>he, she, or it is, or shall be</i> |

<sup>a</sup> beom, biom.<sup>b</sup> byrt.<sup>c</sup> bið, beoð, beo.

tract idea a refined and improved addition to its primitive meaning, produced by our association of ideas?

“The result of a patient investigation of the subject is in favour of the latter supposition, and leads to the belief that the different roots of the neuter verb *to be* originally signify to live, to grow, to dwell, to stand, &c. but not *to be* in the modern metaphysical sense of that term.

“The first step in the inquiry was to write the verb itself, in parallel columns, in as many languages as lay within reach, the more easily to discover their resemblance or dissimilarity, and especially their common radicals; for the slightest inspection was sufficient to observe that they had to a great extent a kindred origin: it was intended more fully to examine these radicals afterwards.

“But whilst that list of verbs was completing, some circumstances were noticed tending to illustrate the main object of inquiry.

“The first glimpse of light on the primitive meaning of any part of the neuter verb was caught from the Italian past participle *stato been*; which is evidently derived from the Latin *status stood*—the past participle of the verb *sto I stand*. This word *stato stood*, occurs in that part of the verb where we say *been*, and answers the same purpose. That circumstance led to the notice of one similar in the imperative of the Latin *sum I am*, which is *Sis, es, esto; Sit, esto, &c.*; where *Eato, este, estote* are evidently derived from the Latin preposition *è out, from, and sto I stand*. So that the Latin imperative is either *Be thou, or Stand thou*; let him be, or let him *stand*; according to the pleasure of the speaker.

“The next remark was, that the Spanish verb *estar, Latin stare to stand*, may be used in all its moods and tenses indifferently with the verb *Ser to be*. So that a Spaniard may say either *I am, or I stand; I was, or I stood; being convicted, or standing convicted; having been there, or having stood there, &c.*

“These few obvious instances, in which *Being and Standing* are used as convertible terms (though it must not be hence imagined that they are synonymous), suggested the idea that some parts of what is used as the substantive verb in different languages, did not originally and necessarily convey the refined idea of simple abstract *Being*, but of some more sensible attribute; as, *standing, living, growing, &c.*

“The clue appeared to be now obtained: the only point was to follow, with caution and perseverance, the track it disclosed through

PLUR.  $\mathfrak{P}e$  beoð \* *we are, or shall be*  
 $\mathfrak{L}e$  beoð *ye are, or shall be*  
 $\mathfrak{D}i$  beoð *they are, or shall be.*

\*  $\mathfrak{b}\mathfrak{i}\mathfrak{o}\mathfrak{n}$  and  $\mathfrak{b}e\mathfrak{o}\mathfrak{\pi}$  in Dano-Saxon.

the whole labyrinth ; or, at least, through so much of it as might assist in explaining the English neuter verb. Other circumstances soon presented themselves tending to illustrate and confirm the preceding hypothesis.

“ The Latin indicative preterperfect *Fui I have been*, is from the verb *Fuo I am* ; which, though now become obsolete, was once in good and general use, and evidently derived from the Greek verb  $\phi\omega\omega$  *I grow* : thus the Latin *Fui* means *I grew, or I have grown* : the potential imperfect *Forem I might be*, is also from  $\phi\omega\omega$ , and signifies *I might grow, or become* : hence also the infinitive *Fore to grow, to become*, used in a future sense, and the participle *Futurus* with the same meaning. Thus another portion of the neuter verb signifies, *I grow, and to grow*.  $\phi\omega\omega$  is also the most probable source of *Fio, fieri* ; which, though generally considered as having a passive signification, originally means *to grow, to become*. The Gothic verb  $\mathfrak{V}\mathfrak{A}\mathfrak{I}\mathfrak{K}\mathfrak{P}\mathfrak{A}\mathfrak{N}$  is translated *fieri*, and may possibly allow of some such analysis.

“ The Anglo-Saxon *Beo* was another fragment, which came under consideration the more early as offering the immediate derivation of our identical verb *to be*. The accidental pronunciation of the word  $\mathfrak{B}e\mathfrak{O}\mathfrak{G}\mathfrak{R}\mathfrak{A}\mathfrak{P}\mathfrak{H}\mathfrak{Y}$  (*biography, the history of the life of a person*) gave the first intimation of its probable meaning : the consequent reference to the Greek  $\beta\iota\omicron\varsigma$  *life*, and  $\beta\iota\omega\omega$  *I live*, confirmed the conjecture. It has been further illustrated since by the Gaelic *Beo alive, Beothail lively* ; and Psalm cxviii. 17, ‘ *Ni fuigham bàs, ach mairfam beo,*’ *I shall not die, but live, &c.* The Gaelic verb *Bi to be*, is plainly of similar origin and signification. *Ic beo* is, therefore, *I live, and Beon to live*.

“ The Franco-Theotic *Bim, Pim*, which at first seemed to invalidate this derivation, on a nearer inspection added its own suffrage in its favour : for what is *Bim* but a derivative from  $\beta\iota\omega\omega$  when turned into a verb in  $\mu\iota$ , viz.  $\beta\iota\omega\mu\iota$  ? which is easily analysed into  $\beta\iota\omicron\varsigma$  *life*, and  $\mu\omicron\iota$  *to me*, compounded into  $\beta\iota\omicron\sigma\mu\omicron\iota$ ,  $\beta\iota\omega\mu\alpha\iota$  *life to me* ; i. e. by association of ideas, and adapted to a verbal signification, *I live*.

“ The Hebrew *Hajah, fuit he was*, suggested a similar explication by its near resemblance to *CHajah, vixit he lived*.

“ The illustration of *Beo* opened the way to the explanation of the Dutch  $\mathfrak{Z}\mathfrak{i}\mathfrak{j}\mathfrak{n}$  *to be*, and the Spanish *Soy I am*, with their numerous kindred. The Greek  $\mathfrak{Z}\mathfrak{i}\mathfrak{v}$  *to live*, pronounced *zeen* ;  $\mathfrak{Z}\mathfrak{a}\omega$  and  $\mathfrak{Z}\omega\omega$  *I live*, from  $\mathfrak{Z}\omega\mathfrak{v}$  *life*, evidently presented either the root itself, or a synonym of equal value. The German  $\mathfrak{S}\mathfrak{e}\mathfrak{v}\mathfrak{n}$  *to be*,  $\mathfrak{S}\mathfrak{i}\mathfrak{n}\mathfrak{d}$  *we are* ; the Franco-Theotic *Siin, Sin to be, we are* ; the Gothic and Anglo-Saxon  $\mathfrak{S}\mathfrak{i}\mathfrak{n}\mathfrak{d}\mathfrak{o}\mathfrak{w}$

## SUBJUNCTIVE MOOD.

*Indefinite Tense.*

|       |                     |                           |   |
|-------|---------------------|---------------------------|---|
| SING. | Ic beo              | <i>I be,</i>              | } <i>may, can,</i><br><i>should be,</i><br><i>&amp;c.</i> |
|       | Đu beo              | <i>thou be,</i>           |   |
|       | Đe, heo, or hit beo | <i>he, she, or it be,</i> |   |
| PLUR. | Ʒe beon             | <i>we be,</i>             |   |
|       | Ʒe beon             | <i>ye be,</i>             |   |
|       | Đi beon             | <i>they be,</i>           |   |

*we are*,—probably the Gothic **SIGNM** and **SIGAN**, the *g* being softened into *y*;—the Spanish *Siendo, sido, ser being, been, to be*; the Italian *Sii or sia tu be thou*; the French *Suis, sois, serai I am, I should be, I shall be*; the Latin *Esse to be*, from the participle *εζηγ, ης, η*, in the Doric dialect, with many others, evidently derive their existence from the same common source, and originally signify, *I live, to live, &c.*

“The Greek *ζαω* regularly changes into a verb in *μi*: as *ζωη life, μοι to me*, make *ζωημοι life to me, I live*; which, contracted for greater facility of pronunciation, may become either *ζωμι* or *ζημι*: the latter is its present actual form, and points at once to the Latin *Sim* and *Essem I may be, I should be*; whilst in the form of *ζωμι* it as readily directs to *Sum, sumus I am, we are*, in the same language, which were anciently written *Som, somos*.

“The Spanish *Somos*, the French *Sommes*, and the Italian *Siamo we are*, with their immediate dependents, hence date their commencement.

“Thus the Latin *Sum*, in its native signification, means *I live*, and consequently the same original idea essentially pervades its compounds and derivatives.

“The English word *am* was at once admitted to descend either in a direct line from the Greek *ειμι I am*, or from a kindred stock: the analysis of *ειμι* was then necessary to develop the primitive meaning of both: *αιι always, ever*, though now only used as an adverb, must once have had a substantive meaning, which was most probably *time, life*, or something equivalent; and on this supposition the whole becomes intelligible: *αιι time, life, μοι to me*, make, when combined, *αιιμοι time to me, life to me*; which, adapted to a verbal signification, means *I live*; and, by subsequent orthographical changes, *was* written and spelt *ειμι I live*; that is, in improved philosophical language, *I am*.

“The English word *is* comes from *εις thou art*, the second person singular of *ειμι*, which is compounded in a similar manner: *αιι time,*

## IMPERATIVE MOOD.

SING. Beo þu *be thou.*PLUR. Beon<sup>a</sup> Ʒe *be ye.*<sup>a</sup> beð, beoð, in Dano-Saxon beoþan.

*life, σοι to thee, form αισσι time to thee, life to thee, i. e. with a verbalized signification, thou livest; which, written with the uniform orthographical abbreviation, becomes εις, the parent of our word is, the Latin Es, est, &c. and signifies, thou livest, he lives, i. e. in modern usage, Thou is, he is.*

“Nouns, or nouns and verbs, constitute the primitive elements of language. Those members of the substantive verb which have been mentioned appearing to spring more immediately from verbs in some other language, suggested the inquiry, whether some portions, which did not present a very obvious *verbal* origin, might not be more readily traced to nouns of perhaps similar meaning to the forementioned verbal radicals.

“The French participles *Êté been, Etant being*, indicate their connexion with the Latin *ætas* (from the Greek *ητος a year*) *age, time, life*, and naturally take the verbalized meaning *lived, living*. *Etois I was*, and *Etre to be*, are evidently scions of the same stock.

“The investigation as yet has been conducted no further: no satisfactory, at least decisive conclusion having hitherto been attained, as to the etymology of the words *Was, Are, and Were*. The most that can be proposed is a more or less probable conjecture.

“*Was*.—May this word be supposed to come, by a different pronunciation, from the Gaelic verb *Fas to grow*? *F, V, and W* are letters of the same organ, and often interchange: thus *Fas, vas, and was*, are exactly the same word in the mouths of different persons of different nations. The Icelandic *Þú vasa*; the Franco-Theotic *Ze uuesanne, wesan, wosan*; the Dutch *Wetten, &c.*; must be considered as of the same family.—May not *was* be more easily derived from the Gothic *VAHSGAN to grow*, the past tense of which is *VAHS he grew*:—this *wahs, wos, and was*, have all the same sound? Hence also the Saxon *Ʒian or Ʒean to be*, by a simple orthographical variation.

“*Are*.—Icelandic and Danish *er*; and *Were*—Icelandic and Danish *var, vort*; German, *war, &c.*—Do these words indicate any relationship to the German *wert*, and the Anglo-Saxon *Ʒep a man*, adapted to a verbal sense? Or to the Greek *εαρ the spring*, whence the Latin noun *Ver*, and verb *Vireo to spring, to grow like the grass*? If the latter conjecture be preferable, then *are* and *were* take the signification of *to grow*, in their verbalized meaning.”

## INFINITIVE MOOD.

*Indefinite Tense.*Beon<sup>a</sup> *to be*Beonne<sup>b</sup> *about to be, &c.*<sup>31</sup><sup>a</sup> bion, bian, býan, and bien in Dano-Saxon.<sup>b</sup> bionne.*Imperfect Participle.*Beonde *being.*

3dly. *ƳEORÐAN*, *GeƳeorþan*, or *Ƴýrþan to be*, or *to be made or done*, is thus conjugated :

*Infinitive.**Indefinite.*90. *Ƴeorþan to be, &c.**Ƴeorþe am, or am made.**Perfect.**Ƴearþ was, or was made. Ƴorþen or geƳorþen made.*

## INDICATIVE MOOD.

*Indefinite Tense.*

|                               |  |
|-------------------------------|--|
| SING. Ic <sup>32</sup> Ƴeorþe | <i>I am, shall be, or am made</i>            |
| Ðu ƳeorþeƳt                   | <i>thou art, shalt be, or art made</i>       |
| He, &c. Ƴeorþeþ               | <i>he, &amp;c. is, shall be, or is made.</i> |

<sup>31</sup> This is the infinitive mood derivative, and answers to the gerunds, supines, and participles in Latin : as, *existendi of being, existendo in being, existendum to be, futurus about to be* : *Dir 1Ƴ.tima to beonne, it is time to be, tempus est existendi. UƳ 1Ƴ hepe to beonne, existendum vel manendum est nobis hic, we must be here. Se þe Ƴceal beonne, futurus, he that shall be. God ýƳ uƳ hepe to beonne ; or in the Cotton MS. God 1Ƴ uƳ hep to Ƴorþanne (Matt. xvii. 4), bonum est nos esse hic, it is good for us to be here. Ƴilniaþ Ƴimle to beonne, cupiunt semper existere, they wish always to be, or live. See p. 153, Note <sup>30</sup>.*

<sup>32</sup> It is also conjugated,

SING. Ic Ƴurþe, Ƴýrþe, Ƴurþe

Ðu ƳurþeƳt, ƳýrþeƳt, Ƴýrþe

He Ƴeorþe, Ƴurþe, Ƴýrþe, Ƴýrþe.

PLUR. Ƴe Ƴeorþon, Ƴearþon, -an, -en, Ƴeorþað, Ƴurþað

He Ƴeorþe, Ƴeorþeþ, Ƴeorþeþ, -að

Hi Ƴeorþon, Ƴeorþon, -an, -en, -un, Ƴeorþað, Ƴurþað.

PLUR. *Ƴe* peoŋþað *we*  
*Ʒe* peoŋþað *ye*  
*Ʒi* peoŋþað *they* } *are, shall be, or are made.*

*Perfect Tense.*

SING. *Ic* peapŋð<sup>31</sup> *I was, or was made*  
*Ʒu* peapŋþeƿt *thou wast, or wast made*  
*Ʒe, &c.* peapŋð *he, &c. was, or was made.*  
 PLUR. *Ƴe* peoŋdon<sup>a</sup> *we were, or were made*  
*Ʒe* peoŋdon<sup>b</sup> *ye were, or were made*  
*Ʒi* peoŋdon<sup>c</sup> *they were, or were made.*

<sup>a</sup> peoŋdan, -en, Ƴuŋdon, -an, -en,  
<sup>c</sup> peoŋdan, -en, Ƴuŋdon, -an, -en.

<sup>b</sup> peŋdeð.

## SUBJUNCTIVE MOOD.

*Indefinite Tense.*

SING. *Ic* peoŋþe *I be, &c.*  
*Ʒu* peoŋþe *thou be, &c.*  
*Ʒe, heo, or hit* peoŋþe *he, she, or it be, &c.*  
 PLUR. *Ƴe* peoŋþon *we be, &c.*  
*Ʒe* peoŋþon *ye be, &c.*  
*Ʒi* peoŋþon *they be, &c.*

*Perfect Tense.*

SING. *Ic* Ƴuŋde *I were, &c.*  
*Ʒu* Ƴuŋde *thou wert, &c.*  
*Ʒe, heo, or hit* Ƴuŋde *he, she, or it were, &c.*  
 PLUR. *Ƴe* Ƴuŋdon *we were, &c.*  
*Ʒe* Ƴuŋdon *ye were, &c.*  
*Ʒi* Ƴuŋdon *they were, &c.*

## IMPERATIVE MOOD.

SING. *Ƴeoŋð<sup>a</sup> þu* *be thou, or be thou made.*

PLUR. *Ƴeoŋþe<sup>b</sup> Ƴe* *be ye, or be ye made.*

<sup>a</sup> peoŋþa.

<sup>b</sup> peoŋþað.

<sup>31</sup> It is also conjugated thus.

|       |                  |       |                   |
|-------|------------------|-------|-------------------|
| SING. | <i>Ic</i> peapŋð | PLUR. | <i>Ƴe</i> Ƴuŋdon  |
|       | <i>Ʒu</i> Ƴuŋde  |       | <i>Ʒe</i> Ƴuŋdon  |
|       | <i>Ʒe</i> peapŋð |       | <i>Ʒi</i> Ƴuŋdon. |

(See Etymology, 85.)

## INFINITIVE MOOD.

*Indefinite Tense.*Ƴeopþan *to be, or to be made.*Ƴeopþanne *about to be, &c.**Imperfect Participle.*Ƴeopþende *being, being made or done.**Perfect Participle.*Ƴopden or Ƴeopþden *been, made, or done.*91. Possession is denoted by HÆBBAN *to have.**Infinitive.*Hæbban *to have*<sup>24</sup>.*Perfect.*Dæpob, Dæpde *had.**Perfect Participle.*Dæpob or hæpob *had.*

## INDICATIVE MOOD.

*Indefinite Tense*<sup>25</sup>.

|       |                                     |                             |
|-------|-------------------------------------|-----------------------------|
| SING. | Ic hæbbe <sup>a</sup>               | <i>I have</i>               |
|       | Du hæbbeŕ <sup>b</sup>              | <i>thou hast</i>            |
|       | He, heo, or hit hebbað <sup>c</sup> | <i>he, she, or it hath.</i> |
| PLUR. | Ƴe hæbbað <sup>c</sup>              | <i>we have</i>              |
|       | Ge hæbbað <sup>c</sup>              | <i>ye have</i>              |
|       | Hī hæbbað <sup>c</sup>              | <i>they have.</i>           |

<sup>a</sup> habbe, haŕa, haue.<sup>b</sup> haŕaŕt, hæŕŕt, hauŕt.<sup>c</sup> habbað, haŕað, haueð, haŕiað;

and in Norm.-Sax. haŕen and haueu.

<sup>24</sup> Mr. Tyrwhitt, in his *Essay on the English Language*, observes, that the auxiliary To haven was a complete verb; and, being prefixed to the participle of the past time, it was used to express the preterperfect and preterpluperfect tenses. *I have loved, thou hast loved or hast loved; we haven or han loved, &c. I hadde loved, thou haddest loved, he hadde loved; we, ye, they, hadden loved.*

<sup>25</sup> This tense is used with a perfect participle to express what the Latins called the Preterperfect tense: as, *Ic hæbbe Ƴeŕet, posui, I*

*Perfect Tense\*\*.*

|       |                                    |                        |
|-------|------------------------------------|------------------------|
| SING. | Ic hæƿoð <sup>a</sup>              | <i>I had</i>           |
|       | Ðu hæƿoðeƿt                        | <i>thou hadst</i>      |
|       | Ðe, heo, or hit hæƿoð <sup>b</sup> | <i>he &amp;c. had.</i> |
| PLUR. | Ƴe hæƿoðon <sup>c</sup>            | <i>we had</i>          |
|       | Ge hæƿoðon                         | <i>ye had</i>          |
|       | Ði hæƿoðon                         | <i>they had.</i>       |

<sup>a</sup> hæƿoðe contracted from hæƿoðe.    <sup>b</sup> heƿt.    <sup>c</sup> hæbbon, heaƿoðon.

## SUBJUNCTIVE MOOD.

*Indefinite Tense.*

|       |                       |                             |
|-------|-----------------------|-----------------------------|
| SING. | Ic hæbbe              | <i>I have</i>               |
|       | Ðu hæbbe              | <i>thou have</i>            |
|       | Ðe, heo, or hit hæbbe | <i>he, she, or it have.</i> |
| PLUR. | Ƴe hæbbon             | <i>we have</i>              |
|       | Ge hæbbon             | <i>ye have</i>              |
|       | Ði hæbbon             | <i>they have.</i>           |

*Perfect Tense.*

|       |                       |                            |
|-------|-----------------------|----------------------------|
| SING. | Ic hæƿoð <sup>a</sup> | <i>I had</i>               |
|       | Ðu hæƿoð              | <i>thou had</i>            |
|       | Ðe, heo, or hit hæƿoð | <i>he, she, or it had.</i> |
| PLUR. | Ƴe hæƿoðon            | <i>we had</i>              |
|       | Ge hæƿoðon            | <i>ye had</i>              |
|       | Ði hæƿoðon            | <i>they had.</i>           |

<sup>a</sup> hæƿoðe contracted from hæƿoðe.

## IMPERATIVE MOOD.

|       |                        |                   |
|-------|------------------------|-------------------|
| SING. | Ðaƿa þu                | <i>have thou.</i> |
| PLUR. | Ðabbað <sup>a</sup> ge | <i>have ye.</i>   |

<sup>a</sup> habbaþe.

*have set or placed*; Ic hæu geheoð, audiui, *I have heard*. We, however, in English as in Saxon, call Ic hæbbe, *I have*, a verb of the first person singular, and geƿet a perfect participle. See Etymology, 60, Note<sup>3</sup>; and Etymology, 75, Note<sup>22</sup>.

<sup>22</sup> A perfect participle is used with this tense to denote, by a periphrasis, the Latin preterpluperfect tense, which the Romans expressed by one word: as, Ðe hæƿoð or heƿt geƿoð, steterat, *he had stood*; Aƿunġen hæƿe, cecinerat, *had sung*.

## INFINITIVE MOOD.

*Indefinite Tense.*Hæbban *to have*Hæbbenne *about to have, &c.**Imperfect Participle.*Hæbbende *having.**Perfect Participle.*Hæfed or hæfd *had.*

92. Liberty is expressed by the verb MĀGAN *to be able.*

*Infinitive.*Māgan *to be able.**Indef. Tense.*Mæg *may.**Perfect.*Miht *might.*

## INDICATIVE MOOD.

*Indefinite Tense.*

SING. Ic mæg

*I may, can, or am able*Ðu mægeſt<sup>a</sup> *thou mayst, canst, &c.*He, &c. mæg *he &c. may, can, or is able.*PLUR. Ye māgon<sup>b</sup>*we may, can, or are able*Ge māgon *ye may, can, or are able*Hi māgon *they may, can, or are able.*<sup>a</sup> miht, meahc, mæge.<sup>b</sup> māgon, -an, -en, -un; mægen.*Perfect Tense.*

SING. Ic miht

*I might, or could*

Ðu mihteſt

*thou mightest, or couldst*He, heo, or hit miht<sup>a</sup> *he &c. might, or could.*

PLUR. Ye mihton

*we might, or could*

Ge mihton

*ye might, or could*

Hi mihton

*they might, or could.*<sup>a</sup> mihte, meahc.

## INFINITIVE MOOD.

*Indefinite Tense.*Māgan *to be able.*

93. Futurity and Duty are expressed by the verb SCEALAN or SCEOLDAN *to owe*<sup>27</sup>.

|                        |                                   |                       |
|------------------------|-----------------------------------|-----------------------|
| <i>Infinitive.</i>     | <i>Indefinite.</i>                | <i>Perfect.</i>       |
| Scealan <i>to owe.</i> | Sceal <sup>28</sup> <i>shall.</i> | Sceold <i>should.</i> |

## INDICATIVE MOOD.

*Indefinite Tense.*

|       |                                   |                          |
|-------|-----------------------------------|--------------------------|
| SING. | Ic ſceal <sup>a</sup>             | <i>I shall</i>           |
|       | Ðu ſcealt                         | <i>thou shalt</i>        |
|       | He, heo or hit ſceal <sup>a</sup> | <i>he &amp;c. shall.</i> |
| PLUR. | Ƴe ſceolon <sup>b</sup>           | <i>we shall</i>          |
|       | Ge ſceolon <sup>b</sup>           | <i>ye shall</i>          |
|       | Hi ſceolon <sup>b</sup>           | <i>they shall.</i>       |

<sup>a</sup> ſcyle.

<sup>b</sup> ſceolon, -an, ſchullen, ſculon, ſcýlon.

*Perfect Tense.*

|       |                                     |                           |
|-------|-------------------------------------|---------------------------|
| SING. | Ic ſceold                           | <i>I should</i>           |
|       | Ðu ſceoldest                        | <i>thou shouldest</i>     |
|       | He, heo, or hit ſceold <sup>a</sup> | <i>he &amp;c. should.</i> |
| PLUR. | Ƴe ſceoldon                         | <i>we should</i>          |
|       | Ge ſceoldon                         | <i>ye should</i>          |
|       | Hi ſceoldon                         | <i>they should.</i>       |

<sup>a</sup> ſceolbe, ſceole.

## INFINITIVE MOOD.

*Indefinite Tense.*

Scealan or ſcýlan *to owe.*

<sup>27</sup> Mr. Tyrwhitt, in his *Essay on the English Language of Chaucer's Time*, says, "The greatest part of the auxiliary verbs were only in use in the present and past tenses of their indicative and subjunctive mode. They were inflected in those tenses like other verbs, and were prefixed to the infinitive mode of the verb to which they were auxiliary: *I shall loven*; *I will or woll loven*; *I may or mow loven*; *I can or con loven*; &c. *We shallen loven*; *we willen or wollen loven*; *we mowen loven*; *we connen loven*, &c. In the past tense, *I shulde loven*; *I wolde loven*; *I mighte or moughte loven*; *I coude loven*, &c. *We shulden*, *we wolden*, *we mighten or moughten*, *we couden loven*," &c. Todd's *Johnson*, vol. iv. p. 24. Ap.

<sup>28</sup> The auxiliaries *ſceal* and *ſcýlan* are often read with an ellipsis,

94. Volition and futurity are expressed by *ƷILLAN* or *ƷYLLAN*<sup>39</sup> *to will or wish*.

| <i>Infinitive.</i>     | <i>Indefinite.</i> | <i>Perfect.</i>    |
|------------------------|--------------------|--------------------|
| <i>Ʒyllan to wish.</i> | <i>Ʒýlle will.</i> | <i>Ʒold would.</i> |

## INDICATIVE MOOD.

*Indefinite Tense.*

|       |                                      |                         |
|-------|--------------------------------------|-------------------------|
| SING. | <i>Ic Ʒýlle<sup>a</sup></i>          | <i>I will</i>           |
|       | <i>Ʒu Ʒýlt<sup>b</sup></i>           | <i>thou wilt</i>        |
|       | <i>He, &amp;c. Ʒýlle<sup>c</sup></i> | <i>he &amp;c. will.</i> |
| PLUR. | <i>Ʒe Ʒillon<sup>d</sup></i>         | <i>we will</i>          |
|       | <i>Ʒe Ʒillon<sup>d</sup></i>         | <i>ye will</i>          |
|       | <i>Ʒi Ʒillon<sup>d</sup></i>         | <i>they will.</i>       |

<sup>a</sup> Ʒile.<sup>b</sup> Ʒilt, Ʒille, Ʒýlle, Ʒýle.<sup>c</sup> Ʒille, Ʒile.<sup>d</sup> Ʒýllað, Ʒillon, -an, Ʒille, Ʒýlle, Ʒilen.*Perfect Tense.*

|       |   |                          |
|-------|---|--------------------------|
| SING. | <i>Ic <sup>a</sup>Ʒold<sup>40</sup></i> | <i>I would</i>           |
|       | <i>Ʒu Ʒoldert</i>                       | <i>thou wouldst</i>      |
|       | <i>He, heo, or hit Ʒold<sup>a</sup></i> | <i>he &amp;c. would.</i> |
| PLUR. | <i>Ʒe Ʒoldon<sup>b</sup></i>            | <i>we would</i>          |
|       | <i>Ʒe Ʒoldon<sup>b</sup></i>            | <i>ye would</i>          |
|       | <i>Ʒi Ʒoldon<sup>b</sup></i>            | <i>they would.</i>       |

<sup>a</sup> Ʒolde.<sup>b</sup> Ʒolden and -un.

or leaving out of the principal verb : as, *ƷiƷ GodƷƷel Ʒeal on An-ðƷæƷ-mæƷƷe ðæƷ, This gospel shall (be read) on the feast of St. Andrew.* Here the words *heon ƷeƷaðen* must be understood. *Nelle ic nu næƷƷe hionon, I will never (go) from hence.* The word *Ʒapan to go*, is left out.

<sup>39</sup> In the same manner is conjugated *nýllan not to wish or be willing.* See Chapter vi. Note 17.

<sup>40</sup> *Nold, would not*, is a contraction for *ne Ʒold* ; and *noldon*, for *ne Ʒoldon*. See Chapter vi. Note 18.

## SUBJUNCTIVE MOOD.

*Indefinite Tense.*

|       |                        |                                     |
|-------|------------------------|-------------------------------------|
| SING. | Ic pýlle               | <i>I will or wish</i>               |
|       | Ðu pýlle               | <i>thou will or wish</i>            |
|       | Ðe, heo, or hit pýlle  | <i>he, she, or it will or wish.</i> |
| PLUR. | Ƴe pillon <sup>a</sup> | <i>we will or wish</i>              |
|       | Ƴe pillon              | <i>ye will or wish</i>              |
|       | Ði pillon              | <i>they will or wish.</i>           |

<sup>a</sup> -en and -un.*Perfect Tense.*

|       |                      |                              |
|-------|----------------------|------------------------------|
| SING. | Ic pold              | <i>I would</i>               |
|       | Ðu pold              | <i>thou would</i>            |
|       | Ðe, heo, or hit pold | <i>he, she, or it would.</i> |
| PLUR. | Ƴe poldor            | <i>we would</i>              |
|       | Ƴe poldon            | <i>ye would</i>              |
|       | Ði poldon            | <i>they would.</i>           |

## INFINITIVE MOOD.

*Indefinite Tense.*Ƴillan or pýllan *to wish.**Imperfect Participle.*Ƴillende *willing.*

95. The defective verb MOT *can or be able*, is thus conjugated :

|       |                                  |   |
|-------|----------------------------------|---|
| SING. | Ic mot                           | <i>I may, can, or am able</i>           |
|       | Ðu motest                        | <i>thou mayest, canst, or art able</i>  |
|       | Ðe, heo, or hit mot <sup>a</sup> | <i>he &amp;c. may, can, or is able.</i> |
| PLUR. | Ƴe moton <sup>b</sup>            | <i>we</i>                               |
|       | Ƴe moton <sup>b</sup>            | <i>ye</i>                               |
|       | Ði moton <sup>b</sup>            | <i>they</i>                             |

<sup>a</sup> motc.<sup>b</sup> moten.

96. The verb **MOST**, *must* or *ought*, is thus formed:

|       |                                   |                                     |
|-------|-----------------------------------|-------------------------------------|
| SING. | Ic <sup>a</sup> moȝt              | <i>I must</i> or <i>ought</i>       |
|       | Đu moȝteȝt                        | <i>thou must</i> or <i>oughtest</i> |
|       | He, heo, or hit moȝt <sup>a</sup> | <i>he must</i> or <i>ought</i> .    |
| PLUR. | Ʒe moȝton                         | <i>we</i>                           |
|       | Ge moȝton                         | <i>ye</i>                           |
|       | Hi moȝton                         | <i>they</i>                         |
|       |                                   | } <i>must</i> or <i>ought</i> .     |
|       |                                   | <sup>a</sup> moȝte.                 |

#### IMPERSONAL VERBS.

97. Many verbs are only used in the third person singular; and are therefore called impersonal. In other respects they are like regular verbs. *Đit Ʒinð*, or *hit Ʒynðe*, or *Ʒinde hȳt*, *it rains*; *hȳt Ʒunrode* *it thundered*.

Some of these are used as personal with a pronoun of the accusative case: as, *Me Ʒincð*, *me Ʒyncð*, *me Ʒinceð*, *mihi videtur*, *it seems to me*, or *I think*; *Me Ʒelfum Ʒuhte*, (Boet. p. 94, l. 16,) *mihi ipsi visum est*, *it appeared to me*, or *I thought*; *Đe Ʒincð*, *tibi videtur*, *it appears to thee*, or *thou thinkest*; *Đyncð Ʒe*, (Luke x. 36,) *videtur tibi?* *does it appear to thee?* *thinkest thou?* *Đe Ʒuhte*, *tibi visum est*, *it appeared to thee*, or *thou thoughtest*; *Đyncð him*, or *him Ʒincð*, *videtur ei*, *it appears to him*, or *he thinketh*; *Đæm men Ʒincð*, *ipsi homini videtur*, *it appears to that man*, *that man thinks*; *Nænegum Ʒuhte*, *nulli visum est*, *it appeared to no man*, *no man thought*; *Đim Ʒincað*, *iis videntur*, *they seem to them*, *they think*.

98. *Man*, with the verb, is often rendered impersonally, as the old French word *homme*, or the modern *on*, and the English *one* and *they*. For example; *Man mihte ƷeƷeon* *one might see*. Chron. An. 1011; *Man*

<sup>41</sup> Our word *must* is evidently derived from *moȝt*, which is similar to the Gothic **ΓAMQSTĒANN**, *possent*, *they could*. *Moȝt* sometimes signifies *might*.

bpohte. (Matt. xiv. 11.) French On a apporté, *they brought*; On a oꝛloh, French On a tué, *they slew*; Dep man ðnæfde ut Ælfgife, *here (at this time) they drove out Ælfgiva*. Chron. An. 1037. See Lye's *Dictionary*, sub voce *Man* for more examples.

## A LIST OF IRREGULAR VERBS.

99. Many Anglo-Saxon verbs cannot be reduced to any regular method<sup>41</sup>.—The following are the principal irregular verbs, with their chief variations.

Acpencan, *to extinguish*; acpent, acpanc, acpinen, *quenched*.

Aȝan, *to own or possess*; aȝun, aȝan, *we, ye, they have*; aht, *we have had*; ahton, *they have had or possessed*.

Ahebban, *to heave up*; ahoꝛ, *he hath lifted up*. Perhaps ahoꝛ may be from ahaȝan, *to lift up*.

Ahpeoꝛan, *to rush*; aꝛeoꝛ, ahꝛuꝛ, *he rushed*; ahꝛuꝛon, *they rushed*.

Anan, *to give*; an, *I give*; unne, *I give or thou givest*; unnon, *we, ye, they give*; uꝛe, uꝛpe, uꝛde, *I or he gave*.

Belucan, Belycan, *to lock up*; belycð, *he locks up*; beleac, *he locked up*; belucon, or belocen, *we, ye, they locked up*.

Bepæcan, *to deceive*; bepæht, *he deceived*; bepæht-ert, *thou deceivedst*. Likewise Pæcan.

Biddan, *to pray*; biꝛ, *he prays*; bað<sup>42</sup>, bæð, *he prayed*.

Briȝan, *to bring*; bpoht, bpohte, *he brought*.

Bꝛucan, *to enjoy*; bꝛeac, bꝛæc, *he enjoyed*.

Biȝean, Buȝan, *to bow*; beah, biȝde, *he bowed*; beȝð, beȝeð, *bowed*. So abuȝan, zebuȝan.

Bycȝean, *to buy*; bohte, *he bought*. So bebiꝛȝean *to sell*.

<sup>41</sup> See Etymology, 77.

<sup>42</sup> See Etymology, 80.

- Eoman, Euman, Epıman, *to come* ; com, *he came* ;  
 comon, cumon, *they came*.  
 Eunnan, *to know* ; can *I know* ; canſt, cunne, *thou*  
*knowest* ; cunnon, *we, ye, they know* ; cupe, *he*  
*knew*.  
 Deappan, Dýrpan, *to dare* ; deap, deape, *I dare* ;  
 duppe, *thou darrest* ; duppon, *we, ye, they dare* ;  
 dorſte, *he durst*.  
 Delſan, *to dig* ; dulſ, dielſ, delſ, dealſ, dalſ, *he dug* ;  
 dulſen, *digged*.  
 Don, *to do or make* ; do, *I do* ; deſt, dýſt, *thou doſt* ;  
 deð, dýð, *he doth* ; doð, *we, ye, they do* ; did,  
 dide, dýde, *he did or hath done* ; do, don, *he may*  
*do, they may do*.  
 Dneccan, *to vex or grieve* ; dnoht, *he vexed* ; dnohton,  
*they vexed*.  
 Fengan, *to take* ; fenſ, foſ, *he took*. So fon and be-  
 fanſan, *to take*.  
 Fleon *to fly* ; fleh, fleah, fleoh, *fly*.  
 Gān, or Gānſan, *to go* ; Ic ga, Ic ganſe, *I go* ; he  
 gæð, *he goes* ; we gað, *we go* ; eode, geode, *I or*  
*he went* ; ga, *go thou* ; ga ge, *go ye*.  
 Gebuſan, *to bow* ; gebýðð, *he bows* ; gebeah, *he*  
*bowed* ; gebuſon, *we, ye, they bowed* ; geboſen,  
*bowed*.  
 Gelæcan, *to approach* ; gelihte, *he came near*.  
 Gelæccan, *to seize* ; gelæhte, *he seized*.  
 Gemetan, *to find* ; gemette, *he found*.  
 Gemunan, *to remember* ; gemune, gemunde, *it is re-*  
*membered* ; gemunon, *they are remembered*.  
 Geotan, *to pour out* ; gūte, geote, *he poured out* ; gu-  
 tan, *they poured out*.  
 Geſean, Geſeon, *to see* ; geſap, geſeah, geſeh, ge-  
 ſeaz, geſaz, *he saw* ; geſepen, *seen*.  
 Getan, *to GET* ; geot, geotte, *he GOT* ; geoton, *they*  
*GOT* ; gūten, *gotten*.  
 Gepæccan, Gepeacan, Gepæcean, *to afflict* ; gepeahte,  
 gepæhte, *he afflicted*.

- Gifan, *to give*; gear, gear, or gaf, *I or he gave*; gifen, *given*.  
 Don, Dangan, Dengan, *to hang*; Ic hoh, *I hung*; he hehð, he henȝ, *he hung*; hoh, (*crucifige*,) *hang*; hoð, (*crucifigite*,) *hang*; hengen, *they hung*. *Part. perf.* hanȝen, *hung*.  
 Debban, Deapan, *to heave*; hefð, *he heaveth*; hoƿ, hoƿe, *I or he heaved*; haƿen, heƿen, heaƿen, *heaved*.  
 Delpan, *to help*; hulpe, *he helped*. So gehelpan.  
 Dlihan, *to laugh*; hloh, *he laughed*.  
 Dƿeorpan, *to turn*; hƿurpe, *he turned*; hƿurpan, *they turned*. So ahpeorpan.  
 Ican, Iecan, *to eke, or enlarge*; icte, ihte, *I or he enlarged*; icton, we, ye, *they enlarged*; iht, (*auxtus*,) *enlarged*.  
 Lixan, *to shine*; lihte, *he shone*; lixton, *they shone*; and perhaps lixdon, and lixodon.  
 Onȝitan, *to understand*; onȝeat, *he understood*; onȝatun, *they understood*. Also ȝytan, or ȝetan, *to get, to procure, or obtain*.  
 Pæcan, *to deceive, to lie*; pæhte, *he deceived*.  
 Plætan *to smite*; plat, *he smote*.  
 Plihtan, *to be a surety*; plihhte, *he gave his word*.  
 Reccan, *to reckon an account*; pohte, pehte, peahhte, *he reckoned*; pohton, *they reckoned*.  
 Sahtlan, *to reconcile*; ræht, *he reconciled*, Norm.-Sax.  
 Sapan, *to sow*; ƿep, *he sowed*; ƿapen, *sowed, sown*.  
 Scinan, *to shine*; rcean, *he shone*.  
 Scippan, *to create*; rceop, *he created*. So ȝerƿippan.  
 Secan, *to seek*; sohte, *he sought*; sohton, *they sought*.  
 So ȝeræcan.  
 Secȝan, Sæȝȝan, Sæcȝan, *to say*; ræcȝde, ræde, *he said*. Perhaps from ræcȝode: also riðræcȝan, riðȝȝȝan, *to contradict*.  
 Seon, *to see*; See Geƿeon.  
 Settan *to place*; sette, yet, *he placed*.  
 Sittan, *to sit*; ræt, *he sat*.

- Slagan, *to kill or slay*; *γλοη he killed.* Perhaps *γλοζ*, *ζ* being turned into *η*.
- Στρεccan, *to stretch*; *στρεητε, he stretched*; *στρεη-ton, they stretched.*
- Σπειαν, *to swear*; *σπον, he swore.*
- Σπιγαν, *to be silent*; *σποδε, σπ, he was silent*; *σπον, they were silent.*
- Τæcan, *to teach*; *τæητε, he taught*; *τæc, teach.*
- Τεον, *to draw or accuse*; *τεη, τεγε, he drew*; *τεο, τεοη, draw.*
- Δεαρραν, *to behave*; *Ιc βεαρρ, I have need*; *βεαρρτ, βυρρε, thou hast need*; *βυρρον, we, ye, they have need*; *βορρετε, he has need.*
- Δενcan, *to think*; *δοητ, δοητε, he thought*; *ζε-βενcan.*
- Δεαν-on, *to profit*; *βαζ, βαη, he profited.*
- Τύβιαν, *to give*; *τύβδε, τύβδε, he gave.*
- Ψαcian, *to wake*; *πεαητε, wakened.* So *απαcian.*
- Ψεδαν, *to be mad*; *πεδδε, he was mad.*
- Ψιpcan, Ψεοpcan, Ψοpcan, *to work*; *to build*; *πορητε, he worked, built*; *πορρψpcan, to undo.*
- Υρnan, Αρnian, Αρnan, *to run*; *αρn, υρn he ran*; *υρnon, they ran.*

## CHAPTER VI.

## ADVERBS.

100. An Adverb<sup>1</sup> is a part of speech, joined to verbs, adjectives, or other adverbs, to denote some quality or circumstance respecting them; as, *Ψιρεηice ιc ρρνεce,*

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<sup>1</sup> As the adjective is an *adjected* or added word to express the quality, property, &c. belonging to a *name*, the *adverb* is a word added to denote the quality &c. belonging to the *action* or *being* specified by the verb. Hence, *Theodore Gaza*, l. iv. defines an adverb—*μέρος λόγου ἀπρωτον, κατὰ ῥήματος λεγόμενον, ἢ ἐπιλεγόμενον ῥήματι, καὶ οἷον ἐπιθετον ῥήματος.* A part of speech without cases, predicated of a verb,

*I speak wisely*; Ði pæron to lange, *they were too long*.

If the etymology and meaning of adverbs be investigated, it will be found that most of them are corruptions or abbreviations of other words<sup>1</sup>.

101. Adverbs are formed by continually using nouns and adjectives in certain cases, till they assumed an adverbial signification: for instance, in the dative case; as,

|  |                                       |
|--|---------------------------------------|
| Ðpilum <sup>3</sup> , <i>awhile, sometime, now.</i>          | Spa micelum, <i>so greatly.</i>       |
| Sticce - mælum <sup>4</sup> , <i>piece-meal, by degrees.</i> | Dæghpamlic, } <i>daily.</i>           |
| Ðeap-mælum, <i>by heaps.</i>                                 | —lice, }                              |
| Lýtlum, <i>by little.</i>                                    | Ðpýpætum, } <i>by turns.</i>          |
| Micelum, } <i>greatly.</i>                                   | Ðpýpæan, }                            |
| Miclum, }  | Eallum gemettum, <i>by all means.</i> |

The genitive case is more generally used; as, Soþer<sup>5</sup>, *amen, verily, truly.* Ðancer<sup>6</sup>, *freely, gratis.*

or subjoined to it, and being as it were the verb's adjective. Priscian gives the following definition of an adverb, lib. xv. p. 1003, Adverbium est pars orationis indeclinabilis, cujus significatio verbis adjicitur. Hoc enim perficit adverbium verbis additum, quod adjectiva nomina appellativus nominibus adjuncta: ut, prudens homo, *a prudent man*; prudenter egit, *he acted prudently*: felix vir, *a happy man*; feliciter vivit, *he lives happily*.

<sup>1</sup> The radical meaning of adverbs, prepositions, &c (see Etymology 114, note <sup>1</sup>) is seldom evident, and often very obscure. In this work therefore they have been classed according to their present use, and distributed under the customary heads of Prepositions, Conjunctions, and Interjections: but there has been an effort, particularly in this chapter, to show from what words adverbs were most likely to be derived. This part of the work being a first attempt, is submitted with great deference to the consideration of critics in the Anglo-Saxon language.

<sup>2</sup> *In* or *for a moment*, the dative case of *hpile a moment, time, &c.*

<sup>3</sup> The dative case of *mæl, a part*, and *sticce, a morsel, part, &c.*

<sup>4</sup> The genitive case of *roð, sooth, truth.*

<sup>5</sup> The genitive of *þanc, a thank, favour, will.*

When the genitive does not end in *er*, the adverb is often formed thus ; as,

Nihter<sup>7</sup>, *by night.*

Neder<sup>8</sup>, *of need, by constraint.*

Ealler, *fully, perfectly.*

The genitive case plural is used adverbially ; as,  
 Appunga, } *without*  
 Onceapunga<sup>9</sup>, } *payment,*  
 Unceapenga, } *gratis.*  
 Eapunga (-e), *openly, publicly.*

Yppenga, *in anger, angrily.*  
 Semnunga, } *suddenly, by*  
 —ingā, } *and by.*

Eallunga (-e), *altogether, wholly.*  
 Færinga, *suddenly, forthwith.*

Eællenge, *behold.*

Ɔræðinge (-o), } *shortly.*  
 —inego, } *and by.*

Holunga, } *in vain.*

Ɔenunge (-a), *by chance, haply.*

Deapnenga, } *privily, secretly.*

Gelome<sup>10</sup>, *frequently.*

102. Adverbs probably formed from primitive adjectives.

Sona, *soon.*

Ɔa, *more, rather.*

Læt, } *late.*

Softe, *softly.*

Læte, } *late.*

Lýt, (parum,) *a little.*

Sel, *well, enough.*

Ɔeaple *very much, vehemently.*

Bet, *better, more.*

Yfel, *evil.*

Oft, *oft, often.*

Ɔel, *well, rightly.*

103. Adjectives ending in *lic* are converted into adverbs by adding *e*. Indeed all adjectives of the positive state, signifying the quality or manner of a thing, take an adverbial signification by adding *lice*.

<sup>7</sup> It is formed from *niht*, *night* : hence we have *Dæger 7 nihter*, *by day and night.* Genesis xxxi. 40.

<sup>8</sup> From *ned*, *nede*, *need*, *necessity*.

<sup>9</sup> From *op*, *without*, a privative prefix ; as, *op-blede*, *without blood*, and the Genitive plural of *ceapung*, *commerce*, *price*, &c.

<sup>10</sup> From *geloma*, *utensils in frequent use* : hence the word *heir-loom* signifying any furniture decreed to descend by inheritance.

|   |  |
|---|--|
| Ælomelice; <i>frequently, often.</i>              | Deapðlice, <i>hardly, hastily.</i>               |
| Fæplice, <i>suddenly, forthwith.</i>              | Singallice, <i>continually, always.</i>          |
| Soðlice, <i>in sooth, truly, verily.</i>          | Sputolice, <i>evidently, plainly.</i>            |
| Luðlice, <i>certainly, indeed.</i>                | Digellice, <i>secretly.</i>                      |
| Ɔpæðlice, <i>readily, soon.</i>                   | Snoteþlice, <i>wisely, prudently.</i>            |
| To hpæðlice, <i>too readily or quickly.</i>       | Rihtlice, <i>rightly, justly.</i>                |
| Ɔitoblice, <i>certainly, plainly.</i>             | Ɔepiþlice, <i>distinctly, certainly, wisely.</i> |
| Ɔopnoþlice, <i>in earnest, truly, surely.</i>     | Ɔneconlice, <i>quickly.</i>                      |
| Dæledlice, <i>by itself, apart, particularly.</i> | Ɔcellice, <i>everlastingly, continually.</i>     |

104. Adverbs in lice admit of comparison by op and oþt; as, Ɔpæðlice *readily*, hpæðlicop *more readily*, hpæðlicopþt *most readily*, &c.

Dipþtelice, -op, -oþt, *daringly.* Snoteþlice, -op-oþt, *wisely.*  
Rihtlice, -op, -oþt, *rightly.*

Some adverbs are more irregular in their comparison,

|  |                       |
|--|-----------------------|
| Ɔpæðert, <i>most readily, shortly.</i> | Ɔýþse, <i>worse.</i>  |
| Ɔep, æpert, <i>ere, first.</i>         | Nextan } <i>next.</i> |
| Fuloþt, <i>often, very often.</i>      | Nehþtan }             |

105. Adverbs probably from pronouns.

|                             |                                 |
|-----------------------------|---------------------------------|
| Ɔep, <i>here.</i>           | Ɔpideþ hpega, <i>somewhere.</i> |
| Ɔeonu, } <i>behold.</i>     | Ɔeghpideþ, <i>every way,</i>    |
| Ɔenu, } <i>every where.</i> |                                 |
| Ɔeonon, <i>hence.</i>       | Ɔpænne, } <i>when.</i>          |
| — ropð, <i>henceforth.</i>  | Ɔhpænne, }                      |
| Ɔideþ, <i>hither.</i>       | Ɔhpænne, }                      |
| Ɔu, <i>how?</i>             | Ɔpær, <i>where.</i>             |
| Ɔpanon, <i>whence.</i>      | Ɔehpær, <i>every where.</i>     |
| Ɔpædeþ, } <i>whither.</i>   | Ɔeghpær, <i>every where.</i>    |
| Ɔpideþ, }                   | Nohpær, <i>no where.</i>        |

|   |   |
|---|---|
| Ahpap, <i>somewhere.</i>                | Spa, <i>so.</i>                                   |
| Hpæt, <i>namely, as yet.</i>            | Spa rpa, <i>like as, as if, as it were.</i>       |
| Hpæt hpeza,                             | Ealrpa, <i>also.</i>                              |
| (-u), huzu,                             | Spa zelice, <i>alike, of that sort, likewise.</i> |
| Hpæt hpuzu,                             | Spa forð, <i>so forth.</i>                        |
| hpigu,                                  | Spilce i. e. rpalice, <i>as if, as it were.</i>   |
| Hpæt hpæg-anunzer,                      | Eacrylce, <i>likewise, besides.</i>               |
| Hpæþer, <i>whether, if, although.</i>   | Ða, <i>then.</i>                                  |
| Hpene, <i>scarcely.</i>                 | Ða þa, <i>whereas, whilst that.</i>               |
| Hpon, } <i>somewhat,</i>                | Danan, }  |
| Hponlice, } <i>very little.</i>         | Ðonan, } <i>thence.</i>                           |
| Lýt-hpon, <i>a little.</i>              | Ðonon, }  |
| To hpan, } <i>to what, where-</i>       | Ðær niht, <i>forthwith, by and by.</i>            |
| To hpon, } <i>fore.</i>                 | Ðær, <i>there.</i>                                |
| Hponan, <i>whence.</i>                  | Ðær þær, <i>there, there where.</i>               |
| Ahponan, <i>any where.</i>              | Ðæron, } <i>thereon or there-</i>                 |
| Ahponan utan, <i>any where without.</i> | Ðarin, } <i>in.</i>                               |
| Nahponan, <i>no where.</i>              | Ðær, <i>since that, whereby.</i>                  |
| ———utane, <i>no where without.</i>      | Ðær þe, <i>afterwards.</i>                        |
| Hpy, <i>why?</i>                        | Ðenden, <i>whilst, as long as.</i>                |
| Fophpy,                                 | Ðider, <i>thither.</i>                            |
| —hpýg, i. e. ig, } <i>why?</i>          | Ðonne, <i>then, when, than.</i>                   |
| —hpon i. e. en, } <i>where-</i>         | Ður, <i>thus.</i>                                 |
| To hpý, <i>for what? where-</i>         | Ður gepað, <i>such, of this sort.</i>             |
| fore.                                   |   |
| Oƿ þam, <i>from thence.</i>             |   |
| Oð þis, } <i>-hitherto.</i>             |   |
| Oð þær, }                               |   |

106. Adverbs probably contracted from verbs; as from the Imperative mood:

Lea, *yea.*

Letc, *get<sup>11</sup>, yet.*

<sup>11</sup> Getan, *to get.*

|                                     |                                   |
|-------------------------------------|-----------------------------------|
| Nu ȝet, } <i>as yet, hitherto.</i>  | Elleſ, } <i>else, otherwise.</i>  |
| — ȝeð, }                            | Ƴona, } <i>waning, less.</i>      |
| Ġet ma, } <i>yet more.</i>          | Ƴana, }                           |
| Ġȳre, } <i>yes.</i>                 | Ʒſſe, } <i>ever, always.</i>      |
| Lang <sup>12</sup> , } <i>long.</i> | Ġiſ æſſe, } <i>if ever.</i>       |
| Lange, }                            | Ƴen, } <i>by chance.</i>          |
| Uton, } <i>but, moreover.</i>       |                                   |
| Utan, }                             | Ġpȳſt-þu, } <i>whether,</i>       |
| Buton, } <i>freely, of free</i>     | Ġpȳſ-tu-la, } <i>used in ask-</i> |
| Butan, } <i>cost.</i>               | Ġpȳſ-þu-la, } <i>ing ques-</i>    |
| Buton tpeon, } <i>doubtless,</i>    |                                   |
| — without doubt.                    |                                   |

From verbs in the indefinite tense.

|                                      |                              |
|--------------------------------------|------------------------------|
| Ƨiþe, } <i>very much, greatly.</i>   | Ā,                           |
| To ſiþe, } <i>earnestly, exceed-</i> | Ā, áá, ááá, } <i>always.</i> |
| — <i>ingly.</i>                      | Ġeo,                         |
| Ʒalleſtoſiþe, } <i>too quickly</i>   | Ġeoh,                        |
| — <i>or readily.</i>                 | Ġu,                          |
| Ƨoð,                                 | Ġeaþa,                       |
| Ʒulſoð, } <i>truth.</i>              | Ġuþeþa,                      |
| Ʒſſe, } <i>ever, always.</i>         |                              |

Indefinite and a Pronoun.

|                                    |                                   |
|------------------------------------|-----------------------------------|
| Ƨiþþan, } <i>after, further.</i>   | Ʒuþþon-un, } <i>moreover, yea</i> |
| Nȳmþe, } <i>unless, perchance.</i> | — } <i>further.</i>               |

Adverbs ending in in, en, an, eð, from verbs.

|                                 |  |
|---------------------------------|--|
| Ƨindan, } <i>after, behind.</i> | Niþe, }  |
| Ʒen, } <i>once, one time.</i>   | Niþan, } <i>newly, of late.</i>                |
| Nean, }                         | Selden, } <i>seldom, rarely.</i>               |
| Ʒoþnean, } <i>near, almost.</i> | Recene, } <i>quickly.</i>                      |
| —neah, }                        | Samod, } <i>also, at once.</i>                 |
| Ʒeoþþan, } <i>furthermore,</i>  | Ƨpilon, } <i>sometimes, now.</i>               |
| — <i>moreover.</i>              | Suþan <sup>13</sup> , } <i>from the south.</i> |
| Nu, } <i>now.</i>               | Noþþan, } <i>from the north.</i>               |

<sup>12</sup> The imperative of Langian, *to prolong.*

<sup>13</sup> Thus An and on (from anan *to give*), denote motion from a place ; noþþan *from the north*, &c. ; heonon *hence*, &c.

Preterite &c., with a Pronoun.

|                                      |                            |
|--------------------------------------|----------------------------|
| Ðý læs, } <i>lest that.</i>          | Ætzædepe, <i>together.</i> |
| Ðe læs, } <i>lest that.</i>          | Lien, <i>again.</i>        |
| Genoh <sup>14</sup> , <i>enough.</i> |                            |

107. Adverbs probably from Prepositions.

|  |                                 |
|--|---------------------------------|
| Buƿan, buƿon, <i>above.</i>                | Uƿan, } <i>above, upward.</i>   |
| Beneoð (-an), <i>beneath.</i>              | Uƿon, } <i>above, upward.</i>   |
| Dune-ƿarð <sup>15</sup> , <i>downward.</i> | Uƿe-meƿt, <i>uppermost.</i>     |
| Ðam-ƿearð, <i>homeward.</i>                | ƿiþ-uƿan, <i>above.</i>         |
| ƿeƿt-ƿearð, <i>westward.</i>               | Neoþan, } <i>downward,</i>      |
| Up-ƿearðeƿ, <i>upward.</i>                 | Beneoð (-an), } <i>beneath.</i> |
| Innan-ƿearð, <i>inward.</i>                | Beheonan, <i>on this side.</i>  |
| Nýþer, <i>nether, lower down.</i>          | Ongen, } <i>again.</i>          |
| ƿiþutan, <i>without.</i>                   | Ongean, } <i>again.</i>         |
| Binnan, <i>within.</i>                     | Leon, } <i>again.</i>           |
| Begeondan <sup>16</sup> , <i>beyond.</i>   | Lean, } <i>again.</i>           |
| Upp, Up, <i>up, upon, above.</i>           | Behindan, <i>behind, after.</i> |
| Dune, } <i>down, down-</i>                 |                                 |
| Adun (-e), } <i>ward.</i>                  |                                 |

108. Adverbial phrases &c.

|                               |                                   |
|-------------------------------|-----------------------------------|
| Ðær þe } <i>so much the</i>   | Ær þam þe, <i>before that,</i>    |
| ma, } <i>more, or rath-</i>   | ere <i>that.</i>                  |
| Ðær þe } <i>er.</i>           | Spa lang ƿpa, <i>so long as,</i>  |
| mape, } <i>er.</i>            | until <i>that.</i>                |
| Ma þonne, <i>more than.</i>   | Spa ƿpiþe, <i>so much.</i>        |
| Ðe ma, <i>the more.</i>       | Spa hpær ƿpa, <i>wheresoever.</i> |
| Mid þý þe, <i>as soon as.</i> | — hpideƿ, <i>whithersoever.</i>   |

<sup>14</sup> Genoh or genoz appears to be the past participle genozed multiplied, from the verb zeozan to multiply: hence the English enough. Tooke, vol. i. p. 473.

<sup>15</sup> ƿarð, or ƿearð, is the imperative of the verb ƿarðian or ƿearðian to look at, &c. Tooke, vol. ii. p. 408.

<sup>16</sup> Biƿeond or beƿeond is the imperative Be, compounded with the participle zeond, zeoned or zoned from the verb Gan, Ganzan or Gongan to go or to pass: hence our word beyond; as "Beyond any place," means "be passed that place." *Diversions of Purley*, vol. i. p. 408.

|   |  |
|---|--|
| Ða hpile, <i>so long as, until, while, then.</i>      | On hræpðneffe, <i>in a short time.</i>               |
| Ða hpile þe, <i>while.</i>                            | Ymblytel, } <i>a little while</i>                    |
| On þis healp, <i>on this part.</i>                    | —alytel, }   |
| On þa healp, <i>on that part.</i>                     | Inrtæpe, } <i>soon,</i>                              |
| On þa rpiþnan healp, <i>on the right side.</i>        | ðona inrtæpe, } <i>quickly.</i>                      |
| On þa pýnrtan healp, <i>on the left side.</i>         | Selðhpenne, } <i>seldom.</i>                         |
| Betpýh þar þing, <i>in the mean while, or season.</i> | Selðhpænne, }  |
| Æt nextan, } <i>at length,</i>                        | On bæc, } <i>backwards.</i>                          |
| Æt nyhtan, } <i>at last.</i>                          | On bæclng, }   |
| On á populd, <i>in every world, for ever.</i>         | Lehend, -e, -on, -pe, <i>nigh, near.</i>             |
| Med micel hpl, <i>a little while.</i>                 | Anlært, } <i>at the instant.</i>                     |
| Ðæp niht, <i>forthwith, by and by.</i>                | Anlarce, }   |
| On niht, <i>by night.</i>                             | On larce, <i>at last, at length.</i>                 |
| Ealler, <i>fully, perfectly.</i>                      | Eft rona, <i>forthwith.</i>                          |
| Mid ealle, <i>altogether, entirely.</i>               | To ronan þam, <i>furthermore, beside.</i>            |
| Ealler to fæste, <i>too fastly, too surely.</i>       | Tuua, } <i>twice.</i>                                |
| Ealler to gelange, <i>all too long, nimium.</i>       | Tupa, }  |
| Nimþe þen pæpe, <i>unless, except.</i>                | Todæg, } <i>today.</i>                               |
| Spiþe-ær, <i>very early.</i>                          | Deo dæg, }   |
|   | Tomepigen, <i>tomorrow.</i>                          |
|   | Æt rumum cýppe, <i>sometimes, now and then.</i>      |
|   | Du lange, <i>how long.</i>                           |
|   | Du oft, <i>how often.</i>                            |
|   | Þel-hpær, } <i>every where,</i>                      |
|   | Leþel-hpær, } <i>openly.</i>                         |
|   | Elleþ-hpideþ, <i>to or towards some other place.</i> |

## 109. ADVERBS OF NEGATION.

Na<sup>17</sup>, *no, neither.*Ne<sup>18</sup>, *not.*

<sup>17</sup> The letter n contracted from ne *not*, is used in composition as a negative, especially in pronouns and adverbs; as, Nan, *nothing*, no one, from an *one*, like the Icelandic n-einn, English n-one, Latin n-ullus, &c., n-æfpe, English n-ever. If the chief word begin with h it

|                                 |                         |                           |
|---------------------------------|-------------------------|---------------------------|
| Ne, ne, <i>not, neither.</i>    | Noht-þon-lær,           | } <i>not, no,</i>         |
| Nær,                            | Nape-ler,               |                           |
| Nere,                           | Naller,                 | } <i>less, ne-</i>        |
| } <i>not, no, not so</i>        | Næfpe,                  |                           |
|                                 | Nere nere,              | Nohpæðeþ, <i>neither.</i> |
| } <i>not, no, cer-</i>          | } <i>certainly not,</i> | } <i>no, not, in</i>      |
|                                 |                         |                           |
| } <i>not so.</i>                | Nate-þær-               | } <i>no, not, in</i>      |
|                                 | Nær nær,                |                           |
| No, no, <i>not.</i>             | Nateþhpon,              | } <i>no, not, other-</i>  |
| Noht,                           | Na eller,               |                           |
| Nocht,                          |                         |                           |
| Na lær, neller, <i>no, not,</i> |                         |                           |
| <i>not at all.</i>              |                         |                           |

is lost in composition: as, n-abban *not to have*, from habban *to have*; if it begin with p or pi, ý is put instead; as, n-ýllan *to be unwilling*.

<sup>10</sup> The word *ne not*, is the usual negative; it is always set before verbs, like the Russian *ne* and the Latin *non*: for example, Ðri fæstað Iohannij leorningcnihtas and þine ne fæstað, *Why do the disciples of John fast, and thine fast not?* ne maƷon hi fæstan, *they cannot fast*. By cutting off the e, ne is often made to coalesce with the following noun or verb; thus, Ne ænizum, and ne wille become nænizum, and nulle. See Chapter v. Note 39 and 40. Na is the English *no*: for example, na hƷeap, Engl. *no where*: it also expresses *not* in an antithesis, where ac, *but*, comes after: for example, Na Ʒulce ze reczað ac, *not as you say, but*, &c. &c. nallas, *not*, is probably a contraction of nalær, or na eller: for example, Nalles þæt an, *not this alone*. Nær, *not*, seems not to have come from na þær, but rather to be an abbreviated form of nalles: for example, Ðý hit bið þær monney Ʒoð, na þær anpealdeþ, Ʒif se anpeald Ʒoð bið, that is, *Therefore it is the good of the man, not of the office, if the office be good*. Of hƷi aƷenpe Ʒecýnde naþ of þine, that is, *Of his own nature, not of thine*. Negations, however, as the student will perceive by these examples, are frequently expressed in Saxon, as in other languages, by a simple word: still it frequently happens, that there is a double negation; one is placed before the noun, the other before the verb. Negative words compounded of ne- n-, do not form a complete negation, if ne be not repeated. For example, Nan man ne Ʒpað nƷne Ʒýp to ealðum þeare, *No man seweth a piece of new cloth on an old garment*. If several such words are contained in the sentence, ne is still reiterated. For example, Ne Ʒere feah næfpe nan man Ʒoð, *No man ever saw God at any time*; Ge penað þæt ze nan Ʒecýndelic Ʒoð ne ƷeƷalþa on innan eap Ʒelfum næbban. *You imagine that you have no natural good or happiness within yourselves*. If the negative belong to a verb, both ne and na

## CHAPTER VII.

PREPOSITIONS<sup>1</sup>.

110. A Preposition is a part of speech that connects words with one another, and shows the relation between them: *Fram þam menn, from that man. Ælf. Gram.*

## 111. Prepositions governing an Accusative Case.

|                                 |   |
|---------------------------------|---|
| Abutan, <i>about</i>            | Betpeox, betpux, betpýx,                  |
| Agen, agean, <i>against</i>     | betpíh, <i>between, betwixt</i>           |
| Andlanꝥ, andlonꝥ, <i>ALONG,</i> | Butan <sup>2</sup> , buton, <i>beside</i> |
| <i>near</i>                     | Emb, ýmb, embutan,                        |
| Beþoran, <i>BEFORE</i>          | ýmbutan, <i>about</i>                     |
| Begeond, begeondan, -eond,      | Fop <sup>3</sup> , <i>FOR</i>             |
| geond, <i>beyond</i>            | Leond, <i>see begeond</i>                 |

are frequently used, and the *verb* is put between. For example, *Ne be þurpþon na þa halan læccy, ac þa þe untrume gýnd. They who are whole, need not a physician, but they who are sick. Ne eom ic na Crist, I am not the Christ. Nor and not are expressed by means of ne ne, when not (ne) precedes: as Ne faro ze ne ne fylhgeað, Go ye not out, nor follow him. But after naþer, neither, merely a single ne follows in every member of the sentence. For example, (Matthew vi. 20.) Gold-horþcað eow godlice zoldhorþcaꝥ, on heofenan, þær naþor om ne moðþe hit ne fornyð, and þær þeowꝥ hit ne delfað, ne ne forstelað, Lay up for yourselves treasures in heaven, &c. &c. &c. Here are examples of both expressions.*

<sup>1</sup> " *Præpositio* iꝥ forpsetnyꝥ. ge bið zcþeod naman. 7 forþe. 7 gcent æfre on forþeardan. *ab illo homine, fram þam menn. hep iꝥ ge ab, præpositio, apud Regem sum, ic eom mid þam cýnincze, hep iꝥ ge apud, præpositio, ad regem equito, ic iude to cýnincze, et cetera.*" Ælfrici *Gram.* p. 3.

<sup>2</sup> Horne Tooke thinks this word is the imperative mood *be-utan*, from *beon-utan, to be out*: hence our conjunction *but, be out*. He thinks also that *bot*, the imperative mood of *botan, to boot*, or perhaps *bot, a compensation*, is the root of our conjunction *but, to boot*. — Tooke's *Diversions of Purley*, vol. i. p. 190.

<sup>3</sup> This word in composition has a deteriorating meaning: as, *Fop-beodan, to forbid*; *Fopbeman, to condemn*; *Fopdon, to make an end of*. According to Tooke it is derived from the Gothic substantive **FÄIKINA**, *cause*. See *Etymology*, 113.

|                                    |  |
|------------------------------------|--|
| Gemanz <sup>4</sup> , <i>among</i> | Uppan, <i>upon, above</i>              |
| Innan, <i>in</i>                   | Utan, <i>about</i>                     |
| Ofeþ, <i>OVER, above</i>           | ƿið, <i>WITH, near</i>                 |
| On, <i>in, to, among</i>           | ƿiþ-æftan, <i>after, behind</i>        |
| Onzean, <i>in, against</i>         | ƿiþ-foþan, <i>before</i>               |
| Oð, <i>to</i>                      | ƿiþ-innan, <i>within</i>               |
| Teh, <i>against</i>                | ƿiðzeondan, <i>about</i>               |
| ƿuþh, <i>through</i>               | ƿið-utan <sup>5</sup> , <i>without</i> |
| To-zeaneþ, <i>against</i>          | Ymb, <i>about</i>                      |
| Udenþ, <i>UNDER</i>                | Ymb-utan, <i>round about.</i>          |

## 112. Prepositions governing a Dative Case.

|  |  |
|--|--|
| ƒeþer, <i>after</i>                        | Betpux, betpeox, betpýx,                   |
| ƒeþ, <i>ere, before</i>                    | <i>betwixt</i>                             |
| ƒet, <i>at</i>                             | Binnan, binnon, <i>within,</i>             |
| ƒetfoþan, <i>before</i>                    | <i>except</i>                              |
| Amanz, <i>among</i>                        | Buþan, buþon, <i>above</i>                 |
| Be <sup>6</sup> , bi, biȝ, <i>by, nigh</i> | Butan <sup>7</sup> , buton, <i>without</i> |
| Bæftan, } <i>behind</i>                    | Foþ, <i>before, on account of,</i>         |
| Be-æftan, }                                | <i>FOR</i>                                 |
| Befoþan, <i>before</i>                     | Fra <sup>8</sup> , fram, <i>FROM</i>       |
| Bezeond, } <i>beyond</i>                   | Lehend, <i>near, at hand</i>               |
| Bezeondan, }                               | Gemanz <sup>4</sup> , <i>among</i>         |
| Beheonan, <i>on this side</i>              | Innan, <i>within</i>                       |
| Betpeonan <sup>7</sup> , betpíh, be-       | Into, <i>in</i>                            |
| tpinan, <i>between</i>                     | Mid, <i>with</i>                           |

<sup>4</sup> The imperative of Gemengan, *to mix, to mingle*; from mængan and mengian, *to mix*.

<sup>5</sup> From ƿið-utan or ƿýþan-utan or peoþan, *to be*: as, Beon-utan, *to be out*; hence our English words *without* and *be-out* or *but*.

<sup>6</sup> Be is said to be the imperative mood of beon, *to be*.

<sup>7</sup> From the imperative Be, and tpegen, *twain* or *two*.

<sup>8</sup> Derived from the substantive fram, like the Gothic **FROM**, *beginning, original source, author*; hence our preposition *from*: as, Figs came *from* Turkey.

Figs came *beginning* Turkey. *Diversions of Purley*, vol. i. p. 342.

|   |                                   |
|---|-----------------------------------|
| Neah, <i>near</i>                             | Tozeaner, <i>towards, against</i> |
| Oƿ <sup>9</sup> , <i>OF, from</i>             | Tomidder, <i>among</i>            |
| Oƿer, <i>over, above</i>                      | Topearð, <i>toward</i>            |
| On, <i>in, into</i>                           | Under, <i>UNDER</i>               |
| On-uƿan, } <i>upon, above</i>                 | Unƿeop, <i>nigh, near</i>         |
| On-uppan, } <i>upon, above</i>                | Up, uppan, uppe, <i>UP,</i>       |
| Oð, <i>as far as, to</i>                      | <i>above</i>                      |
| Til, to <sup>10</sup> , <i>to. See p. 139</i> | Utan, uton, <i>without</i>        |
| and note <sup>7</sup> .                       | ƿið, <i>WITH, against</i>         |
| Toƿonan, <i>before</i>                        |                                   |

The preceding prepositions are also of extensive use in the composition of words, as well as the following inseparable prepositions.

#### INSEPARABLE PREPOSITIONS.

113. There are some inseparable prepositions which are used only in composition; such as *di, dis, re, se, con*, among the Latins: as,

And, in composition, signifies *to* or *back*: as, And-bidian, *to hope for*; And-lang, *along*; And-ƿuppan, *to offend*; And-ƿæccan, *to bring back*; And-ƿstandan, *to stand back, or resist*; And-ƿƿapian, *to answer or give an answer*.

Eð signifies *again, of new, back again*: as, Eð-cenning, *regeneration, or new birth*; Eð-lea, *a reward*; Eð-nipian, *to renew*. Eð was also, as it is still, the termination of the perfect tense, and of the perfect participle.

Eƿen signifies *equal, just, alike*: as, Eƿen-biſceop, *a fellow bishop*; Eƿen-eald, *of the same age, coeval*; Eƿen-bliſſian, *to congratulate or rejoice with*.

Eƿt signifies *again, back again*: as, Eƿt-azyƿan, *to*

<sup>9</sup> Probably from ἀπονα, like the Gothic **AFANA**, *consequence, offspring, successor*. As **FOR** signifies *cause*, or signifies *consequence*, *Divisions of Purley*, vol. i. p. 367.

<sup>10</sup> It is singular that *to* in composition has frequently a deteriorating effect: as, To-ƿeoppan, the same as a-ƿeoppan, *to cast away*; from ƿeoppan, *to cast*: to-ƿendan, *to overturn, demolish*; from ƿendan, *to turn*.

*restore, to give back again*; *ƒƒƒ-apacian, to set up again.*

*Em*: as, *Embe, about*; *Em-don, to compass about*: also as, *Emn, equal*; *Em-long, equal length*; *Em-leof, equally dear.*

*Fop*, signifies *by, for, from, against, besides*: as, *Fop-bæpan, to restrain*; *Fop-beodan, to forbid, to prohibit*; *Fop-deman, to be judged or decided between.*  
See Etymology, III, Note <sup>3</sup>.

*Fope* signifies *before*: as, *Fope-bæpan, to carry before*; *Fope-cuman, to go before.*

*Mƒƒ* denotes *an error, defect, &c.*: as, *Mƒƒ-bopen, a mis-carriage*; *Mƒƒ-lician, to displease*; *Mƒƒ-don, to be done badly.*

*Op* denotes *in, from, in*: as, *Op-gylde, without price*; *Op-ƒƒƒƒƒian, to distrust.*

*Oð* denotes *off, from*: as, *Oð-hýðan, to hide from, to abscond*; *Oð-bæƒƒƒƒƒan, to break off.*

*Un* signifies *in, not, un*: as, *Un-abegendlic, inflexible*; *Un-boht, unbought*; *Un-clean, not clean*; *Un-cuð, unknown, uncouth.*

*ƒƒƒƒƒ* denotes *against*: as, *ƒƒƒƒƒ-ƒƒƒƒƒan, to speak against*; *ƒƒƒƒƒ-copen, rebellious.*

An acquaintance with the composition of words<sup>11</sup>, especially by prepositions, will greatly facilitate the acquisition of a language; for one radical term, combined with prepositions, forms many words, which retain the signification of their simple parts. The recollection of the radical words will be sufficient to bring to the mind its numerous derivatives, and will most deeply impress on the memory the precise signification of many words, which otherwise could be scarcely ascertained. Thus *ƒƒƒƒƒandan, to stand*, compounded with *agen* or *onzean*, becomes *Agen-ƒƒƒƒƒandan, to stand against, or to oppose*; *And-ƒƒƒƒƒandan, to stand back or resist*; *Op-ƒƒƒƒƒandan, to*

<sup>11</sup> See the composition of Latin words briefly treated in my "Introduction to Latin Construing," p. 60—62.

*stand off, or to tarry behind; Under-ƿtandan, to stand under, or to bear: applied to the mind, to know, or to UNDERSTAND; ƿiþ-ƿtandan, to STAND AGAINST, or to oppose. Thus also læðan, to lead; ƿendan, to send, &c. are compounded by separable and inseparable prepositions, and form many words "*

## CHAPTER VIII.

### CONJUNCTIONS<sup>1</sup>.

114. A conjunction is a part of speech<sup>2</sup> that connects words and sentences together: as, Ðe ƿtenc ƿ ƿƿecð,

<sup>10</sup> In Latin, the simple word *duco, to lead*, "admits before it *ab, ad, con, circum, de, e, in, ob, per, pro, se, sub, trans*, and becomes *abduco, to lead from, away, &c.*; *adduco, to lead to or bring; conduco, to lead together or conduce*; and so of its other compounds, uniting the signification of the preposition with the verbs." See *Introduction to Latin Construing*, p. 62.

<sup>1</sup> In respect of the real character and meaning of conjunctions, I consider them as no distinct class of words, but, like adverbs (see p. 180, Note <sup>2</sup>), as abbreviations of two or more significant words. The truth of this remark will be clearly seen in the notes. As an example, we may give *eac, and*, which is only the imperative mood of *eacan, to add unto, to eke, to increase*.

"Perhaps it may be worth remarking, as an additional proof of the nature of this conjunction, that in every language where this imperative is used conjunctively, the conjunction varies just as the verb does."

"In Danish, the conjunction is *og*, and the verb *øger*."

"In Swedish, the conjunction is *och*, and the verb *öka*."

"In Dutch, the conjunction is *ook*, from the verb *oekken*."

"In German, the conjunction is *auch*, from the verb *auchon*."

"In Gothic, the conjunction is **ANK**, and the verb **ANKAN**."

"As in Saxon the conjunction is *eac*, from the verb *eacan*." See Horne Tooke's *Diversions of Purley*, vol. i. p. 179.

<sup>2</sup> "Conjunctio ƿ ƿeþeodnƿr oððe ƿeƿezincz þeƿ ðæl ne mæg naht þuþh hine ƿylƿe. ac he ƿeƿeðð tozæðeþe æzþeþ ze naman. ze ƿopð. ƿiƿ þu beƿƿiþt. *Quis equitat in civitatem*, þƿa ƿit into þam ƿoprt. þon cƿeð he. *Rex, et Episcopus. ƿe cƿuinz ƿ ƿe biƿcop. ƿe et. ƿ ƿ. and. ƿ conjunctio: ego et tu, ic ƿ þu. ƿopð he ƿeƿeðð þuƿ. Stat et equitur. he ƿtenc ƿ ƿƿecð," &c. Ælfrici Gramn. p. 3.*

*He stands and speaks.* Ælf. Grammar. *Sapl ȝ licchoma pȝncað anne mon, The soul and body make one man.* Boet. 85, 9.

|   |                                       |
|---|---------------------------------------|
| Ac, <i>but</i>  | Gif <sup>3</sup> , <i>if</i>          |
| Ægðer ȝe---ȝe, <i>when--- then; so---as</i>                     | Ðræt, þa, <i>but</i>                  |
| And <sup>3</sup> , ond (and in Dan.-Sax. ende), <i>and, but</i> | Ðræþer, } <i>WHETHER,</i>             |
| Ɔac <sup>4</sup> , also (in Dan.-Sax. oc, also), <i>and</i>     | Ðræþere, } <i>yet</i>                 |
| Ɔonnorlice, pitodlice, <i>therefore</i>                         | Na leȝ---ac, <i>not only---but</i>    |
| Fopþe, } <i>because, there-</i>                                 | Nemne: <i>See Nýmþe</i>               |
| Fopþi(-ȝ), } <i>fore</i>  | Ne, ne hræþer, nane, <i>nor,</i>      |
| Fopþiz, } <i>because, there-</i>                                | neither                               |
| Fopþan, } <i>fore</i>   | Nýmþe <sup>6</sup> or nemþe, nemne,   |
| Fopþam, } <i>because,</i>                                       | <i>unless, but, except; from</i>      |
| Fopþi þonne, } <i>because,</i>                                  | ným, &c. Tooke, vol. i.               |
| Fopþan þe, } <i>because</i>                                     | p. 171.                               |
| Fopþam þe, } <i>that</i>  | Oððe, <i>or</i>                       |
| Furþon, ȝilce, <i>also</i>                                      | Sam, <i>whether</i>                   |
|   | Soðlice, <i>but</i>                   |
|   | Spa ȝpa, <i>as, as if, as it were</i> |
|   | Spilce, <i>as if, because, as</i>     |

<sup>3</sup> From An-ab, the imperative mood of Anan, *to give*, and ab, *a heap*. Hence our *and*, which has the same import: as, "Two *and* two are four;" or, Two, *add two to the heap*, are four. *Diversions of Purley*, vol. i. p. 221.

<sup>4</sup> The imperative mood of Ɔacan, *to add*.

<sup>5</sup> The imperative mood of Gifan, *to give*; like the Gothic **𐌿𐌶𐌰𐌶𐌰**, *to give*. From the imperative Gif is derived our English *if*. *Gif* is to be found not only, as Skinner says, in Lincolnshire, but in all our old writers. Gawin Douglas, a Scotch poet and bishop, and translator of Virgil's *Æneid* about A.D. 1500, almost always uses *gif*. He has only once or twice used *if*: once he uses *gewe*, and once *giffs*; and sometimes *in case* and *in casis*, for *gif*. I shall only give one example of *gif*; and refer to the "*Diversions of Purley*" for other instances, vol. i. p. 152, &c.

"Forgiff me, Virgill, *gif* I thee offend." G. Douglas, Pref. p. 11.

<sup>6</sup> The imperative mood of Nýman or Neman, *to take away, dismiss*, with the addition of þe, *that*: as, Nýmþe, *take away or dismiss that*. Tooke's *Diversions of Purley*, vol. i. p. 171.

|                                    |                                   |
|------------------------------------|-----------------------------------|
| Splice eac, <i>moreover, also,</i> | Deah hpæpepe, <i>notwith-</i>     |
| <i>besides</i>                     | <i>standing, nevertheless</i>     |
| Uton, uton nu, <i>but, be-</i>     | De ler, <i>lest, nor</i>          |
| <i>side, moreover</i>              | Ðý, <i>therefore, because</i>     |
| Ðær, þi, <i>because</i>            | Ƴitodlice, <i>but, therefore.</i> |
| Deah, þeah þe, <i>though, al-</i>  |                                   |
| <i>though</i>                      |                                   |

## CHAPTER IX.

## INTERJECTIONS.

115. An Interjection is a word that expresses any sudden emotion of the mind: as, Ƴa iƳ me, *Woe is me!*

|                                     |                                       |
|-------------------------------------|---------------------------------------|
| Eala, <i>O! alas!</i>               | Ðig la, <i>alas!</i>                  |
| Eala eala, <i>very good! very</i>   | La, <i>lo! behold! O<sup>s</sup>!</i> |
| <i>well! well-well!</i>             | Loca, <i>look! see! behold!</i>       |
| Eala, Ƴif, <i>O! if or that</i>     | Loca nu, <i>look now! see</i>         |
| Eala hu, <i>O! how</i>              | <i>here!</i>                          |
| Ƴrne, <i>behold<sup>s</sup>!</i>    | Ƴa or pala, <i>alas!</i>              |
| Ƴop, <i>alas! ah!</i>               | Ƴe la pa, <i>well-away!</i>           |
| Ha, ha, he, he, ( <i>laughing</i> ) | Ƴella pel, <i>well, well!</i>         |
| Heonu, <i>behold!</i>               | Ƴel me, <i>well is me!</i>            |

<sup>1</sup> As, Eala hƳoþen ƳcƳbýpht. eala hpæt dýþeƳt þu. *O, brother Egbert! O! what didst thou? Bede.*

<sup>2</sup> As, Ƴrne nu, *behold now!*

<sup>3</sup> La hu oft, *Lo! how oft. La nu, Lo! now, Behold now!* La is both prefixed and affixed to interrogations: as, La hpilc, *who?* DƳæt iƳ Ƴ la, *What is that?* Ƴilt þu la, *Wilt thou?* IƳ þær Ƴenoh la, *Is there enough?*

PART III.  
SYNTAX.

CHAPTER I.

THE CONSTRUCTION OF SENTENCES.

1. SYNTAX (from *συναξίς*, *composition*) teaches the composition, order, agreement, and government of words in a sentence.

2. A sentence, being an assemblage of words, expressing a perfect thought, or making complete sense, is distinguished at the end by a period, or full stop, marked thus, (: or ?).

Sentences are divided into Simple and Compound.

3. A simple sentence has in it but one nominative case and one finite verb<sup>1</sup>, either expressed or understood; as,  
Laman lýpode: Gen. v. 12.

*Cainan lived.*

Streamar ꝥodon: Cæd. 72. 15.

*Streams stood.*

Se Dælend peop: John xi. 35.

*The Saviour wept.*

These are sentences, because they express perfect thoughts, or make complete sense.

If the verb be active, the sentence must not only have a nominative case, and a finite verb, but an accusative; because, without the accusative case, no complete sense would be communicated. If we say, Ic ꝥýlle, *I give*; ꝥilnıȝað men, *men desire*; and Die poldon habban, *they might have*; it is manifest the sentences are imperfect: but if the accusative cases ꝥıȝdom, anpealdeȝ, and

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<sup>1</sup> A finite verb is that to which number and person belong: a verb is called *finite*, to distinguish it from a verb of the *infinitive* mood.

hlīran, be subjoined, they will be perfect sentences, because complete sense will be conveyed ; as,

Ic ƿylle ƿiſdom: Luke, xxi. 15.

*I give (or will give) wisdom.*

ƿilnigað men anpealdeſ: Boet. 38. 4.

*Men desire power.*

Die poldon habban hlīran: Boet. 38. 6.

*They might have fame.*

Though a simple sentence can have but one nominative case, and one finite verb ; it may contain a verb in the infinitive mood, with other words, and still continue a simple sentence ; as,

Ne nan mon ne mæƿ þam ƿerceadƿiſan mode ƿe-  
deſian: Boet. 32. 27.

*No man can (is able to) injure the reasoning mind.*

Ne mæƿ non mon nænne cƿæƿt ƿoſþbunƿan bu-  
tan ƿiſdome: Boet. 37. 18.

*No man can bring forth any virtue without wisdom.*

4. A compound sentence has in it more than one nominative case, or more than one finite verb, either expressed or understood ; or it consists of two or more simple sentences connected by *relatives* or *conjunctions* ; as,

ƿilnigað men anpealdeſ ÐE hie poldon habban hlī-  
ran: Boet. 38. 4.

*Men desire power, that they might have fame.*

ƿelc ƿoð cƿiſþ býrð ƿoðe ƿæƿtmar. AND ælc ƿiſel  
cƿiſþ býrð ƿiſele ƿæƿtmar: Matt. vii. 17.

*Every good tree beareth good fruit, and every evil tree beareth evil fruit.*

ƿoð iſ onþƿuma FORÐI ÐE he ƿæƿ æƿne: Ælf.  
Hom.

*God is beginning, wherefore he was ever.*

ƿoð iſ ende FORÐAN ÐE he bið æƿne: Ælf.  
Hom.

*God is end, because he is ever.*

ƿon iſ ƿapl 7 lichoma: Boet. 89. 10.

*Man is soul and body.*

5. The parts of a compound sentence were not so accurately distinguished into members and clauses by the Anglo-Saxons, as they are by us. Instead of our comma, semicolon, and colon, they only used one point, thus (.) which merely denoted the sense to be imperfect.

6. The Anglo-Saxon, having inflected terminations, is in some measure a transpositive language; but it by no means admits of such liberty in placing the words in a sentence as in Latin<sup>2</sup> and Greek. The most common modes of action or existence are denoted, not as in Latin by inflection, but as in modern English by auxiliaries, which render the Syntax of the Saxon more free, and like our own language. We cannot therefore give minute directions for the collocation of words in a sentence; but the following remarks may be of use to the young student.

The nominative case is usually placed before the verb.

The participle is sometimes found at a distance from the neuter verb, and often at the close of the sentence; as,

Man pær fram Gode aend: John i. 6.

*A man was sent from God.*

Negatives, adverbs &c. are for the most part placed before the verb; as,

Ne nan mon ne mæg þam mode gedepian: Boet.  
32. 27.

*No man can injure the mind.*

The accusative as well as the nominative case is generally placed before the verb, which will therefore often be the last word in a Saxon as well as a German or Latin sentence; as,

Blutenpa þella pætep hi ðruncon: Boet. 30. 8.

*They drank the water of pure springs.*

Agyrað þam Earene þa þing þe þær Earenes rýnt:  
Matt. xxii. 21.

*Give to Cæsar the things that are Cæsar's.*

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<sup>2</sup> See the Author's *Latin Construing*, page 4.

## CHAPTER II.

7. Syntax consists of two parts :

1. CONCORD.      2. GOVERNMENT.

8. Concord is the agreement of one word with another in case, gender, number, or person.

9. Government is when one word requires another to be in a particular case or mood.

## THE CONCORDS.

10. There are three concords.

1st. Between the nominative case and the verb.

2d. Between the substantive and the adjective.

3d. Between the relative and the antecedent.

## THE FIRST CONCORD.

11. The first concord is between the nominative case and the verb.

The verb must be of the same number and person as the nominative case.

Lufast þu me: Ðu part þ̅ ic ̅e lufige: John  
xxi. 16.

*Lovest thou me ? Thou knowest that I love thee.*

Se wírdom gedeð hîr lufiendas wíse: Boet. 60. 10.  
*Wisdom maketh his lovers wise.*

12. A noun of multitude may have a verb of the singular or plural number.

Ðeor menigeo. þe ne cuþe þa æ. hîz gýnt apýrgeðe:  
John viii. 49.

*This people that knoweth not the law are cursed.*

Ðat folc pæf Zachariam ge-anbídige. and pun-  
ðodon: Luke i. 21.

*The people was expecting Zacharias, and (miraban-  
tur) wondered.*

Call þ þolc anar 7 7tobon: Exod. xxxiii. 8.

*All the people (surgebat) arose and (stabant) stood.*

13. Two or more nominative cases singular will have a verb plural; as,

Ic 7 Fæder 7ynt an: John x. 30.

*I and the Father are one.*

Wæg þin mod 7 þin 7erceadþyrner 7ereon: Boet. 146. 18.

*Thy mind and reason may see.*

#### THE SECOND CONCORD.

14. The second concord is between the substantive and the adjective.

The adjective or participle is always of the same number, case, and gender as the noun.

Ða rýht æþelo bið on þam mode: Boet. 67. 22.

*The right nobility is in the mind.*

Ðer 7r min leofa runu: Matt. xvii. 5.

*Here is my beloved Son.*

7erceadþyrner 7r rýndeplic cþæft þæpe raple: Boet. 79. 36.

*Reason is the peculiar endowment of the soul.*

#### THE THIRD CONCORD.

15. The third concord is between the relative and the antecedent.

The relative agrees<sup>1</sup> with its antecedent in gender, number, and person. Its case depends upon some other word in the sentence.

<sup>1</sup> The relative agrees in number, case, and gender with the noun understood after it. When the noun understood is supplied in the examples, they will stand thus:

Ne rýnceað æfter þam mete þe (mete) 7oppýrð.

Ði nemnað h7r nama. Emanuhel. þ (nama) 77 7rod mid 7r.

Rice on þam (rice) he leofað.

In the first example þe agrees with mete, which is the nominative case to the verb 7oppýrð. In the second, þ agrees with nama, which is the nominative case to 77: and in the third, þam agrees with rice in the dative case governed by the preposition on.

Ne pýrceað æfter þam mete þe forpýrð: John  
vi. 27.

*Labour not after the meat which perisheth.*

Ði nemnað hiŕ naman. Emanuhel. þ̅ ýŕ. God mið  
ur: Matt. i. 23.

*They shall call his name Emanuel, which is, God  
with us.*

Rice on þam he leorað: Hom. Elstob. 44. 12.

*The kingdom in which he liveth.*

### CHAPTER III.

#### OF GOVERNMENT.

##### *Government of Nouns.*

16. One substantive governs another, signifying a  
different thing, in the genitive case.

Ðiŕer mannes hoŕŕ: Ælf. Gram.

*This man's horse.*

Lýnning heofoŕer: K. Alfred's Will.

*King of Heaven.*

Ðýŕ ýŕ Iudea cýning: Luke xxiii. 38.

*This is king of the Jews.*

17. But nouns signifying the same thing are put in  
the same case.

Ælfred. Kuning pæŕ pealhŕtob ðiŕŕe bec: Boet.  
Præf. xi.

*King Alfred was translator of this book.*

18. A noun signifying *praise* or *blame* is put in the  
genitive case; as,

Ðiŕ folc iŕ heaŕðer moder: Exod. xxxii. 9.

*This people is of hard mind.*

Ða pæron hŕiter lichaman. 7 pæŕŕer andplitan  
men: Hom. Elstob. 11. 16.

*They were of white complexion, and men of fair  
countenance.*

Godne gleaupŕŕe cniht: Bede.

*A boy of good disposition.*

19. The genitive case is sometimes put alone, the former noun being understood; as,

He zereh Iacobum Zebedei: Matt. iv. 21.

*He saw James the son of Zebedee. (Sunu, the son, is understood).*

20. Words which express *measure, weight, age, &c.* are put in the genitive case.

Breoton 17 eahta hund mila lang. 7 tu hund mila  
brad: Bede 473. 11.

*Britain is eight hundred miles long, and two hundred miles broad.*

Ƴund ƳnceƳ lang: L. L. Ælfr. R. 40.

*A wound an inch long (the length of an inch).*

21. Nouns signifying the *cause* or *manner* of a thing, or the *instrument* by which it is done, are put in the dative case.

And heo clƳpode mƳcelne ƳteƳne: Luke i. 42.

*And she cried with a loud voice.*

ƳiƳ Ƴægenodon ƳƳƳe mƳclum zerean: Matt. ii. 10.

*They rejoiced with very great joy.*

Ƴi ƳƳræcað niƳum tunƳum: Mark xvi. 17.

*They spoke with new tongues.*

22. Nouns signifying *part of time*, or answering the question *when*, are put in the genitive case.

ƳæƳ ƳaƳer (illo die). Jos. x. 11.

*That day.*

ƳæƳer 7 nihteƳ (die et nocte). Gen. xxxi. 40.

*By day and night.*

23. *Duration of time*, or nouns answering the question *how long*, are put in the accusative or dative case.

ƳƳƳ ƳaƳar (tres dies). (Jos. ii. 16).

*Three days.*

ƳƳi Ƴtande ze heƳ ealne ƳæƳ iðele: Matt. xx. 6.

*Why stand ye here all day idle?*

ƳƳim ƳaƳum (tribus diebus). Exod. x. 23.

*Three days.*

24. Nouns ending in *full* and *lice*, and words compounded with *eƿen*, *eƿn*, or *emn*, and the noun *þearƿ*, *need*, govern a dative case.

*ƿunþfull þam cýnningum:* Ælf.

*To be honoured by kings.*

*Eƿen-læcan þam aƿortolum:* Wanl. *Cat.* p. 5. 1.

*To be like the apostles.*

*Emn-ƿariƿ þeom:* Oros. 1. 10.

*Grieving with them.*

*Unafecƿendlic æniƿum:* *Chr. Sax.* Mxi. 35.

*Inexpressible to any one.*

*Biƿe þa þing þe uƿ þearƿ ƿý:* John xiii. 29.

*Buy the thing which for us is necessary.*

*Nýr halum læceƿ nan þearƿ:* Matt. ix. 12.

*There is no need of a physician to the well.*

25. A noun with a participle, or two nouns with the word *being* understood between them, governed by no other word in the sentence, are put in the dative case, sometimes called the dative absolute.

*Gebýgedum cneopum:* Mark, i. 40.

*Knees being bent (with bended knees).*

#### THE GOVERNMENT OF ADJECTIVES.

26. *Superlatives*, *partitives*<sup>4</sup>, *numeral adjectives*, the relative *þa*, *who*, and *adjectives in the neuter gender without a substantive*, generally govern the genitive case; as,

*þæt ýreleƿ dýde þer:*

*What evil (what of evil) did this man?*

*Ʊæg æniƿ þing ƿodeƿ beon of Nazareþ:* John. i. 46.

*May any good (any thing of good) be of (from)*

*Nazareth?*

<sup>4</sup> This rule extends so far, that when a similar idea is comprehended in the sentence, the genitive case is used, though no partitive word is expressed; as,

*Nýr lut na þe ƿecýnþe þette þu hi aƿe.*

*It belongs not to thy nature to possess them.*

Here *ƿecýnþe* is in the genitive case, as if we should say *It is not of thy nature &c.* See Rask's *Grammar*, p. 100.

Sume ðapa bocena: Luke xx. 39.

*Some of the Scribes.*

Ðpa þinna monna (quisnam sapientum?) Boet. 37. 2.

*Which of the wise men?*

ƒalpa þýpta mærc (omnium herbarum maxima).

Mark, iv. 32.

*The greatest of all herbs.*

Naht ýfeleþ:

*No evil, or nought of evil.*

27. *Than* after the comparative degree is made by þonne, þænne, and sometimes þe.

Le rýnt feþan þonne manega ſpeapþan: Matt. x. 31.

*Ye are better than many sparrows.*

When the words þonne, þænne, or þe, are omitted after a comparative, the following word is put in the genitive or dative case. The above passage in Luke xii. 7. is

Ge rýnt beteran manegum ſpeapþum:

*Ye are better than many sparrows.*

28. Adjectives denoting *plenty, want, likeness, dignity, worthfulness, care or desire, knowledge, ignorance*, also the substantive *þana, want*, have sometimes a dative and sometimes a genitive case after them.

Fulle ðeaðna bana: Matt. xxiii. 27.

*Full of dead bones.*

Se Dælend þær full halgum garte: Luke iv. 1.

*The Saviour was full of the (to the) Holy Ghost.*

Du feþa þilezena: Matt. xvi. 9, 10.

*How many baskets?*

Sumer ðinger þana: Boet. 34. 9.

*Want of something.*

Gelica mineſ þeoper: (similis mei servi). Numb. xii. 7.

*Like my servant.*

Ðær ilcan þýpþe: (ejusdem dignus). Deut. xix. 19.

*Worthy of the same.*

Þeopþmýnþa geopn: Boet. p. 151.

*Desirous of honour.*

Boca gleap: Boet. p. 151.

*Skilled in books.*

Unp̄y godcundan naman: Bede 582. 18.

*Ignorant of the divine name.*

29. The interrogative, and the word that answers to it, must be in the same case.

Ðpær anlicn̄ȳr ȳr þ̄y ȝ þ̄y of̄er̄gepp̄it. þ̄ær Ea-  
rerer: Matt. xxii. 20.

*Whose likeness is this, and this superscription?  
Caesar's.*

30. The neuter verb has the same case after as before it; as,

Ic eom æp̄iſt ȝ lif: John xi. 25.

*I am resurrection and life.*

31. Verbs which signify to *name* admit a nominative case after them; as,

Ða þ̄ær ſum conſul. þ̄æt þe heſetoha hatað: Boet.  
2. 1.

*There was a certain consul that we name a heretoha<sup>a</sup>.*

Se Ðælend. þe iſ ȝenemned Ep̄iſt: Matt. i. 16.

*The Healer who is named Christ.*

32. Verbs of *trying, following, depriving, of wanting, enjoying, visiting, doing, expecting, listening, recalling, accusing, ceasing, asking, pitying, pealdan, to govern or command, &c.* and sometimes the *verb neuter* have after them a genitive<sup>b</sup> case.

<sup>a</sup> From hepe, an army, and ceon, to lead.

<sup>b</sup> In most of these instances there is an ellipsis of some word; as,

Eaſt þu (ȝereþa) upeſ ȝereþeſ.

*Art thou (a companion) of our company.*

Ða þ̄mȝ þe ſȝnd (þa þ̄mȝ) Godes.

*The things which are (the things) of God.*

Lif he bit (ȝiſe) fiſceſ.

*If he ask (a gift) of a fish.*

Ði pealdon (ðæl) eorþan.

*They govern (part) of the earth.*

&c. &c.

When there is no ellipsis, the verbs mentioned in the rule generally govern the accusative case.

Ʒod com ꝥ he polbe ꝥandian eoƥer: Exod. xx. 20.  
*God came that he would try you.*

Ne wilna þu þiner nehtƥtan huſer: Exod. xx. 17.  
*Wish not thou thy neighbour's house.*

Eaƥt þu uƥer ƥeƥeƥer<sup>7</sup>: Jos. v. 13.  
*Art thou of our company.*

Ða þing þe ƥýnd Ʒoder<sup>7</sup>: Matt. xvi. 23.  
*The things that are God's.*

Ne ƥanda þu þiner Ʒoder: Deut. vi. 16.  
*Tempt not thy God.*

Ði ƥealdon eoƥþan: Psalm xliii. 4. Cott. Jul. A. 2<sup>7</sup>.  
*They govern the earth.*

Uƥe ƥemilƥrud: Mark. ix. 22.  
*Pity us.*

Ne beƥupƥon læceƥ þa þe hale ƥýnt: Luke v. 31.  
 (Non egent medico illi qui sani sunt.)  
*They who are well, need not a physician.*

Ic ondƥeð ꝥ þu me beƥeafodeƥt þinƥa dohtƥa:  
 Gen. xxxi. 31.

*I feared that thou wouldst bereave me of thy daughters.*

Se ƥýlƥa Ʒoder ƥiceƥ ƥeanbídobe: Mark xv. 43.  
*Who himself waited for (of) the kingdom of God.*

Sunu min. hlýƥte minƥa ƥoƥða: Gen. xxvii. 43.  
*My son! listen to my words.*

Ʒif he bit ƥiƥceƥ: Matt. vii. 10<sup>7</sup>.  
*If he ask a fish.*

33. Verbs of *depriving, giving, and restoring, commanding, obeying, serving, reproving, accusing, forbidding, telling, answering, believing, thanking, &c.* also the words *ƥilian* or *ƥýlizean, to follow, &c.* with all verbs put *acquisitively*, govern the dative case.

Ðoð ƥel þam þe eoƥ ýƥl doð: St. Matth.  
*Do well to those that do evil to you.*

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<sup>7</sup> See Note <sup>6</sup> in preceding page.

Ðiŕum mann ic foŕziŕe hoŕŕ: . Ælf. Gram.  
*To this man I give a horse.*

Ðŕæt ziŕt þu me. ane boc ic ziŕe þe: . Ælf. Gr. 6.  
*What givest thou me? One book I give thee.*

Unclænum ȝartum bebýt. ȝ hi hýŕŕumiað him: .  
 Mark i. 27.

*He commandeth the unclean spirits, and they obey him.*  
 Ne mæg nan þeop tŕam hlaŕoŕðum þeopian: . Luke  
 xvi. 13.

*No servant can serve two lords.*

Ðým þancode: . Luke xvii. 16.

*He thanked him.*

ȝindar and ræ him hýŕŕumiað: . Mark i. 27.

*Winds and sea obey him.*

Foŕþam þu minum woŕðum ne ȝelyŕðeŕt: . Luke  
 i. 20.

*Because thou believedst not my words.*

34. Active verbs govern the accusative case.

Ðiŕne mann ic luŕziŕe: . Ælf. Gram. 6.

*I love this man.*

Ðiŕ þincȝ ic ȝelæhte: . Ælf. Gram. 6.

*I laid hold of this thing.*

35. Verbs of *asking, teaching, and clothing*, govern the accusative of the person and thing.

Ðýne axodon þ þiȝŕpell: . Mark iv. 10.

*Him they asked that parable.*

Ðýŕ leoŕning-cnihtar hine an biȝŕpell ahŕodon: .

*His disciples asked him (this) one parable.* Mark  
 vii. 17.

36. When two verbs come together, the latter is put in the infinitive mood.

Sanna ŕceal habban ŕinu: . Gen xviii. 11.

*Sarah shall have a son.*

ȝe willað ȝeŕeon: . Matt. xii. 38.

*We wish to see, or we would see.*

Ic wolde acŕian: . Boet. 84. 33.

*I would ask.*

Ic ne mæg cuman: Luke xiv. 20.

*I cannot come.*

37. The infinitive mood will have an accusative case before it.

Spa ze gereoð me habban: Luke xxiv. 39.

*As ye see me have.*

Da reczað hýne libban: Luke xxiv. 23.

*Who say that he lives.*

#### PREPOSITIONS.

38. Prepositions govern the dative or accusative case\*.

39. Prepositions are sometimes separated from the words which they govern: they are then emphatically placed before the verb in the sentence; as,

Ðæt þu þƆR nane mýrþe ON nærþeƆt: (Instead of þæron.)

*That thou hadst not any mirth therein.*

Se anġel hYRE FRACÐ zepat: Luke I. 38. (Instead of Ɔpam hýne).

*The anġel departed from her.*

OƆep ealle þa ƆcƆpe ÐE he ON ƆcƆpe: (Instead of on þe).

*Over all the diocese in which he hears confessions.*

Ða enġlar Ɔurðon aƆende oƆ þam ƆægeƆan hƆpe ÐE hƆ ON zƆƆceapene Ɔæron: Ælf. Hom. (Instead of on þe).

*The anġels were changed from that beautiful form in which they were created.*

Goð ƆoƆhte þa þone man mið hƆ handum. Ɔ ÐICÐ ON ableop Ɔaple: Ælf. Hom. (Instead of on him).

*God then made the man with his hands, and into him breathed a soul.*

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\* For a list of the Prepositions and the cases governed by them, see *Etymology*, 111 and 112.

## CONJUNCTIONS.

40. Conjunctions join <sup>9</sup> like cases, moods and tenses <sup>10</sup>;

as,

Gerceop God heofenan and eorþan: Gen. i. 1.

*God created heaven and earth.*

Ða wolde God gefyllan. ⁊ zeinnian þone lýpe: Ælf.

Hom.

*Then would God fill up and repair the defect.*

41. Some Conjunctions expressing doubt, or contingency, as þeah, *though*, swilce, *as if*, þæt, *that*, hpæþer, *whether*, gif, *if*, sam, *whether*, &c. are said to require the subjunctive mood; as,

Ðpæt fremað ænegum menn þeah he ealne middan-  
earð gertnyne. gif he hýr swaple forpýnd þo-  
lað: Matt. xvii. 26.

*What shall (it) profit any man, though he gain all  
the world, if he suffer (the) destruction of his soul.*

Ðpæt do ic. þæt ic ece lif age:

*What shall I do, that I may obtain eternal life?*

Swýlce he anweald hæfde: Matt. vii. 29.

*As if he had authority.*

Letað þ þe gezeon hpæðer Ðelias cume: Mark  
xv. 36.

*Wait that we may see whether Elias come.*

Sam hio swie pýnrum. sam hio swie unpýnrum: Boet.  
136. 21.

*Whether she (fortune) be kind, or unkind.*

42. It often happens that these and other conjunctions have a verb following them in the indicative mood.

Hpæþer is eþne to reczenne: Mark. ii. 9.

*Whether is easier to say.*

<sup>9</sup> For a list &c. of Conjunctions, see *Etymology*, 114. p. 193.

<sup>10</sup> Some affirm that conjunctions join only sentences, and that they always suppose an ellipsis. Thus in the examples above, the full sentences will be

Gerceop God heofenan. and gerceop God eorþan.

Ða wolde God gefyllan þone lýpe. ⁊ þa wolde God zeinnian þone lýpe.

Liſ pe ꝛeƿad: Matt. xxi. 25.  
*If we say, or shall say.*

## INTERJECTIONS.

43. Interjections have a nominative or an accusative case after them; as,

La ꝛneond: Matt. xxii. 12.

*O friend!*

La þu liccetepe: Matt. vii. 5. or Eala liccetepe:  
 Luke. vi. 42.

*O thou hypocrite! or O hypocrite!*

Eop me: Ps. cxix. 5.

*Ah me!*

Ƴa me: Bede 634. 28.

*Alas me!*

Ƴel la þu eca ꝛceppend: Boet. p. 154.

*O thou eternal Creator!*

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 PART IV.

 P R O S O D Y.
 

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1. PROSODY<sup>1</sup> teaches the sound and quantity of syllables, and the measures of verse<sup>2</sup> in the different kinds of poetical composition.

2. For the convenience of giving a complete view of what has been written on Anglo-Saxon versification, I

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<sup>1</sup> Prosody (προσῳδία), from πρὸς *to*, and ᾠδή *a song*, treats not only of the accent and proper pronunciation of single words, but of whatever relates to their harmonious collocation in a sentence of poetry.

<sup>2</sup> We apply the term *verse*, or *turn*, to a certain denomination of poetical measure, at the close of which, we *turn* to the beginning of another. It is denominated *verse*, from *versus* (*a turning*), in contradistinction to what the Saxons termed Ƴonþ-Ƴuht-ƳƳæce, *right forth* or *forward speech*, or what we now call *prose*, (*oratio prosa* i. e. *prorsus*), *prorsus* being formerly used for *rectus*,—a composition flowing *right onward*, without regular *verse*, *turn*, or interruption. See Ingram's *Inaugural Lecture on the Utility of Anglo-Saxon Literature*, p. 48, note c. Grant's *English Grammar*, p. 382.

have divided Prosody into three parts: I. The probable Origin of Anglo-Saxon Poetry.—II. Observations on the peculiar Manner in which the Anglo-Saxons modelled their Verse, and the Characteristics of its Diction.—III. The Division of their Poetry and their different Species of Verse.

## CHAPTER I.

### THE PROBABLE ORIGIN OF ANGLO-SAXON POETRY.

3. Few topics of human research are more curious than the history of poetry, from its rude beginning, to that degree of excellence to which it has long been raised by our ingenious countrymen.

In no country can the progress of poetical genius be more satisfactorily traced than in our own. At the commencement of the Anglo-Saxon power, their poetry was in its rudest state: indeed, it could scarcely have been less cultivated, to have been at all discernible. But towards the close of the Anglo-Saxon æra, it began to lay aside its humble dress and coarser features, and to assume the style, the measures, and the subjects, which, in a future age, were so happily displayed as to deserve the notice of the latest posterity.

4. It is probable that the Anglo-Saxon poetry arose from the desire of the people to greet their chieftains.—When a favourite chief or hero had been victorious, he was doubtless received, on his return, by the clamorous rejoicings of his people—One called him, *brave*; another, *fierce*; and another, *irresistible*: He was pleased with these praises; and some one at his feast, anxious to engage his favours, repeated the various epithets with which he had been greeted.

Edmund,  
the brave chief,  
fierce in war!  
irresistible in battle!  
slaughtered his enemies.  
at \_\_\_\_\_

This is the substance of an Anglo-Saxon poem.

5. When these praises were found to interest the vanity of the chiefs, and to excite their liberality, more labour would be bestowed in the construction of such effusions. Music being joined to poetry, and men finding it beneficial to sing or recite a chieftain's praise, we may imagine that, to secure to themselves the profit of their profession, they would exert some little ingenuity to make difficulties which would raise their style above the vulgar phrase.—The easiest mode of making a peculiar style, was forcing the words out of their natural arrangement by a wilful inversion.

When the Bards saw what effect their laboured praises had upon their chiefs, the compliment would be more highly seasoned; and then their inversions would be raised into occasional metaphors:—the hero would be called the *eagle* of battle, the *lord* of shields, the giver of *bracelets*, the *helmet* of the people; and the lady would be saluted as a beautiful *elf*.

As society advanced in its attainments, the transition, the alliteration, and other ornaments, might be added, either as new beauties, or as new difficulties.

6. When the style of the nation had been improved into an easy and accurate prose, the ancient style may have been preserved by the bards, from interest and design, and by the people from habit and veneration. Thus humbly, it is conceived, the Anglo-Saxon poetry arose,—at first the exclamations of a rude people greeting their chieftains, and soon repeated by some men from the profit derived from it. When, from the improvement of the manners and state of the people, a more cultivated style, or what we call prose, became general, because better fitted for the use of life,—then the old rude style was discontinued. The bards, however, retained and appropriated this, because more instrumental to their professional advantages. To enjoy these more exclusively, to secure their monopoly of credit and gifts, they added more difficulties to the style they adopted, to make it more remote from vulgar attainment; till, at length, their poetical style became for ever separated from prose.

In thus considering our ancient poetry, as an artificial and mechanical thing, cultivated by men chiefly as a trade, we must not be considered as confounding it with those delightful beauties which we call poetry. These have arisen from a different source ; probably more from the Norman than the Saxon muse, and are of much later date. They are the creations of subsequent genius : they have sprung up, not in its dark and ancient days, but in a succession of better times, during the many ages which followed, in which the general intellect of society being continually improving, taste and imagination also improved. The English fancy was cultivated with assiduous labour for many centuries before Chaucer arose, or could have arisen. True poetry is the offspring of a cultivated mind. Art cannot produce it without nature ; but neither can nature make it, where art is wholly unknown. Hence, all that we owe to our Anglo-Saxon ancestors in poetry is, that, by accident or design, they perpetuated a style of composition different from the common language of the country, which gradually became appropriated to fancy and music. In happier times, genius, using it as the vehicle of its effusions, improved it by slow degrees, and enriched it with ever succeeding beauties ; till that rich stock of poetry has been created, which is the pride of our literature and country<sup>3</sup>.

## CHAPTER II.

### OBSERVATIONS ON THE PECULIAR MANNER IN WHICH THE ANGLO-SAXONS MODELLED THEIR VERSE, AND THE CHARACTERISTICS OF ITS DICTION.

7. A very different method of punctuation is observable in the prosaic and poetical manuscripts of the Saxons. A single point or dot, answering to our comma,

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<sup>3</sup> See Turner's *History of the Anglo-Saxons*, 8vo. book ix. ch. 1. vol. iii. p. 312, where much additional information may be obtained.

semicolon, and colon, is very sparingly used in prose :— but in poetry it occurs repeatedly, at short intervals, where it cannot be required to divide a sentence into subordinate clauses ; and, therefore, it is evidently used to denote the termination of the poetic line. This rhythmical punctuation is indispensable in Saxon poetry, which, being written in continuous lines, it would otherwise be difficult to distinguish from prose. It may also be observed, that in poetry the Saxons never began a sentence in the middle of a line.

8. The Anglo-Saxon versification does not depend upon a fixed<sup>1</sup> and determinate number of syllables, nor on that marked attention to their quantity which Hickes<sup>2</sup> supposed to have constituted the distinction between

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<sup>1</sup> See Ellis's Preface to *Specimens of early English Poets*.

<sup>2</sup> Hickes, indisputably one of the most learned of those who can be said to have examined with a critical eye our Saxon literature, appears perhaps nowhere to so little advantage, as in the pages which he has dedicated to Anglo-Saxon poetry. Influenced by the desire of reducing every thing to some classical standard,—a prejudice not uncommon in the age in which he wrote,—he endeavours, with greater zeal than success, to show that the writers whom he was recommending to the world, observed the legitimate rules of Latin prosody, and measured their feet by syllabic quantity. In making so large demands upon the credulity of his readers, he was, though unconsciously, laying the foundation of future scepticism. A later author (Mr. Tyrwhitt), justly celebrated for the success of his critical researches on many subjects connected both with early English and with classical literature, but whose acquaintance with Anglo-Saxon poetry appears to have been derived principally, if not entirely, from the *Thesaurus* of the illustrious scholar above alluded to, was the first person who ventured openly to dissent from his authority. Startled by the extravagance of Dr. Hickes's opinions on this subject, and unconvinced by the arguments adduced in their support, he advances into the opposite extreme ; declares he can discover in the productions of our Saxon bards no traces whatever either of a regular metrical system, or even of that alliteration which had hitherto been regarded as their invariable characteristic ; and finally professes himself unable to perceive " any difference between the poetry and the prose of that people, further than the employment of a more inflated diction and inverted construction of sentence, in that to which the former title was usually affixed."

It cannot, I trust, be considered as disrespectful to the memory of

verse and prose. Like the Icelandic and other ancient Gothic nations, it has a peculiar construction. Its characteristic feature depends upon alliteration and the continual use of a certain definite rhythm, with some peculiarities of diction.

Alliteration, being generally discoverable in Anglo-Saxon poetry<sup>3</sup>, will claim the first attention. The rhythm,

that accomplished and candid philologist, to suggest that a more careful and patient examination of the question would probably have induced him to withdraw these unqualified (and I cannot but think inconsiderate) assertions. It appears that our Anglo-Saxon ancestors admired, and in some measure followed, the northern Scalds in forming the structure of their verse by a periodical repetition of similar letters, or by alliteration;—something like the following Latin couplet:

Christus caput nostrum  
Coronet te bonis.

This may appear a laborious way of trifling; but we ought not to be too hasty in condemning, as every language has its own peculiar laws of harmony. Perhaps it will not be difficult to find the difference between the metre of the ancient classics and that of the Goths, in the different genius of their respective languages. The Greek and Latin tongues chiefly consisted of polysyllables, of words ending with vowels, and not overburdened with consonants: therefore to produce harmony, their poets could not but make their metre to consist in quantity, or the artful disposal of the long and short syllables (see Note<sup>14</sup>): but the Teutonic languages, being chiefly composed of monosyllables, could scarcely have any such thing as quantity. As the Northern tongues abounded in harsh consonants, the first efforts of a Gothic poet to reduce his language to harmony, must have been by placing these consonants at such a distance from each other, so intermixing them with vowels, and so artfully interweaving, repeating, and dividing these several sounds, as from their structure to produce a sort of rhythmical harmony.—See the communications of the Rev. J. J. Conybeare in p. 258, vol. xvii. of the *Archæologia* for 1814; and Mallet's *Northern Antiquities*, by Bishop Percy, in vol. i. p. 336, for these as well as other important remarks on Anglo-Saxon metre.

<sup>3</sup> There are very few instances where alliteration cannot be traced; but where it cannot, we may fairly conjecture that its absence is owing either to the carelessness of the writer, or, which is yet more probable, to the licence frequently assumed by the transcribers of the middle ages, of substituting for the original text such expressions as appeared to themselves more poetical or more intelligible. See papers by the Rev. J. J. Conybeare in the *Archæologia*, vol. xvii. p. 268.

The systematic use of alliteration is a practice entirely of Northern

and other peculiarities, will be afterwards explained in their proper order.

#### OF ALLITERATION.

9. Alliteration, or the beginning of several syllables, in the same or corresponding verse, with the same letter, has been generally considered as one very particular and distinguishing feature of Anglo-Saxon poetry.

Our ancestors do not appear to have been anxious to construct their alliterative systems with the intricacy, or variety, said to be discoverable in those of the Northern Scalds<sup>4</sup>. The Anglo-Saxons were more partial to the recurrence of consonants than vowels, and were usually

origin; but, as it was used by the Welch, some think it was borrowed from them. The instances of its occurrence, collected by Hickes from writers of classical antiquity, show by their scantiness that it never could have formed any part of the systematic prosody, either of the Greeks or Latins. Whether it is to be found in any other country I am ignorant. If the Normans brought it with them into France, they lost it at a very early period, together with their original language. In this country, though generally superseded by the use of rime, it continued occasionally to show itself, even sometimes in company with that intruder, at least, till the period of the revival of letters. *Ibid.*

<sup>4</sup> The *Scalds*, *Scaldi*, or *Runæ*, were men of the same profession among the Danes and the other Northern kingdoms, as the British Bards. These *Runæ* were called by the significant name of *SCALD*, which implies "a smother or polisher of language:" vide *Torfæi Præfat. ad Orcades*; where it is said, "*SKALLD a depilando dici videntur, quod rudem orationem tanquam evulsis pilis perpoliunt.*" See Mallet's *Northern Antiquities* by Bishop Percy, vol. ii. p. 283.

The *Scalds* were the professed historians and genealogists of their several countries; always attending on their kings, in peace and war, and ready to celebrate every remarkable occurrence in verse. This was their office; which was so considerable in the state, and so acceptable to the monarchs themselves, that those poets were always the chief courtiers and counsellors, as being, perhaps, the only men of letters. From their compositions most of the Danish history is derived for several centuries (see Saxo's Preface to his *Danish History*). They are still in great credit with the modern Icelanders, who are justly reputed the chief preservers of the Northern antiquities. See Bishop Nicholson's *Historical Library*, p. 51; and Shelton's *View of Hickes's Thesaurus, &c.*, 2nd edition, p. 63.

studious to throw the alliteration<sup>5</sup> on the emphatic syllables. They seldom extended this alliteration beyond the distich. Here is a short example<sup>6</sup>:

Ðe þeƿ bold ȝebýlb.      *For thee was a house built*  
 Eƿ þu íbopen þeƿe.      *Ere thou wert born.*  
 Ðe þeƿ mold mýnt.      *For thee was a mould shapen*  
 Eƿ þu of modeƿ come.      *Ere thou of (thy) mother camest.*  
 M.S. Bodl. 343.

In the first line the alliterative words *bold* and *ȝebýlb* have each an italic *b*, which letter denotes the alliteration<sup>7</sup>, and corresponds with *íbopen* in the second line.

<sup>5</sup> More particular rules for Alliteration will be found in Note 7.

<sup>6</sup> See *Archæologia*, vol. xvii. p. 267 and 174.

<sup>7</sup> Rask, in his *Anglo-Saxon Grammar*, p. 108, gives more specific rules for alliteration: but perhaps they are more applicable to the alliteration of the Northern Scalds (see *Olai Wormii Literatura Danica*, p. 176,) than to the Anglo-Saxon. Mr. Rask says, "The Saxon alliteration is thus constructed: in two adjacent and connected lines of verse there must be three words, which begin with one and the same letter, so that the third or last alliterative word stands the first word in the second line, and the two first words are both introduced in the first line. The initial letters in these three words are called alliterative. The most important alliterative letter is found in the word placed in the second line: this letter is therefore called the *chief letter*, according to which the two other letters in the first line, that are called *assistant letters*, must be arranged. For example, in the Scalds, 2, 17:

Þa wæƿ ætƿeƿ wýƿe      *There was after meal-time*  
 Wop up-a-hæƿen      *A whoop set up.*

Here the three words *wæƿ*, *wýƿe*, and *wop* contain the alliterative letters: of these the *y* in *pop* is the *chief letter*, and the two others are *assistants*. If the *chief letter* be a vowel, the *assistants* must be vowels, but yet they need not be the same. For example, Scalds, 1, 118:

Eoƿenay and ylƿe      *Giants and elves*  
 And opceay      *And spectres.*

Here *o* in *opceay* is the *chief letter*, and *eo* and *y* are the *assistants*—all three quite different.

"Relative to this alliteration we must also remark the following particulars. The alliterative letters must always be found in words which have an emphasis on the syllable which begins with them; but an unemphatic derivative syllable (*ȝe*, *be*, *a*) may stand first in the same word without interrupting the alliteration. There is a rule also, that in the same two congruent lines there must not be more than *three*

In the next couplet the letter *m* in a similar manner, constitutes the alliterative harmony. These letters are here printed in italic characters to make the alliteration more apparent. This plan will be generally adopted in subsequent Anglo-Saxon quotations.

words which begin in this manner : but an unemphatic syllable prefixed is not considered as presenting any obstacle ; nor does the *chief letter* necessarily stand the very first in the second line. It is frequently preceded by one or more particles ; not such, however, as have an emphasis in reading. These prefixes constitute what may be denominated a *metrical complement*. In short verses, only one *assistant letter* is occasionally found ; especially if the *chief* be a compound ; as, *sc, st, sw* : then the *assistant* also ought to be a compound, which would be productive of a harsh sound, and would be difficult to effect in three words so contiguous to each other. As an instance of all this, I will quote a stanza of the *Scalda*, 1, 108 :

|                                    |  |
|------------------------------------|--|
| (In) <i>Caineſ cýnne</i>           | <i>The eternal Lord</i>                |
| (Done) <i>cpealm zepfæc</i>        | <i>Avenged on the race</i>             |
| <i>Ece ƿuhcen,</i>                 | <i>Of Cain, the crime</i>              |
| (ƿæſ þe he) <i>Abel flog :</i>     | <i>Of Abel's murder :</i>              |
| (Ne ze) <i>feah he þæpe fæhðe,</i> | <i>He derived no satisfaction from</i> |
| (Ac he hine) <i>feop foſſpæc</i>   | <i>The murder : for the</i>            |
| <i>Mecob foſ þý mane</i>           | <i>Creator drove him</i>               |
| <i>Maacygne fſam.</i>              | <i>From the human race.</i>            |

“ In the two first lines there are three letters of alliteration : namely, *c* in *Caineſ*, *cýnne*, and *cpealm*. *ƿona* is here the metrical complement. In the two next we find but two alliterative letters ; which are the vowels *e* and *a*, in *ece* and *Abel* : here *þæſ þe he*, are the metrical complement. In the second half verse there is first *f*, the alliterative letter in the words *zefeah*, *fæhðe* : for *ze*, in *zefeah*, is a derivative syllable and unaccented : neither is any injury done because *foſſpæc* also begins with *f*, as this syllable *foſ* is also entirely unaccented : the words *ac, he, hine*, make up the metrical complement. In the two last lines all is regular. The two lines which are united by alliteration do not require to be connected in meaning as is customary in Icelandic ; still it seldom or never happens, as in Latin and Greek verse, that a sentence may conclude, and a new one begin in the middle of a line, probably because the lines in Anglo-Saxon are so short. From this circumstance, that lines constituting the alliteration are often distinct in meaning, it follows further that Anglo-Saxon poems, like the Icelandic, are seldom divided into regular stanzas, with six or eight lines in each ; but although this arrangement is found occasionally, — for example, in the just quoted eight-lined verse, which is also followed by another regular one of *eight* lines, — this seems to have been the effect of chance ; for the common verse is not divided

## OF EMPHASIS.

10. Rhythm is formed by a periodical syllabic emphasis—it will, therefore, be necessary to show what is meant

into stanzas. For example, in a fragment of a metrical translation of the Book of Judith :

- |                         |                                       |
|-------------------------|---------------------------------------|
| 1. Þær ye hlanca gefeah | <i>At this rejoiced the lank</i>      |
| Wulf in walde           | <i>Wolf in the wood,</i>              |
| 3. (And ye) wanna hƿeƿn | <i>And the wan raven,</i>             |
| Wæl-gifre fugel         | <i>The fowl greedy of slaughter,</i>  |
| 5. Westan bezen,        | <i>Both from the West</i>             |
| þæt him þa theodguman   | <i>That the sons of men for them</i>  |
| 7. Dohton tilian        | <i>Should have thought to prepare</i> |
| Fýlle on fægum.         | <i>Their fill on corpses.</i>         |

See Thwaites's *Hepateuch*.  
Judith, p. 24.

Turner's *Ang.-Sax. Hist.*  
vol. iii. p. 354.

“The first line does not belong to the second, but to the foregoing : the second and third belong to the fourth and fifth : in the same way the sixth and seventh agree together. No regular stanzas are here formed. This makes it frequently more difficult to unravel Anglo-Saxon poetry than the Icelandic, in which, by the mechanical construction and connexion of the verses, the progress and design of the sentence can be so easily concluded. Another remarkable example of this, is the conclusion of *Menologium Saxonicum*, which Olafsen has quoted in his Prize Essay on Ancient Northern Poetry, p. 220. It runs thus :

- |                                  |   |
|----------------------------------|---|
| 1. Meotod ana þat.               | <i>The Creator alone knows</i>              |
| (Hƿýðr þeow) fapúl scēal.        | <i>Whither the soul</i>                     |
| 3. Sýððan hƿeðrfān.              | <i>Shall afterwards roam,</i>               |
| (And) eāllē ðā gārtāƿ            | <i>And all the spirits</i>                  |
| 5. (De) fōr gōde hƿeðrfāð.       | <i>That depart in God.</i>                  |
| (Æfter) dēað dægē.               | <i>After their death-day</i>                |
| 7. Dōmēr brād.                   | <i>They will abide their judgement</i>      |
| (On) fæder fæðme.                | <i>In their father's bosom.</i>             |
| 9. (Iƿ þeow) fopð gefceart.      | <i>Their future condition</i>               |
| Dizol and dýpne                  | <i>Is hidden and secret.</i>                |
| 11. Drihten ana þat.             | <i>God alone knows it,</i>                  |
| Nepgende fæder.                  | <i>The preserving father!</i>               |
| 13. Næni eft oýmeð.              | <i>None again return</i>                    |
| Hider under hrofas.              | <i>Hither to our houses,</i>                |
| 15. (De þ) her for foð.          | <i>That any truth</i>                       |
| Mannum recge.                    | <i>May reveal to man,</i>                   |
| 17. (Hƿýlc fý) meotodes gefceart | <i>About the nature of the Creator,</i>     |
| Sige folca gefeta.               | <i>Or the people's habitations of glory</i> |
| 19. (Dæp he) sylfa punað.        | <i>Which he himself inhabits.</i>           |

See Hickes's *Theo.*, vol. i. p. 208. Turner's *Ang.-Sax. Hist.*, vol. iii. p. 373.

“Here it is the 9th and 10th, the 11th and 12th, the 13th and 14th,

by this emphasis, before rhythm and other peculiarities of Anglo-Saxon poetry can be properly explained.

Emphasis is a perceptible stress of the voice laid upon

also the 15th and 16th, which agree according to the meaning ; but the 10th and 11th, the 12th and 13th, &c. which are connected by the letters of alliteration."

" Mr. Turner, in his *History of the Anglo-Saxons*, had no idea of alliteration as a distinguishing feature of Anglo-Saxon poetry, which he considers still undiscovered, or impossible to discover : thus he did not observe the alliteration in the Latin poems which he quotes, notwithstanding it is, in many places, very evident and regular. For example,

*Athelmum nam altissimum  
Cano atque clarissimum ;  
Summum satorem solia  
Sedet qui per æthralia, &c."*

Mr. Rask is here mistaken ; for on these verses Mr. Turner remarks, "This singular versification seems to be a peculiar alliteration." Book ix., ch. v., p. 409, in 8vo. The alliteration then was observed by Mr. Turner ; but because it was not perfectly regular and like the Anglo-Saxon, with that genuine candour which always accompanies true learning, he only says that it seems, &c.

Wanley long ago observed the similarity of Ælfric's Latin poetry to the Anglo-Saxon metre. (Wanley, p. 189.) The Rev. J. J. Conybeare, in the *Archæologia*, vol. xvii. p. 262, before quoting the words from Wanley, says, "This appears to be an attempt at rime, although the alliteration is, for the most part, preserved."

|                      |                                    |
|----------------------|------------------------------------|
| Olim hæc transtuli.  | Juva me miserum.                   |
| Sicuti valui.        | Meritis modicum.                   |
| Sed modo precibus.   | Caream quo nævis.                  |
| Constrictus plenius. | Mihimet nocuis.                    |
| O Martine Sancte.    | Castusque vivam.                   |
| Meritis præclare.    | Nactus jam veniam. Wanley, p. 189. |

Mr. Rask states further, that "alliteration is also combined with the ancient Latin verse. For example, with Adonic verse in the following :

|                 |                      |
|-----------------|----------------------|
| Te homo laudet. | Non modo parva.      |
| Alme creator.   | Pars quia mundi est. |
| Pectore mente.  | Sed tibi sancte.     |
| Pacis amore.    | Solus imago, &c.     |

"The alliteration is here evident, which proves that this was required in all poetry ; without which it would have lost its wonted peculiar sound for the Anglo-Saxons. One kind of alliteration which is found in these Latin poems, is worthy of remark. It does not make two lines correspond in sound, but gives to each line two or three allitera-

a syllable, or word, and it is therefore properly divided into syllabic emphasis, generally, but improperly, termed *accent*<sup>9</sup> and *verbal* or *sentential emphasis*, commonly denominated merely *emphasis*<sup>9</sup>.

On the present occasion it will only be necessary to show what is meant by syllabic emphasis, which, in Saxon and in all the modern languages of Gothic origin, holds the place of the Roman and Greek quantity. This emphasis is the superior energy with which at least, one syllable of a word is enunciated<sup>10</sup>, as, the first in *gōðnyrre*, *goodness*, and the last in *betpýx*, *betwixt*.

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tive letters without a *chief one*. For example, in the Epistles of Boniface.

Nitharde sunc nigerrima.

Imi cosmi contagia.

Temne fauste Tartarea.

Hæc contra hunc supplicia, &c.

This, however, is seldom accurately attended to in the pieces in which it occurs." See Rask's *Grammar*, p. 109—114.

<sup>9</sup> Accent, from *ad* (*to*) and *cantum* (*a song*), ought not to be used to denote the syllabic emphasis, or the particular stress which is laid upon a syllable in pronunciation; but to signify the tones of a dialect, as the Parisian or provincial accent. The acute accent points out an elevation of the voice, or a rising inflection; and the grave accent a depression, or a falling inflection. The accent most frequently used by the Saxons is said to have been the acute, which was to distinguish words of a doubtful meaning, as *gōð*, *good*; and *mán*, *evil*; to distinguish them from God and man. See some observations on accent in Rask's *Grammar*, p. 2 and 3. sect. 3.

<sup>9</sup> See Grant's *English Grammar*, p. 256. This is a valuable work, and deserves the particular attention of those who have a desire to understand the grammatical construction of the English language.

<sup>10</sup> Though the true pronunciation of a language like the Saxon, which is extant only in writing, can scarcely be discovered, some learned men from the analogy of other languages, have endeavoured to give rules for emphasis. Those words which the present English have taken directly from their Saxon ancestors, very probably had the same syllabic emphasis that we now give them. It has also been asserted by Mr. Rask (see *Grammar*, p. 3. and 118) that in Saxon the emphasis was *undoubtedly* on the first or chief syllable of the *root* in every word, and therefore the prefixed particles *ge-*; *a-*; *be-*, &c. never have the emphasis. Compound words which consist of two substantives have the emphasis on the former. In compounds of two essential significant words the emphasis commonly falls on the former.

## OF RHYTHM.

11. Several emphatic syllables cannot be conveniently enunciated in succession ; there must be a syllable or two remiss or feeble after an emphasis. It appears, therefore, that in language emphasis and remission occur at certain intervals. On these depends rhythm, the vital principle both of speech and song <sup>11</sup>.

Any action or motion regularly repeated produces rhythm. When smiths are hammering with their sledges a certain regular return in their strokes produces rhythm <sup>12</sup>. Even in walking there is rhythm. The feet

<sup>11</sup> See Grant's *English Grammar*, p. 358, where the subject is more fully treated.

<sup>12</sup> "Ρυθμος γινεται μεν και εν συλλαβαις, γινεται δε και χωρις συλλαβης, και γαρ εν τω κροτω, κ.τ.λ. RHYTHM exists both IN and WITHOUT syllables ; for it may be perceived in mere PULSATION or STRIKING. It is thus when we see smiths hammering with their sledges, we hear at the same time in their strokes a CERTAIN RHYTHM." Longini Frag. iii. p. 162. and Harris's *Philological Inquiries*, part ii. chap. ii. p. 68.

Muratori in his *Dissertation on Italian Poetry*, has, I think, satisfactorily proved, (see *Antiquitates Italiae Medii Ævi*, vol. iii. p. 664,) that there was a rude vulgar poetry among the ancients, which did not observe the laws of metre, but merely followed rhythm. Of this sort were the Fescennine and Saturnalian verses, which the regular poets spoke of with contempt, because void of all art and measure. His opinion, that this rhythmical poetry was the first poetry that appeared in Greece, and was abandoned by the men of genius, when the regular modes of metre were introduced, but still survived among the vulgar, appears to me to be very consistent with the few facts that remain on this subject. It has also been observed (see Grant's *English Grammar*), that a part of ancient classical poetry, particularly some of the choruses, the arrangement of which upon metrical principles has so much puzzled and divided our most distinguished metricians, was constructed with rather more regard to rhythm, or cadence, than to quantity. It has, indeed, been supposed by some, that metre is always subordinate to rhythm. "*Rhythmus, Hephæstione teste, metro potentior.*" (Bentley, *de Metris Terrentianis*.)

The rhythm of the classics meant, I believe, such a collocation of words as produced a sort of melody. The diction of *Ossian*, and *Milton's Paradise Lost*, are instances of modern rhythm without rime. *So our Saxon ancestors frequently used a rhythm or a melodious collocation of words without rime.* Indeed in all the ancient metres there is rhythm, because their great object was to suit musical melody.

come in contact with the ground at regular intervals. This will illustrate rhythm, as applied to language. When one foot <sup>13</sup> strikes the earth, a short time intervenes before the stroke is repeated with the other. Each step may be called emphasis, and the time intervening between the steps may be termed remission. Hence rhythm may be defined *periodical emphasis and remission*.

The Anglo-Saxons regulated their verse according to rhythm <sup>14</sup>. It is probable however, that in that uncul-

Metre is therefore rhythm produced by a peculiar and definite arrangement of syllables, according to their length.

Every collocation of words which produced on the ear a melodious effect, was a species of the ancient rhythm. Cicero labours much in his *Orator* to teach the Romans to place their words in this manner. His great anxiety to have the periods end with a verb of melodious cadence, had this object: hence he alters the sentence of *Graechus*, "*Probos improbare qui improbos probet*," into "*Qui improbos probet, probos improbare*;" because *probos improbare* produced a rhythmical effect. (See his *Orator*.) Cicero was perhaps too minute on this subject. It is however certain, that, temperately used, this attention to rhythm gives to style a beauty of which modern authors are too negligent. Good sense or knowledge may as well be given with every additional charm, as without any. Turner in *Archaeologia*, vol. xii. p. 198.

<sup>13</sup> Certain numbers of syllables are named feet by the Greeks and Romans, "because by their aid the voice steps along through the verse in a measured pace." Grant's *English Grammar*, p. 381.

<sup>14</sup> The Greeks and Romans regulated their verse by the length of syllables. A definite number of long and short syllables made a foot, and a verse consisted of a certain number of these feet. But the Anglo-Saxons modelled their verse by rhythm or metrical cadence. See p. 214 conclusion of note 2.

In defining rhythm, Bede says, "It is a modulated composition of words, not according to the laws of metre, but adapted in the number of its syllables to the judgment of the ear, as in the verses of our vulgar (or native) poets."

Metre is an artificial rule with modulation; rhythm is the modulation without the rule. For the most part you find, by a sort of chance, some rule in rhythm; yet this is not from an artificial government of the syllables, but because the sound and modulation lead to it. The vulgar poets effect this rustically; the skilful attain it by their skill: as,

*Rex eterne! Domine!*

*Rerum Creator omnium!*

*Qui eras ante secula!* Turner's *Anglo-Saxon History*, 8vo. vol. iii. p. 301 and 302.

tivated age they were not very fastidious as to the precise observation of the rhythmical canons. They were satisfied if the violations of them were not such as grossly to offend in singing or repetition.

The rhythm will easily be perceived by every one who reads the following lines :

Dohtron , tilian , *Should have thought to prepare*  
 Fylle on , fægum , *Their fill on corpses*  
 Uprig , feþena , *Hoary in his feathers*  
 Saloprig , pada , *The willowed kite. Judith, p. 24.*

Þorðum , heprigen , *With words should praise.*  
 Modum , lupien , *With minds should love.*  
 Heafod , ealna , *High head*  
 Heah , zerceapra , *Of all creatures.*  
 Frea , ðelmihtig , *Almighty God. Cæd. p. 1.*

12. Rhythm is also observed in the following specimen<sup>15</sup> taken from Wanley's *Catalogue of Anglo-Saxon Manuscripts*, p. 281. It is written in lines alternately Anglo-Saxon, and Latin, and runs thus :

|                     |                               |
|---------------------|-------------------------------|
| Hafað ur alyfed.    | <i>Hath us given leave</i>    |
| Lucif Auctop.       | <i>The Author of life,</i>    |
| Þæt pe motun her.   | <i>That we might here</i>     |
| Merueri.            | <i>Deserve,</i>               |
| God dædum begietan. | <i>By good deeds, to get</i>  |
| Gaudia in coelo.    | <i>Joys in heaven ;</i>       |
| Þæt pe motum.       | <i>That we might</i>          |
| Maxima regna        | <i>The greatest kingdoms</i>  |
| Secan 7 gesittan.   | <i>Seek, and sit in</i>       |
| Sedibur altif.      | <i>The high seats ;</i>       |
| Lifgan in lifre.    | <i>To live in the mansion</i> |
| Lucif et pacif.     | <i>Of light and peace ;</i>   |

<sup>15</sup> This specimen forms the termination of a highly paraphrastic translation of the *Phœnix* of Lactantius, arranged according to the method of the Rev. J. J. Conybeare, M.A. late Professor of Poetry in the University of Oxford, and inserted in the *Archæologia*. See *Archæologia*, vol. xvii. for 1814. p. 257—274.

|                             |                                  |
|-----------------------------|----------------------------------|
| <i>Azan eapðinȝa</i>        | <i>To gain pure</i>              |
| <i>Alma lætitiæ.</i>        | <i>Habitations of joy ;</i>      |
| <i>Bꝛucan blæð-baga.</i>    | <i>To obtain daily fruit</i>     |
| <i>Blandem et mittem.</i>   | <i>Pleasant and ripe,</i>        |
| <i>Ġeseon sigora ffean.</i> | <i>To see the Lord of glory</i>  |
| <i>Sine fine.</i>           | <i>Without end ;</i>             |
| <i>And him lof fꝛinȝan.</i> | <i>And to him praise to sing</i> |
| <i>Laude peŋenni</i>        | <i>With eternal praise,</i>      |
| <i>Eaðȝe mid Enȝlum.</i>    | <i>Happy amidst the Angels.</i>  |
| <i>Alleluna.</i>            | <i>Hallelujah.</i>               |

It will be immediately perceived, that such of these Latin verses, as are at all consonant to the rules of prosody<sup>18</sup> belong either to the Trochaic or Dactylic species,

<sup>18</sup> Rask's system, though formed upon the same principle, differs in some particulars : he says, the length of lines in verse is not here so accurately defined, as in Latin by means of feet ; the only thing which in Anglo-Saxon has any influence over metre, seems, as in Icelandic, to be *the long or emphatic syllables*, which are emphatical in the context ; each of these is readily accompanied by *one or two short syllables*, and sometimes more, if the natural cadence of the words in reading admits of their being pronounced short. These long and short syllables do not appear to be arranged according to any rules, except those which are dictated by the ear and cadence of the verse ; but two or more accented syllables seldom occur alone, without being accompanied by some short ones. (see chap. iii. note 18.) The metrical complement is not to be reckoned with the proper measure of verse in Saxon, any more than in Icelandic. It is regarded merely as a species of prelude or overture, which is gone over as hastily as possible. In this reckoning, that which stands before the first assistant letter in the first line is to be regarded as the metrical complement. This holds good at least respecting the construction of the species of verse of which we have hitherto seen examples, and which seems to be the only one which is given in Anglo-Saxon poetry. We shall here make use of part of what was quoted in Alliteration, note 7.—thus :

1. *Ōeorod ana far.*  
(*Ōpȝder feo*) *sāpūl, scēal.*
3. *Sȝōðān, hȝeopfān,*  
(*And*) *eallē ðā, gāstār,*
5. (*De*) *fōr ȝōðe, hȝeopfāð,*  
(*Æfter*) *dēað, dæȝe*  
*Dōmāf biðāð.*

In 2nd line we find first *hȝeop feo*, as the metrical complement ;

that is have the first syllable emphatic, with one or two short syllables following, and consist each of two feet. Those which are not reducible to this standard seem yet to be written in imitation of it, with the substitution of emphasis for quantity, as was common in the Latin poetry of the middle ages. Thus "*Sine, sine*" may be considered as equivalent to a Trochaic line; "*Blandam et, mitem*" to an Adoniac, and "*Alma lætitiæ*" to a Dactylic: or, to speak more in accordance with the preliminary remarks, these lines have the rhythm, or periodical emphasis and remission, recurring every second or third syllable. It is a metre of this kind to which I would refer the Anglo-Saxon verses; in which, as in all modern languages of Gothic origin, emphasis holds the place of quantity. They will be found to consist, for the most part, of feet of *two or three syllables each*, having the *emphasis on the first*; and, therefore, analogous to the Trochee (˘˘) or dactyl (˘˘˘), and sometimes to the spondee (˘˘) of classic metre.

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next *rapul Ƴeal*, which make three syllables, of which only the first and last are long: the middle one, *ul*, is unemphatic or short, and only serves to facilitate the connexion between the long ones. The third line has no metrical complement, but immediately begins with a long syllable, and then follows a short one, and then a long and a short one: and thus this line contains two long syllables. The fourth has no proper metrical complement, because there is only an auxiliary letter, except we also would give this name to what, in such cases, precedes the first accented syllable: but whatever be the name by which it is called, it is evident that *and* is the prelude, and that the verse first properly begins with *ealle þa*, which is one long with two short: then follows *ƳaƳtaƳ*, one long and one short: so this also has two long. The fifth has first *þe*, for a metrical complement; the remainder is formed as the third. In the sixth *æƳƳep* is the metrical complement: then follow two long ones; the last of which is accompanied by one short, which is the reverse of the construction of the second. The seventh is formed just as the third. From this it appears, that however unlike these lines seem to be in their structure, still they are all formed after one rule, viz. *they have all two long syllables, which must be followed by at least one short syllable, besides the metrical complement*, which may at pleasure be introduced or omitted. See Rask, p. 111—113. § 4.

In the preceding specimen "þæt þē, mōtūm" evidently consists of two trochees, or a spondee and a trochee; "Eādǣgē mīð, Eñglūm," of a dactyl and a trochee; "Sēcān ānd ǣ, rīttān," of three trochees.

13. This appears to have been the fundamental principle of the Saxon metrical system. Variety was produced, and the labour of versification diminished, by admitting lines of different lengths, and frequently by the addition of a syllable extraordinary, either at the commencement or termination of the verse; a circumstance which we find repeatedly occurring in our own poetry, without any such violation of cadence, as to alter the character of the metre. An additional syllable at the commencement of the verse is less common than one at the end: it may, however, be traced in the following instances:

Du eart, hæle þa, helmi.  
 And| heofen, deman.  
 Engla, orðfnuman.  
 And| eorðan tudor.

Cædmon, p. 105. 7.

14. An additional syllable at the end of the verse, is much more common. In the following, and some similar lines, there appears to be an additional syllable both at the commencement and termination.

Bī, folden on, ferþe  
 Summæg, fingnum, pæl.

15. Lines of three syllables sometimes occur". In

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<sup>17</sup> A line sometimes consists of a single word. Of Enoch it is said,  
 Naley deaðe ƿealt      *He died not*  
 Mīðdāngearðeƿ,      *A natural death*  
 (Spa hep) mēn dōð      *As here men do.* Cæd. 28. 15.

Here Mīðdāngearðeƿ constitutes a whole line of verse; and this is perfectly right: for the word contains two long syllables, mīðd and gearð; which are followed by two short ones, an and eƿ. The second line has ƿa hep for a metrical complement; afterwards, mēn, which contains the chief letter *m*, and dōð, which are both long. It does not

this case the emphasis might probably be so strongly marked as to render the odd syllable equivalent to two.

Læþer , ƿƿræc

Al , mīghtne

Tīr , pelzade

Blæð , bliƿrade

Treop , þræg

Iƿ to , tƿæg.

16. A line even of two syllables is occasionally found, but if both these were strongly emphatic, the verse would not offend against the general rhythm.

Fah , ƿýnm.

#### OF RIME.

17. Rime<sup>18</sup> is the correspondence of the last sound of one verse, to the last sound, or syllable, of another.

In very early times<sup>19</sup> at least long before the introduc-

require any short one, as it has a dissyllable, filling up the metre, preceding it. Another single-worded verse concerning Solomon: viz.

Getimbræde He built

tempel gode God a temple.

This contains a defect: for getimbræde has only one long syllable, that is tim, which is insufficient, though the line has altogether four syllables, which are the usual number. Rask's *Saxon Grammar*, 118, and 119, § 7.

<sup>18</sup> For the derivation of the word Rime, see Todd's *Johnson*; and for a most learned and satisfactory inquiry respecting the early use of Rime, by Sharon Turner, Esq. F.A.S. see *Archæologia*, vol. xiv. p. 168—204.

<sup>19</sup> It is probable that both alliteration and rime have been made use of by the Anglo-Saxons and other German nations from the earliest times. What regards concluding rimes seems decidedly certain: for the Anglo-Saxon poets,—as Aldhelm A.D. 709; Boniface A.D. 754; Venerable Bede A.D. 735; Alcuin, and others,—have left behind them Latin poems in rime, which presupposes that this species of versification was antierior, and commonly known in their time. None of Aldhelm's vernacular poetry has survived: but Mr. Turner gives the following as a specimen of his Latin versi-

tion of Christianity,—Rime was used as an occasional ornament in Northern poetry<sup>90</sup>. The Saxon poets some-

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fication, not formed on quantity, but consisting of eight syllables in every line, with a peculiar alliteration and concluding rimes :

Summum satorem solia  
Sedet qui per æthralia  
Cuncta cernens cacumine  
Cœlorum summo lumine—

Bede occasionally constructed his Latin hexameters in such a manner as to have a word in the middle rime with one at the end, which seems to be a peculiar rime, but it shows at least the antiquity and generality of concluding rimes; which must have been long in use before this peculiarity could arise.

Qui constat denis, annis simul atque novenis.

Bedæ Opera, t. i. p. 485.

<sup>90</sup> In the Cimbric, Cimbro-Gothic, or old Icelandic,—a dialect of the ancient Gothic or Teutonic, and of near affinity with the Anglo-Saxon,—we find the system of rime brought to great perfection. The following extract is taken from the poem of Egill, an Icelandic Scald; though it consists of 18 stanzas, we are assured it was sung extempore by the author, in praise of Eric Bladox, a Danish king in Northumberland, by which Egill obtained the pardon of the exasperated king. (See *Five Pieces of Runic Poetry* translated from the Icelandic language by Bishop Percy, for the whole in the Roman character and an English translation; and R. N. I. A., seu *Danica Literatura Antiquissima*, &c. *Opera Olai Wormii*, p. 228, for the whole in Runic and Roman characters, with a Latin translation and notes. In modern characters this stanza is as follows: the literal English version will show how nearly the two languages approach each other. See Dr. Whittaker's *Introduction to the Vision of William, concerning Peirs Plouhman*, p. ix. 4to, 1813.

|                      |                                   |
|----------------------|-----------------------------------|
| Vestur com eg um ver | <i>Westward came I in spring,</i> |
| Enn eg Vidris ber    | <i>And I Odin's bare</i>          |
| Munstrindar mar      | <i>Memory's regions sea</i>       |
| So er mitt offar     | <i>So is my off-fare.</i>         |
| Dro eg eik a flot    | <i>Drew I oak afloat,</i>         |
| Vid isabrot          | <i>With ice ybroke.</i>           |
| Hlod eg maerdar lut  | <i>Lade I verses' lot</i>         |
| Minis knarrar skut.  | <i>Memory's murmuring bark.</i>   |

Bishop Percy translates this stanza:—"I came by sea from the west. I bring in my bosom the gift of Odin. Thus was my passage:—I launched into the ocean in ships of Iceland: my mind is deep laden with the songs of the Gods." Mallet's *Northern Antiquities*, vol. ii. p. 319, 8vo, Edinb. 1809.

times superadded the ornament of Rime to that of Alliteration. The following is an example<sup>41</sup> in which the Alliteration is denoted by the *Italic* letters :—It is taken from a description of the island which the phoenix was supposed to inhabit. This island had

|                                  |                                       |
|----------------------------------|---------------------------------------|
| Ne <i>f</i> orſter <i>f</i> ræft | <i>Not winter's frost</i>             |
| Ne <i>f</i> ýner <i>b</i> læft.  | <i>Not fire's blast</i>               |
| Ne <i>h</i> ægler <i>h</i> ryne. | <i>Not hail's fall</i>                |
| Ne <i>h</i> rimes <i>d</i> ryne. | <i>Not rime's dryness (stiffness)</i> |
| Ne <i>s</i> unnan <i>h</i> ætu.  | <i>Not sun's heat</i>                 |
| Ne <i>s</i> in <i>c</i> aldu     | <i>Not hurtful cold</i>               |
| Ne <i>w</i> aþm <i>w</i> eðer.   | <i>Not warm (sultry) weather</i>      |
| Ne <i>w</i> intep <i>ŕ</i> cup.  | <i>Not winter shower.</i>             |

## INVERSION AND TRANSITION.

18. Even in prose, the Anglo-Saxon language will allow some liberty in the collocation of the nouns, pronouns, &c. without any ambiguity; because their terminations show by what words they are governed, or to which they refer. In the poetic construction of sentences there is, however, much more liberty; for the position of the words is thrown out of the general prose order, by a wilful inversion. Of this inversion every quoted specimen of poetry will give evidence; only one very short example will, therefore, be here quoted.

Se uþ lif forgear. *He us life gave.*

The natural prose order would be

Se forgear uþ lif. *He gave us life.*

The regular course of the subject is frequently inter-

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<sup>41</sup> In a note (see *Archæologia*, vol. xvii. p. 195) the Rev. J. J. Conybeare, the learned professor, says: "It will be immediately perceived that in this passage the author has, besides the usual alliteration which is still carefully observed, adopted the additional ornament of rhyme, a circumstance by no means of common occurrence in Anglo-Saxon poetry. Mr. Turner has adduced a few examples of it; but I know of no source which would afford so many or of such length, as the

rupted by violent and abrupt transitions.—Instances of this may be seen in almost every Anglo-Saxon poem.

#### THE OMISSION OF PARTICLES.

19. Another prevailing feature in the diction of the Anglo-Saxon poetry is the omission of the particles, which contribute to express our meaning distinctly, and to make it more clearly understood. This will be illustrated by the difference observable between the prose and poetry in King Alfred's translation of Boethius. Where the prose says

Ðu þe on þam ecan yetle ricraft.  
*Thou who on the eternal seat reignest.* Boet. p. 4. l. 22.

The poetry of the same passage is  
Ðu on heahyetle. *Thou on high seat*  
Ecum ricraft. *Eternal reignest.* Boet. p. 153.

Here the connecting and explaining particles þe and þam are omitted.

Again the prose phrase "Thou that on the seat" is expressed in poetry "Thou on seat."

Cædmon's little fragment of the song, quoted to illustrate periphrasis, (21. p. 232.) has no particles in the Saxon. It will also be generally remarked that Anglo-Saxon poems are very defective in discriminating and explanatory particles; and, in consequence of their absence, there is much difficulty and obscurity in the construction of their poetry.

#### OF THEIR SHORT PHRASES.

20. In prose and cultivated poetry every conception of the author is clearly expressed; but in uncultivated poetry, and in Anglo-Saxon, we have most commonly abrupt and imperfect hints, and short exclamations, in-

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Exeter MS. The latter part of the volume contains one poem entirely written in rime, with the alliteration also preserved throughout. Instances of the same kind occur in the Icelandic poetry. See Note <sup>20</sup>.

stead of regular description or narration. This will be abundantly manifest in all the poetical quotations in this work. But that their poetry endeavours to express the same idea in fewer words than prose, may be made apparent by one instance. The phrase in Alfred's prose—  
 “*Ɔpa deð eac Ƴe mona mið hiƳ blaean leohte þæt þa beophtan Ƴteoppan ðunniap on þam heoƳone*” (Boet. ch. iv. p. 4, l. 28.) “*So doth the moon with his pale light, that the bright stars he obscures in the heavens,*”—is expressed in his poetry thus :

Blacum leohte. *With pale light,*  
 Beophte Ƴteoppan. *Bright stars,*  
 Mona gemetƳað. *Moon lesseneth.* Boet. p. 153, l. 12.

Even when the same idea is multiplied by the periphrasis, the rest of the sentence is not extended either in meaning or expression. One word or epithet is played upon by a repetition of synonymous expressions, but the meaning of the sentence is not increased by them.

#### OF PERIPHRAISIS.

21. Another peculiarity of the Anglo-Saxon poetry is considered by Mr. Turner to consist in Periphrasis, or in the use of many words to express the sense of one.

In all Anglo-Saxon poetry, paraphrastic amplifications will be found to abound. The following fragment, which is adduced as an illustration of it, is part of a song of the ancient Cædmon<sup>22</sup>, which he made on waking in

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<sup>22</sup> This is the most ancient piece of Anglo-Saxon poetry which we possess. It was written by Cædmon, a monk who accustomed himself late in life to write religious poetry. He died A.D. 680. This song was inserted (see Introduction, p. 17, sect. 9) by king Alfred, in his translation of Bede's *Ecclesiastical History*, from the Latin into Anglo-Saxon. Our venerable king does not say with Bede. “*Hic est sensus,*” (Smith's *Bede*, p. 171) but expressly, “*Ɔpa endebýpð-neƳƳe ðiƳ iƳ, their order is this.*” (*Ibid.* p. 597.) See Turner's *History of the Anglo-Saxons*, for an account of Bede's learning, vol. iii. p. 439 ; his works, vol. iii. p. 438 ; his death, vol. iii. p. 441.

a stall of oxen which he was appointed to guard during the night :

|  |   |
|--|---|
| Nu we sceolan heƿigean                             | <i>Now we should praise</i>                               |
| Heofon riceƿ ƿearð :                               | <i>The Guardian of the heavenly kingdom :</i>             |
| Metodeƿ mihte,                                     | <i>The mighty Creator,</i>                                |
| And hiƿ mod geþanc,                                | <i>And the thoughts of his mind,</i>                      |
| Wecƿc wulðoƿ ƿæðeƿ !                               | <i>Glorious father of his works !</i>                     |
| Sƿa he wulðeƿ gehƿæƿ                               | <i>As he of every glory</i>                               |
| Ece ðrihten !                                      | <i>Eternal Lord !</i>                                     |
| Oƿð ouƿtealde ;                                    | <i>Established the beginning ;</i>                        |
| De æƿeƿt geƿcƿop                                   | <i>So he first shaped</i>                                 |
| Eoƿþan beapnum,                                    | <i>The earth for the children of men,</i>                 |
| Heofon to ƿoƿe.                                    | <i>And the heavens for its canopy.</i>                    |
| Haliz ƿeƿpend !                                    | <i>Holy Creator !</i>                                     |
| Ða miððan gearð,                                   | <i>The middle region,</i>                                 |
| Moncýnneƿ ƿearð                                    | <i>The Guardian of mankind,</i>                           |
| Ece ðrihtne  | <i>The Eternal Lord,</i>                                  |
| Æƿteƿ teode  | <i>Afterwards made</i>                                    |
| Firum fulðan ;                                     | <i>The ground for men,</i>                                |
| Fƿea ælmihteƿiz !                                  | <i>Almighty Ruler !</i>                                   |
| Smith's <i>Bede</i> , book iv.<br>ch. xxiv. p. 597 | Turner's <i>Ang.-Sax. Hist.</i> 8vo,<br>vol. iii. p. 303. |

In these eighteen lines the periphrasis is peculiarly evident. Eight lines are occupied by so many phrases to express the Deity. These repetitions are very abruptly introduced : sometimes they come in like so many interjections :

The guardian of the heavenly kingdom,  
The mighty Creator—  
Glorious father of his works !—  
Eternal Lord !—  
Holy Creator !  
The Guardian of mankind,  
The Eternal Lord—  
Almighty Ruler !

Three more of the lines are used for the periphrasis, of the first making the world :

He established the beginning ;  
He first shaped—  
He afterwards made—

Three more lines are employed to express the earth, as often by a periphrasis :

The earth for the children of men—

The middle region—

The ground for men—

Out of eighteen lines, the periphrasis occupies fourteen ; and in so many lines only conveys three ideas : and all that the eighteen lines express is simply the first verse of the Book of Genesis : “In the beginning God created the heavens and the earth.”

It may, however, be questioned whether the term periphrasis justly expresses the sort of amplification by which the Anglo-Saxon poetry is characterized, and which may perhaps be referred to the subsequent head of Parallelism.

#### OF METAPHORS.

22. A *Metaphor* is a simile *without* a formal comparison. If we say “He is *like* a pillar,” we use a simile ; but if we leave out the word of resemblance, and say “He is a *pillar*,” (*i. e.* support,) we speak metaphorically. The periphrasis of the Anglo-Saxons is always mingled with metaphors.

A remarkable instance of periphrasis and metaphor will be found in Cædmon’s description of the Deluge.

He calls the ark

The ship,

The sea-house,

The greatest of watery  
chambers,

The ark,

The great sea-house,

The high mansion,

The holy wood,

The house,

The great sea-chest,

The greatest of treasure-  
houses,

The vehicle,

The mansion,

The house of the deep,

The palace of the ocean,

The cave,

The wooden fortress,

The floor of the waves,

The receptacle of Noah,

The moving roof,

The feasting house,

The bosom of the vessel,

The nailed building,

The ark of Noah,  
The vehicle of the ark,  
The happiest mansion,

The building of the waves,  
The foaming ship,  
The happy receptacle.

## OF PARALLELISM.

23. Parallelism is the last characteristic feature that we shall mention in the diction and composition of Anglo-Saxon poetry.

Parallelism repeats in the second member, but in a varied manner, the same or very nearly the same sense that has been expressed in the former member of the sentence. When a proposition is delivered in one line, and a second is subjoined to it, equivalent or contrasted with it in sense, they may be called parallel lines. These are very apparent in the sacred poetry of the Hebrews<sup>23</sup>:

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<sup>23</sup> The Hebrew poets do not make their verse consist of certain feet, like the Greeks and Latins, nor of the number of syllables perfect or imperfect, according to the form of the modern verse which the Jews make use of, and which is borrowed from the Arabians, as Michaelis supposed, but in a rhythmus of things; that is, the Subject, and the Predicate, and their adjuncts in every sentence and proposition. They plainly appear to have studied to throw the corresponding lines of the same distich into the same form of construction, and still more into an identity, opposition, or a general conformity of sense: thus there is a relation of one line to another, which arises from a correspondence of terms, and from the form of construction; from whence results a rhythmus of propositions, and a harmony of sentences.

This peculiar conformation of sentences,—short, concise, with frequent pauses and regular intervals, divided into pairs, for the most part, of corresponding lines,—is the most evident characteristic now remaining of poetry among the Hebrews, as distinguished from prose. See Lowth's *Prelim. Diss. to Isaiah*; *De Sacra Poësi Hæbr. Prælectiones*; and *Meor Enajim*, by Rabbi Azarias.

A learned German (Dr. Bellermann) published a work in 1813 on Hebrew Poetry, in which he maintains that he has discovered not only rime in Hebrew verse, but measures not more irregular than the Iambics of Plautus and Terence. De Wette censures him for having gone too far, but admits that he has pointed out many evident concurrences of rhythm.

many instances might be adduced, but the following will be sufficient.

Blessed is the man that feareth Jehovah ;  
That greatly delighteth in his commandments.

Ps. cxii. 1.

Let the wicked forsake his way ;  
And the unrighteous man his thoughts :  
And let him return to Jehovah, and he will compassionate him ;

And unto our God, for he aboundeth in forgiveness.  
Isaiah lv. 6 and 7.

This peculiarity of construction also occurs so frequently in the poetical remains of the Anglo-Saxons, that it must arise from design<sup>24</sup> ; and, therefore, it deserves the attention of all who desire to know the characteristic marks of the Saxon poetry.

<sup>24</sup> The Rev. J. J. Conybeare remarks further, that in the Anglo-Saxon this species of apposition is uniformly adopted, and carried to too great an extent to be attributed to mere chance. Whether it constituted a part of their original poetical mechanism, or whether it was adopted, with some little modification, from the style of those sacred poems in which it forms so prominent a feature, is a question to which it would perhaps be difficult to give even a plausible answer. As far as my own observation has gone, it appears to be most frequently used in those poems, the subjects of which are drawn from Scripture. It might also perhaps be questioned by some, whether the rhythmical system itself was originally the property of our Northern ancestors, or whether it was constructed by them (after their conversion to Christianity, and consequent acquaintance with the general literature of the age), in imitation of the shorter trochaic and dactylic metres of the later classical and ecclesiastical poets ; the authors most likely to have furnished the writers upon moral and religious topics with favourite models. The resemblance between these and the Anglo-Saxon poems in point of rhythm, is certainly very considerable ; but there is yet little reason to suppose it the effect of imitation. The same metrical system is certainly to be traced through the whole of that singular poem the *Voluspá*, which, if we can rely upon the authority of the Northern editors of their own national poetry, is the earliest composition extant in the Icelandic, and was written before the con-

In most of the examples found in the Scriptures, there is a parallelism of the verb as well as of the other parts of the sentence; and the clauses are frequently connected by a conjunction, circumstances seldom observable in the parallelism of Anglo-Saxon writers. In the following specimens, the corresponding lines are marked with the same letters.

- |                                 |   |
|---------------------------------|---|
| a. De is mæzra ꝥeð              | <i>He is in power abundant,</i>             |
| a. Deaƿoð ealra heah geƿceapra. | <i>High head of all creatures,</i>          |
| a. Frea ælmihtig.               | <i>Almighty Lord!</i>                       |
| b. Næƿ him ꝥruma æƿre           | <i>There was not to him ever beginning,</i> |
| b. Oƿ geƿorðen                  | <i>Nor origin made;</i>                     |
| c. Ne nu ende cýmƿ.             | <i>Nor now end cometh.</i>                  |
| c. Ecean drihtenƿ.              | <i>Eternal Lord!</i>                        |
- Cæd. p. 1. l. 2. Turner's *A.S. Hist.* 8vo,  
v. iii. p. 356.

- |                         |   |
|-------------------------|---|
| a. De þeƿ bold gebylð   | <i>For thee was a house built</i>       |
| b. Eƿ þu ibopen þeƿe    | <i>Ere thou wert born,</i>              |
| a. De þeƿ moðb imýnt    | <i>For thee was a mould shapen</i>      |
| b. Eƿ þu of moðeƿ come. | <i>Ere thou of (thy) mother camest.</i> |
- M.S. Bodl. 343. Conybeare. *Archæologia*,  
vol. xvii. p. 174.

Mr. Conybeare says, "One paragraph in Cædmon's description of the deluge may be rendered line for line, and almost word for word, thus,

- |                           |                                       |
|---------------------------|---------------------------------------|
| a. Ða gemunde God.        | <i>Bethought him then our God</i>     |
| b. Wepe liþende.          | <i>Of him that ploughed the wave,</i> |
| a. Siƿona þalðenð.        | <i>The gracious Lord of hosts</i>     |
| b. Sunu Lamecheƿ.         | <i>Of Lamech's pious son.</i>         |
| c. And ealle þa pocpe.    | <i>And of each living soul</i>        |
| c. Ðe he ƿið þæcpe beacac | <i>He sav'd amid the floods,</i>      |
| a. Liƿeƿ leoht ꝥruma.     | <i>All glorious fount of life,</i>    |
| c. Ou liðeƿ boýme.        | <i>High o'er the deep abyss.</i>      |
- Cæd. p. 32. l. 15. *Archæologia*, vol. xvii. p. 270.

version of that people to Christianity, and consequently while they were yet ignorant of the models above alluded to.

In most cases poems were probably composed for the instruction and use of unlettered persons; their authors would therefore hardly go out of their way to choose a metre to which the individuals were unaccustomed, whom they chiefly expected to reap the benefit of their pious labours. *Archæologia*, vol. xvii. p. 270.

## CHAPTER III.

THE DIVISION OF THE ANGLO-SAXON POETRY, AND  
THEIR DIFFERENT SPECIES OF VERSE.

24. Saxon poetry<sup>1</sup> may be divided into three heads:—songs or ballads; the lengthened narrative poems or romances; and that miscellaneous kind which may be termed lyric. One measure (explained in chap. ii. sect. 12. and also in note <sup>16</sup>) seems, however, to prevail in all Saxon poetry.

## OF THE SAXON SONGS OR BALLADS.

25. Our ancestors had popular songs on the actions of their favourite leaders, and on other subjects that attracted common attention. In the oldest Saxon songs, poetry is seen in its rudest form, before the art of narration was understood. The metre of these primitive songs will be found to be similar to that described in the last Chapter.

As an example we may quote a few lines of the Saxon song on king Athelstan's victory: though written about A.D. 938, in what may be considered the Danish period, it is in pure Saxon,

|                      |  |
|----------------------|--|
| Deþ Æþelŕtan cýning. | <i>Here Ethelstan king,</i>            |
| Eorla dŕihten.       | <i>Of earls the lord,</i>              |
| Beorna beah-gýra.    | <i>The shield-giver of the nobles,</i> |

---

<sup>1</sup> Mr. Turner's division is here followed. Rask says, the different species of Icelandic verse are rightly referred to three grand classes, according to the rime and the other peculiarities. The 1st species:—the language of song, or perhaps more rightly narrative verse, has merely *alliteration*. The 2nd:—heroic verse, has also *alliteration*, and *greater strictness of metre*. The 3rd:—popular verse, has also concluding rimes.

But these head classes are divided again into many sub-species, chiefly according to the number of the long syllables.

This also may be safely made use of relative to the Anglo-Saxon art of poetry. Rask's *Grammar*, p. 117. § 6.

|                     |                                     |
|---------------------|-------------------------------------|
| And his brōþor eac  | <i>And his brother also,</i>        |
| Eadmund æþeling.    | <i>Edmund the prince,</i>           |
| Ealdor langne tȳr.  | <i>The elder! a lasting victory</i> |
| Geslohzon æt secce. | <i>Won by slaughter in battle</i>   |
| Speorða eczum.      | <i>With the edges of swords</i>     |
| Ymbe Brunan-burh.   | <i>Near Brunan-burh.</i>            |

See the remainder of this song in the Praxis.

26. These old Saxon songs had none of the striking traits of description which are so interesting in the ballads of a subsequent age. The laboured metaphor, the endless periphrasis, the violent inversion, and the abrupt transition, were the great features of the Saxon poetry. While these continued prevalent and popular, it was impossible that the genuine ballad could have appeared. From the decline of the old poetry, the popular ballad seems to have taken its origin. It probably arose from more homely poets, the ambulatory glee-men, who could not bend language into that difficult and artificial strain, which the genius of the Anglo-Saxon bard was educated to use. Tales narrated in verse by these glee-men, were more intelligible than the pompous songs of the regular poets, and far more interesting to the people. In time they gained admission into the hall and the palace; and the harsh obscure style of the old Saxon poetry began to be unpopular: being still more disregarded after the Norman Conquest, it was at length entirely superseded by the ballad.

27. The popular ballad is said<sup>a</sup> to have lines of equal or nearly equal length, and the metre more regular. A curious fragment of a ballad composed by Canute the Great, still remains: in this we have a specimen of the measure which this kind of poetry had attained about

---

<sup>a</sup> Mr. Rask affirms that popular verse usually consists of lines regularly moulded, of equal length, with alternate long and short syllables, after the number of the long (2, 3, 4). This is divided into several kinds; the shortest only have the metrical complement, but all are distinguished by concluding rimes. *Grammar*, sect. 13.

A.D. 1017. As he was sailing by the abbey in the isle of Ely, he heard the monks chaunting, and was so struck with the sweetness of the melody, that he composed a little Saxon ballad on the occasion, which began thus :

Mærie ruzgen ðe munecher binnen Ely,  
 Tha Enut chinz neudæn by ;  
 Ropeð, Lnihter, noen ðe land,  
 And hepe pe ðer munecher ranz.  
*Merry sang the monks in Ely,  
 When Canute the king was sailing by ;  
 "Row, ye knights, near the land,  
 And let us hear these monks' song."*

28. In more recent language<sup>3</sup>, soon after the Conquest, alliteration was generally discontinued ; and instead of it there is a more uniform metre, and sometimes in every other line concluding rimes. The following is an example from Hicke's *Ling. Vet. Septent. Thes.* vol. i. p. 222.

De pot hpet ðencheð and hpet doð,  
 Alle quike rihete<sup>4</sup>  
 Niz no louerd ruzich iz Eriht,<sup>5</sup>  
 Ne no king ruzich iz Drihte.

*He knoweth what all living creatures  
 Think, and what (they) do.  
 No lord is such (as) is Christ,  
 No king such (as) is the Lord.*

Deuene<sup>6</sup> z erþe z all þat iz,  
 Biloken<sup>7</sup> iz on hiz honde.  
 De deð all þ hiz pille iz,  
 On rea and ec<sup>8</sup> on londe.

<sup>3</sup> See Rask's *Grammar*, p. 128. and Introduction to Todd's *Johnson*, p. xxxix.

<sup>4</sup> In pure Saxon it would be ealle cyrces rihtra (omnia animalia) or all living creatures.

<sup>5</sup> Louerd is for Blarord, Lord ; and ruzich, for ruzlice, such.

<sup>6</sup> Deuene, for heofon, heaven.

<sup>7</sup> Biloken, for belocen, from belucan, to lock up. See Irregular Verbs, sect. 99, p. 176.

<sup>8</sup> Ec, for eac, also.

*Heaven and earth and all that is,  
Is locked up in his hand.  
He doth all that his will is,  
In sea and also in land.*

De witeð 7 wialdeð<sup>9</sup> alle þing,  
De wycop<sup>10</sup> alle scapte.  
De wrohte fir on þer rae,  
And wongeler<sup>11</sup> on þar lefte.  
*He knoweth and wieldeth all things,  
He created all creatures.  
He formed fish in the sea,  
And fowls in the air.*

De is onð albuten onðe,  
And ende albuten ende.  
De one is eue<sup>12</sup> on eche rtede.  
Wende þer þu wende.  
*He is beginning without beginning,  
And end without end.  
He is ever one in every place,  
Turn wherever thou turn.*

OF THE ANGLO-SAXON LENGTHENED NARRATIVE POEMS  
OR ROMANCES.

29. The epic or heroic poems of antiquity seem to be the legitimate parents of all the narrative poetry of Europe<sup>13</sup>. The Greeks communicated a knowledge

<sup>9</sup> Wialdeð, for wealdeð, from wealdan, to command, rule, wield, &c.

<sup>10</sup> Wycop, for, weycop, from weycceapan, to create. Scappte, from sceappt or weycceappt, a creature.

<sup>11</sup> Wongeler, for wegelas, from wegel, a fowl. Lefte, for lyfte, the dative case of lyft, the air.

<sup>12</sup> Eue, for æfre, ever. Eche, for ælcepe, the dative case of ælc, each, every one.

<sup>13</sup> Rask is of a different opinion. He says, "A remark, which I owe to Professor Fin Magnusen, has indubitably far greater scientific worth and truth; namely, that the Gothic national narrative verse seems to have been the foundation of the Greek hexameters. It is allowed, indeed, that hexameter verse is the most ancient national

of this species of composition to the Romans : and their Roman epic poetry established a taste for narrative poems

poetry of the Thracians, as narrative verse is of the Goths. If we regard the arrangement itself, the similarity is highly probable ; for the hexameter seems merely to be a certain, and very trifling, modification of the more unfettered, and probably more ancient form which the narrative verse exhibits. As an example, I will arrange some Greek and Latin hexameters after the rules for narrative verse.

Την μὲν γὰρ  
2. κακοτήτα καὶ ἰλαδὸν  
ἔστιν ἔλεσθαι  
4. ῥήϊδιως  
λαίη μὲν ὁδὸς  
6. μάλα δ' ἐγγυθὶ ναιεῖ.  
Τῆς δ' ἀρετῆς  
8. ἰδρωτὰ θεοὶ  
προπαροῖθεν εἴηκαν

10. ἀθανάτοιο  
μακρὸς δὲ καὶ ὀρθίος  
12. οἶμος ἐπ' αὐτῆν,  
καὶ τρηχὺς  
14. τὸ πρῶτον· ἐπὶν δ'  
εἰς ἀκρὸν ἰκῆαι.  
16. ῥήϊδιη δὲ  
ἐπεῖτα πελεῖ,  
18. χαλεπὴ πῦρ εὐσεα.

ΕΡΓ. κ' ἩΜΕΡ. α. 284.

Arma, virumque  
2. cano, Trojæ  
qui primus ab oris  
4. Italiam,  
fato profugus,  
6. Lavinaque venit  
littora : multum  
8. ille et terris  
jactatus et alto,

10. vi superùm,  
sævæ memorem  
12. Junonis ob iram.  
Multa quoque  
14. et bello passus,  
dum conderet urbem,  
16. inferretque  
deos Latio,  
18. genus unde Latinum. Æn. I. 1.

This decomposition produces the Gothic narrative verse so completely, that in these 18 verses of Hesiod and Virgil, there is not a single deviation, or defect in the rules of narrative verse ; but the whole reads quite as fluently after the language of song, as after the construction of hexameters. We find here, as in Anglo-Saxon and Icelandic, some verses composed of one word, and some of many. For example, in the 4th and 11th line of the Greek, and the 16th and 3rd of the Latin. We also commonly find four or five syllables, and sometimes seven or eight. For example, in the 9th and 2nd lines of the Greek, and the 18th of the Latin. Still this is only a secondary consideration, for these agree in the essential construction. In every line we have two long syllables, or pauses for the voice, every one of which has usually one, and sometimes two, short ones following : still, more than one is not required. For example, in the first line *την* is long, then follows *μην*, which is short ; *γάρ*, on the contrary, has no short syllable following. In line 7th *της* is long, and has two short ones after it, but the

in France, Spain, Italy, Britain, and wherever the Roman language was known. The constructing and carrying on of an epic fable was thus conveyed to the Anglo-Saxons, as well as to the Franks and Goths.

30. The first imitations of the epic poems of antiquity were in Latin, by ecclesiastics, who well knew the language, and frequently loved its poetry. The clergy, from their learning, would be the best skilled in the art of narration; they were, therefore, most probably the first<sup>14</sup> who composed narrative poems. Men afterwards arose, who cultivated poetry in their native tongue, as well as in the Latin language; and, therefore, we have long Saxon narrative poems, or metrical romances, full of fancy, which seem to be justly entitled to the name of metrical romances—unless the higher term of heroic or epic poem be more appropriate. Many parts of the poem on Beowulf, have a religious turn, and the poems

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latter *ryg* has none: likewise the 8th and 10th, and others. Line 6th has *μᾶλα δ'* for a metrical complement; and line 14th has *ρο*, and line 15th *σις*, for the metrical complement. In the same way in the Latin, in line 3rd *qui* is the metrical complement; *dum* in the 15th, and *genus* in the 18th. All the other lines are as flowing—Fornyrdalag, or narrative verse,—as any passage in the Edda or the poem on Beowulf or the Scyldings; but classic metre is destroyed. We must observe, however, that the whole of Hesiod and Virgil cannot so easily be turned into narrative verse as these passages. Sometimes by this decomposition we must divide words, which is a very great blemish in Icelandic poetry; but as this is not unusual in Pindaric verse, and in the choral songs of tragic writers, it cannot be regarded as any considerable objection. The reverse does not always hold good; for narrative verse cannot be so well metamorphosed into hexameter verse, though it sometimes approaches very near to hexameters. See Rask's *Grammar*, p. 123. sect. 9.

<sup>14</sup> In the 4th century a narrative poem, in Latin hexameter verse, was written by VICTORINUS, (see *Bib. Mag.* t. viii. p. 625—628.) an African, and JUVENCUS, a Spaniard, (see *Bib. Mag.* t. viii. p. 625—628. and *ibid.* 629—657. In the 5th century, SEDULIUS, an Irishman, wrote a narrative poem on the miracles of Christ. *Ibid.* 658—678. In the 6th and 7th centuries, wrote ARATOR, PETRUS APOLLONIUS, and others. In the 8th century Bede composed the Life of Saint Cuthbert, in Latin verse. See this subject ably discussed in Turner's *History of the Anglo-Saxons*, 8vo. vol. iii. p. 365.

of Cædmon, and on Judith, are obviously religious—a presumptive evidence that they were written by ecclesiastics.

31. The measure of the earliest Saxon narrative poems, metrical romances, or heroic poems, is the same as that of the primitive song<sup>15</sup>.

32. Mr. Turner asserts that the poem on Beowulf “is certainly the oldest poem, of an epic form, which exists in Europe. It is a complete metrical romance<sup>16</sup>.” The following quotation, illustrating the measure of this verse, is taken from Cædmon’s *Paraphrase on Genesis*<sup>17</sup>.

|                            |  |
|----------------------------|--|
| Uꝛ ȝ, riht micel ,         | <i>To us it is much right</i>              |
| Dæt we , r.ðeða , weapð ,  | <i>That we the Ruler of the firmament,</i> |
| Wepeda , wuldor , cýnung , | <i>The Glory-King of Hosts,</i>            |
| Worðum , heþuzen ,         | <i>With words should praise,</i>           |
| Muðum , lufien ,           | <i>With minds should love.</i>             |
| De ȝ , mæzga , ȝp.ð ,      | <i>He is in power abundant,</i>            |
| Frea Ælmihtig. Cæd. 1.     | <i>Almighty Lord!</i>                      |

<sup>15</sup> See chap. iii. sect. 25. and chap. ii. sect. 12.

<sup>16</sup> For a very complete analysis of this poem, and for copious extracts, see Turner’s *History of the Anglo-Saxons*, 8vo. book ix. chap. ii. vol. iii. p. 327.

<sup>17</sup> “As Cædmon’s paraphrase is a poetical narrative mixed with many topics of invention and fancy, it has also as great a claim to be considered a narrative poem, as Milton’s *Paradise Lost* has to be deemed an epic poem. It was published by Junius as the work of the ancient Cædmon, who has been already mentioned, (see on *Periphrasis*, sect. 21. note <sup>22</sup>.) It treats on the first part of the subjects which Bede mentions to have been the topics of the elder Cædmon; but it is presumed by Hickes not to be so ancient as the poet mentioned by Bede. I confess that I am not satisfied that Hickes is right in referring it to any other author than the person to whom Junius ascribes it.

“It begins with the fall of angels, and the creation of the world. It proceeds to the history of Adam and Eve; of Cain, and the deluge; of Abraham, and of Moses. The actions of Nabuchodonosor and Daniel are subjoined.

“In its first topic,—‘the fall of the Angels,’—it exhibits much of a Miltonic spirit; and if it were clear that our illustrious bard had been familiar with Saxon, we should be induced to think that he owed something to the paraphrase of Cædmon. No one, at least, can read Cædmon without feeling the idea intruding upon his mind.” Turner’s *History of the Anglo-Saxons*, book ix. ch. iii. p. 355.

33. The poem on Judith is a narrative poem<sup>18</sup>, or a romance, as the poet has borrowed only the outline of the story from the Apocrypha; while the circumstances,

<sup>18</sup> Rask makes the following remarks on narrative poetry. Narrative verse in every line has two long syllables, which should be followed by some short ones (see chap. ii. Note <sup>10</sup>); in fact, one short after every long syllable: they, therefore, commonly consist of four syllables; but this is not the sole number which constitutes the quantity of verses; for they can also consist of three: viz. when the long one has no short one following; and of five, when the long one is followed by two short ones, &c. Now no notice must be taken of the metrical complement, which must not be brought into the account.

If the student attend to these rules, he will find that metre is as determinate in Saxon as in any other language, although according to peculiar rules.

Thus we should have easily understood Saxon versification, if some learned men of modern times had not attempted to arrange verses in such a way as to make two lines stand for one. I refer this subject to the ear and sense of every one who has a taste for poetry, who reads, for example, these verses in Boethius:

|                           |                                   |
|---------------------------|-----------------------------------|
| Æala þu scippend          | <i>O thou Creator,</i>            |
| Scippa tungla,            | <i>Of the pure stars:</i>         |
| Hefonef and eorðan!       | <i>Of heaven and earth!</i>       |
| Du on heahfætle.          | <i>Thou on high seat</i>          |
| Ecum fucraf;              | <i>Ever reignest.</i>             |
| And þu ealne hræfe        | <i>And thou all the swift</i>     |
| Hefon ýmbhfeapfeft;       | <i>Heaven turnest round;</i>      |
| And þurh þine halige miht | <i>And through thy holy might</i> |
| Tunglu zenedeft,          | <i>The stars compellest</i>       |
| Dæt hi þe to-hefað!       | <i>That they obey thee.</i>       |

Hickes, p. 185.

Turner.

And now let him consider them thus arranged:

Æala þu scippend fciþpa tungla:  
 hefonef and eorðan, (þu on) heahfætle,  
 ecum fucraf; (and þu) ealne hræfe  
 hefon ýmbhfeapfeft; (and þurh þine) halige miht  
 tunglu zenedeft, (þ hi þe) to-hefað!

However, before a judgement is formed, let me be allowed to remark, once again, that this conjunction of every two lines militates,

1st, Against the custom of the Scandinavian nations, as far as we can trace back, to the present day: for example, in the songs of Stærkodder, and in the descriptions relative to poetry, which after him have taken the name of Stærkaðarlag; as well as in the translation of Milton's *Paradise Lost* by a priest, *Sra Jóns Þorlákssonar*, who is now alive, the first and second books of which are printed in

speeches, and other particulars, are his own invention. It is a romance written while the old Anglo-Saxon poetry was in fashion, but when it began to improve: for

the 13th and 14th volumes of the writings of the Icelandic *Lærdómslistafélag*; as also in Assessor Gröndal's translation of Pope's *Temple of Fame*, one of whom lives in the northernmost, the other in the southernmost, extremity of Iceland.

2dly, Against the Anglo-Saxons' still more ancient custom; as in many MSS. they carefully divide verses by means of points, of which we can convince ourselves every where in Hickee: for example, page 185:

Æala þu yrppend.      Ðú on heahsetle.  
 Scippa tungla.      Ecum ricraþe.  
 Defoney aud eorðan.      Aud þu ealne hræfe, &c.

3dly, Against all the rules of the ancient Gothic poetry, which teach us that alliteration combines every two lines, in all cases, and in all species of verse, except when after two which agree, comes one which stands alone. It would overthrow this system of alliteration,—namely, that the two letters in the first line should be considered *assistant letters*, and one in the second, the chief-letter, because it always stands first, has also a more determinate place, and is more easily found: but this would cease, and the name of *chief letter* become absurd, if it were to be removed to the middle of verses.

4thly, Against all affinity to the other species of verse, which have longer lines, but all the same construction of alliteration: namely, that every two lines are bound together: if we, therefore, were to mould two lines into one, in short verses, we ought necessarily to do the same with the longer ones, and make for example the following one line:

Almáttugr Guð allra stëtta yfirþjóðandi engla ok þjóða :  
*Almighty God, over all orders the sovereign, Lord of angels and nations.*

That is, sixteen long syllables according to the Icelandic mode of reckoning.

5thly, It is, moreover, in open contradiction to the spirit of the whole ancient poetic art of the Northerns, which never in any way tolerates the division of verse (*Cæsura*), which is found in Greek and Latin Hexameters and Pentameters; and, therefore, never has longer verses than those which answer to Tetrameters among the Greeks and Latins.

It also seems very natural to place the metrical complement before the chief letter, as it most commonly contains unimportant conjunctions or prepositions that connect the two lines; but to throw what frequently constitutes three or four syllables into the middle of a verse, without including it in the metre, would be highly absurd. See

while it displays the continuity of narration and minuteness of description of the more cultivated romance, it retains some metaphors, the periphrasis, and the inversions, which our stately ancestors so much favoured. It has only laid aside their abrupt transitions, and more violent metaphors.

OF THE ANGLO-SAXON LYRIC OR MISCELLANEOUS POETRY.

34. The measure of the Anglo-Saxon lyric or miscellaneous poetry does not appear to be different from

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for example the 8th line in the last-quoted verses, where the words and þurh þine are the metrical complement; which, after a pause, when a line begins, can be easily pronounced in a lower and softer tone; but which in the middle of verses (4th line after the 2nd arrangement) appears completely to destroy the whole, as five short syllables come together; four of which do not belong to the metre. This is not merely a solitary occurrence, but would be general, according to the rule of compounding lines, as the metrical complement has its place properly before a chief letter: it would thus constantly occur in the middle of verses. Not to speak of the meaning, which, by these means, would often be broken off incomplete at the end of lines, it would also be concluded in the middle of a verse, which is in opposition to the ancient Gothic art of poetry, that seldom allows a sentence to terminate in the middle of a line of verse. Rask's *Grammar*, p. 118—122.

A learned Professor, whose writings have been very serviceable in preparing this prosody, has very modestly, but pertinently asked, relative to the observations of Mr. Rask, (see the preceding note, and chap. ii. note 7 and 16.) “Does he not speak, on the whole, too much as though he was considering an artificially constructed system of metre. I suspect that the matter lies completely on the surface, and that the good barbarians were content if their verse had rhythm enough to be sung, and alliteration enough to strike the ear at once. The system, if system it may be called, is neither more nor less than that of our old ballads, in which the ear is satisfied, not by the number of syllables, but by the recurrence of the accent, or ictus, if one may call it so. Southey and Coleridge have made very good use of this *μετρον αμετρον*, and the latter in one of his prefaces has, if my memory serves me, *philosophized* upon its structure.

“The question, as to whether the two hemistichs shall be regarded as one or two lines, is evidently that of a writer or printer, not of a singer or reciter: to the *ear* the difference would not be perceptible.

that used in narrative verse<sup>19</sup>. One of the oldest and best specimens of it, is Alfred's poetical translation of the poetry in Boethius. The language is allowed to be elegant and appropriate, and worthy of the royal taste. Speaking of the sea, he says

|                    |                               |
|--------------------|-------------------------------|
| Spa oft smylte sæ. | <i>So often the mild sea,</i> |
| Suþerne pind.      | <i>Clear as gray glass,</i>   |
| Græge glar hlupne. | <i>The southern wind</i>      |
| Grimme gedreƿeð.   | <i>Grimly disturbs ;</i>      |
| þonne hie zemenzað | <i>Then mingle</i>            |
| Micla yŕta.        | <i>The mighty waves :</i>     |

The longer lines which occasionally are found, as a sort of system in Cædmon, I cannot reduce to Mr. Rask's principle.

Æone, hæƿde he ƿpa, ƿƿiþne zeƿophtne,  
 Spa, mihtigne, on hiŕ, moð zeƿohte,  
 De let, hine ƿpa, micler, ƿealdan,  
 Hehtne to, him on, heofena, ƿice,  
 Hæƿde he, hine ƿpa, hƿitne zeƿophtne,  
 Spa, wýnlíc, wæŕ hiŕ, wæŕtm on, heofonum,  
 Thæt him, com ƿrom, wæroða, Dnyhtne,  
 Ge lic ƿæŕ, he þam, leohtum, ƿteorppum, Cædm. p. 6. l. 14.

*Unum creaverat adeo potentem,  
 Adeo præcellentem intellectu,  
 Dederat ei tam ingentem potestatem,  
 Proximam sibi in cælorum regno ;  
 Illum adeo lucidum creaverat,  
 Adeo latus fuit fructus ejus (vita) in cælis  
 Qui ad eum venit a supremo Domino,  
 Similis erat lucidis stellis.*

"I am disposed to regard these verses as being to the Fornyrdalag what our heroic metre is to that of the 'Descent of Odin.' (Tens and Eights, the parish clerks call them.)"

Mr. Turner however appears to have divided the preceding extract according to Rask's method, thus,

|                     |                               |
|---------------------|-------------------------------|
| Æone hæƿde he ƿpa   | <i>One he had so</i>          |
| Spíþne zeƿophtne    | <i>Strongly made,</i>         |
| Spa mihtigne        | <i>So mighty</i>              |
| On hiŕ moð zeƿohte. | <i>In his mind's thought.</i> |

From the whole, then, it appears that Mr. Rask's observation, mentioned at the beginning of this note, is founded in truth,—that every line in Saxon poetry has commonly two emphatic syllables, which are generally followed by two that are unemphatic.

<sup>19</sup> See chap. ii. sect. 12, and also Note <sup>16</sup>; and chap. iii. Note <sup>18</sup>.

Onhreað hron mepe. *The great whales rear up.*

Hrioh bið ðonne jeo. *Rough is then that*

þe ær glædu. *Which before serene*

On riene pær. *Was to the sight.—*

*Boet. p. 155. l. 11. Turner, vol. ii. p. 247.*

On the origin of man, he remarks

Ðæt eorþþapan. *The citizens of earth,*

Ealle hæfden. *Inhabitants of the ground,*

Fold buende. *All had*

Fruman gelicne. *Beginning alike.*

Ði of anum twæm. *They of one pair*

Ealle comon. *All came,*

Wepre 7 wıpe. *Men and women*

On woruld inan. *Within the world.*

*Boet. p. 171. l. 25.*

PART V.  
D I A L E C T S.

CHAPTER I.

OBSERVATIONS ON THE SAXON LANGUAGE, AND ITS  
DIALECTS.

1. The Saxons came from different provinces of Germany into Britain; it is, therefore, probable some variety existed in the pronunciation of their words: but as they were incorporated together, and united under a regal government in Britain before the chief æra of literature began, and, as what was previously written is probably conveyed to us in the more recent orthography and style, it is, therefore, most likely that one form of the language would prevail. This was denominated Anglo-Saxon, and it was used by the majority of the inhabitants in England, on the establishment of the Saxon power in A.D. 457, and continued for four centuries and a half, till A.D. 900, or perhaps till the reign of Athelstan<sup>1</sup>, A.D. 924: but pure Saxon may be found, which was probably written even after the latter period.

We may, however, confidently look to the *Laws* of the Saxon monarchs, *Charters*, and *Chronicle*, before the time of Athelstan; to the works of *King Alfred*, to the *Heptateuch*, *Gospels*, the *Gospel of Nicodemus*, the *Poem on Beowulf*, &c. for Anglo-Saxon in its greatest state of purity.

2. It may be readily allowed, that one form of the Anglo-Saxon language might prevail for a considerable time in England; but it must also be evident, that learning was not so common in the Saxon æra as at the present time. Our ancestors, having few opportunities

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<sup>1</sup> See Turner's *History of the Anglo-Saxons*, 8vo. vol. i. p. 594.

for literary acquirements, could not have determined upon fixed rules for orthography, any more than illiterate persons in the present day, who, having been employed in manual labour, could avail themselves of the facilities which were offered: hence arose the difference observable in spelling the same words in Saxon; but a difference in orthography will not constitute a dialect. In a dialect of any language, there is a systematic alteration in the modification of the words, and often an introduction of new terms. This alteration in the termination of words, is said to be perceptible at two periods of the Saxon language. The Anglo-Saxon is, therefore, considered as having two dialects, called the *Dano-Saxon*, and the *Norman-Saxon*; according to the time when the Danes and Normans entered, and prevailed in this island.

## CHAPTER II.

### THE DANO-SAXON DIALECT.

3. From the frequent incursions, and partial settlements of the Danes in England, it is reasonable to suppose that their language would have some influence over the Anglo-Saxon, especially in the North, where the Danes were most numerous. The peculiarities of the Danish tongue would predominate, in proportion as their power and authority increased in England. During the reign of Danish kings in this nation, from A.D. 1016 to 1042, their Northern dialect would generally prevail: it would also have some influence for a considerable time before, and would continue after the Danish kings had ceased to reign in England. Though, from the gradual change observable in languages, no specific time can be given for the actual commencement, or termination of the Dano-Saxon dialect, yet we may presume it would have more or less influence for nearly two centuries,—probably from about A.D. 900 to near 1070 or 1100.

4. The Danes, being a rude illiterate people, chiefly employed as pirates, adopted the most ready way of expressing their thoughts; they therefore disregarded the improved form of the Anglo-Saxon tongue, and either altered or omitted most of the Saxon terminating syllables. The Dano-Saxon dialect is not only distinguished by a disregard of the usual Anglo-Saxon inflection, but by the Cimbric or old Icelandic words which are introduced.

5. The interchange of letters has been noticed under each letter in Orthography; and many of the alterations by Dano-Saxon inflection are given in the proper place in Etymology.

6. It may also be remarked, that *n* is generally rejected in Dano-Saxon: it is omitted at the end of verbs<sup>1</sup>; for, In Dano-Saxon we find *Sel me ɔ̃ɹɪnca*, *Give me drink*; for the Saxon *Syle me ɔ̃ɹɪncan*. John iv. 7. The *e* is omitted according to sect. 4, and the *n*, to sect. 6.

*Nelle þu onɔ̃ɹeɔ̃e*, (*noli timere*,) *Be thou unwilling to dread*: the *n* is omitted, and *a* converted into *e*, according to Orthog. sect. 29. "In Dan.-Sax., &c." The Anglo-Saxon of this clause is, *Nelle þu onɔ̃ɹæðan*, Matt. i. 20. *Nellað ze ɔ̃eome*, *Be ye unwilling to judge*; for the Anglo-Saxon *Nellen ze ðeman*. Matt. vii. 1.

The *n* is also rejected at the end of nouns and other words: for the Dano-Saxon *Genemne þu noma hɹ Dælend*, the Saxon has *noman* or *naman*; as, *Ðu nemɹc hɹɹ naman Dælend*, *Thou shalt call his name Healer*. Matt. i. 21. In Dano-Saxon we find *Geɹezon ɹe ɹoɹþon ɹteppu hɹɹ*, instead of *hɹɹ ɹteoppa*, *We have seen his star*. Matt. ii. 2. *And ɹinneð oɹen ɹoɹþæɹta ɹ unɹoðæɹta*, *And raineth upon the just and*

<sup>1</sup> This rejection of *n* from the infinitive mood was derived from the Cimbric, the progenitors of the Danes; we, therefore, find the Cimbric or old Icelandic word *grɹɹpa* put for the Anglo-Saxon *grɹɹpan*, to *gripe*; and *haba*, or *hafa*, for the Anglo-Saxon *haban*, to *have*. See Hickee's *Thesaurus*, vol. i. p. 95.

*unjust.* Matt. v. 45. instead of the Anglo-Saxon *Ða roþfærtan 7 þa unroþfærtan.* The Dano-Saxon has *From seista þonn tid.* *From the sixth hour.* Matt. xxvii. 45. for the regular Saxon *Fram þære fixtan tide.* In Dano-Saxon *bege,* *both,* and *trege,* *two,* are used for *bezen* and *trezen*; *ezo,* *eyes,* for *eƷon.*

Not only *n,* but the last syllable is often rejected: as, *eƷtro* in Dano-Saxon is formed from the Anglo-Saxon *eƷtrona,* *forthwith,* by rejecting the last syllable *na.*

In Dano-Saxon *n* before another consonant is often omitted: as, *cyniz* for *cyning.*

7. The Dano-Saxon often substitutes one Case for another. We therefore find, *Ic sendo engel min,* *I send my angel,* for the regular Anglo-Saxon *minne enƷil.*—*Ne in þissum lif, ne in þam toƷærd lif,* *Neither in this life, nor in that future life*; for *toƷærdum* or *toƷærdan lif.*—*Oppe doed tre Ʒod 7 pærtm hir Ʒod. oppe doed þæt tre yfel 7 pærtm hir yfel.* *Either make the tree good and his fruit good, or make the tree evil and his fruit evil*: for *pærtm Ʒodne* and *pærtm yfelne.*—*Cuoed hlaƷopd ðære pinƷearde,* *Saith the lord of the vineyard,* for *ðære pinƷeardeƷ.*—*BodeƷe ƷodƷpeller riƷeƷ,* *He preached the gospel of the kingdom,* Matt. ix. 35, the genitive for the accusative *ƷodƷpell.*

8. The preposition *to* is occasionally used instead of the dative termination; as *Ða cpæð to leopneƷaƷ hir,* *Then he saith to his disciples,* Matt. ix. 37, instead of *þa cpæð leopneƷum hir,* or in genuine Saxon, *þa he Ʒæde hir leopning-cnihtum.*

### CHAPTER III.

#### THE NORMAN-SAXON DIALECT.

9. The Normans<sup>1</sup> had some intercourse with England, even from the accession of Edward the Confessor,

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<sup>1</sup> “As in former ages, the Franks first, and afterwards the Saxons, coming out of the more northerly parts of Germany, plagued France and Britain with their piracies, and at last became masters; the

in A.D. 1042; but the Norman-French could have little influence over the Saxon language till after the time of the Conquest. The laws, being administered by the Norman Conqueror in his own language, would naturally introduce many new words; and the mutual efforts of the Normans and Saxons to understand each other would make an alteration in both languages: but as the majority

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Franks of France, and Saxons of Britain;—so in succeeding times, the Danes first, and then the Normans, followed the same method, came from the same coast, and had the same success.

“ They had their name from the *northern parts* from whence they came, (for *Nordmanni* signifies no more than *Northern men*,) in which sense they are likewise termed *Nordleudi* that is *Northern people*, as being the flower of the Norwegians, Swedes, and Danes.” See Gibson’s edition of Camden’s *Britannia*. Introduction, p. cliv.

<sup>2</sup> Those changes in Saxon which are denominated *Dialects*, appear in reality only to be the alteration observed in the progress of the language as it gradually flowed from the Saxon, varying or casting off many of its inflections, till it settled in the form of the present English. (See *Etymology*, part of note <sup>4</sup>, p. 74.) This progressive transformation of the Anglo-Saxon into our present form of speech will be evident by the following *EXAMPLES*, taken from the translations of the most learned men of the ages to which they are referred.

The first is from the Gospels published by Mareschall and Junius. The age of this version is not fully ascertained; but from its purity it appears to have been written in or before the time of King Alfred. The 2nd is from the Rushworth Gloss, (See Wanley, p. 81,) in *Dano-Saxon*, perhaps made about the middle of the 10th century. The 3rd is taken from the famous Psalter in Trinity College, Cambridge, supposed by Wanley (p. 168) to be written in the time of King Stephen. The 4th was sent over from Rome to England, in the time of King Henry the Second, by Pope Adrian, an Englishman. The 5th, written about 1180, is copied from a manuscript in Trinity College, Cambridge. “ *Cod. Membr. in octavo minori vii. p. 16.*” See Wanley, p. 169. The 6th was written about A.D. 1250. The 7th appears to be about 1260, in the reign of Henry the Third. The 8th is from Wickliff’s translation, in Richard the Second’s time, A.D. 1380. The 9th is from a large manuscript Bible in the Bodleian at Oxford; it is said to have belonged to King Henry the Sixth, A.D. 1430, and to have been given by him to the Carthusians in London. (See Bishop Wilkins’s *Essay towards a Real Character*, &c. p. 8.) The 10th, from the *Liber Festivalis*, about A.D. 1500. The 11th is taken from Tindale’s translation, A.D. 1526. The 12th is from Mathew’s Bible, printed in A.D. 1537. The 13th is copied from Cranmer’s Bible, printed in A.D. 1541. The 14th is taken from the Geneva Bible, translated by the English

of the inhabitants were Saxons, it is reasonable to presume that the Saxon language predominated, while the Norman

refugees, in the reign of Queen Mary, between A.D. 1553 and 1558. The 15th is from our authorized version, made A.D. 1611.

## 1. PURE ANGLLO-SAXON,

WRITTEN ABOUT A.D. 890.

Fæder ure þu þe eart on heofenum.  
 Si þin nama gehalgot.  
 To-became þin rice.  
 Geþurðe þin willa on eorþan. ꝥa ꝥa  
 on heofenum  
 Ure dægþamlican hlaꝥ gýle ure to  
 dæg.  
 And forðgýf ure gýltas. ꝥa ꝥa þe  
 forðgifað unum gýltendum.  
 And ne zelædde þu ure on costnunge.  
 Ac alýg ure of ýfele.  
 Soþlice. Matt. vi. 9—13.

*The same in our present orthography*  
*is,*

Father our thou who art in Heaven,  
 Be thy name hallowed.  
 Come thy kingdom.  
 Be done thy will in earth, so as in  
 heaven.  
 Our daily loaf sell us today.  
 And forgive us our guilts, so as we  
 forgive to our guiltyings (*debtors*).  
 And not lead thou us into costning  
 (*temptation*),  
 But release us from evil.  
 Soothly (truly, amen).

## 2. DANO-SAXON,

ABOUT A.D. 930.

Fæder ure þu þe in heofunum eart.  
 Beo gehalgod þin noma.  
 Cume to þine rice.  
 Þeortðe þin willa ꝥa ꝥa on heofune  
 gýle on eorþe.  
 Hlaꝥ uregne dægþamlicu sel ure to  
 dæg.  
 And forlete ure gýlde. ꝥa ꝥa þe  
 ec forleten þæm þe gýlðigat riþ ure.  
 And ne zelæc ure geleade in costnun-  
 zas.  
 Ah gelece ure of ýfele.

## 4. ABOUT A.D. 1160.

Ure Fader in heauen rich,  
 Ðý name be hallýed euerlich.  
 Ðou þring ure thý michell blýsse.  
 Alþ hit in heauen ý-doe,  
 Euar in yearth beene ic also.  
 Ðat holý bread that lasteth ay,  
 Ðou send ic ure thý ilke day.  
 Forgive ure all that we haue don  
 As we forgiue ure oþer mon.  
 Ne let ure fall into no founding,  
 Ac shild ure fro the fole þing.

Amen.

## 3. NORMAN-SAXON.

ABOUT A.D. 1130.

Fader ure þe art on heofone.  
 Sý gebletgod name þin.  
 Spa ꝥa on heofone and on eorþan,  
 Bneod (hlaꝥ) ure deþpamlich geof  
 ure to dæg.  
 And forgeof ure ageltes ure ꝥa ꝥa  
 þe forgeofen agiltendum unum.  
 And ne led ure on costunge.  
 Ac alýg ure fram ýfele.  
 Spa beo hit.

## 5. ABOUT A.D. 1180.

Fader ure thu ert in heuene.  
 Bledsed be thi name.  
 Cume thi rixleng.  
 Þurthe thi pil on eorthe spo ic is on  
 heuene.  
 Gif us todai ure daigpamliche bread.  
 And forgiue us ure gultes spo þe don  
 hem here the us agult.  
 Dabbeth shild us fram elche pine of  
 helle,  
 Aeles us of alle iuele.  
 Amen. Spo ic purthe.

tongue would have influence enough to change the modification of the Saxon words, and perhaps would cause the inhabitants to reject or alter some of the variable terminations which were left in the Dano-Saxon dialect. Though no pre-

## 6. ABOUT A.D. 1250.

fadir ur that es in hebene,  
Halud be thi nam to nebene;  
Thou do us thi rich rike:  
Thi will on erd be wrought elc,  
Als it es wrought in heben ay:  
Ur ilk day brede gibe us to day:  
forgibe thou all us dettes urs  
Als we forgibe till ur detturs:  
And ledde us in na fanding  
But sculd us fra ibel thing.

## 8. ABOUT A.D. 1380.

Our fadir that art in hebenys;  
Halewid be thi name.  
Thi kyngdom come to,  
We thi wil done in erthe as in  
hebene.  
Gibe to us this day our brede obir  
othir substance.  
And forgibe to us our dettis as we  
forgiben to our dettouris:  
And lede us not into temptacioun:  
But delybere us from ybel.  
Amen. Matt. vi. D.

## 10. ABOUT A.D. 1500.

fader our that arte in hebenes,  
Halowed be thy name;  
Thy kyngdom come,  
Thy wyl be doon in erth, as it is in  
heben,  
Our every daies brede gybe us to  
dage,  
And forgibe us our trespasses as  
we forgebe them that trespasse  
agaynst us,  
And lede us nat in temptation,  
But delyber us from all epyll.

## 7. ABOUT A.D. 1260.

fader that art in heabin blisse,  
Thin helge nam it wurch the blisse,  
Cumen and mot thy kyngdom,  
Thin holy will it be all don,  
In heaben and in erdh also,  
So it shall bin full well Ic tro.  
Gif us all bread on this day,  
And forgif us ure sinnes,  
As we do ure widerwinnes:  
Let us not in fanding fall,  
Dac fro evil tha slyd us all. Amen.

## 9. ABOUT A.D. 1430.

Our fadir that art in hebenes,  
Halewid be thi name,  
Thi kyngdom come to thee,  
We thi wil don in erthe, as in  
hebene.  
Gibe to us this day our brede ober  
othre substanc,  
And forgibe to us our dettis as we  
forgiben our dettouris,  
And lede us not into temptation,  
But delibere us from ibel.  
Amen.

## 11. IN A.D. 1526.

Our facher which art in heaben,  
Halowed be thy name.  
Let thy kyngdom come.  
Thy will be fulfilled as well in  
earth as it is in heben.  
Gebe us this day ur dayly bred,  
And forgebe us our dettes as we  
forgebe ur detters.  
And leade us not into temptation,  
But delyber us from epyll.  
For thyne is the kyngdom and the  
power and the glorge for ever  
Amen.

cise time can be fixed for the exact origin and conclusion of the Norman-Saxon, it may be affirmed that it succeeded the Dano-Saxon, and probably prevailed for nearly two centuries; or from about A.D. 1070 to 1260, in the reign of Henry the Third. What was written after the latter period is so different from the Anglo-Saxon, and so nearly allied to our present language, that without any impropriety it may be denominated English.

10. The Norman-Saxon dialect is distinguished by an almost total disregard of the variations of nouns and verbs, and by the following changes of letters :

In the beginning, middle, and end of words,  $\gamma$  is changed

## 12. IN A.D. 1537.

Our father which arte in heben,  
 Halowed be thy name.  
 Let thy kingdome come.  
 Thy will be fulfilled as well in erth  
 as it is in heben.  
 Geve us this daye oure dayly bread.  
 And forgebe us oure trespasses eben  
 as we forgebe oure trespassers.  
 And lead us not into temptacion,  
 But deliyber us from ebyll.  
 Amen.

## 14. ABOUT A.D. 1556.

Our father which art in heauen,  
 Halowed be thy name.  
 Thy kingdome come.  
 Thy will be done euen in earth as it  
 is in heauen.  
 Giue vs this day our dayly bread.  
 And forgiue vs our debts as wee  
 also forgiue our debtors.  
 And leade vs not into tentation,  
 But deliyer vs from euil,  
 For thine is the kingdome & the  
 power & the glory  
 For euer. Amen. Matt. vi. 9—13.

## 13. IN A.D. 1541.

Our father wbych arte in heauē  
 Halowed be thy name.  
 Let thy kyngdome come.  
 Thy wyll be fulfilled as wel in  
 earth as it is in heauen.  
 Geue vs thys daye our dayly breade.  
 And forgeue vs oure dettes as we  
 forgeue oure detters.  
 And leade vs not into temptacion,  
 But deliyer vs from euil.  
 For thyne is the kyngdome & the  
 power & the glorie  
 For euer. Amen. Math. vi. B.

## 15. IN A.D. 1611.

Our Father which art in heaven,  
 Hallowed be thy name :  
 Thy kingdom come :  
 Thy will be done in earth as it is in  
 heaven :  
 Give us this day our daily bread ;  
 And forgive us our debts as we for-  
 give our debtors :  
 And lead us not into temptation,  
 But deliver us from evil :  
 For thine is the kingdom, and the  
 power, and the glory,  
 For ever. Amen. Matt. vi. 9—13.

into *i* and *y*: as, *unze* for *zeonge*, *young*. Gibson's *Sax. Chron.* p. 168. 1. See Orthog. sect. 15, page 48; *peinar* for *pegnar*, *rains*. *Sax. Chron.* 219. 30; *dæier* for *dæger*, *days*; *dæi* for *dæg*, *day*; *ƿelmihtig* for *ƿelmihtig*, *Almighty*; *ƿrenti* for *ƿrentig*, *twenty*; *mai* for *mæg*, *may*; *æni* for *ænig*, *any*.

11. *E* is changed into *k*: as, *king* and *kinge*, for *cýng* and *cýnge*, *king* and *kings*; *broke* for *broke*, *broke*; *muneke* for *munece*, *monks*.

12. *F* is changed into *u* or *v*: as, *have* for *hafe*, *have*; *love* for *luƿu*, *love*; *luvede* for *luƿiade*, *loved*; *reoven* for *reofon*, *seven*; *heouene* for *heofene*, *in heaven*.

*F* is changed into *m* before *n*: as, *ƿimman* for *ƿifman*, *woman*.

13. *E* and *g* were changed into *ch*, or rather, in the age when *c* and *g* were pronounced hard, *ch* was employed to express the original soft sound of *c* (see Orthog. Ch. i. Note<sup>7</sup>): as, *child* for *cild*, *child*; *cheſten* for *cearſten*, *city*.

The change of vowels is explained in Orthography under each letter; for instance, *ea* into *e* in *cheſten* (Orthog. 29).

*E* is changed into *p* or *y*: as, *þepen* for *þegen*, *a thane*; *peyna* for *peyna*, *rain*.

The prefix *ze* is generally omitted, or changed into *i-* or *y-*, as *i-blent*, *y-clept*.

14. *Um*, the termination of the dative case plural in nouns and adjectives, is either changed into *an* or *en*: as, *On Depode dazum*, for the Anglo-Saxon *On Depoder dazum*, *in Herod's days*. Luke i. 5. *Beapnan* for *beapnum*, *with children*.

## A Praxis

ON

## THE ANGLO-SAXON GRAMMAR.

## I. EXTRACTS FROM THE SCRIPTURES.

- |   |  |
|---|--|
| <p>1. On anzinne ȝeȝceop<br/>God heoƿenan. and eoƿ-<br/>þan: <i>Gen.</i> i. 1.</p> <p>2. God cƿæþ þa. Geƿeoþþe<br/>leoht. and leoht ƿearð<br/>ȝeoƿoht: <i>Gen.</i> i. 3.</p> <p>3. Ealle þa þing ðe ȝe<br/>þyllen þ̅ men eoƿ don.<br/>doð ȝe him þ̅ ȝylfe. þ̅ iſ<br/>ȝoðlice æ. and ƿiteȝena<br/>bebod: <i>Matt.</i> vii. 12.</p> | <p>1. In beginning, God<br/>created heaven and earth.</p> <p>2. God saith then, Be<br/>light: and light was made.</p> <p>3. All the things that ye<br/>will that men do to you,<br/>do ye to them the same;<br/>which is truly (the) law,<br/>and (the) command of<br/>prophets.</p> |
|---|--|

- 
1. On, *prep.*—Anzinne, *n.* 1. *d.* governed by *prep.* on; see Etym. 112. —ȝeȝceop, *v. irr. indic. perf.* 3. *s.* from ȝeȝceppan to create, of ȝe and ȝcippan, *perf. ȝceop* or ȝeȝceop, created; see Etym. 99, in list of irregular verbs.—God, -es, *n.* 1. *m. nom. s.* to the verb ȝeȝceop.—Deoƿenan, *n.* 2. *ac.* governed by ȝeȝceop; Synt. 34, from heoƿen, *an.*—And, *conj.*; see Etym. 114, and Synt. 40.—Eoƿþan, *n.* 2. *f. ac.* from eoƿþa, -an, earth.
2. Cƿæð, *v. indic. ind.* 3. *s.* from cƿæþan to say; see Etym. 75.—Ða then, *adv.*; see Etym. 105.—Geƿeoþþe, *v. sub.* 3. *s.* from ȝeƿeoþþan, to be; *perf. ȝeƿearð*; *perf. part. ȝeoƿohten*; see Etym. 90.—þearð, *v. irr. indic. per.* 3. *s.* from ƿeoþþan, to be, &c.; see Etym. 90.—ȝeoƿoht, *perf. part.* from ƿiſcan to work; see Etym. 99.
3. Ealle, *defn. ac. pl. n.* to agree with þing; Synt. 14: from eall; Etym. 50.—Ða, *defn. ac. pl. n.*; Etym. 45.—Ðing, *n.* 1. *n. ac.* governed by the verb doð; Synt. 34.—Ðe, *rel. pron.*; Etym. 47.—þyllen, *v. irr. indic. ind.* 2. *pl.*; Etym. 94.<sup>4</sup>.—Ðat, *rel. pron.*; Etym. 48.—Men, *n. nom. pl.* from man; Etym. 8.—Eoƿ, *pers. pron. d. pl.* from þu; Etym. 36.—Don, *v. irr. sub.* 3. *pl.*; Etym. 99, in list of irregular verbs.—Doð, *v. irr. imp.* 2. *pl.*—Ge, *pers. pron. nom.* to the verb doð;

4. Gif ze soðlice ne for- 4. If ye truly forgive not  
zýrað mannum. ne eoper men, neither will your  
Fæder ne forzýrð eop Father forgive you your  
eoppe rýnna: *Matt.* vi. sins.  
15.
5. Gýf min broþor rýn- 5. If my brother sin against  
zað rið me. mot ic him me, may I him forgive  
forzýfan oð seofon ri- until seven times?  
þaþ:
6. Ne secge ic þe. oð seo- 6. I say not to thee until  
ron riþaþ. ac oð seofon seven times, but until  
hund-seofontigon riþon: seven, seventy times.  
*Matt.* xviii. 21 & 22.
7. God lufoðe middan- 7. God loved the world so  
earþ sþa þ he realde hýf that he gave his only be-  
an-cennedan Sunu. þ nan gotten Son, that no one  
ne forpurðe þe on hýne should perish who on him

- Etym. 36.—*Dim, pers. pron. d. pl.* Etym. 37.—*Dat, defn.* see Etym. 45.—*Sýlþe*, see Etym. 43.—*Dat, rel. pron.* see Etym. 47.—*Iþ, v. neut. indic. ind. 3. s.* Etym. 88.—*Soþlice, adv.* Etym. 103.—*Æ, a law, n. indecl. f.*—*Þitegena, n. 2. g. pl.* governed by *bebod*; Synt. 16. from *þitega*; Etym. 22.—*Bebod, n. 1. nom. s. f.*
4. *Gif, conj.* Etym. 114.—*Ne, adv.* Etym. 109, and Note <sup>16</sup>.—*Forzýrað, v. irr. indic. ind. 3. s.* see list of irr. v. Etym. 99.—*Ðannum*, for *mennum*, see Etym. 24. *n. 1. m. d. pl.* from *man*, governed by *forzýrað*; Synt. 33.—*Eoper, adj. pron.* Etym. 41.—*Fæder, n. 2. m. nom. s.* to the verb *forzýrð*.—*Sýnna, n. 3. n. ac. pl.* from *rýn*, see Etym. 24, governed by *forzýrð*; Synt. 34.
5. *Broþor, n. 1. m. indeclinable* in the singular; Etym. 21. Note <sup>17</sup>.—*Sýnzað, v. indic. 3. s.* from *rýnzian*.—*Mot, v. def. 1. s.* Etym. 95.—*Forzýfan, v. inf.* after the verb *mot*; see Etym. chap. v. Note <sup>9</sup>, <sup>16</sup>, <sup>23</sup>, and <sup>33</sup>; Synt. 36.—*Seofon*; Etym. 55.—*Sþaþ, n. 1. ac. p.* from *rið*; Etym. 54.
6. *Secge, v. indic. ind. 1. s.* Etym. 73.—*De, pers. pron. d. s.* from *þu*; Syn. 33.—*Dund-seofontigon, adj. d.* to agree with *riþon*. Etym. 54.
7. *Lufoðe, v. indic. perf. 3. s.* Etym. 75.—*Ðiddan-earþ, n. 1. ac.* governed by *lufoðe*; Synt. 34.—*Sþa, adv.* Etym. 105.—*Dat*; Etym. 48.—*Sealde, v. irr. indic. perf. 3. s.* from *jellan to give*; Etym. 79.—*Dýf, pers. pron. g.* Etym. 42.—*Ancennedan, adj. ac. s.* to agree with *sunu*; Synt. 14; from *an-cenned* with the emphatic *a*; Etym. 29.—*Sunu, n. 3. ac. s.* Etym. 23, Note <sup>22</sup>.—*Nan, no one*; Etym. 109, and Note <sup>17</sup>.—*Forpurþe, v. sub. ind. 3. s.* from *forpurþan* or *forþýrþan*,

- gelyfð. ac hæbbe þ ece lif: believeth, but should have eternal life.
8. Ne sende God hýr Sunu on middan-earþe. þ he demde middan-earþe. ac þ middan-earþ ðý gehæled þurh hýne: *John* iii. 16, 17. 8. God sent not his Son into the world, that he might judge world, but that world may be healed through him.
9. Luþa Drihtýn þinne God on ealre þinre heortan. and on ealre þinre ƿaple. and on eallun þinum mode: 9. Love the Lord thy God in all thine heart, and in all thy soul, and in all thy mind.
10. Ðiŕ ýr þæt mæŕte and þæt fýrmerŕe bebod. 10. This is the greatest and the foremost commandment.
11. Oðýr ýr þýŕŕum zelic. Luþa þinne nehtan ŕpa ŕpa þe ŕýlfne: *Matt.* xxii. 37—39. 11. Other is like this. Love thy neighbour as thyself.
12. Ic eop ŕýlle niþe be- 12. I to you give a new

to perish.—Dýne, *pron. ac. s.* Etym. 37 and 111.—Gelyfð, *v. indic. ind. 3. s.* from *gelyfan*, to believe: *perf.* gelyfde: *part.* gelyfed; Etym. 74 and 75.—Dæbbe, *v. sub. 3. s.* Etym. 91.

8. Sende, *v. indic. perf.* from *sendan* to send: *perf.* sende: *part.* sended; Etym. 71.—Middan-earþe, *n. 1. d.*—Demde, *v. sub. 3. s.* from *deman* to judge; Etym. 71.—Sý, *v. irr. sub. 3. s. ind.* Etym. 88.—Gehæled, *perf. part.* from *gehælan* to heal; Etym. 67.—Ðurh, *prep.* Etym. 111.

9. Luþa, *v. imp.* Etym. 75.—Ealre, *defn. d. s. f.* Etym. 50 and 26.—Deortan, *n. 2. d.* Etym. 112.—Ðinre, *adj. pron. d. s. f.* Etym. 38 and 39.—Eallun, *defn. d. s. n.* Etym. 38, 39, and 20, Note <sup>12</sup>.

10. Ýr, *v. irr. indic. 3. s.* Etym. 88<sup>c</sup>.—Ðæt, *defn. nom. f.* Etym. 45, <sup>a</sup> for þæt is used for þe and þeo; see *Lye's Dict.* in þæt.—Mæŕte, *adj. n. f.* Etym. 26.

11. Ðýŕŕum, *defn. d. s.* governed by *zelic*; Synt. 28.—Nehhtan, *n. 2. ac.* probably from *neh nigh*; in the *sup.* with emphatic *a*: as, *neh, nigh, nehht* and *nehhta*.—ŕpa ŕpa, *conj.* Etym. 114.—Ðe ŕýlfne, *pron. ac. s.* Etym. 36 and 43.

12. Luþon, *v. sub. ind. 2. pl.* Etym. 75.—Beŕþýnan, *prep.* Etym. 112.

- bod. þ̅ ze luþion eop be-  
 trýnan ꝥa ic eoplufoðe.
13. Be þam oncnapað ealle  
 menn þ̅ ze rýnt mine  
 leorning-cnihtas. zýr ze  
 habbað luþe eop betpý-  
 nan: *John* xiii. 34 & 35.
14. Luþiað eoppe rýnd.  
 and doþ þel þam þe eop  
 ýfel doð. and zebiddaþ  
 for eoppe ehteras and  
 tælendum eop.
15. Ðæt ze rín eopnes  
 Fæder bearn. þe on heo-  
 fonum ýr. *Matt.* v. 44  
 & 45.
16. Ða cwæð re Hælend.  
 Fæder. forzýr him.  
 forþam hiz nýton hpæt  
 hiz doð: *Luke* xxiii. 34.
17. Nebepurfon læcer þa  
 ðe hale rýnt. ac þa ðe  
 unhæliðe habbað:
18. Ne com ic rihtþire clý-  
 commandment, that ye  
 love one another (between  
 you), as I have loved you.
13. By that all men shall  
 know, that ye are my dis-  
 ciples, (*learning-knights,*  
*children,* or *followers*) if  
 ye have love among you.
14. Love your enemy, and  
 do well to those who do  
 evil to you, and pray for  
 your persecutors and your  
 calumniators.
15. That ye may be your  
 Father's children, who is  
 in heaven.
16. Then saith the Healer,  
 "Father, forgive them,  
 because they know not  
 what they do."
17. They need not a phy-  
 sician who are whole, but  
 they that have infirmity.
18. I am not come to call

13. Oncnapað, *v. indic. ind. 3. pl.* from oncnapan; Etym. 75.—Ealle; *defin. nom. pl. m.*—Sýnt, *v. irr. 2. pl.* Etym. 88.—Ðabbað, *v. irr. indic. ind. 2. pl.* Etym. 91.

14. Luþiað, *v. imp. 2. pl.* Etym. 5.—Doð, *v. irr. imp. 2. pl.* Etym. 99.—Ðam, *defin. d. pl.* Etym. 45; governed by doð; Synt. 33.—Ehteras, *n. 1. ac. pl.* governed by for; Etym. 111.—Tælendum, *n. d. pl.* Etym. 112; from *imp. part.* tælende; Etym. 66, Note 11.

15. Sm for rýn, *v. irr. sub. 2. pl.* Etym. 88.—Eopnes for eopnes, *pron. g. s.* Etym. 41.

16. Ðiz, *pers. pron. 3. pl. nom.* Etym. 37, f, h.—Nýton, *v. indic. ind. 3. pl.* from nýtan or nitan *not to know*; *i. e.* ne nōt, and pītan *to know*.

17. Beþurfon, *v. indic. per. 3. pl.* list of irregular verbs in þearfan *to have need*.—Læcer, *n. 1. g. s.* from læce, *a leech*; governed by beþurfon; Synt. 32.

- pian. ac sýnfulle on dædbote: *Luke* v. 31 & 32.
19. Soðlice ic secze eop. Buton eoƿer sihtsiƿnýr mare sý þonne þæra ƿri-tepa and sýndop-halgena. ne za ze on heofonan rice: *Matt.* v. 20.
20. Soð ic þe secze. buton hpa beo ednipan zecened. ne mæg he zeseon Godes rice: *John* iii. 3.
21. Soðlice ic secze eop. buton ze beon zecýrpeþe and zepoþdene sƿa sƿa lýtlingas. ne za ze on heofona rice: *Matt.* xviii. 3.
22. Fram hýna ƿærtmun ze hi undeþgýtað: Cƿýrt ðu zabeþað man ƿin-beþian of þoþnum. oððe sic-æþpla of þýn-cinum:
- (the) righteous, but sinful to repentance.
19. Truly, I tell you, except your righteousness be more than (that) of the writers and pharisees, ye cannot go into heaven's kingdom.
20. Truly, I tell thee, except who is born again, he cannot see God's kingdom.
21. Truly, I tell you, except ye be converted, and become as infants, ye cannot go into heavens' kingdom.
22. From their fruit ye shall know them. Gathereth man grapes (*wine berries*) of thorns, or figs (*fig-apples*) of thistles (*thorn kind*) ?
- 
18. Sýnfulle, *adj. nom. pl. m.* to agree with men understood.
19. Dape, *adj. comp.* Etym. 30, Note 7.—*ƿri-tepa*; *n. l. g. pl.*—*Sýndop-halgena*, *g. pl.* from *sýndop-halzan*, *the pharisees*; so called from *sýndop* *sunder, separated*, and *halzan* *to hallow*.—*Ga*, *v. irr. sub. 2. pl.* see list of irregular verbs, Etym. 99.
20. Dya, *rel. pron.* Etym. 51.—*Beo*, *v. indic. ind. 3. s.* Etym. 89, Note c.—*Mæg*, *v. irr. indic. ind. 3. s.* Etym. 92.—*Ze seon*, *v. inf.* after *mæg*; Synt. 36.
21. *Gecýrpeþe*, *part. perf. nom. pl. m.* to agree with men understood, from *zecýrpan*; *perf. zecýrpeþe*; *perf. part. zecýrpeþ*, declined like *zod*; Etym. 26 and 67.—*Gepoþdene*, *perf. part. nom. pl. m.* Etym. 90.
22. *Di*, *pron. ac. pl.* Etym. 37, governed by the verb *undeþgýtað*; Synt. 34.—*Cƿýrtþu*, *adv.* denotes merely a question; Etym. 100.—*ƿin-beþian*, *n. 2. ac.* from *ƿin-beþia*.—*Þýn-cinum*, *n. l. d. pl.* from *þýn*, *a thorn*, and *cýn*, *a kind*.

23. Spa ælc god trýp býrð zode pærtmar. and ælc ýfeltrýp býrð ýfele pærtmar: 23. So every good tree beareth good fruit, and every evil tree beareth evil fruit.
24. Ne mæg þ zode tpeop beonan ýfele pærtmar. ne þ ýfele tpeop zode pærtmar: *Matt. vii. 16—18.* 24. The good tree cannot bear evil fruit, nor the evil tree good fruit.
25. Azýfað þam Cærepe þa þing þe þær Cæreper rýnt. 7 Gode þa þing þe Godes rýnt: *Luke xx. 25.* 25. Give to Cæsar the things that Cæsar's are, and to God the things that God's are.
26. Nellen ze zold-horðian eop zold-horðar on eorþan. þær om and moðþe hýt fornimð and þær þeofar hit delfað 7 forrtelað: 26. Be ye unwilling to hoard up for you treasures on earth, where rust and moth consume it (them) and where thieves dig \* through and steal it (them).
27. Gold-horðiað eop roð-hce zold-horðar on heorenan. þær naþon om ne 27. But hoard up for you treasures in heaven, where neither rust nor moth con-

23. Trýp or trýo, *n. 1. m. or f. nom. s.*—Gode, *adj. ac. pl.* to agree with pærtmar; Synt. 14.

24. Mæg, *v. irr. indic. ind. 3. s.* Etym. 92, and agrees with its *nom. tpeop.*—Dæt, *defm. nom. s. f.* Etym. 45, Note <sup>d</sup>.—Beonan or bæpan, *v. inf.* after the verb mæg; Etym. 69, Note <sup>10</sup>. Synt. 36.

25. Azýfað, *v. imp. 2. pl.*—Cærepe, *n. 1. d. s.* governed by azýfað; Synt. 33.—Þing, *n. 1. ac. pl.* governed by azýfað; Synt. 34.—Rýnt, for riat, *v. irr. indic. ind. 3. pl.* Etym. 88, <sup>d</sup>.

26. Nellen is for ne pillen; *imperat. 2. pl.* Etym. 94, Note. <sup>20</sup>.—Gold-horðar, *n. 1. ac. pl.*—Dær, *adv. there or where*; Etym. 105.—Být, *pron. ac. s. n.* for hi them, *ac. pl.* Etym. 37.—Delfað, *v. indic. ind. 3. p.* from delfan; which, like the original Greek διερύσσω, signifies to dig through.

\*Where houses are built with mud or unburnt brick, as in the East, it would not be difficult to dig through the wall; or as we say, "break into the houses."

- moðþe hit ne fornyð. 7 þar þeofar hit ne del-  
fað ne ne forrtelað:  
*Matt. vi. 19 & 20.*
28. Ne pýrceað æfter  
þam mete þe forpýrð.  
ac æfter þam þe, þuþh-  
punað on ece lif: *John*  
*vi. 27.*
29. Ðræt fremað men  
þeah he ealne middan-  
eard geſtrýne. 7 do hýr  
ſaple forpýrð.
30. Oððe hpýlc zeppýxl  
ſýlð ſe man for hýr  
ſaple: *Mark viii. 36*  
*& 37.*
31. Seo tid cýmð. þ ealle  
gehýnað hýr ſtefne. þe  
on býrgenum ſýnt.
32. And þa ðe god forh-  
ton. ſarað on lifer  
ærýrte. and þa ðe ýfel  
dýdon. on domeſ ærýr-  
te: *John v. 28 & 29.*
- sumes it (them), and  
where thieves do not dig  
through nor steal it.
28. Labour not after that  
meat which perishes, but  
after that which continu-  
eth unto eternal life.
29. What will (it) profit  
man, though he all the  
world may gain, and do  
to his soul destruction?
30. Or what exchange shall  
man give for his soul?
31. The time cometh that  
all shall hear his voice  
that are in tombs.
32. And those who have  
wrought good shall go in  
resurrection of life, and  
those who have done evil  
in resurrection of doom.

27. Ne ne, &c. *adv.* Etym. 109, Note 14.

28. Ðuþh punað, *v. indic. ind. 3. s.* from þuþh and punian *to dwell, remain, &c.*

29. Ðræt, *rel. pron. nom. s. n.* Etym. 51.—Ðen for man; Orthog. 29, Note 15.—Ðeah, *conj.* Etym. 114.—Geſtrýne, *v. sub. ind. 3. s.* from ge-ſtrýnan.—Do, *v. irr. sub. ind. 3. s.* Etym. 99, list of irregular verbs, don.

30. Hpýlc, *rel. pron.* Etym. 52. Sýlð, *v. indic. ind.* Etym. 76; from ſýllan *to give.*

31. Stefne, *n. 1. ac.* from ſtefn, ſtefn, or ſtefen *a voice.*

32. Forhton, *v. indic. perf. 3. pl.* from þurcan; Etym. 99.—Ærýrte *n. 1. d. s.* from arýrt or arýrt, *resurrection.*

2. EXTRACTS FROM ÆLFRIC'S HOMILY ON THE BIRTH-DAY OF ST. GREGORY\*.

Da zelamp hit æt sumum sæle. swa swa gyt for oft deð. þæt Englisc cýðmen<sup>1</sup> bnohton heona pape to Romana- byrig. and Gregorius eode be þære stræt þam Engliscum mannum heona þing sceapizende:

Then happened it, at some time, as yet (*it*) often doth, that English merchants brought their wares to (*the*) Roman (burg) city; and Gregory went by the street to the Englishmen, of their things taking a view.

There saw he among the wares slaves set. They were of white skin, and men of fair countenance, and nobly haired. Gregory when (*he*) saw the youths' beauty, and enquired from what nation they were brought, the men told him that they were from England, and that (*all*) mankind of that nation was as beautiful.

swa plitiz þære:

After then Gregory asked whether the folk of that land were Christian, or Heathen:

\* This Homily was published by Mrs. Elstob, in 8vo. 1709. Ælfric was Archbishop of Canterbury in the latter end of the tenth, and the beginning of the eleventh, century.

<sup>1</sup> Cýðmen, cýppmen, cýpmen, or ceapmen, the nom. pl. of ceapman a *chapman* or *merchant*; see Notes, p. 64, under Ceap.—Eode, went; see list of irregular verbs under Gan to go, p. 177.

<sup>2</sup> Cýþeazhtas from ceap, price, goods, &c. and cnihtr, a boy, a boy for sale, or a slave.

<sup>3</sup> Beþpan, the perfect tense of beþpanan to inquire; see Etym. 80, p. 158.

hæðene. him man ƿæde ƿ̅ to him men said that they  
 hi heaðene ƿæron. Gƿe- were heathens. Gregory  
 zornuƿ þa of inepearnþre then, from the bottom of  
 heortan langrume ƿiccet- his heart, a long sigh  
 unze teah 7 cƿæð. Ƴæ la fetched, and said, "Well-  
 ƿa. ƿ̅ ƿƿa ƿæzner hipeƿ men away! that men of so fair a  
 ƿýndon þam ƿƿeartan hue should be subjected to  
 deofle underðeobde: swarthy Satan."

Eft þa Gƿezornuƿ be- After then, Gregory en-  
 ƿƿan hu þæne þeode nama quired what the name of  
 ƿæne þe hi ofcumon. him that nation was from which  
 ƿæƿ zeandƿýnd þæt hi they came: to him was an-  
 Anzle zenemnde ƿeƿon: swered, that they were call-  
 Ða cƿæð he. Rihtlice hi ed *Angle*. Then said he,  
 ƿýndon Anzle zehatene. "Rightly they are called  
 ƿorðan þe hi Engla plihte *Angle*, because they angels'  
 habbað. 7 ƿƿilcum zedape- beauty have; and, therefore,  
 nað þæt hi on heofonum it is fit that they in heaven  
 Engla zepƿon beon: angels' companions should  
 be."

Gýt þa Gƿezornuƿ be- Yet still, Gregory en-  
 ƿƿan hu þæne ƿcýne nama quired, how the shire's name  
 ƿæne þe þa cnapan of alæd- was from which the youth  
 de ƿæron. him man ƿæde ƿ̅ were brought: to him men  
 þe ƿcýmen ƿæron Deiri said, that the men of the  
 zehatene: Gƿezornuƿand- shire were called *Deiri*.  
 ƿýnde. Ƴæl hi ƿýndon Deiri Gregory answered, "Well  
 zehatene. ƿorðam þe hi they are called *Deiri*, be-  
 ƿýnd ƿƿam zƿaman zene- cause they are from wrath  
 node. 7 to Cƿiſtes mild- delivered, and to Christ's  
 heortneſſe zecýzede: mercy called."

Gýt þa he beƿƿan hu iƿ Yet still he enquired,  
 þæne ƿcýne cýning zeha- what is the king of the  
 ten. him ƿeƿ zeandƿƿarod shire named: to him (it)  
 ƿ̅ ƿe cýning Ælle zehaten was answered, that the king  
 ƿæne: Ðƿæt þa Gƿezornuƿ was named *Ælla*. There-

zumenode mid his wordum to þam naman. ⁊ cwæð. hit gedafenað þ̅ Alleluia ⁊ zezungen on þam lande to lofe þæs Elmihtigan Scýpender :

Gregorius þa eode to þam papam þæs apostolican setles. ⁊ hine bæd. þ̅ he Angelcýnne rume lareopas asende þe hi to Criste zebrædon mid Godes fultume. ⁊ cwæð. þ̅ he sylf zeare wære. þ̅ weorc to zesnemmenne. zýf hit þam papam swa zelicode : Ða ne mihte papa þ̅ zedafian. þeah þe he ealh wolde. forðan þe Romaniscan ceartre zeparan noldon zedafian þæt swa zetogen man ⁊ swa zedungen lareop þa buh eallunga folote. ⁊ swa fýrlene wære zename :

Ðwæt þa Gregorius fýððan he papanhad underfenz. gemund hwæt he zefýrn Engelcýnne zemýnte ⁊ þæs rihte þ̅ lustýme weorc zesnemede : Ðe naterhpon ne mihte þone Romaniscan byceopstol eallunge folætan : Ac he asende oðre wendwacan. zedungene Godes weopas to þisum izlande. ⁊ he sylf micclum mid his benum ⁊

fore Gregory alluded with his words to the name, and said, "It is proper that Hallelujah be sung in the land to the praise of the Almighty Creator."

Gregory then went to the pope of the apostolic see, and desired him, that he to the English some teachers would send, that they Christ might serve, by God's grace, and said that he himself ready was that work to undertake, if it the pope should so please. But the pope could not permit that, though he altogether approved it, because the Roman citizens would not permit that so worthy a man and so renowned a teacher should altogether leave the city, and so long a pilgrimage take.

Therefore Gregory, after that he undertook the pope-  
dom, remembered what he before for the English nation had intended, and there straight finished that beloved work. He in-  
nowise might be altogether absent from the Roman bishop's see. But he sent other messengers approved servants of God to this island, and he himself, by

tihhtingumfýlste þæt þæ- his many prayers and ex-  
 na ærendracæ bodunze hortations, effected that the  
 forðgenze 7 Gode pærtm preaching of these messen-  
 bæne pýrde: Ðæna æ- gers should go abroad,  
 rendracena naman fýnd and bear fruit to God.  
 þur zecigede. Azurtinur. These messengers' names  
 Mellitur. Laurentiur. Pe- were thus called, *Augusti-*  
 trur. Johanner. Justur: *nus, Mellitus, Laurentius,*  
 Ðær lapeopar aende se ea- *Petrus, Johannes, Justus.*  
 diða papa Gregoriur mid These teachers the blessed  
 manigum oðrum munc- pope Gregory sent, with  
 cum to Angelcýnne. 7 hi many other monks, to the  
 þisum wordum to þære English nation, and them  
 fare tihhte. by these words to their  
 journey he exhorted.

Ne beon ze afýrhte þurh “Bey not afraid through  
 zerpinc þær langrumer fa- fatigue of this long journey,  
 neldeþ opþe þurh ýfelne or through evil men’s dis-  
 manna ýmberpæce. ac course about (*it*): but with  
 ac mid ealne anrædnesse 7 all constancy and zeal of  
 pýlme þære roðan lufe þar true affection, through  
 ongunnenan ðing þurh God’s grace, effect the  
 Godeþ fultume zerpem- thing begun; and know ye  
 mað. 7 pite ze þ eopen that your recompense of  
 mede on þam ecum edleane the eternal reward is so  
 rpa micle mare bið. rpa much more, by how much  
 micelum rpa ze mare for more ye labour for the  
 Godeþ pillan rpincað: will of God. Be humbly  
 Lehyrsumiað eadmodlice obedient in all things to  
 on eallum þingum Azur- Augustin, whom we have  
 tine þone þe pe eop to set over you for an el-  
 ealdre zeretton: Ðit rpe- der. It will be profit to  
 mað eoprum raplum rpa your souls so far as ye at-  
 hpæt rpa ze be hir mýne- tend upon his exhortations.  
 zunze zefýllað: Se ealmih- The Almighty God through  
 tiza Gode þur his grife eop his grace protect you, and  
 zercýlde. 7 ze-unne me þ grant that I may see the  
 ic mage eopner zerpincer fruit of your labours, in the

pærton þam ecan edleane eternal reward, so that I be  
 gereon. ꝥa ꝥ ic beo gemet found also in the bliss of  
 ꝥamod on bliꝥra eopner your reward. For, though  
 edleaner: Deah þe ic mid with you I *cannot* labour,  
 eop ꝥꝥincan ne mæge. ꝥor- I *wish* to labour with you.”  
 ðan þe ic wille ꝥꝥincan :

Aguſtinuſ þa mid hiꝥ Auguſtin then, with hiſ  
 zereþum. ꝥ ꝥꝥnd zerehte companions, which are  
 ꝥeopertig. þe ꝥerdon be reckoned forty, who went  
 Gregorieſ hære oð þæt hi by Gregory's command un-  
 becomon zegundfullice to til they came prosperouſly  
 þꝥum iglande: On þam to thiſ iſland. In thoſe  
 dagum wixode ſþelbꝥriht days reigned *Æthelbꝥriht*  
 cýning on Cantꝥanabꝥrig. king in Canterbury, and hiſ  
 ꝥ hiꝥ wice þæſ aſtneht kingdom waſ ſtretched from  
 ꝥꝥam micclan ea Humbne the great river *Humber* to  
 oð ſuð ſæ: Auguſtinuſ the ſouthſea. Auguſtin had  
 hæfde zenummen pealh- taken interpreters in the  
 ꝥtodaꝥ on Fꝥancena wice Franks' kingdom, aſ Gre-  
 ꝥꝥa ꝥꝥ Gregoriuſ him be- gory ordered him; and he,  
 bead. ꝥ he þꝥꝥh þæra pealh- through the interpreters'  
 ꝥtoda muð þam cýninge ꝥ mouths, preached God's  
 hiꝥ leode Godeſ wꝥrd bo- word to the king and hiſ  
 dode. hu ꝥe mildheorta people:—how the merci-  
 þꝥopunze þꝥne ꝥcýldigan ful Healer by hiſ own ſuf-  
 middan earde alýꝥde ꝥ ze- fering thiſ guilty world  
 leaꝥfullum mannum heo- redeemed, and opened an  
 ꝥona wiceꝥ inꝥæꝥ zeopo- entrance of the kingdom  
 node: of heaven to believing men.

ða andꝥꝥꝥnd ꝥe cýning Then king *Æthelbꝥriht*  
 ſþelbꝥriht Aguſtine ꝥ answered Auguſtin, and  
 cꝥæð. ꝥ he ꝥæzeꝥe wꝥrd ſaid that he ſpoke to them  
 ꝥ behat him cýðde. ꝥ cꝥæð fair words and promiſes,  
 þæt he ne mihte ꝥꝥa hiæd- and ſaid that he could not  
 lice þone ealdan zepunan. ſo ſuddenly forſake the  
 þe he mid Anzgelcýnne heold ancient cuſtomſ, which he  
 ꝥoplætan: Epæð ꝥ he with the Engliſh nation

morþe fpeolice þa heofon- held. He said he might  
 lican lape hiſ leobe bodian freely preach the heavenly  
 ⁊ ꝥ he him ⁊ hiſ zeſeþum doctrine to hiſ people, and  
 biſleoſan þenian polde. and that he would ſupply pro-  
 ſorþear him þa pununze viſion for him and hiſ  
 on Lantranabyriſ reo þær companions; and gave him  
 ealler hiſ riſeſ heofoð a dwelling in Canterbury,  
 buþh: which was of all hiſ king-  
 dom the chief city.

Betweox þiſum zeþende Near this (time), Augu-  
 Augurþinur oſer þæ to tin went over ſea to Ethe-  
 þam arcebiſceop Eþerium rius archbiſhop of Arleſ  
 of Apela. ⁊ he hine zeha- and he conſecrated him  
 doðe Angelcýn to arce- archbiſhop to the Engliſh,  
 biſceop ſpa ſpa him Eþe- as Gregory before directed  
 zoniur ær zeþiſſode: Au- him. Then Auguſtin con-  
 gurþinur þa zehaðoð cýrde ſecrated returned to hiſ  
 to hiſ biſceopſtole ⁊ biſhopric, and ſent meſ-  
 arende æpenþracan to ſengers to Rome, and told  
 Rome. ⁊ cýðde þam eaðiſan to the bleſſed Gregory  
 Eþezoni þæt Angelcýn that the Engliſh received  
 Eþiſtendom underþenz. ⁊ Chriſtianity, and he alſo  
 he eac mið zeþritum ſela by writing enquired many  
 ðinſan beþnan. hu him to things, how (he) was to  
 ðnohtniſende þearþe be- behave towards the newly  
 tweox þam niþþorþenum converted people. There-  
 ſolce: Ðræt þa Eþezoniur fore, Gregory thanked God  
 miſelum Eode þancode mið much with a joyful mind,  
 bliſſiſendum mode ꝥ An- that ſo it had happened to  
 zelcýnne ſpa zelumpen þær the Engliſh nation, as he  
 ſpa ſpa he ſýlf zeornlice himſelf ſo earneſtly deſired.  
 zeþilnode:

And ſendeonzean æpenþ- And (he) ſent again am-  
 racan to þam zeleaſullum baſſadors to the believ-  
 cýninge Eþelþrihte mið ing king Eþelbright,  
 zeþritum. ⁊ mænizreald- with letters, and manifold  
 um lacum. ⁊ oþre zeþrite preſents, and other letters  
 to Augurþine. mið andſpa- to Auguſtin with anſwers.

þum ealra þæra þinga þe of all the things which he  
 he hi befrnan. ⁊ hine eac asked him, and also in  
 þiŕum þorðum manode. these words advised him ;  
 Broðor min ŕe leofeŕta. ic “My most beloved brother,  
 paŕ þ ŕe Ealmihtiga ŕela I know that the Almighty  
 þundra þurh þe þæra þeoda hath showed many won-  
 þe he zecear zeŕputelað. ders through thee to the  
 þær þu miht bliŕrian ⁊ eac people whom he chose, of  
 onðrædan. ⁊ Du miht bliŕ which thou mayest rejoice,  
 rian zeŕiŕlice þ þære þeode and also be afraid. Thou  
 ŕapl þurh þa ýttran pun mayest indeed rejoice that  
 ðe beoð zetogene. ⁊ to this people’s souls through  
 þære incundan zife. On outward wonders are  
 ðread þe ŕpa þeah þ þin brought to the inward gift.  
 mod ne þeo ahaŕen mið But take heed that thy mind  
 ðýrtigneŕre on þam tac be not lifted up with arro-  
 num þe God þurh þe ze gance for the tokens which  
 ŕnemað. ⁊ þu þanon on God performs through  
 idelum pulðne beþealle thee, and thou thence fall  
 þiþinnan. þanon þe þu pið into vain glory within, be-  
 utan on þurðmýnte aha cause that thou outwardly  
 ren biŕt. art elevated in dignity.

Lreƒorþur aŕende eac Gregory sent also to  
 Auguŕtine halize lac on Auguŕtin holy presents of  
 mæŕre neaŕum ⁊ on bo mass vestments and of  
 cum. books\*.

Auguŕtinuŕ zeŕette æŕ Auguŕtin, after this,  
 ter þiŕum biŕceopaŕ of hiŕ placed biŕhops from hiŕ  
 zeŕenun on zehpilcum þur- companions in each city in  
 gum on Engla þeode. ⁊ hi the Engliŕh nation, and,  
 on Grodeŕ zeleaŕan þeonde increasing in the faith of  
 þurh þunedon oð þiŕum God, they have continued  
 ðæzðerhlicum ðæze. on up to this preŕent day.

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\* For an account of these books, see Wanley’s *Catalogue of Saxon Manuscripts*, p. 172, which is the third volume of Hickes’s *Thesaurus*. A facsimile of the Gospels sent by Pope Gregory is given in the plate No. 1, facing the Title of these Elements.



and eorðan. and ealle ge- heavens and earth, and all  
rceafta: creatures.

He geſceop tyn engla He created ten hosts of  
þeod: Ðæt teoðe þe- angels. The tenth host re-  
þeod abneað and aþende volted, and turned to evil.  
on ýfel: God hi geſceop God made them all good;  
ealle gode. and let hi hab- and let them have their own  
ban aſenne cýne. ꝥpa hi' free-will; as some loved and  
heora Scýppend lufedon obeyed their Creator, so  
ý filigdon. ꝥpa hi' hine others forsook him.  
forleton:

Ða þær ðær teoðan þe- Then was (the) chief of  
þeod ealdor ꝥiðe þær the tenth host created very  
geþ. ý þlitig geſceapen'. fair and beautiful, so that he  
ꝥpa þ he þær gehaten leoht was called light-bearer. Then  
þeþend: Ða bezann he began he to be proud, and  
to modigenne. ý cþæð on saith in his heart, that he  
hi heortan þ he polde ý would, and easily could, be  
eaþe mihte beon hi Scýp- like his Creator, and sit on  
þende zelic. ý ꝥittan on the north part of heaven's  
ðam norþ ðæle heopenan kingdom, and have power  
þiceþ. ý habban andþeald. and dominion against God  
ý þice onþean God æl- Almighty.  
mihtne:

Ða geþærtnode he ðiſ- Then established he this  
ne næd þið þæt þeod ðe resolution with \* that host  
he beþiſte. ý hi ealle to which he ruled, and they all  
ðam næde geþuzon: Ða submitted to the advice.  
ða hi ealle hæþdon ðiſne When they all had establish-  
næd betþux him geþært- ed this purpose among them,  
nod. þa becom Godes gna- then God's wrath came upon  
ma oþeþ hi ealle. ý hi ealle them all, and they all were

\* D<sub>1</sub> I have translated *some*, and the corresponding *hi others*, though it originally signifies only *they*; Etym. 37.

<sup>4</sup> Ealdor þær geſceapen ý he þær gehaten, þær, v. irr. indic. per. 3. s. Etym. 88: geſceapen and gehaten are *pas. part.* from geſceapan to form or create, and hatan to name.—Light-bearer or Lucifer.

ƿurdon<sup>5</sup> apende of þam changed from that beautiful  
 fægenan hƿe ðe<sup>6</sup> hi on form in which they were  
 gefceapene ƿænon to laþ- created, to loathsome devils.  
 licum ðeorlum: And ða And while he thought how  
 hƿile ðe<sup>7</sup> he fmeade hu he he might divide the kingdom  
 mihte<sup>8</sup> ðælan<sup>9</sup> ƿice ƿið God. with God, in that while the  
 ða hƿile gearcode fe æl- almighty Creator prepared  
 mihtiga Scýppend him 7 for him and his companions  
 hiƿ gefeƿnum helle ƿite: hell-punishment.

Ða zetnýmde fe ælmiht- Then the almighty God  
 tiza God ða niƿon engla established the nine hosts  
 ƿeƿod. 7 zetƿaðol-fæƿte<sup>10</sup> of angels, and fixed (them)  
 fpa ðæt hi næfne ne miht- so that they never could nor  
 ton ne nolbon ƿiððan would, since, from hiſ will  
 ffram hiƿ ƿillan zebigan. turn, nor can they now, nor  
 ne hi ne maƿon nu. ne hi will they any sin do.  
 nellað nane fýnne gefýp-  
 kan:

Ða ƿolde God gefýllan 7 Then would God fill up  
 zeinnian ðonelyne þe fop- and repair the defect which  
 lopen ƿæf of ðam heofen- was made of the heavenly  
 licum ƿeƿode. 7 cƿæð f he host; and said that he would  
 ƿolde ƿýpcan mannan of make man of earth, that the  
 eorðan. f fe eorðlica man earthly man should increase  
 fceolde zedeon. 7 zeeap- and attain with humility  
 nian mid eadmodnýffe<sup>11</sup> the habitations in heaven's  
 ða pununza on heofenan kingdom which the Devil  
 ƿice. ðe fe Deofol fop- lost by pride. And God

<sup>5</sup> *ƿurdon*, *v. irr. indic. per. 3. pl.* Etym. 90. Note <sup>a</sup>.

<sup>6</sup> *De which, def.* used as a *rel.* Etym. 47; governed by *on in*, though it comes after *þe*; Synt. 39.

<sup>7</sup> *Ða hƿile þe*, a phrase for *while*; Etym. 108.

<sup>8</sup> *Mihte*, *v. irr. indic. per. 3. s.* Etym. 92<sup>a</sup>.

<sup>9</sup> *Ðælan*, *v. inf.* governed by *mihte*; Synt. 36.

<sup>10</sup> *Geƿtaðelfæƿte*, *v. indic. per. 3. s.* from *ge-ƿtaðol-fæƿtan* to *con-*  
*firm, fix, &c.* compounded of *ƿtaðol* a *foundation*, *fæƿt* *firm, fast, &c.*  
 and an *or anan* to *give*; Etym. p. 134, Note <sup>a</sup>.

<sup>11</sup> *Eadmodnýffe* *humility*, is compounded of *ead* *blessedness*, *mod-*  
*mind*, and the termination *nýffe*, forming abstract nouns.

pýrhte mid modignýrre: then formed " a man of  
 And God ða gepohte loam, and into him breathed  
 ænne mannan of lame. 7 (a) soul, and vivified him,  
 him on ableop gart. 7 hine and he was then made man\*,"  
 gehwæfæte. 7 he pearþ þa composed of soul and body,  
 mann. gefceapen on faple. and God appointed him the  
 7 on lichaman. 7 God him name of Adam.

rette naman Adam:

God ða hine gebrohte God then brought him in-  
 on neopxna-panza. 7 him to paradise, and said to him,  
 to cwæð: Ic þe recge. I tell thee, forbear thou  
 forþanz ðu aner treoper one tree's fruit: and by this  
 perþum. 7 mid ðære<sup>13</sup> ea- easy obedience, thou shalt  
 þelican gehýrnumýrre. obtain the joy of heaven's  
 ðu geeapnart heofenan kingdom, and the place from  
 nucer mýrþe. 7 þone which the Devil fell, through  
 fteðe ðe fe Deopol of disobedience. If thou then  
 afeoll ðurh ungehýrnum- breakest this little command-  
 nýrre: . Gif ðu þonne þif- ment, thou shalt suffer death.  
 lytle bebod tobrecr. þu  
 fcealt deape fpeltan:

Ða cwæþ God. Niþ na ge- Then saith God: It is  
 ðapenlic þ ðer<sup>13</sup> man ana not fit that the man should  
 beo. and næbbe nænne be alone, and have no help,  
 fultum. ac uton<sup>14</sup> ge- therefore, let us make him  
 pýrcan him gemacan him (a) companion for him, for  
 to fultume 7 to fforþe: (a) help, and for comfort.  
 God ne fealde nanum ný- God gave a soul neither to  
 tene ne nanum fwrce nane beasts nor fish, but their  
 faple. ac heopa blod is blood is their life; and as  
 heopa lif. 7 fpa hpaðe fpa soon as they are dead, so are  
 hi beoð deaðe. fpa beoþ they altogether ended.  
 hi mid ealle<sup>15</sup> zeendode:

\* Gen. ii. 7.

<sup>13</sup> *Ðære*, *def. d. s. f.* Note <sup>d</sup>, from þif; Etym. 49.

<sup>14</sup> *Ðer*, *def. nom. s. m.* Note <sup>a</sup>, used as an article; Etym. 49.

<sup>15</sup> *Uton*, a word of exhorting; such as, Let us, &c. Come now, &c.

<sup>15</sup> *Mid ealle* with all, altogether: ealle is *d.* governed by mid; Etym. 112.

God þorhte þa þone man      God then made the man  
 mid hys handum. ⁊ him on      with his hands, and into  
 ableop ſaple: For Ði<sup>16</sup> iſ      him breathed a ſoul: For  
 ſe man betera ziſ he Gode      which the man is better, if  
 gehiþ<sup>17</sup>. Ðonne alle þa ný-      he obeyeth God, than all  
 tenu ſindon. Forþan þe<sup>18</sup>      the beaſts are, becauſe they  
 hiealle geþurþaþ tonahce.      all return to nothing, and  
 ⁊ ſe man iſ ece on anum      the man is eternal in one  
 dæle. ꝥ iſ on Ðæne ſaple:      part, that is in the ſoul.  
 Deo ne geendaþ næfre:      That will never end.  
 Ne he næf<sup>19</sup> zenedd ꝥ      He (*man*) was not com-  
 he ſceolde Godes bebod to-      pelled that he ſhould God's  
 brecan. ac God hine let      command break. But God  
 frizne. ⁊ ſealde him azen-      left him free, and gave him  
 ne cýne ſpa he pæne ge-      free-will, whether he would  
 hýnſum. ſpa he pæne un-      be obedient or he would be  
 gehýnſum: De peapþ þa      diſobedient. He was then  
 Deofle gehýnſum. ⁊ Gode      obedient to (the) Devil and  
 ungehýnſum. ⁊ peapþ be-      diſobedient to God, and was  
 tæht he ⁊ eal man cýnn      delivered up, he and all man-  
 æfter þisum life into      kind, after this life into hell  
 helle pite. mid Ðam Deofle      puniſhment, with the Devil  
 Ðe hine forlæpde: Ða      that deceived them. Then  
 Ðurh Deofles ſpicdom. ⁊      through the Devil's deceit,  
 Adames gýlce forlupan<sup>20</sup>      and Adam's guilt, we loſt  
 Ða gezældæ ure ſaple. ac      the happineſs of our ſouls,  
 pe ne forlupon na þa un-      but we loſt not the immor-  
 deadlicnýſſæ: Deo iſ ece.      tality. It is eternal and  
 ⁊ næfre ne geendaþ:      never endeth.

<sup>16</sup> Ði, *def. d. n.* Etym. 45, Note <sup>b</sup>: uſed as a relative; Etym. 47.

<sup>17</sup> Gehiþ, *v. irr. indic. ind. 3. s.* from *geþeoþian*.

<sup>18</sup> Forþan þe, *conj.* Etym. 114.

<sup>19</sup> Næf, *v. irr. indic. per. 3. s.* for *ne pæf*.

<sup>20</sup> Forlupan, *v. ind. per. 1. pl.* for *forleoþodon* or *forleoþon*, -en, or -an, &c. from *for-leoþan* to *deſtroy, loſe, &c.*

## EXTRACTS FROM THE SAXON CHRONICLE.

4. *An early account of Britain, and its Inhabitants.*

Brittene ȳzland ȳ ehta      The island Britain is eight  
 hund mila lang. ȳ tpa hund      hundred miles long, and  
 brad. and hep ȳnd on      two hundred broad, and here  
 þȳ ȳzlande ȳf ȳðeode.      are in this island five nations,  
 Ængliȳc. ȳ Brittiȳc. ȳ      English, and British or  
 ȳilȳc. ȳ Scȳttiȳc. ȳ Pȳh-      Welch, and Scotch, and Pict-  
 tiȳc. ȳ Bocleden.      ish, and Romans. The first  
 pepon buzend þȳerlander      inhabitants of this land were  
 Britteȳ. þa coman of Ar-      Britons; they came from  
 menia. ȳ ȳerætan ȳuðe-      Armenia, and settled in the  
 pearde Brittene æpoȳt.      south of Britain first.

Ða ȳelamp hit þ Pȳhtaȳ      Then it happened that the  
 coman ȳþan of Scitþian.      Picts came south from Scy-  
 mid langum ȳcipum na      thia with long ships, not  
 manegum. ȳ þa coman      with many, and they came  
 æpoȳt on norð ȳber-      up first on the north of Ire-  
 man up. ȳ þær bædo Scot-      land, and there prayed the  
 taȳ þ hi þer moȳton<sup>1</sup> pu-      Scots that they there might  
 nian. Ac hi nolðan heom      abide. But they would not  
 lȳfan. forðan hi cƿædon      allow them; but the Scots  
 þa Scottaȳ. ȳe eop maȳon      said to them; We to you  
 þeah-hƿæðene næð ȳelæ-      nevertheless may give ad-  
 non. pe ȳitan oðer eȳland      vice: we know another island  
 hep be eaȳton. þer ȳe ma-      here to the east, there you  
 ȳon eaȳdian ȳȳ ȳe ȳillað.      may dwell, if ye will, and if  
 ȳ ȳȳ hƿa eop ȳiðȳtent.      any withstand you, we will  
 pe eop ȳultumiað. þ ȳe hit      aid you, that you it may  
 maȳon ȳezangan.      conquer.

Ða ȳerndon þa Pȳhtaȳ.      Then went the Picts, and  
 ȳ ȳerendon þȳ land nor-      came to the northern part  
 ðanpearð. and ȳuðan-      of this land, for southward  
 pearð hit heȳdon Brit-      the Britons had it, as we be-

<sup>1</sup> Moȳton; Etym. 96.

tar. swa we ær cwædon. fore said. And the Picts  
 And þa Pýhtar heom<sup>2</sup> for themselves asked wives  
 abædon wif æt Scottum. of the Scots, on this condi-  
 on þa gewad þ hi gewunon tion, that they should choose  
 heona kynecin aa on þa their royal lineage always on  
 wif healfa. þ hi heoldon the woman's side, and they  
 swa lange gýððan. And held (it) so, long afterwards.  
 þa gelamp hit imbe geara And there it happened, in  
 wina þ Scotta sum dæl ge- course of years, that some  
 pat<sup>3</sup> of Ybernian on Brit- part of the Scots passed over  
 tene. 7 þer landes sum from Ireland into Britain,  
 dæl gewodon. 7 þer heona and some part of this land  
 hefatoza Reoda gehaten. conquered, and their leader  
 fram þam heo sind ge- was called Reoda; from him  
 nemnode Dælreodi. they are named Dalreodi.

Sixty years before that  
 þam þe Crist we acen- Christ was born, Caius Ju-  
 ned. Caur Julius Ro- lius the Roman emperor  
 mana karepe mid hund with eighty ships came to  
 ehtatigum<sup>4</sup> swipum ge- Britain. There he was at  
 fohte Brytene. Ðer he first overcome in a severe  
 þer æorst gewencod mid battle, and a great part of  
 gnummum gefeohta. 7 mi- his army lost. And then  
 celne dæl his hefer for- he left his army to abide  
 lædde. And þa he for- with the Scots, and went  
 let his hefe abidan mid into Gaul, and there he col-  
 Scottum. 7 gewat into lected six hundred ships,  
 Galpalum. 7 þer gewado- with which he passed over  
 node six hund swipa. mid quickly into Britain; and  
 þam he gewat eft into when they at first together  
 Brytene. And þa hi rushed, then was slain the em-  
 æorst togedore gewær- peror's lieutenant, who was  
 don. þa man offlor<sup>5</sup> þer called Labienus. Then they

<sup>2</sup> Deom, instead of him, *d. pl.* of he *he*; Etym. 37<sup>k</sup>.

<sup>3</sup> Gewat, *indic. per.* from *gewitan to pass over*; Etym. 80.

<sup>4</sup> Duud ehtatigum *eighty*; Etym. 53, Note<sup>21</sup>.

<sup>5</sup> Men offlor; see Etym. 98.

careper gerefan. re per (*the Britons*) took stakes,  
 Labienur gehaten. Ða ge- and drove all the ford of a  
 namon þa palas. and adri- certain river with sharp great  
 fon sumpe ea forð ealne stakes, under the water;  
 mid sceappum pilum (the) river is called Thames.  
 gneatum innan þam pe- When the Romans found  
 tepe. ry ea hatte Temere. that, then they would not go  
 Ða þ onfundon þa Ro- over the ford: then fled the  
 mani. þa nolbon hi saron Britons to the wood fast-  
 ofer þone forð. þa flugon nesses, and the emperor  
 þa Bnytþalar to þam puðu conquered entirely many  
 sæstenum. 7 re karepe chief towns by great battles,  
 geeode pel manega heh- and again passed into Gaul.  
 burh mid mycelum ge-  
 pinne. 7 eft zepat into  
 Galpalum:—*Sax. Chron.*  
*ed. Gibson, p. 1. & 2.*

##### 5. *An Account of the Saxons coming into Britain.*

An. CCCXLIX. Dep A.D. 449. Here Martian  
 Martianur 7 Valentinia- and Valentinian took the  
 nur onfengon rice. 7 empire, and reigned seven  
 niçrodon vii pintes: On years. In their days Hengist  
 heopa dagum Hengert 7 and Horsa, invited by Vor-  
 Dorra from Wytzeorne tigern, king of the Britons,  
 zelaðode Bnetta cýninge to his aid, came to Britain  
 to sultume. zehohton in the place which is called  
 Bnytene on þam stæðe Ebsfleet: at first to the  
 þe is genemned Yppiner- assistance of the Britons;  
 fleot. æper Bnytum to but they after against them  
 sultume. ac hy eft on hy fought. The king com-  
 fuhton: Se cing het hi manded them to fight  
 feohtan agien Pihar. 7 against the Picts, and they  
 hi sra dýðan 7 rise hæf- so did, and victory had  
 don sra hpar sra hi co- wheresoever they came:  
 mon: Ði ða sende to They then sent to the An-

Angle. 7 heoton heom ren- gles, and desired them to  
dan mare fultum. 7 heom send more assistance, and to  
fezzan Brytþalana naht- them told the inactivity of  
neffe. 7 ðærlander cýrta. the Britons, and the land's  
fruitfulness.

Di þa rendan heom mare They then sent to them  
fultum. Ða com þa menn more assistance: then came  
of ðrim mægðum Ger- men from three provinces of  
mane. of Eald-Seaxum. Germany, from the Old-  
of Anglum. of Jotum: Saxons, from the Angles,  
Of Jotum comon Eant- (and) from the Jutes. From  
pape. 7 Vihtpape. þ 7 reo the Jutes came men of Kent  
mæið þe nu eapbað on and Wight; that is the peo-  
Viht. 7 þ cýnn on Veht- ple that now dwell in Wight,  
Sexum ðe man gýt het and that tribe among the  
Jutna cýnn: Of Eald- West-Saxons which they  
Saxon comon Eart-Sexa. yet call the race of the Jutes.  
and Suð-Sexa and Veht- From the Old-Saxons came  
Sexan: the East-Saxons, and South-  
Saxons, and West-Saxons.

Of Angle comon. fe á From the Angles, (whose  
riððan ftoð peftiz betrix country from that time stood  
Jutum 7 Seaxum." Eart deserted (being) between the  
Engele. Middel-Angla. Jutes and Saxons) came the  
Meapca. and ealle Norð- East-Angles, Mid-Angles,  
ymbra: Deopa hepe- the Mercians, and all the  
tozan pænon tpezen ge- Northumbrians: their lead-  
broðra Henzert 7 Horsa. ers were two brothers, Hen-  
þ pænon Vihtgilfer suna. gist and Horsa, that were  
Vihtgily pær Pitting. the sons of Wihtgils, Wiht-  
PittaPefting. Pefta Þod- gils was the son of Witta,  
ning. fram ðan Þodne Witta of Wecta, Wecta of  
apoc eall ure cýne-cýnn. Woden, from this Woden  
7 Suðan-hýmbra eac:" arose all our royal race and  
—*Saxon Chron.* An. 449. Southumbrian also.

6. *On the Compilation of Domesday-book.*

An. MLXXXV. Ða wíl-  
 ielm Engla lander cýng  
 hæfde mýcel geðeaht. and  
 rriþe deope rpæce wið  
 hiŕ witan ýmbe hiŕ land  
 hu hit wære gerett. oððe  
 mid hwilcon mannon.

Sende þa ofer eall En-  
 gla land into alcepe rcipe  
 hiŕ men. ⁊ lett aŕan ut  
 hu fela hundred hýða  
 wæron innon þære rcipe.  
 oððe hwæt se cýng him  
 rýlf hæfde lander. ⁊ of-  
 fer innan þam lande.  
 oððe hwilce gerihtra he  
 ahte to habbanne to xii.  
 monðum of þære rcipe.

Eac he lett geppitan  
 hu micel lander hiŕ arce-  
 biŕcopar hæfdon. ⁊ hiŕ  
 leod biŕcopar. ⁊ hiŕ ab-  
 botar. and hiŕ eoplar. and  
 þeah ic hit lengre telle.  
 hwæt oððe hu mýcel ælc  
 man hæfde þe land-ŕit-  
 tende wæs innan Engla  
 lande. on lande oððe on  
 ofer. ⁊ hu mýcel feor hit  
 weare purð. Spa rpyðe  
 neaplice he hit lett ut  
 arpyrian. þ næŕ an ælpiŕ  
 hide. ne an gýrde lander.  
 ne fupþon hit iŕ ŕceame  
 to tellanne. ac hit ne  
 þuhte him nan ŕceame to

A.D. 1085. Then Wil-  
 liam England's king held a  
 great consultation, and a very  
 deep conference with his  
 witan about this land, how  
 it was held, and by what  
 men.

He then sent his men over  
 all England into every shire,  
 and let seek out how many  
 hundred hides were within  
 the shire, or what lands  
 the king himself had, and  
 cattle on the land; and what  
 revenue he ought to have,  
 for the 12 months, of that  
 shire.

Also he let (them) write  
 how much land his archbi-  
 shops had, and his bishops,  
 and his abbots, and his earls,  
 and, lest I tell it longer,  
 what or how much each  
 man had, who was in En-  
 gland possessed of property,  
 in land or in cattle, and how  
 much money it was worth.  
 So very narrowly he per-  
 mitted it to be searched out,  
 that there was not a single  
 hide nor a yard of land, nor  
 indeed—it is shameful to  
 tell, but it seemed to him  
 no shame to do—an ox, nor  
 a cow, nor a pig was left

donne. an oxe. ne an cu. that was not set in his writ-  
ne an fwin nær belýfon ꝥ ing; and all the writings  
nær zeræt on hiszerpíte. were brought to him after-  
ꝥ ealle þa zerpíta pæron wards.  
zebnoht to him fýððan:  
*Saxon Chron. An. 1085.*

### 7. *The Letter\* of the Britons.*

Aetiuꝝ pæꝝ ðriððan Aetius was a third time  
fíbe conꝝul ꝥ cýning on consul and governor of Rome  
Rome. (CCCCXLV.) to (A.D. 445). To this (man),  
ðýꝝum þa þearꝥendan the afflicted remnant of the  
lafe Bꝝýtta fendon ær- Britons send a letter; the  
endzerpít. pæꝝ fe fꝝuma beginning was thus written.  
ður appiten.

Εττιο θριζα cýninga "To Ettius thrice consul  
heꝝ iꝝ Bꝝýtta zeong ꝥ here are the Briton's sighs  
zeomeꝝung: And on and groans." And in con-  
foꝝþzeonge<sup>1</sup> ðæꝝ æpend- clusion of the letter they  
zerpíteꝝ<sup>2</sup> ður hi heopa thus expressed their misery.  
ýꝝmþo aꝝehton. Uꝝ ðꝝi- "The Barbarians drive us  
ꝝaþ ða ællꝝeopðan to ꝝæ. to the sea; the sea drives  
píꝝꝝeꝝeþ uꝝ feo ꝝæ to us back to the Barbarians;  
ðam ællꝝeopðum. betꝝiþ between these two, we thus  
him tꝝam ꝝe ður tꝝeo- endure a twofold death,  
ꝝealðne deaþ ðꝝoꝝiaþ. either we are slain, or drown-  
oþþe ꝝꝝicode beoþ. oþþe on ed in the sea."  
ꝝæ adꝝuncene:

\* After the departure of the Romans from Britain, the inhabitants were unable to defend themselves from the Picts and Scots: they, therefore, wrote the following letter to procure the assistance of the Romans. The Saxon is King Alfred's translation, from the Latin of Bede's *Ecclenastical History*.

<sup>1</sup> *Foꝝþzeonge conclusion*; composed of foꝝð forth, forward; and zeong, zang, or zong, a going.

<sup>2</sup> *Æpendzerpít a letter*; composed of æꝝeopð an errand or a message, &c. and zepꝝiten written.

Deah ðe hi ðar ðing      Though they told these  
 rædon. ne mihton hi næ-      things, they could get no  
 nizne fultum æt him be-      assistance from him; for, at  
 zitan. for ðon on ða ylcan      that time, he was occupied  
 tid he pær abyrgað mid      in a severe war with Bledla  
 herigum zereohum pið      and Attila, kings of the  
 Blædlan 7 Atillan Duna      Huns.  
 cýningum : — *Bede, ed.*  
*Smith, p. 481.*

### 8. *A Speech of a Saxon Ealderman\*.*

Ðýrlíc me iŕ zerepen      Of this sort appears to me,  
 cýning ðiŕ andpærde liŕ      O king, this present life of  
 manna on eoŕþan to piþ-      men on earth, in compari-

\* The speech was delivered in (*Vitena gemot*) the assembly of the wise, convened at Godmundingaham (the protection of the Gods), now Godmundham, a little to the east of York, by Edwin king of the province of Northumbria, in 625, to consider the propriety of receiving the Christian faith. This speech is peculiarly interesting, being delivered by an illiterate Saxon, with no other knowledge than such as his barbarous idolatry afforded. King Alfred's Saxon translation given in the text is probably as near the original as it can be now obtained: but Bede's Latin, with a translation, is appended to this Note, that every reader may have the pleasure of examining the same ideas when clothed in a different and more comely dress.

*Talis mihi videtur, Rex, vita hominum præsens in terris, ad comparationem ejus quod nobis incertum est temporis, quale cum te residente ad cœnam cum ducibus ac ministris tuis tempore brumali, accenso quidem foco in medio et calido. effecto cœnaculo, furentibus autem foris per omnia turbinibus hiemalium pluviarum vel nivium, adveniensque unus passerum domum citissime pervolaverit, qui cum per unum ostium ingrediens mox per aliud exierit. Ipso quidem tempore quo intus est, hiemis tempestate non tangitur, sed tamen parvissimo spatio serenitatis ad momentum excursu, mox de hieme in hiemem regrediens, tuis oculis elabitur. Ita hæc vita hominum ad modicum apparet; quid autem sequatur, quidæ præcesserit prorsus ignoramus. Unde si hæc nova doctrina certius aliquid attulerit, merito esse sequenda videtur.—Bede, lib. II. cap. xiii.*

“ The present life of man, O king, seems to me, if compared with that after-period which is so uncertain to us, to resemble a scene at

metenyſſre ðære tide ðe son of the time which is un-  
 ur uncuþ iſ. ſpa zelic ſpa known to us. Like as you ſit-  
 ðu æt ſpærendum ritte ting at a feaſt, amidſt your  
 mid ðinum ealdorman- Ealdermen and Thegnes in  
 num 7 ðeznum on pinten winter time, and the fire is  
 tide. 7 ſý ſýr onæled. 7 lighted, and the hall warm-  
 ðin heall zepýrmed. 7 hit ed: and it rains, and ſnows,  
 pine 7 ſniþe 7 ſtýrme and rages without. Then-  
 ute. Cume ðonne an comes a ſparrow and preſent-  
 ſpæarpa. 7 hſædlice ꝥ ly flies about the hall. It  
 huſ ðuph fleo. 7 cume comes in at one door; goes  
 ðuph oþne dupu in. ðuph out at another. In the time  
 oþne ut zepite: Hſæt that it is in, it is not touched  
 he on ða tid ðe he inne by the winter's ſtorm, but  
 biþ. ne biþ hþined mid þý that is only for a moment,  
 ſtorþme ðær pintneſ. ac and the leaſt ſpace, for from  
 ꝥ biþ an eagan bſýhtm 7 winter it ſoon again cometh  
 ꝥ lærte ſæc. ac he ſona into winter.  
 of pintna in pinten eft  
 cýmeþ:

Spa ðonne ðiſ monna So alſo this life of men  
 hiſ to medmýclum ſæce endureth a little ſpace. What  
 ætýreþ. hſæt ðær ſoþe- there is going before, or what  
 gange. oþþe hſæt ðær there is following after, we  
 ærteſſýlige þe ne cun- know not. Wherefore, if this

---

one of your wintry feaſts. As you are ſitting with your ealdormen and thegns about you, the fire blazing in the centre, and the whole hall cheered by its warmth,—and while ſtorms of rain and ſnow are raging without,—a little ſparrow flies in at one door, roams around our feſtive meeting, and paſſes out at ſome other entrance. While it is among us it feels not the wintry tempeſt. It enjoys the ſhort comfort and ſerenity of its tranſient ſtay; but then, plunging into the winter from which it had flown, it diſappears from our eyes. Such is here the life of man. It acts and thinks before us; but, as of what preceded its appearance among us we are ignorant, ſo are we of all that is deſtined to come afterwards. If, then, on this momentous future this new doctrine reveals any thing more certain or more reaſonable, it is in my opinion entitled to our acquieſcence." *Turner's Hiſtory of the Anglo-Saxons*, vol. i. p. 251.

non : Forþon gif þeow new lore bring aught more  
 niþe laꝝ opiht cuþlicne ꝛ certain and more advan-  
 geþenlicne bꝛinge. heo tægeous, then is it of such  
 þær wýrþe is þ̅ þe ðære worth that we should follow  
 fylizean : it.

9. *King Alfred's Preface to his Translation of Boethius's\* Consolation of Philosophy.*

ÆLFRED kuning wæs ALFRED, king, was the  
 pealhƿod þýrre bec. ꝛ hie translator of this book ; and  
 of bec-Ledene on Englisc from book-Latin into En-  
 pende. swa hio nu is gedon. glish turned it, as it now is  
 hwilum he sette word be done. Awhile he put down  
 word. hwilum andgít of word for word, awhile sense  
 andgíte swa swa he hit þa for sense, so as he the most  
 swetolost ꝛ andgít fulli- manifestly and intellectually  
 cost geþeccan mihte for might explain it for the va-  
 þæm myrclicum ꝛ manig- rious and manifold contem-  
 fealdum wordum ꝛ byrgum plations and occupations that  
 þe hine oft ægher ge on oft, both in mind and in  
 mode ge on lichoman by- body, busied him.  
 zodan :

Da byrgu us sint swiþe The cares are very diffi-  
 eapfoð rieme þe on hýr da- cult for us to number, which  
 gum on þa wicu becomon in his days came on the

\* Anitius Manlius Severinus Boethius or Boetius, a Roman philosopher, was descended of a patrician family, and in A.D. 510 was advanced to the consulship. He was a profound scholar, and well versed in mathematical learning. He also defended the Catholic faith against the Arians, in a treatise "*De Unitate*." For his zeal in defending Albinus the senator, Theodoric, king of Italy, sent him prisoner to the tower of Pavia, where he wrote his immortal book "*De Consolatione Philosophice*," which has passed through numerous editions, and was translated into Anglo-Saxon by our illustrious king Alfred; into English, first by Chaucer, about 1360, and afterwards by many other hands; the best of these is that of 1712, in 12mo. Lond. by Lord Viscount Preston, and the one by the Rev. Philip Ridpath, with good notes and illustrations, 8vo. Lond. 1785.

þe he underfangen hæfde. government which he had  
 7 þeah þa he þar boc hæfde undertaken. Yet he learned  
 zeleornode 7 of Lædene this book, and turned it from  
 to Englyrcum spelle ge- Latin to the English phrase,  
 pende. 7 gepophhte hi eft and made it moreover into  
 to leofe. 7pa 7pa heo nu song, so as it is now done.  
 gedon is.

And nu bit. 7 for And now may it be, and  
 Godeſ naman he alrað for God's name he beseech-  
 ælcne þara ðe þar boc eth every one of those that  
 nædan lýrte þat he for desire to read this book, that  
 hine gebidde. 7 him ne they pray for him, and do  
 pite 7if he hit rihtlicor not blame him if they should  
 onzite. þonne he mihte. more rightly understand it  
 for þæm þe ælc mon ſceal than he could: because that  
 be hiſ andziter mæþe and every man should, according  
 be hiſ æmettan ſpæcan to the measure of his un-  
 ðæt he ſpneð 7 ðon þ derstanding, and according  
 þ he ðeð:—*Alfred's Boe-* to his leisure, speak what he  
*thius, ed. Rawlinson, Pref.* speaketh, and do what he  
 p. x. doeth.

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#### 10. *King Alfred's Thoughts\* on Wealth and Libe- rality.*

Sege me nu hpæþer ſe Tell me now whether thy  
 þin pela ðiner þancer 7pa riches, that in thine own  
 ðeone ſeo þe for hiſ thought are so precious, be  
 azenregecýnde.hpæþer ic so from their own nature.  
 ðe ſecge þeah þ hit is of. But yet, I tell thee that what  
 hiſ azenregecýnde naſ of is so of its own nature, is not

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\* In the translation of Boethius, king Alfred has so much enlarged upon the text of his author, and added so many of his own thoughts and feelings, that various parts of his Saxon translation may be considered as short essays upon the different subjects introduced by Boethius; the following extracts are, therefore, generally ascribed to Alfred.

þinne. gif hit þonne hiſ  
agenne gecýnde iſ naſ of  
þinne. hiſ eart ðu þonne  
a þý betera foſ hiſ gode:

Seze me nu hſæt hiſ  
þe deoſart þince. hſæþen  
þe gold þe hſæt ic pat  
þeah gold: Ac þeah hit  
nu gold ſeo 7 deoſe. þeah  
bið hliſeadigra 7 leoſ-  
pendra ſe þe hit ſelð.  
ðonne ſe þe hit gaðeſað 7  
on oþrum neaſað. ze eac  
þa pelan beoð hliſeadigra  
7 leoſtælra þonne þonne  
hie mon ſelð. þonne hie  
beon. þonne hi mon ga-  
ðrað 7 healt:

Ðæt ſeo giteſung ge-  
deð heoſe giteſeſaſ laþe  
ægþen ze Gode ze mon-  
num. 7 þa cýrta geðoð þa  
ſimle leoſtæle 7 hliſea-  
dige 7 peoþe ægþen ze  
Gode. ze monnum ðe hie  
liſiað: Nu þ ſeoh þonne  
ægþen ne mæg beon ze  
mið þam þe hit ſelþ ze mið  
þam þe hit nimð. nu iſ  
foſþæm ælc ſeoh betere  
7 deoſpýrþne zeſeald  
þonne zehealden:—*Alfr.*

*Boet.* p. 23 & 24.

so from thee. If then of its  
own nature it be so, and not  
of thine, why art thou then  
ever the better for its good?

Tell me now which of  
these thou thinkest the most  
dear. Is it gold? I know  
that gold avails something.  
But though it now be gold,  
and dear to us, yet he will  
be more renowned, and more  
beloved, who gives it, than  
he who gathereth it, or plun-  
ders it from others. Soriches  
are more reputable and esti-  
mable when men give them,  
than they are when men ga-  
ther and hold them.

Hence covetousness mak-  
eth the avaricious loathsome  
both to God and man; while  
bounty maketh us always  
pleasing and famous, and  
worthy both to God and to  
men who love it. Now as  
property may not belong  
both to those who give it,  
and to those who receive  
it, then is it always better  
and more valuable when  
given than when held.

### 11. *On a Good Name.*

Genoh ſſetol ðæt iſ. This is clear enough, that  
þ te god poſð 7 god hliſa a good word and good fame,

ælcƿer monnes biþ betere are better and more precious  
 ⁊ ðeorna þonne ænig to everyman than any riches.  
 pela. hƿæt ꝥ ƿorð zefylþ The word filleth the ears of  
 eallra þara eagan þe hit all who hear it; and it thrives  
 zeherþ. ⁊ ne biþ þeah no not the less with those who  
 ðylæſſe mid þam þe hit speak it. It openeth the va-  
 rƿriçh hiſ heortan idel- cancy of the heart; it pierces  
 nerre hit openað. ⁊ þær through other hearts that are  
 oðnes heortan belocene locked up, and in its progress  
 hit þurhƿærþ. ⁊ on þam among them it is never di-  
 ƿærelde þær betƿyx ne minished. No one can slay  
 biþ hit no zepanod. ne it with a sword, nor bind it  
 mæg hit mon mid ſƿeorde with a rope, nor ever kill it.  
 ofſlean. ne mid ſape ze-  
 bindan. ne hit næſſe ne  
 acƿilð.—*Boet.* p. 24.

## 12. *On the Advantages of the Rich.*

Hƿæþer ðe nu licizen “Dost thou like fair  
 fægeru lond: Ða and- lands?” Then mind an-  
 ſƿorode ꝥ mod þære ze- swered to reason and said:  
 ſceadƿiſnerre ⁊ cƿæð.

Hƿi ne ſceolde melician “Why should I not like  
 fæger land. hu ne iſ þæt fair lands? How! is not  
 ſe fægerſta dæl Godes that the fairest part of God’s  
 zefceafra. ze full oft þe creation? Full oft we re-  
 fægmaþ ſmýltre fæ. ⁊ joice at the mild sea, and  
 eac ƿundriaþ þær pliteſ also admire the beauty of  
 þære runnan and þær the sun, and the moon, and  
 monan ⁊ eallra þara of all the stars.”  
 ſceornena.

Ða andſƿorode ſe ƿiſ- Then answered wisdom  
 dom and ſeo zefceadƿiſ- and reason to the mind, and  
 nes þam mode ⁊ þur thus said:—“How be-  
 cƿæð. Hƿæt belimþ þe longeth to thee their fair-

heona fægerneſſe. hƿær neſſe? Durst thou glory  
 ðu ðunne Ʒilpan ꝥ heona that its beauty is thine? It  
 fægerneſſe þin ſie. neſſe is not, it is not. How!  
 neſſe. hu. ne part þu ꝥ þu Knoweſt not thou that thou  
 heona nanne ne Ʒepoht- madeſt none of them? If  
 eſt. ac Ʒiſ þu Ʒilpan wille. thou wilt glory; glory in  
 Ʒilp Godeſ. God.

Ɔƿæþer þu nu fægerſa “ Whether now doſt thou  
 bloſtmæna fægnize on rejoice in the fairer bloſſoms  
 eaſtran ſpelce þu hie Ʒe- of Eaſter, as if thou haſt  
 ſcope. hƿæþer þu nu ſpel- made them;—canſt thou  
 ceſ auht ƿýncan mæge. now make any ſuch? or haſt  
 oððe Ʒepohtceſ habbe. thou made them? Not ſo, not  
 neſſe neſſe. ne ðo þu ſpa. ſo. Do not thou thus. Is it now  
 hƿæþer hit nu þineſ Ʒe- from thy power that the har-  
 pealdeſ ſie ꝥ ſe hæpfeſt veſt is ſo rich in fruits?  
 ſie ſpa peliz on ƿærtmum. How! Do I not know that  
 hu ne pat ic ꝥ hit iſ no this is not in thy power?  
 þineſ Ʒepealdeſ. Ɔƿi eaſt Why art thou inflamed with  
 þu ðonne onæled mid ſpa ſuch an idle joy? or why  
 idele Ʒeſean. oððe hƿi lu- loveſt thou ſtrange goods ſo  
 faſt ðu þa ſremðan Ʒoð immeaſurably as if they now  
 ſpa unƷemetlice. ſpelce had been thine own?  
 hi ſen þine Ʒet nu.

ƿenſt þu mæge ſeo “ Thinkeſt thou that for-  
 ƿýnd þe Ʒedon þæt þa tune may do for thee, that  
 þing ðine aƷene ſien þa thoſe things be thine own,  
 þe heona aƷene Ʒecýnd þe which of their own nature  
 Ʒedon ſremðe. neſſe neſſe. are made foreign to thee?  
 niſ hit no þe Ʒecýnde ꝥ te Not ſo, not ſo. It is not  
 þu hi aƷe. ne him niſ Ʒe- natural to thee that thou  
 býnde ꝥ hi þe ſolzien. ac ſhouldeſt poſſeſs them; nor  
 þa heoſencundan þing þe does it belong to them that  
 ſint Ʒecýnde. næſ þæſ they ſhould follow thee. But  
 eoþlican: the heavenly things, they are  
 natural to thee; not theſe  
 earth-like ones.

Ɔaſ eoþlican ƿærtmaſ “ The earthly fruits are  
 ſint Ʒeſceapene netenum made for animals to ſuſſiſt

to andlifen. ⁊ þa woruld on; and the riches of the  
 þe woruld sýnt gercceapene to world are made to deceive  
 biþpice þam monnum þe those men that are like ani-  
 beoþ neatenum zelice. ꝥ mals; that are unrighteous  
 beoþ unrihtpige ⁊ unge- and insatiable. To these  
 metfærte. to þam hi eac they also oftenest come.  
 becumaþ oftoft.

Gif þu þonne ðæt ze- “ If thou wilt then have  
 met habban wille. ⁊ ða this moderation, and wilt  
 nýð þearfe witan wille. know what necessity re-  
 þonne iþæt mete ⁊ drýnc- quires; this is, that meat  
 ⁊ clafar and tol to spel- and drink and clothes, and  
 cum cræfte spelce þu tools for such craft as thou  
 cunne ꝥ ðe iþ gecýnde ⁊ knowest, are natural to thee,  
 ꝥ þe iþ riht to habbenne, and are what it is right for  
 hþelc fremu iþ ðe ꝥ þæt thee to have. What ad-  
 þu wílize biþra andþear- vantage is it to thee that  
 dena gefælpa oferzemet. thou shouldest desire these  
 þonne hie naþer ne mazon temporal riches above mea-  
 ne þin gehelpan. ne heopa sure, when they can neither  
 relfpa. On spibe lýtton help thee nor themselves?  
 hiepa hæfþ seo gecýnd With very little of them  
 zenog. on swa miclum heo hath nature enough: with  
 hæfþ zenog swa we ær so much she has enough, as  
 swa we ær. Gif þu heope we before mentioned. If  
 mase relert. ofer tpeza thou usest more of them,  
 oððe hit þe deþaþ. oððe one of these two things hap-  
 hit þe þeah unpýnrum biþ. pens: either they hurt thee,  
 oððe ungetere oððe fpe- or they are unpleasant. In-  
 cenlic eall ꝥ þu nu ofer convenient or dangerous is  
 zemet deþt. Gif þu nu all that thou now doest be-  
 ofer zemet iþt. oþþe yond moderation. If thou  
 drincft. oððe clafa þe ma eatest now, or drinkest, im-  
 on hæfþ þonne þu þurfe. moderately; or hast more  
 seo oferwiz þe purþ oððe clothes on than thou needest,  
 to rape. oððe to plættan. the excess becomes to thee  
 oððe to ungerennum. either sorrow or nauseous,  
 oððe to plio. or unsuitable or dangerous.

Gif þu nu penrt ꝥ te

“ If thou thinkest that

pundonlice gēnela hpelc extraordinary apparel be any  
 peopþmýnd rie. þonne honour, then I assert the ho-  
 telle ic þa peopþmýnd þa nour to belong to the work-  
 pýrhtan þe hie pophte. man who wrought it, and  
 nær na þe. re pýrhta is not to thee. The workman  
 God. þær cræft ic þær is God, whose skill I praise  
 hepize on. in it.

Þenrt þu þæt reo men- "Thinkest thou that a  
 gio þinra monna þe mæge great company of servants  
 don zeræligne. nere nere. will make thee happy? Not  
 aczif hie ýfele rint. ðonne so, not so. But if they be  
 rint hie þe pleolicran 7 evil, then are they more dan-  
 zerpicnefulran gehæfð gerous to thee; and more  
 þonne zenæfð. forþam troublesome, if bound to  
 ýfele þeznar beoþ rýmle thee, than if thou hadst them  
 heona hlaforðer riend. not, because evil *thegns* will  
 Gif hi þonne zode beoþ 7 always be their lord's ene-  
 hlaforð holde 7 untri- mies. If they be good and  
 fealde hu ne beoþ þ þonne faithful to their lord, and not  
 heona zoder. nær þiner. of double mind—How! Is  
 hu miht þu þonne þe az- not this their virtue? it is not  
 man heona zod. zif þu thine. How canst thou then  
 nu þær zilprc. hu ne possess their virtue? If thou  
 zilprc þu þonne heora now gloriest in this—How!  
 zoder. nær þiner. Dost thou not glory in their  
 Alfr. Boet. p. 25 & 26. merit? It is not thine."

### 13. On Power.

Se anpeald nærne ne Power is never a good,  
 biþ zod. buton re zod rie unless he be good that has  
 þe hine hæbbe. þeah hit it; and that is the good of  
 biþ ðær monner zod. nar the man, not of the power.  
 ðær anpealder. Gif re an- If power be goodness, why  
 peald zod biþ. forþam hit then is it that no man by his  
 bið. þæt te nan man for dominion can come to the

hīf riċe ne cȳmð to cræft- virtues, and to merit? but  
 tum. ⁊ to medemneſſe. by his virtues and merit he  
 Ac for hīf cræftum ⁊ comes to dominion and  
 for hīf medumneſſe he power. Thus no man is  
 cȳmþ to riċe ⁊ to an- better for his power; but if  
 pealde. Ðý ne biþ nan mon he be good, it is from his  
 for hīf anpealde na þe be- virtues that he is good.  
 tepe. ac for hīf cræftum From his virtues he becomes  
 he beoþ ȝoð iſ he ȝoð biþ. worthy of power, if he be  
 ⁊ for hīf cræftum he worthy of it.  
 bið anpealdeſ peoþþe. ȝiſ  
 he hīf peoþþe biþ.

Leorniaþ forþam wiſ- Learn therefore wisdom;  
 dom. ⁊ þonne ȝe hine ȝe- and when you have learned  
 leornod hæbben. ne for- it, do not neglect it. I tell  
 hogiaþ hine þonne. Ðonne you then without any doubt,  
 reȝe ic eop buton ælcum that by that you may come  
 tpeon. ꝥ ȝe maȝon þurh to power, though you should  
 hine becuman to anpealde. not desire the power. You  
 þeah ȝe no þær anpealdeſ need not be solicitous about  
 ne wilnigan. Ne þurpon power, nor strive after it.  
 ȝe no hogian on ðam an- If you be wise and good, it  
 pealde. ne him æfter will follow you, though you  
 þringan. ȝiſ ȝe wiſe biþ ⁊ should not wish it.  
 ȝode. he wil folȝian eop.  
 þeah ȝe hīf no ne wilnigan.  
*Alfr. Boet. p. 31 & 32.*

#### 14. On King Alfred's Principles of Government.

Eala Geſceadwiſne. O Reason! thou know-  
 hpæt ðu part ꝥ me næſſe est that covetousness, and  
 reo ȝitrunȝ ⁊ reoȝemæȝþ the possession of this earthly  
 ðiſſeſ eopðlican anpeal- power, I did not well like,  
 deſ for pel ne licode. ne nor strongly desired at all  
 ic calleſ for wiſþe ne this earthly kingdom, except  
 ȝiſnðe þiſſeſ eopðlican oh! I desired materials for

ricef. buton la ic pilnode the work that I was com-  
 þeah andþeorcef to þam mandated to do. This was  
 peorce þe me beboden þæf that I might unfractiously  
 to pýncanne. þ þar þ ic and becomingly steer and  
 unfracodlice 7 gefýren- rule the power that was com-  
 lice mihte fteoran 7 pec- mitted to me—What! thou  
 can þone anpeald þe me knowest that no man may  
 begefæft þæf. Ðpæt ðu know any craft nor rule, or  
 part þ nan mon ne mæg steer any power, without  
 nænne cræft cýðan. ne tools and materials. There  
 nænne anpeald peccan are materials for every craft,  
 ne fteoran butum tolum without which a man cannot  
 7 andþeorce. þ bið ælcef work in that craft.  
 cræftef andþeorc þ mon  
 ðone cræft buton pýncan  
 ne mæg.

Ðæt biþ þonne cýningef These are the materials  
 peorc andþeorc 7 hif tol of a king's work, and his  
 mid to ricfianne. þ he tools to govern with, that he  
 hæbbe hif land full man- have his lands fully peopled;  
 nod. he fceal hæbban ge- that he should have prayer-  
 bedmen. 7 fýpðmen. 7 men, and army-men, and  
 peorcmen. Ðpæt þu part work-men. What! thou  
 þætte butan ðifum to- knowest that without these  
 lum nan cýning hif cræft tools no king may show his  
 ne mæg cýðan. skill.

Ðæt if eac hif and- These are also his mate-  
 peorc. þ he habban fceal rials, that with these tools he  
 to þam tolum þam þum should have provision for  
 gefefpfcipum biþifte. þ if these three classes; and  
 þonne heora biþifte land their provision then is, land  
 to buzfianne. 7 zifta. 7 to inhabit, and gifts, and  
 pæpnu. 7 mete. 7 ealo. 7 weapons, and meat, and ale,  
 clafar. 7 ge hpæt þæf þe and clothes, and what else  
 þa þne gefefpfcipar beho- that these three classes need;  
 fiaþ. ne mæg he butan þi- nor can he without these  
 fum þar tol gehealdan. keep his tools; nor without  
 ne butan þifum tolum these tools can he work any

nan þara þinga þýrcan þe of those things that it is  
him beboden ír to þýr- commanded him to do.  
cenne.

Fop þý ic pilnode and- For this purpose I desired  
peoſceſ þone anpeald mid materials to govern that  
to zeſeccenne. ꝥ mine power with, that my skill  
cſæftaſ 7 anpeald ne and power might not be  
þurde foſgífen 7 foſho- given up and concealed.  
len. foſþam ælc cſæft 7 But every virtue and every  
ælc anpeald biþ ſona foſ- power will ſoon become  
ealdod 7 foſſpuzod. gíſ oldened and ſilenced if they  
he biþ butan þýrdome. be without wiſdom. There-  
foſþam ne mæg non mon fore no man can bring forth  
nænne cſæft foſþþrín- any virtue without wiſdom :  
zan butan þýrdome. foſ- hence whatſoever is done  
þam þe ſpa hſæt ſpa þuph through folly, man can never  
dýrize gedon bið. ne mæg make that to be virtue,  
hit mon næſſe to cſæfte  
zeſecan.

Ðat ír nu hſaðoſt to This I can now moſt truly  
ſeſanne. ꝥ ic pilnode ſay, that *I have deſired to*  
peoſþfullice to libbanne *live worthily while I lived,*  
þa hpile þe ic liſede. 7 *and after my life to leave to*  
æſteſ minum liſe þam *the men that ſhould be after*  
monnum to læſanne. æſ- *me a remembrance in good*  
teſ me þæſen gemýnd on *works.*  
godum peoſccum:

*Alfr. Boet. p. 36 & 37.*

### 15. *Virtue better than Fame.*

Dſæt foſſtod þonne What then has it profited  
þam beſeſtum mannum. the beſt men that have been  
þe æſ ur þænon. ꝥ hi ſpa before us, that they ſo very  
ſpiþe pilnodon ðæſ idelan much deſired this idle glory,  
gíſpeſ 7 þæſ hliſan æſteſ and this fame after their

heopa deaþe. oððe hpæt death; or what will it profit  
 ƿonƿent hit þam þe nu those who now exist?  
 ƿindon.

Ðý ƿære ælcum men There is more need to  
 mane ðearf þ he ƿilnode every man that he should  
 ƿodra cƿærta. þonne desire good qualities than  
 leaƿer hliran. Ðƿæt hæfð false fame. What will he  
 he æt þam hliran. æfter have from that fame, after  
 þær lichoman ƿedale 7 the separation of the body  
 þære ƿaple. Ðu ne ƿiton and the soul? How! do we  
 pe þ ealle men lichomlice not know, that all men die  
 ƿpeltap. 7 þeah ƿeo ƿap bodily, and yet their souls  
 bið libbende. Ac ƿeo ƿap will be living? But the soul  
 ƿærþ ƿiþe ƿeolice to departs very free-like to  
 heofonum. þonne þ mod heaven. Then the mind  
 him ƿelfum ƿepita biþ will itself be a witness of  
 Godeſ ƿillan :—*Alfred's* God's will.  
*Boet.* p. 42.

### 16. *King Alfred's Ideas of the System of Nature.*

An Sceppend iſ buton One Creator is beyond  
 ælcum tƿeon. 7 ƿe iſ eac any doubt; and he is also  
 ƿealdend heofoneſ 7 eor- the governor of heaven and  
 þan 7 ealra ƿerceafta ƿe- earth, and of all creatures  
 repenlicra 7 eac unƿere- visible and invisible. This  
 penlicra. þ iſ God ſƿlmih- is God Almighty. All things  
 tiz. Ðam þeopiaþ ealle þa þe ſerve him that ſerve thee;  
 þeopiaþ. ƿe þa þe cunnon. both those that know thee,  
 ƿe þa þe ne cunnon. ƿe þa and those that do not know  
 þe hit ƿiton þ hie him thee; both they which un-  
 þeopiaþ. ƿe þa þe hit ný- derstand that they ſerve  
 ton. Se ilca ƿerette una- him, and they which do not  
 pendendlicne ƿido. 7 þea- perceive it. The ſame hath  
 ƿaſ. 7 eac ƿecýndelice appointed unchangeable laws  
 ƿebbe eallum hiſ ƿerceaft- and customs, and also a na-  
 tum þa þa he ƿolde. 7 ƿpa tural harmony among all hiſ  
 lange ƿpa he ƿolde. þa nu creatures, that they ſhould

ƿculon ƿtandan to po-  
nuldē.

now stand in the world as  
he hath willed, and as long  
as he wills.

Ðara unƿtillena ze-  
ƿceafra ƿtýning ne mæg  
no peopþan zeƿtilled. ne  
eac onpend of ðam ƿýne  
ƿ of þæne endebýrðnerre  
þe him zeret iƿ. ac ze an-  
pealða hæfþ ealle hiƿ ze-  
ƿceafra ƿpa mið hiƿ bꝛidle  
beƿanzene. ƿ zetozene. ƿ  
zemanode ƿpa þ hi nauþer  
ne zeƿtillan ne moton. ne  
eac ƿƿiþor ƿtýnian. þonne  
he him þæt zepum hiƿ  
pealðeðer toƿoplæt.  
Spa hæfð ze ælmihtiza God  
zeheapnade ealle hiƿ ze-  
ƿceafra mið hiƿ anpealðe.  
þæt heona ælc ƿinð ƿið  
oþer. and þeah ƿræþeð  
oþer þ he ne moton to-  
ƿlupan. ac hið zepenfðe  
eft to þam ilcan ƿýne þe  
hie ær unnon.

The motion of all active  
creatures cannot be stilled,  
nor even altered from their  
course, and from the ar-  
rangement which is provided  
for them. But he hath  
power over all his creatures;  
and, as with his bridle, con-  
fines, restrains, and admo-  
nishes them; so that they  
can neither be still, nor more  
strongly stir, than the space  
of his ruling reins permits.  
The Almighty God hath so  
coerced all his creatures with  
his dominion, that each of  
them striveth against the  
other; and yet is so wreathed  
with it, that they may not  
slide away from each other,  
but are turned again to that  
same course that they ran  
before.

And ƿpa peopþað eft  
zeedniƿade. ƿpa hi hit ƿa-  
ziað þ ða ƿiþerpeapðan  
zeƿceafra æzþer ze hie  
betƿux him ƿinnað. ze eac  
ƿæfte ƿibbe betƿux him  
healðað. Spa nu ƿýr  
deð ƿætē. ƿ ƿæ ƿeopþe.  
ƿ maneza oþra zeƿceafra.  
þe beoð a ƿpa unzeðpæra  
betƿux him ƿpa ƿpa hi  
beoð. ƿ þeah he beoð ƿpa

Thus will it be again re-  
newed. Thus he varies it,  
that although the elements  
of a contrary kind contend  
betwixt themselves, yet they  
also had a firm peace toge-  
ther. Thus do fire and  
water, now, and sea and  
earth, and many other sub-  
stances. They will always  
be as discordant among  
themselves, as they are now;

geþpæra þætte no þ an þ  
hi maƷon ƷeƷenan beon.  
ac þý Ʒurþon þ heora  
Ʒurþum nan buton oþrum  
beon ne mæg. Ac a Ʒceal  
þæt riðerpearde þ oðer  
riðerpearde ƷemetƷian.

and yet they are so harmo-  
nized, that they can not only  
be companions, but this fur-  
ther happens, that indeed  
none can exist without the  
rest. The one contrariety  
for ever restrains the other  
contrariety.

Spa nu hæƷð Ʒe ælmið-  
teƷa God Ʒriþe ƷeƷcead-  
ƷiƷlice Ʒ Ʒriþe limƷlice Ʒe-  
Ʒet þ ƷeƷriƷle eallum hiƷ  
ƷeƷceafum. Spa nu lencten  
Ʒ hæƷƷeƷt. on lencten  
hit ƷneƷð. and on hæƷ-  
ƷeƷt hit Ʒealpað. Ʒ eƷt  
Ʒumer Ʒ Ʒinter. on Ʒu-  
mera hit bið ƷeaƷm. and  
on Ʒintra ceald. Spa eac  
Ʒio Ʒunne þriƷƷð leohte  
ðaƷaƷ. Ʒ Ʒe mona liht on  
niht. þurh þæƷilcan GodeƷ  
miht. Se ilca ƷopƷýrnð  
þæra Ʒæ þ heo ne mot  
þone þeornƷold oƷer-  
Ʒtæppan þæne eorþan.  
Ac he hæƷð heora mearce  
Ʒpa ƷeƷette. þ hie ne mot  
heone mearce Ʒebnæðan  
oƷer þa Ʒtillan eorþan.

So the Almighty God  
has most wisely and perti-  
nently established the suc-  
cessive changes of all things.  
Thus now spring and har-  
vest. In spring things grow:  
in harvest they become yel-  
low. Again, summer and  
winter. In summer it is  
warm, and in winter cold.  
So the sun bringeth light  
days, and the moon enlight-  
ens the night, through the  
same Deity's might. So the  
same power admonishes the  
sea, that it must not over-  
step the threshold of the  
earth. But he hath appoint-  
ed its boundaries, that it  
may not extend its limits  
over the quiet earth.

Mid þam ilcan ƷeƷece  
iƷ ƷeƷeaht Ʒriþe anliç Ʒe-  
ƷriƷle þæƷ ƷloðeƷ Ʒ þæƷ  
ebban þa ƷeƷeteneƷ þa he  
læt Ʒtandan þa hƷile þe he  
Ʒile. Ac þonne æƷ þe he  
þ ƷeƷealðleþeƷ Ʒoplat  
þara bniðla. þe he þa Ʒe-

By the same government  
is the like interchange di-  
rected of the flood and the  
ebb. He permits this ap-  
pointment to stand as long  
as he wills it. But then, if  
ever he should let go the  
reins of those bridles with

ƿceafra nu mid zebrið- which he has now restrained  
 lode hæfð. ꝥ ƿeo ƿiþer- his creations, the contrariety,  
 ƿearðneſ. þe ƿe ær ýmbe of which we have before  
 ƿƿnæcon. zif he ða læt spoken, if he were to allow  
 toſlupan. þonne ƿoſlæ- it to escape, would destroy  
 tað hi þa ſibbe þe hi nu the peace that he now main-  
 healðað. 7 ƿinð heoƿa ælc tains. Each of them would  
 on oþer æfter hiſ aze- contend with the other after  
 num ƿillan. 7 ƿoſlætað his own will, and lose their  
 heoƿa zefeſnædenne. 7 combination, and destroy all  
 ƿoſdoð ealne þýrne mid- this world, and bring them-  
 daneard. 7 ƿeoþað him- selves to nothing. The same  
 ſelfe to nauhte. Se ilca God combines people in  
 God zefegezð mid ƿneond- friendship together, and as-  
 nædenne folc tozædere. sociates their families with  
 7 ƿin hiſzciƿar zeraunnað purer love. He unites friends  
 mid clænlicpe luſe. De and companions, so that they  
 zezædereað ƿriund 7 zefe- truly retain their peace and  
 nan ꝥ hie zetneoplice attachment. How happy  
 heoƿa ſibbe 7 heoƿa ƿne- would mankind be from this,  
 ond nædenne healðaþ. Eala if their minds were as right  
 ꝥ te ðiſ moncýn ƿæpe ze- and as established, and as  
 rælig. zif heoƿa mod ƿæpe well ordered, as those of other  
 ƿƿa niht. 7 ƿƿa zertate- creatures are !  
 lod. 7 ƿƿa zeendeþýnd.  
 ƿƿa ƿƿa þa oþne zefceafra  
 ƿindon:—*Boet.* p. 45 & 46.

### 17. *On Wisdom.*

ƿiſdom iſ ƿe hehſta *Wisdom is the highest*  
 cƿæft. 7 ƿe hæfð on him *virtue, and he hath in him*  
 ƿeoƿer oþne cƿæftaſ *four other virtues. One of*  
 þara iſ an ƿærſcipe. oþer *these is prudence; another,*  
 metzung. þriðde iſ ellen. *moderation; the third is*  
 ƿeoþe nihtƿiſneſ. Se *courage; the fourth is righ-*  
 ƿiſdom zedeð hiſ luſi- *teousness. Wisdom maketh*

endap pīre. ⁊ peopþe. ⁊ those that love it wise, and  
 gemetfæfte. ⁊ zepýlþige. worthy, and constant, and  
 ⁊ nihtpīre. ⁊ ælceþ zoder patient, and righteous, and  
 þeapap he zepýllð ðone ðe with every good habit filleth  
 hine luþað. him that loveth it.

Ðæt ne mazon ðon þa They cannot do this who  
 þe þone anpeald habbað have the power of this world;  
 þīrre populde ne mazon nor can they give any virtue  
 hi nænne cræft forzīpan from their wealth to those  
 þam þe hine luþað of who love them, if they have  
 hīona pelan. zīf hi hine on it not in their nature. From  
 heona zecýnde nabbað. this it is evident, that the  
 Be þam īf rīþe rpeotol þ powerful in this world's  
 þa rīcan on ðam populde- wealth have no appropriate  
 pelan nabbað nænne rīn- virtue from it; but their  
 dor cræft. Ac him bið wealth comes to them from  
 rē pela utane cumen. ⁊ he without, and they can have  
 ne mæg utane nauht az- nothing from without which  
 ner habban.—*Boet.* p. 60. is their own.

### 18. *The Natural Equality of Mankind\*.*

Ðpæt ealle men hæf- What! all men had a like  
 don zelicne fruman. for- beginning, because they all  
 þam hi ealle coman of came from one father and  
 anum fæder ⁊ of anþe one mother. They all are  
 meder. ealle hi beoð zīt yet born alike. This is no  
 zelice acennede. nīf þ nan wonder; because God alone  
 pundor. forþam ðe an is the father of all creatures.  
 God īf fæder eallra ze- He made them all, and go-  
 rceafta. forþam he hi verns all. He gave us the  
 ealle zerceop ⁊ ealra pelt. sun's light, and the moon,  
 Se relþ þæne rīnnan and placed all the stars. He  
 leoht. ⁊ ðam monan. ⁊ created men on the earth.

\* See the substance of this extract in *Saxon Poetry*, by king Al-  
 fred, Praxis, 24.

ealle tungla zeret. De He has connected together  
 zergeop men on eorþan. the soul and the body by his  
 zezaderode ða þaula 7 power, and made all men  
 ðone lichoman mið hi7 equally noble in their first  
 þamanpealde. 7 ealle menn nature.  
 zergeop emn æþele on  
 ðære fruman zecýnde.

Ðri ofermodize ze Why then do ye arrogate  
 ðonne ofer oþre men over other men for your birth  
 for eorrum zebýrdum without works? Now you  
 buton anpeorce. nu ze can find none unnoble. But  
 nanne ne ma7on metan all are equally noble, if you  
 unæþelne. ac ealle rint will think of your first crea-  
 emn æðele. 7if ze pillað tion and the Creator, and  
 þone fruman rceart ze afterwards of your own nati-  
 þencan. 7 ðone Scippend. vity. Yet the right nobility  
 7 riþþan eorner ælcer is in the mind. It is not in  
 acennednerre. Ac þa the flesh, as we said before.  
 rýht æþelo bið on þam But every man that is at all  
 mode. næ7 on þam flærce. subjected to his vices, for-  
 rpa rpa pe æ7 rædon. Ac sakes his Creator and his  
 ælc mon ðe allunza un- first creation, and his nobi-  
 derþeoded bið unþearum. lity; and thence becomes  
 forlæt hi7 rceppend. 7 more ignoble than if he were  
 hi7 fruman rceart. 7 hi7 not nobly born.  
 æþelo. 7 ðonan pýrð anæ-  
 þelad oð þ he pýrð unæ-  
 þele:—*Boet.* p. 67.

### 19. *King Alfred's Philosophical Address to the Deity.*

Eala Dpýhten. hu mi- O Lord! how great and  
 cel 7 hu punðerlic þu how wonderful art thou!  
 earð. þu þe ealle þine ze- Thou! that all thy creatures  
 rcearta. zerepenlice 7 eac visible and also invisible  
 unzerepenlice punðerlice hast wonderfully made, and  
 zergeope 7 zergeadpýlice wisely dost govern. Thou!  
 heora peltret. ðu þe tida who the courses of time,

ƿƿam midðaneardes ƿƿu- from the beginning of the  
man of ðone ende ende- world to the end, hast esta-  
býþlice zereftert. ƿƿa blished in such order, that  
ƿ te hi ægþer ze ƿorð from thee they all proceed,  
ƿarað. ze eftcumað. þu and to thee return. Thou!  
þe ealle ða unſtillan ze- that all moving creatures  
rcearfta to þinum pillan stirrest to thy will, whilst  
arftýnarft. 7 ðu ſelf ſimle thou thyself remainest ever  
ſtille and unapendedlic tranquil and unchangeable.  
ðurhpunarft.

Foþþamþe nan mihtizna Hencenone exists mightier  
þe niſ. ne nan þin zelica. than thou art: none like  
ne þe nan neodðearft ne thee. No necessity has  
lænde to ƿýncanne ƿ þ ðu taught thee to make what  
ƿorþterft ac mid þinum thou hast made; but of thine  
agenum pillan 7 mid þinum own will, and by thine own  
agenum anpealde þu ealle power, thou hast created all  
ðing zeporþterft. ðeah ðu things. Yet thou hast no  
heona naner ne beþorft. need of any.

Spíþe pundenlic iſ þ ze- Most wonderful is the na-  
cýnd þiner zoder foþþam- ture of thy goodness; for it  
þe hit iſ eall an. ðu 7 ðin is all one, thou and thy  
zodner. þ zod na uton cu- goodness. Good comes not  
men to þe. ac hit iſ ðin from without to thee; but  
agen. ac eall þ þe zoder it is thine own, and all that  
habbaþ on þýrre ƿorulde. we have of good in this  
þ uſ iſ uton cumen. þ iſ world, and that is coming to  
ƿrom þe. næft þu nanne us from without, proceeds  
andan to nanum þinze. from thee. Thou hast no  
envy towards any thing.

Foþþamþe nan cƿæf- None therefore is more  
tizna iſ ðonne þu. ne nan skillful than thou art. No  
þin zelica. foþþam þu ealle one is like thee; because  
zod mid þiner aner ze- thou hast conceived and  
þeahfte zepohterft 7 ze- made all good from thine  
ƿorþterft. Ne biſnode þe own thought. No man has  
nan man. foþþam ðe nan given thee a pattern; for  
ær þe næſ. þara þe auht none of these things existed

oððe nauht poþhte. Ac before thee, to create any þu ealle þing zepoþhtert thing or not. But thou ſpiþe gode 7 ſpiþe fæ- hast created all things very zene. 7 þu ſelf eart þ good and very fair; and heþrte god 7 þ fæzer- thou thyself art the highest ertc. and the fairest good.

Spa ſpa þu ſelf ze- As thou thyself didst con-  
poþhtert. þu zepoþhtert ceive, so hast thou made this  
þirne middan gearð. 7 hir world; and thou rulest it as  
pelrt ſpa ſpa. Ðu pilc. 7 thou dost will; and thou  
þu ſelf ðælrt eall god ſpa distributeſt thyself all good  
ſpa Ðu pilc. 7 ealle ze- as thou pleaſeſt. Thou haſt  
rcearfta þu zerceope him made all creatures alike, or  
zelice. 7 eac on ſumum in ſome things unlike, but  
þingum ungelice. Ðeah þu thou haſt named them with  
ða ealle zercearfta ane one name. Thou haſt named  
naman zenemde. ealle þu them collectively, and called  
nemderft tozædene and them the world. Yet this  
hete populð. 7 þeah ðone ſingle name thou haſt divided  
anne noman Ðu todæl- into four elements. One of  
derft on feoper zercearfta. theſe is earth; another, water;  
an þæra iſ eorþe. oðer the third, air; the fourth,  
pæter. þriðde lýt. fire. To each of theſe thou  
feoperþe fýr. ælcum þana haſt eſtabliſhed his own ſe-  
Ðu zeretterft hir azene parate poſition; yet each is  
rundenſtope. 7 þeah ælc claſſed with the other; and  
iſ piþ oþre zenemned. 7 ſo harmoniouſly bound by  
riþrumlice zebunden mid thy commandment, that  
þinum bebode. ſpa þ none of them intrudes on  
heopa nan oþreſ mearce the limits of the other. The  
ne oþreode. 7 re cýle cold ſtriveth with the heat,  
zeþnopode piþ ða hæto. 7 and the wet with the dry.  
þæt piþ ðam ðriþzium. The nature of the earth and  
eorþan zecýnd 7 pæteſer water is to be cold. The  
iſ cealb. ſie eorþ iſ ðriþze earth is dry and cold; the  
7 cealb. 7 þ pæter pæt water wet and cold. The  
7 cealb. ſie lýt ðonne iſ air then is called either cold,  
zenemned þ hio iſ æþer or wet, or warm; nor is this

ge ceald. ge pæt. ge pearm. a wonder, because it is made  
 niſ hit nan pundur. for- in the middle, between the  
 þam þe hio iſ zerceapen dry and the cold earth, and  
 on þam midle betpux the hot fire. The fire is the  
 ðære drýzan 7 ðære uppermost of all this world's  
 cealdan eorþan. 7 þam ha- creations.  
 tan fýne. þ̅ fýn iſ ýre-  
 mert ofer eallum þýſſum  
 woruld zercearþum.

Þundorlic iſ þ̅ þin ge- Wonder-like is thy plan,  
 þeahc. þ̅ þu hæfſt ægþer which thou haſt executed,  
 ge don. ge ða zercearþa both that created things  
 gemærþode betpux him. ſhould have limits between  
 ge eac gemenzðe þa dri- them, and alſo be inter-  
 gan eorþan 7 ða cealdan mingled; the dry and cold  
 under þam cealdan pæ- earth under the cold and wet  
 tere 7 þ̅ pætan. þ̅ þæt water, ſo that the ſoft and  
 hnerce 7 flogende pæter flowing water ſhould have a  
 hæbbe flog on þære floor on the firm earth, be-  
 færþaneorðan. forþam þe cauſe it cannot of itſelf ſtand.  
 hit ne mæg on him ſelfum But the earth preſerves it,  
 zerþandan. Ac reo eorþe and abſorbs a portion, and by  
 hit helt and be ſumum thus imbibing it the ground  
 ðæle ſpilgð. 7 forþam is watered till it grows and  
 rýpe heo biþ geleht þ̅ hio bloſſoms, and brings forth  
 zneþþ 7 bleþþ and perþ- fruits. But if the water did  
 mar þrinzþ. forþam zif þ̅ not thus moiſten it, the  
 pæter hi ne zeþþænde. earth would be dried up, and  
 ðonne druzode hio 7 driven away by the wind like  
 purde todriſen mid þam duſt and aſhes.  
 pinde ſpa ſpa duſt oððe  
 axe.

Ne mihte nanpuht lib- Nor could any living crea-  
 bender ðære eorþan bju- ture enjoy the earth, or the  
 can. ne þær pæteper. ne water, or any earthly thing,  
 on nauþrum earþizan for for the cold, if thou didſt  
 cile. zif þu hi hpæt hpezu- not a little intermix it with  
 ninga piþ fýn ne gemenz- fire. Wonderful the ſkill

deft. *Þundorlice cræfte* with which thou hast ordered  
*þu. hit hæfrc zerceapen* that the fire should not burn  
*þ þ fýr ne forbærnh þ* the water and the earth. It  
*pæter 7 ða eorþan. nu hit* is now mingled with both.  
*gemenged 1f p1þ æzþer.* Nor, again, can the water  
*ne eft þ pæter and reo* and the earth entirely extin-  
*eorþe eallunza ne adpær-* guish the fire. The water's  
*ef þ fýr. þær pæteþer* own country is on the earth,  
*aznu cýþ 1f on eorþan. 7* and also in the air, and again  
*eac on lýfte. 7 eft bufan* above the sky: but the fire's  
*þam roðore. Ac ðær* own place is over all the vi-  
*fýner agen fteðe 1f oþer* sible creatures of the world;  
*eallum foruþd zerceaft-* and though it is mingled  
*um zerepenlicum. 7 þeah* with all the elements, yet it  
*hit 1f gemenged p1þ ealle* cannot entirely overcome  
*zerceafta. 7 ðeah ne mæg* any of them; because it has  
*nane þara zerceafta eal-* not the leave of the Al-  
*lunza orcuman. forþam-* mighty.  
*þe hit næfþ leafe ðær*  
*felmihtigan.*

*Sio eorþe ðonne 1f he-* The earth, then, is heavier  
*fizne 7 þiccne þonne oþra* and thicker than the other  
*zerceafta. forþam hio 1f* elements, because it is lower  
*noþor ðonne æniz oþru* than any other, except the  
*zerceaft buton þam ro-* sky. Hence the sky is every  
*ðore. forþam re roðor* day on its exterior; yet it  
*hine hæfþ ælce dæg utane* no where more approaches  
*ðeah he hipe napeþ ne ze-* it, but in every place it is  
*nealæce. on ælceþe ftope* equally nigh both above and  
*he 1f hipe emn neah. ze* below.  
*ufan. ze neorþon.*

*felc ðara zerceafta.* Each of the elements that  
*þe pe zerfýrn æþ ýmbe* we formerly spoke about has  
*forþæcon. hæfþ hifazenne* its own station apart; and  
*eapd on fundron. 7 ðeah* though each is mingled with  
*1f ælc p1þ oþer gemenged.* the other, so that none of  
*forþamþe nan ðara ze-* them can exist without the  
*ceafta ne mæg bion bu-* other, yet they are not per-

ton oþerne. Ðeah hio un-ceptible within the rest.  
 rpeotol rie on Ðære Thus water and earth are  
 oþerne. rpa rpa nu pæter very difficult to be seen, or  
 1r 7 eorþe rint rpiþe ear- to be comprehended by un-  
 roþe to zeceonne oððe to wise men, in fire, and yet  
 onzitonne dýrgum mon- they are therewith commin-  
 num on rýne. 7 rpa þeah gled. So is also the fire in  
 hi rint þær piþ gemenzðe. stones and water very diffi-  
 rpa 1r eac þær rýn on þam cult to be perceived; but it  
 rtanum 7 on þam pætere. is there.  
 rpiþe earroþ hape. ac hit  
 1r Ðeah þara.

Du gebunde þ rýn mid Thou bindest fire with  
 rpiþe unabindendlicum very indissoluble chains, that  
 pacentum þ hit ne mæg it may not go to its own sta-  
 cuman to hir azenum tion, which is the mightiest  
 earðe. þ 1r to þam mærtan fire that exists above us; lest  
 rýne ðe oþer 1r. þýlær it should abandon the earth,  
 hit forlæte þa eorþan. 7 and all other creatures should  
 ealle oþre zercearfa a be destroyed from extreme  
 rpindað for ungemeth- cold, in case it should wholly  
 cum cýle. zif hit eallunga depart.  
 rpom zepite.

Du zertapoladerc eorþan Thou hast most wonder-  
 rpiþe pundorlice 7 fully and firmly established  
 pærlice þ hio ne helt on the earth, so that it halts on  
 nane healfe. ne on nanum no side, and stands on no  
 eorþlic þinge ne rtent. ne earthly thing; but all earth-  
 nanpuht eorþlicez hi ne like things it holds, that they  
 healt. þ hio ne rize. 7 ni cannot leave it. Nor is it  
 hine ðonne eþne to feal- easier to them to fall off  
 lanne of ðune ðonne downwards than upwards.  
 up.

Du eac þa þriþealdan Thou also stirrest the  
 rapla on zepþænum limum threefold soul in accordant  
 rtýnerc. rpa þ þære raple limbs, so that there is no  
 þýlærre ne býþ on ðam less of that soul in the least

lærtan fingre. ðe on eal-  
 lum þam lichoman. for ði  
 ic cræþ þæt ƿio ƿapul ƿæpe  
 þriofeald. forþamþe uþ-  
 ƿitan fecgaþ þæt hio hæbbe  
 ðriofecynda. an ðara ze-  
 cynda iſ þæt heo biþ ƿilni-  
 zende. oþer þæt hio biþ iſ-  
 riende. þriðde þæt hio biþ  
 zerceadƿiſ. tƿa ðara ze-  
 cynda habbaþ netenu. ƿƿa  
 ƿame ƿƿa men. oþer ðara  
 iſ ƿilnung. oþer iſ iſung.  
 ac ƿe mon ana hæfþ ze-  
 rceadƿiſneſſe. nalleſ nan  
 oðru zerceaft. forþi he  
 hæfþ oſerþunzen ealle ða  
 eoþhlican zerceafta mid  
 zebeahte 7 mid andgite.  
 forþam ƿeozerceadƿiſner  
 ƿceal ƿealdan ægþer ze  
 ðære ƿilnunga ze þær  
 ýrner. forþam hio iſ ƿýn-  
 derlic cræft ðære ƿaple.

Spa þu zerceope þa  
 ƿaple þæt hio ƿceolde ealne  
 ƿez hƿearƿian on hipe  
 ƿelfne. ƿƿa ƿƿa eall þer  
 ƿodon hƿerþþ. oððe ƿƿa  
 ƿƿa hƿeol on hƿerþþ. ƿmea-  
 zende ýmb hipe ƿceop-  
 pend. oððe ýmbe hi ƿelfne.  
 oððe ýmbe ðar eoþhlican  
 zerceafta. ðonne hio  
 þonne ýmbe hipe ƿcip-  
 pend ƿmeaþ. ðonne bið  
 hio oþer hipe ƿelfne. Ac

finger than in all the body.  
 By this I know that the soul  
 is threefold, because philoso-  
 phers say that it hath three  
 natures. One of these na-  
 tures is, that it desires; an-  
 other, that it becomes angry;  
 the third, that it is rational.  
 Two of these natures ani-  
 mals possess the same as  
 men: one is desire, the other  
 is anger. But man alone  
 has reason, no other crea-  
 ture has it. Hence he hath  
 excelled all earthly creatures  
 in thought and understand-  
 ing; because reason shall  
 govern both desire and wrath.  
 It is the distinguishing virtue  
 of the soul.

Thou hast so made the  
 soul, that she should always  
 revolve upon herself, as all  
 this sky turneth, or as a wheel  
 rolls round, inquiring about  
 her Creator or herself, or  
 about the creatures of the  
 earth. When she inquireth  
 about her Creator, she rises  
 above herself; when she  
 searches into herself, then  
 she is within herself; and  
 she becomes below herself

þonne hio ýmbe hi ŷelfe when ŷhe loves earthly things,  
ŷmeað. Þonne bið hio on and wonders at them.  
hipe ŷelfne. And under  
hipe ŷelfne hio biþ þonne.  
Þonne heo luŷað þar eopþ-  
lican þing. ⁊ ðara pun-  
drap.

· Þpæt þu Drihten for- Thou, O Lord! wilt grant  
zeafe þam ŷaplum eard on the ŷoul a dwelling in the  
hiofonum. ⁊ him þær heavens, and wilt endow it  
ziŷt peopþlice ziŷa. æl- there with worthy gifts, to  
cepe be hipe zeeapnunge. every one according to their  
⁊ zedert ꝥ he rcinaþ ŷpiþe deserts. Thou wilt make it  
beophte. ⁊ ðeah ŷpiþe to ŷhine very bright, and yet  
miŷtlice biþtu. ŷume with brightness very various;  
beophton. ŷume unbýþh- some more ŷplendidly, ŷome  
tor. ŷpa ŷpa ŷteorpan. less bright, as the ŷtars are,  
ælc be hiŷ zeeapnunga. each according to hiŷ earning.

· Þpæt þu Drihten ze- Thou, O Lord! gatherest  
zædenaŷt ða hiofonlicon the heaven-like ŷouls, and  
ŷapla ⁊ ða eopþlican lichoman. ⁊ hi on ðiŷŷe populde the earth-like bodies; and  
gemengeŷt ŷpa ŷpa hi thou mingleft them in thiŷ  
ŷnom ðe hiden comon. world, ŷo that they come hi-  
ŷpa hi eac to ðe hionan ther from thee, and to thee  
ŷundiaþ. Ðu ŷýldeŷt þar again from hence aŷpire.  
eopþan mid miŷtlicum Thou haŷt filled the earth  
cýnpenum netena. ⁊ hi with animals of various kinds,  
diŷþan aŷeope miŷtlicum and then ŷowed it with dif-  
ŷæbe tpeopa ⁊ þýnta. ferent ŷeeds of trees and  
herbs.

Forziŷ nu Drihten Grant now, O Lord! to our  
upum modum ꝥ hi moton minds that they may aŷcend  
to þe aŷtigan þuph ðar to thee from the difficulties  
earfoþu þiŷŷe populde. ⁊ of thiŷ world; that from the  
oŷ þiŷŷum biŷezum to þe occupations here, they may  
cuman. ⁊ openum eazum come to thee. With the  
uŷeŷ modeŷ pe moten ze- opened eyes of our mind may  
ŷreon ðone æþelan æpelm we behold the noble fountain

ealra goda. ꝥ eart Ðu. of all good! Thou art this.  
 Forȝif ur ðonne hale Give us, then, a healthy sight  
 eagan upeſ modeſ. ꝥ pe to our understanding, that  
 hi þonne moton aꝥært- we may fasten it upon thee.  
 nian on þe. 7 todrif þone Drive away this mist that  
 miſt ðe nu hangaþ be- now hangs before our mental  
 ſonan upeſ modeſ eazum. vision, and enlighten our  
 7 onliht þa eagan mid ði- eyes with thy light: for  
 num leohte. ſonþam þu thou art the brightness of  
 eart ſio biſhtu þæſſonþan the true light. Thou art the  
 leohter. 7 þu eart ſeo soft rest of the just. Thou  
 ſeſte nært ſoþærtna. cauſeſt them to ſee thee.  
 and þu zedeſt ꝥ hi þe ze- Thou art the beginning of  
 reoþ. þu eart ealra þinga all things, and their end.  
 ſſuma 7 ende. Ðu bſiſt Thou ſupporteſt all things  
 ealle þing buton zepince. without fatigue. Thou art  
 Ðu eart ægþer ze peȝ. ze the path and the leader, and  
 ladþeop. ze ſio ſtop þe ſe the place to which the path  
 peȝ to liȝþ. þe ealle men conducts us. All men tend  
 to ſundiaþ.—*Alfr. Boet.* to thee.  
 p. 77—80.

20. *An Exhortation to ſeek for Felicity by Com-  
 munion with God\*.*

Þel la men þel. ælc þara Well! O men! Well:  
 þe ſneo ſie ſundige to every one of you that be free,  
 ðam zoode. 7 to ðam ze- tend to this good, and to this  
 ſælþum. 7 ſe þe nu zehært felicity: and he that is now  
 ſie mid ðære unnýtan in bondage with the fruitless  
 luſe þiſſe middan gearð- love of this world, let him  
 eſ. ſece him ſneodom hu ſeek liberty, that he may  
 he mæȝe becuman to þam come to this felicity. For  
 zeaþum. ſonþam ꝥ iſ this is the only reſt of all  
 ſio an nært eallra uppa our labours. This is the

\* The ſubſtance of this is written in metre by king Alfred. See Praxis, extract 25.

zerpınca. ƿio an hýþ býþ only port always calm after  
 ƿimle ƿmýltu æfter eal- the storms and billows of  
 lum ðam ýrtum 7 ðam our toils. This the only  
 ýþum urna zerpınca. ꝥ ƿ station of our peace; the  
 ƿeo an ƿriðrtop 7 ƿio an only comforter of grief after  
 ƿnofer epminga æfter all the sorrows of the pre-  
 ðam epmðum þirref and- sent life.  
 ƿeapðan liƿef.

Ac þa gýlðenan ƿtanar. The golden stones and  
 7 þa ƿeolƿnenan. 7 ælceƿ the silvery ones, and jewels  
 cýnner gimmar. 7 eall þef of all kinds, and all the riches  
 andƿeapða pela. ne on- before us, will not enlighten  
 lihtraþ hi nauht þæf modef the eyes of the mind, nor  
 eazan ne heona ƿceapp- improve their acuteness to  
 nerre nauht zebetraþ to perceive the appearance of  
 ðære ƿceapunga ðære the true felicity. They rather  
 ƿoþan zeræþe. ac zet ƿƿi- blind the mind's eyes than  
 þop heablendaþ þæf modef make them sharper, because  
 eazan. ðonne hi hi aƿcýn- all things that please here,  
 pan. ƿoþam ealle þa þing in this present life, are earth-  
 ðe heƿ liciaþ on þyrum ly; because they are flying.  
 andƿeapðum liƿe. ƿint But the admirable brightness  
 eopþlice. ƿop ðý hi ƿint that brightens all things and  
 fleonde. Ac ƿio ƿundop- governs all, will not destroy  
 lice beophtner. ðe ealle the soul, but will enlighten  
 ðing zebihht 7 eallum it. If, then, any man could  
 pelt. nýle ꝥ þa ƿapla ƿop- perceive the splendour of the  
 ƿeopþan. ac ƿile hi on- heavenly light with the pure  
 lihtran. Líf ðonne hpelc eyes of his mind, he would  
 mon mæge zerion ða then say that the radiance  
 biþhtu þæf heoƿenlican of the shining of the sun is  
 leohtef mið hluttrum ea- not superior to this—is  
 zum hiƿ modef. ðonne not to be compared to the  
 ƿile he cƿeþan ꝥ ƿio everlasting brightness of  
 beophtner þære ƿunnan God."

ƿciman ƿie þæf æƿ nef to  
 metanne ƿiþ þa ecan  
 biþhtu Godes:—*Alfred's*  
*Boet.* p. 87.

21. *The Effect of Vices on the Characters of Men.*

Ac swa swa manna      But as the goodness of  
 godnes hi ahefþ ofer þa      men raiseth them above hu-  
 menniscan gecynd. to      man nature, to the (height)  
 þam þ hi beoþ Godas ge-      that they may be called Gods;  
 nemnebe. swa eac hwa      so also their evilness converts  
 yfelnes apýrpp hi under      them into something below  
 ða menniscan gecynd. to      human nature, to the degree  
 þam þ hi bioþ yfele geha-      that they may be named  
 tene.      devils.

Ðæt we cweþaþ we      This we say should not be  
 nauht. Forþam gif ðu      so: for if thou findest a man  
 swa geþlætne mon metst      so corrupted, as that he be  
 þ he biþ ahperræd from      warped wholly from good to  
 gode to yfele. ne miht      evil, thou canst not with  
 ðu hine na mid rihte      right name him a man, but  
 nemnan man. ac neat.      a beast. If thou perceivest of  
 Líf þu þonne on hwilcum      any man that he be covetous,  
 men ongitst. þ he biþ      and a plunderer, thou  
 gitrepe 7 weafe. ne      shalt not call him a man, but  
 scealt þu hine na hatan      a wolf. And the fierce per-  
 man. ac wulf. And þone      son that is restless, thou shalt  
 neþan þe biþ þreopteme.      call a hound, not a man.  
 þu scealt hatan hund.      And the false, crafty one, a  
 nallaþ mann. And þone      fox. He that is extremely  
 leaþan lytegan. þu scealt      moody, and enraged, and  
 hatan fox. næf mann.      hath too great fury, thou  
 And ðone ungemetlice      shalt call a lion, not a man.  
 modegan 7 upriende. ðe      The slothful that is too slow,  
 to micel ne andan hæfþ.      thou shalt term an ass more  
 ðu scealt hatan leo. næf      than a man. The unseason-  
 mann. And þone sænan. þe      ably fearful person, who  
 biþ to gylap. ðu scealt hatan      dreads more than he needs,  
 aþra ma þonne man. And      thou mayest call a hare, rath-  
 þone ungemetlice earþan.      er than man.  
 þe him ondræt mare þonne      he þurfe. þu miht hatan  
 he þurfe. þu miht hatan      hara. ma ðonne man.

And þam ungerstæþ þe-      Thou mayest say of the  
 gan and ðam hælgan. þu      inconstant and light-minded,  
 mihtrecgzan ꝥ hi biþ pinde      that they are more like the  
 zelicna oððe unytillum      winds or the unquiet fowls,  
 fugelum. ðonne gemet-      than steady men. And if thou  
 rærtum monnum. And      perceivest one that pursues  
 þam þe ðu onzirt ꝥ he liþ      the lusts of his body, he is  
 on hiȝ lichaman lurtum. ꝥ      most like fat swine, who al-  
 he bið anlicort rettum      ways desire to lay down in  
 rpinum. þe ruple pillnaþ      foul soils, and will not wash  
 licgan on rulum rolum.      themselves in clear waters ;  
 and hi nýllað arpylizean on      or if they should, by a rare  
 hluttrum pæterum. Ac      chance, be swimming in  
 þeah hi reldum hponne      them, they throw themselves  
 berpembe peorþon. ðonne      again on their mire and wal-  
 rleap he eft on þa rolu      low therein.  
 and bepealriað þær on.  
 —*Alfr. Boet.* p. 113 & 114.

## 22. On the Will.

Ic polbe ðe acrian hpæ-      “I would ask thee, whether  
 þer þe ænizne frýdom      we have any freedom or any  
 habban oððe ænizne an-      power, what we should do,  
 peald hpæt þe don. hpæt      or what we should not do ;  
 þe ne ne don. ðe ríó zóð-      or does the divine preordi-  
 cunde forctiohhung oþþe      nation or fate compel us to  
 ríó pýnd ur nede to ðam      that which we wish ?”  
 þe þe pillen:

Ða cræþ he. Þe habbaþ      Then said he, “We have  
 micelne anpeald. nr nan      much power. There is no  
 zerceadþir zerceart ꝥ      rational creature which has  
 næbbe frædom. re þe      not freedom. He that hath  
 zerceadþirnerre hærf. re      reason may judge and dis-  
 mæg deman ȝ torceadan      criminate what he should

hpæt he pilnian ſceal. 7 will, and what he should  
 hpæt he onſcunian ſceal. shun; and every man hath  
 7 ælc mon hæfþ ðone this freedom, that he knows  
 fríodom. þ he pat hpæt what he should will, and  
 he pile hpæt he nele. and what he should not will. All  
 ðeah habbað ealle ze- rational creatures have a like  
 ſceadpíre zerceapra ze- freedom. Angels have right  
 licne frýðom. Englar judgements, and good will;  
 habbaþ rihte domar 7 and all that they desire they  
 godne pillan. 7 eall hpæt obtain very easily, because  
 hi pillniap hi bezitaþ ſpiþe they wish nothing wrong.  
 eaþe. forþæm þe hi naner But no creature hath free-  
 pozer ne pillniap. Niſ dom and reason, except  
 nan zerceapra þe hæbbe angels and men. Men have  
 frýðom 7 zerceadpí- always freedom; and the  
 nerre buton englum 7 more of it, as they lead their  
 mannum. Ða men habbaþ minds towards divine things.  
 ſimle frýðom. þý manan But they have less freedom  
 þe hi heora mod near god- when they inclinetheir minds  
 cundum ðingum lætaþ. 7 near to this world's wealth  
 habbaþ ðær þý læſſan and honours. They have no  
 frýðom. þe hi heora freedom when they them-  
 moder pillan near ðíſſe selves subject their own wills  
 populð ape lætaþ. Na- to the vices; but so soon as  
 bap hi nænne frýðom they turn away their mind  
 ðonne hi hiona agnum pil- from good, they are blinded  
 lum hi ſýlſe unþeapum with unwiseſneſſe."  
 underþeodaþ. ac ſona ſpa  
 hi heora mod apendaþ  
 ſrom gode. ſpa peorþaþ  
 he ablenðe mið unpiſ-  
 dome.

Cpæþ ic. Sum tîma hæfþ I ſaid, "I am ſometimes  
 ſpiþe zednefed. Ða cpæþ very much diſturbed." Quoth  
 he. Ðpæt iſ ſe. Ða cpæþ he, "At what?" I answered,  
 ic. Ðit iſ þ þ þu rezirt þ "It is at this which thou  
 God ſýlle ællicum frýðom ſayeſt, that God giveſ to  
 ſpa god to ðonne. ſpa every one freedom to do evil

ýfel. ƿræþer he ƿille. and þu ƿezȝt eac ꝥ God ƿite ælc þing æner hit ge- ƿýrþe. 7 þu ƿezȝt eac ꝥ nan þing ƿýrþe bute hit God ƿille oððe zeþaƿiȝe. 7 ðu ƿezȝt ꝥ hit ƿcýle eall ƿaran ƿra zetiohhod habbe. Nu ƿundre ic þær hpý hi zeþaƿiȝe ꝥ þa ýfelan men habban þone ƿrýdom ꝥ hi maȝon don ƿra god ƿra ýfel ƿræþer ƿra hi ƿillan. ðonne he ær ƿat ꝥ hi ýfel don ƿillaþ.

as well as good, whichsoever he will; and thou sayest also, that God knoweth every thing before it happens; and thou also sayest, that nothing happens but that God wills or consents to it: and thou sayest that it should all go as he has appointed. Now I wonder at this: why he should consent that evil men should have freedom, that they may do evil as well as good, whichsoever they will, when he knew before that they would do evil."

Ða ƿræþ he. Ic þe mæȝ ƿriþe eaþe zeandƿýrðan þær ƿpeller. Du ƿolde he nu locian ȝiƿ hpýlc ƿriþe ƿice cýning ƿære 7 nærðe nænne ƿrýne mon on eallon hiȝ ƿice. ac ƿæron ealle þeope.

Then quoth he, "I may very easily answer thee this remark. How would it now look to you, if there were any very powerful king, and he had no freemen in all his kingdom, but that all were slaves?"

Ða ƿræþ ic. Ne þuhte hit me nauht ƿihtlic. ne eac zeƿiſenlic. ȝiƿ him ƿceoldan þeope men þeniȝan.

Then said I, "It would not seem to me right, nor also reasonable, if servile men only should attend upon him."

Ða ƿræþ he. Ðæt ƿære unȝecýndlicne. ȝiƿ God nærðe on eallum hiȝ ƿice nane ƿriȝe ƿceafȝt under hiȝ anpealde. ƿoþþæm he ȝerceop ƿra ȝerceadƿiȝan ȝerceafȝta ƿriuo. englar 7 men. þam he ȝear micle ȝiƿe ƿreodomeȝ. ꝥ hi moȝ-

Then quoth he, "What would be more unnatural, than if God in all his kingdom had no free creatures under his power? Therefore he made two rational creatures free; angels and men. He gave them the great gift of freedom. Hence they could do

ton don swa god swa yfel evil as well as good, whichso-  
 swæþon swa hi woldon. he ever they would. He gave this  
 fælcge swiþe fæste gife 7 very fixed gift, and a very fixed  
 swiþe fæste æ mid þære law with that gift, to every  
 gife ælcum menn of his man unto this end. The free-  
 ende. 7 is se frýdom. þæt dom is, that man may do  
 te mon mot don 7 he wile. what he will : and the law  
 and 7 is swa æ 7 gilt æl- is, that he will render to  
 cum men be his swepýrh- every man according to his  
 tum ægþer ge on ðisse works, either in this world  
 worulde ge on þære to- or in the future one ; good  
 wearðan swa god swa yfel or evil, whichsoever he doeth.  
 swæþen he deþ. 7 men ma- Men may obtain through  
 gan be gitan þurh þone this freedom whatsoever they  
 frýdom swa hwæt swa he will ; but they cannot escape  
 willaþ. buton deaþ hi ne death, though they may by  
 mazon forcyrran æc hi good conduct hinder it, so  
 hine mazon mid godum that it shall come later. In-  
 weorcum gelettan 7 he deed they may defer it to old  
 þý laton cýmþ. ge swunþum age, if they don't want good  
 of. opeldo hi hine hwilum will for good works."  
 lettap gif mon to godum  
 weorce ne on hære habbe  
 godne willan.—*Alfr. Boet.*  
 p. 140—142.

23. *Cædmon's Poetical Paraphrase on that Part of  
 Genesis which relates to the Fall of the Angels.*  
 Written before A.D. 680\*.

Uf is riht micel †. To us it is much right  
 7æt we weodena weard. That we the heavens' Ruler,

\* See Turner's *History of the Anglo-Saxons*, 8vo, 1820, vol. iii. p. 302 and 355 ; and this Grammar, in Prosody, p. 231, note <sup>22</sup>.

† The general division of lines is here followed, as denoted by the punctuation in the edition of Cædmon published by Junius in 1655. The letters of alliteration will be easily discovered by the rules given in Prosody.

|                          |                                |
|--------------------------|--------------------------------|
| ƿeƿeða ƿulðor Eining.    | The hosts' glorious King,      |
| ƿorðum heƿigen.          | With words should praise,      |
| modum luƿien:            | With minds should love.        |
| De iſ mæzra ſƿeð.        | He is in power abundant,       |
| hearob ealra heah ze-    | High head of all creatures,    |
| ƿneā ælmihtiz: [ſceapta. | Almighty Lord! [ginning        |
| Nær him ſnuma æſne.      | There was not to him ever be-  |
| or zeƿorðen.             | Nor origin made ;              |
| ne nu ende cýmþ.         | Nor now end cometh             |
| ecean Drihtney.          | Of the eternal Lord! [ful      |
| ac he bið á ſice.        | But he will be always power-   |
| oſen heoren ſcolar.      | Over heaven's seats            |
| heazum þrymmum.          | In high majesty. [ous,         |
| ſoðſæſt 7 ſƿið ſeƿom.    | Truth-fast and very strenu-    |
| ſƿeðl-boſmar heold:      | Ruler of the bosoms of the     |
| ða ƿæron zeſette.        | Then were they set [sky!       |
| ƿide 7 ſide.             | Wide and ample,                |
| þurh zepeald Godes.      | Through God's power,           |
| ƿulðnes bearnum.         | For the children of glory,     |
| zarfa ƿearðum:           | For the guardians of spirits:  |
| Dæfðon gleam 7 ðream.    | They had joy and splendour,    |
| and heora orðſnuman.     | And their beginning-origin,    |
| engla þneatar.           | The hosts of angels ;          |
| beohtce blyſe.           | Bright bliss                   |
| ƿær heora blæð micel.    | Was their great fruit.         |
| þeznar þrymfærte.        | The illustrious ministers      |
| þeoden heſedon.          | Praised the King :             |
| ſæzðon luſtum loſ.       | They said willingly praise     |
| heora liſ ſrean. [um.    | To their life-Lord ; [virtues, |
| ðeomdon ðrihtney ðugeþ-  | They obeyed domination with    |
| ƿæron ſƿiðe zeſælize.    | They were very happy ;         |
| ſýnna ne cuþon.          | Sins they knew not,            |
| ſiſena ſreman.           | Nor to frame crimes :          |
| ac hie on ſƿiðe liſdon.  | But they in peace lived        |
| ece mið heora aldor.     | With their Eternal Elder.      |
| eller ne ongunnon.       | Otherwise they began not       |
| ſæran on roðerum.        | To rear in the sky,            |
| nýmþe riht 7 ſoð.        | Except right and truth,        |

ær ðon engla pearð.  
 for ofephýgðe.  
 ðæl on zedpilðe.  
 nolðon ðneozan lenz.  
 heona ſelfra næð.  
 ac hie of ſibluſan.  
 Godes ahpurpon:  
 hæfðon zielp micel.  
 ðæt hie wið Drihtne.  
 ðælan meahton.  
 puldor-færtan pic.  
 perodes þrýmme  
 wið 7 ſpegl-tonht.  
 him þær far zelamp.  
 æfrc 7 ofephýgð.  
 7 þær engles mod.  
 þe þone unrað.  
 onzan æfrc fremman.  
 peran 7 peccan  
 þa he worde cwæð.  
 niþer ofþýrcted.  
 ðat he on norð ðæle.  
 ham 7 heahretl.  
 heofena rice.  
 azan wolde:  
 þa pearð ýrre God.  
 7 þam perode ppað.  
 þe he ær purðode  
 plite 7 puldre.  
 Sceop þam perlogan  
 pæclie ham.  
 peorce to leane.  
 helle hearfar.  
 hearde niðar.  
 heht þ̅ pite-hur.  
 pæcna biðan.  
 ðeop ðneamaleaf.  
 Drihten ure.

Before the angels' Ruler,  
 For pride  
 Divided them in error.  
 They would not prolong  
 Council for themselves!  
 But they from self-love  
 Throw off God's.  
 They had much pride  
 That they against the Lord  
 Would divide  
 The glorious place,  
 The majesty of their hosts,  
 The wide and bright sky.  
 To him there grief happened,  
 Envy and pride;  
 To that angel's mind  
 That this ill counsel  
 Began first to frame,  
 To weave and wake.  
 Then he words said,  
 Darkened with iniquity,  
 That he in the north part  
 A home and high seat  
 Of heaven's kingdom  
 Would possess.  
 Then was God angry,  
 And with the host wroth  
 That he before esteemed  
 Illustrious and glorious.  
 He made for those perfidious  
 An exiled home,  
 A work of retribution,  
 Hell's groans  
 And hard hatreds.  
 Our Lord [house  
 Commanded the punishment  
 For the exiles to abide,  
 Deep, joyless,

|  |  |
|--|--|
| gasta pearfas:                                     | The rulers of spirits.                                     |
| ða he hit geape wiste.                             | When he it ready knew                                      |
| rynmihte befeald.                                  | With perpetual night foul,                                 |
| swurle geinnod.                                    | Sulphur including,   |
| geond folen fyne.                                  | Over it full fire  |
| and færcýle.                                       | And extensive cold,  |
| wece 7 weade leze.                                 | With smoke and red flame,                                  |
| heht ða geond.                                     | He commanded them over                                     |
| ðat nædleafe hor.                                  | The mansion, void of council,                              |
| weaxan wite brogan :                               | To increase the terror pu-<br>nishment. [tion ;            |
| Dæwdon hie wroht geteme.                           | They had provoked accusa-                                  |
| grymme wið God gewom-<br>nod :                     | Grim against God collected                                 |
| Ðim þær grymlean becom.                            | To them was grim retribu-<br>tion come.                    |
| ceawdon þ heo wice.                                | They said that the kingdom                                 |
| weðe mode.   | With fierce mind   |
| agan woldan.                                       | They would possess,  |
| and swa eaðe meahcan :                             | And so easily might.                                       |
| Ðim seo wen geleaf.                                | Them the hope deceived,                                    |
| wiððan waldend his.                                | After the Governor   |
| heofona heah Lining.                               | The heaven's high King,                                    |
| honda ærwealde.                                    | His hands uprear'd   |
| hehte wið þam henge.                               | Highest against the crowd ;                                |
| ne mihton hygeleaf.                                | Nor might the void of mind,                                |
| mæne wið metode.                                   | Vile against their Maker,                                  |
| mægyn brýttigan.                                   | Enjoy might. [parted,                                      |
| ac him se mæra mod ge-<br>bælc forwigeðe : [wæfde. | Their loftiness of mind de-<br>Their pride was diminished. |
| ða he gebolgen wearð.                              | Then was he angry ;  |
| berloh syn sceafan.                                | He struck his enemies                                      |
| wigore 7 wealde.                                   | With victory and power,                                    |
| ðome 7 dūgeðe.                                     | With judgment and virtue,                                  |
| and dreame benam.                                  | And took away joy ;  |
| his feond frido.                                   | Peace from his enemies,                                    |
| and gefean ealle.                                  | And all pleasure :   |

tophthe tpe.  
 and his toþn zepnæc.  
 on zefacum fpiðe.  
 ſelpef mihtum.  
 ftenzūm ftepe.  
 hæfde ftyrne mod.  
 zeznemed znyṁme.  
 znap on ppaðe.  
 fāum folmum.  
 ⁊ him on fæðm zebnæc.  
 yp on mode.  
 eðele befcyðede.  
 hiſ piðerbnecan.  
 pulðon zeftealdum.  
 Sceop þa ⁊ fcyðede  
 Scyppend ure.  
 ofephiðiz cýn.  
 engla of heofnum.  
 pær leaſ peþod.  
 faldend fende.  
 laðpendne hepe.  
 on langne fud.  
 zeompe zarfar.  
 pær him zyfp foþod.  
 beot foþborften.  
 and foþbrged þnyṁ.  
 plite zepemmed.  
 heo on ppace fyððan.  
 feomodon fpeante.  
 fide ne þonfton.  
 hlude hlihhan.  
 ac heo hell tpefum.  
 peþge punodon.  
 and pean cuðon.  
 fap ⁊ foþge.  
 fupl þnopeðon.  
 þyftnum beþeahte.

Illustrious Lord !  
 And his anger wreaked.  
 On the enemies greatly,  
 In their own power  
 Deprived of strength.  
 He had a stern mind ;  
 Grimly provoked ;  
 He seized in his wrath  
 On the limbs of his enemies,  
 And them in pieces broke,  
 Wrathful in mind :  
 He deprived of honour  
 His adversaries,  
 From the stations of glory.  
 He made and cut off,  
 Our Creator !  
 The proud race  
 Of angels from heaven ;  
 The faithless host.  
 The Governor sent  
 The hated army  
 On a long journey,  
 With sorrowful spirits.  
 To them was glory lost,  
 Their threats broken,  
 Their majesty curtailed,  
 Stained in splendour :  
 They in exile afterwards  
 Pressed on their black  
 Way, they needed not  
 Loud to laugh ;  
 But they in hell's torments  
 Weary remained,  
 And knew woe,  
 Sad and sorry :  
 They endured sulphur,  
 Covered with darkness,

þearf ærteplean.  
þær þe heo ongunnon.  
wið Lode pinnan.

*Cædmon. p. 1 & 2.*

A heavy recompense,  
Because they had begun  
To fight against God.

24. *On the Natural Equality of Mankind\*.*

Ðæt eorþþaran.  
ealle hæfden.  
fold buende.  
ƿnuman gelicne.  
hi of anum tƿæm.  
ealle comon.  
ƿepe 7 ƿife.  
on ƿoruld innan.  
and hi eac nu zet.  
ealle gelice.  
on ƿoruld cumað.  
plance 7 heane.  
Niſ þ nan ƿundor.  
ƿorþæm ƿitan ealle.  
Ðæt an God iſ.  
ealra zergearfa.  
Frea moncýnner.  
Fæder 7 Scippend.  
ze þære ſunnan leoht.  
zeleþ of heofonum.  
monan 7 þýſ.  
mænum ſteornum.  
ze zergeop.  
men on eorþan.  
and zeramnade.  
ſaple to lice.  
ætƿnuman æreſt.

The citizens of earth,  
Inhabitants of the ground,  
All had  
One like beginning.  
They of two only  
All came ;  
Men and women,  
Within the world.  
And they also now yet  
All alike  
Come into the world,  
The splendid and the lowly.  
This is no wonder,  
Because all know  
That there is one God  
Of all creatures ;  
Lord of mankind :  
The Father and the Creator ;  
Who the sun's light  
Giveth from the heavens ;  
The moon, and this  
Of the greater stars.  
He made  
Men on the earth ;  
And united  
The soul to the body.  
At the first beginning

\* This agrees in substance with the prose ; see Praxis, Ext. 18.  
p. 299.

folc under polcnum.  
emn æþele geŕceop.  
æghwlcne mon :

The folk under the skies  
He made equally noble  
Every sort of men.

Ðwý ge þonne æŕpe.  
oŕeþ oþre men.  
oŕeþmodiŕen.  
buton andweorþce.  
nu ge unæþelne.  
æniŕ ne metaþ :  
Ðwý ge eop for æþelum.  
up ahebben nu :  
On þæm mode biþ.  
monna gehwlcum.  
Ða riht æþelo.  
Ðe ic þe necce ýmb.  
naler on þæm flæŕce.  
fold buendra :  
Ac nu æghwlc mon.  
Ðe mid ealle biþ.  
hiŕ unþearum.  
undenþieded.  
he forlæt æreŕt.  
liŕeŕ frumŕceaft.  
and hiŕ agene.  
æþelo ŕpa ŕelŕe.  
and eac þone Fæder.  
þe hine æt fruman ge-  
forþæm hine. [ŕceop.  
anæþelaþ.  
ælmihtriŕ God.  
Ðæt he unæþele.  
á forþ þanan þýrþ.  
on weoruld.  
to weoruldne ne cýmþ :  
*Alfr. Boet. p. 171 & 172.*

Why then do ye ever  
Over other men  
Thus arrogate  
Without cause ?  
Now you do not find  
Any not noble.  
Why do ye for nobility  
Now exalt yourselves ?  
In the mind  
Of every man  
Is the true nobility [of ;  
That I have spoken to thee  
Not in the flesh  
Of the inhabitants of earth.  
But yet every man  
That is by all  
His vices  
Brought into subjection,  
First abandons  
His origin of life,  
And his own  
Nobility from himself ;  
And also the Father  
Who him at the beginning  
Therefore him [made.  
The almighty God  
Will unnoble ;  
That he noble no more  
Thenceforth might be  
In the world,  
Nor come to glory.

25. *An Exhortation to seek for Felicity by Communion with God\*.*

|                          |                               |
|--------------------------|-------------------------------|
| ƿel la monna beapn.      | O children of men,            |
| geond middan gearo.      | Over the world!               |
| ƿriora æzhpilc.          | Every one of the free!        |
| ƿundie to þæm.           | Try for that                  |
| ecum gode.               | Eternal good                  |
| ðe ƿe ýmb ƿƿrecap.       | That we have spoken of,       |
| and to þæm gezælþum.     | And for those riches          |
| ðe ƿe ƿecgaþ ýmb.        | That we have mentioned.       |
| Se þe þonne nu ƿie.      | He that then now is           |
| neapre geherted.         | Narrowly bound                |
| mið þýrref mæran.        | With the                      |
| miðþan geardeſ.          | Useless love                  |
| unnýttrne luſe.          | Of this large world,          |
| ƿece him eft hræþe.      | Let him seek speedily         |
| ƿulne ƿriodom.           | Full freedom,                 |
| ðæt he ƿoþþ cume.        | That he may advance           |
| to þæm gezælþum.         | To the riches                 |
| ƿaula ƿædeſ.             | Of the soul's wisdom.         |
| ƿoþþæm þ 1ſ ƿio an ƿert. | Because this is the only rest |
| eallþa gezƿinca.         | Of all labours;               |
| hýhtlicu hýþ.            | A desirable port              |
| heaum ceolum.            | To high ships;                |
| moder uſſeſ.             | Of our mind                   |
| mepe ƿmýlta ƿic.         | The great and mild abode:     |
| ðæt 1ſ ƿio an hýþ.       | This is the only port         |
| ðe æſſe biþ.             | That will last for ever;      |
| æfter þam ýþum.          | After the waves               |
| uſa gezƿinca.            | Of our troubles,              |
| ýrta gehpelcne.          | Of every storm,               |
| ealniȝ ƿmýlta.           | Always mild.                  |
| ðæt 1ſ ƿio ƿriþſtop.     | This is the place of peace,   |
| and ƿio ƿrofoſ an.       | And the only comforter        |
| eallþa ýſminga.          | Of all distresses,            |

\* This is founded on the prose contained in the Praxis, extract 20.

|                         |                              |
|-------------------------|------------------------------|
| æfter þiſſum.           | After this                   |
| peopuld geſpincum.      | World's troubles.            |
| Ðæt iſ pýnſum ſtop.     | This is the pleaſant ſtation |
| æfter þiſſum ýrnþum.    | After theſe miſeries         |
| to azanne.              | To poſſeſs.                  |
| Ac ic zeorne pat.       | And I earneſtly know         |
| Ðæt te zýlden maþm.     | That the golden veſſel,      |
| ſýloſnen ſinc.          | The ſilvery treaſure,        |
| ſtan ſeano zimma.       | The ſtone fortreſs of gems,  |
| nan midbenzeardes pela. | Or riches of the world       |
| modes eazan.            | To the mind's eye            |
| æfne ne onlýhtaþ auht.  | Can never bring any light ;  |
| ne zebetap.             | Cannot increaſe              |
| hiona ſceapnerre.       | Its acuteness                |
| to þæne ſceapunga.      | To the contemplation         |
| ſopna zezælþa.          | Of the truer riches ;        |
| ac hi ſſiþor zet.       | But they rather yet          |
| monna zehpelcer.        | The mind's eyes              |
| modes eazan.            | Of every one of men          |
| ablendaþ on bneortum.   | Blind in their breaſt,       |
| Ðonne hi hi.            | Than they them               |
| beohtnan zedon.         | Make brighter.               |
| Forþæm æzhpilc þing.    | But all things               |
| Ðe on þiſ andþeardan.   | That in this preſent         |
| liſe licap.             | Life ſo pleaſe,              |
| lænu ſindon.            | Are ſlender,                 |
| eopþlicu þing           | Earthly things,              |
| á fleondu.              | Ever fleeting.               |
| ac þ iſ pundoplic.      | But wonderful is that        |
| plite and beohtner.     | Beauty and brightness,       |
| Ðe puhta zehpær.        | Which every creature         |
| plite zebephtep.        | With beauty illuminates,     |
| and æfter þæm.          | And after that               |
| callum paldeþ.          | Governs all :                |
| Nele ſe paldend.        | This Governor will not       |
| Ðæt forþeopþan ſcýlen.  | That we ſhould deſtroy       |
| ſaula urre.             | Our ſouls,                   |
| ac he hi ſelþa pile.    | But he himſelf will them     |

|                         |                              |
|-------------------------|------------------------------|
| leoman onlihtan.        | Enlighten with light ;       |
| liƿeƿ paðend.           | The Ruler of life.           |
| Lif þonne hæleþa hƿilc. | If then any man              |
| hlutrūm eaƷum.          | With the clear eyes          |
| moder ſiner.            | Of his mind                  |
| mæƷ æƿne ofſion.        | May ever behold              |
| hioƿoneƿ leohter.       | Of heaven's light            |
| hlutne beoƿhto.         | The lucid brightness,        |
| ðonne ƿile he ſecƷan.   | Then he will say,            |
| ðæt þære ſunnan ſie.    | That the sun's brightness    |
| beoƿhtneƿ þioſtƿo.      | Will be darkness,            |
| beoƿna Ʒehƿýlcum.       | If any man                   |
| to metanne.             | Should compare it            |
| ƿiþ þ̅ micle leoht.     | With the superior light      |
| lrodeƿ ælmihtigeƿ.      | Of God Almighty.             |
| ðæt iƿ Ʒarta Ʒehƿæm.    | That will be to every spirit |
| ece butan ende.         | Eternal without end ;        |
| eadeƷum ſaulum :        | To happy souls.              |

*Alfr. Boet.* p. 181, 182.

26. *The Song on Æthelstan's \* Victory at Brunan-burh.*

|                      |                               |
|----------------------|-------------------------------|
| Heƿ Æþelſtan cýning. | Here Æthelstan king,          |
| eopla ðrihten.       | Of earls the lord, [bles,     |
| beoƿna beah-Ʒýra.    | The shield-giver of the no-   |
| and hiƿ broðor eac.  | And his brother also,         |
| Eadmund æþeling.     | Edmund the Prince,            |
| ealdor langne týn.   | The elder ! a lasting victory |
| ƷeƿlohƷon æt ſecce.  | Won by slaughter in battle    |
| ſƿeopða ecƷum.       | With the edges of swords      |
| ýmbe Brunan-burh.    | Near Brunan-burh.             |

\* See Saxon Chronicle in A.D. 938. and Hickeſ's Thesaurus, vol. i. p. 181. for the metrical diſiſion of the Saxon ; and for a verbal translation in Latin, ſee Hickeſ's preface, p. xiv.

Borð-peal cluran.

heopan heaðolinde.  
 hamora lafan.  
 aranan Eadweardes.  
 swa him gæðele pær.  
 from cneo-mægum.  
 þæt he æt campe oft.  
 riþ laþna gehwæne.  
 land ealgodon.  
 hord 7 hamar.  
 Dettend crungun.  
 Sceotta leoda.  
 and scip-flotan.  
 fæger feollan.  
 feild dýnede.  
 fecgar hwate.  
 fýððan sunne.  
 up on morgen tid.  
 mæne tunczol.  
 glæd ofer grundar.  
 Godes condel beoht.  
 ecer Dnyhtnes.  
 oðð swa æbele gerceaft.  
 rahto fetle.  
 þær læg fecg mænig.  
 garum azeted.  
 guma norþerna.  
 ofer scýlb scoten.  
 swilce Scittisc eac.  
 wearig wiger sæd.  
 West Seaxe forþ.  
 onðlongne dæg.  
 eorod cýrtum.  
 on last legdun.  
 laðum þeodum.  
 heopan hepe-flýman.

The wall of shields they  
 cleaved, [ners:  
 They hewed the noble ban-  
 The survivors of the family,  
 The children of Edward.  
 As to them it was natural  
 From their ancestry,  
 That they in the field often  
 Against every enemy.  
 Their land should defend,  
 Their treasures and homes.  
 Pursuing, they destroyed  
 The Scottish people  
 And the ship-fleet.  
 The dead fell!  
 The field resounded!  
 The warriors sweat!  
 After that the sun  
 Rose in the morning hour,  
 The greatest star!  
 Glad above the earth,  
 God's candle bright!  
 The eternal Lord's!  
 Till the noble creature  
 Hastened to her setting.  
 There lay soldiers many  
 With darts struck down,  
 Northern men,  
 Over their shields shot.  
 So were the Scotch;  
 Weary of ruddy battle.  
 The West-Saxons then  
 Throughout the day,  
 With a chosen band,  
 To the last pressed  
 On the loathed people.  
 They hewed the fugitives of  
 the army,

hindan þeaple  
mecum mylen ſceappan.

Ōþynce ne pýrndon.  
heonþer hond plegan.  
hæleþa nanum þara.  
þe mid Anlafe.  
oþer æra zeb lond.  
on lides þorþe.  
land zehohtun.  
fæze to zepohte.  
Fife legun  
on ðam camp-ſteþe.  
cýningas zeonze.  
ſpeoþdas aþpeþe.  
ſpeolce ſeopene eac.  
eoplas Anlafer.  
unrim hezizer.  
flotan and Sceotta.  
Ðær zeflemed þearð  
Noþðmanna þnezun  
nyde zebæþeð.  
to lides ſteþne.  
litte þeþeð.  
cnead cneapon.  
flot cýning.  
ut zepat on fealene flod.  
ſeoph zeneþeð.  
Spilce þær eac ſe Fþoda.  
mid fleame com.  
on hiz cýððe noþð.  
Conſtantinur.  
hap Dýlde ping.  
hpeman ne ðopfte.  
mæcan zemanan.  
he þær hiz mæza ſceapþ.

The behind ones, fiercely  
With swords sharpened at  
the mill.

The Mercians did not refuse  
The hard hand-play  
With any of those men  
That, with Anlaf,  
Over the turbid sea,  
In the bosom of the ship;  
Sought the land  
For deadly fight.  
Five lay  
In that battle place,  
Young kings,  
By swords quitted:  
So also seven,  
The earls of Anlaf, [my  
And innumerable of the ar-  
Of the fleet and the Scots.  
There was chased away  
The lord of the Northmen,  
Driven by necessity  
To the voice of the ship.  
With a small host,  
With the crew of his ship,  
The king of the fleet  
Departed out on the yellow  
His life preserved. [flood;  
So there also the routed one,  
A fugitive, came  
To his northern country;  
Constantinus:  
The hoarse din of Hilda  
He needed not to vociferate  
In the commerce of swords,  
He was bereft of his rela-  
tions;

fneonda gefýlled.  
 on folc-ſteðe.  
 beſlagen æt fecce.  
 and his ſunu foſlet  
 on pæl-ſtole.  
 pundum foſgrunden.  
 geonge æt zuðe  
 zýlpan ne þoſſte.  
 beoſn blanden-ſeax.  
 bilge flehteſ.  
 eald in piðða.  
 ne Anlaf ðý ma.  
 mið heopa hepe-laſum.  
 hlehan ne þoſſtan.  
 ꝥ hie beaðu peoſca.  
 betepan puſdon.  
 on camp-ſteðe.  
 cumbelgehnadeſ<sup>1</sup>.  
 gaſmittinge<sup>2</sup>.  
 gumena gemoteſ.  
 pæpen zeppixleſ.  
 ðær hie on pæl ſelða.  
 pið Eadpeardeſ.  
 afoſan plezodan.  
 Lepitan him þa  
 Noſþ men  
 nægled cneapnum.  
 ðneopuz ðara ða laſ.  
 on ðinneſ mepe.  
 opeſ ðeop pæteſ.  
 Diſelín ſecan.  
 and heopa land.

Of his friends felled  
 In the folk-place,  
 Slain in the battle :  
 And his son was left  
 On the place of slaughter  
 With wounds beaten down.  
 Young in the conflict,  
 He would not boast,  
 The lad with flaxen hair,  
 From the bill of death,  
 Tho' old in wit.  
 Nor more than Anlaf,  
 With the residue of their ar-  
 Had need to exult, [mies  
 That they for works of battle  
 Were better  
 In the place of combat,  
 In the prostration of banners,  
 In the meeting of the arrows,  
 In the assembly of men,  
 In the exchange of weapons,  
 When they on the field of  
 Against Edward's [slaughter  
 Descendants played.  
 Departed from them then  
 The Northmen,  
 In nailed ships,  
 The dreary relics of injuries,  
 On the stormy sea,  
 Over the deep water,  
 Sought Dublin,  
 And their land,

<sup>1</sup> Cumbelgehnadeſ, from cumbel or cumble, *falling down, pliant*, and gehwad, or zehnæſte, *victory, &c.*

<sup>2</sup> Gaſmittinge, from gaſ, *an arrow, dart, weapons, &c.* and mittanz, *a meeting.*

æpīrcmode<sup>3</sup>.  
 Spilce ða zebnoðeþ.  
 bezen æt řamne.  
 cýning and æþeling.  
 cýððe řohton.  
 Þert-Seaxna land.  
 řizeř hreamie.  
 lætan him behýndan.  
 hnærn brýttian.  
 řalupī padan.  
 and ðone řpearťan hnærn.  
 hýrned nebban.  
 and ðane harean padan.  
 earñ æřtan.  
 hřit æřeř bnucan.  
 zřædiřne zuð-haroc.  
 and ř zřæředeor.  
 pulř on řæalde.  
 Ne pearð pæl mare  
 on ðiř eizlande.  
 æřeř zýta.  
 řolceř zereýlled.  
 beřonan ðiřřum.  
 řpeorðeř eczum.  
 ðær ðe ur řeczað bec.  
 ealde uðřitan.  
 řiððan earťan hieþe.  
 Engle and Seaxe.  
 up becomon.  
 ořeř hnýmum bnad.  
 Bnýtene řohton.  
 planće řizřmiðar.  
 Þealler ořeřcomon.  
 eorlař anhpate.  
 earð bežeatan.  
*Sax. Chron. An. 938.*

Disgraced in mind.  
 So the brothers  
 Both together,  
 The king and the prince,  
 Their country sought,  
 The West-Saxon land.  
 The screamers of war  
 They left behind,  
 The raven to enjoy,  
 The dismal kite,  
 And the black raven,  
 With horned beak ;  
 And the hoarse toad ;  
 The eagle afterwards  
 To feast on the white flesh ;  
 The greedy battle-hawk,  
 And the gray beast,  
 The wolf in the wold.  
 Nor had there been a greater  
 In this island [slaughter  
 Ever yet  
 Of people destroyed,  
 Before this  
 By the edges of swords,  
 (As the books tell us  
 Of the old wise men)  
 Since from the East hither  
 The Angles and the Saxons  
 Came up  
 Over the broad waves,  
 Sought the Britons,  
 Illustrious smiths of war !  
 Overcame the Welsh ;  
 Earls excelling in honor !  
 And obtained the country.

<sup>3</sup> *Æpīrcmode*, from *æpīrc*, *disgrace* ; and *mod*, *the mind*.

27. *The Song \* on Edgar's Death.*

|                          |                                |
|--------------------------|--------------------------------|
| Ɔer Ʒeendode.            | Here ended                     |
| eorðan ðreamar.          | His earthly joys—              |
| EaðƷar Engla cýning.     | Edgar, England's king ;        |
| cear him oðer leoht.     | He chose for himself another   |
|                          | light,                         |
| plitig and rinƷum.       | Beautiful and pleasant ;       |
| and ðis Ʒace Ʒoplet.     | And left this feeble life,     |
| lyf ðar læne nemnað.     | Which the children of the      |
| leoda bearn.             | The men on earth, [nations,    |
| men on moldan.           | Call so transitory. [where     |
| Ʒæne monað ƷehƷær.       | On that month which every      |
| in þisre æbel týrf.      | In this country's soil         |
| þa þe ær Ʒæran.          | They, that were before         |
| on rin-cƷæfte.           | In the art of numbers          |
| rihte Ʒetozene.          | Rightly instructed,            |
| JuliuƷ nomað.            | Call July :                    |
| þ Ʒe onƷa Ʒepat.         | In his youth departed          |
| on ðone eahtateoþan dæg. | On the eighteenth day,         |
| EaðƷar of life.          | Edgar from life, [the nobles : |
| beorna beah-Ʒýra.        | The giver of the bracelets of  |
| And Ʒenz hiƷ bearn.      | And his son took               |
| Ʒýþþan to cýne-riče.     | Then to the kingdom ;          |
| cýlð unƷeaxen.           | A child not full grown ;       |
| eorla ealðor.            | The ruler of earls ;           |
| þam Ʒær EaðƷearð nama.   | Edward was his name,           |
| and him týrfært hæleð.   | An excelling hero.             |
| týn nihtum ær.           | Ten nights before              |
| of Brýtene Ʒepat.        | From Britain departed          |
| biƷcop Ʒe Ʒoda.          | The bishop so good             |
| þurh Ʒecýndne cƷæft.     | In native mind,                |
| þam Ʒær CýneƷearð nama.  | Cyneward was his name.         |
| Ða Ʒær on Mýrce.         | Then was in Mercia,            |
| on mine ƷerƷæge.         | To my knowledge,               |

\* See Saxon Chronicle in A.D. 975, and Hicckes's Thesaurus, vol. i. p. 185.

|                           |                                       |
|---------------------------|---------------------------------------|
| ƿiðe and ƿel hƿær.        | Wide and every where                  |
| ƿaldender lof.            | The praise of the supreme<br>Governor |
| afýlled on faldan.        | Destroyed on the earth.               |
| feala ƿearð toðnefed.     | Many were disturbed                   |
| glearna Godes ðeopa.      | Of God's skilful servants.            |
| Ðæt ƿær gnornunz micel.   | Then was much groaning                |
| ðam ðe on hneortum.       | To those that in their breasts        |
| ƿæg býrnende luſan.       | Carried the burning love              |
| metodes on mode.          | Of the Creator in their mind.         |
| Ða ƿær mæriða fnuma.      | Then was the source of mi-            |
| to-friðe forſepen.        | Wholly despised; [racles              |
| fizora ƿaldend.           | The governor of victory;              |
| nodepa nædend.            | The lawgiver of the sky;              |
| þa man hiƿ riht to-bræc.  | Then man broke his law.               |
| And ða ƿearð eac adnæfed. | And then was also driven              |
| deormod hæleð.            | The beloved man,                      |
| Oslac of earde.           | Oslac, from the land,                 |
| ofer ýða zepealc.         | Over the rolling of the waves,        |
| ofer zanotes bæð.         | Over the bath of the sea-fowl,        |
| gamol-feax hæleð.         | The long-haired hero,                 |
| ƿiƿ and ƿord fnotor.      | Wise, and in words discreet,          |
| ofer ƿætena zeðring.      | Over the roaring of waters,           |
| ofer hƿæles æðel.         | Over the whale's country;             |
| hama beƿearfod.           | Of an home deprived.                  |
| And ða ƿearð ætýped.      | And then was shown                    |
| uppe on nodepum.          | Up in the sky                         |
| fteorpa on ftaðole.       | A star in the firmament,              |
| þone ftið fenriðe.        | Which the firm of spirit,             |
| hæleð hiƿe gleape.        | The men of skilful mind,              |
| hatað ƿiðe.               | Call extensively                      |
| cometa be naman.          | A comet by name,                      |
| cræftgleape men.          | Men skilled in art,                   |
| ƿiƿe foðboran.            | Wise truth-tellers.                   |
| ƿær zeond ƿer ðeode.      | There was over the nation             |
| ƿaldender ƿnacu.          | The vengeance of the Su-              |
| ƿiðe zefnæge.             | Widely spread [preme;                 |
| hunzor ofer hƿurān.       | Hunger over the mountains.            |

Ðæt eft heofona.  
 pearð geberete.  
 brezo engla.  
 gear eft blisse.  
 gehpæm eghuendna.  
 ðurh eorþan perctm:  
*Sax. Chron. An. 975.*

That again heaven's  
 Ruler removed ;  
 The Lord of angels !  
 He again gave bliss  
 To every inhabitant  
 By the earth's fertility.

THE END.

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