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PHILOLOGICAL SOCIETY.

VOL. V.

NOVEMBER 22, 1850.

No. 101.

HENSLEIGH WEDGWOOD, Esq. in the Chair.

A paper was read :—

“ On the Traces of an Egyptian Origin in the Alphabets of Greece and Rome.” By Hensleigh Wedgwood, Esq.

The researches of the last thirty years have shown that a system of writing comprising, amid much that was merely symbolical, a numerous class of truly alphabetic characters, was in use in Egypt from the earliest times of the monarchy down to the Christian era. It is remarkable too that the alphabetic element is employed in the earliest monuments to explain the reading of certain characters which are themselves symbolically significant, and are frequently used without any phonetic accompaniment. Thus, as Bunsen observes, the symbol called the *Crux ansata*, signifying ‘life’ (in Old Egyptian *anχ*), is often followed by the letters *n* and *χ*, which must have been added in the first instance for the sake of indicating the pronunciation.

When the value of alphabetic writing in securing clearness of expression was thus early recognized, it is truly astonishing that among a people so civilized as the Egyptians, and having so much occasion to make use of writing in all the concerns of life, the alphabetic system was not speedily carried out to the exclusion of all symbolic expedients. Yet in truth no such tendency to simplification seems to have taken place. The symbolic element is as strong in the demotic or popular writing in the times of the Romans as in the early hieroglyphic. The number of equivalent alphabetic signs, instead of diminishing, is materially increased in later times, and the whole system of writing appears nowhere so confused and uncertain as in the period of the Ptolemies. The glory of completing the alphabetic system, for which nothing more was required than the selection of a single rank among the numerous phonetic signs of the Egyptians, or the invention of other characters upon the same principle, was left to the inhabitants of Palestine; whether that great step were actually taken by the Hebrews, who during their residence in Egypt had so early an opportunity of becoming acquainted with the indigenous arts of that country; or by the Phœnicians, whose commerce must have brought them into frequent intercourse with the same people. But whichever of these two branches of the Semitic family were the one in which the Phœnician and consequently the Greek and Roman alphabet actually originated, it can hardly be doubted that the idea, and probably the greater part of the original letters themselves, were

borrowed from Egypt. "If we remark," says Champollion in 1822, "that each letter in the Hebrew, Chaldaic, or Syriac alphabet bears a significant name of high antiquity, the first consonant or first vowel of which is also the consonant or vowel which the letter represents, we shall recognise in the construction of these alphabets a perfect analogy with the phonetic characters of ancient Egypt." He thinks it clear therefore that the essential scheme of the alphabet at least was imported into Palestine from its more cultivated neighbour. Champollion's unfaithful pupil Salvolini thinks he can make out a stronger case in favour of the ancient mother of arts, and broadly asserts that not only the model on which the Semitic alphabet was framed, but the form, and often the name, of the greater part of the actual characters were borrowed from Egypt. He is however certainly not happy in his attempt to carry out the latter proposition into detail. He looks for the immediate origin of the Phœnician letters in the demotic or most degraded form of Egyptian writing, in which no resemblance is, for the most part, to be traced to the object represented. He derives the letter *aleph*, signifying an ox, from the Egyptian representation of a human head. Now it is hardly doubtful that when the inventor of the alphabet gave the names of ox, house, door, &c. to his letters, he would represent them by some intelligible symbol of the object named; and if he borrowed the character from an Egyptian equivalent, he would take it from the well-marked lines of hieroglyphic representation, rather than the ill-defined and unspeaking forms of the cursive hand. Even if all the Phœnician letters were derived from Egyptian prototypes, it is not to be expected that we should be able to trace the descent of any very large proportion of them in the forms which have come down to us. Our earliest monuments, either of Phœnician or Greek, must probably date many hundred years after the invention of the characters in which they are written, or their adoption from an Egyptian source. We have only to look at the characters commonly used for Virgo, Capricorn, Scorpio, Cancer, among the signs of the Zodiac, to see how completely all traces of the original figure may be lost, even in cases where the nature of the representation is constantly kept in view by the circumstances of the case; how much more easily might this take place in the case of letters, where the fact of such a representation is purely accidental, and has nothing to do with the purpose to which the characters are actually applied! It will be interesting then if we are able to indicate traces of the old Egyptian phonetics in the Semitic and European alphabets, and by means of these organic remains of a bygone civilization, establish as matter of science, that connexion of the actual system of writing with the literature of ancient Egypt, which has been inferred with so strong a probability from the historical circumstances of the case.

The similarity of the Semitic *schin* with the Egyptian character for *sh*, representing a water-plant with three upright stems rising out of a pool of water, has often been remarked. Indeed the forms are essentially identical, as may be seen at fig. 1, where the first row represents the full and linear hieroglyphic; the second, different

Phœnician forms of the letter *schin* from Gesenius ; and the third, the Samaritan, Hebrew, and Arabic forms, together with the Coptic *shei*. Even in Arabic, where the cursive degradation is carried to the utmost extent, the three stems of the plant are still distinctly cognizable.

The ancient M-shaped *s* of Greece and Etruria, the first in the fourth row of fig. 1, is manifestly the third of the Phœnician forms inverted, as the common Greek Σ is the same form set on end. In the ancient Attic Σ (the second in the fourth row), which is the parent of the Latin *S*, the character has lost its lower limb, which was again restored at a comparatively early period, probably on account of the danger of confusing the curtailed form with the letter *Z*. It must be remembered that different forms of written character must have been in use at the same time in different parts of Greece, and a character which had become obsolete in a particular region might again be introduced from other parts, and appear to us as the modern form of the letter, to the original type of which it is in reality a much nearer approach than the character seen in more ancient monuments. The C-shaped *sigma* of Greece, the *sima* (C) of the Coptic alphabet, would seem to be derived from the second or fourth of the Phœnician forms by the omission of the middle stroke. On the introduction of Christianity, the Coptic alphabet was formed on the basis of the Greek, with the addition of six letters borrowed from the phonetics of the old Egyptian writing. Among these the letter *shei* (fig. 1. *d*) was formed from the same representation of a water-plant which has before been pointed out as the origin of the Greek Σ , and thus the same Egyptian symbol was made the ancestor of two letters in Coptic, viz. of *shei* by immediate descent, and of *sima* through the medium of Greek. An analogous process takes place not unfrequently in language, especially in English, where a word derived from Latin through the medium of the French, having become appropriated to some peculiar modification of the radical idea, resort is again had to the Latin root in order to supply a more exact expression of the original meaning. The Latin *factum* becomes in Fr. *fait*, the immediate parent of the Eng. *feat* ; and the latter word having come by use to imply an exertion of a high degree of power or skill, resort was again had to the Latin *factum*, in order to express a simple *fact* or thing done.

The letter *beth* or *beta* is not commonly recognized as derived from an Egyptian source, but the two forms *a* and *d* in the first row of fig. 2, are given by Salvolini as equivalent symbols, signifying 'a house,' of which apparently they represent the ground plan. The first of these is also explained in the same sense by the Chevalier Bunsen, p. 596 of the English edition, No. viii. and p. 599, 25. The cursive representation of the same symbol is the one marked *c* in the same line. If we set this hieroglyphic (and especially the cursive form of it) on end, as in the second line of fig. 2, we shall see how closely it approaches the Phœnician and Samaritan *B*, the third and fourth (marked *e* and *f*) in the same row. The fifth is a ruder form of the Phœnician *B* from Gesenius, and the sixth an ancient

Greek form. Now *beth* in Hebrew signifies 'a house,' and it is certain that the written character must originally have been designed somehow to represent the object whose name it bears. What then could be a more natural expedient for the Semitic adapter of the alphabet, than to take the simple and well-marked symbol of a house, with which he would be familiar in Egyptian hieroglyphics, to represent the letter designated by that name?

It is not clear how the lower limb of the B became filled up in Greek, while it was left open in the Semitic forms. Perhaps the second of the two hieroglyphic characters (the one marked *d* in fig. 2) may be the real original. It certainly has much the appearance of being the immediate parent of the obsolete form of the small Greek ξ .

It will be convenient to treat the case of M and N together, the intimate connexion of the sounds having apparently led to precisely the same plan of graphic representation in the two cases. The hieroglyphic equivalent of the letter N is identical with the ordinary symbol of the constellation Aquarius among the signs of the Zodiac, an indented line representing the wavy surface of water. It seems probable that the word *nun* may have signified *water*, a sense which may be recognized, according to Salvolini, in the hieroglyphic name of the heavenly Nile, *nun-n-pe*, water of heaven. The analogue of *M** represents an object of which we neither understand the meaning nor know the name. It has been called an embattled wall or a basket, but its true meaning is still to be established.

In the second line of fig. 3 are early forms of the letter M, of which the first and second, consisting of the Phœnician of coins and the Samaritan, are obviously the most complete; the two next from Phœnician monuments are more degraded. The fifth is Greek turned the other way, from which the small μ seems to be formed, without passing through the matured figure of the capital M of comparatively modern times, leading us to doubt whether the small Greek letters may not pretend to a much higher antiquity than is commonly supposed. Now if we place side by side the linear hieroglyphic of M and the most complete Phœnician form, as well as the hieroglyphic and the old Greek N, we cannot fail to be struck with the relation between the hieroglyphic and corresponding alphabetic character. In both cases the hieroglyphic consists of too many strokes for the purposes of alphabetic writing; a sufficient portion of the latter part of the symbol therefore has in each of the cases been cut off and adopted into the primitive alphabet as the letters M and N respectively.

There is no part of the alphabet which has suffered so much dislocation on passing into Greece and Italy as the sibilant rank. The Greek *sigma* derives its name from the *simcha* or *samech* of the Phœnicians or Hebrews, and its form and rank from the Phœnician *schin*, while the place of *samech* in alphabetic rank is occupied by the

* The character here referred to used formerly to be treated as the hieroglyphic M; it is now held to be a compound letter MN; but as it is always accompanied by the indented line, or letter N, as its complement, it may fairly be considered that the proper virtue of the symbol is the expression of the articulation M.

Greek Ξ , the identity of which, in respect of form, with the Phœnician *samech*, is very commonly overlooked. The two first figures in the second row of fig. 5 are Phœnician forms of *samech* from Gesenius; the remaining figures in the row, old Greek forms of Ξ . Now it may be taken as a rule that where two forms of the same character consist, one of separate and the other of connected strokes, the one consisting of separate elements is the more ancient. Thus the characters for 2 and 3, which must originally have consisted of collections of two and three parallel lines, grew into the Arabic numerals 2 and 3. We must accordingly look upon the first of the two Phœnician characters as the original type, and must regard the connecting zigzags of the second form as a cursive corruption precisely analogous to that which developed the small united ξ out of the separate hues of the capital Ξ . The identity of the Phœnician character with the third character of the row (a form of Ξ from Kopp) is manifest. The remaining characters of the row are ancient forms of ξ , differing slightly in the position of the upright stroke among the parallel bars. In the square Hebrew form, the three parallel lines of the Phœnician seem contracted into the single broad line at the top, and connected with the upright supporter by a cursive sweep, equally unessential with the connecting zigzags of the second Phœnician form.

Now a character strikingly resembling the principal forms of the Old Greek Ξ and Phœnician *samech*, occupies a conspicuous place in all Egyptian inscriptions and manuscripts, the full hieroglyphic and linear forms of which are given in the first line of fig. 5. It will be seen that the linear type differs in general from the Old Greek Ξ only in having four cross bars instead of three, and the last of the Egyptian forms (from Leemans, pl. 7) is absolutely identical with the Ξ in the Corcyraean inscription commented on by Dr. Hawtrey in the first volume of our Transactions, as given in Rangabé's 'Inscriptions Helléniques.'

The Egyptian character used to be considered as a representation of a Nilometer, but is now called the Emblem of Stability, being used in the sense of *establish, establishment*. The real nature of the object represented may be seen at fig. 7, taken from plate 45 of the 'Monumenti Civili' of Rosellini, where it appears as a wooden stand used for the support of a vase on which a sculptor is at work. Now the meaning of the Hebrew שָׁמַח (*samech*) is a *support*, apparently from שָׂמַח (*samach*), to place or lay one thing on another, to sustain (Gesenius), precisely describing the employment of the object represented by the Egyptian symbol.

So complete an identity in the form of the Phœnician Samech with this remarkable element of the Egyptian system can hardly have been matter of accident. The prominence of the symbol in Egyptian writings, and the distinctness of the character, would naturally bring it into notice in the compilation of the Phœnician alphabet, while the name of *samech* (which was probably a translation of the Egyptian designation of the object represented, viz. a stand or support) would

give it the alphabetic value of the sibilant at the commencement of that word, instead of the sound of *t* or *tt*, which seems to have been the phonetic power of the symbol in Egyptian writing.

EXPLANATION OF THE PLATE.

Fig. 1. 1st row. Hieroglyphic of the water-plant representing the sound *sh*.—Bunsen, 572.

2nd row. Different forms of Phœnician *schin* from Gesenius.

3rd row. *a*, Samaritan; *b*, Hebrew; *c*, Arabic *schin*; *d*, Coptic *shei*.

4th row. *a*, M-shaped S of Greece and Etruria; *b*, ancient Ionic Σ.

Fig. 2. 1st row. *a*, Hieroglyphic symbol of *house*; *b* and *c*, cur-
sive forms of the same from Leemans and Rosetta stone.—Bunsen,
594.—*d*, another form of (*a*).

2nd row. *a'* and *c'*, *a* and *c* of first row set on end; *e*, *f*, *g*, Phœ-
nician forms of *beth* from Gesenius; *k*, ancient Greek Β.

Fig. 3. 1st row. Full and linear hieroglyphic M.

2nd row. *a*, M of Phœnician coins from Gesenius; *b*, Samaritan;
c and *d*, ruder forms of Phœnician; *e*, ancient Greek.

Fig. 4. 1st row. Hieroglyphic N.

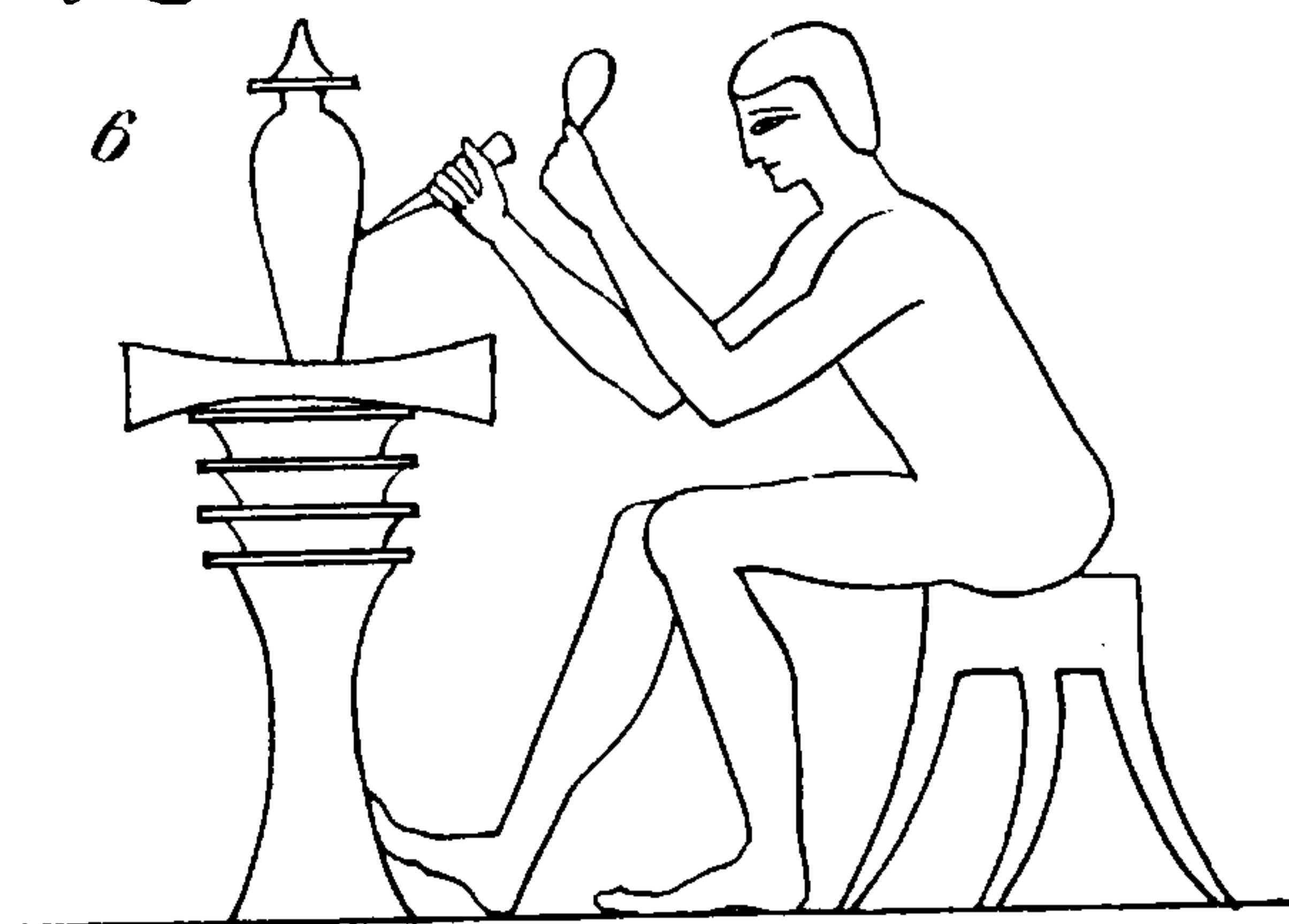
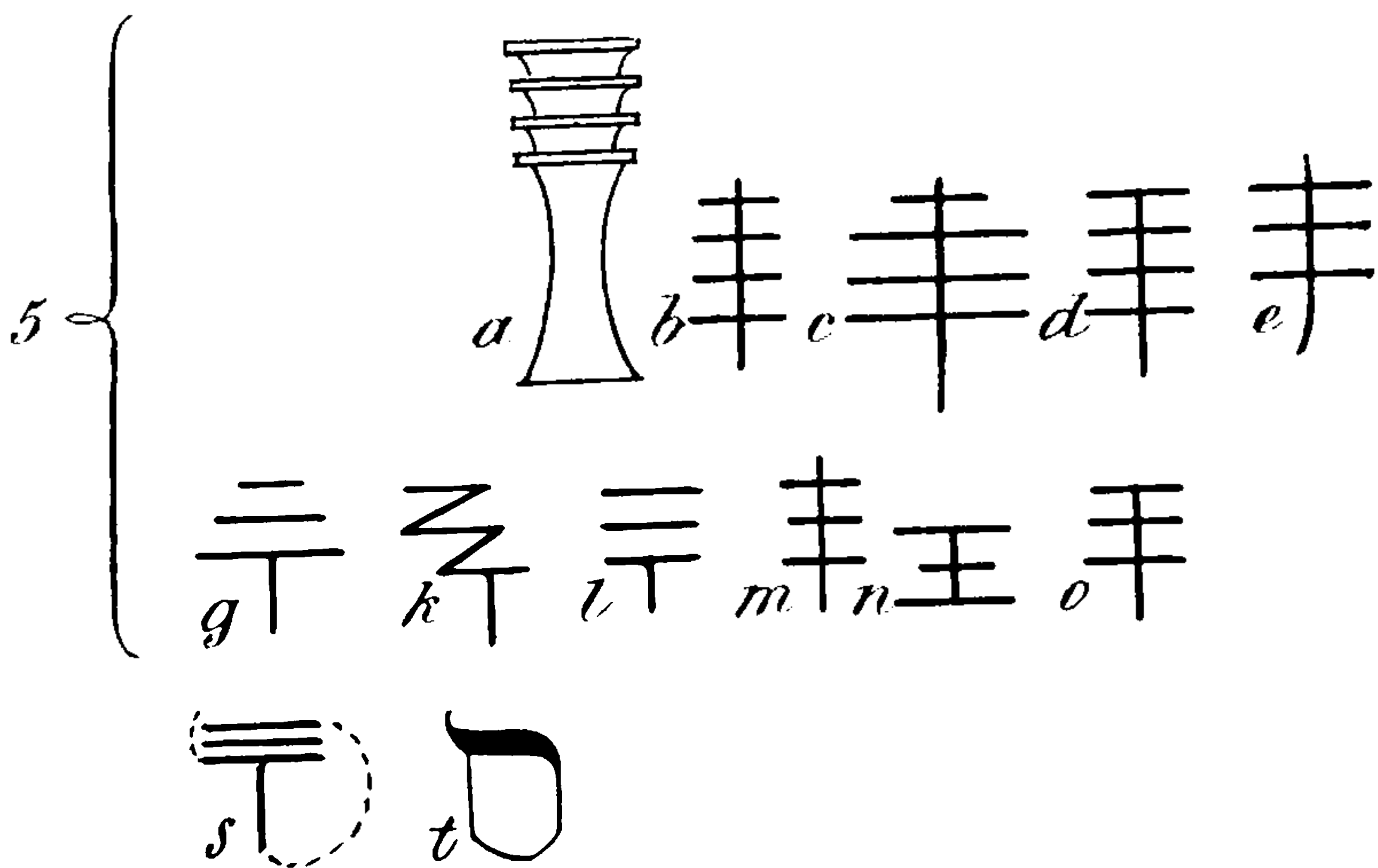
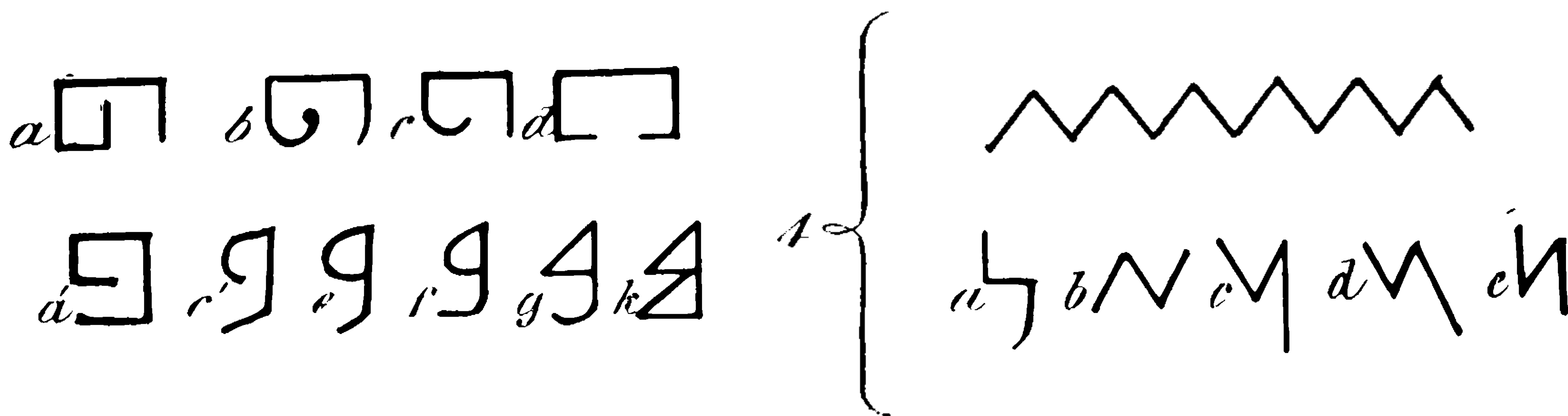
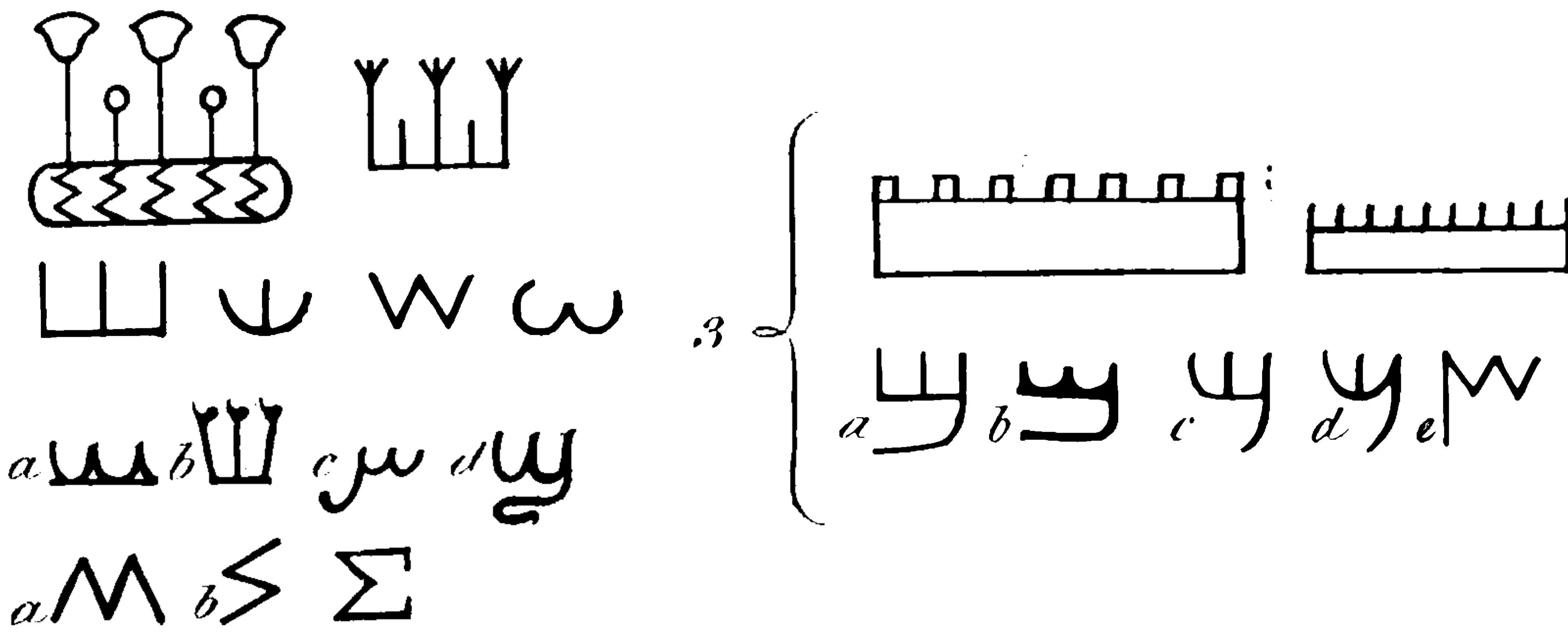
2nd row. *a*, Phœnician; *b*, *c*, Greek N from Gesenius; *d* and *e*,
from inscriptions in the British Museum.

Fig. 5. 1st row. *a*, Emblem of Stability; *b*, *c*, *d*, linear forms of
same; *e*, ditto from Leemans, plate 7.

2nd row. *g*, *k*, Phœnician *samech* from Gesenius; *l*, Greek Ξ
from Kopp; *m*, *n*, other forms of ditto; *o*, Ξ from Corcyræan in-
scription in 'Inscriptions Helléniques.'

3rd row. Showing the supposed formation of the square Hebrew
samech.

Fig. 6. From plate 45 of the 'Monumenti Civili,' showing real
nature of object represented by the Emblem of Stability.



PHILOLOGICAL SOCIETY.

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DECEMBER 13, 1850.

No. 102.

RICHARD TAYLOR, Esq., in the Chair.

A paper was read—

“On the position occupied by the Slavonic Dialects among the other Languages of the Indo-European family:”—*Continued.* By Professor Trithen.

In accordance with the plan which was alluded to rather than clearly defined in the last paper, it is now proposed to examine the Russian in its relation to the other languages of modern Europe; and endeavour to account for the peculiarities which distinguish it from them, by referring to the ancient tongues of Greece, Rome and India. This it is hoped will throw some light, however limited, on those general laws which regulate the progress of human speech, and which it is the object of comparative grammar to elucidate.

When we compare the Russian words *mat' docheri* with the Engl. ‘the mother of the daughter,’ the French ‘la mère de la fille,’ and the German ‘die Mutter von der Tochter,’ we at once perceive, as was stated in the former paper, that the relation in which these two words stand to one another in the sentence, is in Russian expressed by means of an inflectional termination, *e. g.* *docheri*, like Gr. *θυγατέρος*; while in the modern languages of the West of Europe it is rendered by means of the prepositions *de*, and *of*, and *von*. But we observe at the same time that in the Russian sentence *mat' docheri*, there is no word corresponding to the *la* in French, the *die* in German, and the Engl. *the*. The Russian, like all the synthetic languages of the ancient world—the Greek partially excepted—has no article.

When towards the end of the last century the philosophy of language first began to attract the attention of the scholars of Europe, the circumstance, that the article existed in some languages, while in others no traces were to be discovered of its presence, gave rise to the theory, that those languages in which the article was employed were more perfect than those in which its use was unknown. Indeed the Russian words *mat' docheri* can be translated into English in four different ways; they mean equally ‘the mother of the daughter,’ ‘a mother of a daughter,’ ‘a mother of the daughter,’ or ‘the mother of a daughter.’ And it would seem that in this respect the Russian language is inferior to its contemporaries in the West. But the same remark applies to the Latin, the Gothic and the Sanscrit, which as we know have neither the so-called definite nor the indefinite article.

There are, no doubt, many cases in which the use of the article seems to conduce to greater perspicuity in language. The following remark of Le Clerc (in his book ‘De Arte Critica’) will afford us an instance: “The Latin word *Deus* can be translated into French in

three different ways : 1. *Dieu* without the article, in which sense it signifies the only true God, the Creator of the universe ; 2. *un Dieu*, *i. e.* a certain God, as appears when we render the words *Dei monitu* of a pagan writer by *par l'avertissement d'un Dieu*, *i. e.* of some God ; and 3. *le Dieu* ; and here we understand some Deity of whom we are or have been speaking ; thus for example, when we speak of some one who has been consulting the oracle and we say, '*le Dieu lui répondit*,' we mean the God who was questioned, namely Apollo, &c."

It is certainly true that in such cases a person who speaks Latin cannot express himself clearly without using a greater number of syllables than a Frenchman or a German who employ the article ; but on the other hand it may be asked, whether any one in reading a Latin oration, or a poem, or a descriptive passage in one of the historians, has ever remarked the absence of the article in the writing of his author,—whether he has ever felt its want in the language of the Romans ? Surely the inflectional terminations of the nouns and verbs, and their collocation in the sentence, are perfectly sufficient to express the requisite shades of meaning ; and there is no doubt that, generally speaking, the Latin, so far from being ill-adapted for perspicuous expression, is in respect of vivacity, elegance, animation, and variety of harmony, infinitely superior to any modern language, because it is unencumbered with the luggage of particles, pronouns, prepositions, auxiliary verbs and articles, with which we are embarrassed, and which tend to clog the expression and weaken the sentiment. We need only compare a Latin original with its translation into German, for instance, in order to convince ourselves how much the unavoidable presence of the definite and indefinite articles contributes to render the sentence cumbersome and heavy.

The opinion therefore which prevailed for some time among a certain class of philologists, that the article was to be considered as a special sign of a highly cultivated language, may, even on these grounds, be shown to be erroneous. This opinion simply originated in the habit of judging of other languages by our own : since *we* cannot make ourselves perfectly understood without the use of the article, we conclude that the Romans, who had no article, must have been in the same predicament.

However, it may be that those who argue in this way, and judge of the degree of civilization attained by a people by the greater or lesser frequency of the article in their language, find an additional support in favour of their theory in the language of ancient Greece. No doubt there is a Greek article : and since the Greek language has always been held to approach nearest to the ideal of a language, (as long as critics thought they could construe a language *à priori*, and that they were justified in indulging their fancy with the creation of such ideals,) it has been argued that languages which, like the Greek, are possessed of the article, come nearer to the standard of perfection than those which do not possess it. It is needless to observe, that though the article be part of the Greek language, it is by no means so intimately, and as it were, so inevitably mixed up with the whole of its organization, as we find to be

the case in all our modern languages, the Slavonian family excepted. Nor is it necessary to remark, that the Greek orator or poet could easily dispense with its use whenever he felt it likely to impede the flow of his speech or disturb the harmony of his verse.

With regard to the fact, that the Greek philosophers made so frequent, so judicious, and so truly philosophic an use of the article, it may be observed that this circumstance depends more upon the peculiar turn of their minds, upon the high degree of intellectual culture they had attained, than upon the intrinsic value of the article itself as an element of language; for in a measure, as their minds emancipated themselves from the trammels of language, they fashioned the materials it contained for their own use and dealt with them at their pleasure; and in so far as we may be justified in inferring a peculiar disposition of the character of a nation from some peculiarity in their language, we may concede that the use of the article in the writings of the Greek philosophers may be considered as a proof of the subtlety, clearness, and logical precision to which they had brought their minds. But would any one think of accusing the Greeks of having been imperfectly civilized, because they had only one article? The fallacy, not to say the absurdity, of such arguments is apparent; and those who maintain that “languages which have no articles belong to nations of little or no civilization,” should remember that, “in philology, as in physics, we can only hope to attain the truth by an accurate investigation of facts and phænomena, and not by ingenious conjectures which are independent of or opposed to them. Reasonings on language not deduced from the real history of words, are about of the same value as speculations on chemistry or astronomy unsupported by an acquaintance with the phænomena of nature.”

Let us now proceed to investigate the nature of the article, and endeavour to trace its history; not only because, as Horne Tooke says, the fate of this very necessary word has been most singularly hard and unfortunate; but because such an inquiry will afford us the opportunity of ascertaining the difference which exists between the synthetic languages and those which are said to have been formed on the analytic principle—the difference between the Slavonic and the Teutonic or Romance group of languages.

You know that for a long time the article has been denied a place among the other parts of speech; in fact its very name, *ἄρθρον*, *articulus*, implies that it was considered by the Greek grammarians as a sort of joint or limb of the noun. It is amusing to see the indignation with which Horne Tooke expresses himself on this, as he considers, unjust treatment of the article: “It has been considered,” he says, “after Scaliger, as *otiosum loquacissimæ gentis instrumentum*; or at best as a *vaunt-courier* to announce the coming of his master; whilst the brutish inarticulate *interjection*, which has nothing to do with speech, and is only the miserable refuge of the speechless, has been permitted, because beautiful and gaudy, to usurp a place amongst words, and to exclude the article from its well-earned dig-

nity." And yet the reason for which the ancient grammarians refused to recognise the article as a separate part of speech is obvious enough; and it is equally clear why they admitted the interjection. For they held only such articulate sounds to be words, and consequently parts of human speech, as had a definite meaning of their own, independently of other words with which they might be brought in contact. Now, an interjection or a conjunction carries on the face of it the idea of its import, even though it stand alone. An exclamation like *ah!* or *oh!* at once conveys the notion of some sensation of pain or pleasure experienced by the person who gives it utterance. And though Horne Tooke may be right in terming it brutish, in so far as it is generally called forth by sensations of a physical nature, and no operation of the mind can be said to accompany or to precede its utterance, yet may the interjection well be numbered among the parts of speech, when we consider the judicious and artistic use that has been made of it by the orators and poets. A conjunction likewise, even though it be viewed by itself, apart from any context, may be said to suggest its purport spontaneously. Take the word *and* for instance, and from the frequent use made of it, you will have no difficulty in finding out that it is intended to connect two other terms or ideas. This is not the case with the article; and when the Greek grammarians found the monosyllables \acute{o} , η , $\tau\acute{o}$, preceding their nouns, without ever meeting them otherwise than in the company of nouns, unable to discover that these little words had any meaning of their own, they naturally enough called them *ἄρθρα*, or 'articles'—limbs; and treated of them in connexion with the whole to which they apparently belonged—the noun.

It would be wrong to accuse the Greek grammarians of blindness or want of philological skill. They knew no other language than their own; and it is truly wonderful that without going beyond the limits of their own peculiar sphere, and satisfied with the materials it contained, they should have discovered some of the highest truths in philology, and raised a system of language and speculations upon it which have stood the test of so many centuries. And even in this instance, not only was it natural that they should have excluded the article from the parts of speech, or rather refused to consider it as a separate species in the logical classification of words; but they were right in doing so, as we shall see hereafter. At any rate they were much more near the truth in determining the nature and import of the article, than most authors who have written on the philosophy of language since the days of Caramuel and Scotus.

What can be more absurd and arrogant, for instance, than Scaliger's dictum (c. 72–131):—"Articulus nobis nullus et Græcis superfluous"? It is as though we said, "There are no Alps in England; they exist in Switzerland, but they are superfluous." And with this sentence Scaliger discards the subject and avoids giving a definition. The following phrase is pretty much of the same kind:—"Displeased with the redundance of particles in the Greek, the Romans extended



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Sanskrit *sa, sū, tat*, and to the Gothic *sa, sô, þata*, and the Anglo-Saxon *se, seo, þæt*; and in the two latter languages it has been distinctly proved that they have at a later period of their history been employed as articles. And thus the article, which has been said to have no meaning but when associated with some other word, becomes one of the most significant parts of speech, and its use justifies its original import as a pronoun. For what is the office of the article in the modern languages, but to point out in a more definite manner the object we are speaking of? In English, for instance, the article *a* and *the* are both *definitive*, as they circumscribe the latitude of genera and species, by reducing them for the most part to denote individuals, *e. g. man, a man, the man*. The difference however between them is this: the article *a* leaves the individual itself unascertained, whereas the article *the* ascertains the individual also, and is for that reason the more accurate definitive of the two; the article *a* denotes individuals singled out from among the species, but unknown to us; while the article *the* refers to an individual whom we have known before. It is essentially demonstrative.

When we now refer to the Sanscrit, Latin, and Russian, which have neither definite nor indefinite articles, we find that the termination of the nominative case *s* in *devas, deus*, is identical with the pronoun *sa* (the proof may be found in Lieut. Eastwick's Translation of Bopp's Comparative Grammar); that therefore, in accordance with the whole character of the synthetic languages, the individualizing element which in the modern languages has become an *article*, was in them attached to the word itself, and of which it was made to form an integral part. When it was necessary that the word should be defined with greater precision, the pronouns themselves were employed—*ille*, &c. in Latin, *sa* in Sanscrit; the Greek article is therefore only a reduplication of the demonstrative pronoun, part of which may still be traced in the termination of the nominative case.

With regard to the indefinite article, which we know originated in the numeral *one* in all modern languages, its place was supplied in Greek by particles or indefinite pronouns, such as *τις* in Greek, *nieky* in the Slavonic languages.

[To be continued.]

Professor MALDEN in the Chair.

A paper was read, entitled--

“Remarks on the probability of Gothic Settlements in Britain previously to the year of our Lord 450.” By Ernest Adams, Esq.

The following passage occurs in the last edition of Dr. Latham's work on the English language :—“We must consider that the displacement of the original British began at an earlier period than the one usually admitted, and consequently that it was more gradual than is usually supposed. Perhaps if we substitute the *middle of the fourth*, instead of the middle of the fifth, century as the epoch of the Germanic immigrations into Britain, we shall not be far from the truth.” (Part. I. c. 1.) The opinion expressed in the first paragraph of the above extract is a natural and necessary consequence of the application of a more cautious and enlightened criticism to the Saxon legend of Hengest and Hors : but certain considerations induce the present writer to hesitate in adopting the period suggested by Dr. Latham “as the epoch of the Germanic immigrations into Britain.”

These considerations will be most clearly developed in the attempt to establish the two following propositions :—

1. That Gothic races were settled along the northern sea-board of Gaul at least 400 years previous to the period suggested by Dr. Latham as the epoch of Germanic immigration into Britain.

2. That what is predicated of the northern sea-board of Gaul may be predicated of the southern portion of Britain.

The writer is aware that this view of the subject is not indicated for the first time, but he is inclined to believe that the evidence upon which it is founded has not been exhibited with sufficient care in previous investigations.

As an important link in the chain of evidence, it will be necessary to review the ethnical affinities and distribution of the inhabitants of Gaul at the period when history first conveys authentic intimations of their existence. The earliest detailed account of these tribes is contained in the narrative of Cæsar. He commences the memoirs of his administration in Gaul with a geographical sketch of the country and a brief notice of the people ; and the experience of ten years' incessant warfare and constant communication with the native tribes, places the accuracy and authentic character of his narrative beyond suspicion :—“Gallia est omnis divisa in partes tres, quarum unam incolunt Belgae, alteram Aquitani, tertiam, qui ipsorum lingua Celtae, nostra Galli adpellantur. Hi omnes *lingua*, institutis, moribus, inter se differunt.” (B. G. l. 1. c. i.) This definition is confirmed by the general description supplied by Strabo (l. iv. c. 1.) :—Οἱ μὲν δὴ τριχῆ διηροῦν, Ἀκυΐτανους καὶ Βελγας καλοῦντες καὶ Κελτας. Τοὺς μὲν Ἀκυΐτανους γελεως ἐξηλλαγμένους, οὐ τῆ γλωττῆ μονοί, ἀλλὰ καὶ τοῖς σωμασιν, ἐμφερεῖς Ἰβηρσι μᾶλλον ἢ Γαλαταῖς. τοὺς δὲ λοιποὺς

Γαλατικὴν μὲν τὴν οὖν, ὁμογλωττοὺς δὲ οὐ πάντας ἀλλ' ἐνίοις μικρὸν παραλλαττοντάς ταις γλωτταῖς· καὶ πολιτεία δὲ καὶ οἱ βίοι μικρὸν ἐξηλλαγμένοι εἰσιν.

The question naturally arises, *who were* these Belgae who presented such marked peculiarities of language, customs and laws as to constitute a basis of ethnographical distinction? Let us first determine the extent of their geographical distribution, and then endeavour to answer the inquiry respecting their original home and race. The geographical distribution of the Belgae is thus defined by Caesar (l. i. c. 1.) :—“ Belgae ab extremis Galliae finibus oriuntur; pertinent ad inferiorem partem fluminis Rheni: spectant in septentriones et orientem solem.” Its southern limit is intimated in the following words: “ Gallos a Belgis Matrona et Sequana dividit.” It is thus described by Pliny (lib. iv. c. 17) :—“ Gallia omnis, Comata uno nomine appellata, in tria populorum *genera* dividitur, omnibus maxime distincta. A Scalde ad Sequanam Belgica; ab eo ad Garumnam *Celtica* eademque Lugdunensis: inde ad Pyrenaei montis excursum Aquitanica, Aremonica ante dicta.” Strabo gives the division of Julius Caesar, and adds that of the Emperor Augustus :—
 Ἀκυϊτανούς μὲν τοίνυν ἔλεγον τοὺς τὰ βόρεια τῆς Πυρηνῆς μέρη κατεχόντας, καὶ τῆς Κερμενῆς μέχρι πρὸς τὸν Ὠκεανόν, τὰ ἐντὸς Γαρουνα ποταμοῦ. Κέλτας δὲ, τοὺς ἐπὶ θάτερα μέρη καθήκοντας, καὶ τὸν κατὰ Μασσαλίαν καὶ Ναρβῶνα θάλατταν, ἄπτομένους δὲ καὶ τῶν Ἀλπεῶν ὄρων ἐνίων. Βελγας δὲ ἔλεγον τοὺς λοιποὺς τε τῶν παρωκεανιτῶν μέχρι τῶν ἐκβολῶν τοῦ Ῥήνου. καὶ τινὰς τῶν παροικούντων τὸν Ῥήνον καὶ τὰς Ἀλπεις. (l. iv. c. 1.) The geographer continues, ὁ δὲ Σεβαστὸς Καίσαρ τετραχὴ διελὼν, τοὺς μὲν Κέλτας τῆς Ναρβωνιτιδος ἐπαρχίας ἀπεφῆεν. Ἀκυϊτανούς δὲ ὡσπερ κακείνος (Jul. Caes.) προσεθήκε δὲ γεσσαράς καὶ δέκα ἔθνη τῶν μεταξὺ τοῦ Γαρουνα, καὶ τοῦ Λιγυροῦ ποταμοῦ νεμομένων. τὴν δὲ λοιπὴν διελὼν δίχα, τὴν μὲν Λουγδουνῶν προσωρίσε μέχρι τῶν ἀνω μερῶν τοῦ Ῥήνου, τὴν δὲ τοῖς Βελγαις. Again (l. iv. c. 4), τούτων δὲ τοὺς Βελγας ἀριστοὺς φασίν, εἰς πεντεκαίδεκα ἔθνη διηρημένους, τὰ μεταξὺ τοῦ Ῥήνου καὶ τοῦ Λειγυροῦ παροικούντας τὸν Ὠκεανόν.

From these extracts it appears that the Belgae extended in a westerly direction from the mouth of the Rhine to the Loire; in a southerly direction along the western bank of the Rhine as far as the Alps; and that further west the Marne formed the boundary between the Keltic and Belgian population of Gaul.

It will next be necessary to ascertain, as accurately as the means of information will admit, the specific designation of the tribes that were recognized by the ancient writers as members of this great Belgian confederation. The following list is derived from Caesar, Pliny and Strabo :—

1. *Remi*; 2. *Suessiones*; 3. *Bellovaci*; 4. *Nervii*; 5. *Atrebates*;
6. *Ambiani*; 7. *Morini*; 8. *Menapii*; 9. *Calēti*; 10. *Velocasses*;
11. *Veromandii*; 12. *Aduatici*; 13. *Condrusi*; 14. *Eburones* or *Tungri*;
15. *Caeraesi*; 16. *Paemani*; 17. *Essui*; 18. *Segni*; 19. *Toxandri*;
20. *Oromansaci*; 21. *Britanni*; 22. *Castologi*; 23. *Sueconi*; 24. *U-*
manetes; 25. *Sunuci*; 26. *Frisiabones*; 27. *Betasi*; 28. *Leuci*; 29.
- Lingones*; 30. *Rauraci*; 31. *Nemetes*; 32. *Tribocci*; 33. *Vangiones*;

34. *Ubii*; 35. *Guberni*; 36. *Batavi*; 37. *Treveri*; 38. *Veneti*; 39. *Osismii*; 40. *Unelli*; 41. *Curiosolitae*; 42. *Sesuvii*; 43. *Aulerci*; 44. *Rhedones*; 45. *Andes*; 46. *Ebuovices*; 47. *Lexovii*; 48. *Nannetes*; 49. *Ambiliati*; 50. *Diablintes*.

We will now proceed to examine the question, to which of the stocks of the Indo-European family these confederate tribes are to be referred; and if it can be shown that some among them are unquestionable members of a certain stock; that none among them can be proved to belong to any other stock; that the direct evidence of antiquity implies and assumes identity of language and race in all members of the confederation; it may reasonably be inferred that all are to be included in that particular stock to which the majority of the most important can be with certainty referred.

It is the opinion of the present writer that this particular stock was the *Gothic*. His reasons for adopting this opinion will appear in the sequel. We have first the explicit declaration of Caesar. At the outbreak of the Belgian war, he appears to have made the most searching inquiries as to the character and resources of his new antagonists. The sources of his information were beyond suspicion. They were the chiefs of the renegade Remi, themselves members of the Belgian league, and consequently faithful expositors of the national traditions current among their countrymen respecting the origin of their race. The result of his inquiries was—"Plerosque Belgas esse ortos ab Germanis; Rhenumque antiquitus transductos, propter loci fertilitatem ibi consedissee, Gallosque, qui ea loca inoolerent, expulisse." (B. G. l. ii. 4.) We have next the express testimony of the geographer Strabo (l. iv. c. 4): ΑΛΛ' εκ των παλαιων χρονων τουτο λαμβανομεν περι αυτων εκ των μεωρι νυν συμμενοντων παρα τοις Γερμανοις νομιμων. και γαρ τη φνσει και τοις πολιτευμασιν εμφερεις εισιν ούτοι και συγγενεις αλληλοις, όμορον τε οικουσι χωραν διοριζομενην τψ 'Ρηνψ ποταμφ, και παραπλησια εχουσιν τα πλειστα.

That Caesar recognised the existence of a German population on the western banks of the Rhine is evident from several passages in his Memoirs. When he says of the Belgae (l. i. c. 1), "Proximi sunt Germanis, qui trans Rhenum incolunt," it cannot be supposed that a writer, whose terse and luminous style rarely admits superfluous expressions would have added these words as a local definition of the Germani. The words were advisedly written for the purpose of distinguishing the Germans on the Gallic side from those on the eastern side of the Rhine. In the 27th cap. of the 1st book he employs the same expression: "Ne propter bonitatem agrorum Germani qui trans Rhenum incolunt e suis finibus in Helvetiorum fines transirent." That this view is correct is evident from other passages in which the existence of cisrhene Germans is expressly indicated. Thus (l. ii. 3): "Germanosque, qui cis Rhenum incolunt, sese cum his coniunxisse." Again (l. vi. 2), "Adiunctis cisrhenanis omnibus Germanis;" and again, (vi. 32), "Neve omnium Germanorum, qui essent citra Rhenum, unam esse caussam iudicaret."

It may be desirable briefly to inquire by what means, and at what period, these German tribes acquired a permanent settlement in

Gaul. It is generally admitted that the various tribes which constitute the stocks of the Indo-European family arrived in Europe from the East at successive periods; that the Kelts were the foremost of those great immigrant bodies whom the excess of population over the means of subsistence had driven from their primitive home; and that they were followed, at least in the north of Europe, by the Gothic hordes. The writer is anxious to indicate what he conceives to have been a fundamental error in all investigations into the movements and distribution of these wandering bodies, viz. a sufficiently early date has not been assigned to their arrival and settlement in Europe. At the period when the power of Rome began sensibly to affect the bordering nations, and the schemes of aggrandisement entertained by the directors of that power were absorbing the neighbouring states, the Keltic migration had reached its extreme limit in the west, and had already been for centuries exposed to the pressure of the more energetic tribes of Gothic origin who followed them from the East. The districts which formed the line of demarcation between these races—races of necessity placed in a state of antagonism from the peculiarity of their relative position—may naturally be presumed to have been the battle-field of alien tribes; one, incapable of resisting the pressure from behind, ever encroaching on the territories of the first settlers; and the other, with the energy of despair, resisting the aggressions of their restless and warlike neighbours. It will be found that the social condition of the inhabitants of eastern Gaul, as disclosed in the narrative of Caesar, presents us with an instructive example of a nation in this depressed and unsettled state, with its social and political system disorganized and undergoing a process of gradual disintegration. At the period when Caesar commenced his Gallic campaigns this struggle between hostile races had in a great measure ceased along the northern districts of Gaul, but was still in active operation on the western bank of the Rhine.

The extent to which these inroads had been carried at the time when Caesar undertook the government of his province, may be readily inferred from the indignant remonstrance addressed to the Roman general by the German chieftain Ariovistus:—“*Sibi mirum videri quid in sua Gallia, quam bello vicisset, aut Caesari aut omnino populo Romano negotii esset*” (i. 34); and again (i. 44), “*Quid sibi vellet? cur in suas possessiones veniret? Provinciam suam hanc esse Galliam, sicut illam nostram.*” It appears that he had been invited to assist the Sequani in suppressing their rivals the Ædui; but, finding himself superior in force to both the contending factions, he had availed himself of the advantages of his position, seized upon the greatest portion of their land, and reduced the inhabitants to a condition of slavery. The terms upon which he consented to render the assistance required were the cession of one-third of the territory of the Ædui. He subsequently demanded a second third for his friends and countrymen the Harudes, 24,000 of whom had joined him. The Ædui represented the number of his followers as 120,000. In addition to the Harudes, a third body of Germans, 100 pagi of the Suevi, were threatening to cross the Rhine. A portion of them

were already in the camp of Ariovistus. We have the following enumeration of the tribes that swelled the ranks of the German army (i. 51), the *Harudes*, *Marcomanni*, *Tribocci*, *Vangiones*, *Nemetes*, *Sedusii*, *Suevi*. That this hostile occupation of Gaul had existed for many years is proved by an incident recorded by Caesar, viz. that Ariovistus had learnt the Celtic language. Caesar selected a certain agent to confer with Ariovistus: “propter linguae Gallicae scientiam, qua multa iam Ariovistus *longinqua consuetudine* utebatur.” (i. 47). In addition to the tribes above-mentioned, we learn (l. iv. c. 1) that two other formidable bands of Germans, the Usipetes and the Tenctheri, crossed the Rhine, and were ultimately allowed by Caesar to settle in the territories of the Ubii. Their number is stated to have been 420,000 (iv. 15). This is doubtless an exaggerated estimate. Strabo again states in general terms that such incursions were of frequent occurrence, owing to the proximity of the two countries: *δια τουτο δε τας μεταναστασεις αυτων ραδιως υπαρχειν συμβαινει, φερομενων αγαληδον και πανστρατια. μαλλον δ' εκ πανοικιων εξαιροντων, οταν υπ' αλλων εκβαλλονται κρειπτονων* (l. iv. c. 4), and in this statement he is supported by the evidence of Tacitus: “Nunc singularum gentium instituta ritusque quatenus differant, quae nationes *e Germania in Gallias* commigraverint, expediam.” (Germ. 27.)

These instances, which might readily be increased, of German migrations into Gaul, have been adduced to prove the fact, that for at least half a century before the Christian æra the gradual displacement of the Celtic population of Gaul was in progress on the western banks of the Rhine.

The writer proposes next to examine the evidence respecting the nationality of certain tribes belonging to the Belgian confederation.

1. *Aduatici*.—Respecting the origin of this tribe, we have the express declaration of Caesar (ii. 29): “Ipsi erant ex Cimbris *Teutonisque* prognati; qui, cum iter in Provinciam nostram atque Italiam facerent, iis impedimentis, quae secum agere ac portare non poterant, citra flumen Rhenum depositis, custodiae ex suis ac praesidio sex milia hominum una reliquerunt. Hi, post eorum obitum, multos annos a finitimis exagitati, quum alias bellum inferrent, alias inlatum defenderent, consensu eorum omnium pace facta, hunc sibi domicilio locum delegerunt.” In Caesar’s time their numbers had greatly increased, as they furnished a contingent of 29,000 men to the allied army of the Belgae. On a subsequent occasion (vi. 2) we find them vindicating their nationality by uniting their forces with “all the Cisrhenane Germans,” in an abortive attempt to oppose the progress of the Roman arms.

2. *Nervii*.—That this powerful tribe was of German origin is attested by Strabo (l. iv. c. 3): *Τρηουιροις δε συνεχεις Νερουιοι, και τουτο Γερμανικον εθνος*; and by Tacitus (Ger. 28): “Treveri et Nervii circa affectationem Germanicae originis ultra ambitiosi sunt.” This statement is fully confirmed by the brief notice which Caesar supplies of their manners and mode of life (ii. 15): “Nihil pati vini reliquarumque rerum ad luxuriam pertinentium, inferri, quod iis rebus relanguescere animos et remitti virtutem existimarent.” Compare this passage with the description of the Suevi (iv. 2):

“ Vinum ad se omnino importari non sinunt, quod ea re ad laborem ferendum remollescere homines atque effeminari arbitrantur.” Again in l. vi. c. 2, they united their forces with the Aduatici and other Cisrhenane Germans in a fruitless attempt to check the victorious legions of Caesar. We find them in after times acting in concert with the Tungri and other German tribes (Tac. H. iv. 66), and again (H. iv. 15). They furnished a contingent of 60,000 men to the confederate Belgian army.

3. *Condrusi*. 4. *Eburones*. 5. *Caeraesi*. 6. *Paemani*. 7. *Segni*.—In the enumeration of the Belgian forces by the Remi, we find the four first of these tribes classed together, with the following remark: “ qui uno nomine *Germani* adpellantur” (ii. 4). Compare Tacitus (Germ. 2); “ Ceterum Germaniae vocabulum recens et duper additum; quoniam qui primi Rhenum transgressi Gallos expulerint, ac nunc Tungri, tunc Germani vocati sint; ita nationis nomen, non gentis, evaluisse paullatim, ut omnes primum a victore ob metum, mox a se ipsis invento nomine *Germani* vocarentur;” and in the sixth book (c. 32) the *Segni* are added with a distinct assertion of their Germanic origin: “ Segni Condrusique, *ex gente et numero Germanorum*, qui sunt inter Eburones Trevirosque, legatos ad Caesarem miserunt, oratum, ne se in hostium numero duceret, neve omnium *Germanorum*, qui essent citra Rhenum, unam esse causam iudicaret.” The Condrusi and the Eburones were under the protection of the Treveri, who, it will shortly be shown, were a German people (iv. 6). In the attack on Cicero’s camp (v. 39), we find the Eburones in league with their countrymen the Aduatici and the Nervii. The four first-named states supplied 40,000 men to the Belgian army.

8. *Nemetes*. 9. *Vangiones*. 10. *Tribocci*.—These tribes are specifically mentioned by Caesar as forming part of the army of Ariovistus, and are declared to be *Germani* (l. i. c. 51). With regard to the Tribocci, we have the additional testimony of Pliny and Strabo. The former (l. iv. c. 16) writes, “ Rhenum accolentes, *Germaniae* gentium in eadem provincia Nemetes, Tribocci, Vangiones;” and Strabo (l. iv. c. 3), *εν οἷς (i. e. Σηκουανοῖς και Μεδιομακτροῖς) ἰδρυται Γερμανικον εθνος περαιωθεν εκ της οικειας, Τριβοκχοι*. The testimony of Tacitus (Ger. 28) is beyond exception: “ Ipsam Rheni ripam *haud dubie Germanorum* populi colunt, Vangiones, Triboci, Nemetes.”

11. *Remi*.—That the Remi acknowledged themselves as a German tribe is evident from the information which they afforded Caesar respecting the origin of their Belgian countrymen, after they had seceded from the Belgian league. What is true of the Remi must also be true of the *Suessiones*.

12. *Suessiones*.—These people were the kinsmen of the Remi; “ fratres consanguineosque suos, qui eodem iure et eisdem legibus utantur, unum imperium unumque magistratum cum ipsis habeant” (ii. 3).

13. *Batavi*.—With regard to these people, it is presumed that their Teutonic character will not be disputed. The following decisive passages may however be cited:—Tac. (Germ. xxix.): “ Omnium harum gentium (*i. e. quae e Germania in Gallias commigraverunt*)



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adducenda, quorum et vicinitas propinqua et multitudo esset infinita." He returned with a body of 500 horse. When the fortune of war compelled him to leave his country, he did not take refuge among the Keltic tribes; but "ad eos profugit Germanos, a quibus ad id bellum auxilia mutuatus erat."

Most ancient authorities concur in defining the Rhine and the Loire as the eastern and western limits of the territorial possessions of the Belgae. The tribes to the west of the Seine appear however to possess a distinctive character from those lying to the east. The former appear to have been essentially a *maritime* people—their vessels were well adapted to withstand the storms of the channel, where they exercised sovereign sway. In this respect they differ materially from the national character of the Keltic tribes, but remind us forcibly of the Vikings of the North and the piratical Saxons of after times. The evidence for the Teutonic origin of these tribes is threefold:—

1. The unanimous opinion of the ancient writers that they were Belgae, and the express declaration that the Belgae were Germans.

2. The fact that they acted in concert with Belgian tribes of acknowledged Germanic origin, and received every assistance from them in times of danger.

3. Their habits and mode of life were unlike those of the Keltic nations, and closely resembled those of the northern and eastern races of Gothic origin.

The first and last of these propositions have been already discussed. A few remarks on the second may be necessary. In the third book of his *Memoirs*, Caesar gives an interesting and animated account of the rising of the Veneti, and the measures adopted for their subjugation. The Veneti were in all probability scarcely aware of the power of the formidable enemy they had defied. However they mustered their whole force, and summoned to their assistance the Belgian tribes in the neighbourhood. It is a remarkable fact that they did not invite, or receive, the cooperation of the Celtae who adjoined their territories, but sent to the distant Morini and Menapii: "Socios sibi ad id bellum Osismios, Lexovios, Nannetes, Ambiliatos, *Morinos*, Diablintes, *Menapios* adsciscunt. Auxilia ex Britannia arcessunt." This fact can be explained only on the supposition that the Morini and Menapii were of a kindred race, and that the Veneti distrusted their Keltic neighbours whom they had probably oppressed and driven from their possessions in earlier times. On a subsequent occasion we find their forces cooperating with the Bellovaci in opposing the Roman legions (viii. c. 7).

With regard to the tribes located to the west of the Sequana, the writer is willing to admit that the evidence of their Teutonic origin is less direct and conclusive than that upon which the nationality of the eastern states is based. He is inclined to believe that the population was of a mixed character; that the German settlers were the dominant race; but that a large portion of the original Keltic inhabitants, when subdued by the Belgae, remained in their country as a subject people, and, becoming subsequently more intimately connected by intermarriage and social intercourse, identified them-

selves with the interests and fortunes of their conquerors. Hence we must not be surprised at the apparent anomaly of a Keltic dialect still spoken in that part of France. Where the conquerors were few but warlike, and the conquered numerous but weak, it might naturally be expected that the chief direction of political affairs would devolve upon the former, while the language of the latter would insensibly supersede the unfamiliar dialect of the strangers. History furnishes us with a remarkable parallel and striking illustration in the immediate vicinity of these tribes in the case of the Norsemen who founded the dukedom of Normandy. A few generations passed and scarcely a vestige of the Norse tongue remained.

Having now shown—

1. That the Belgæ differed in *language*, laws and institutions from the Celtae;
2. That the ancient writers believed the Belgæ to be a German people;
3. That there is historical evidence to prove that a large number of the most powerful tribes were unquestionably of German origin;
4. That it cannot be proved that any tribe belonged to a different stock;

the writer may perhaps be allowed to assume that all the tribes were members of that stock to which it has been proved that most of them belonged. He is at least inclined to believe that the evidence adduced proves something more than the inference drawn by Dr. Latham in the following passage:—“It is doubtful, however, whether Caesar meant to say more, than that over and above certain differences which distinguished the Belgæ from the other inhabitants of the common country Gallia, there was an intermixture of Germans.” (Eng. Lang. p. 134).

Respecting the exact periods at which these settlements were made, the evidence is exceedingly meagre. We possess, however, one landmark to guide us in our search. It is stated that when the Cimbri and Teutoni made their formidable inroad into Gaul, the Belgæ were the only tribe who successfully opposed them. The truth appears to be that the Teutons turned aside from a kindred race of warlike habits, to prey upon the feebler tribes of alien blood who lay between them and Italy. The statement however proves, that at least (B.C. 113) a century before the Christian æra, Belgian tribes were located along the northern coast of Gaul. It is probable that these settlements were effected several centuries before that period.

Before closing this part of his subject, the writer may be allowed to add a few words respecting the *third* division of the inhabitants of Gaul.

It is stated that these also differed in “*language*, laws and customs” from the other two; and they are defined under the name of Aquitani, as occupying the tract of country lying between the Garonne and the Pyrenees. Speaking of the divisions of Gaul, Strabo (l. iv. c. 1) remarks, οἱ μὲν δὴ τριχῆ διηροῦν, Ἀκυϊτανούς καὶ Βελγας καλοῦντες καὶ Κελτας. Τοὺς μὲν Ἀκυϊτανούς γέλωσ ἐξηλλαγμένους, οὐ τῆ γλωττῆ μονόν, ἀλλὰ καὶ τοῖς σωμασιν, ἐμφερεῖς

Ἰβηροὶ μᾶλλον ἢ Γαλαταίς. The geographer thus adds another mark of distinction to those mentioned by Caesar, viz. that the physical conformation of the Aquitani was that of the Iberians of Spain rather than of the Kelts of Gaul. We are thus compelled, in assigning their true ethnological position to the Aquitani, to seek for a race and stock other than the Keltic or Teutonic. The writer believes that this race and language were the ancient Iberian, of which we still recognize the modern representatives in the inhabitants and language of the Basque district in Spain.

The second proposition stated in the commencement of this paper was,—“that what is true of the northern coast of Gaul, is true of the southern coast of Britain.”

The earliest direct proof that can be adduced in support of this statement is contained in a passage in Caesar (B. G. l. v. c. 12): “Britanniae pars interior ab iis incolitur, quos natos in insula ipsa memoria proditum dicunt; maritima pars ab iis, qui praedae ac belli inferendi causa ex Belgis transierant; qui omnes fere iis nominibus civitatum adpellantur, quibus orti ex civitatibus eo pervenerunt et bello inlato ibi remanserunt, atque agros colere coeperunt.” That this passage was penned with Caesar’s usual caution and accuracy will appear evident on a careful consideration of the following facts.

Caesar states that the immigrant tribes in Britain retained the names by which they were known in their native country. In the scanty history of those times which has come down to us, we might reasonably expect to discover some traces of this identity of name. Such traces are actually found.

Among the Belgian tribes enumerated above, we meet with the Atrebates, and we find a numerous tribe of that name in Britain. Their position is indicated by Ricardus Cicestrensis, ‘De Situ Britanniae’ (c. vi. 9), “Confines illis apud ripam Thamesis habitabant Atrebates, quorum urbs primaria Caleba;” and again by Ptolemy (ii. 3): εἶτα Ἀτρεβατιοὶ καὶ πόλις Ναλκονα. That these states were of kindred origin is evident from the fact recorded by Caesar in the following words: “Et cum his una (*i. e.* the ambassadors who had come over to him from Britain) Commium, quem ipse, Atrebatibus superatis, regem ibi constituerat * * cuius auctoritas in iis regionibus magni habebatur, mittit (iv. 21).” Whence this powerful influence over the British tribes, if the races were distinct, or intercommunication suspended? This Commius was subsequently, through Caesar’s influence, appointed ruler over the Morini (B. G. vii. 76), and was chiefly instrumental in bringing German auxiliaries from beyond the Rhine to aid the Belgian cause; attesting at the same time his patriotism and his race (viii. 7, 8, 21).

Again, in the present county of Hampshire we meet with a numerous and influential tribe named *Belgae*. The settlement of this tribe is thus recorded by Richard of Cirencester (De Situ Brit. c. vi. 12); “Ad Oceanum, inferius habitabant, sic dicti Belgae, quorum urbes primariae Clausentum, quod nunc Southamptona dicitur, Portus magnus, omniumque praecipua Venta, nobilissima civitas ad flumen Antona sita. *** Omnes enim Belgae Allobroges sunt, et suam a Celtis Belgisque originem traxere: hi, non multis ante Caesaris

adventum in hanc insulam saeculis, relicta patria Gallia * * * sedem hic sibi elegerunt." It should be observed that this writer is not cited as a credible authority, but as indicating the existence of previous documents whence his information was derived, or as conveying the impressions of the educated men of his time. He divides the districts on the southern coast of Britain into three provinces, the Kentish, Belgian and Damnonian. Ptolemy defines the British Belgae in these words: Βελγαι και πολεις Ισχαλις, 'Υδατα θερμα, Ουεντα (ii. c. 3). The Venta Belgarum is repeatedly mentioned by subsequent writers.

A tribe, mentioned by ancient writers, under the name of Briboci, was also called *Remi*:—"Cantiis proximi, et, ut putant nonnulli, subjecti, Bibroci, qui et aliis Remi dicuntur, natio in monumentis non penitus ignota." (Ric. Cic. c. vi. 9.) The Durotriges, or people of Dorset, were according to the same authority called *Morini*:—"Infra Heduorum terras siti erant Durotriges, qui et Morini alias vocantur." (Id. vi. 15.) This double nomenclature might readily have originated in the fact that the inhabitants of a certain district sometimes retained the original Keltic name, sometimes adopted the name of the immigrant tribe.

Again we meet with a tribe bearing the name *Manapii*, and a city called *Manapia* (Wicklown in Ireland) (Ptol. ii. 2), adjoining another tribe the *Cauci*. In addition to the undoubted existence of acknowledged Belgian tribes in Britain, Caesar's statement is supported by independent evidence of a no less satisfactory character. Tacitus, after mature deliberation, arrived at the same conclusion:—"Proximi Gallis (*i. e.* Belgis) et similes sunt; seu durante originis vi, seu procurrentibus in diversa terris, positio coeli corporibus habitum dedit: in universum tamen aestimanti, Gallos vicinum solum occupasse credibile est." (Agric. xi.) We find again abundant evidence of the existence of intimate relations between the two nations. We have seen above that the Atrebate Commius possessed great influence among his island kinsmen; and we read in Caesar that the king of the Belgian Suessiones also held sovereign sway in Britain:—"Apud eos fuisse regem nostra etiam memoria Divitiacum, totius Galliae potentissimum, qui quum magnae partis harum regionum, tum etiam Britanniae imperium obtinuerit." (B. G. ii. 4.) Again, when the powerful tribe of the Bellovaci were vanquished by Caesar, the chiefs who had been the principal instigators of the rebellion fled for protection to their friends in Britain (*Id.* ii. 14). We have already seen that, in the hour of danger, the Veneti sent to solicit assistance, not only from the German *Morini* and *Menapii*, but also from the Britains; and the pretext for Caesar's invasion of the island was the fact that "omnibus fere Gallicis bellis, hostibus nostris inde subministrata auxilia intelligebat" (iv. 20). Commercial intercourse between the two countries is also distinctly intimated in numerous passages in the ancient authors. There remains the positive declaration of both Caesar and Tacitus as to the identity of customs, religion and language of the two people. Tacitus remarks: "Eorum (*i. e.* Belgian Gauls) sacra deprehendas superstitionum persuasione; sermo haud multum diversus" (Agric. xi.); and Caesar writes: "Ex

his omnibus longe sunt humanissimi, qui Cantium incolunt, neque multum a Gallica differunt consuetudine" (B. G. v. 14); and again—"Horum est infinita multitudo creberrimaque aedificia, fere Gallicis consimilia."

To these illustrations numerous additions might readily be made, but it is considered that sufficient evidence has been adduced to support the probability: 1st, that the Belgae were substantially a German people; 2nd, that the inhabitants of the south-eastern portions of Britain were substantially Belgae.

The writer had collected evidence of the settlement of numerous bodies of German origin in Britain, and of the existence of intimate relations between the Gothic tribes of the continent and those of this country previous to 450 A.D.; but finding the majority of the selected passages indicated in Mr. Kemble's work, 'The Saxons in England,' he has considered it unnecessary to trouble the Society with the restatement of facts accessible to all. One passage, however, which is omitted in Mr. Kemble's work, appears worthy of record.

In the enumeration of the tribes which constitute Gallia Belgica, Pliny (l. iv. 17) mentions a people called *Britanni*. He places them between the Morini and the Bellovaci. The MSS. supply no variation in the reading, although they present frequent and striking discrepancies in the names of the other tribes. The existence of this people on the continent may perhaps afford some explanation of a fact which perplexed Pliny. In the 25th book of his 'Naturalis Historia' (c. 3), he writes, "Reperta auxilio est herba, quae vocatur *Britannica*, non nervis modo et oris malis salutaris, sed contra anginas quoque et contra serpentes." After describing the plant, and the method of extracting and applying the antidote, he proceeds: "Frisii, qua castra erant, nostris demonstravere illam; mirorque nominis causam, nisi forte confines Oceano Britanniae velut propinquaev dicere. Non enim inde adpellatam eam, quoniam ibi plurima nasceretur, certum est, etiamnum Britannia libera."

It will have been observed that the evidence throughout this paper has been of a purely historical character. To confirm this evidence it would be desirable that philological proofs of the existence of German tribes in Britain should be collected and produced. But a moment's consideration of the difficulties which attend such an investigation will convince us, if not of its impracticability, of the very limited results which it could ever be possible to attain. The first and simplest means of prosecuting the inquiry, viz. specimens of the dialects spoken in the south-eastern districts of Britain, do not unfortunately exist. We might next have recourse to the recorded names of districts, hills, rivers, promontories, &c.; but here again we encounter a serious difficulty. The country had been previously occupied by inhabitants of another stock,—a stock apparently the earliest of which history supplies any record—and the existing names of localities unchangeable in their nature would be recognized and adopted by the victorious settlers. A careful examination of these names may, however, still furnish interesting results to scholars well-versed in the ancient forms of the Keltic and Gothic dialects.

PHILOLOGICAL SOCIETY.

VOL. V.

FEBRUARY 7, 1851.

No. 104.

HENSLEIGH WEDGWOOD, Esq., in the Chair.

The following gentlemen were elected Members of the Society :—

Hugh Alexander Johnston Munro, Esq., Fellow and Lecturer of Trinity College, Cambridge. William George Clarke, Esq., Fellow and Lecturer of Trinity College, Cambridge. Richard F. Weymouth, Esq., Portland Villas, near Plymouth. William Arthur Case, Esq., University College, London.

A paper was then read—

“On the position occupied by the Slavonic Dialects among the other Languages of the Indo-European family :”—*Continued.* By Prof. Trithen.

It is natural that when the original meaning of the termination of the nominative case was forgotten, or when the whole of the termination was dropped, the article, the utility of which is so obvious, should have been introduced. With regard to the Roman language, it has been supposed that the sudden change which the Latin underwent at the time of the German invasion, was the consequence of the imitation of the German idiom. But it seems more than doubtful whether the use even of the definite article had at that æra been introduced into the Teutonic languages ; and it is probable that we shall most nearly approach the truth, if we suppose that when the Latin was by that event put into a state favourable to a new development of its grammatical forms, it obtained the use of articles, and adopted for them those words which appear naturally to suggest themselves as most convenient for this purpose. Hence *unus* was taken as the indefinite, and *ille* as the definite article.

The use of the article is therefore to be attributed to the effort which is constantly perceivable in language, to analyse and separately to express every idea. But whatever be the cause of this wonderful change in language, it is clear that the Slavonic dialects have not undergone it ; nor is it less certain that they are inferior in point of age and perfection of form to the Latin and Greek. They therefore occupy a place between the ancient and the modern languages ; and in this respect they are pre-eminently deserving of the attention of the philologist. They are to him of the same importance as a living specimen of a Saurian would be to the geologist. Indeed it is scarcely possible to realize the full beauty of the languages of Greece and Rome without having experienced the wonderful power of a word in a similar language, which when it strikes the ear seems to be quivering with life. For in these languages every word in a sentence is a spontaneous creation—not a skilful arrangement. And, though it be true, that even in the inflective languages, an in-

flected word may be analysed and reduced to the very same elements into which the idea it expresses is resolved in the analytical languages, yet are those elements so intimately blended with one another, that they are, and produce the effect of an undivided whole. And it is more especially for the analysis of inflected words—for a proper understanding of their organism,—that the study of the Slavonic languages is to be recommended. And if it be one of the objects of comparative philology to ascertain the laws of language in their relation to the laws of thought, it is evident that the examination of such a language as the Russian—a living synthetic language,—cannot but add a number of interesting and important facts. Bopp has admitted the Slavonic into his Comparative Grammar, and he has derived great advantages from it for the elucidation of the deelen-sions and pronouns; but he has chosen the ancient Slavonic, and neglected to compare the dead languages with a living specimen of their own class,—an omission which has frequently caused him to commit grave errors.

The same amphibious character, if we may be allowed so to term it, which distinguishes the languages of the Slavonic race from those of the other nations of Europe, marks their literatures. The peculiarity is even greater; for while their languages have never suffered any intrusion of foreign words, and much less idioms, from any of their neighbours, their literatures are altogether the results of the civilization of the West of Europe. And yet, though the Russian poet Pushkin is imbued with Byron, and the Polish poet Mickiewicz is full of Goethe and Schiller, neither of them can be charged with being simply an imitator. The same reason which may be assigned for the preservation of the Slavonic dialects from the general dissolution and subsequent change which came over the other languages of Europe in the first centuries after Christ, has preserved the originality of the Slavonic poets, in despite of the influence of their western teachers. The Slavonic nations to this day understand nature as the ancients did, and more especially the Hindus; like them they endow her elements with moral faculties, and like the Greeks they invest them with the human form. The belief in the Rusalkas and Domovoys is as prevalent in Russia in the nineteenth century as was the belief in the nymphs and satyrs in the early days of Greece; and the ideas on nature one hears in every-day life from the mouth of the peasant are quite as poetical as any which occur in the Vishnu Purána.

It would seem therefore that they are still in what might be termed the stage of childhood in nations; they are still essentially poetical and creative. Their languages were too young to become analytical when the Gothic and Latin were changed to that form; their minds were not ripe for the effects of Christianity; nor did any of these nations receive it before the ninth century, while Russia was not converted before the end of the tenth.

It is to this primitive originality in the character of all the Slavonic nations, that we must attribute the peculiar colouring which everything European receives as it passes through the mind of the



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passed alternately from the domination of Poland to that of Russia, and *vice versá*, and their literature bears evident traces of the influence which either country has exercised over the national mind.

Their literature consists chiefly of songs on the virtues and actions of their *Atamans* or chiefs. These poems are mostly lyrical, and after passing from one Slavonic nation to the other, are ultimately claimed as their own by all of them. The Kosak from the door of his cottage watches his horses in silence as they graze in the distance; his eye wanders over the boundless steppe; he thinks and dreams of the combats that have once taken place in it, of the victories and defeats it may yet have to witness; and this song, the simple outpouring of his mind, becomes an expression for the common feeling of the whole people, and is handed down from generation to generation.

The habit which all the Slavonic tribes have of appropriating any poem which, though it be composed in a particular district, is universally Slavonic in its character, is not restricted to their national or oral poetry. It extends to their written literature, and is partly accounted for by the fact, that the Slavonian languages, though numerous and clearly marked, and even composing groups which are severally distinguishable, are yet by no means so remote from each other as are many idioms which are universally regarded as dialects of one language. But it chiefly depends upon the circumstance, that notwithstanding their political divisions, they have all retained that primitive cast of mind of the earlier nations of the world, which strongly distinguishes them from the Teutonic and Romanic populations of the present day. Mickiewicz is as much read and admired in Russia, as in Poland; Pushkin and Khomyakoff are praised by the Czechs quite as much as by their Russian countrymen; and the learned works of Schaffarik and Jungmann are studied at Petersburg and Pesth no less than at Prague.

There is no doubt however that, though the groundwork of the Slavonic character is the same in all the tribes of that race, they have from time immemorial formed two distinct groups which have often stood opposed to each other. The Antæ and Sclavini of Procopius are by him described as the two tribes of the Slavonic races, whose generic name at that time was *Spori* or *Serbi*. And there can be no doubt that the two branches into which the whole Slavonic race is divided at the present day, correspond with the Antæ and Sclavini of Procopius. The former is the eastern branch, the latter comprehends the western tribes of this family. The correctness of this division was perceived and exemplified by the learned Bohemian abbot Dobrowski, one of the most profound investigators of the Slavonian history, literature, and antiquities, and whose views have been adopted with little variation by succeeding writers. This subject is too extensive to be entered into on the present occasion; it will be sufficient to say that the Slavonic dialects differ from one another more in respect of their pronunciation, than with regard to their grammatical structure. The Russian is the prin-

cipal language of the eastern branch, or that of the Antæ, while the Polish represents the dialects of the western group of the Slavonic race, corresponding to that of the ancient Sclavini. Numerous testimonies of ancient writers prove that this division of the Slavonic race into two branches has existed from the earliest period of their history. Subsequently, the adoption of the Roman Catholic religion by the Slavonians of the west, and the introduction of the Greek Church among the eastern tribes, has increased the distance that existed between them; but that which pre-eminently distinguishes Russia, not only from Poland, but also (in some respects) from the tribes which it represents itself, is the circumstance that since 862 it has ceased to be purely Slavonic. In that year the Varyagues or Normans conquered Novogorod, or, as the ancient Russian historian Nestor expresses himself,—in that year the Slavonic people invited three northern princes, Rurik, Truvor, and Sineus, to come into their country to rule over them. The element therefore which distinguishes the Russians from the other Slavonic tribes, is the same which in this island has changed a Teutonic population into the English nation; with this difference however, that the language of the Norman conquerors in England, though it has not altered the essentially Teutonic character of the Anglo-Saxon, has yet exerted so great an influence upon it as to produce a new language—the English; while in Russia, as was the case in France, the Northmen, who spoke a Teutonic dialect, gave up their language almost immediately after their settling in the country, and adopted that of the natives. The first code of laws which the Russians received, and which is evidently framed upon the model of the Scandinavian laws, is written in Russian. The number of words in Russian that can be proved to have been introduced by the Varyagues, scarcely exceeds fifty, and there is no trace of any other effect produced by the idiom of these northern conquerors on the language of their subjects.

But if the conquest of Russia by the Normans differ, in regard of the influence it has had on the language of the country, from the conquest of England by the same people, it resembles it on the other hand in this respect, that it has established a new principle of civil government, and caused a modification of the Slavonic character similar to that which distinguishes the English from the other nations of Teutonic origin. The literature of Russia, that is the written and learned literature of the nation, fully bears out this remark. These observations may be pursued at a future period.

PHILOLOGICAL SOCIETY.

VOL. V.

FEBRUARY 21, 1851.

No. 105.

HENSLEIGH WEDGWOOD, Esq. in the Chair.

Special General Meeting.

The Chairman stated that the Council had called the present General Meeting for the purpose of considering the propriety of altering one of the Rules of the Society. It appeared from a communication, made by their Assistant-Secretary Mr. Cochrane, that demands had been made on the London Library for Parochial Rates, to which, it was insisted by the Parish Authorities, they were liable, inasmuch as part of their house was underlet to the Statistical and Philological Societies, neither of which Societies had any provision in their Statutes against a division of profits, which is required by the Stat. 7 & 8 Vict. c. 36, in order to exempt them from their liability. The Meeting had to consider what steps it might be convenient to take under these circumstances.

It was then moved by Mr. Sharpe, seconded by Mr. Chabot, and carried unanimously,—That the following addition be made to Rule XVI.—

“No dividend, gift, division, or bonus in money shall be made by the Society unto or between any of its Members.”

A paper was then read:—

“On English Etymologies:”—*Continued.* By H. Wedgwood, Esq.

TO BLEAR.—TWO words of different origin and meaning seem to be confounded in the E. Blear. A Blear-eye is a sore inflamed eye like one that has long been weeping, from the Pl.-D. *blarren*, to *blare* or roar, and hence, with that softening down of the signification which so constantly takes place in the development of language, to cry, to weep. *He blarrede sinen langen tranen*, he cried till the tears ran down. *Blarr-oge* or *bleer-oge*, a crying eye, a red watery eye. In the old expression ‘to blear one’s eye,’ on the other hand, in the sense of deceiving one, the word seems identical with *blur*, a blot or smear, concealing something that had originally been distinct. In this sense it exactly answers to Schmeller’s *plerren*, a blotch; *plerr*, *geplerr*, a mist before the eyes. ‘Præstigiæ—*pler* vor den augen.’ ‘Der Teufel macht ihnen ein eitles *plerr* vor den augen,’ the devil makes a vain *blur* before their eyes, which may be compared with Pierce Plowman’s—

“He blessed hem with hus bulles and *blered* hure eye.”

The confusion is further increased by a third word of cognate meaning, Sw. *plira*, Pl.-D, *plieren*, to peer or look with the eyelids pressed together like short-sighted persons, whence *plier-öget*, one

who looks with half-closed eyes, short-sighted. Whether the Sw. form or the E. *peer* is the original may be doubted, but they are in all probability radically identical, since *l* is frequently inserted or omitted after *p*, as in Pl.-D. *plinken, plink-ogen*, to wink, compared with Du, *pinken, pink-oogen*, to wink, to peer, *oculis semiclausis intueri*. (Kil.)

To ABIE.—To endure, to suffer the consequences of something. In this case the meaning of two words of very different origin has come so closely to approximate in sound and sense that some pains are required to disentangle the confusion.

In a former paper it was shown how the verb to *abide* or *abie* came to signify, to look out for, to expect, to await, and simply to remain or endure. But in speaking of abiding in the sense of continuing in a certain condition, there is frequently a reference to the pain or other obstacles which make endurance difficult, and thus the word has acquired the sense of sufferance simply, or the mere fact of being subjected to painful influences:—

“My men and I did cold and hunger *bide*.”—Gascoigne.

“And now he hath to her prefix’d a day,
By which if that no champion doth appere,
She death shall sure *aby*.”—F. Q.

“Certes (quoth she) that is that these wicked shrewes be more blissful that *abien* the torment that they have deserved than if no pain of justice ne chastised them.”—Chaucer, Boethius.

“Girt with circumfluous tides,
He still calamitous constraint *abides*.”—Pope.

At the same time to *abie* in O.-E., properly *abuy*, from A.-S. *abicgan*, to redeem, to pay for (also written and pronounced *abegge, abidge, abigg*), was of very frequent use in the sense of paying the penalty of some act. An equivalent expression was equally current in Fr. in which our *abie* was rendered by the verb *comperre* or *comparer*, ‘to buy or pay dearly for.’ ‘Je te le ferai bien comparer, I will make thee smart or pay soundly for it.’ (Cotgr.) Numerous examples of this mode of expression may be found in the Roman de la Rose, and in Chaucer’s translation:—

“And sore *abieth* she (Envy) every dele
Her malice and her male-talent.”

In the original—

“—— trop *compère*
Sa malice trop durement.”

“For who that dredith sire ne dame
Shall it *abie* in body and name.”

“Enfant qui craint ni père ni mère
Ne peut que bien ne le *comperre*.”

In the passage from Spencer—

“For whoso hardy hand on her doth lay,
It dearly shall *abie* and death for handsel pay,”

the sense of purchasing is distinctly marked. ‘To buy it dear,’ however seems early to have been used as a proverbial expression

for suffering loss, without regarding it as the penalty of any particular act. Thus in Chaucer—

“ The thingis fellin as they done of werre
Betwixtin hem of Troie and Grekis ofte,
For some day *boughtin thei of Troy it dere*,
And eft the Grekis foundin nothing soft
The folk of Troy.”—Troilus and Cressida.

When *abie* was used in such a manner, it often seemed to signify simple suffering, and was applied as if that were the full import of the word:—

“ If he come into the hands of the holy Inquisition, he must *abye* for it,”
i. e. must suffer for it.—Quot. in Boucher.

To *abie* from A.-S. *abicgan*, having thus, like *abie*, from Fr. *abayer*, acquired the sense of simple suffering, the two became confounded together, and *abide*, which is truly synonymous with the Fr. derivative, was sometimes allowed to appropriate the sense of paying a penalty, belonging to *abie* in virtue of its A.-S. parentage, with which *abide* itself is wholly unconnected:—

“ Disparage not the faith thou dost now know,
Lest to thy peril thou *abide* it dear.”—Shakespear.

where, as Richardson observes, it ought to be *abie*.

TO EARN, EARNEST.—To *earn*, in the sense of working for one's living, seems so natural a type of *earnestness*, as opposed to play, that one is at once disposed to consider the latter as a derivative of the former.

The connection of the two words is apparently corroborated by the Du. *neeren*, *gheneeren*—nutrire, alere, et quæstum sectare honestè, victum et facultates quærere. (Kil.): to *earn* one's living. Wat *neiring* doet gy? unde vitam toleras (Biglotton)? How do you *earn* your living? *Neering* and *teering*, earning and spending.—Halma. Hence *Neernst*, *neerst*, sedulitas, studium; *neernstig*, *neerstig*-diligens, navus, operi intentus. (Kil.): *earnest*. *Ist neirst?* serione agis? uyt *neirst*, serio, absque joco, *in earnest*. (Biglotton.)

From these examples one is tempted at once to assume that the root is the G. *nähren*, to support, and that an initial *n* has been lost in the G. *ernst*, E. *earnest*, as in the numerous cases adverted to in a former paper.

The examination of other Teutonic dialects leads to a different conclusion, and not only points to a different origin of the verb to *earn*, but seems to show that there is no radical connection between *earn* and *earnest*. There can be no more striking image of rewarded labour than that afforded by the reaping of the harvest. Now the word in modern G. for reaping is *ernten*, but this is a derivative form. The simple verb is *arnen*, *ernen*, (Kil.) Fris. *arn*, *arne*, *erne*, harvest. *Arn-mænde* (harvest-month) August,—Kil. *Arnari* messor—Tatian. “*Arn*, *ürnet*,—Schmeller: harvest. Hence *arnen*, *erarnen*, *g'arnen*, to earn. Wat wollt' ich daran *erarnen*? what shall I gain by it? as in ordinary G. lob *erernten*, to earn praise, (Küttner.) “*Arner*, *ärnleute*, day-labourers who go harvesting into the richer districts, (Schmeller); where we catch the word in an actual state of

transition between the notion of reaping and that of earning. On the other hand, the A.-S. shows pretty conclusively that *earnest*, in the sense of serious, is from the same root with G. *gern*, willingly, designedly, of set purpose (Küttner), and the E. *yearn*, which implies desire of such intensity as to be accompanied with a bodily sensation. Hence A.-S. *georn*, desirous, eager, intent. Herodes befran hi *georne*, they inquired diligently of Herod (Lye.). Of this adverb we have not only the superlative *geornost*, most diligently, what is done with the whole heart, giving rise to the E. *earnest*; but also the comparative *geornor*, showing the former to be a true superlative. He *geornor* wolde sibbe with hine, *studiosius* quæsivit pacem cum illo (Lye.). Swa mon *geornest* mæg, pro virili (Lye), with his utmost endeavour.

The derivatives *Geornysse*, industria, assiduitas, studium; *geornfull*, sollicitus, industrius; *Geornung*, industria, meritum, afford a singularly close analogy to the meanings of the Du. *neerung*, *neernstig* or *neerstig* above quoted. *Earnest*, in the sense of a portion of money paid down in ratification of a bargain, is an entirely different word, identical with the Lat. *arrha*, Gael. *arra*, *arlas*, Bret. *arrez*, *errez*, W. *ernes*, *erdest*.

TO SOAR.—It. *sorare*, Fr. *essorer*, 'to mount or *sore* up, also being mounted to fly down the wind' (Cotgr.). It is a term of falconry expressive of the action of the hawk when he wheels in the air or sails away with little perceptible motion in his outstretched wings and seems to be engaged in *drying* his pinions.

The root is the Fris. *soore*, E. *sear*, dry; *sooren*, to dry.—Kil.; Fr. *essorer*, to dry, to air, to expose to the weather. (Cotgr.)

STAVE.—A *stave* is so much of a psalm as is read up at once by the clèrk and repeated after him by the congregation. The practice is derived from a period at which the knowledge of letters was the privilege of a few, and the only book was in the hands of the person giving out the stave. The expression in E. is confined to the single instance of church music, but the true import of the word is clearly shown by the Pl.-D. *stäven*, verba præire, to read up the words of a written formula that is to be repeated by another person; especially applied to an oath. Den eed *stäven*, to give out the words of an oath to the person by whom it is to be taken. Undoubtedly from *staf*, A.-S. *stæf*, a letter, G. *Buch-stab*. Hence Sw. *stafwa*, to interpret letters, to read, especially applied, like the Pl.-D. *stäven*, to the case of an oath.

OLD NICK.—Commonly referred to the Scandinavian *Nik*, a supernatural being supposed to reside in the waters and occasionally to make inroads on the land, to whose malevolence is attributed the death of persons drowned. There is however little in common between such a being and the ordinary notion of the Devil. The true derivation is indicated by the Pl.-D. *Nikker*, the executioner or neck-twister; a word also applied to the Devil, as the executioner *κατ' ἐξοχήν*. Old Nick would thus be the old executioner of the human race, an explanation much more in consonance with the popular notion of his functions than that afforded by the Scandinavian su-



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constitutes the game of Bopeep. A person is said to look as if he could not say Bo! to a goose, when he looks as if a goose would be more likely to frighten him than he the goose.

The cry made use of to excite terror is then employed to signify the indefinite object of terror represented by the person covering the face and making the outcry. Thus the Italian *bau* is used to signify a bugbear or hobgoblin.

“L'apparir del giorno
Che scaccia l'Ombre, il *Bau* e le Befane.”—La Crusca.”

“The peep of day,
Which scatters spectres, bugs and hobgoblins.”

The Sc. *boo*, W. *bw* or *bwg*, E. *bug*, are in like manner used to impersonate the object of that indefinite horror felt by children when alone in the dark. On this foundation are formed the Sc. *boo-man*, *boo-kow* (where *kow* is not the placid *cow*, but an object of terror synonymous with bug itself); Pl.-D. *bu-mann*; Du. *bullemann*; W. *bwbach*; Du. *bullebak* (related to *bwbach* as *bullemann* to *bumann*); bringing us finally to the E. *bullbeggars*, all used in the same sense as the simple bug.

“As children be afraid of *bear-bugs* and *bullbeggars*.”

Sir Thos. Smith in Todd.

In the Italian *barabao*, E. *buggaboo*, Swiss *butzibau*, Sc. *boodieboo*, Du. *bytebau*, an attempt is made to represent the continuance of the terrific sound by repetition of the radical articulation, and a greater effect is produced on the mind of the child by the more sonorous title. *Far barabao* is explained by *far bau! bau!* to cry boh! in Patriarchi's Venetian Dictionary, and *il brutto barabao* is interpreted *il Tentennino, il brutto dimonio*, the black bug, the bugaboo.

Other modifications are boggart, bugbear, bogle.

“It is not as men say, to wit, Hell is but a *boggarde* to scare children with.”—Quot. in Jamieson.

The use of *bearbug* in the quotation above cited as a variation of *bugbear*, seems to show that the second syllable in the latter is really the wild beast taken as an object of terror, and not merely the G. adjectival termination *bar*, equivalent to Lat. *bilis*:—

“The humour of melancholye
Causith many a man in slepe to crye
For fere of *beris* or of *bolis* blake,
Or ellis that blake *buggys* wol him take.”—Chaucer.

where we find imaginary bulls and bears classed with *bugs* as objects of nightly terror.

In *bogle* we are a little thrown off the scent by the Bret. *bugel*, a child, W. *bygel*, a cowherd; Bret. *bugel-noz*, W. *bygel-nos*, literally a child of night, a night-herdsman, a spectre or hobgoblin. But perhaps this is only one of those numerous cases where an etymology is unconsciously found for a word when the real significance of the elements is lost by lapse of time.

• In southern E. *bogle* is obsolete, but it has left a descendant in the

familiar verb to *boggle*, to be scrupulous, to make difficulties about a thing, like a startlish horse passing an object of terror :—

“ We start and *boggle* at every unusual appearance, and cannot endure the sight of the *bugbear*.”—Glanville in Todd.

ISLAND.—It is perhaps hardly necessary to observe that the *s* in *island* is a false spelling founded on the tacit supposition of a derivation from the Fr. *isle*, a supposition decisively negatived by the form under which the word appears in the A.-S. *ealond*, *iglond*. The former mode of spelling has given currency to a derivation equally erroneous with the one above-mentioned from *ea* water, and *lond* land, which would furnish a better designation of a marsh than of an island. The image on which the word is in reality founded is that of an Eye, which commands attention by its living brilliancy and leads us to consider the surrounding features as a setting of subordinate interest. Hence the use of the word *eye*, to designate any separate object in the midst of a mass of heterogeneous materials, as a small spot surrounded by an expanse of a contrasted colour.

“ *Ant.* The ground indeed is tawney.

“ *Seb.* With an *eye* of green in it.”—Tempest.

“ Red with an *eye* of blue makes a purple.”—Boyle. (Nares.)

So we speak of the eyes of a potato, and in Swiss the round cavities in a Gruyere cheese, the drops of grease swimming on broth, the knots in wood, are also called eyes. Stalder.

In pursuance of this analogy the Pl.-D. form of the word *eye*, viz. *oge*, is applied to an island as a speck of land amid an indefinite expanse of water. The small islands at the mouth of the Weser and Emse, for instance, are called Spiker-oge, Langen-oge, Schiermonnik-oge, &c. In like manner we have *ig*, an island in A.-S. and Sceph-*ig* or Sceph-*ege*, literally sheep-island, the isle of Sheppy at the mouth of the Thames. In Danish a difference in spelling has grown out of the special application, and the word which is written *øie* in the primary signification of an eye, is spelt *øe* or *ö* when applied to an island. In English the simple word *eye* is not found in the sense of an island, but the diminutive *eyot* or *ait* is still extant as the designation of the small islands in the Thames.

It is to be remarked that it is only to a small island that this designation is given. As soon as the island becomes too large to be contemplated at a single glance as a speck in the surrounding water, the resemblance to an eye is sensibly lost, and the object is considered as a particular kind of land designated by the complex term *island* (properly *eye-land*), in which the first syllable ought to be considered as having already acquired the figurative sense it possesses in the proper names above cited, Spiker-oge, Shepp-y, &c. If the *ea* in the A.-S. *ealond* had really had the signification of water, it never could have stood alone as the designation of an islet as in the Dan. *øe*, or have given rise to the diminutive *eyot*.

FREEZE, FRIZZLE, FRIEZE.—Pl.-D. *vresen*, *vreisen*, to fear, to be cold, to shudder, derived by the author of the Bremish dictionary from *aisen*, to be affected with horror, to shudder at an object; D.1.

iisen, eysen, horrere (Kil.), with the prefix *ver*, *ver-aisen*, *vresen*, as *ver-eten*, *vreten*, to devour; O.-S. *for-ohtian*; A.-S. *forhtian*, to be frightened, from M.-G. *ogan*, *ohite*, to fear. Nor would there be reason to doubt the etymology were it not for the Greek *φρίσσω*, to shudder, Lat. *frigus*, cold, which show that if the verb to freeze be really a compound, it was already formed before the Latin and Greek had separated from the Teutonic stock.

The image of shuddering is naturally used to express both fright and cold, of both which affections it is the physical accompaniment. But as the shudder of cold or fright has also a tendency to roughen the skin and coat of animals and make the hair stand on end, and partly perhaps as the rapid vibrations in shivering correspond to the regular prominences of a ruffled surface, we find *horreo*, of which the primary signification is to shudder, in the sense of being rough; *horridus*, shaggy; and *φρίκη* for the roughened surface of water curled with the breeze. In like manner from the foregoing *vresen*, to shudder, is developed the Fr. *friser*, Sp. *frisar*, to *frizz* or make the hair stand out, to curl or ruffle the surface of water, to raise the nap of cloth. From the last of these applications is derived the E. *frieze*, coarse cloth with much nap on it:—

“As for our mantles *friezed* deep both without and within,” &c.—Holland’s Pliny in Richardson.

that is with long nap.

The tendency to express the condition of a thing covered with projecting bristles, and one with a curly coat, by the same word, may be illustrated by the Italian *riccio*, which properly signifies a hedgehog or the bristly husk of a chestnut, and in the next place curly locks or shaggy velvet.

To DADE.—Is said of the first attempts of an infant at walking. Dading-strings are leading-strings, strings in which a child is taught to *dade*. The word is from *da! da!* an imitation of the incoherent utterances which accompany the muscular exertions of the infant, and hence in the nursery language of France *dada* is the name given to a horse, the type of activity in a child’s imagination. *Dada*, a hobby-horse. *Dadées*, in a more general sense, is used to express all the proceedings of an infant: ‘Souffrir à un enfant toutes ses *dadées*, to cocker or cokes him.’ (Cotgr.)

The frequentative to *daddle* is still in use in the north of England, signifying to walk unsteadily like a child, and *daidle* or *daddle* in Scotland. To *daidle* like a duck, to waddle. (Jamieson.)

To *doddle*, *diddle*, *toddle*, are other variations, of which the last is common in familiar language:—

“Quiles *dodling* and *todling*

Upon four pretty feet.”—Burel’s Pilgr. in Jamieson.

“And when his forward strength began to bloom,

To see him *diddle* up and down the room.”—Jamieson.

Serenius has ‘to *doddie* along or *dodde* about,’ ‘to *dodde*,’ vacillare.

From the imperfect way of walking of a child, the expression is extended to signify an inefficient manner of doing anything, to being

slow about a thing. *To daddle, daidle, dawdle*, to mismanage, to do anything in a slovenly way. Meat is said to be *daidled* when improperly cooked; clothes, when ill-washed. A *daidling* creature is one tardy and inactive, a *dawdle*. The Pl.-D. *dödeln* is used in precisely the same sense (Schütze), and the Isl. *dúdra*. Exmoor *totle*, a slow lazy person; *totling*, slow, idle; Sc. *dawdie*, and E. *dowdy*, a dirty slovenly woman.

Regarded in another point of view, the motion of the child is taken as the type of unsteadiness, and gives rise to words signifying vacillation, reciprocating movement, tremor, a change that may be well illustrated by comparing the sense of *diddle* in the foregoing passage, and in the following quotation:—

“Hale be your heart, hale be your fiddle,
Lang may your elbuck jink and *diddle*.”—Burns in Jam.

The use of *r* instead of *l* in forming the frequentative gives to *didder*, to shiver or shake with cold. (Bailey); Isl. *dadra*, to wag his tail (of a dog). In the same manner must be explained *totty*, shaking, unstable; to *totter*, to stagger, shake; Du. *touteren*, to tremble, to see-saw. (Kil.)

Again, as vacillating motion has a tendency to conceal the object to which it is directed, to *diddle* a person out of a thing is to get it out of him unawares, by tricks not obviously designed for such a purpose.

The insertion of a nasal gives the It. *dande*, supports in which the Italian infants are taught to *dade*; to *dandle*, to toss an infant in the arms or on the lap; G. *tändeln*, to trifle, toy or play the fool with, to loiter or dawdle; to *dauntle*, to fondle, north of E.; Fr. *dandinier*, to sway backwards and forwards, to waddle; *dandin*, a simpleton, a booby; to *dander*, to wander about, to talk incoherently. (Jamieson, Wilbraham.) *Tantaron*, delirare. (Schmeller.) It is not unlikely that the verb to *dance*, Dan. *dandse*, may be an offshoot from this stock, formed by means of a frequentative *s*, and signifying accordingly to continue bobbing up and down. Thus we speak of the glasses *dancing* on a table, and the It. *ballare*, which in ordinary It. signifies to *dance*, is used in Venice in the sense of see-sawing. *Balare*, barcolare, far la nina-nana. (Patriarchi.) It is probable that the It. *dondolare*, *dindolare* (Patriarchi); Isl. *dindla* or *dingla*, to *dangle*; It. *dondolo*; Isl. *dindill*, a pendulous object; It. *dondolone*, an idler; although closely approximating to the foregoing in sound and sense, are radically unconnected. The radical image in the latter class of words seems to be the motion of the clapper of a bell, the sound of which is represented in E. by *ding-dong*; in It. by *diñ-din*, *don-don*.

CAUSEWAY OR CAUSEY.—A corruption of the Fr. *chaussée*; L.-B. *calceata*. This word has been the subject of much discussion, some interpreting it as *via calce strata*, laid with stones; some *calcata*, a trodden way. The derivation however supported by Spelman, *calceata*, shod, or protected from the injuries of horses and carriages by a coating of wood or stone, is put out of doubt by the Port. *calçar*, to pave, as well as to shoe; *calçada*, a pavement, the stones of a street.

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HENSLEIGH WEDGWOOD, Esq., in the Chair.

A paper was read—

“On the Roots of Language, their Arrangement, and their Accidents.” By Edwin Guest, Esq.

It is proposed to treat, in this and some following papers, of the roots which substitute a final *t* for the “abrupt tone.” As the final *p* was represented either by the hard or soft labial, or by the corresponding hard or soft aspirate; and as the final *k* was represented by the hard or soft guttural, or by the corresponding hard or soft aspirate, so the final *t* sometimes appears as *t*, sometimes as *d*, and sometimes as *t'* or *d'*. This interchange of the final dentals may be proved in the same way as that of the final labials, or of the final gutturals. In the Sanscrit, nouns ending in any one of the dentals *t*, *d*, *t'*, *d'*, may end their nominatives either in *t* or *d*; thus *dat*, a tooth, makes its nominative either *dat* or *dad*; *pad* a foot makes its nominative either *pat* or *pad*; *bud'*, ‘who knows,’ either *but* or *bud*, &c. In the Gothic dialects there was a general tendency to use the aspirated dental, or rather its representative *þ*, as a final, and the corresponding ‘medial’ in the middle of words; thus the Mæso-Gothic perfects *baup*, he bade, *baþ*, he prayed, *trap*, he trod, &c., form in their plural *bud-um*, *bid-um*, *tred-um*, &c., and the same letter-change occurs in the conjugation of certain Anglo-Saxon verbs.

	SING.		PLUR.
cwæð	cwæd-e	cwæð	cwæd-on, <i>I said, &c.</i>
weorð	weord-e	weorð	weord-on, <i>I became, &c.</i>
snað	.....	snað	snid-on, <i>I cut, &c.</i>
scað	sud-e	scað	sud-on, <i>I seethed, &c.</i>

We shall not hesitate therefore to consider words ending in *d*, or in one of the aspirates *d'*, *t'*, as representatives of words which originally ended in *t*.

The idea, which binds together the three first sets of meanings, appears to be that of *motion from a place*.

1. Departure, going,—a way, a foot, a footstep.

peet	.....	<i>Cant. Chi.</i>	8388 (peě), to recede from each other, to leave.
peet	.....	<i>Hok. Chi.</i>	to divide from, to separate from, to depart, to leave.
pat'	.....	<i>Sansc.</i>	... to go, to move.
pat'-a	...	—	ah s.m. a road.
pad	.....	—	to go, to move.
pad-a	...	—	an s.n. a foot, a footstep, the mark of a foot.
ped-es	...	<i>Lat.</i>	..... adj. on foot.
put'	.....	<i>Russ.</i>	..... a road, a way, a journey.
ped	.....	<i>Welsh</i>	.... the agent of progression, that bears onward, a foot.

faidh.....	<i>Irish</i>	....	departure, going, &c.
fet	<i>Icel.</i>	.....	a step.
fied	<i>Dan.</i>	....	a footstep, a trace.
feth-a ...	<i>A.-Sax.</i>		s.m. a foot-soldier.
fot	—		a foot.

If *pat* be a genuine Sanscrit root, and there seems no room for doubt upon the subject*, the Sanscrit *pat'a* must signify simply a way, a road, a means of progression. The Greek *πάτ-ος* and A.-S. *pæð*, signify a beaten or padded road, and must be referred to another and very different root, which we may have occasion to consider hereafter. Modern philologists—Grimm, Pott, Passow, and others—generally confound *πάτ-ος* with the Sanscrit *pat'-a*, that is to say, they bring together words, the radical ideas of which are essentially different. The A.-S. seems to have possessed both these roots. The A.-S. *pæð*, a path, of course answers to the Greek *πάτ-ος*, while the root we are now considering seems to present itself in the compound *sið-fat*, a journey. The first element *sið* has the same meaning as the compound term into which it enters, but the second element *fat* has occasioned much perplexity to Anglo-Saxon scholars†. The writer would suggest that it corresponds to the Sanscrit *pat'-a*, and the Russian *put'*, so that *sið-fat* may be one of those cumulative compounds, if we may use the phrase, which are so common in language,—an expedition-journey.

2. Passing away, flying off, going out, exhaustion.

peet	<i>Cant. Chi.</i>	8388 (peě),	to recede from each other, to leave, &c.
pæet	<i>Hok. Chi.</i>		to pass before the eyes, just seen, suddenly observed.
pit	—		a sound going out.
p'heet	—		to fly, the appearance of flying.
fawāt	<i>Arabic</i>	..	passing by, fleeing away, slipping by (as an opportunity).
fawt	—		passing away, elapsing, omitting, neglecting, slipping (as an occasion), &c.
pud	<i>Sansc.</i>	....	to leave or quit.
πέτ-ομαι	<i>Greek</i>	....	to fly, &c., to fly off, to fly abroad.
ποτ-ή	—		s.f. flight, flying.
faidh ...	<i>Irish</i>	.....	departure, going, exhaustion.

If we look upon the Flemish *vadd-en* and English *to fade* as terms borrowed from the Romance dialects, we may perhaps feel inclined to identify them with the Irish *faith-im*, to fade, to wither; and to connect this latter verb with the Irish subst. *faidh*. But the Flemish *vadd-en* may possibly be connected with the Flemish *vadd-e* = anything yielding or flaccid, *e.g.* a thin flaccid cake, a fungus growing on trees, an ill-favoured trollop, &c.

3. Falling, causing to fall,—a precipice, a deer-fall, a snare.

pat	<i>Cant. Chi.</i>	2617 (püh),	to fall prostrate on the ground.
p'æet.....	—	8499 (peih),	— a rocky precipice.
—	—	8596 (peih),	lame of both legs, unable to walk, to fall prostrate.

* Wilson, Rosen, and Westergaard all recognise *pat'*, to go, as a Sanscrit datu. Pott doubted its claims to be so considered, but I cannot find that he had anything but a false theory to rest his doubts upon. † Vid. Kemble's Gloss. to *Beowulf*.



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fath	Arabic ...	striking with a bludgeon, &c.
pūd	Persian ..	a poker.
πάτ-ασσω	Greek ...	v.n. to beat, to knock; v.a. to clap, to strike, wound, beat, smite.
pwt-iaw ..	Welsh	to but, thrust against, or poke.
put	Engl.	to push with horns, Carr, to propel (a keel), Brocket.
pout	—	a poker, Jam.; poit id., Carr.
pat	—	to tap gently.

2. Sticking, picking, stitching.

pat	Cant. Chi.	8130 (pǎ) — to stick into and pluck out again.
—	—	8131 (pǎ) — to stick in the ground, &c.
pwyth ...	Welsh ...	s.m. — a thrust, a stitch, &c.
pwyth-aw	—	v.a. to thrust in, to stitch.
pot	Icel.	s.n. sewing.
pot-a.....	—	to sew.
pet-a.....	Swed.	a tooth-pick.
pet-a.....	—	to pick (the teeth, the ear, a hole, &c.)

We may have occasion to notice another root of this form, which likewise signifies to *stitch*, the meanings succeeding each other in the following sequence, *interweaving, embroidering, sewing, stitching*. The present collection of meanings has been given with the view of illustrating the distinction between the two roots.

3. Treading on, trampling upon,—a beaten path.

peet	Cant. Chi.	8396 (peě), to tread with the feet, &c.
pwat.....	Hok. Chi.	to tread upon, to step over.
p'hwat ...	—	to tread down the grass with one's feet.
πατ-έω ...	Greek	to tread, to walk, to tread on, to tread constantly, to traverse, to tread under foot, to trample on, &c.
πάτ-ος ...	—	s.m. a trodden or beaten way, a treading, stepping, step.
pæð	A.-Sax. ..	a footpath.
pad	Engl.	to make a path, by walking on a surface before untrodden, as on new-fallen snow, or land lately ploughed, Forby.

We have already discussed the etymology of *πάρος*. If it be connected with the verb *πατ-έω*, and the Sanscrit *pat'-a* with the *dātu pat'*, then *πάτ-ος* and *pat'-a* are *not* correlative terms, and the general consent of philologists, which connects them together, is only another proof of that want of scientific precision and logical induction, which seems ever to have characterised etymological research, whether in our own country or on the continent.

The abstract ideas of *oppression* and *suffering* are readily associated in the mind with the physical acts of crushing and grinding.

1. Compression, crushing, grinding,—oppression, devastation.

peet	Cant. Chi.	8490 (peñh), to oppress, to ill use, to compress, &c.
—	—	8495 (peñh), to approach near, to press upon, to reduce to straits, to drive before one, to urge in an arbitrary manner, to tyrannize over, to compel imperiously.
fatt	Arabic ...	breaking, crumbling, &c.
fadh	—	pressing heavily upon, weighing down (as a debt or shocks of fortune).

pīd	<i>Sansc.</i> ...	to give pain, &c., to squeeze or pinch.
pīd-ana...	—	anan, s.n. inflicting pain, paining, distressing, devastation, laying a country waste, squeezing, pressing, rubbing.
pīd-ā	—	ā s.f. devastation, laying waste.
put	—	to rub, to press, to grind, to pound, to reduce to powder.
pud	—	to rub, to grind or pound, to reduce to dust or powder.
pād	<i>Pers.</i>	— driving, forcing, impelling.
πατ-έω ...	<i>Greek</i> ..	— to plunder.
put-at'...	<i>Russ.</i> ...	to try, to put to the question, to torture.

2. Suffering of mind or body, pain, distress.

peet	<i>Cant.Chi.</i> 8492 (peih),	— feeling of grief, something oppressing the mind.
—	— 8504 (p'eih),	indigestion, constipation, costiveness. An anxious desire of food, a craving appetite, physically and morally, &c.
pit'	<i>Sansc.</i> ...	to feel pain or affliction.
pit-a	—	aḥ s.m. pain, distress.
pīd-ā	—	ā s.f. pain, anguish, suffering, compassion, charity, pity, &c.
πάθ-η	<i>Greek</i>	suffering, pain, misfortune.
πάθ-ος ...	—	s.n. pain, sickness, the last suffering (death), misfortune, misery, calamity, passion, affection, any violent feeling, outward or inward condition, state or incident, sensibility, a feeling or natural state.
pat-ior ...	<i>Latin</i>	to suffer or endure.

Pott would connect *πάθ-η* and *patior* with the Sanscrit root *būd'*, otherwise *wād'*, to annoy, to afflict. But to make the initial *p* of the Greek and Latin answer to the initial *b* of the Sanscrit is very hazardous philology, and hardly consistent with Grimm's Laws of Letter-change, for which Pott generally shows so much deference.

The following collection of meanings seems to range naturally with the preceding groups:—

Scorching, singeing, roasting,—fire, heat, drought.

pat	<i>Cant.Chi.</i> 8134 (pā),	the demon of drought, &c.
—	— 8699 (pūh),	to scorch the tortoiseshell and from thence to draw prognostics, &c.
p'eeet	— 8494 (peě),	to dry with fire, fire-dried.
fat	— 2158 (fā),	fire.
fād	<i>Arabic</i> ...	— roasting (meat), baking bread under the ashes.
fa-id	—	— fire, roasted (meat).
fa-id	—	roasted (meat).
pāt'-a ...	<i>Sansc.</i>	s.m. the sun, fire.
pīt'-a	—	s.m. id.
pīd	<i>Pers.</i>	— singed, spoiled.
pod	<i>Russ.</i>	a hearth.
poeth	<i>Welsh</i>	hot, scorching, fiery, acrid.

From *cleaving* or *breaking open* as the primary meaning, appear to have come the secondary meanings—*opening, spreading, bursting forth, display, exposure, promulgation, &c.*

1. Breaking open, opening,—a cleft, an aperture.

p'at	<i>Cant. Chi.</i>	8132 (pǎ), — to storm and take a city, &c.
p'eet.....	—	8498 (peñh), to strike or beat open, to tear, to split, to rend, &c.
—	—	8500 (peñh), to break asunder, &c., to open, &c.
pat	<i>Hok. Chi.</i>	to split asunder, to divide.
pet	—	to open.
p'hwat ...	—	to open the mouth wide.
fadh	<i>Arabic ...</i>	breaking, cleaving open.
fath	—	opening (a door), taking a city, having the orifices of the teats wide, &c., an opening, an aperture.
pāt'ak . .	<i>Hebr.</i>	opened (door, gate, window, sack, ark, book, hand, mouth, eyes, &c.), opened the gates to a besieger, opened the rock (<i>i. e.</i> cleft it), &c.
pot'	—	pudenda muliebria.
pat	<i>Sansc. ...</i>	to cleave, to split (Westergaard).
πετ-άν- νυμαι }	<i>Greek...</i>	{ to unfold, to spread out (the arms), to open wide (folding-doors), &c.
fat-isco...	<i>Latin</i>	to chink, to gape, &c.
faout.....	<i>Breton ...</i>	a split.
faout-a ...	—	to split.
puir-e ...	<i>Irish.....</i>	pudenda muliebria.
poht	<i>Manx</i>	id.
fott-e	<i>Flem.</i>	id.

Closely connected with these meanings are the following:—*peet*, Hokk. Chin., to divide, to separate, to set apart; *phit*, id. a piece; *pāt'at'*, Heb. to break to pieces; *pat'*, id. a bit, a morsel; *pat*, Sanscr. to share, to portion; *peth*, Welsh, a part, a share, a fragment; and Irish, *fuaid*, a fragment.

2. Expanse, width, length.

p'at	<i>Cant. Chi.</i>	8136 (pǎ), — to separate, to spread out; <i>p'at koe</i> , to spread out, to lay open, to break and open as the clouds do.
pwat.....	<i>Hok. Chi.</i>	to spread out, &c.
futh	<i>Arabic ...</i>	wide, open (gate), without a stopple (bottle).
fawt	—	the space between the fingers.
pet-i.....	<i>Hebr.</i>	width.
pāt-a.....	<i>Sansc. ...</i>	añ s.m. breadth, expanse, extension.
pāt-aka...	—	akah s.m. a large space.
pat-eo ...	<i>Latin</i>	to be spread out, to be extended in length.
pyad' ...	<i>Russ.</i>	a span.
paith.....	<i>Welsh</i>	s.m. an opening, &c., a glance, a prospect, a scene.
fad-aim ..	<i>Irish.....</i>	I stretch, lengthen.
feadh	—	extent, length, continuance.

3. Bursting out, welling forth, spreading.

p'at	<i>Cant. Chi.</i>	8706 (pǔh), suddenly bursting forth, as plants budding or as a spring bubbling up; copious, abundant, &c.
p'eet.....	—	8507 (peñh), to shake, to burst forth, to open, to expand, applied to the expanding or vivifying operation of nature in spring, to flow as a stream.
put	<i>Hok. Chi.</i>	to arise, to rise up suddenly as a spring, gushing out.
fath	<i>Arabic ...</i>	— water overflowing a tract of land.
pat-u ...	<i>Sansc. ...</i>	adj. — blown, expanded, &c.

$\pi\iota\delta\text{-}\acute{\omega}$...	<i>Greek</i> ...	to make to spring, well, gush forth.
pyd-aw ...	<i>Welsh</i>	s.m. an oozing fluid, a quag, a well, a spring.
pydd-u ...	—	to run out, to spread.
pytt-r ...	<i>Icel.</i>	s.m. a fen.
pytt-la ...	—	s.f. — a spring.

4. Exposure, display,—publication, promulgation.

pat	<i>Cant.Chi.</i> 8713 (pŭh),	to dry in the sun, to display, to manifest, to make known to the people, to publish, to promulge.
p'et.....	—	8501, to bleach clothes or garments in the sun.
pat-aw ...	<i>Pers.</i>	a place constantly exposed to the sun.
peith-w ..	<i>Welsh</i>	of a plain, clear, open, or fully exposed aspect.
fed	—	exposed, outward.
fed-u	—	— to place forward or outward, to expose, to make manifest.
fad-aim ..	<i>Irish</i>	I expound, explain.

Pott suggests that the Greek word $\pi\epsilon\iota\theta\text{-}\omega$ may be connected with the Sanscrit *band'*, to bind, quasi *sermone obstringere*, and also with the Latin word *fides*. Messrs. Liddell and Scott also direct us to *fides* and *fœdus*, as illustrating the affinities of $\pi\epsilon\iota\theta\omega$, whence we may infer that they adopt, at least partially, Pott's notions on this subject. The following collection of meanings seems to point out a much more probable etymology.

Talking, talking over, persuasiveness, craft.

p'at	<i>Cant.Chi.</i> 8705 (pŭh),	to cause confusion by artful and seditious speech, to delude, to mislead by fair speeches, and induce a state of anarchy.
p'heet ...	<i>Hok. Chi.</i>	to deceive.
phwat ...	—	to speak disorderly.
puttāh ...	<i>Hebr.</i>	to persuade any one, to seduce, to delude with words.
pat	<i>Sansc.</i>	to speak.
pat-u	—	clever, dexterous, skilful, diligent, smart, sharp, &c., fraudulent, crafty, a rogue, a cheat, loquacious, talkative, &c.
pāt-ava...	—	avan s.n. cleverness, talent, &c., eloquence.
$\pi\epsilon\iota\theta\text{-}\omega$...	<i>Greek</i>	to persuade, to talk over, to mislead by cunning, to move, prevail on by entreaty, to impel, stir up, &c.
$\pi\epsilon\iota\theta\text{-}\acute{\omega}$...	—	s.f. winning eloquence, persuasiveness.
pett-et ...	<i>Lap</i>	to deceive, to trick.
put-at' ...	<i>Russ.</i> ...	to entangle, to perplex, to chatter.
ped-i	<i>Welsh</i> ...	to ask or crave indirectly.
pæt-ig ...	<i>A.-Sax.</i> ..	crafty.

Gesenius connects $\pi\epsilon\iota\theta\omega$ with the Hebrew *pittāh*. *Pāt'āh*, he tells us, signifies to be open and ingenuous like children, and so to be simple or easily persuaded; hence *pittāh*, to delude. This etymology has no support in other languages. He would have succeeded better, had he remembered that the nearly-connected root *pāt'ak* signifies to open (the mouth), to speak.

With the idea of arrangement is associated that of regulation or government.

1. Distribution, arrangement.

p'at	<i>Cant.Chi.</i> 8136 (pǎ),	— to arrange in order, &c., to separate, to spread out, to appoint.
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p'eet.....	<i>Cant. Chi.</i>	8388 (peě), to separate, to put asunder, to distinguish.
peet	<i>Hok. Chi.</i>	to distinguish, to divide, to separate, to set apart.
phwat	<i>Co.-Chin.</i>	to distribute, &c.
paṭ	<i>Sansc.</i>	... to share, to portion, to distribute.
put-o	<i>Latin</i>	.... to adjust accounts.
fad-an	<i>A.-Sax.</i>	.. to set in order, to dispose.

2. To regulate, to rule,—power, ability.

pat	<i>Cant. Chi.</i>	8131 (pǎ), to regulate, &c.
p'at	—	8136 (pǎ), to rule, or direct, to arrange in order, &c.
pat	<i>Sansc.</i>	... to have supreme or superhuman power (Wilson), to be powerful, to rule (Westergaard).
pot-is	<i>Latin</i>	.... able.
pot-ens...	—	able, powerful, having supremacy over, <i>potens ferarum, frugum, &c.</i>
feud	<i>Irish</i>	ability.
feud-aim	—	I can.
fad-an	<i>A.-Sax.</i>	.. to arrange, to set in order, &c.

3. One that has supremacy, a master, a lord or husband, a lady or wife.

peet	<i>Cant. Chi.</i>	8496 (peih), a designation of royal or imperial personages, an epithet applied to Heaven, a term by which a widow addresses her deceased husband, when sacrificing, &c.
pat-i.....	<i>Sansc.</i>	... ih s.m. a master, owner, husband.
pat-nī	—	nī s.f. a wife.
πότη- <i>via</i> ...	<i>Greek</i>	.... s.f. a lady, a mistress, a wife.
pat'-s	<i>Lith.</i>	.... a husband.
patt-i	—	a wife.
feadh	<i>Irish</i>	a lord.

The idea of *concavity* appears to have been connected with that of *doubling over*, or *folding*.

1. Turning back, doubling in, folding.

peet	<i>Cant. Chi.</i>	8481 (peih), eight folds of silk in length.
—	—	8482 (peih), a roll or piece of silk or cloth.
—	—	8505 (peih), to fold or plait garments.
bât	<i>Co.-Chin.</i>	to clench a nail, to bend back a twig.
paṭ-a	<i>Sansc.</i>	... ah s.m. — a narrowing or contracting of anything, a folding or doubling of anything, so as to form a cup or concavity, &c.
fatt-r	<i>Icel.</i>	..... turned or bent backwards.
fit-ia	—	to lay in folds or puckers.
patt-e	<i>Dan.</i>	flap of a pocket.

2. Concavity, any concave vessel or utensil.

pwat.....	<i>Hok. Chi.</i>	a vessel for containing food.
bât	<i>Co.-Chin.</i>	a dish, a platter.
paṭ-a	<i>Sansc.</i>	... ah s.m. — a plate or vessel made of leaves, &c., a cup or concavity made of a leaf folded or doubled, a concavity, a shallow cup or receptacle, as the hollow of the hand, a horse's hoof, &c.
pāt-ra	'—	rā s.f. a vessel in general, a plate, a cup, a jar, &c.

pāt-ra	<i>Sansc.</i> ...	raṅ s.n. a sacrificial vase, a vessel comprising various forms of cups, plates, spoons, ladles, &c.
πατ-άνη ..	<i>Greek</i> ...	s.f. a kind of flat dish.
pat-era ...	<i>Latin</i>	s.f. a kind of broad drinking vessel used at sacrifices.
pat-ella ..	—	s.f. a deep dish with broad brims, used at sacrifices, a skillet, a pipkin.
fat	<i>Icel.</i>	s.n. a dish, a pan.

Varro derived *patera* from *pat-eo*, and Pott suggests (as an alternative) the same derivation for *πατ-άνη*. The identity of the Latin *patera* and the Sanscrit *pātra* cannot well be doubted, and as the etymology of *pātra*, if we give any credit to Sanscrit lexicography, is equally beyond the reach of question, we cannot feel much hesitation in giving to *παράνη*, *patera* and *patella* the position here assigned to them.

Surrounding or *encompassing* is the root-idea which binds together the following sets of meanings. They may possibly be connected with those immediately preceding.

1. Surrounding as a fillet or bandage, as a bond or fetter.

pat	<i>Cant.Chi.</i> 8711 (pūh),	a napkin, a cloth to wind round the head, a kind of military cap, &c.
peet	—	8491 (peīb), certain bandages rolled round the legs, to strengthen the muscles when walking, a sort of greaves.
pit	<i>Hok. Chi.</i>	a leathern cap for the knees, a pad for the knees, used when kneeling at sacrifices.
paṭ	<i>Sansc.</i> ...	to string, to surround, to encompass.
paṭṭ-a	—	aḥ s.m. — a turban, &c., or cloth for that purpose, a coloured silk turban, a fillet bound round the head, a bandage, a ligature, a cloth bound round a sore, &c.
—	—	ā s.f. a horse's girth.
pīd-ā	—	ā s.f. chaplet, a garland for the head.
πέδ-η	<i>Greek</i>	s.f. a fetter.
πεδ-άω ...	—	to bind, fasten, shackle, trammel, hinder.
put-a	<i>Russ.</i>	fetters, chains, also clogs for horses.
fat	<i>Icel.</i>	s.n. a bond.
fat-az	—	to be hampered, to be bound.

2. Encompassing, as a garment.

pat	<i>Cant.Chi.</i> 8711 (pūh),	the lower garments parted off in a particular way.
p'eet	—	8395 (peě), clothes, garments.
pit	<i>Hok. Chi.</i>	a kind of short petticoat.
paṭ	<i>Sansc.</i> ...	— to surround, to encompass.
paṭṭ-a	—	aḥ s.m. an upper or outer garment, &c.
puṭ-a	—	aḥ s.m. a cover, a covering, &c., a cloth worn to cover the privities.
puḍ	—	to cover.
fyd	<i>Welsh</i>	s. pl. aggr. coverings, garments, raiment.
faith	<i>Irish</i>	s.f. apparel, raiment.
faith-im ..	—	to clothe.
fat	<i>Icel.</i>	s.n. a garment, clothes.
fat-a.....	—	to clothe.
pad	<i>A.-Sax.</i> ..	a tunic, Vid. Gloss. to Kemble's <i>Beowulf</i> .

3. Surrounding, as a wall or screen.

p'et.....	<i>Cant. Chi.</i>	8499 (peih), a wall, a mud wall or other military structure for the purposes of defence, &c.
peet	—	8511 (peih), a hedge; a place round which a hedge is drawn, a poor place of abode, &c.
paṭ	<i>Sansc.</i> ...	— to surround or encompass.
paṭ-a.....	—	ī s.f. — a screen of cloth surrounding a tent, an outer tent, &c.

4. Covering, as a shed or a cottage.

pwat.	<i>Hok. Chi.</i>	a straw shed, a thatched cottage.
paṭ-a	<i>Sansc.</i> ...	an s.n. a thatch, a roof.
pit-a.....	—	aḥ s.m. — a sort of cupboard, a granary made of bamboos or canes, a basket or box.
—	—	an s.n. a house, a hovel.

Union or connexion seems to be the root-idea of the following meanings.

1. That which unites, a web, a hem, a selvage.

pat	<i>Cant. Chi.</i>	8712 (pūh), the toes or claws joined with a web-like substance, web-footed like geese and ducks; joined, connected.
puṭ	<i>Sansc.</i>	— to fasten, to string, to bind together.
faith-e ...	<i>Irish.</i>	the hem of a garment.
fit.....	<i>Icel.</i>	a selvage; the thread which crosses the woof in weaving; the membrane on the feet of web-footed birds.

2. Interweaving, sewing, embroidering.

fat	<i>Cant. Chi.</i>	2588 (fūh), variegated with black and azure colours; to embroider, to sew with coloured threads.
paṭṭ-a ...	<i>Sansc.</i> ...	aḥ s.m. coloured cloth, wove silk, &c.
puṭ	—	to intertwine, &c.
puṭ-ita ...	—	sewn, stitched*.
pōt-a.....	—	aḥ s.m. — uniting, mixing.
pūd	<i>Pers.</i>	cloth in the loom, the warp, a web, clothes (particularly linen) woven in streaks of different colours.
παρρ-ω ...	<i>Gr. (Att.)</i>	— to work in, to weave, &c.; to intertwine, interweave, especially by way of ornament, embroidery, &c.

The Chinese word here quoted begins with *f*. We have, as much as possible, avoided using Chinese words opening with this initial, inasmuch as there is reason to believe that the Chinese *f* originated in comparatively modern times, and that it is of doubtful parentage, sometimes representing the initial *p*, and sometimes the initial *w*. If however we altogether excluded these examples, we should occasionally deprive ourselves of a very important means of illustrating the analogies of language. They have accordingly been sometimes admitted, though not, it must be confessed, without some feelings of hesitation.

* We have already noticed another root of a similar form signifying *to stitch*. Whenever these duplicate forms occur, they should be carefully distinguished.



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That any arbitrary sound might be employed as a conventional symbol for any idea is of course conceivable; but the very fact of there being in such case no natural connexion between the significant sound and the thing signified, would render it the more difficult both to acquire and to retain a language so constituted. On the other hand, imitation of natural sounds renders the aid of a monitor for explanation wholly superfluous. Indeed as the representation of the familiar forms of the visible world was the natural medium for pictorial language, so for oral language no means can be conceived so simple or so effectual as the reproduction of the sounds which accompany action. In the hieroglyphical symbols we have living proof that the forms of the material world were in fact put in requisition for the language of the eye. Unfortunately sound is of necessity short-lived; but the analogy of the two cases leads us forcibly to the conclusion, that for a language which was to have the ear for its channel to the mind, man could not but avail himself of the simplest of all means, the imitation of the sounds of nature. That the onomatopoeic principle has constituted some portion of language, is all but universally admitted; and those who are accustomed to trace the varying meaning of words, often passing from the physical to the metaphysical, well know that the principle of association alone will explain how from one single root some hundreds of words may be deduced, and that among these words, such as lie at the extremity of the circle may have acquired a sense apparently wholly unconnected with that central idea from which they have proceeded. On the other hand, the notion of an arbitrary and conventional language, though in a certain sense, as we have already said, conceivable, yet may be safely pronounced unreal, if on no other ground, simply because the very term *convention* implies a previous agreement, and that again supposes not only an assembly of many people to receive the arbitrary decree, but one in a position to dictate it. Such views may be left to share the fate of other theories, such as Rousseau's Social Contract, which are founded on a similar assumption.

But it may be objected that the logical theory of language is at variance with the views we wish to support. Every sentence, say our grammarians, consists of three elements, a subject, what is predicated of the subject, and the copula. That this view of language is all-important for the syllogism, and consequently for argument, is admitted. It is not admitted that the first object in the formation of language was argument. An earlier and a more important purpose was simply to enunciate facts and to give commands. In truth, the process by which a logician forces every sentence into his favourite form, so as to exhibit the so-called substantive verb, is altogether artificial; and not a little harm has been done to grammar by regarding language solely from the logician's point of view. Thus we find De Sacy in his 'Grammaire Arabe' (tome i. § 246) expressing himself thus:—

“ Le seul verbe, qu'on puisse regarder comme absolument nécessaire à l'expression des jugemens de notre esprit, c'est celui qu'on

nomme *verbe substantif* ou *abstrait*, tel que *esse* en Latin, *être* en François. Celui-là seul ne renferme précisément que ce qui constitue essentiellement la valeur du verbe, l'idée de l'existence du sujet avec relation à un attribut."

So Crombie (Etymology &c. of English Language, p. 81):—
 "The simplest of all verbs is that which the Greeks called a verb of existence, namely the verb *to be*."

Now there is not an idea more difficult of distinct comprehension and definition, even to the most highly educated, than that which is denoted by the term *existence*. How many volumes have been written, and unsuccessfully written, to give a clear notion of the term! In truth, the verb *to be* may well be called *le verbe abstrait* by De Sacy; but an abstract term, however essential to a system of metaphysics, is the very last that is called for among the wants of uncivilized society. The savage has his various terms for the several concrete forms of existence, but has no occasion for a general term; and in fact those who attempt to translate the language of a nation far advanced in civilization into the language of a rude tribe, find an insuperable difficulty in words of this class. Thus the authoress of 'A Residence at Sierra Leone,' published in Murray's Colonial Library, tells us that the natives were wholly unable to follow the use of our substantive verb. The lady herself was compelled at last to substitute *live** for *be*, before she could make herself intelligible. "Go fetch big teacup, he *live* in pantry," was the kind of language she found it necessary to employ. And the servant in announcing dinner would say, "Dinner *live* on table." But on this point we can have no better authority than Mr. Garnett himself, whose extensive acquaintance even with the most outlying languages makes his evidence invaluable. In vol. iv. p. 49, he says, "We may venture to affirm that there is not such a thing as a true verb-substantive in any one member of the great Polynesian family." Again, in his paper read on the 12th of April last, p. 236, he expresses his belief that "a verb-substantive, such as is commonly conceived, vivifying all connected speech, and binding together the terms of every logical proposition, is much upon a footing with the phlogiston of the chemists of the last generation." De Sacy also was aware that in many languages the connexion of the subject and predicate was expressed without the interposition of any verb; and indeed that in the Arabic itself a verb was no way essential for the purpose.

Now when we put together the several considerations that the logical form of language is not that which is adapted to the wants of early society, that the substantive verb so called is not even requisite for the expression of logical ideas, that the idea of being, in the abstract, is beyond the comprehension of a savage, and that in point of fact a large number of the languages which now exist do not possess such a verb, surely it is highly unphilosophical to construct the theory of language upon such a basis. But there still remains a

* Somewhat similar is the occasional use of *vivere* for *esse* in Latin, as where Lysiteles, in the Trinummus, says to his father: *Lepidus vivis*, 'that's a sweet father.'

difficulty to be disentangled. It has been truly laid down that the most irregular verbs of a language are the oldest; and it may be safely affirmed, that of all verbs the most irregular is that which signifies *to be*. Thus in our own tongue, *be, am, is, was*; in Latin *esse, sum, fui*, refuse all obedience to the ordinary laws of conjugation. And from these premises it seems to follow that *to be* and *esse* are among the oldest verbs of the two tongues. The solution of the difficulty is found in the fact that *esse* had for its oldest meaning 'to eat,' and not 'to be.' The idea of eating is of course of primary importance to the savage, and may well claim an early place in his vocabulary. Nor is it difficult to see how from 'to eat' comes the idea of 'to live,' or to deduce from the latter notion that of 'existence' in general. In a paper which the present writer read before the Society on a former occasion (March 23, 1849), it was contended that *esse* 'to eat' and *esse* 'to be' were alike once possessed of an initial digamma. Examples of the former are *vescor* 'I eat' and *viscus* 'meat,' for this word in the older writers has this general meaning, and only afterwards got that limitation which appears in our modern use of the term *viscera*. The use of a *v* in the substantive verb appears in the formation of the perfect tenses, *ama-vis-ti, ama-vis-tis, ama-ver-unt, ama-veram, ama-vero, ama-verim, ama-vissem, ama-visse*. (See vol. iv. p. 34.) Moreover as we have strengthened the initial lip-aspirate—seen in *was, were*, the German *wes-en* and the Gothic *vis-an*—into a *b* in *be*, and the Old German *bir-umes* 'we are'; so the Latin presents a *b* in *ar-bit-er*, 'one who is present,' 'a bystander.' We will further state here what we have stated elsewhere, that the Latin *ed-o*, 'I eat,' shows its connexion with the substantive verb, by having another form which commences with a *b*. Thus we have in Latin the compound *am-bed-o*, while the Germans have *biss-en*, and we *bite*, as well as *edo, essen, and eat* respectively. We would further observe that *vivere* 'to live,' is itself only a frequentative form signifying "to be in the habit of eating." See vol. iv. p. 93.

Having thus examined the claims of the abstract verb *esse* or *be* to a prominent place in the structure of language, we will next oppose to De Sacy's views matter taken from his own book. In § 245, that is the very section which precedes our former quotation, he tells us that the grammatical term *verb* is expressed in Arabic by a word which properly signifies *action*. This is in precise agreement with the practice of the Chinese, who denote the same idea by one of two phrases, either "a living word," or "a word of motion." Thus Endlicher in his Grammar, § 219, says:—"Die verschiedenen Arten der Zeitwörter *sing-tsé*, 'lebendige Wörter,' oder *hō-tsé*, 'bewegte Wörter' im Gegensatze zu den Nennwörtern, welche *ssè-tsé*, 'todte Wörter' oder *tsing-tsé*, 'ruhende Wörter' genannt werden," &c. In the Latin and Greek languages the grammatical terms which are in use to denote a verb, are less expressive, but still afford some support to the leading position which we would assign to the verb, in that the name for it is emphatically *το ρημα* 'the word' in the one tongue, and *verbum* 'the word' in the other.

If we are right in looking to the onomatopoetic principle as the foundation of language, there can be no hesitation in selecting from the three classes of verbs, which, as defined by our ordinary grammars, signify to be, to do, or to suffer (Crombie, p. 80), those which denote action as entitled to precedence over those which denote passion or a state. For it is action alone which is accompanied by that noise, the imitation of which can in this way constitute a primitive verb, or as the Chinese so well express it, a word of life or motion.

But instead of relying upon theory alone, we will look to the facts of language. Now it will readily be admitted that when we strip Latin verbs of those final syllables whose office it is to represent the accessory ideas of person, number and time, the *third* conjugation taken as a whole exhibits the base of the verb in a shorter form than the other conjugations. Thus to take as examples those verbs which happen to serve as paradigms in the grammar, we have *ama-*, *mone-*, *reg-*, and *audi-*, that is a monosyllabic form in the third, disyllabic forms in the three others. Now the shorter forms, especially those which are monosyllabic, are generally regarded by etymologists as better entitled to the name of roots than those which are of greater length. Again, the greatest irregularity of formation in the perfects and supines characterises the third conjugation; and such irregularity, we have already observed, is a mark of antiquity. Now it is precisely among the verbs of the third conjugation that we find the great majority of verbs which signify action*, and action of the simplest kind. On the other hand, a very large proportion of the verbs which belong to the second conjugation are limited to the expression of a quiescent state. It is true that even the other three conjugations contain some examples of monosyllabic bases, as *da-*, *sta-*, *fle-*, *ne-*, *ple-* (*ex-ple*, &c.), *le-* (*de-le*), *i-*; but these only confirm the view for which we are contending, inasmuch as they all express an active notion; we say all, for *stare*, which is an apparent exception, meant originally to 'place in a standing position,' rather than to occupy such a position. The compound *prae-sta-re* 'to place before a person, to exhibit or produce,' with a dependent accusative, still maintains the original notion; and on this principle alone can we explain the fact, that the Greeks employ a *perfect* of the same root, ἑστηκα, for 'I stand.' But we must also claim as originally of monosyllabic form many other verbs. Thus in the first conjugation, *sonare*, *tonare*, and all the verbs which, like these, in their perfects and supines have at times the terminations *ui* and *itum*, tell us by these very perfects and supines that there once existed kindred verbs of the third conjugation, such as *son-ere*, *ton-ere*; and in many of the verbs in question we are still able, even in the imperfect tenses, to trace remnants of such a formation. So again *tergere* 'to wipe,' *fervere* 'to boil,' are as legitimate forms as *tergēre*, *fervēre*, and in the fourth we can prove by the authority of

* Let it be observed that *cadere* 'to fall,' is as truly an active verb, *i. e.* verb of action, as *caedere* 'to fell.'

Plautus, the existence of a verb *ven-ĕre* 'to come,' whence indeed *vĕni* and *ventum* proceed with a more correct analogy, than from *veni-re*. In like manner we have reason to suspect that there once existed such verbs as *haur-ere*, *saep-ere*, when we look to the forms of *hausi*, *haustus*; *saepsi*, *saeptus*. But perhaps the best test of what we are saying is found in those verbs which connect themselves at once with the second and third conjugations, such as—

sid-ere, to take a seat.

sede-re, to occupy a seat.

possid-ere, to enter upon possession.

posside-re, to have possession.

cand-ere, to set on fire (in compounds).

cande-re, to be of a white heat.

pend-ere, to suspend.

pende-re, to be suspended.

jac-ere, to throw.

jace-re, to lie.

cap-ere, to take.

habe-re, to have.

In these, and others like them, the third conjugation denotes an act, the second conjugation a state resulting therefrom.

Another proof of our position is found in the difference of structure that prevails between a Latin sentence which expresses an act, and one which expresses a state. In the former case we have commonly a nominative, a verb, and an accusative. Now we know that the express office of the accusative case is to mark the quarter *to* which motion is directed. The use of the preposition *in* with a following accusative, as opposed to its use with a following ablative, is alone enough to prove this point. The force of the accusative is again well seen in a comparison of the three forms:—*παρα Κυρου*, 'from the presence of Cyrus'; *παρα Κυρω*, 'in the presence of Cyrus'; *παρα Κυρον*, 'to the presence of Cyrus—to Cyrus.' We have also the well-known fact that the accusative of the name of a town is used in this sense; nor is the argument damaged by the explanation sometimes put forward, that this accusative is dependent on a preposition *ad* understood, seeing that *ad Romam ire*, so far from being an equivalent for *Romam ire*, tells us on the contrary that the party did not go to Rome, that he stopped in the suburbs. But if the accusative denotes the quarter *to* which the action is directed, one is tempted to ask whether the nominative, on the other hand, does not denote the quarter *from* which the said action proceeds, in other words, the agent*. An objection to this theory which readily presents itself, is the fact that the nominative is also used with the passive verb; but this objection will be found untenable when we come to consider the origin of the passive verb. Even here it may be observed that the agent, when formally expressed in the passive

* What has been said above is in agreement with what Harris puts forward in his *Hermes*. Thus he begins his ninth chapter with the words: "All verbs that are strictly so called denote Energies." And soon after he goes on to say: "Every Energy doth not only require an Energizer, but is necessarily conversant about some subject. For example, if we say, Brutus loves—we must needs supply—loves Cato, Cassius, Portia, or some one." What he calls energy and energizer, we have called action and agent.

construction, is given in the form of *ab* with an ablative. Thus *ab domino* stands as the equivalent for *dominus*. What more direct proof do we need that the nominative denotes the quarter whence, *ab domino*, 'from the owner'? But we must reserve our full answer to the objection for the present, and at the same time warn those who may be misled by the term nominative, that this term was invented by those who looked upon language from the logician's point of view, and that in truth it is as ill-suited to define the power of this case as is the *other* term, accusative, for its purpose. We next proceed to the construction which is adopted in the older language for the expression of mental feelings. In the verbs *pude-t*, *paenite-t*, *taede-t*, *misere-t*, *pige-t*, it may be first observed that we have bases of the second conjugation, and none of less than two syllables. In the next place, the person in whose breast the feeling exists is always in the accusative, *pudet me*, *paenitet me*, a variety of construction which is inexplicable on the logical theory of language; but in perfect agreement with the view now supported, as the accusative very properly defines the party whose mind has been acted upon. But a genitive of the *cause* accompanies these verbs, *pudet me ejus*, &c. This also is consistent with the ordinary power of the genitive which so often denotes a source or origin. Besides these, the Latin language possesses many other impersonal verbs of feeling, as *lubet*, *juvat*, *placet*, &c. Even our own tongue is not without examples of a similar construction. We still possess the impersonal verb *me-thinks*; we once had *me-seems* and *it likes me*, and I believe also *me-fears*. But the sister tongue of the Germans is richer in such verbs: as *es gereuet mich*, 'I repent'; *es friert mich*, 'I am chilled'; *es freuet mich*, 'I am delighted'; *es ahnet mir*, 'my mind forbodes'; *es ekelt mir*, 'I loathe'; *es träumt mir*, 'I dream.' In fact there are at least seventeen German verbs of feeling which have a dative of the person, and a much larger number which have an accusative.

The origin of the passive verb is a subject with which the writer has dealt elsewhere. Some years ago* he detailed his view of the question in a paper read before a Society bearing the same name as that which he is now addressing. But as it was never fully printed he may be permitted to repeat what he then wrote. In the Greek language there is so much similarity of form between the passive and middle voices, as to have excited a very strong feeling that the two voices have grown out of one. Buttmann, while believing in the common origin of the two voices, seems to have been of opinion that the passive has the better claim to be called the original. Thus in his large Grammar (§ 113, No. 6) he says:—"Those tenses which regularly belong to the middle, the aorist and future of the middle, still in form belong to the passive, and originally no doubt were actually passive, as much so as the present itself; and hence something of this passive power remained. This however applies almost solely to the middle future," &c. The preference thus given to the passive as the original voice seems to be founded in a great measure,

* Feb. 19, 1838. The original abstract of the Proceedings of that Society is in the possession of the Philological Society.

if not entirely, upon the fact that the usage of the passive is the more common. Nay, it is generally asserted that the Latin language is wholly without a middle voice, though abounding in passive verbs; and indeed it is the common habit of Latin grammars wholly to ignore a middle voice, whereas in point of fact such verbs are to be found in almost every page of every Latin author, and are perhaps as common as the passive voice itself. We need only point to such words as *accingi* 'to gird oneself,' *provolvi ad pedes* 'to throw oneself at a person's feet,' *misceri* 'to mix' (with people), *lavari* 'to bathe,' *armari* 'to arm,' meaning to bathe or arm oneself, *aemulari* 'to make oneself a rival,' *circumfundi* 'to pour or flow round,' &c. *mutari* 'to change,' *verti* 'to turn.' Those who award the claim of originality to the passive have never yet, as far as we know, attempted to account for the formation of that voice. On the other hand, we believe that it will not be a difficult matter to show how a middle voice was created from the active, at any rate in the Latin and some other languages, and then to show that a middle voice once created has a tendency to assume a passive signification.

In the Latin language, the so-called passive, or as we prefer to call it, middle voice, is distinguished from the active for the most part by an ending in which the letter *r* plays a chief part, as in *vertor*, *vertitur*, *vertuntur*. In *vertor* we find only the liquid added to the simple verb; and even in the other forms *vertitur* and *vertuntur*, we are no way entitled to claim more for the suffix of the voice, inasmuch as the older forms of the third person of the active appear to have ended in a vowel, *vertiti* and *vertunti*. We say this on the strength of the older Greek and Sanscrit verbs, such as $\epsilon\sigma\tau\iota$ and $\epsilon\iota\sigma\iota$, the theoretic forms $\tau\upsilon\pi\tau\epsilon\tau\iota$ and $\tau\upsilon\pi\tau\omicron\nu\tau\iota$, whence, by an easy corruption, $\tau\upsilon\pi\tau\epsilon\iota$ and $\tau\upsilon\pi\tau\omicron\upsilon\sigma\iota$, &c. We repeat then, that *r* is the chief element of the suffix which is added to the active voice. Probably some vowel followed this *r*, for final vowels in the Latin are apt to wear away and disappear, just as we have *vertiti* and *vertunti* shortened to *vertit* and *vertunt*. In the next place, we know from Latin writers themselves, Cicero among others, that an *r* in the later language was often the representative of what was an *s* in the older. Indeed in the second person, *verteris*, we actually find an *s*, which on closer inspection will be found due to the suffix. The active second person, as used, is *vertis*, but here again we must claim another vowel, so that the older shape shall have been *vertisi* or *vertesi*. For this we have again the analogy of the Greek and Sanscrit languages. As to the vowel which is to precede the *s*, we are nearly indifferent; but the Latin language commonly prefers an *ĭ* before *s*, as it prefers an *ĕ* before *r*. Thus the nouns *pulvis*, *cucumis* and *cinis*, when they take to themselves the genitival suffix *is*, forthwith change the *s* of which they were already in possession to an *r*. But this change is accompanied by a modification of the vowel, and we have *pulver-is*, *cucumer-is*, *ciner-is*. It should here be observed that the words *pulvis*, *cucumis* and *cinis* have a final *s* independently of the nominative case. As regards the first this is proved by the diminutive *pulvis-culus*. It is also proved by the fact that the



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Similarly we have an abl. *turri* instead of *turrie*, and an imperative *audi* instead of *audie*; for *turrie* and *audie* would have been respectively in agreement with ablatives such as *rege* from *rex*, and with imperatives such as *verte* from *vertere*. In the third conjugation from an active infinitive *vertere*, we ought to have had a middle *verterier*, if we are to follow closely the analogy of the other conjugations, but we find in fact *vertier*. This abbreviation is no doubt owing to the appearance of the same sound *er* in what are almost consecutive syllables. Now it has been long ago pointed out that such repetition of sound leads to the suppression of one of the repeated syllables. Thus from *stips* and *pendo* ought to have proceeded *stīpīpendium*, which is naturally shortened into *stīpendium*. So from *μονος* and *ονυξ* we ought to have had an adjective *μονονυχος*, but really find *μωνυχος*.

Of course if the final *s* or *r* which is attached to the active verb to constitute a middle or passive, was in origin a significant word, it must have had a vowel to accompany it. Such final vowel would readily be absorbed; and one naturally thinks of the little pronoun *se*, for *vertitur* and *vertuntur*, as middles, are precise equivalents of *vertit se* and *vertunt se*. The main obstacle to the theory is found in the other persons, for *vector*, *verteris* correspond on the same principle to *verto me*, *vertis te*, not to *verto se*, *vertis se*, which do not admit of translation. Yet as *se* has the peculiarity of being applicable to words of either number and of any gender, it seems no violent assumption, that in origin it may have been used of any person. But this inquiry must be reserved for another evening.

The Greek language in its middle or passive forms does not admit of an easy analysis; and if the theory just suggested be right, this is no way matter for surprise. A sibilant in Greek is exceedingly apt to disappear, and in fact *é*, the representative of the Latin pronoun *se*, is an example of such disappearance. Now such an evanescent element as the Greek accusative *é*, we could not expect to trace. Still the forms *τυπτομ-αι*, *τυπτεσ-αι*, *τυπτετ-αι*, *τυπτοντ-αι*, are evidently formed by the addition of some common element to the forms of the active force. Still we must not conclude that the whole *αι*, which we have marked off by a hyphen, is the property of that added element, since *τυπτομ-*, *τυπτεσ-*, *τυπτετ-*, *τυπτοντ-*, must also put in a claim for a final vowel which has gone towards the formation of the common ending. In the old first person of the plural *τυπτομεσ-θα*, we have something very like a sibilant in the *θ*, for *τυπτομες* is a legitimate form of the active voice; or perhaps it would be more correct to regard this word as itself a corruption of *τυπτομεσ-σθα*, where the *σθα* may be a modification of the reflective pronoun in its older shape *σφε*. A similar argument might be founded on the infinitive *τυπτεσ-θαι* or *τυπτεσ-σθαι*; for *τυπτες*, it might easily be shown, is a shape which the active infinitive might be expected to take. But we repeat that the Greek passive does not admit of a ready analysis.

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THOMAS WATTS, Esq. in the Chair.

The MS. Minute-book of a former Philological Society, which had its meetings at University College, London, was presented to the Society by Mr. Key, in accordance with the wishes of the Members of that Society.

A paper was read—

“On the Nature of the Verb, particularly on the Formation of the Middle or Passive Voice:”—*Continued.* By T. Hewitt Key, Esq.

Our last paper ended with the suggestion that the suffix *r* or *s*, which is used for the formation of the Latin reflective or passive verb, was nothing else than the accusative *se* of the reflective pronoun, and that this pronoun in origin was applicable alike to all persons, as it continued to be applicable to both numbers and all genders. This theory* is powerfully supported by the fact that all the Slavonic languages possess a reflective pronoun of similar form which has such a privilege. Thus speaking of the Old Slavic, as preserved in the books of the Russian church, Dobrowsky says:—“Reciprocum СЕБЕ, СЯ, non solum ad tertiam personam, sed etiam ad subjectum seu nominativum primae et secundae personae referunt Slavi.” *Instit. Ling. Slav. pars iii. § 19. p. 602.*

So again Hamonière, in his *Grammar of the Modern Russian* (p. 116), says:—“Le pronom réfléchi est de toutes les personnes, de tous les genres et de tous les nombres.” Indeed in his declension of this pronoun he includes all the persons, as

“*Gén.* Себя, de moi, de toi, de soi, &c.
Dat. Себѣ, à moi, à toi, à soi, &c. } *se.*
Acc. Себя, moi, toi, soi, &c. . . . }
Inst. Собою, avec moi, avec toi, avec soi, &c.
Prép. О себѣ, de moi, de toi, de soi, &c.”

The same writer, in speaking of the reflective verb (p. 126), says, “Le verbe réfléchi n’est autre chose que le verbe actif, auquel on ajoute la terminaison ся, qui est l’abréviation du pronom personnel réfléchi себя, se, soi.” The other members of the Slavonic family share the principle with the Russian; and some, as the Serbian and Illyrian, have the affix in the very form which exists in the Latin accusative, viz. *se*. Thus Stephanowitsch, in his small *Grammar*, translated by Grimm, has (p. 64) this paragraph: “Reciproca. Sie entspringen im Serbischen durch den Anhang des Pronomens *ce* für alle drei Personen, z. B. бријемсе (ich rasire mich); кајемсе, du bereuest; надашсе, hoffen; нака њ ивашисе, sich anschicken, und unzählige andere, deren Formen nicht als eine besondere Flexionsart betrachtet

* A gentleman present observed that the Attic use of *αὐτου*, &c. for the first and second persons confirmed this view.

werden dürfen." So also in Bohemian, Dobrowsky (Lehrgebäude, p. 232) divides his passive voice under two heads, the first being a conjugation with *se* :—

“Sing. 1. gmenugi se. 2. gmenugefs se. 3. gmenuge se.
Plur. 1. gmenugem se. 2. gmenugete se. 3. gmenugj se.

Ich werde genannt, u. s. w.” That this is really a middle voice is in a manner admitted in the next paragraph of his Grammar, where he says that in many such verbs an ambiguity arises from their being also used as reciprocals (*i. e.* reflectives). Thus *mygi se* rather signifies ‘I wash myself.’

Again Kopitar, Grammatik der Slavischen Sprache in Krain, Kärnten und Steyermark, p. 282, has :—“Reciprocum für alle drey Personen.

Sing. N. mangelt.

G. sèbe; se, meiner, deiner, seiner, unser, euer, ihrer.

D. sèbi; si, mir, dir, sich, uns, euch, sich.

A. sèbe; (sé) se, mich, dich, sich, uns, euch, sich.

L. sèbi; mir, dir, sich, uns, euch, sich.

I. sebó; (seboj, sábo), mir, dir, sich, uns, euch, sich.”—

And he adds in a note, that *svoj*, the reciprocal possessive, is also used for all three persons.

From Babukić's Ilirische Grammatik, pp. 51, 75 and 69, we quote the following :—“G. sebe (se), D. sebi (si), A. sebe (se), Loc. sebi, Instr. seboj (soboj).—Das zurückkehrende Fürwort *sebe* wird nicht allein für die 3., sondern für alle Personen einfacher und vielfacher Zahl gebraucht. Es heisst daher nicht *ja mene preporučam*, ich empfehle mich, sondern *ja se preporučam*.—Die zurückkehrenden Zeitwörter werden wie die andern abgewandelt, nur dass sie den Zusatz *se* (sich) bekommen, als : *šetati se*, sich ergehen, spazieren.”

The facts we have been stating are of course familiar to all those who are acquainted with the Slavonic languages; but the number of these is unfortunately very small in this country, so that we have thought it requisite to quote with some freedom.

We will merely add to this division of our subject, that the Slavonic languages extend to the very coast of the Adriatic in Illyria, and thus nearly reach to the domain of the Latin language with which we commenced; so that an identity in the formation of the middle voices in Latin and Slavonic is less surprising. In using this argument, we are of course assuming the correctness of the view, that the present limits of the Slavic nations are much what they were in classical times. If we are right in our explanation of the Latin middle voice *vertor*, &c., the only point in which it differs from the Slavonic lies in the reduction of the suffix from *se* to a single consonant *s* or *r*. But the abbreviation of the suffix to an *s* occurs in the Slavonic tongues themselves when the preceding part ends in a vowel. It is also shared by the Lithuanian, which forms its reflective verb by the addition of a mere *s*, and this not merely in the imperfect tenses, as the Latin does, but even in the present-perfect. For the purpose of exhibiting a specimen, we write after one another, first a simple verb,

and then one which has the reflective suffix. The base of the Lithuanian verbs which signify respectively 'turn' and 'console' are *suk* and *linksmin*. From the former we have a present tense; Sing. 1. *sukù*; 2. *sukì*; 3. *suka*. Dual. 1. *sukawà*; 2. *sukatà*; 3. *suka*. Plur. 1. *sukamè*; 2. *sukatè*; 3. *suka*; whereas the reflective forms of the other verb are, Sing. 1. *linksminùs*; 2. *linksminies*; 3. *linksminas*. Dual. 1. *linksminawos*; 2. *linksminatos*; 3. *linksminas*. Pl. 1. *linksminamies*; 2. *linksminaties*; 3. *linksminas*.

The Scandinavian tongues also support the view for which we are contending; but here again the grammarians give an undue preponderance to the passive over the reflective voice. Thus Rask, in his *Accidence of the Norse*, § 239, speaks only of the active and passive voices; however in his syntax the truth oozes out. In § 455 he for the first time informs his reader that the passive in the Old Norse is used also for a reciprocal (*i. e.* reflective), as *Ingi frelsaðist*, 'Ingi saved himself.' The mode of forming the so-called passive from the simple verb is seen in a comparison of the simple verb, Pres. Ind. 1. *ek kalla*; 2. *þú kallar*; 3. *hann kallar*. Plur. 1. *vèr köllum*; 2. *þèr kallið*; 3. *þeir kalla*; with the passive, Sing. 1. *ek kallast*; 2. *þú kallast*; 3. *hann kallast*. Plur. 1. *vèr köllumst*; 2. *þèr kallizt*; 3. *þeir kallast*. It will be here seen that the suffix is *st*, before which the final *r* of the second and third persons singular disappears, simply because that *r* is a substitute for an older *s*. The other irregularity in the second person plural, where *tst* is replaced by *zt*, scarcely deserves mention.

The Swedish grammarians naturally follow the system which prevails in the arrangement of verbs in their parent tongue, the Icelandic. Thus Dieterich divides his verbs into 1, active; 2, passive; 3, deponent. Under the last head fall *att trivas* 'to thrive,' *att hoppas* 'to hope,' *att blygas* 'to blush,' in all which the reflective power is unmistakable. For comparison of forms we quote the following:—Simple verb. Sing. 1. *jag kallar* (I call); 2. *du kallar*; 3. *han kallar*. Plur. 1. *vi kalla*; 2. *j kallen*; 3. *de kalla*. Passive, Sing. 1. *jag kallas* (I am called); 2. *du kallas*; 3. *han kallas*. Plur. 1. *vi kallas*; 2. *j kallens*; 3. *de kallas*.

Again the Danish (Rask's Gr. p. 40) has, for the same verb:—Simple verb, pres. sing. (for all persons) *kalder*; plur. *kalde*; past sing. and plur. *kaldede*; imper. *kald*; inf. (at) *kalde*. Passive verb, pres. sing. and plur. *kaldes*; past *kaldedes*; imper. *kaldes*; inf. (at) *kaldes*.

In the Icelandic there was a slight departure from what we might have expected in the form of the suffix, the letters *st* taking the place of what is elsewhere a simple *s*. That an *s* and a *t* should interchange is a matter tolerably familiar. We have an example in the Greek article which begins now with a *t*, now with an *s*, for *σημερον* and *τημερον* are but dialectic varieties of one word, the article being the first element in the two adverbs. So while the Latin has a final *t* in its third person *regit*, our own tongue has substituted an *s*, *loves*. Conversely what is an *s* in the second person *regis*, has become a *t* in the Latin perfect *amaristi*, and also in some of our verbs, as *art*,

wert, wilt, shalt. Now if an *s* can assume the form of *t*, it is a less difficulty for it to assume the intermediate sound *st*. Here again the pronominal terminations of an English verb present a parallel in the second person *lovest*, compared to the suffixes of *regis* on the one hand and *art* on the other. We here assume, and those who have compared the personal suffixes of the Indo-European verbs, will admit that we are justified in assuming, the original identity of these suffixes in all the allied families. (See Bopp's V. G.)

We next turn to the Lapp, one of a family which we confidently believe to have a strong affinity with the Indo-European languages. The authorities differ somewhat widely in their account of the Lapp language. We find in Fiellström, a writer whose statements deserve the more value because he reports what he himself heard, (Gram. Lapp, p. 63) that in the passive verb the disyllabic form *tofwa* is inserted for all persons and numbers after the base of the verb and before the personal suffixes of the tenses. Thus we take from pp. 58 and 63 the following:—

ACTIVE.		PASSIVE.	
SING.	PLUR.	SING.	PLUR.
mon jackab,	mije jackebe.	mon jacketofwab,	mije jacketofwebe.
todu jacka,	tije jackebet.	todn jacketofwa,	tije jacketofwebet.
sodu jacka,	sije jackeh.	sodn jacketofwa,	sije jacketofwe.

He further tells us that this form *tofwa* at times changes its *t* into an *s* in the passive infinitive. Thus the inf. act. being *jacket*, the inf. pass. is *jactotofwet* (*jacketofwet*?) or *jackesofwet*; and lastly, he says that in the present indicative, and above all in the perfect, the same element is often contracted into *tou* or *tu*.

On the other hand, when we turn to the pages of Rask's Lappisk Sproglære, we find the inserted element which goes to form the passive, divested of both *t* and *s*, and assuming the form *juva, juv, uva, uv* (see §§ 188, 189, 194, 198, 207). We accept these statements, not as superseding what Fiellström tells us, but as giving another dialectic variety. That the suffix *toufwa* or *soufwa* should lose its initial consonant, is what we see in both the article *ó, ij, to*, and in the Greek reflective pronoun *é, oi, &c.*

The next language we will point to shall be the Old Prussian, as given in the work of Nesselmann. Of this language but few remains exist. In page 75 Nesselmann draws attention to the use of *sin* or *si*, abbreviated from the acc. *sien* as an enclitical affix to reflective verbs in the third person, and in the following page he quotes an instance of its being attached to a reflective verb of the first person plural:—*Mes mans euimmimai-sin*, 'wir nehmen uns an.' Thus although *mans* 'us' had preceded, there was no solecism felt in the addition of the reflective suffix *sin*. Other members of the Finn family are the Ostiak of Siberia and the Syriaen of Northern Russia. In Castren's Grammar of the former language (p. 53) we find a statement that reflective verbs take as their characteristic the sound *ш* (*sch* or *sh*), as *мѣшашен* 'to hire oneself out'; and in p. 67 the same writer observes that the notion of a passive in Ostiak appears

to coincide with that of a reflective. To the same person we owe a Grammar of the Syriaen language, in which, p. 88, § 74, it is said that *sja* or *cja* (Russ. сѧ)—*i. e.* what we should write *sya*—is the affix of the passive verb; with the further remark* that this passive form has often the force of a reflective.

It may here be useful to interpose a few remarks on the form of the reflective pronoun. A first examination of the Latin dative *sibi* induces one to consider the two letters *bi* as the representative of the mere case-ending. There is reason however to believe that the *b* here performs a double office, and that the root of the word is itself entitled to a *b*. It was with a view to this that we gave above at full length the declension of the pronoun from Babukić's Illyrian and Kopitar's Slavic Grammar. It will there be seen that *seb* or *sèb* enters into the formation of every case. The other languages of the Slavic family would be found to confirm this. The Greek too has the representative of this lip letter in the ϕ of $\sigma\phi\epsilon$, $\sigma\phi\epsilon\tau\epsilon\rho\sigma$, for it is a common practice of that language to present a ϕ where cognate tongues have a *b*, as in $\sigma\upsilon\phi\alpha\rho$, $\sigma\mu\phi\alpha\lambda\circ\sigma$, $\nu\epsilon\phi\epsilon\sigma$ —or $\nu\epsilon\phi\epsilon\lambda\eta$, beside the Latin *uber*, *umbilicus*, *nubes*. In the Latin gen. *sui* and the possessive *suus*, the α which follows the *s* must of course be considered as the equivalent of the *b* or ϕ †. But if *sib* or *seb* be the essential element of the pronoun, and if it be in origin restricted to no one of the three persons, it seems highly probable that the root *sib* is nothing more or less than the adjective *sibbe* or *sib*, 'verwandt,' 'related,' of the Old Frisian, of which Richt-hofen's Wörterbuch gives so many examples, including the comp. *sibber* and superl. *sibbost*, *sibbest*, &c., with its Old Germ. representative *sippi*. The same writer, under the heading *sibbe*, sb. f., has furnished us with the correlative forms of the A.-Sax. *sib*; Old Sax. *sibbia*, island, *sif-iar* (pl.); and indeed the adj. *sib* still remains in use in the lowland Scotch. It is also known that our own term *gossip*, in its original sense of 'a godfather or godmother,' is derived from *God* and *sib*. In fact we are probably on the track of that productive root signifying unity, which in the Latin language takes the form of *sim* in *simplex*, *simplus*, *simul*, *sincerus*, *singuli*, *similis*, the form of *sem* in *semel*, and of *sam* in the German *sammeln*, *sammlung*, *zusammen*, in the Danish *sam tykke* 'consent,' *sam klang* 'harmony,' *sam tidig* 'contemporary'; as well as our own *same*; and virtually in the Greek $\acute{\alpha}\mu\alpha$, $\acute{\alpha}\pi\lambda\omicron\upsilon\sigma$, $\acute{\alpha}\pi\alpha\varsigma$ (unusquisque), $\acute{\alpha}\pi\alpha\zeta$, and possibly $\sigma\upsilon\delta\alpha\mu\omicron\varsigma$ ‡.

But be this as it may, the facts we have collected from the Latin, Slavonic, Lithuanian, Finnish and Scandinavian tongues, agree together, and seem sufficient to prove that the middle, or to call it by a better name, the reflective voice, is formed by the addition of the re-

* Castren assumes that this passive is borrowed from the Russian, but gives no reason for the assumption.

† It is no objection to the theory that *tibi*, *tui*, *tuus*, also possess a *b* or *u*, for in this pronoun the radical syllable appears to have been *teb* or something like it.

‡ Attention was called by a gentleman present to the fact that the Sanscrit has no distinction in form between the nouns *swa*, 'kinsman,' and *swa*, 'personal identity.'

flective pronoun to the simple verb, and that the reflective verb eventually assumed a passive sense, not however to the exclusion of its original power. How the reflective power was thus extended so as to include the notion of a passive, may be a problem difficult to solve, but the fact will still remain certain.

The languages derived from the Latin seem to present no trace of the Latin passive, except indeed in the perfect participle, of which we will speak presently. Still in all these languages, viz. the Italian, French, Spanish and Portuguese, we find idioms which support the assertion that reflective verbs do take to themselves a passive sense. The phrases *si loda l'uomo modesto, si lodano gli uomini modesti, mi si domanda uno scudo* (we take these examples from a common source, Graglia's Grammar), are indisputably reflective in form, and as indisputably passive in meaning, unless we choose to translate the first by the somewhat startling proposition that 'the modest man praises himself,' and the last by the unmeaning phrase, 'a dollar demands itself of me.'

Again, the French language abounds in such phrases as:—*Le Français se parle par toute l'Europe; Comment se fait cela?; Ce mot-la, comment s'écrit-il? Des bas se vendent ici;*—where the passive sense is apparent.

For the Spanish, we opened a small octavo edition of *Don Quixote* (Antwerp, 1719, vol. i. in the 13th chapter of the second book of the first part) at random, and found in a single page (p. 94), eight examples of the use of a reflective verb:—

1. *Començòse otra platica,* 'another conversation was commenced.'

2. *Èl que se llamava Vivaldo,* 'he who was called Vivaldo.'

3. *El reposo se inventò para los blandos cortesanos,* 'rest was invented for delicate courtiers.'

4. *Las armas se inventaron è hizieron para, &c.,* 'arms were invented and made for,' &c.

5. *Los anales donde se tratan las famosas fazañas del Rey Arturo,* 'the annals in which are recounted the famous exploits of King Arthur.'

6. *Este rey se convirtiò en cuervo,* 'this king was transformed into a crow.'

7. *A cuya causa no se provarà que, &c.,* 'for which reason it can (will) not be proved that,' &c.

8. *Los amores que alli se cuentan de Don Lançarote,* 'the love stories which are there recounted of Sir Lancelot.'

In some of these, as 'he who was called (or called himself) Vivaldo,' the reflective translation is certainly admissible. But if this be admitted, we claim the same admission for the first chapter in *Cæsar's Gallic War*, and may translate *Galli adpellantur*, 'they call themselves Galli.'

For the Portuguese, we may quote from *Vieyra's Grammar* (p. 106), the examples:—

Louva-se o capitão, 'they praise the captain.'

Louvão-se os capitães, 'they praise the captains.'



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tion upon the theory of the reflective form, what is to be said of the passive participles, as *versus* and *vertendus*? Our answer is boldly, that the so-called perfect passive of the Latin was originally an active participle. We first point to those participles possessed of this form which stand in connexion with the verbs called deponent, as *secutus* ‘having followed,’ *conspicatus* ‘having beheld,’ &c.; secondly to certain participles such as *cenatus*, *pransus*, *juratus*, in which the active power alone survived. Thirdly, we avail ourselves of the poetical construction *stratus membra sub arbuto*, ‘having spread his limbs beneath the arbute tree,’ for we will not stop to refute the silly doctrine that *secundum* or *κατα* is to be understood in these phrases. We have called this construction a poetical one in deference to common practice, but it must be remembered that *adversum femur ictus*, ‘having the front of his thigh struck,’ is an idiom found in prose writers. But if tied down to the poets, we should still be satisfied, inasmuch as poets, where they differ from prose writers, differ only in using more antiquated forms; and antiquity of construction is for the present argument an advantage rather than the contrary. That the Latin perfect participle is much more commonly used in the passive sense is a point to be at once yielded; but the mere question of number of instances ought not to prevail in a discussion of this nature. The fact is admitted and perhaps to be explained, by the consideration that when an act is over, the thing done remains as an evidence of the act, while the agent has probably lost all traces of his connexion with it. When a person has been slain, the corpse is a visible record of the deed, but the murderer may be without any remaining marks even of blood. When a coat has been made, the coat is good evidence of what has been done, but it may be difficult to identify the tailor. Generally it is difficult after a deed to trace the agent, easy enough to see the results. And for the most part our thoughts have to deal more with the thing produced than with the producer. As regards the other participle of the Latin passive, we have historical evidence that *vertendus -a -um*, the so-called future participle, or to use a more correct name, imperfect participle, came into use after the gerund *vertendum*, and in fact grew out of the latter. Thus Plautus, Terence, and Lucretius abound in the construction with the gerund. In the Phormio* alone we find *mihi habendum est compedes*, ‘the wearing fetters is for me’; *ejus videndi cupidus*, *ejus retinendi copia*, two phrases in which the construction is not doubtful, as *ejus* in both refers to a female—“desirous of seeing of her,” “the power of retaining of her.”

* Our editors often compel Terence to observe the rules of the Eton Grammar, and the laws of construction which hold in Cicero’s writings. Thus we find in the text of Terence (even in Bentley’s edition) iv. 4. 20:—

*Spatium quidem tandem apparandis nuptiis,
Vocandi, sacrificandi dabitur;*

where the reading should be —

*Spatium adparandi nuptias,
Vocandi, sacrificandi dabitur,*

as the two genitives in the second line abundantly testify.

We have purposely used this vulgarity, because it accurately represents the Latin idiom. Indeed the English phrase is itself a good example of the process by which a mere abstract substantive is converted into a participle: *he was doing the work*, it is well known is only a corruption of *he was a doing it*, where *a* is the Old English preposition, so familiar in the phrases *a-bed, a-sleep, a-foot*; and the occasional insertion of *of* in the vulgar tongue, *he was a doing of it*, is another proof that *doing* and words of such form were in origin substantives. Nay, it seems probable that the abstract substantives in *ing* are ultimately identical with the infinitive mood, itself another name for an abstract substantive. But we are digressing. While Terence and the older writers used the gerund *habendum mihi est compedes*, in Cicero's day such phrase was almost wholly superseded by the gerundive construction, such as *habendae mihi sunt compedes*. Thus again this writer says *ad vastandam Italiam*, never *ad vastandum Italiam*. (See Madvig's *Opuscula*, vol. i. p. 380.)

We now go back to a little matter which we purposely postponed. When we said that the nominative was originally the case of the agent, it was not left out of view that the nominative of a passive sentence is a sufferer instead of an agent. We are now prepared with an answer to this difficulty, in the very theory that the passive grew out of the reflective, for in a reflective sentence the nominative stands in the place of agent. We also see the reason why the reflective form prevails in such words as the Latin *miror, sequor, misereor, reminiscor*, the Greek *ἐλπομαι*, the Swedish *hoffas*, &c., for in these phrases a passive idea, or at least an involuntary act, is denoted*. On the other hand, it is an objection to our theory, that such verbs as *miror, sequor*, are allowed to have an accusative depending upon them, as they already possess an accusative in the suffix *r, i. e. se*. The older state of things is an answer to the objection. For Virgil attaches to *miror* a gen. *justitiae*, and *sequor* no doubt once was accompanied by a dative, like its equivalent in form and meaning the Greek *ἐπομαι*, and its equivalent in meaning the German *folgen*.

The doctrine that verbs of the second conjugation denote a state, the result of an act, in other words, that so far as meaning is concerned, they are akin to passives, accounts for the fact that *audeo, gaudeo, pudet, piget*, &c., have perfects possessed of a passive form.

We close our paper with a few remarks on some points brought forward by Mr. Garnett. He objects to the common view, the fact that in many languages the personal suffixes are genitives rather than nominatives. This doctrine was not new to the writer, as he had already seen it in the pages of Carl Bock (*Analysis Verbi*, 12mo, Berlin 1845), neither did he feel that it constituted any serious objection to his own theory, seeing that the power of the genitive is commonly

* It would be well if a student's attention were always called to the reason of the reflective form being employed in those cases where our grammars and dictionaries throw the difficulty out of view by using the convenient term, a *deponent*. Thus if *fruor* and *vescor* were translated by 'I feed myself,' and *fungor* by 'I relieve myself,' we should see why an ablative follows these verbs to denote that *with which* or *from which*.

admitted to be what we express by *from*, and such a meaning is in thorough keeping with his own definition of a nominative as an agent. In *pudet me ejus*, 'I am ashamed of him,' or 'he fills me with shame,' we have a genitive fulfilling the office of a nominative. Another statement put forward by Mr. Garnett, that in many languages an abstract substantive supplies the place of a verb, as 'giving or gift of me this,' for 'I give this,' is no way at variance with all we have contended for, since it is a mere matter of definition whether the abstract idea 'giving' be called a verb or an abstract substantive. *Nomen actionis* is for us not a bad definition of a verb. Of course when from a verb we subtract all that denotes person and time, we arrive at a residuum, which one person may call an abstract substantive, and another, a verb or symbol of an act. To the third class of his examples, where sentences expressing a mere state are quoted, our reply is, that such sentences are of secondary formation, and no part of the primitive stratum of language.

PROFESSOR KEY, in the Chair.

Maurice Day was elected a Member of the Society.

Two papers were then read:—

1. “On the Origin of certain Anglo-Saxon Idioms.” By Edwin Guest, Esq.

Some two years ago a paper was read before the Society, on “A peculiar use of the patronymical termination *ing*.” In this paper were cited numerous examples in which words affected with the ending *ing* appeared to have all the force of genitive cases. Thus the phrase *Ceolmunding haga* was used to designate a *haga* or tenement known, from other sources, to have been the property of a nobleman named Ceolmund; *Wulferding lea*, to designate a place which belonged to Wulferd; *Oswalding villa*, a villa or manor belonging to bishop Oswald; and *Cyneburging tun*, the town or homestead where the princess Cyneburh established her nunnery. After discussing various theories which seemed to promise an explanation of this singular usage, Mr. Kemble concludes his paper with the observation, “It seems most probable that some feeling of the power of the genitive case itself as the generative case, lurks at the foundation of this usage, and that as the simple genitive may replace the patronymic, so the patronymic may be used to denote a simple genitive.” (Phil. Proc. vol. iv. p. 10.)

In a subsequent paper (vol. iv. p. 83) the subject was re-opened by Mr. Watts. This gentleman is inclined to consider *Ceolmunding*, *Wulferding*, &c. as adjectives rather than as genitive cases. He observes, that Russian adjectives ending in *ov* and *ovich* are often used independently, as if they were substantives. Thus in such phrases as *Petr suin Alexandrov* or *Petr suin Alexandrovich*, which literally signify Peter, the Alexandrine son, the word *suin* is generally omitted, and *Alexandrov* or *Alexandrovich* appear as if they were substantives in apposition to *Petr*. The result has been that the termination *vich* “has often, like *ing*, been mistaken for a word denoting son, and one English author has thought he could trace an analogy between *witz*, a mere erroneous spelling of it, and the Norman *fitz*.” Mr. Watts considers it “not improbable that the Anglo-Saxon *ing* may have had an origin and history very similar” to those of the Russian terminations *ov* and *ovich*.

A short time since the writer’s attention was particularly called to the consideration of these two papers, and a different explanation of this singular usage suggested itself, which he now submits to the notice of the Society. He inclines to think, in opposition to Mr. Watts, that *ing* is really the ending of the common Anglo-Saxon patronymic,

and originally signified ' a son ' ; but at the same time he has great difficulty in considering words like *Ceolmunding*, *Wulferding*, &c. as genitive cases.

It is admitted on all hands that when *ing* is affixed to the proper name of a man, it may signify the son or descendant of such person, as *Wodening* the son of Woden, *Æscing-as* the sons or descendants of Æso; and that, when affixed to the name of a place, it signifies the people living in such place, as *Centing-as* the men of Kent, *Britfording-as* the men of Britford, &c. It would seem also, that sometimes when affixed to the names of men, this ending has the same latitude of meaning as in the examples last quoted. In the Glee-man's Song is the passage—

oswine weold eowum . and ytum gefwulf, &c.
hnæf hocingum . helm wulfingum, &c.

Oswine ruled the Eows, and Gefwulf the Yts, &c.
Hnæf the Hocings, Helm the Wulfings, &c.

From *Beowulf* we learn that Hnæf was the son of Hildeburh, the daughter of *Hoce*; and we may conclude that the Hocings whom he governed were—not the actual descendants of his grandfather, but—the people, the clan of Hoce, perhaps the inhabitants of some military settlement which that chieftain had founded. In his late work, ' *The Saxons in England*, ' Mr. Kemble explains a vast number of our local names which take this ending, as indicating those communities of families or households which he supposes to have constituted " the mark " ; and he traces the heroic races of Saxon poetry—the Hailings, the Wælsings, &c.—in the names of our modern English villages. The author cannot but consider these latter speculations at least as doubtful; and more particularly as we sometimes find the ending *ingas* applied to designate the inhabitants of a mere *tun* or homestead. If the inhabitants of Æthelswið's *tun* were called *Æthelswiðe tuningas*, it seems reasonable to infer that the *Wulfingas* might denote the family, the mere household, of one of the many proprietors who bore the name of Wulf. On such a supposition, they would of course be quite unconnected with the Wulfings who figure in Anglo-Saxon poetry.

The writer is inclined to believe that this very general use of the patronymic form will help us to the true explanation of the idiom whose meaning and origin we have been discussing. It is consistent with the character of the Anglo-Saxon language, to express by means of a compound phrase the force and meaning of a genitive case; thus *Bensinga-tun*, the town or homestead of the Bensingas, would be represented to the full extent of its meaning by the compound *Bensing-tun*. According to this law, *Ceolmunding-haga* might indicate the haga or tenement of the Ceolmundings—that is, of the household which Ceolmund had placed therein for the protection of his property; *Wulferding-lea* would designate the lea or meadow of Wulferd's people, and *Cyneburging-tun*, the town or homestead appertaining to the religious society founded by Cyneburh. As possession on the part of a servant indicates property in the master,

Ceolmunding haga, Wulferding lea, &c. may of course be considered as equivalents for *Ceolmund's haga, Wulfherd's lea, &c.*

2. "On the Kissour, Sungai, and Timbuctú Vocabularies of the Timbuctú Language." By W. B. Hodgson, Esq., of New York; communicated by R. G. Latham, M.D.

The following observations apply to a remark of Dr. R. G. Latham respecting the language of Timbuctú, or Tenbokto: "As the Sungai vocabulary of Hodgson represents a different language from the Kissour of Caillié (both professing to represent the language of Timbuctú), I leave the investigation for future inquiry."

When Caillié's book first appeared, I satisfied myself that his Kissour vocabulary was as nearly identical with my *Sungai* list of words, as circumstances would admit. A recent comparison confirms the judgment which I then formed, that the Sungai of Hodgson, Kissour of Caillié, and Timbuctoo of Denham, are identically the same language.

With regard to the numerals, it is evident that the words *hinka, ainka, and nahinka*, for *two*, are the same; the word is *inka* or *hinka*, and the different spellings are merely the negro euphonic prefixes to *inka*. Caillié is not as correct as Denham, hence he gives the same word for *five* and *six*: *ouwee, oué, and auwy*, for *ten*, are different spellings for the same sound. Out of the three vocabularies, I have taken twenty-six names of things which are common to the three. Hodgson and Caillié spell *sixteen* of these alike; of the eight verbs they spell seven alike.

Denham's nouns correspond with Hodgson's and Caillié's in the same proportions, and his three verbs are identical with the two others.

It is not possible that any two Saxons, or Gauls, or Germans, should represent the phonology of a foreign, much less a barbarous tongue by the same letters. No two homogloss barbarians will give the same sounds for any given word. Caillié's want of education made him an incompetent investigator. Denham was incomparably his superior, with a finer *ear* and more linguistic aptitude. I rely upon Denham; Caillié I doubt. But these three vocabularies do certainly concur in making the Kissour, Sungai, and Timbuctoo one and the same.

Nothing is more common among collectors than to receive the name of one thing for that of another. These vocabularies afford us an illustration of this remark. Hodgson has *eassa* for *sea*: Caillié and Denham have the same word (*hissa* or *issa*) for *river*. *Bahar Nil* of the Arabs, which is both the *sea* and *river* of the Nile, explain this. Again, Hodgson has *bangoo* for *river*; Caillié and Denham have this word for *well*. Both are perhaps wrong; but the idea of a supply of water is conveyed in both words. Take some of Caillié's words which are most dissimilar to Hodgson's; *ex. gr.*

fire ñionée—nounez.
salt teheree—kiri.
head . . . hoo-goo—homo.

The last syllable of *nounez* corresponds in French to the English *née*. The nasal first syllable would be sounded as $\tilde{}$ or *n*. *Teheree* is pronounced at Timbuctoo thus: 'heree or keree, making Caillié's *kiri*: his *i* is always Hodgson's *ee*. Denham and Hodgson both agree in representing *boñgo* as the word for head. Caillié caught the sound *oñgo* or *oño*, of which he made the absurd *homo*.

Eye. *Moo*(\tilde{ng})—*moh-inka*—*nemode*. *Moh-inka* of Denham means *two eyes*. Cut off *ne* prefix and *de* suffix from Caillié's *nemoodé*, and you have Hodgson's *moo-ñg*.

Mouth. *Mee*-(\tilde{ng})—*mi*—*mey*; these are identical.

Milk. *Oowa*—*oi*—*wah*. Denham heard the last syllable; Caillié heard both, in *oëe* or *ooweeh*.

I have a word to say about the appellation *Kissour*; I doubt its truth exceedingly. I never heard it from the many negroes of different tribes whom I consulted. They always gave me the term *Suaiñg* (nasal) or *Sungai*. Leo Africanus so called it. Mungo Park did not hear it; he says it was called by the negroes *Jenné-kámo* (*Jenné-talk*), and by the Moors *Kelám essoudán*—the language of Soudan. I do not deny the truth of *Kissour*; I merely doubt. It may be an epithet among the negroes, as *Sergoo* for Tuaryek. At all events Caillié has the merit of this discovery.

Numerals.

	SUNGAI.	KISSOUE.	TIMBUCTOO.
	<i>Hodgson.</i>	<i>Caillié.</i>	<i>Denham.</i>
<i>One</i> .	afoo	afau	affoo.
<i>Two</i> ..	hinka	ainka	nahinka.
<i>Three</i>	hinza	aindhia	nahinga.
<i>Four</i>	etakee	ataki	attakee.
<i>Five</i> ..	egoo	igou, horgou	aggoo.
<i>Six</i> ..	edoo	igou	iddoo.
<i>Ten</i> ..	ouwee	oué	auwy.
<i>Eleven</i> ,	ouwee-kant-afoo	oué-kindi-fau	auwy-kind-afoo.
<i>Twelve</i> ,	ouwee-kante-hinka	oué-kindi-inka	auwy-kindoo-hinka.

Nouns.

<i>Man</i> ..	harroo	harre	harree.
<i>Woman</i>	owee	houi	weey.
<i>River</i>	bangoo	hissa	issa.
<i>Well</i> ..	. . . . .	bangou	bungo.
<i>Sea</i> ..	ëassa.		
<i>Sun</i> ..	oinoo	ouena	ofitli.
<i>Moon</i>	handoo . . . . .	. . . . .	idou.
<i>Earth</i>	gunda	ganda	gunda.
<i>Water</i>	haree	hari	hari.
<i>Fire</i> ..	monee	nounez	janee.
<i>Salt</i> ..	teheree	kiri.	
<i>Horse</i>	berree	bari	barree.
<i>Camel</i>	eoo	vio	yeo.
<i>Gold</i> ..	oora	hora	oora.



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HENRY MALDEN, Esq. in the Chair.

A paper was read:—

“On English Etymologies:”—*Continued.* By Hensleigh Wedgwood, Esq.

AWARD.—The mode in which an *award* has come to signify a determination or deliberate judgement is very generally misunderstood in our dictionaries. The radical import of the word is that preserved in the It. *guardare*, Fr. *regarder*, to look, having reference in the first instance to the judicial examination of the matter, and thence being transferred to the decision founded on that examination.

The same transference of meaning may be found in the case of the word *look* itself, which is interpreted in Hearne's glossary to Robert of Gloucester, to examine, to consider; and *looking*, determination, cognisance, arbitration:—

To chese six wise men hii *lokede* there
Three bishops and three barons the wisest that there were—
And bote hii might accordi, that hii the legate took
And Sir Henry of Almaine right and law to *look*—
'Tho let the King someni age the Tiwesday
Next before All Hallow tide, as his council bisai,
Bishops and Abbots and Priors thereto,
Erles and Barons and Knightes also,
That hii were at Northampton to hear and at stonde
To the *looking* of these twelve of the state of the londe—
(to the determination or *award* of these twelve).
There it was dispeopled the edict I wis
That was the Ban of Keningworth, that was lo! this,
That there ne should of high men disherited be none
That had iholde agen the King but the Earl of Leicetre one;
Ac that all the othere had agen all hor land,
Other hor heirs that dede were, but that the King in his hond
It hulde to an terme that there *iloked* was
Five year some, and some four, ever up his trespass.

Robert of Gl. p. 568.

In Hécart's dictionary of the dialect of French Flanders *eswurder* (which is manifestly our *award*) is explained to inspect, and also to give an award declaring the result of that inspection.

CURTAIN.—It. *cortina*, Venet. *coltrina*, by inversion of the *r* and *l*. Having no Latin original to guide us, there is no *primá facie* reason why we should consider the Tuscan as a more genuine form of the word than the Venetian. It is true that the analogy of the Lat. *urtica*, which becomes *oltriga* in Venetian, would weigh in favour of *cortina*, but probably other instances might be pointed out in which

he change was the other way. It is certain that the Venetian *schinco*, a *shin*, is more near the original than the ordinary Italian *stinco*. Now *coltrina* admits of a very probable explanation from *coltre*, a coverlet, which was in a former paper deduced through the Lat. *culcita*, *culcitra*, from the Celtic *cylched*, fundamentally signifying that which envelopes or incloses, a garment, bed furniture, &c. *Cylched-len*, a curtain, from *llen*, a veil, hangings.

CUTLASS, CURTLEAX.—The same interchange of *l* and *r* explains the different modifications found in the older writers of the modern *cutlass*,—*courtelass*, *curtleax*, *curtax*. The It. *coltellaccio* (from whence is the Fr. *coutelas* and our *cutlass*) is the regular augmentative of *coltello*, a knife. This in the Venetian dialect becomes *cortelo*, and its augmentative *cortelazzo*, a pruning-hook or bill, giving rise to Kilian's *kortelasse*, *gladius brevis et anceps*, and our *courtelasse*, *curtleax*, *curtax*.

CULLY, COZEN.—The proper meaning of the E. *cully* seems to be that given by Bayley, *i. e.* the paramour of a courtesan. Hence applied to a base wretch either easily deceived or willing to shut his eyes to the foul source from whence he draws his living. The word arose in coarser times from the Fr. *couille*, *couillon*; It. *coglia*, *coglione*, of which *couille* is explained by Cotgrave, a lubberly coward, a white-livered slim; and *coglione* in low language is a blockhead; *coglionare*, to deceive, to make a fool of one; Fr. patois *coulionner*, railler, plaisanter (Hécart), agreeing with Bayley's *to cully*, to make a tool or impose on one. In the Venetian dialect, the double *l* or *gl* is systematically changed into a soft *g*, as in *ogio* for *oglio*, oil; *bogere* for *bollire*, to boil; and thus *coglionare* becomes *cogionare*, corresponding to the E. *to cozen*, precisely as the noun *cugino* to the E. *cousin*, or *prigione* to E. *prison*.

To GUDGEON.—The sense above given of *cogionare* agrees so exactly with the familiar expression *to gudgeon* one, that one might easily be satisfied with the identity of the verb in the two languages, were it not that we are able from collateral sources to explain the metaphor involved in the English expression. The narrow shape and slimy skin of the gudgeon seem to have suggested the possibility of slipping it down the throat of any one giving the opportunity of an open mouth. Hence the expression of gaping for gudgeons in the sense of exposing oneself to be played upon; and in the patois of French Flanders, where *gouvion* is a gudgeon, 'cha passe comme un gouvion' is used in the sense of 'that is easily swallowed!' 'Faire avaler des gouvions,'—to make a person believe lies, *to gudgeon* one.—Hécart, Dict. Rouchi-Français.

The resemblance of isolated words like *cogionare* and *gudgeon* has been used by Dr. Prichard as an argument (although he does not lay great stress upon it) in favour of the original unity of the human race. He somewhere gives a number of instances, too great in his opinion to be merely accidental, of such resemblances taken from languages the most unconnected with each other. To set against the examples given by Dr. Prichard, it would not be difficult to compile a table of resemblances quite as strong, where the total want of radical con-

nection is either apparent from the nature of the thing signified, or may be proved from extrinsic evidence. The following have occurred in the course of no long period of observation :—

It. *cogionare*, to gudgeon.

E. *currier*; Lat. *coriarius*, as shown in a former paper.

E. *captain*; W. *cadben*, from *cad*, war, and *pen*, a head.

E. *wild-beast*; W. *bwyst-fil* (pronounced *vil*), from *bwyst*, savage, and *mil*, an animal.

E. *to care for*; W. *caru*, to love.

E. *carpet*; G. *cas-bhrat*, from *cas*, a foot, and *brat*, cloth; but a foot-cloth was by no means the primary destination of a carpet.

Mai, according to Bunsen, was the sign of the optative mood in ancient Egyptian, as *may* in E.

G. *gicht*, the primary meaning of which is ‘torture,’ is applied to the gout, which is undoubtedly from *gutta*.

Bret. *kudou* in the phrase *ober kudou*, to make *kudou*, faire sa cour avec bassesse, agrees remarkably with the Chinese *kotou*, the humiliating ceremonial of prostrations before screens and pictures required of those who are about to be introduced to the emperor, which was so great a difficulty in our embassies to that country.

The Sc. *sidier*, in Waverley’s *sidier dhu* and *sidier roy*, the insurrectionary and royal soldier of ’45, might be supposed identical with the vulgar E. *sodger* for soldier. It is however the Gael. *saighdear*, properly an archer, from *saighid* (*sagitta*), an arrow.

The Rouchi, or patois of Valenciennes has *tier*, dear; being a mere modification of the ordinary Fr. *cher*, as *tien* for *chien*, a dog, by a process the converse of that which makes us pronounce *nation*, *nashon*. On the other hand, the total want of connexion between *dear* and *cher* is shown by the construction of the Gaelic equivalent *daor*. The particles *do* and *so* are used in Gaelic as $\delta\upsilon\varsigma$ and $\epsilon\nu$ in Greek. *Do-labhairt* and *so-labhairt*, for example, are interpreted ‘ineffable’ and ‘easily spoken,’ but the same particles seem to be employed in the construction of many pairs of words of contrasted significations where it is not so easy to make out the common element. Thus we have

don, defect, evil.

son, good, profit.

dorch, dark.

sorch, light.

doilleir, shady, obscure.

soilleir, bright, clear.

dolas, woe, grief.

solas, joy, consolation, comfort.

And in the same way,

daor, dear, precious, enslaved;

daorsa, dearth, bondage;

and

saor, free, gratuitous, cheap;

saorsa, freedom, deliverance;

showing a fundamentally different metaphor from that which gives rise to the Lat. *carus*, Fr. *cher*, which are probably from the Celtic *caru*, to love.

What Hécart calls the Rouchi or patois spoken in the neighbourhood of Valenciennes seems to preserve a good specimen of the

dialect forming a large portion of the French incorporated in the E. language. We find, for example, in Hécart:—

<i>arainer</i> , to accuse judicially, to arraign.	<i>nante</i> and <i>nonque</i> , agreeing with the O.-E. <i>naunt</i> and <i>nuncle</i> for <i>aunt</i> and <i>uncle</i> .
<i>brouche</i> , a brush; Fr. <i>brosse</i> .	<i>naperon</i> , petite nape qu'on place sur la grande pour la préserver des taches et qui s'élève avant de servir le dessert; showing convincingly the origin of the O.-E. <i>napron</i> , an apron, the peculiar office of which is to preserve the dress from dirt, in the same way that the <i>naperon</i> does the table-cloth.
<i>buffe</i> , a reprimand, a rebuff.	<i>scréper</i> , to scrape.
<i>cherène</i> , a churn.	<i>single</i> , single; Fr. <i>simple</i> .
<i>escaper</i> , to escape; Fr. <i>échapper</i> .	<i>stiquer</i> , to stick, to poke.
<i>gardenier</i> , a gardener; Fr. <i>jar-dinier</i> .	
<i>gartier</i> , a garter; Fr. <i>jarretière</i> .	
<i>grouler</i> , to growl, to grumble.	
<i>hirchon</i> or <i>hurchon</i> , an urchin or hedgehog; Fr. <i>hérisson</i> .	
<i>inke</i> , ink; Fr. <i>encre</i> .	
<i>kaière</i> , a chair; Fr. <i>chaise</i> .	
<i>moustrer</i> , to show, whence <i>muster</i> .	
<i>mouuer</i> — <i>bouger</i> , to move.	
<i>mourdrir</i> , to murder.	

To WAIT.—The same dialect preserves us an important step in the pedigree of the E. *wait*, in the derivation of which our dictionaries vacillate between the A.-S. *wacian*, *wæccan*, G. *wachen*, *vigilare*, to wake or watch (G. *wache*, *wacht*, a watch or guard; D. *wachten*, to keep watch), and the G. *warten*, to wait, which is from a totally different root, affording another instance of those fallacious resemblances above alluded to. Now a person may be induced to keep watch from different reasons, either from some apprehended danger, or with an intention of attacking others, or simply for the purpose of being prepared for some impending event. Hence the meanings of the verb *wachten* distinguished by Kilian:—*custodire*, to guard; *insidiari*, to lie in wait; *observare*, to watch; *expectare*, *opperiri*, to wait. The word was adopted into mediæval Latin under the form of *wacta*, whence O.-Fr. *gaitier*, Mod.-Fr. *gueter*, *guetter*, to watch, and It. *guatare*, to look, to spy, to watch (Baretti). A clause in a charter of St. Louis, adduced by Ducange, directs that 'explorationes et excubiæ, quod usitato vocabulo *wactas* dicunt, facere non negligent,' while the same clause in a charter of Louis le Chauve has 'quas usitato vocabulo *Guaytas* dicunt.' The Fr. *guet à pens* appears in the laws of William the Conqueror, 'et de aweit purpensed,' 'et de insidiis præcogitatis.'

The Rouchi *wétier*, to look, probably preserves the precise acceptation in which the word was adopted into the E. language. Wéte en pau! Just look! Wéte come i prinche ben! Look how well he preaches!—Hécart. So in Chaucer and Spenser, to *wait* or *weet* is constantly used in the sense of looking or taking heed:—

Beryn clepid a maryner and bad him sty on loft,
And *weyte* aftir our four shippis aftir us doith dryve.

Chaucer, The Prologue, v. 857.

In the same way the original meaning of the G. *warten*, to wait, was to look or watch, the word in fact being identical with the It. *guardare*, Fr. *regarder*.

SKAITS.—Formerly written *skatzes*, the name being doubtless borrowed with the thing itself from the Dutch, with whom *schaetse* was used in this signification, while in Flanders it retained the original meaning of stilts, whence the Fr. *échasses*, O.-E. *scatches*. Between stilts and skaits there is not much outward resemblance, but they have this essential character in common, that they are both of them implements by which we are enabled to make long strides and get rapidly over the ground, and hence probably the derivation of the word. We have in Sp. *zanca*, a shank; *zancudo*, long-shanked; *zancada*, a stride; *zancos*, stilts. Now *schaetse* is interpreted by Kilian 'grallæ, vulgo *scacæ*,' showing that the Pl.-D. *schake*, the shank (which differs only from its E. equivalent or the Sp. *zanca* in the absence of the nasal), must formerly have been used in the sense of *stilts*. But *schaetse* or *scatches* corresponds to *schake* pretty nearly as *churl* to *carl*, or *church* to *kirk*.

TO SAP—has come to us 'through the military in the confined sense of undermining a building or earth-work, from the Fr. *saper*, It. *zappare*, to dig, and those from *zappa*, a spade, an instrument driven into the ground by the pressure of the foot. Hence the origin of the word, as is evident from the Venetian *zapare*, to step, to stamp; one of the numerous class of words formed in imitation of the *tapping* sound of a footfall: Du. *stappen*; E. *step*, *stamp*; G. *trapp!* *trapp!* E. *tramp*; Sc. *stramp*. *Zapare del cavallo*—Patriarchi—the pawing of a horse. *Zapon*, a blow with the sole of a foot. It. *zampare*, to stamp.

SCARLET.—This word, early adopted into all the European languages, has been a great puzzle to etymologists. It probably took its rise in some country in which was invented or manufactured a cloth of a good scarlet dye, and if that were the case, there is no quarter in which it is to be looked for with greater probability than in Italy. Now the ordinary It. for flesh-colour is *incarnatino* or *scarnatino*. The latter, by that interchange of the liquids which is so common, becomes *scarlatin* in Venetian, explained by Patriarchi a colour between white and red. But the mixture of any colour with white is considered as a dilution or weakening of the colour, and would therefore be properly expressed by a diminutive, and *scarlatino* being of a diminutive form, the simple *scarlato* would naturally express the full red of the blood, the shining of which through the semitransparent flesh produces pink or flesh-coloured. How naturally the designation of flesh-colour passes into that of the blood itself is witnessed by Shakespeare's use of *incarnadine* in the sense of tinging with crimson, as compared with the It. *incarnatino*, flesh-coloured.

SEWER, SHORE.—These words, originally distinct, have become confounded in later times, and *shore*, being supposed to be a corruption of *sewer*, has fallen out of use. The original meaning of *sewer* was an artificial watercourse, from the O.-E. to *sew*, to drain

or water, 'aquam deducere ad irrigationem,' Ducange; and the *sewers*, for the inspection of which the early commissioners were appointed, were the outlets of the marshes and stagnant waters, and had no reference to the cleansing of towns. The origin of the word *shore* on the other hand is apparent in the Swiss *scharren*, *schoren*, *schohren*, to sweep out, to cleanse a cattle-stall, whence *schorete*, the cleansings, *schor-grabe*, the kennel which receives the drainings of a stall, agreeing exactly with E. *Shore-ditch*. The root is the G. *scharren*, to scrape, in the same way in which the G. *schaben*, to scrape, gives rise to *scavenger*, the person who scrapes up the ordures of the streets.

PINFOLD, PINDAR, POUND.—These words are commonly referred without hesitation to the A.-S. *pyndan*, *gepyndan*, to *pen*, to confine, shut in, a derivation which would give no peculiar meaning to the word *pinfold*, as the purpose of every fold is to confine the cattle within it. The real derivation is the G. *pfand*, a pawn or pledge, whence *pfünden*, to pound cattle, to place in pledge cattle found straying, till the owner has paid the damage; der Pfänder, the *Pindar* or officer whose business it is to distrain the cattle; der Pfand-stall, the *pin-fold* or *pond-falde*, as it is written in PP.—

Fro the Pouke's *pond-falde* no main-prize may us fetch.

PP. in Richardson.

It is however not impossible that there may be a real, though more remote, connection with the verb *pyndan*, to *pen*, as perhaps the G. *pfand*, E. *pawn*, may fundamentally signify something *penned* or shut up to abide the event of a certain contingency.

To MUSE, AMUSE.--Fr. *muser*, It. *musare*, Du. *muisen*. It is not easy to decide whether the word has been adopted into the Romance languages from a Teutonic source or *vice versa*. It is not Latin, nor would the verb *musare*, if we might coin such a word, in the sense of following the Muses, afford a satisfactory explanation. According to Kilian, it is taken from the profound contemplation with which a cat watches for a mouse. But perhaps the mouse may perform a different part in the metaphor. There are many instances in which absorption from the outer world is metaphorically attributed to the motions of some living being within the brain on which the attention is supposed to be engaged. Thus the Germans represent the internal fancies by which a person is occupied by the term *grillen*, crickets. *Er habe grillen*, or *er mache grillen*, he has his head full of grubs, he is maggot-headed, fantastical, morose, pensive (Küttner). Here we see *maggot* or *grub* used in the like acceptation in English, and the Sc. say that a person has a bee in her bonnet when she is occupied with something that absorbs her attention from the outer world.

The verb to *muse* or *mouse* seems a stronger instance of the same metaphor, as in Pl.-D. a person absorbed in thought is said to have mouse-nests in his head, *müse-nester in koppe hebben*, and the condition of such a person is expressed by the phrase, *He suut uut as een Pott vull Müse*, he looks like a pot full of mice.

To *amuse* is to cause to *muse*, to give one something to occupy his thoughts and prevent ennui.



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reason for the perseverance of type-founders in selecting for the theme of their specimens, a page of the Orations of Cicero. There can be no doubt that this merit, whatever its value, is largely possessed by the Devanagari.

It is not however to appearance only that the admirers of the Devanagari confine their eulogies. As compared with the Semitic languages, the Sanscrit has the important advantage of being written at full. Instead of specifying a few of the vowels only, and leaving the rest to deduction or conjecture, the Devanagari alphabet, like the Roman, expresses all. The vowels indeed are not always treated, as in the Roman, as of the same dignity as the consonants and marching in the same ranks; they sometimes only cling round the feet of the consonants or perch on their heads, but at all events in some shape they are present and have a recognized existence. How great this advantage is, can, perhaps, be properly appreciated only by the Semitic student, who has been painfully taught to feel, by every step of his experience, the thousand annoyances of the opposite system.

The copiousness of the Devanagari alphabet is another theme of praise. An injudicious parsimony in the invention of letters seems to have been the bane of European alphabets. In most of them we find fifty or sixty different sounds represented, or endeavoured to be represented, by between twenty and thirty different signs. Never surely was economy so ill-judged. If practised with the view of sparing the memory, the intention is certainly not answered. The effort which is necessary to remember in what positions a sign forfeits its ordinary attributes and has to assume new ones, is a strain on the memory much greater than that of remembering a few additional signs. This will be acknowledged by all who have had occasion to study the Slavonic languages, who must have remarked with what ease the few peculiar letters of Russian are learned by the scholar, and how much they smoothen his progress. The Russians have one letter for the English *ch*, another for the English *sh*, another for the sound of the English *s* in 'pleasure' and 'treasure,' and when once these are learned, all difficulty about them is at an end. It is painful to reflect how much time has been thrown away, how many thousand mistakes have been committed in pronunciation, are daily committing, and will probably be committed to the end of time, merely from the want of a distinct sign to represent one of these sounds, the English *ch* for instance, in the Roman alphabet. The English and Spaniards have adopted one method of writing it, the French another, the Italians a third, the Germans a fourth, the Poles a fifth, and so on, till at last the complication has become almost too intricate to unravel. While the Devanagari is judiciously copious in this respect, it is wisely economical in another, for it has no distinction of capitals and smaller letters,—a refinement, if it can be called a refinement, which loads the memory with two forms instead of one, for no perceivable purpose. It also avoids the Semitic absurdity of having different forms for a letter, according to its occurrence at the beginning, the middle, or the end of a word.

The order of writing in the Sanscrit language is the same as in

our own—from left to right, and of course directly opposed to the practice of the Semitic languages, which are written from right to left. This seems to be a matter perfectly indifferent, neither an advantage nor a disadvantage. The Chinese method of writing from the top of the page to the bottom is open to the objection, which is found in practice a serious one, that as the lines are usually longer in that direction than across, the eye has more trouble in catching the beginning of a fresh line. It has been justly observed, in the article on the Alphabet in the Penny Cyclopædia, that the *boustrophedon* method, in which the lines alternately run from right to left and from left to right, was more convenient to the eye than any of the methods which have obtained the preference in practice.

The arrangement of the characters of the Devanagari alphabet is a point in which it has also a claim for admiration. The ordinary alphabets present an appearance of absolute chaos in this respect. It is only by minute examination, by diligent tracing of their origin, and by very great ingenuity, that the reason of their present order of arrangement can be discovered. Of all these we have an excellent instance in the article on the Alphabet already quoted in the Penny Cyclopædia, which was subsequently enlarged and published in a separate shape by its author, whom the Philological Society is proud to claim as one of its members. In the Devanagari alphabet, on the contrary, the scientific nature of its arrangement is at once apparent. The vowels stand first in order, and the consonants follow disposed in certain classes, according to certain principles. This point is, perhaps, of more importance than it is generally thought. It might be unadvisable to propose to disturb the present order of our own letters, which, unscientific as it is, has the prescription of centuries in its favour; but every individual who has had to learn the Roman alphabet, has certainly lost time, in the aggregate amounting to days and weeks, from the difficulty in committing and also in recalling to memory its arbitrary sequence.

So far the Sanscrit or Devanagari system has not only sustained a parallel with the Roman, but often sustained it with advantage. This however is not the case in other respects.

The method of attaching some of the vowels to the consonants, which has been already alluded to, is certainly inferior both in simplicity and grace to that with which we are familiar in the Roman alphabet, of placing them in the same line. With one of the vowels, that which answers to the Roman short *i*, there is moreover a whimsical rule of Sanscrit orthography which gives rise to much inconvenience. Its position in a word as written is regulated to be *before* the consonant *after* which it is sounded in speaking. The rule is precisely as if our rule for writing the word *tin* were to arrange the letters thus, *i, t, n*—for *pit, i, p, t*, and so on. Strangely enough, a similar peculiarity with regard to the same vowel, finds place, as we are all aware, in some of the European languages. In the word *travailler*, for instance, in French, the *i* which is placed before the two *l*'s is sounded after them. In the Italian word *travaglio* there is something analogous, as the *g* before the *l* has no

connection with any sound before it, but influences the sound that follows; and the same observation may be made with regard to *gn* both in French and Italian. In the European languages, however, this misplacement of alphabetical signs occurs only with regard to a few particular letters, and the blemish to the alphabet, and inconvenience to the learner, are therefore of less consequence than in the Sanscrit, into which it introduces a needless intricacy which is often found troublesome.

The blemish however in regard to the short *i*, is as nothing in importance compared to that connected with the short *a*. The sound of this letter is of very frequent occurrence in Sanscrit. To save apparently the trouble of writing it too often, it has been made a rule of orthography not to write it at all except when it occurs at the beginning of a word. If no other vowel appears between two consonants in the middle of a word, a short *a* is assumed to be there, although not written. Thus in Sanscrit to spell the name of *Adam*, it is only necessary to put down the characters answering to *A*, *d* and *m*: there being no vowel present between the *d* and the *m*, a short *a* must be latent there according to rule, and the word is pronounced accordingly. There seems at first to be no material objection to this method, as there can be no ambiguity in it. In the cases where the vowels are not written in Arabic, or the other languages for which the Arabic alphabet is used, the student has often no means of knowing if the missing vowel be an *a*, an *e*, an *i*, an *o*, or a *u*, but in Sanscrit the very circumstance of the vowel's being missing shows unmistakeably that it is a short *a*. But to proceed: if no other vowel occurs at the end of a word, a short *a* is supposed to be there also. The letters *A*, *d*, *m* would therefore be read *Adama* but for an additional rule. When the word closes with a consonant, there is a peculiar negative sign to be affixed to the consonant to show that no vowel follows. There are thus four signs made use of to spell *Adam* in Devanagari, the letters *A*, *d*, *m*, and the negative sign to intimate that the *m* closes the word,—as many signs as are needed to spell it in the Roman alphabet, but under a system which requires a whole apparatus of explanation.

It would be well, however, if the difficulties ended here. Unfortunately, the use of the negative sign, as we have called it, is confined to the *end* of a word. There seems no reason why it should not have been employed in the middle as well; why, for instance, if a person writing in Devanagari wished to express the sound *Admetus*, he should not have affixed the negative sign between the *d* and *m* as well as after the *s*, and with the same effect. But it is not so,—by the rules of Sanscrit orthography this is inadmissible. The method which has been adopted in the middle of words is the great distinction between the Devanagari and all alien alphabets, and is a singular chapter in the history of wasted ingenuity. In the case mentioned, and in all other cases, which are of course innumerable, in which one consonant is to follow another in pronunciation, the two consonants are in writing to be “roll'd into one.” Each is to lose or modify its separate shape so as to unite with the other and form

a new compound character. Sometimes the forms of both are still well-preserved, and one is only braced to its companion or mounted upon it; sometimes, where the shapes do not so well agree, some refractory letter has to be so crushed as hardly to retain a vestige of its original form. Of course there will be two ways for every letter to combine, according as it comes first or last; if there is a form, for instance, for *d* to combine with *m*, when *d* comes first, there must be a form for the same two letters to combine when *m* comes first. Again, it may not be two consonants only that are to unite, but three, or four, or five, and here the same rules apply. If five consonants come together in Sanscrit, there must be a new character or combination of characters to represent those particular five consonants in that particular order of sequence.

There have been found enthusiasts of European birth who have learned to admire these rules of Indian origin, as something philosophical and refined. The same parties would probably have admired the Roman system of notation in preference to the Arabic, in case it could have been traced to a Sanscrit original. It is obvious at first sight, that by these arrangements the practical advantages of an alphabetical system are materially lessened,—the beautiful simplicity of its theory all but destroyed. The Devanagari alphabet is said to consist of fifty letters; but if we add these compound forms to the number,—and they have as much claim to be considered a part of the alphabet as our *x* and *w*,—the letters must be considered to be between four and five hundred. Not a single advantage is gained by all this complexity. Not a sound is expressed that could not be expressed as well without it. The result is, that the student of the language is often, after having made some proficiency, not able to read words at sight, but is brought to a standstill by arriving at some hitherto unknown cluster of consonants, all hanging together in a confusion which it requires both patience and skill to disentangle. From a matter so simple that few would suspect that it involved any difficulty at all, the ingenuity of the constructors of the Devanagari alphabet has contrived to manufacture almost a grammarful of perplexity.

There is a practical grievance connected with this unnecessary multiplicity of Sanscrit characters which has lately attracted some attention. It is evident that to the printer this state of affairs must abound with great inconveniences. For every combination of consonants throughout the language there must be a separate type. The quantity of additional labour entailed on the compositor as well as the typefounder is enormous. On some occasions, indeed, it has been considered more economical to lithograph a Sanscrit text than to go through the process of printing it. The natural result of this additional expense is an increase in the cost of books, which has been found an obstacle, and a serious one, to the progress of the study of the language. Professor Hermann Brockhaus, himself a Sanscrit scholar of great eminence, considers it useless to expect that under the present system the mass of Sanscrit literature can ever be made accessible in a printed form to the European student. In a pamphlet

he has published on the subject ("Vorschlag über den Druck Sanskritischer Werke mit Lateinischen Buchstaben,") he proposes to meet the difficulty in certain cases, by discarding the Devanagari alphabet and printing Sanscrit books in the Roman character, according to a settled system. By assigning a fixed representative for each of the Sanscrit letters, it is easy to present a text in the Roman character, which a competent scholar can reproduce with unerring certainty in Devanagari.

This proposal by Professor Brockhaus certainly strikes at the root of the evil. But it is ominous to observe that similar schemes have been proposed for other languages; but that even when they have been tried, they have never met with more than partial and temporary success. The system of Volney for getting rid of the cumbersome machinery of the Arabic points had certainly still more to recommend it than this system with Sanscrit, yet it has come to nothing. There seems to be a strong objection in every one's mind against cashiering an alphabet that has once been identified with a language. We know with what obstinacy some of the Anglo-Saxon scholars have contended for the preservation of a mere corruption of the Roman, and how strong an attachment the Germans have manifested for their peculiar form of the black letter. How few that have studied Greek could bear the notion of reading Homer or Euripides in the Roman character!

If we are guided therefore by what experience has sanctioned in the case of other languages, it would appear advisable to retain the Devanagari alphabet with its beautiful forms and its scientific arrangement. But with its advantages it is surely not necessary to retain its absurdities. It has already been pointed out that the alteration of a single rule, or rather the extension of a single principle, will suffice to introduce order and simplicity where before there was chaos and confusion. Let the use of what has been called the negative sign be introduced into the middle of a word as well as at the end; each consonant will then be written out at full in its proper order and its original form. The appearance of a Sanscrit book to the eye will be materially improved, and after a short practice there will be no more difficulty in reading Sanscrit, or rather there will be less, than in reading Greek or Russian. The change, in fact, would bear a strong analogy to that which has been made in Greek by discarding the Greek *nexus*, and in Latin, at an earlier period, by abandoning the Latin contractions, a fertile source of useless trouble. The expense of cutting types, and the difficulty of setting books in type, would be reduced in an equal ratio to the difficulty of reading them, and in time to come it would perhaps be as unlikely to meet with a Sanscrit scholar in favour of the old method, as with a Grecian who would wish to return to the uncial letters and the conglomerated words of the Alexandrian manuscript from the types of a Foulis or a Bodoni.

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Professor KEY in the Chair.

A paper was read—

“On the Derivation and Meaning of certain Latin Words.” By Professor Key.

One of the uses to which the power of the Philological Society may with advantage be directed is the collection of fragmentary notices of an etymological character. Such often occur to scholars, and are lost simply because they are but fragments, and no ready place of deposit presents itself. It is much to be desired that Members of the Society should be invited to forward such chance thoughts to head-quarters, in order that they may be duly recorded. If numerous, they may together furnish a supply of food for a whole evening's consumption, and even a solitary fragment may find a fitting place at the end of a longer paper. It is proposed on the present occasion to give some unconnected suggestions of this kind on a few vocables of the Latin language.

The two verbs *hiscere* and *hiare* are commonly regarded as all but equivalents for each other in meaning, and it has been perhaps by all lexicographers assumed that they are closely related in origin. The former opinion on examination will be found to be very far from the truth, and the latter, to say the least, improbable. Thus Forcellini begins his article with giving as synonyms of *hio*, ‘*hisco, aperior*’; and as synonyms of *hisco*, ‘*hio, aperior.*’ Similarly in a popular Latin-English Lexicon, we have ‘*hio*, to open, to open the mouth; hence to gape, yawn, &c.,’ and ‘*hisco*, to open, gape, be open; to open the mouth,’ &c. If a person read these two articles no farther, he would justly conclude that the two words were synonymous. The real distinction peeps out in some measure, when we find the former word translated towards the close of the article by the phrase ‘to speak or utter with the mouth wide open,’ while the article on *hisco* adds the translation ‘to mutter.’ In truth, the real distinction between the two words is most marked. *Hiare* means exclusively ‘to open the mouth wide,’ whereas *hiscere* is ‘barely to separate the lips.’ In the one case we have a wide abyss open before us, in the other but a narrow chink. Thus the former, *hiare*, is used of the crocodile, an animal distinguished from most others by the power of raising the upper jaw to a right angle with the lower. It is also employed with effect where the ghosts, in the 6th book of the *Æneid*, stretch wide their jaws and yet give out but a tiny sound. Again, Virgil speaks of the *Leo immane hians*. The same idea stands out where Juvenal tells how the rustic's child shudders at the wide-spread jaws of the pale mask—*personae pal-lentis hiatum*; where Persius talks of a ranting tragic actor—*fabula*

hianda tragoedo; or where Juvenal uses the similar phrase—‘Grande Sophocleo carmen bacchamur biatu.’ We might also appeal to passages in which the same word happily expresses the greedy glutton ready to devour what is before him, or the idle and gaping *gobemouche*.

How different is it when we turn to the use of *hiscere*! The first passage quoted by Forcellini himself, is of the cracks in ill-seasoned wood. The third consists of the two words *rima hiscit*; and when we come to the use of the verb in the sense of speaking, instead of the loud bawling which *hiare* always denotes, we have the lowest and most indistinct muttering. We require no picking of passages to prove our point. Those quoted by Forcellini are more than enough for us: Cic. Phil. ii. 43. Respondebisne ad haec? aut omnino hiscere audebis.—Liv. vi. 16. Nec attollere oculos aut hiscere audebant.—Ov. Met. xiii. 231. Nec hiscere quidquam Ausit.—Gell. xv. 9. Cum homo vultum intorqueret et non hisceret et colores mutaret.—Virg. Aen. iii. 313. vix raris turbatus vocibus hisco. Even the passage from Prop. iii. 3, 4, loses its whole spirit for him who with Forcellini would regard *hiscere* as a mere equivalent for *loqui*; and it is the more surprising that this able lexicographer should commit this error, as it might have been corrected by the next following line, *Parvaque tam magnis admoram fontibus ora*.

But not only are the words diametrically opposed to each other in meaning; they are also, we contend, strangers in blood. In the word *hia-*, as an Italian reads the word, we have a sound nearly equivalent to *yaw* in our own *yawn*, and this sound is precisely that which accompanies the act of yawning, so that it would be impossible to find a better example of the onomatopoeic principle. On the other hand, *hisc* of *hiscere* has probably a foreign element in the *c*. Such a view is in accordance with what we have asserted in former papers about the final letter in *talk*, *walk*, *pluck*, *hark*. This *c* is the remnant, we believe, of a diminutival suffix, which appears as a whole syllable in the nouns *cim-ec-*, *pul-ec-*, *cul-ec-* (nom. *cimex*, *pulex*, *culex*). We select these words because no one will doubt the propriety of employing a word of diminutival form for the bug, the flea, and the gnat. Equally well-adapted is this suffix for our verb *hiscere*, if our translation of it be right. Now when the *c* is removed from *hisc-*, we have the very sound *his* which is produced by the rapid passage of air through a narrow chink, and thus again we are supported by the principle of onomatopoeia. Lastly, it may be worth while to notice that the inceptive of *hiare* would be, not *hiscere*, but *hiascere*, a verb which really exists.

The word *reciprocus* seems to deserve some notice from the neglect it has met with in the popular lexicons of the day. Lünemann, for example, is not merely silent upon its etymology, but he omits its ordinary sense, viz. ‘ebbing and flowing as the tide’; and this although Forcellini quotes three passages from Pliny in support of this meaning. We mention this the more, because there has been of late years a disposition to disparage the great work of the Italian scholar, and unduly to exalt lexicons which have been compiled by



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admitted that *ridge* is immediately connected with our obsolete substantive *rig*. Nay, even in *ridge*, as applied to a line of hilly country, we have but a translation of *dorsum montis*.

We next turn to the second element in *rig-and-fur*, or *ridge-and-furrow*. *Fur*, as a single word, has disappeared from our language; but we should not have doubted that it once existed, even if our evidence had been confined to the word *furrow*, for in the syllable *ow* we have evidently nothing but a suffix, and in fact one of diminutival power. The substantive *sparrow*, for example, consists of an element *sparr* with the suffix in question, while the first syllable is identical with that of *sper-ling*, the German name for the same bird. It has been again and again noticed that this suffix *ow* corresponds to one which takes a guttural form in allied languages. It is scarcely necessary to quote in proof the well-known pairs of words, *talg* Germ. and *tallow*, *galg-en* and *gallows*, *sorge* and *sorrow*, *mark* and *marrow*. Similarly to the English *furrow* corresponds the German *furche*. But the simple word still exists in the Danish *fure*, 'a furrow.'

We now proceed to compare the expressions *rig-and-fur* or *ridge-and-furrow* with the Latin *reciprocus*. The difficulty, that in the Latin word we find no representative of our copulative particle, is at once disposed of by the well-known fact that the Latin language deems it enough to place opposed words in mere juxtaposition. Thus *hac illac*, 'this way and that,' is more idiomatic than *hac atque illac*. Secondly, the English substantive *furrow** is accurately represented by the Latin *porca*, 'a furrow,' the *f* in the former tongue as usual corresponding to a *p* in the latter, and *ow*, as was to be expected, taking the form of a guttural, while the meanings are identical. Nor will any etymologist be stopped by the accident, that in *reci-procus* we have *pro* in lieu of *por*, seeing that the liquid *r* is notorious for the habit of transposition with its adjoining vowel. The preposition *pro* itself shows this, when we compare its ordinary form with that which it takes in *porrigo*, *porgo*, *polliceor*, *pollingo*.

But after all may not both etymologies be true? Our old substantive *rig*, 'a back,' and the Latin inseparable preposition *re*, 'back,' have so much in common as regards both form and meaning, that one can scarcely get rid of the belief that they must be connected. Although elevation be the prevailing notion when we look at the back of a quadruped, the back of the erect animal, man, introduces a new relation, which an Englishman expresses in the idea of 'going back or looking back,' and a Roman by the little words *re* and *retro*. Then as to form, it is a matter of no great

* If confirmation be needed, we have it in the pair of words, *porcus*, Lat., and *farrow*, Eng.; and it may be noticed that *porcus* again possesses a diminutival suffix, being a derivative of *por* (*Lucipor*, *Marcipor*) or *puer*. Exactly in the same way *juvencus*, 'a bullock,' and *juvenca*, 'a heifer,' are derivatives from *juvenis*. *Μοσχος* too must owe its various meanings of "bullock, heifer, boy, girl, young bird, young shoot," to a similar cause. It may be objected to our derivation of *porcus* from *por*, 'a boy,' that analogy would require us to find a primitive of similar meaning in the first part of *farrow*. We admit this, and point to the Danish *fyr*, "a youth, a young man."

importance whether *re* having lost a final guttural be a corruption of an older form *rec*, or on the other hand *reci* or *reco* be a derivative from a simpler stem *re*. In fact, there is scarcely a more difficult problem to solve than the claim to primogeniture between two alleged stems, which appear, one as a consonant followed by a vowel, and the other in trilateral form, viz. a vowel between two consonants. We refer to such stems as ϕa and $\phi a\nu$ of $\phi a o s$ and $\phi a i\nu\omega$; βa and $\beta a\nu$ of $\epsilon\beta\eta\sigma a$ and $\beta a i\nu\omega$; *bu* and *bib* of *imbuo* and *bibo*; *le* and *lin* of *deleo* and *lino*. Thus to take examples as parallel as may be, no one will doubt that *re* of *reor* corresponds to our old verb *reck*, whence the derivatives *reckon* and *reckless*; but who will say whether the guttural, as the English has it, is or is not an original element of the word? Again, who shall decide between *ne*, 'not,' and *nec*, 'not,' as seen in the phrase *nec-mancipi*?

Moreover *reciprocus* will not be the only Latin word which contains the element *reco* in its longer form. We find the very word in the compound *recuperare* or *reciperare*, which Forcellini boldly, and we think justly, regards as a compound of *parare* and some such preposition as *reci*. It seems indeed at first sight as though *reciperare* must be a secondary form of *recipere*, and the present writer has elsewhere too hastily assumed the truth of such derivation; but he is now satisfied that this doctrine is erroneous. At any rate no argument in its favour can be drawn from such verbs as *volnerare*, *pignerari*, *onerare*, which evidently obtain the syllable *er* from the final syllables of the neuter substantives *volnes-* (*volner-is*), *pignes-*, *ones-*, while *liberare* owes the same syllable to the adjective *liber*. The change of *a* to *e*, which is seen in *reciperare*, has its parallel in the compounds *im-perare* and *se-perare*, the latter of which coexists with *separare*. Forcellini justifies the lengthened form of *reci* for *re* by the examples *concupilare* for *compilare* and *incitega* for *intega*; but these words are of too doubtful a character, and rather need support themselves than have any to lend to other words.

But can *porca*, 'a furrow,' have any connexion with the preposition *pro*? Or looking to the German tongue, we may ask whether there be more than an accidental identity of form between the first three letters of *furche* and *für*? Undoubtedly *pro* or *porro*, 'forward,' is an exact antithesis to *re* or *retro*, 'backward,' just as *ridge* or elevation is to *furrow* or depression. But the awkward point is, that *pro* seems to represent projection rather than recession, and so to be anything but synonymous with *furrow*. It is some answer to this that the two ideas really do change places with each other when we change the point from which we view them. What is a salient angle when referred to a point outside a polygon, is a receding angle referred to a point within the polygon; and *vice versa*. So in ploughed land, a ridge denotes a projection when measured from within the earth, but a recession in reference to the human eye looking down upon it. And indeed it is only thus that we can account for the fact, that with the Romans themselves *porca* at last reversed its meaning and came to signify the ridge or elevated earth instead of the depressed furrow. So also in German, according

to Campe: "Die von der Pflugschar aufgeworfene Erde, die eine eben so lange Erhöhung ausmacht, als die Furche eine Vertiefung ist, wird von Einigen auch die Furche genannt."

We would propose then the following solution of the difficulty: that *porca*, 'a furrow,' is a derivative from an obsolete Latin verb having for its stem *per* or *por*, and signifying to pierce or cut, in fact the analogue of the Greek *περω*. From this verb we would deduce the preposition *per*, 'through,' and also the preposition *pro* in its sense of advancing, or forward. To pierce or cut the ground is to dig, and thus we arrive at *porca*, a trench or furrow. Again, while the idea of piercing may perhaps be seen in *por-ta*, 'a gate,' so that of cutting gives us both *por-tion* (nom. *portio*) and *par-ti-* (nom. *pars*). We have omitted to notice, that to pass from mere alternate motion to that which produces the mark of a zigzag, we have only to add a slight lateral movement.

We turned to Lünemann to see what his theory about the origin of *recuperare* might be, but without profit. Under *recupero* he refers us to *recipero*, and under *recipero* he refers us back to *recupero*. On the derivation of the verb not a word.

The verb *recuperare* naturally reminds one of *vituperare*. This also with Forcellini we regard as a compound of *parare*. The first syllable is justly deemed to be connected with *vitium*, but it seems an error to suppose that that very word has entered into the formation of the verb. A neuter noun in *ium* is generally deduced from a verb, as *gaudium*, *studium*, *imperium*; and the temptation to assume an obsolete verb *vit-*, 'bend,' is strengthened into a conviction that such a verb really existed, by the forms *vit-ex*, 'a tree of the willow-kind,' by the adj. *vit-ilis*, 'easy to bend, made of osiers,' by *vit-ta*, 'a band,' by the Greek *ῥιτ-εα*, and by our own words *wind* (the verb) and *withy*. Many of the words connected with this root are formed as from a verb *vi-*, 'bend': as *vi-men*, 'an osier,' *vi-tor*, 'a basket-maker,' *vi-ti-s*, 'a vine.' Now this verb would also readily form a participle or adjective *vito-* (nom. *vitus*), which would signify 'bent,' and so 'crooked.' Such an adjective we believe to form the first element of *vituperare*; and for the original meaning of the word we with some confidence propose, either 'to take in a wrong sense,' 'to mistake,' or else 'to make wrong, spoil, vitiate,' as in the *Casina* of Plaut. ii. 6. 58: *Cur omen mihi vituperat?* In either case from a secondary sense 'make out to be wrong,' we easily proceed to the notion of 'to blame.' The verb *viti-litiga-*, 'to act as a pettifogging lawyer,' whence *vitiligator* in Pliny is an excusable abbreviation for *viti-litiga-tor*, seems formed with the same prefix, as also *viti-lena** in Plautus; and still more clearly is this prefix seen in *viti-magistratu-s*, 'a magistrate unduly elected,' if Gruter be right in ascribing this word to the fragments of Sallust, as he does ad Plaut. *Mostel.* i. 3. 56. If this prefix be deemed to be fairly established by the evidence here produced, it must be regarded as an equivalent in meaning of the prefix *mis*, so familiar in our own

* It is not unlikely that *len-a-* and *len-on-* had originally a meaning not of evil import, such as 'dealer' or 'trader.'



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cellor. Now we find that something of the same kind was done at Rome. When the state had occasion to declare war, or to make a peace abroad, the rule, as is well known, was to commission four members of the Fetial college to act in the name of the state, and one of these was placed at the head of the commission under the title of *pater patratus*. This phrase, by its very construction, tells us that *patrare* was a transitive verb, and primarily signified, as we said above, to appoint a person as father. Thus Lünemann is wrong in giving to *patrare* as its first meaning, "Vater seyn, den Vater spielen." The latter of these two phrases, 'to play the father,' *i. e.* 'act as father,' should strictly have been denoted by a reflective verb *patrari*, in agreement with *medicari*, *ancillari*, *graecari*, *bacchari*; but we are ready to admit that verbs of this class often in a subsequent stage dropped the reflective form. Thus eventually *patrare* came to signify to act as a *pater patratus*, and this even with the construction of an accusative. Hence *patrare jusjurandum*, in Liv. i. 24, is to take an oath, as *pater patratus* to abide by a treaty. From this, by an easy metaphor, the verb came into use in the sense of performing the final part in any grave act, where the agent was no longer the *pater patratus*; for example, *p. pacem*, Liv. xlv. 25, "to conclude a peace;" *p. bellum*, Sal. Jug. 78, Vell. ii. 79 and 123; Tac. Ann. ii. 26, "to put the finishing stroke to a war." So far we have the verb in connection with the very notions for which it was at first employed; but its final use was much wider, and extended to any deeds, whether good or bad, if of a serious nature. It is perfectly in accordance with this view that we find *patrante ocello*, 'with a solemn eye,' applied to an affected reciter of a *grande aliquid quod pulmo animae praelargus anhelet*. Why the German editor Plum should attribute to this verb *patranti*, as here used by Persius, 'sensus veneris,' we do not see; nor indeed what authority Lünemann had for translating the verb in this passage by 'throwing a fatherly or affectionate look upon a person' (*väterliche oder liebevolle Blicke auf jemand werfen*). But in truth Lünemann seems, throughout his article on *patro*, to have gone astray. His second head is: 'by such (fatherly) look to obtain anything from a person; hence to carry through, fulfil, bring to pass' (*durch solche Blicke etwas von jemand erlangen; daher durchsetzen, vollbringen, zu Stande bringen*), 'promissa Cic., pacem Liv. &c.'; and only at the end of the article does he arrive at the word as applied to the office of the *pater patratus*. Surely from such an inversion of the meanings he might have been diverted by the mere consideration that there is anything but a connection between a father's coaxing eye as telling upon a child, and the solemn duties of a state ambassador; and after all, his sole authority for the 'väterliche Blicke' is his mistranslation of Persius's *patranti ocello*. It should be observed too, that he quietly carries over the notion of this *ocello* into the other passages where there is no trace of such an idea.

PHILOLOGICAL SOCIETY.

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No. 113.

Rev. T. O. COCKayne in the Chair.

The following paper was read:—

“On a curious *Tmesis*, which is sometimes met with, in Anglo-Saxon and Early-English Syntax.” By Edwin Guest, Esq.

According to the modern usage of our language, when one substantive qualifies another, we sometimes write the two words continuously, as *seaman*; sometimes connect them together with the hyphen, as *pear-tree*; and sometimes write them as if they were distinct words, as *coal mine*. The writer is not aware of any rules which have been given to explain these different modes of spelling. They seem to be merely the result of convention.

When two or more successive compounds have the same word for their last element, such word is often omitted in all save the last compound, as *house and sign painter*. In similar cases the Germans would affix a hyphen to the first compound, as *morgen- und abend-gebet*, an appendage which seems to be due to the grammarians of the last century. The presence of the copulative between the perfect and imperfect compound, in two languages so distinct from each other as the English and German, seems to warrant the conclusion that this idiom has not originated in modern times. An idiom of a somewhat similar kind prevailed in the Anglo-Saxon, and has left traces behind it, even in the later stages of our language. As it has escaped the notice of grammarians, and not unfrequently led to very unsatisfactory translation, the author thinks he shall not be unnecessarily occupying the attention of the Society by bringing it before their notice.

The idiom may be briefly stated as follows: when a compound term consists of two substantives, or of a substantive and adjective, the component parts of such compound will occasionally open and admit some qualifying word, generally an adjective.

As we shall have occasion to dwell a good deal on the nature of Anglo-Saxon compounds, it may be well to remind the reader that Grimm ranges those compounds which consist of two substantives into three classes.

1st. Those compounds in which the relation that exists between the component parts is such as is generally expressed by a preposition, as *foot-soldier*, a soldier that serves *on* foot, *morning-star*, a star that shines *in* the morning, &c.

2ndly. Those compounds in which the relation is that of apposition, as a *fir-tree*, a *turtle-dove*, *mankind*, *goldfinch*, *i. e.* a finch yellow *as* gold, &c.

3rdly. Those compounds in which the relation is that which is

generally indicated by cases, *e. g.* by the genitive, as *cock-crow*, *night-fall*, &c., or by the accusative, as *water-drinker*, *glee-singing*, &c.

Compounds consisting of a substantive and adjective are divided by the same philologist into corresponding classes. As examples of the first class we might quote *foot-sore*, sore *in* the feet, *ankle-deep*, deep *up to* the ankles, &c.: of the second, *blood-red*, red as blood, *stone-dead*, dead as a stone; and of the third, *ireful*, *iræ plenus*, *god-like*, *deo similis*, &c.

The first example of the *tnesis* we are discussing will be taken from Cædmon:—

byrnende fyr . and beorht sumor .
 nergend hergath . niht somod and dæg .
 and thec landa gehwilc . leoht and theostro .
 herige on hade . somod hát and ceald .
 and thec frea mihtig . forstas and snawas .
winter biter weder . and folcen faru
 lofige on lyfte.—Cædmon, 192.

Burning fire, and bright summer
 Hery their preserver! night also and day
 And thee each land, light and darkness,
 Hery in their station! also beat and cold—
 And thee mighty Lord, the frosts and the snows,
 'The bitter winter-weather, and the welkin's course
 Praise in the lyft!

Grimm assigns *winter-biter* a place* among our Anglo-Saxon compounds. He gives us no translation of the term, and merely refers to the passage we have just quoted. How he would have construed it, the writer is at a loss to conjecture. Mr. Thorpe, who follows him in making *winter-biter* a compound, translates as follows:—

And thee mighty Lord! the frosts and the snows,
 The winter's bitter weather, and the heavens course,
 Praise in the air.

This, it will be seen, is equivalent to the writer's own translation; but by what process Mr. Thorpe extracted "winter's bitter weather," from the Anglo-Saxon "*winter-biter weder*," it would be difficult to say. It is submitted that according to the analogies of our language, the only meanings that can be given to such a compound as *winter-biter* are, 1st, bitter *in*, or *on account of* winter, and 2ndly, bitter *as* winter. Mr. Thorpe's translation and his text are clearly inconsistent with each other. The first appears to have been forced upon him by the general tenor of the context, and the last to have been adopted, in the hope of covering a defective syntax. According to the hypothesis we are considering, *winter-weder* is the true compound, and *biter* merely an adjective intruded between its elements.

Grimm, in another place†, marks *sæ-geap* as an Anglo-Saxon compound. He renders *geap* by *patulus*, though the only sense in which the writer has ever seen it used in Anglo-Saxon writings, is that of *curvus* or *curvatus*; and without giving any translation of

* D. G. ii. 557.

† D. G. ii. 560.



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That in this passage Alfred intended to contrast the *sumur-dagas* with the *winter-dagas*, cannot admit of doubt, and as the latter phrase is clearly a compound, so we may infer should the former be. Mr. Fox writes *sumur-lange* in his text, and renders the two first lines thus:—

— Behold thou, O Father, makest
Summer long days very hot.

If the phrase *summer long days* be considered equivalent to “long summer-days,” it is open to the same criticism as Mr. Thorpe’s rendering of *winter-biter*; it is inconsistent with the text. According to the analogies of our language, the phrase *sumur-lange* can only be rendered, *long in or on account of summer*, or *long as summer*.

The phrases *summer long day* and *winter long night* were common in our literature as late as the 14th century:—

The maide toke the childe hir mide,
And stale away in an euen tide
And passed ouer a wild heth,
Thurch feld and thurch wode bye geth,
Al the *winter long night*—
The weder was clere, the mone was light, &c.

Lay le Freine, 139.

The same idiom is still current in some of the provincial dialects of Germany; and in his Bavarian dictionary, Schmeller, under the head “lang,” cites the phrases *der summerlange tag*, *die winterlange nacht*. But so loose and superficial is the criticism which is generally applied to the analysis of language, that Schmeller appears to have been no more alive than Grimm, to the unusual character of these anomalous compounds.

In the next example the word interposed is *not* an adjective:—

swa wrætlice . *weorod anes god*
geond middan geard . monna cræftas
sceop and scyrede.

So wondrously the Host-God, of himself alone,
O’er mid-earth, men’s powers
Shaped and allotted!—Exeter MS. p. 332.

Mr. Thorpe turns the passage thus:—

Thus wonderously the God of Hosts
Over mid-earth, men’s powers
Has created and allotted.

Here it will be seen he treats *weorod god* as a compound, and translates it “the God of Hosts,” and no doubt such was the meaning attached to it by the poet. But to arrive at this meaning, Mr. Thorpe is obliged to shut his eyes to the word *anes*, and he actually translates the passage as if such word formed no part of his text! He was puzzled how to translate *anes*—the author can well understand his difficulty—and so he quietly ignores it. In this passage we have an example of a very curious Anglo-Saxon idiom, to which the present writer called the attention of the Philological Society in the year 1844:—vide vol. i. p. 264. In the paper referred to, it was

shown, that the neuter adjectives *an* and *self* were frequently used as substantives, and that such adjective-substantives (if we may venture to coin a term) were sometimes used in the genitive case. The phrase "*weorod anes god sceop,*" &c. might be literally translated, "The Host-God, of his one-ness, created," &c.

The author believes that the idiom which is the subject of the present paper, will also explain a difficult passage in the Brunanburgh war-song. It occurs in the opening of that well-known poem:—

Æthelstan cing . eorla drihten .
beorna beag-gifa . and his brother eác
eadmund ætheling . *ealdor langne tír*
geslógan æt sake.

Athelstan king, of earls the lord,
Of barons the ring-giver, and his brother eke
Edmund the Etheling, princes a long train
Slew in battle, &c.

Price gave a translation of this poem in his edition of Warton, but his rendering of *ealdor langne tír* is one that is obviously untenable. Mr. Thorpe, in the glossary to his 'Analecta,' proposes another version, which deserves some consideration. It should be observed, that besides the word *ealdor*, an elder, a prince, there is another Anglo-Saxon noun of the same form which signifies life, and besides *tír*, a train, another *tír*, which signifies glory. Mr. Thorpe renders *ealdor langne tír geslogan æt sake*, "gained life-long glory in the battle." But the verb *ge-slean* properly means to slay, to strike, to fix by striking, and it is very doubtful if the phrase *tír ge-slean*, to strike a glory, be good Anglo-Saxon. At any rate, a translation resting on so strange an idiom certainly requires some authority to sanction it. Again, mere "lifelong glory" was a very inadequate fame, when we remember that the victory was perhaps the most important ever gained within the island. If the *tmesis* we have discussed be considered as established, we have no need of thus torturing language; everything is plain and simple.

Examples of this *tmesis* are rare in the later periods of our literature. They may however be sometimes met with even as late as the 17th century:—

Eve walking forth about the forrests gathers
Speights, parrots, peacocks, *estrich* scattered *feathers*.
Sylv. Du Bart. Handicrafts.



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on by such revolution as we see in a centre-bit. Of this we have another good example in the *teredo*, itself a derivative from our stem *ter*. Another Greek word which will support our view is the noun *τερ-μα*. The suffix *ματ*, as is well known, can only attach itself to a verb, and thus we again look to the verb *τειρω*; but surely it is an error to suppose that the goal in the race-course was so called because the stone is *worn* by the chariots turning round it. The fact that it marks the turning-point in the race-course, is enough to justify the derivation of the word, without considering the question of its being rubbed by a bad driver. The Latin *terminus* is of course akin to the Greek *τερ-μα*, but it seems incorrect to assume that the Latin language borrowed the word from the Greek, when it already possessed the root in common with its Eastern sister. Indeed the Old Latin language also possessed a neuter substantive *termen* of the same meaning as *terminus**. Let us next look to the English language. Now the Latin verb *torque-* is immediately akin to our verb *throw*. The interchange of a Latin *t* with an English *th* belongs to a part of Grimm's so-called law, which has never been disputed; and as regards the final syllable *ow*, we have in it a suffix to which attention has been repeatedly drawn by other writers and by ourselves, as in *know*, *bellow*, *hollow*, &c., compared with the more primitive *ken*, *bell*, *hole*. Moreover it is familiar to all philologists that this English suffix *ow* corresponds to a suffix which in many tongues has a guttural, witness our words *follow*, *sorrow*, *bellows*, *gallows*, compared with the German *folgen*, *sorge*, *balgen*, *galgen*. We repeat then, that as to form, *torq-* of *torquere* and *throw* are perfect analogues, one of the other. Their meaning too presents striking evidence of identity. Our own verb unites in itself two senses, which *prima facie* have little in common with each other, viz. 'twisting' and 'hurling.' Thus we say, 'to throw silk,' *i. e.* twist it into a thread, and 'to throw a spear.' However irreconcilable these two senses may at first appear to be, the Latin *torquere* will be found to share the double meaning. 'To twist,' is the ordinary sense of the Latin word, and on the other hand, the phrase *torquere hastam* is also not uncommon. We believe it has been before now suggested by ourselves or others that the union of the two ideas is explained by the ancient habit of whirling a spear round by means of the *amentum* attached to it, so as to give it a greater velocity at the moment of discharging it. A similar action is seen also in the ordinary sling and the two weapons called the *lasso* and

* The Greek *τελ-εσ-* (nom. *τελος*) by its form claims kindred with *τελλω* (stem *τελ*). But very possibly the original meaning of this verb may have been 'to turn.' Thus we find Messrs. Liddell and Scott translating *εσ χαριν τελλεται* 'it turns to good.' Nay, 'to turn,' *i. e.* 'to become or put on a new form of existence,' and, as we sometimes say, 'to turn up,' are senses which well agree with many uses both of *τελλεσθαι* and *τελεθειν*. Still more visible is the idea of turning in *περιτελλεσθαι*. Those who would derive the noun *τελος* from the verb *τελεω* are reversing the stream of derivation, for this verb is itself a denominative, derived from *τελεσ-*, just as the Latin *finio* from *finis*. Indeed the final *σ* betrays itself in the forms *τε-τελεσ-μαι*, *ε-τελεσ-θην*. If our view as to the original meaning of *τελλω* be correct, then the stem *τελ* is only a variety of our *τερ* or *ter*.

the *bolos* as used by the South American. But if in *throw* the syllable *ow* forms no part of the root, then the letters *thr* must have lost a vowel; and none is so likely to have disappeared in the neighbourhood of an *r* as the vowel *e*. We return then to the Latin, and make further search for words which shall exhibit the root *ter* or *tor* without any guttural suffix. The first is the substantive *ter-e-bra*, which, like the Greek *τερ-ε-τρον*, 'a borer or gimlet,' has in the first syllable all that we want. The adjective *teres teretis* is another example of a Latin derivative, which is no doubt an indigenous word, so that lexicographers need not treat it as an exotic. Again, the old language had a substantive *tores*, equivalent in meaning to *torques*, if we may trust Charisius. Such a word might well be deduced from the verb *tor-* 'twist.' We would also ask whether *tur-ma*, 'a troop of cavalry,' did not originally mean the number of horse-soldiers who wheeled round together? At any rate, the suffix *ma* is one of very ordinary occurrence in Latin, and always connected with verbs. In the adjective *torvus* we have a termination *uus*, which is frequently found added to verbs, as in *perspicuus*, *continuus*, *caeduus*, *pascuus*, *aruus* (obs.), the last two of which are better known when used as neuter substantives, *pascua* and *arva*. Now a derivation from *ter* is consistent with the sense commonly assigned to *torvus**, viz. 'with a piercing look.' Again, the substantive *torus*, 'a strand of a rope,' for such appears to have been its primitive meaning (as may be seen in Cato, § 135, and Columella, xi. 3), readily connects itself with the notion of 'twisting,' just as our own *thread*†, and its German representative *draht*, have for their first sense twisting, the German noun being deduced immediately from the verb *dreh-en*, 'to turn.' As to the precise form of *torus*, compared with the stem *ter*, the change of vowel is what was to be expected. Thus the Greek *ρομος*, *ροκος*, &c. are from bases *νεμ-*, *τεκ-*, &c. The meaning of the Latin adjective *trux* has never been very distinctly established. If, as seems probable, it be akin in meaning to *torvus*, it may also be akin in origin; and the word being now virtually disyllabic in form, ceases to stand out as the solitary example of a monosyllabic adjective in the Latin language. But the very verb *tero* of the Latin is used of turning in a lathe, and thus we see what little ground scholars have for referring so many of its children to a Greek parentage.

One of the advantages of thus breaking up a secondary verb into its component parts is, that we are able to connect together many words which to a common stem have attached different suffixes. Thus our English *thr-ill* (and *dr-ill*), have in the initial consonants the same root as *thr-ow*, both ideas being derived from the earlier sense of 'turning.' This very verb *turn* belongs to the same family, having probably the same suffix which appears in a fuller form in *reck-on*, *beckon*, *open*, *hasten*, *hearken*, and in the Greek *λαμβάν-ω*, *μαρθάν-ω*, &c. If this view be correct, then *throw* and *turn* will, as

* From this adjective *toruo-* 'turning,' might easily have been deduced a verb *torua-re*, and so by an easy contraction the compound verb *am-trua-re*.

† Here again *thr* alone is radical.

regards form, stand to each other in the same relation as our nouns *morn* and *morrow*, a primitive element *mor* having in the former taken a suffix *en*, in the latter a suffix *ow*; for we know from the German equivalent of 'morrow,' that its original sense was the very same as 'morn.' In the Greek *τρειν-ω* we again see our root *ter* with a new suffix *ειν*, if indeed it be really a new one, for a *π* in Greek is a legitimate representative of a *q*, as seen in *torque-*, these letters being, as is well-known, interchangeable between the two languages, for which we need only quote the familiar examples *ἐπομαι* and *sequor*. Hence too we get the substantive *τρυπη-* and the verb *τρυπα-* 'bore pierce.' We must not leave our root till we have given a thought to the forms which disguise themselves by the addition of an initial *s*. Thus we must claim our own verb *stir*, the original idea of which includes that of circular motion, and indeed the same meaning exists in the Greek verb *τορνυν-ω*, and the noun *τορυννη*, 'a ladle,' which has been already quoted, both of which words are by Mr. Liddell referred to the base *τερ* of *ρειρω*. The Latin verb *con-sterna-re* has in the first syllable of *ster-na-* the very same element as *stir*, with the same meaning; for as we showed on a previous occasion*, 'stirring up to violent action' is the sole meaning of the Latin verb, although a different impression is often created by Latin dictionaries, which have been led astray by confounding the word with *consternere*. The same notion of 'stirring' is seen in the Latin substantive *turba* and its derived verb *turbare*, for *turbare aquam* is 'to stir the water' and so make it muddy. The Greek *τυρβαζω*, as translated, 'stir up,' 'trouble,' confirms this view, and still more the noun *turbo*, 'whirlwind†.' Other examples of our root appearing with an initial *s* are seen in *στρεφ-ω* and its derivatives *στροβος* 'whirling, or a top,' *στρεβλος*, 'twisted.' Before concluding, we would observe that the process by which *torquere* was formed may have been this: from *ter-* first a secondary verb *torq-* or *torc-* was deduced; from this came a substantive *torque-*, as *specie-*, *facie-*, *fide-*, from verbs *speci-*, *faci-*, *fid-*; and then from this substantive *torque-*, a denominative verb *tor-que*.

In this inquiry we have so far endeavoured to keep out of view the verb *terere*, 'to rub,' partly because we have some faint doubt whether it be really related to the verb *terere*, 'to turn;' and secondly, because, even if convinced of their relationship, we should still regard the notion of 'turning' as entitled to precedence. The connexion between the ideas may in part be explained by the fact that rubbing is very apt to take a circular appearance, as when an object is suspended at a point, for example, a chain of a door, a hearth-brush beside a fire, a barometer in a ship's cabin. But a simpler course perhaps is to make the circular motion of 'grinding' in a mortar the point of transition from 'turning' to 'rubbing;' the more so as this operation belongs to the least advanced form of civilized life. In this new sense the Greek *τειρω* is commonly em-

* Philolog. Tr. vol. iii. p. 211.

† In short, we are justified in assuming a secondary verb *turb-*, whence the subst. *turb-a* and *turb-on-* and the adj. *turbido-*.



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find its parent verb. The Greek language must again be our help-mate. But before we venture to produce the verb to which we allude, we deem it prudent to remind our hearers that an initial *s* often attaches itself to a root, so as in some measure to conceal its relation to other connected words. In a former part of this paper we had occasion to speak of the Greek words *στρεφ-ω* and *στρεβ-λος*, as well as our English verb *stir*, all of which we held to be derivatives from a base *ter* 'turn.' Within the last few lines we have had occasion to put forward the pair of words *σκελος* and *crus*. It would be easy to quote a long series of indisputable instances of such a prefixed *s*. This premised, we do not hesitate to say that an obsolete verb equivalent to the radical part of the Greek verb *σκυλλειν*, 'to flay or skin,' is the parent of *color*, and of *χρως*, *χρωμα*, *χροα*, &c. Of *σκυλλειν* but one *λ* can be due to the root, the second being added as usual to strengthen the form of the word in the imperfect tenses, as in the Greek *στέλλω* and *σφαλλω*, the Latin *fallo*, *vello*, &c. Accordingly the neuter noun *σκυλος*, 'a skin or hide,' has but one liquid, and so also *σκυλον*. That this word *σκυλον* originally meant 'a skin' rather than the spoils of an enemy, is admitted by those who derive from it *σκυλοδεψης*, 'a tanner of hides.' The passage from the one meaning to the other is intelligible when we think of the wild hunter, to whom the skin of the animal slain in the chase was so valuable for clothing, and remained as a memorial of his success long after the flesh had been eaten, to say nothing of those animals which had no value as food. The Latin substantive *culeus*, 'a large leathern sack,' and perhaps also the Greek *κολκος*, 'a scabbard,' belong to the same family. With still more certainty may we include *cor-ium*, and the adjective *scorteus*. Nay, the Latin possessed the very substantive from which this adjective *scorteus* is formed in the neuter substantive *scortum*, which Varro himself assures us was used in the old language for 'leather'; and indeed we may perhaps account for the word becoming obsolete in this sense, by the supposition that the metaphorical use of the word in later times unfitted it for polite ears. The Latin *scrotum* too has been long admitted to be only a variety of *scortum*.

We return to the stem *col* or *cul*, which we hold to be the parent of the Latin *color* and Greek *σκυλλω*, in order to start afresh in search of derived words. The letter *l*, lying between *r* and *n* in the natural series of liquids *r, l, n, m*, was interchangeable with an *n* also. Hence we find in the Greek language *σκυνιον*, which is evidently a diminutive in form, and so was well suited to denote 'the skin above the eyes, or over the brows'; and so we bring in our own noun *skin*. But apart from the liquids, *l* is also interchangeable with the dental series. Examples of its changing places with a *d** are of course familiar, as in *lingua dingua*, *lacruma dacruma*, *Ulixes Oδυσσευς*, and especially in the Sicilian dialect of modern Italian, where the substitution of a *d* for *l* is the ordinary law of the language. We also find a *t* superseding an *l*, as in the Greek *τοπος*

* The English term for the scrotum presents an example of this change in a word belonging to the same family.

compared with the Latin *locus*. Thus we claim *σκυτ-ος*, 'a skin or hide,' as in origin merely a dialectic variety of *σκυλ-ος*, 'a skin or hide.' The all but identity of meaning in these two words (for the former is not exclusively used of dressed leather) seems to place the identity of origin beyond all doubt; and this point admitted, no resistance can be made to the doctrine that both *scutum* and *cutis* also belong to the family. But with *cutis* it has been long agreed that we must identify the German *haut* and our own *hide*.

We may yet dwell on a letter-change which affects the initial consonant of our stem *col*. We have already in this paper had occasion to avail ourselves of the fact that *c* and *p* are at times convertible letters. Now it has long been an admitted truth, that the Greek *σκῦλον* and the Latin *spolium*, as they are identical in sense, so also are virtually identical in form. It is true that the change is just the converse of what usually occurs between the two languages, but the example has its parallel in *λυκος* and *lupus*. But if *spolium* belong to the family, then as the *s* is not radically part of the root, we are tempted to claim kindred for *pellis*, and so also for the German *pelz*, and our own *fell*, now nearly if not quite obsolete as a single word, but retained in the compound term *fell-monger**.

* A gentleman present at the discussion which followed, suggested that *glub-ere*, 'to peel,' had in the letters *gl* a contraction of the stem *col-*, and so was entitled to a place in the family.



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has said, that to write a foreign language with propriety is still more difficult than to speak it. However this may be, it seems clear that the scholar who has pursued the study of a foreign language so successfully as to be able to speak it with perfect fluency and correctness, is then, in the knowledge of it, on a level with the majority of the natives, and that such a power is seldom attained with a single foreign language—still more rarely, of course, with several.

It is not surprising, therefore, that the statement made by an ancient historian, to the effect that a certain Asiatic king, who lived before the Christian era, was able to speak the languages of two-and-twenty different nations, should have appeared to many incredible. From the time of Mithridates, king of Pontus, to the present—a lapse of nearly 2000 years—no instance was on record that the faculties of the human mind had been found equal to such an achievement as the knowledge of so many languages in that degree. Even the attainments of the admirable Crichton, who was recorded to have publicly challenged all the world to disputation in twelve different languages, were considered to border on the apocryphal. There had been those who had studied an equal or even a superior number of idioms with sufficient success to follow their historians, to enjoy their poets, and to draw from their literature all the instruction and almost all the pleasure it was capable of affording, but their knowledge was of a passive, not an active character. Within the last half century, however, a ‘modern Mithridates’ arose, whose powers, if they are truly reported, cast even those of his predecessor into the shade. For the future the name of Mithridates must yield to that of Mezzofanti.

Nearly three years have now elapsed since the death of Cardinal Mezzofanti, and as yet no memoir of him appears to have been given to the public by any of his friends or literary associates. This deficiency is probably to be attributed to the disordered condition of the Papal States at the date of his decease and since. From whatever cause it proceeds it is much to be regretted. To trace the origin and development of the powers of such a man,—the means by which he attained to his pre-eminence,—how much of it appeared to be the gift of nature, how much the meed of cultivation,—the period at which the faculty manifested itself, and the period at which it began to decay,—the degree of pleasure which it produced, and the degree of exertion which its exercise required, would be to add an interesting chapter not only to literary history, but to the history of the human mind. So much of Mezzofanti’s life was spent in circles of literary cultivation, in a country where the career of any distinguished scholar has generally formed, after his decease, the theme of public eulogy, that there is every reason to hope that in due time some such notice may appear.

It has been thought that in the meanwhile it may not be uninteresting to the Philological Society to see brought together a few of the notices which, scattered through different publications, periodical and otherwise, of a very varied character, are at present the only materials for forming a judgement on the character and abilities of a man so distinguished. Fragmentary and imperfect as they are—

some of them evidently exaggerated in their tone of panegyric, some of them unduly depreciatory—they throw so much light on each other, that with the help of a little attention it is not difficult to arrive at some conception of the man they describe. By letting them follow in chronological order, they will of themselves form a sort of broken biography; but before entering upon them, a few facts and dates ought perhaps to be given to point out the landmarks of his career.

Joseph Mezzofanti or Mezzofante (for the name is written either way) was born at Bologna. There have been statements as to the time of his birth varying by several years, but in the 'Diario di Roma' of 1838, in the official announcement of his creation as cardinal, the date of his birth is stated to be the 19th of September, 1774. He was the son of a poor carpenter, but never followed the trade for a livelihood, like one of our eminent English linguists, Professor Lee. Even in early life his abilities attracted the patronage of Father Respighi, a priest of the congregation of the Oratory, who taught him Latin and procured him instruction in Greek and Hebrew. He entered into holy orders towards the close of the eighteenth century, and about the same time was appointed Professor of Arabic at the university of Bologna. From that period till 1831 he still continued a constant resident in his native city, in the university of which he held various professorships and the post of librarian. He was also chaplain and confessor to the public hospital, and it was during his attendance in that capacity on the wounded soldiers of Napoleon's and the Austrian armies, men from almost every country on the continent, that his astonishing faculty for the acquisition of languages began to develop itself, to his own surprise as well as that of others. In a few years after the return of peace, though Mezzofanti himself had never quitted Bologna, his fame had spread through Europe. The troubles which arose out of the French occupation of Ancona, after the revolution of 1830, occasioned him to be sent with a deputation to Rome, where the friendship and patronage of Pope Gregory the Sixteenth induced him to remain. In 1833 he succeeded the famous Angelo Mai as Prefect of the Vatican. His nomination as cardinal priest took place on the 13th of February, 1838. On that occasion Pasquin remarked that it was a very proper appointment, for there could be no doubt that the 'Tower of Babel' (an old nickname for the Court of Rome) stood in need of an interpreter. The reforming pope who succeeded Gregory was no less partial to the cardinal than his original patron, and the cardinal was no less attached to him. The death of Mezzofanti, which took place on the 16th of March, 1849, amidst the tumult of revolution and war, when Rome was a republic and the Pope at Gaeta, was attributed in no small degree to the shock his feelings had sustained from the crash of events around him and the danger which appeared to menace the Papal throne. His valuable philological library was sold at Rome in 1851.

The earliest notice of Mezzofanti which was given to the public seems to be that in Stewart Rose's 'Letters from the North of Italy,'

which were published in 1819. The account is contained in a letter which bears the date of November 1817, and is as follows:—

“The living lion to whom I allude is the Signor Mezzofanti of Bologna, who, when I saw him, though he was only thirty-six years old, read twenty and conversed in eighteen languages. This is the least marvellous part of the story; he spoke all these fluently, and those of which I could judge, with the most extraordinary precision. I had the pleasure of dining in his company formerly in the house of a Bolognese lady, at whose table a German officer declared that he could not have distinguished him from a German. He passed the whole of the next day with G— and myself, and G— told me that he should have taken him for an Englishman who had been some time out of England. A Smyrniote servant who was with me bore equal testimony to his skill in other languages, and declared that he might pass for a Greek or a Turk throughout the dominions of the Grand Seignior. But what most surprised me was his accuracy; for during long and repeated conversations in English, he never once misapplied the *sign* of a tense, that fearful stumbling-block to Scotch and Irish, in whose writings there is almost always to be found some abuse of these undefinable niceties. The marvel was, if possible, rendered more marvellous by this gentleman’s accomplishments and information, things rare in linguists, who generally mistake the means for the end. It ought also to be stated that his various acquisitions had all been made in Bologna, from which, when I saw him, he had never wandered above thirty miles*.”

A very lively account of the Professor was given not long after by Baron Zach, the Hungarian astronomer, himself a linguist of no ordinary attainments, who had edited a scientific periodical in German, and was at the time bringing out a continuation of it in French at Genoa:—

“The annular eclipse of the sun was one great curiosity for us, and Professor Mezzofanti was another. This extraordinary man is really a rival of Mithridates; he speaks thirty-two languages living and dead, in the manner I am going to describe. He accosted me in Hungarian, and with a compliment so well turned and in such excellent Magyar, that I was quite taken by surprise and stupefied. He afterwards spoke to me in German, at first in good Saxon (the *Crusca* of the Germans), and then in the Austrian and Swabian dialects, with a correctness of accent that amazed me to the last degree, and made me burst into a fit of laughter at the thought of the contrast between the language and the appearance of this astonishing professor. He spoke English to Captain Smyth, Russian and Polish to Prince Volkonski; not stuttering and stammering, but with the same volubility as if he had been speaking his mother tongue, the dialect of Bologna. I was quite unable to tear myself away from him. At a dinner at the cardinal legate’s, Spina, his eminence placed him at table next to me; after having chatted with him in several languages, all of which he spoke much better than I did, it

* Letters from the North of Italy, vol. ii. p. 54.



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the professor speaks with correctness, and even with elegance; it is easy to see that he has studied the language.'

"M. Mezzofanti came one day to see me at the hotel where I was staying; I happened not to be in my own rooms, but on a visit to another traveller who lodged in the same hotel, Baron Ulmenstein, a colonel in the king of Hanover's service, who was travelling with his lady. M. Mezzofanti was brought to me, and as I was the only person who knew him, I introduced him to the company as a professor and librarian of the university. He took part in the conversation, which was being carried on in German; and after this had gone on for a considerable time, the baroness took an opportunity of asking me aside, how it came to pass that a German was professor and librarian in an Italian university. I replied that M. Mezzofanti was no German—that he was a very good Italian, of that very city of Bologna, and that he had never been out of it. Judge of the astonishment of all the company and the explanations that followed. My readers, I am sure, will not think the testimony of Baroness Ulmenstein to be suspected. The baroness is a thorough German, of a cultivated mind, and speaks herself four languages in great perfection."

The Baron goes on to relate that Mezzofanti had shown himself equally master of Bohemian, an idiom of the most formidable description, but introduces so many irrelevant circumstances into his narrative, that it would be unadvisable to give it at length. His statement on the face of it appears rather highly coloured, and it drew from Blume, who visited Bologna not long after, a somewhat angry note:—

"Bianconi and Mezzofanti are the librarians. The latter, as is well known, is considered throughout all Europe as a linguistic prodigy, a second Mithridates, and is said to speak and write with fluency two-and-thirty dead and living languages. Willingly as I join in this admiration, especially of a man whose countrymen usually display little talent for the acquisition of foreign tongues, I cannot but remark that the account recently given in the fourth and fifth volumes of Von Zach's 'Correspondance Astronomique' is very much exaggerated. Readiness in speaking a language should not be confounded with philological knowledge. I have heard few Italians speak German so well as Mezzofanti, but I have also heard him maintain that between Platt-Deutsch or the Low-German and the Dutch language there was no difference whatever. He does not appear either to be always quite polite to strangers, who visit the library not merely to converse with him, but to make use of the manuscripts*."

The notice of Lady Morgan about the same period is less depreciatory, though not in so warm a tone as the Baron's:—

"The well-known Abate Mezzofante, librarian to the Institute, was of our party. Conversing with this very learned person on the subject of his 'forty languages,' he smiled at the exaggeration, and said, though he had gone over the *outline* of forty languages, he was not *master* of them, as he had dropped such as had

* Blume's *Iter Italicum*, 1827, vol. ii. p. 152 (the visit was in 1821).

not books worth reading. His Greek master being a Spaniard, taught him Spanish. The German, Polish, Bohemian, and Hungarian tongues he originally acquired during the occupation of Bologna by the Austrian power, and afterwards he had learned French from the French, and English by reading and by conversing with English travellers. With all this superfluity of languages, he spoke nothing but Bolognese in his own family. With us he always spoke English and with scarcely any accent, though I believe he has never been out of Bologna. His turn of phrase and peculiar selection of words were those of the 'Spectator,' and it is probable he was most conversant with the English works of that day. The Abate Mezzofante was professor of Greek and Oriental languages under the French: when Buonaparte abolished the Greek professorship, Mezzofante was pensioned off; he was again made Greek professor by the Austrians, again set aside by the French, and again restored by the Pope*."

It must have been about this time also that he met with Byron, who has recorded his impression of him in one of the fragments of his journal. Speaking of foreign literary men in general, he says, "I don't remember a man amongst them whom I ever wished to see twice, except perhaps Mezzofanti, who is a monster of languages, the Briareus of parts of speech, a walking polyglott and more, who ought to have existed at the time of the Tower of Babel as universal interpreter. He is indeed a marvel—unassuming also. I tried him in all the tongues of which I knew a single oath or adjuration to the gods against post-boys, savages, Tartars, boatmen, sailors, pilots, gondoliers, muleteers, camel-drivers, vetturini, post-masters, post-horses, post-houses, post-everything, and, egad! he astounded me—even to my English †."

It was in 1820 that Molbech, the learned and candid Danish writer, one of the librarians of Copenhagen, had an interview with Mezzofanti, which appears to have impressed him most favourably:—

"At last in the afternoon I succeeded in meeting one of the living wonders of Italy, the librarian Mezzofanti, whom I had only spoken with for a few moments in the gallery, when I passed through Bologna before. I now spent a couple of hours with him at his lodgings in the university building, and at the library, and would willingly, for his sake alone, have prolonged my stay at Bologna for a couple of days, if I had not been bound by contract with the vetturino as far as Venice. His celebrity must be an inconvenience to him, for scarcely any educated traveller leaves Bologna without having paid him a visit, and the hired guides never omit to name him among the first curiosities of the town. This learned Italian, who has never been so far from his birthplace, Bologna, as to Florence or Rome, is certainly one of the world's greatest geniuses in point of languages. I do not know the number he understands, but there is scarcely any European dialect, whether Romanic, Scandinavian or Slavonic, that this miraculous polyglottist does not speak. It is said the total

* Lady Morgan's Italy, 1821, vol. i. p. 290.

† Moore's Letters and Journals of Lord Byron, vol. ii. p. 805 (edit. of 1830).

amounts to more than thirty languages, and among them is that of the gipsies, which he learned to speak from a gipsy who was quartered with an Hungarian regiment at Bologna. I found a German with him, with whom he was conversing in fluent and well-sounding German: when we were alone and I began to speak to him in the same language, he interrupted me with a question in Danish, ‘Hvorledes har det behaget dem i Italien?’ (How have you been pleased with Italy?) After this he pursued the conversation in Danish, by his own desire, almost all the time I continued with him, as this, according to his own polite expression, was a pleasure he did not often enjoy; and he spoke the language, from want of exercise, certainly not with the same fluency and ease as English or German, but with almost entire correctness. Imagine my delight at such a conversation. Of Danish books, however, I found in his rich and excellent philological collection, no more than Baden’s Grammar and Hallager’s Norwegian Vocabulary, and in the library Haldorson’s Icelandic Dictionary, in which he made me read him a couple of pages of the preface as a lesson in pronunciation. Our conversation turned mostly on Northern and German literature. The last he is pretty minutely acquainted with, and he is very fond of German poetry, which he has succeeded in bringing into fashion with the ladies of Bologna, so that Schiller and Goethe, whom the Romans hardly knew by name, are here read in the original, and their works are to be had in the library. This collection occupies a finely-built saloon, in which it is arranged in dark presses with wire gratings, and is said to contain about 120,000 volumes. Besides Mezzofanti, there is an under-librarian, two ‘assistants,’ and three other servants. Books are bought to the amount of about 1000 scudi, or more than £200 sterling, a year. Mezzofanti is not merely a linguist, but is well acquainted with literary history and bibliography, and also with the library under his charge. As an author he is not known, so far as I am aware; and he seems at present to be no older than about forty. I must add, what perhaps would be least expected from a learned man who has been unceasingly occupied with linguistic studies and has hardly been out of his native town, that he has the finest and most polished manners, and at the same time the most engaging good-nature*.”

A long interval elapses before we again meet with a description of Mezzofanti, containing fresh particulars of his character and career. Our next informant presents him at the Vatican. A German student named Fleck, on a visit to Italy to consult the biblical manuscripts of that country, had frequent intercourse with him. He enters at some length into the reports which were current about Mezzofanti’s timidity in political matters and the favour in which he stood with the Pope, as well as his attainments in the study of languages. Our extracts will be confined to the latter subject:—

“Since he has been Prefect of the Vatican in Mai’s stead,” says Fleck, “I have had occasion to see him daily. His talent is that of a linguist, not of a philologist. One forenoon in the Vatican, he

* Molbech’s *Reise giennem en Deel af Tydskland, Frankrige, England og Italien*, i Aarene 1819 og 1820, vol. iii. p. 319 *et seq.*



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nature and politeness to the students who frequent the Vatican are very great, &c.

“Mezzofanti is fond of perpetuating his memory in the albums of his friends. He wrote in mine—

Ἔρχεται ἀνθρώποις λαθραίως ἔσχατον ἡμᾶρ
 Οἱ δὲ περὶ ζωῆς πολλὰ μονοῦσι μάτην.
 Χριστὲ σὺ μὲν πάντων ἀρχὴ, σὺ δὲ καὶ τέλος ἐσσί
 Ἐν τε σοι εἰρήνη ἐστὶ καὶ ἡσυχίη.

“An allusion that I made to the meaning of his name in Greek, ἐν μέσῳ φαίνεται, was very well received by him. He has written many pleasant memorials for many different people in different languages*.”

The style of magisterial superiority in which this German student thinks himself entitled to speak of Mezzofanti, whose gift he considers “of no high order, but a gift nevertheless,” is certainly calculated to excite a smile. The same tone pervades the remarks which follow, from the pen of a Transylvanian lady, whose account of her visit to the Vatican it has been thought proper to give, from the information it contains, though it is written in a spirit with which few will be disposed to sympathise.

“We had hardly time to take even a glance at the objects presented to our view,” says Mrs. Paget, by birth Miss Wesselenyi, “when Mezzofanti entered, in conversation with two young Moors, and turning to us asked us to be seated. On me his first appearance produced an unfavourable impression. His age might be about seventy; he was small in stature, dry, and of a pale unhealthy look. His whole person was in monkey-like restless motion. We conversed together for some time. He speaks Hungarian well enough, and his pronunciation is not bad. I asked him from whom he had learned it; he said, from the common soldiers at Milan. He had read the works of Kisfaludi and Csokonai, Pethe’s Natural History, and some other Hungarian books, but it seemed to me that he rather studies the words than the subject of what he reads. Some English being present, he spoke English with them very fluently and well; with me he afterwards spoke French and German, and he even addressed me in Wallachian, but to my shame I was unable to answer. He asked if I knew Slowakian. In showing us some books, he read out from them in Ancient and Modern Greek, Latin and Hebrew. To a priest who was with us and who had travelled in Palestine he spoke in Turkish. I asked him how many languages he knew? ‘Not many,’ he replied, ‘for I only speak forty or fifty.’ Amazing incomprehensible faculty! but not one that I should in the least be tempted to envy; for the empty unreflecting word-knowledge, and the innocently-exhibited small vanity with which he is filled, reminded me rather of a monkey or a parrot, a talking-machine or a sort of organ wound up for the performance of certain tunes, than of a being en-

* Fleck, Wissenschaftliche Reise, 1837, vol. i. p. 93, &c.

dowed with reason. He can, in fact, only be looked upon as one of the curiosities of the Vatican.

“ At parting I took the opportunity of asking if he would allow me to present an Hungarian book to the Vatican library. My first care, at my hotel, was to send a copy of M. W.’s book, ‘*Balítélekről*,’ ‘*On Prejudices*,’ to the binder, and a few days afterwards I took it, handsomely bound in white leather, to Mezzofanti, whom I found in a hurry to go and baptize some Jews and Moors. As soon as he saw the book, without once looking into it, even to ascertain the name of the author, he called out, ‘*Ah! igen szép; igen szép munka. Szépen van bekötve. Aranyos, szép, szép, igen szép, igen köszönöm*,’ (Ah! very fine, very fine work, very finely bound. Beautiful, very fine, very fine; thank you very much), and put it away in a bookcase. Unhappy Magyar volumes, never looked at out of their own country, but by some curious student of philology like Mezzofanti, and in their own country read by how few! *”

The number of languages stated by Mrs. Paget (who surely might have studied the book ‘*On Prejudices*’ with advantage) is the highest as yet mentioned, but in the work of an anonymous Russian traveller, entitled ‘*Letters from Rome*,’ there is a statement which, if taken as the narrator took it, is more extraordinary still:—

“ Twice I have visited this remarkable man, a phenomenon as yet unparalleled in the learned world, and one that will scarcely be repeated unless the gift of tongues be given anew, as at the dawn of Christianity. Cardinal Mezzofanti spoke eight languages fluently in my presence: he expressed himself in Russian very purely and correctly; but as he is more accustomed to the style of books than that of ordinary discourse, it is necessary to use the language of books in talking with him for the conversation to flow freely. His passion for acquiring languages is so great, that even now, in advanced life, he continues to study fresh dialects; he learned Chinese not long ago, and is constantly visiting the Propaganda for practice in conversation with its pupils of all sorts of races. I asked him to give me a list of all the languages and dialects in which he was able to express himself, and he sent me the name of God, written with his own hand, in fifty-six languages, of which thirty were European, not counting their subdivisions or dialects, seventeen Asiatic, also without reckoning dialects, five African, and four American. In his person the confusion that arose at the building of Babel is annihilated, and all nations, according to the sublime expression of Scripture, are again of one tongue. Will posterity ever see anything similar? Mezzofanti is one of the most wonderful curiosities of Rome †.”

During the latter years of the Cardinal, his singular powers were annually put to a public test. At the September examination of the pupils of the college of the Propaganda, the young missionaries of various countries are accustomed to deliver an oration, each in his

* *Olaszhoni es Schweizi Utazas*. Irta Paget Janosné Wesselenyi Polyxena, 1842, vol. i. p. 180, &c.

† *Rimskiya Pisma*, 1846, vol. i. p. 144, &c.

native language, and an opportunity is thus afforded, unique in its kind, of hearing all the principal dialects of the world, each spoken in perfection. At these meetings Mezzofanti was accustomed to attend and converse with almost all the scholars, passing with equal ease from the dialects of the extreme west to those of the extreme east—from Irish, which he spoke with fluency, to Chinese, which he was particularly fond of.

One of these meetings is described by Miss Mitford in the following passage, on the authority of Dr. Baines, the Principal of the Roman Catholic college of Prior Park near Bath:—

“ He (Dr. Baines) gave a most amusing account of Cardinal Mezzofanti—a man in all but his marvellous gift of tongues as simple as an infant. ‘ The last time I was in Rome,’ said he, ‘ we went together to the Propaganda, and heard speeches delivered in thirty-five or thirty-six languages by converts of various nations. Amongst them were natives of no less than three tribes of Tartars, each talking his own dialect. They did not understand each other, but the cardinal understood them all, and could tell with critical nicety the points in which one jargon differed from the others. We dined together, and I entreated him, having been in the Tower of Babel all the morning, to let us stick to English for the rest of the day. Accordingly he did stick to English, which he spoke as fluently as we do, and with the same accuracy not only of grammar but of idiom. His only trip was in saying, ‘ That was before the time when I remember,’ instead of ‘ before my time.’ Once too I thought him mistaken in the pronunciation of a word. But when I returned to England,’ continued Dr. Baines, ‘ I found that my way was either provincial or old-fashioned, and that I was wrong and he was right. In the course of the evening his servant brought a Welsh Bible which had been left for him. ‘ Ah!’ said he, ‘ this is the very thing. I wanted to learn Welsh.’ Then he remembered that it was in all probability not the authorized version. ‘ Never mind,’ he said, ‘ I don’t think it will do me any harm.’ Six weeks after I met the cardinal and asked him how he got on with his Welsh? ‘ Oh,’ replied he, ‘ I know it now. I have done with it*.’ ”

It must be added, that it should not be inferred from this statement that Mezzofanti could speak the language which he had thus acquired from a printed source. We have been told by Mr. Thomas Ellis of the British Museum, a Welsh gentleman who saw him more than once in his later years, that he was quite unable to keep up or even to understand a conversation in the language of the Cymry. Mr. Ellis even felt certain that he could not read with facility an ordinary book.

Our list of testimonies has now extended to sufficient length to dispense with the necessity of pursuing it further. Let us examine the result.

Cardinal Mezzofanti never, so far as is known, made a plain and serious statement of how many languages he knew. His answer to Mrs. Paget, that he spoke ‘ forty or fifty,’ appears to have been given

* Miss Mitford’s ‘ Recollections of a Literary Life,’ vol. ii. p. 203.



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and Wallachian soldiers in the hospital of Bologna, it would have been long ere he met with Welshmen or Icelanders; and he was a prodigy, not a miracle. Rapidly and surely as he acquired a language which he had the means of acquiring, it was requisite to have something to work on.

It has been said that Mezzofanti had a remarkable faculty of putting together from the *disjecta membra* of a language that he heard a few words of, a skeleton of its grammar. It is evident, from what has been stated of his success with the language of the gipsies, then an unwritten jargon, that this must have been the case. One of the most surprising facts in his biography is the freedom from decay in his extraordinary powers that we trace in the narrative of his career. Age seems to have spared his memory and his energy together. Even when over seventy we are told of his engaging with ardour in the study of a fresh language. Sir William Jones died at the age of forty-eight: Mezzofanti, with certainly superior powers in his peculiar line, survived to seventy-four, and was a student to the last. From this alone we might be led to infer that he may have acquired the command of forty or fifty languages.

That he was a linguist only and not a philologist has been often stated, and evidently with too much justice. Had he possessed even ordinary powers of mind for the comparison of language and for investigations into its origin, the vast fund of materials at his command would have enabled him to erect an edifice which would have stood conspicuous in the history of the science. Mezzofanti was not a Rask. To detect and explore the affinities of cognate dialects, to point out their relations to each other and their place in the great family of human speech, was a task that he not only never accomplished, but never attempted. In an age which was remarkable for the vastness of its discoveries in the field of philology, the great linguist did absolutely nothing.

As a man of general learning, Mezzofanti would appear to have held a respectable rank and no more. He wrote no book, not even a dissertation. He has been accused of often repeating the same remarks in conversation, but it must be observed that he was continually meeting a round of fresh company who were likely to put the same questions on the same topics, and in that case it would be unreasonable to expect any great variety in the answers. Molbech describes him as well acquainted with the library under his charge, but there is nothing to lead us to suppose him a second Magliabecchi. None of our informants, it is to be observed, speak of his memory as remarkable in other points than that of language. Some of those who found him such a prodigy in that respect, evidently expected, it may almost be said required, that he should be so in other things. But with the happiest organization, the acquirement of even twenty or thirty languages cannot but require an expenditure of time and exertion which must operate as a bar to other studies.

Lastly, it has been objected to Mezzofanti, that, after all, his range of command over the languages which he spoke may have been very limited. To exchange a few words on the common-places of an

ordinary visit—to request a stranger to take a chair, to ask him what he thinks of Italy, or how long he purposes to remain in Rome—all this, it is said, might easily be done in English by an Italian, who would go to the bottom with the sailors in the first scene of the ‘*Tempest*.’ There is certainly much in this, perhaps too much; for it will apply not to Mezzofanti only, but to every one who speaks a foreign language; and if it be really so easy to hold a short conversation, why is not the talent general? Besides, it must not be forgotten that, according to Dr. Baines’s evidence, when the Cardinal was requested to keep to English, he did so for hours.

On the whole, as we take leave of the name of Mezzofanti, we are bound to acknowledge that, so far as evidence extends, it is that of the greatest linguist the world has ever seen. On that account it has a claim to be held justly memorable in the annals of mankind.



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crubag, a knot or thrum in weaving, indicating the origin of the It. *gruppo*, a knot, whence E. GROUP, a collection of objects brought together in a single point of view; *crubain*, to creep, cringe, shrug the shoulders with cold; *cruban*, a crouching attitude, any crooked creature, a CRAB. The same development of ideas in the related tongues gives W. *crub*, *crob*, or *crwb*, a round hunch, a swelling out; Isl. *kryppa*, a hump on the back, whence *kryppill*, a crookback, a *cripple*; Isl. *kriupa*, to crouch, to creep; Fr. *croupir*, to crouch, bow, go double (Cotgr.); Bret. *cropa*, to be stiffened with cold; Isl. *kroppna*, *krokna*, to be contracted or stiffened with cold; W. *crab*, a wrinkle; *crebog*, shrunk, withered; Bret. *kraban*, O.-E. CRAPLE, a claw; E. CRAB, the shell-fish, the creature in which the faculty of pinching and clawing is most strikingly exemplified; also a wild apple, probably from its harsh, astringent taste, screwing up the mouth; CRABBED, crooked, intricate, difficult; Isl. *kreppa*, to contract, to confine; *krappr*, narrow, crooked; *krappi*, a cramp-iron, iron for binding together; and probably the Sw. *krubba*, G. *krippe*, E. CRIB, a stall for the confinement of a beast, or a narrow sleeping-place confined within boards. It is to the vitality of this radical signification in the E. *crib* that the vigour of Shakespeare's expression, "cribb'd, cabin'd and confined," is owing.

The inversion of the *r* and *u* in the radical *crub* gives rise to the Lat. *curvus*, CURVED, from whence the Fr. *courber* may or may not be directly derived. From the latter we have to CURB, to restrain, hold in, and sometimes to bow or cringe:—

For in the fatness of these pursy times,
Virtue itself of vice must pardon beg,
Yea curb and woo for leave to do him good.—Hamlet.

The insertion of an *s* (as in *grasp*, *clasp*, *gasp*, *rasp*, compared with *gripe*, *clip*, *gape*, Fr. *raper*) gives Lat. *crispus*, CRISP, curled; It. *crespa*, a wrinkle; Fr. *crépu*, curled; whence E. CRAPE, a texture in which the entire surface is gathered up into an infinity of little wrinkles, like water *crisped* with a breeze.

By far the most extensive application of the root *crap* or *grab*, *cruff* or *grav*, with or without an initial *s*, is in the formation of words signifying some kind of action performed by the instrumentality of hooks or claws, or anything used in an analogous manner. Thus we have W. *cripio*, Bret. *krabisa*, to scratch; Bret. *scraba*, to scratch, SCRAPE, steal; *scrapa*, to seize, to snatch; W. *crapio*, It. *grappare*, Fr. *gripper*, vulgar E. to GRAB, to seize; whence the frequentative to GRAPPLE, and to GRASP, a word of analogous formation, but of somewhat different application, with the Bret. *krabisa*, to scratch, and with the Du. and G. *gripsen*, *grapsen*, *krapsen*, *krapschen*, to snatch, to catch, to steal. The Du. *grypvoghel*, a bird of prey, from *grypen*, to GRIPE, to seize, reminds us of the Gr. $\gamma\rho\nu\psi$, a GRIPE or griffon, but originally probably nothing but a bird of prey, corresponding to Lith. *graibus*, rapacious, from *grebti*, *graibyti*, to seize, to grab. In G. *greiffen*, to seize, the *p* passes into an *f*, as in W. *craffu*, to seize; *cruff*, a brace or cramp-

iron, a hook; Fr. *agraffe*, a clasp; It. *graffio*, a hook, *graffiare*, to scratch; Fr. *griffes*, talons; whence GRIFFON, a fabulous animal with hooked beak and claws. The W. *craf*, claws (whence *crafanc*, a claw, a crab-fish), *crafio*, *ysgrafu*, to scrape, to scratch, lead us as well to the Fr. *gravir*, to climb, to mount by the clutching action of the hands, as to the Fr. *graver*, to GRAVE or carve, corresponding to the G. *graben*, where the notion of scratching up the earth or scoring anything with the claws is extended to signify digging or carving with an appropriate tool. Hence G. *grab*, a GRAVE or pit for burying a corpse; *grube*, a pit, a ditch, and the Pl.-D. dim. *gruppe*, a little ditch, a GRIP; E. GROOVE, a hollow slit graven in wood or the like; to GRUB, to dig in the earth with an inefficient tool. In A.-S. *grapian*, Swiss *krapen*, *kropen*, *groppen*, to GROPE, the clawing action of the hands is applied, not for the purpose of seizing, but simply of ascertaining what is before us.

The transition from *b* or *v* to *w* gives the Du. and G. *krauwen*, *krauen*, to scratch; *krauwel*, a nail, claw, fleshhook. Hence G. *krallen*, claws, and *krällen*, to scratch, to CRAWL, to draw oneself on by the hooking action of the hands or claws.

The frequentatives *krabbeln*, *grabbeln*, and E. SCRABBLE, SCRAMBLE, SCRAFFLE, are all used in senses closely allied, representing a repetition of the clutching or clawing action of the hands and nails. The Du. has *crabbelen*, *crabben*, *crauwen*, *unguibus scalpere* (Biglotton), to scabble or SCRAWL, as David when "he fained himself mad in their hands and *scrabbed* on the doors of the gate." To scramble, and in the north of England to scraffle, in It. *fare alla grappa*, is to struggle for anything, or to attain an end by clutching with the hands; Du. *te grabbel werpen*, to throw a thing to be scrambled for (Wachter).

The Du. *krabbelen* is also used in the sense of our SCRIBBLE or scrawl, to cover paper with scratches, bringing us to the sense of scratching or scoring as the primitive meaning of the Lat. *scribo*, which is indeed identical with the Gael. *sgriob*, to scratch, scrape, curry. It is probably from its *scrabbling* action that the Lat. *scarabæus* derives its name; and so characteristic is this kind of action of the beetle, that in Sp. the converse development of signification has taken place, and from *escarabajo*, a beetle, has been formed *escarabajar*, to scabble or scrawl, to scribble unmeaningly on paper, expressed in Fr. by a like analogy, *faire des pieds de mouche*. The Languedoc *escarabisse*, a crawfish, explains the origin of the Fr. *écrivisse*, of which the E. CRAWFISH is a disguised corruption.

The G. *krabbeln*, to go on all fours, may be illustrated by the corresponding expression in Breton, 'mond war he *grabanou*,' literally, to go on his claws. The same signification is conveyed by the Danish *kravle*, showing the primitive sense of the E. GROVEL to be creeping on the hands and knees. The Isl. equivalent *grufla* is used in the sense of groping in the dark; the simple *grufa* signifies to stoop, to bow down; *liggia i grufu*, to lie face downwards, whence the O.-E. *groof*, prone, flat on the ground.

The insertion of a nasal before the final *p* gives the roots *crump*, *crimp*, *cramp*, widely spread in the sense of curvature, contraction. We have Sw. *krompen*, bowed together; *krumpna*, to contract; E. CRUMP, crooked in the limbs, as crump-footed, crump-shouldered. In Gael. *crom*, Bret. *kroumm*, G. *krumm*, crooked, the intrusive nasal has absorbed the sound of the final mute. To CRUMPLE a texture is to compress it in irregular wrinkles; a *crumpled* horn is a crooked horn.

The sense of contraction is conveyed by the syllable *crimp*, in the W. *crimpio*, to pinch; Sw. *krympa*, Du. *krimpen*, to contract, and in the E. CRIMP. To crimp cod is to cut it transversely for the sake of allowing the fibres to contract; to crimp a frill, to draw it up in regular pleats or folds. Then as that which is under the influence of a contractile force offers a proportional resistance to action having a tendency to smooth it out, *crimp* acquires the sense of *crisp* (in which the same development of meaning has taken place), rigid in texture. The same meaning is as frequently expressed by the syllable *cramp*, as in E. CRAMP, an involuntary muscular contraction; to *cramp*, to press upon one, confine one for room; Du. *krampe*, a hook or buckle; Fr. *crampon*, a cramp-iron or iron used for holding together. As we have seen *crump* pass into Celtic and G. *krumm*, so it seems that *cramp* is related to the Dan. *kramme*, to press together, to CRAM; Du. *kramme*, a holdfast; *krammeken*, a buckle. The adoption of an initial *s* gives E. SCRIMP, to straiten, deal sparingly, and as an adjective, contracted, scanty; and SHRIMP, anything small of its kind, and in particular the shell-fish so called as a creature of diminutive size as compared with lobsters, &c., or indeed with almost any creature used for food. In A.-S. *scrymman*, to dry up, to wither, (because things commonly contract in losing moisture,) we have another instance of the absorption of the final *p* in the sound of the intrusive nasal. The Du. *schrompe*, *schrompele*, G. *schrümpfele*, a wrinkle, bring us very near the E. SHRIVEL (G. *verschrumpfen*), a frequentative, of which the simple form may be seen in the Gael. *sgreubh*, to dry up, crack with drought. In the same way the Bret. *scrampa*, to crawl, exemplifies the positive form of the E. *scramble*.

The degradation of the primitive *kr*, through *hr*, to a simple *r*, and thence to *wr*, *fr*, may be seen in E. *crumple* or CRIMPLE, A.-S. *hrympelle*, Du. *rompe*, *rimpe*, *rompel*, *rimpel*, a wrinkle (Kil.), E. RUMPLE, to throw a texture into irregular folds; RIMPLE, a wrinkle (*crympelle* or *rympelle*, *ruga*. Promptorium.); O.-E. FRUMPLE, a wrinkle; or again in Kilian's *krimp-neusen*, naribus in rugas contractis irridere; G. *rümpfen* (das maul oder die nase über etwas), to scorn a thing (Ludwig); Kilian's *wrimpen* or *wrempen*, os distorquere; and E. FRUMP, to flout, jeer, or mock, to frizzle up the nose as in derision (Bailey).

The G. *rümpfen*, Bavarian *rimpfen*, to contract, shrink, curl, crack, corresponds to E. RIVEL, as *schrumpfel* to shrivel. The E. RIPPLE, applied to the surface of water crisped by the wind or current, is a mere variation of *rimple* without the nasal. The substitution of *f* for *p*, of which we have seen so many instances in the foregoing



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PHILOLOGICAL SOCIETY.

VOL. V.

FEBRUARY 20, 1852.

No. 117.

Professor MALDEN in the Chair.

The Secretary wished to call the attention of the members present to a subject which had, on several occasions, been mentioned at the meetings of the Society. It had often been referred to, as matter for regret, that other Societies which in point of time had preceded their own, and which were formed with similar, or nearly similar objects, had brought their labours to a close, without leaving any record of those labours, or at least any which was easily accessible. It seemed desirable, on several accounts, to possess such a record. Without it, the history of English scholarship could hardly be considered as complete; and there was danger, lest in subsequent inquiries questions might be opened which had already been sufficiently investigated. The members therefore of the Philological Society would be pleased to hear, that with respect to one Society, to which many of them once belonged, they had now the means of supplying the want complained of. The Secretary had received the following communication from the Master of Trinity:—

“Trinity Lodge, Cambridge, Feb. 6, 1852.

“My dear Sir,—You are aware that an Etymological Society was formed at Cambridge, at a period a little previous to the establishment of the Philological Society in London. Many of the original members of the latter Society are aware of the existence of the former, from having taken a leading part in its proceedings; but some account of the plans and some specimens of the labours of the Etymological Society of Cambridge may not be without interest for the members of the Philological Society in general: and the office of drawing up such a memorandum of the Cambridge Society appears to devolve upon me more especially, inasmuch as the papers contributed by the members of that Society, except so far as they have been used for publication, remain in my hands.

“The first mode of proceeding of the Etymological Society was to designate certain Classes of words, marked by some peculiarity in their relation or history; and to assign one of these Classes to each member of the Society, with the injunction to collect as many specimens as he could of the Class, and to produce them at the next or some succeeding meeting of the Society. I will mention some of these Classes and some of the examples which we collected; but I must also observe, in justice to the Society, that these Classes were fixed upon mainly as means of marking out a definite portion of work for each member, and of providing interesting subjects of etymological discussion and research. We were well aware that our Classes were not philosophically framed, nor coordinated according to sound

philological views; but they served to bring together words which had something in common as to their structure or historical relation; and we conceived that when we had in this way acquainted ourselves with the derivation and history of many separate words, we might arrange them in some more philosophical manner afterwards. We knew too that the assignment of any word to its place in one of our Classes was but one step in the deduction of its pedigree, and required other steps in order to complete the etymological story of the word; but besides that we held one step made to be something done, we found that the appropriation of a word to such a Class generally led to a thorough investigation of the history of the word, so far as our knowledge of languages enabled us to go.

“Any examples which I can give of the words which we thus classified must now appear to great disadvantage, in consequence of the progress which philology in general, and English etymology in particular, has since made. Many of the words which we then fastened upon as showing the most remarkable etymological features, to us then new and entertaining, have since been pointed out to public notice, especially by the members of your Society; and thus our speculations have lost their novelty. And in many cases, Classes of words which depend on the relations of languages, have been collected by more recent philologists in a far more complete and philosophical manner than we, most of us then beginners in the study of etymology as a definite pursuit, could accomplish. It must be understood, then, that I offer these examples rather as belonging to the history of the Etymological Society, than as contributions which are worthy of the Philological Society.

“The following were, I think, all the original members of the Etymological Society. The late Thomas Shelford, John Lodge, Hugh James Rose, Henry Coddington, John Wordsworth, James Kennedy, and William Sidney Walker; the present Archbishop of York, Bishop of St. David’s, and Bishop of Manchester; the Master of Downing College, Archdeacon Hare, Mr. Romilly, Professors Chevallier, Malden, and Jeremie, the Rev. Mr. Gwatkin, Mr. Henry Rose, and Mr. Riddell; and the present writer.

“Some of our Classes depended upon the relations of the several languages from which the English is derived; thus it being understood that the portion of English which is derived from Saxon is, for the most part, also connected with German, it was thought interesting to pick out words which are exceptions to this; and thus we had—

CLASS I. Saxon-English words which are not German.

Thus we have *little* (A.-S. *lytel*), which is not a German word except in certain dialects.

look (A.-S. *locian*).

dust (A.-S. *dust*: if this be not connected with L. *adustus*).

(*admonish*, A.-S. *amanian*, obviously is L.)

worse, *worst* (A.-S. *wyrs*, *wyrrest*).

quash (A.-S. *cwysan*).



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Other Classes were founded upon something more special in the history of the word; as—

CLASS V. Words derived from names of places or nations.

A.-S. *chestnut*, *castanea*, from *Castania* in Asia Minor.

currant, from Corinth.

peach, *persica mala* (It. *persice*), from Persia.

pheasant, *phasianus*, from the river Phasis.

damask, of colour, from the Damascus rose.

damask, of figured work, from the Damascus blade.

also *damson* plums, namely *Damascene*.

calico, cloth from Calicut.

china, porcelain from China.

landau, *berlin*, carriages introduced at those cities.

cordwainer, from Cordovan leather.

spaniel, a Spanish dog.

(*tureen*, appears as if from *Turin*, but is really *terrine*, an earthen vessel.)

(So *mantua*, most familiar in *mantua-maker*, appears as if from the Italian city, but is really *manteau*. Yet the perversion has become classical by the application of the line, "*Mantua væ miseræ nimium vicina Cremonæ!*" when the lady's robe swept down the fiddle.)

This Class is much more numerous than might at first be supposed. The member to whom the collection of such examples was committed related that on putting his hand to his neck, in a mood of etymological meditation, he found he had got hold of three cases; for in *cambric muslin cravat*, the first word is from *Cambray*, the second from *Mosul* in the East, the third from the *Croats*, who appeared in Europe at first with some peculiar scarf tied about their necks. (Though Ihre says *cravat* or *crabat* is certainly a Teutonic word, from *craw*, the neck, and *wad*, cloth.—Richardson.)

Another Class of the same kind is

CLASS VI. Words derived from names of persons.

These have generally at first an intentional reference to the proper name from which the word is derived; but in the course of time the term becomes a common name. Such is the case with the words *epicure*, from Epicurus; *platonian affection*, from Plato. In more modern times such words become frequent; such for instance are

Names of carriages, from the inventors: a *stanhope*, a *tilbury*, a *dennet*, a *brougham*.

Articles of food: *sandwich*, *beckamelle*, *maintenon* cutlets.

Articles of dress: *spencer* (a short coat), *sevigné*, a forehead jewel, *wellington* (boots), *roquelaure*.

Other such terms are *mansarde*; a kind of roof, from the name of the architect; *martinet*, from a disciplinarian officer of Louis XIV. (see Voltaire's *Louis XIV.*); *macadamized* (roads). But these names are often transient. Many occur in the poems of Pope and Gay, for instance, which are now obsolete.

Several Classes of words were selected according to the subject to which they belonged or alluded ; as—

CLASS VII. Ecclesiastical words from Greek or Latin :—

bishop, church, priest, alms, deacon ; pfingst, Germ. ; pentecôte, Fr. (πεντεκοστή); caresme, Fr. (quadragesima); charity (caritas); parable (παραβολή); whence palabra, Sp., parole, Fr.

Many of these words are much contracted and distorted in form, as having been derived in rude and illiterate times.

CLASS VIII. Medical words from Greek and Latin ;

Meaning, of course, such as are in common, not merely technical use ; such are—

melancholy, cholera, colic, quinsey, hysterics, hypochondriac, megrim, rickets, palsy, paralysis, apoplexy, imposthume, emrods, phthisic or tisick, tympany, dropsy, sciatica, catarrh, diarrhœa, diabetes, dysentery, arthritic, styptic, phlegm, treacle ; animal spirits (a remnant of the Cartesian doctrines).

Many of these words have a curious history of opinions belonging to them, which I will not now dwell upon.

Many other classes derived from their subjects might be made, as

CLASS IX. Astrological and alchemical terms :—

mercurial, martial, jovial (hence jolly), saturnine, aspect, disastrous, ill-starred, ascendancy, influence, sphere of action, alembic, defecated, dephlegmated, quintessence, exorbitant, caput mortuum, noble metals.

CLASS X. Hawking terms :—

quarry, to imp his wings, lure, retrieve, reclaim, haggard, high flyer, rifle (verb).

A Class was formed of words which had in their origin a reference to some ancient custom, or opinion, or metaphor.

CLASS XI. Words implying ancient customs :—

contemplate, consider (words from Roman augural practices); calamity (a beating down of standing corn); tribulation (a thrashing); stipulation (an agreement made with the use of straws as a formality); prevaricate (to walk on unequal legs); these are agricultural allusions ;—person (persona, a mask with a voice-hole in it).

It happens in several cases that from one word in some other language (for instance, Latin), have come two different words in English, at different times and by different roads ; these we called—

CLASS XII. Bifurcating etymologies ; as—

from *ratio*, reason and ration.

from *factio*, fashion and faction.

from *potio*, poison and potion.

from *prehensio*, prison and prehension.

from *fides*, faith and fidelity.

from *advocatio*, advowson and advocacy.

from *redemptio*, ransom and redemption.

from *lectio*, lesson and *prælection*.

We also made a considerable collection of cases in which a word had been in some way modified in consequence of an erroneous opinion as to the meaning or analogy of some part of it. These we called

CLASS XIII. False etymologies; and these might be variously subdivided. I send them to you as they stand in our old paper:—

1. Instances in which a word not compounded of significant English elements has had some part transformed so as to have some reference or supposed reference to its meaning.

FROM	WE HAVE
<i>chaussée</i> (via <i>calciata</i> , which is from <i>calx</i>)	causey, causeway, as if it were derived from way.
<i>écrivisse</i> (which is from <i>καρᾶβος</i>)	crayfish.
<i>wermuth</i> , Germ.	wormwood.
<i>wälschenuss</i> , Germ. (a foreign nut)	wall nut.
<i>castanea</i> , Lat.; <i>chastaigne</i> , Fr. . .	chest nut or chess nut.
<i>veste</i> , Fr., combined with coat . .	{ waist coat, as if from clothing the waist.
<i>laterna</i>	{ lanthorn, as if because made with horn.
<i>contre danse</i>	country dance.
<i>another guise</i>	another guess.
<i>trithings</i> of Yorkshire (one-third parts)	{ ridings of Yorkshire.
<i>härte</i> of oak (hardest part), G. . .	heart of oak.
<i>hausenblas</i> (the bladder of the fish <i>hasen</i> or <i>huso</i>), G.	isingglass, as if from its transparency.
<i>sequin hazard</i> (played for sequins)	{ chicken hazard, as if harmless, or from plucking.
<i>quelque chose</i>	{ kickshaws, as if things to be used contemptuously.
<i>toilette</i>	twilight (so written by Evelyn).
<i>æillades</i> (which is from <i>oculus</i>) . .	illiads (Merry Wives of Winds.).
<i>berberis</i> , Lat.	barberry.
<i>brautigam</i> , G.	bridegroom.
<i>beffroi</i>	{ belfry, as if from containing the bells.
<i>coat cards</i> (having painted coats)	{ court cards, as if because they are kings and queens.
<i>shuttle cork</i>	shuttle cock, as if from its flying.
<i>mahler stock</i> , G. (painter's stick)	maul stick.
<i>römern</i>	rummers, as if intended for rum.
<i>surname</i>	{ sirname; as if the name by which sirs are called.
<i>model</i>	{ moral (Shaksp.), a strong resemblance.



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FROM	WE HAVE
<i>belle et bonne</i>	<i>belly-bone</i> .
<i>weissager</i> (soothsayer)	<i>wise-acre</i> .
<i>genevre</i> (<i>juniperus</i>)	<i>geneva</i> .
<i>Janitore</i> or <i>Jaune dorée</i>	<i>John Dory</i> .
<i>spina bifida</i> (a disease)	<i>Spanish beefeater</i> .
<i>à la coutume</i>	{ to a cow's thumb (exactly ; Skinner).
<i>casamatta</i>	<i>casemate</i> .
<i>enseigne</i>	<i>ancient</i> (Pistol).

Several sign-post designs have been changed into strange phrases :

<i>Catharine-wheel</i>	made into <i>cat and wheel</i> .
<i>ask (ax) and get</i>	<i>axe and gate</i> .
<i>chat fidèle</i>	<i>cat and fiddle</i> (?)
<i>bacchanals</i>	<i>bag o' nails</i> .
<i>God encompass us</i> (motto)	<i>goat and compasses</i> .
<i>Boulogne mouth</i> (harbour)	<i>bull and mouth</i> .
<i>belle sauvage</i>	<i>bell and savage</i> (Spectator).
<i>golden boot</i>	<i>goat and boot</i> .

Names of places have been transformed in the same way :—

<i>Godalming</i>	<i>Godly man</i> (so in Pepys).
<i>Leighton-le-Morthen</i> (Yorkshire)	<i>Lightning-in-the-morning</i> .
<i>Cockburn's path</i> (E. Lothian)	<i>coppersmith</i> .
<i>Collis arboreus</i> (near Stamford)	{ <i>cold harbour</i> (this has lately been otherwise explained; W.W.)
<i>Cloister court</i> (Blackfriars)	<i>Gloster court</i> .
<i>Gritstone stairs</i> (Lincoln)	<i>Grecian stairs</i> .

Transformed words in other Languages :—

Similar perversions occur in other languages ; thus in German—*wermuth* was originally, according to Adelung, *wormwood* or *wormwort*, the plant being a medicine used against worms.

handschut, which seems so clearly to describe a glove (*handshoe*), is perhaps a word formed by taking advantage of a casual resemblance. The old word is *handske* ; in Low Latin it is *wantus*, *gwantus*, *gantus*. Probably however the word *hant* or *hand* is at the root of these forms. *Gands* therefore are not derived from the town of *Gand*, but the converse.

leumund, calumny, connected with *verleumden*, and with the Isl. *liuman*, to call ; A.-S. *hlem* ; Eng. *claim* ; Lat. *clamare* and *calumniari*, is spelt as if it had something to do with *mund* (mouth) ; and hence has been explained to mean 'in der *Leute mund* bringen' (to bring a person into the people's mouth).

pastinaca (parsnip) became *pfingsternakel*, as if it had something to do with Whitsuntide (*Pfingst*).

Πετροσελινον, rock parsley, became *Petersilie* in German, and then *Peterlein* and *Peterling*.

Maulwurf, a mole, is not from *maul* (a mouth), but from *moll*, mould, and *werfen*, to throw (Adelung). The provincial English name of the animal therefore, *mouldewarp*, is correct.

Other examples in German :

<i>Distag</i> (Tuesday)	becomes	<i>dienstag</i> , as if from <i>dienst</i> , service.
<i>carbunculus</i> , Lat.		<i>karfunkel</i> , as if from <i>funke</i> , a spark.
<i>ueberglaube</i>		<i>aberglaube</i> .
<i>turnois</i> , Fr.		<i>turnwesen</i> , as if from <i>wesen</i> , being.
<i>eyelid</i> (Eng.) with <i>auge</i>		<i>augen lied</i> , as if from <i>lied</i> , a song.
<i>eyebrow</i> (Eng.) with <i>auge</i>	}	<i>augenbraun</i> , as if from <i>braun</i> , brown.
<i>avanture</i>		<i>abentheuer</i> , as if from <i>theuer</i> , dear.
<i>grætia</i> (<i>Rhætia</i>).	}	<i>graubünden</i> , as if from <i>grau bund</i> , grey league.

In French :

From our phrase *to soil* cattle, which seems to be derived from the French *saoul*, satiated, they have formed *assoler*, as if it came from *sol*.

A *pertuisane*, a weapon (from *pertundere* ?), was made into *partisane*.

<i>sauer kraut</i> (sour cabbage)	}	is made <i>choux croute</i> , as if from <i>choux</i> and <i>croute</i> . The cabbage (<i>kraut</i> , <i>choux</i>) is transferred from one syllable to the other, and the bread put in gratuitously.
<i>panacea</i> (a herb)		<i>pensée</i> , a thought.
<i>carbunculus</i>		<i>escarboucle</i> , as if <i>boucle</i> .

In Italian,

The *Porta del Popolo* at Rome is properly the gate of the *poplars*. *San Oreste* is said to have derived his existence from the mountain *Soracte*, by a mistake of the written word *S. Oracte*.

Saint Veronica, similarly a transposition of the letters of *Vera Icon*, the venerated representation of the *true image* of the Saviour's face.

Demorgorgon is said to be a corruption of the Platonic *Demiurgos*.

In Latin, the *assidui*, those who paid an *as* (*ab asse dando*), were sometimes written *adsidui*.

edepol, *ecastor*, (from 'ita me deus Pollux, ita me Castor,' like *medius-fidius*, *mehercule*,) are often spelt *ædepol*, *æcastor*, as if compounded of *ædes*.

postumus was written *posthumus*, as if from *post* and *humus*.

the *ger* falcon (*geier falke*, *geier* a vulture) was in Low Latin called *gyrofalco*.

In Greek,

From *Jerusalem* they have formed *ιεροσολυμοι*, as if it were compounded with the adjective *iepos*.

Ἀδιαβηνή seems to be formed from *a* and διαβαίνω, as if it were impassable; but the name comes from the river *Adiab* or *Zab*.

βουτυρον, butter, seems to mean *cow cheese*; but is an original Scythian word according to Hippocrates.

garunfel (Arab.) spice καρνοφυλλον, as if from φυλλον.

“Some of our speculations were inserted in the *Philological Museum*, which was published at Cambridge in 1832 and 1833. Among these I may mention an article *On English Adjectives*, by the present writer, and articles *On the Names of the Days of the Week*, and *On English Orthography*, which the initials J. C. H. easily enable an etymological reader to refer to their author. I may also point out in the same work an article *On English Diminutives*, signed G. C. L., and one *On English Præterites*, signed J. M. K., whose authors, I think, allowed us to regard them as our fellow-labourers. A considerable portion of additional matter was printed from the MS. of the author of the paper on English Orthography, but has not yet been published.

“I might mention some others of the speculations of our Etymological Society; but though, as I have said, they were very instructive for us at that period, they have been superseded in a great degree by what has been done since by philologers, and especially by the members of the *Philological Society*. In particular we had a grand, but I fear hopeless, scheme of a new Etymological Dictionary of the English language; of which one main feature was to be that the three great divisions of our etymologies, Teutonic, Norman, and Latin, were to be ranged under separate alphabets.

“I must beg very sincerely your indulgence and that of the Society for the defects of the speculations which I thus venture to communicate to them through you; and I am, my dear Sir,

“Yours very truly,

“*To Edwin Guest, Esq.*”

“W. WHEWELL.”

The reading of this paper was followed by a long and interesting conversation as to the best mode of promoting the objects of English scholarship. It was suggested that an organization of labour, such as was adopted in the Etymological Society of Cambridge, promised advantages that could not be expected from the isolated efforts of individuals; and the impression seemed very general, that a more systematic investigation of our language might lead to a much more satisfactory knowledge of its peculiarities.



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There is no reason why the Gr. *κῑκος*, a ring, a link, also a hook or anything curved, should be regarded as an inversion of the ordinary *κῑκος*. The extensive range of the root *kruk* (easily passing into *krik*) in the sense of curvature, argues strongly in favour of the originality of the first-mentioned form. The same inversion which has transformed the O.-E. *crud* and *crull* into *curd* and *curl* would then give the Gr. *κῑκος* and the Lat. *circa*, *circum*, and the diminutive *circulus*, a CIRCLE.

From *κῑκος* to the Isl. *kringr*, a whirl, a ring, the passage is easy, and on the supposition of their radical identity, the Sw. and Dan. prep. *omkring*, around, would be in form an exact inversion of the Lat. *circum*. The same formal modification of the root appears in E. CRINGE, to bow down, to shrink from injury; O.-E. CRINCLE, a wrinkle (parallel with Sw. *kringla*, a circle, and with *crimple*, *crumple*, of the labial series); Du. *kronkel*, a bend, winding, curl; *kronkel-wronkel*, intricate, involved, equivalent to E. CRINCUM-CRANCUM, in which the passage of the vowel from an *i* to an *a* is well illustrated. The E. CRANKLE is explained by Bailey to go in and out, winding about. To CRANK is to *cramp*, press upon, confine:—

See how this river comes me *cranking* in,
And cuts me from the best of all my land
A huge half moon.—Hen. IV. part I.

A *crank* in machinery is a handle bent at right angles for turning a wheel. The same word in W. and Breton signifies a *crab*, the type of all that is crooked and tenacious in action. Hence the It. *granchio*, a crab, also a holdfast or *cramp-iron*, showing the constant equivalence of *crank* and *cramp*.

The Isl. *kringr*, or in some dialects of that language *hringr*., A.-S. *hring*, Dan. and E. RING, exhibit the degradation of the initial *kr* through *hr* to a simple *r*, which again adopts a preceding *w* in Du. *wringen* (parallel with *wrimpen*, *wrempen*, of the labial series), to WRING, to turn forcibly upon itself, to compress, to pinch. Hence WRONG, twisted, turned aside from the right, a word formerly used as synonymous with *crooked* in the ordinary sense, as witnessed by the translation in the Promptorium, 'crooked or *wrong*, *curvus*,' but now applied only in the metaphorical sense to designate what is not adapted to attain a definite end, that end, when the word is used without qualification, being the satisfaction of the moral judgement. The sense of twisting is further developed in the Du. *wronck*, a coil, a wreath; *wronkel*, a twist, a WRINKLE; Dan. *vringle*, to twist, to curl; whence *vringle-hornet*, having a crumple-horn. The passage of the *w* into an *f* gives Kilian's *fronckelen*, *fronsselen*, *fronssen*, to wrinkle, bringing us on the one side to the Fr. *froncer*, to wrinkle the forehead, to FROWN (parallel with *frump* of the former series), and on the other to the G. *runzel*, a wrinkle.

The primitive sense of the root is preserved under the simplest external form in the Lith. *ruku* or *runku*, *rukti*, to contract, to shrink, whence *rauka*, a fold, a wrinkle. Corresponding forms are exhibited in Lat. *ruga*, Gael. *roc*, a curl, wrinkle, plait; Isl. *hruckr*, a wrinkle.

The conception is not sensibly altered by a prosthetic *s* in the Norwegian *skrukke*, to shrink, and E. *SHRUG*, to contract, to draw together, applied especially to the contraction of the shoulders. *Das tuch schrumpelt* is translated by Ludwig, the cloth shrugs, shrinks, or cockles. The Gael. *sgreag*, to dry up, to shrivel, is essentially the same word. To these last the Sw. *skrynka* and E. *SHRINK* are related, in the same way as Sw. *rynka*, a wrinkle, to Lith. *rauka* and Lat. *ruga*, the relation between *skrynka* and *rynka* being precisely that of which we have already seen an instance in *shrivel* and *rivel*.

The idea of drawing together is somewhat differently applied in W. *crug*, Isl. *hruga* or *hruka*, a heap; *hrauka*, a stack, especially of fuel (explaining the Lat. *rogus*); Prov.-E. *RUCK*, a crumpled mass or heap of things thrown confusedly together, and E. *RICK*, a stack. It is probable that the O.-E. *RUG* or *RIG*, the back, Isl. *hryggr*, and the modern *RIDGE*, must be explained from the same root, signifying things of a shape apparently produced by pinching or contraction, in the same way that the W. *crimp*, a ridge, is derived from the sense of compression so generally expressed by that syllable. A *RUGGED* surface is one gathered up into wrinkles or encumbered with eminences.

The same impossibility of separating forms unmistakeably connected with each other, which has led us so far in the investigation of the foregoing series, makes it difficult to stop short of another extensive family in which an *l* supersedes the *r* of the preceding classes.

No one has ever hesitated to connect the Du. *krauwen*, to scratch, *krauwel*, a nail, a hook, with the E. *CLAW*. In the same way the E. *CLUTCH* and Polish *clucz*, a key (originally doubtless a hook, as shown by the diminutive *cluczka*, a crotchet or little hook), must be considered as representatives of the Sw. *krok*, a hook, a clasp, a paw, and Gael. *crog*, a clutch, a claw, a paw (Armstrong), and hence perhaps may be explained the radical identity of the Lat. *clavus*, a nail, *clavis*, a key, and E. *claw*. To *CLIP*, to embrace, to hold tightly, and *CLASP*, stand in the closest relation to *grip* and *grasp*. The W. *clob*, a knob or boss, E. *CLUB* (still sometimes used in the sense of a lump, as when we speak of *clubbing* contributions, *i. e.* throwing them into a common fund or mass), are identical in meaning with Gael. *crub*, a boss, W. *crob*, *crub*, *crwb*, a round hunch, a swelling out. The same modification of the root appears in Lat. *globus*, a round mass, a *GLOBE*, *glomus*, a ball of thread, a *CLEW*, and *gleba*, a clod or lump of earth. The natural connexion between the idea of a compact mass and the notion of parts sticking together gives rise to the Sw. *klibba*, G. *kleben*, E. *CLEAVE*, to adhere; Sw. *klibbig*, clammy, sticky. In the same way from *CLOG*, a mass or lump (the representative of *club* in the series with a guttural instead of a labial termination), we have Sc. *claggy*, unctuous, adhesive (Jamieson); and doubtless *CLAY*, A.-S. *clæg*, is nothing but adhesive earth. To *CLOY* is to clog the stomach with a tenacious mass.

The addition of a nasal to forms like *club* or *globe* gives E. *CLUMP*,

Sw. *klump*, a mass, a piece, a heap; Du. *klompe*, a mass, a clod; Isl. *klumbr*, whence *klumba-fotr*, club-footed or crump-footed, showing the relation as well of *club* and *clump* as of *clump* and *crump*. The E. CLAMP is used almost indifferently with *cramp* in the sense of holding things together; Du. *klampe*, a hook, a nail, a cramp-iron. The absorption of the final *p* in the sound of the preceding *m* gives A.-S. *clam* or *clom*, bonds; Du. *klam* or *klamp*, CLAMMY, sticky, corresponding with Isl. *kramr* in the same sense; Pl.-D. *klamm*, close-pressed, crowded, clammy; G. *klemmen*, Dan. *klemme*, to compress, to pinch (parallel with E. *cram* of the *r* series). Hence O.-E. and still Prov.-E. to CLEM, to pinch with hunger, to starve:—

..... My entrails

Were *clammed* with keeping a perpetual fast.

Massinger in Nares.

If we observe that the final *m* in the foregoing instances is the remnant of an original *b* or *p*, it will appear probable that the Pl.-D. *klamen*, *verklamen*, to be stiffened or contracted with cold, and the *clomsid* or *comelyd* of the Promptorium (whence perhaps CLUMSY), having the same sense, are the equivalents of the Bret. *kropa*, Isl. *kroppna*, to be stiffened with cold. The same relation holds good between the first syllable of the Du. *klem-voghel* and that of the synonymous *grip-voghel*, a bird of prey. To CLIMB or draw oneself on by the clutching action of the hands, corresponds with the Fr. *grimper* of the *r* series, while its augmentative to CLAMBER may be compared with *scramble*.

The adoption of a nasal in the division having a guttural termination gives Prov.-Fr. *clencher*, to bend (Vocab. de Berri); E. CLINCH, CLENCH, to contract, bend back upon itself; Pl.-D. *klingen*, *klinken*, *inklingen*, to shrink, to crimp or lay in pleats, where *klinken* may be compared with Sw. *skrynka*, to shrink, as *clamber* with *scramble*, putting out of consideration in both cases the prosthetic *s* which adds nothing to the signification.

The E. CLING, which at present is used only in the sense of cleaving or sticking to, had formerly the signification of the foregoing *klinken*, *inklingen*, to shrink:—

Upon the next bough shalt thou hang alive
Till famine *cling* thee.—Macbeth.

agreeing exactly with the sense of *clam* in the quotation from Massinger above given. *Schrumpfichte obst*, fruit *clung* or withered (Ludwig). The Fr. *francis*, a pleat, is identical with the E. FLOUNCE, originally a tuck or hanging fold, and subsequently a hanging strip of stuff sewed round a gown for ornament.

Again, as we found the initial *kr* or *gr* occasionally reduced to a simple *r*, the same degradation is repeated in the *l* series. It is impossible to separate LUMP from *clump*, LOG from *clog*. The Fr. *bloc*, a mass or BLOCK, must be compared with forms like *froncer*, *frump*, or *wrinkle*, in which the initial liquid has been strengthened by the addition of a preceding labial.



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Clammy,
Clan,
Clumsy,
Climb,
Clamber,
Clinch,

Clench,
Cling,
Flounce,
Lump,
Log,
Block,

Loop,
Limb,
Limber,
Link,
Lock.

PHILOLOGICAL SOCIETY.

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The Rev. O. COCKAIGNE in the Chair.

The Rev. John Davies, of Higher Broughton, Manchester, was elected a Member of the Society.

A paper was then read—

“On Greek Hexameters.” By Professor Malden.

I do not think it necessary to make any apology for bringing before the Philological Society inquiries respecting the metres and rhythms of the Greek poets. An accurate knowledge of the metrical forms of any language is sure, sooner or later, in some way or another, to conduce to an accurate knowledge of the language itself. Even what may now be considered a mere elementary knowledge of Greek metres would have saved many really learned scholars of the last century from corrupting the text of the Greek dramatists by inadmissible conjectural changes: and we may trust fearlessly that a more thorough insight into them will continue to aid us in preserving or restoring the purity of our texts. In the course of my present observations I hope to show that they have a direct bearing upon some etymological questions.

I will proceed therefore, in the first place, to examine the original structure of the Greek hexamer dactylic verse, the most ancient and indigenous national metre, the metre of all the old epic poets, not only from Homer downwards, but probably also in centuries before Homer: and I hope at some future time to show in what manner a very large class of Greek lyrical metres sprang out of the elements of the old hexameter.

Very many respectable scholars will undoubtedly be startled by the assertion, that the structure of the Greek hexameter is imperfectly understood; and that the original construction of it is very commonly not understood at all. Such, however, I believe to be the fact. But before I explain what I conceive to be the true theory of it, I must disclaim all title to the praise or blame of originality. The germ, and more than the germ, of my opinions on the subject is to be found in § 143 of Thiersch's Homeric Greek Grammar. But Thiersch himself has not worked out the subject fully; nor am I aware of any other scholar who has followed his guiding hints.

We commonly get our first notions of the hexameter verse from the Latin poets, Ovid or Virgil; and we form a conception of it as a simple whole, with one rhythmical movement from beginning to end; and we say that it contains six feet, dactyls or spondees, of which the sixth is necessarily a spondee, and the fifth usually a dactyl; and we call these feet also metres, and consequently we call the verse an

hexameter; but we do not conceive it as compounded of parts, in the same way as the elegiac verse is compounded of two parts, each of which has a complete rhythmical movement within itself. I am quite ready to acknowledge that the Latin poets themselves had the same conception of the verse: and I believe that the later Greek poets, after the recitations of the rhapsodists were forgotten, conceived it in the same manner, and if they had been called upon as grammarians to explain the structure of it, would have described it as I have just now described it; although their ear, and the imitation of ancient models, guided them to results in practice more in harmony with what I consider the true theory of its construction.

If Latin and Greek hexameters be compared, at least one well-marked difference is observable in their construction. The Latin hexameter admits but sparingly the feminine cæsure of a dactyl in the third place of the line: I mean the division of the dactyl after the second syllable. In the first hundred lines of the first book of the *Æneid*, there are (if I have noted them correctly) seven lines so constructed, vv. 9, 10, 16, 23, 62, 85, 87; but in no one of them does a pause in the sense coincide with this division of the verse. Take for example the passage of which vv. 9 and 10 are a part; vv. 8-11:—

Musa, mihi causas memora, quo numine laeso,
Quidve dolens, regina Deûm tot volvere casus
Insignem pietate virum, tot adire labores,
Impulerit: tantaene animis caelestibus irae?

In the next hundred lines there are five examples of the division of the verse by the feminine cæsure of a dactyl in the third place, vv. 131, 133, 156, 187, 199; and in two of these, viz. vv. 133 and 199, a stop in the sense falls at the same point of the line; as in v. 199:—

O passi graviora, dabit Deus his quoque finem.

In the first hundred lines of the third book of Ovid's *Metamorphoses* there are eight such verses, vv. 17, 23, 26, 31, 36, 43, 47, 100; and in one only of these can any pause in the sense be said to agree with the division of the verse, viz. in v. 43:—

Ac media plus parte leves erectus in auras.

Generally the sense determines the pause to another part of the line, as in v. 26:—

Sacra Jovi facturus erat: jubet ire ministros.

In like manner, if we turn to Catullus, in the first hundred lines of the *Epithalamium* of Peleus and Thetis we find only eight lines thus divided.

If now we look to Greek versification, and examine the structure of Homer's verse, we shall find in the first hundred lines of the first book of the *Iliad* fifty-five lines divided in the manner which I have described. In many parts of Homer such lines come thick together, and often in continuous succession. Thus, in *Iliad* I. eight lines together, vv. 16—23, are of this form: Very frequently the sense



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reduced to the one long syllable on which the *ictus* of the foot fell, while two short syllables were prefixed to the second [rhythmical movement; as in the line (Il. I. v. 8),—

τῖς τ' ἄρ σφῶε θεῶν | ἔριδι ξυνέηκε μάχεσθαι;

that is, *τῖς τ' ἄρ σφῶε θεῶν*, spondee, dactyl, long syllable; *ἔριδι ξυνέηκε μάχεσθαι*, two short syllables *in anacrusi*, dactyl, dactyl, catalectic foot. By the next step in the progress of change, the two short syllables prefixed to the second part were condensed into one long one; and we obtain such a verse as

Μῆνιν ἄειδε, θεὰ, | Πηληϊάδεω Ἀχιλῆος.

The last step, by which it is shown that the distinction of the parts was lost, and that they were regarded as coalescing into one verse, is the construction of a verse in which the third foot is not divided at all; as in Il. XI. v. 494 :—

πολλᾶς δὲ δρυὺς ἀζαλέας, πολλὰς δέ τε πεύκας.

The number of such lines in Homer is comparatively small; and in the greater number of instances in which they occur, the word which contains the third foot of the line is a proper name, as in Il. XI. v. 221 :—

Ἴφιδάμας Ἀντηνορίδης, ἧὺς τε μέγας τε.

The number of lines in Virgil, in which the third foot is contained in one word, is not great; but the number of verses is considerable in which the second foot ends at the end of a word, and there is a marked pause in the sense at the same place; and then the third foot begins with a monosyllable; as in *Æn.* I. v. 17,

Hic currus fuit: hoc regnum dea gentibus esse.

And sometimes the third foot is contained in one word, as in v. 115:

In puppim ferit: excutitur, pronusque magister.

If I may trust my memory on such a subject, such a construction of the verse is unknown to Homer*.

Thiersch carries the analysis of the verse a step further back, and supposes the second part to be added to the first without the intervention of the introductory short syllable (§ 143, 6, *b.*). He makes this merely a step in his scientific analysis. He does not mean to affirm historically, nor does he even hazard the conjecture, that verses so composed were used by bards before the age of Homer. Such, however, may have been a ruder form of the verse. We have an example of a verse so made in a choric song in the *Medea* of Euripides, which is composed in the Dorian rhythm. One of the elements of the Dorian rhythm, as we shall see more plainly hereafter, is the first half of the epic verse in its original form, dactyl,

* On Homeric lines without *cæsura* of the third foot, see Thiersch, § 144, 14, and Anm. Thiersch gives examples of lines, in which the second foot ends at the end of a word, but in none of them is there the slightest pause in the sense at that place.

dactyl, catalectic foot; —'υυ—υυ—'υ. Verses 626, 627, in Matthiæ's edition, are,

οὐδ' ἀρετὰν παρέδωκαν
ἀνδράσιν· εἰ δ' ἄλλῃς ἔλθοι.

But as the antistrophic verses are

μηδέποτ' ἀμφιλόγους ὀρ-
γὰς ἀκόρεστά τε νείκη,

in which the word ὀργὰς is divided between the lines; and as the idea of a verse requires that it should end at the end of a word, it follows that these two lines must be considered as forming one compound verse,

μηδέποτ' ἀμφιλόγους ὀργὰς ἀκόρεστά τε νείκη,

and consequently that the strophic lines also must be compounded into one verse,

οὐδ' ἀρετὰν παρέδωκαν ἀνδράσιν· εἰ δ' ἄλλῃς ἔλθοι.

The time of the first half of the verse is completed by a pause after the short final syllable of παρέδωκαν. Porson joined the lines in one; but, thinking that a regular hexameter was required, inserted by conjecture the preposition ἐν, making the verse

οὐδ' ἀρετὰν παρέδωκαν ἐν ἀνδράσιν· εἰ δ' ἄλλῃς ἔλθοι.

But although one of the elements of the Dorian rhythm is the original element of the hexameter, poems in the Dorian rhythm are not found to contain complete hexameters. However, the improvement which Porson supposed himself to have made in this particular instance, is precisely the improvement by which we may conceive that a compound verse which was originally *asynartete*, that is, made up of parts with a pause between them, was so transformed as to be capable of a continuous rhythm.

The hypothesis that the ancient epic verse was originally composed of two parts, in each of which two dactyls were followed by a catalectic foot of two syllables, or a foot catalectic on a *weak* syllable, is greatly strengthened by a consideration of the first variation which was made in this genus of metres. Anciently the epos or hexameter was the only species of metre, and was used alike for the heroic narrative of Homer and the homely didactic poetry of Hesiod. In the hands of Archilochus another and distinct genus of rhythm, in triple time, the trochaic and iambic verse, had become a form of literary composition: and then followed a variation in the dactylic metre, the introduction of the elegiac verse. A compound verse, composed of two parts, in each of which two dactyls (or, in the first part, equivalent spondees) were followed by a long syllable, that is, a foot catalectic on the *strong* syllable, was alternated with the ancient epic verse. The earliest author of elegiac verse whom we know was Callinus, and he was closely followed by Tyrtæus and Mimnermus. Now, according to the common conception of the hexameter verse, by which it is measured as a whole from beginning to end, the elegiac verse, made up of two distinct rhythmical parts, has no obvious affinity with it; and we do not feel how the poets

were led to alternate the one with the other. But if we conceive both alike to be made up of two parts, and differing only in this, that the parts in the epic verse were closed by catalectic feet, catalectic on the weak syllable, while the parts in the elegiac verse were closed by catalectic feet, catalectic on the strong syllable; then we perceive their affinity, and are conscious how the elegiac was a fitting accompaniment and complement of the epic.

In the extant fragment of Callinus, and the fragments of Tyrtæus, the hexameter verses have most commonly the feminine cæsure, thus:

οὐ γάρ κως θάνατόν γε | φυγεῖν εἰμαρμένον ἐστὶν
 ἄνδρ', οὐδ' εἰ προγόνων | ἧ γένος ἀθανάτων.
 πολλάκι δῆϊότητα | φυγῶν καὶ ἔουπον ἀκόντων
 ἔρχεται, ἐν δ' οἴκῳ | μοῖρα κίχεν θανάτου.—Call. vv. 13–16.

In the *Andromache* of Euripides, an elegiac monody of fourteen lines is introduced (vv. 103–116), which is very alien from the ordinary forms of tragedy. In this monody all the hexameter lines without exception have the masculine cæsure; so that the first half of each is exactly the same as the first half of the elegiac lines. The effect even to modern ears is monotonous; and I think that this construction is evidence that Euripides was not a master of his metre.

There is an important indication that the hexameter verse was originally composed of two distinct parts, in the fact, that when the verse is divided by the feminine cæsure of a dactyl in the third place, there is often an hiatus at the division of the line, which would not be tolerable under other circumstances. Thus in *Il. XI. vv. 373 and 378*, we have

ἦτοι ὁ μὲν θώρηκα | Ἀγαστρόφον ἰφθίμοιο,

and

ἐν γαίῃ κατέπηκτο, | ὁ δὲ μάλα ἠδὺν γελίασας.

The progress of etymological knowledge, which justifies us in restoring to many words a lost initial *vau* or a lost initial sigma, has enabled us to remove most of the apparent hiatuses in other parts of the line. Some have been removed in other ways. In some circumstances it has been shown that a hiatus was probably allowable. But in this particular division of the line, in the feminine cæsure of the third foot, there are so many instances of hiatus which cannot be got over, that there is a strong presumption that there was a special apology for them, and this apology I conceive to be the fact, that the parts of the verse were originally distinct, and might be considered even as two distinct verses. Examples of this hiatus are to be found in *Il. A. 565, 569; B. 697; Γ. 376; Δ. 412; E. 270, 343, 388, 424, 898; H. 63, 310; Θ. 283, 285, 479; I. 57, 426; K. 285; Λ. 47, 88, 256, 373, 378, 731; N. 821; Ξ. 154, 209; O. 402, 447; Π. 848; Ψ. 233; Ω. 637.* (See Heyne, *Excursus on Il. O. 247*; and Thiersch, *Gr. Gr. § 151, 3, b.*) This is not intended for a complete list, but is large enough to show the frequency of this hiatus.



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posite construction of the hexameter verse, if we consider that the corresponding English metre is uniformly divided in a similar manner. The writers of English hexameters have commonly apologized for their metre as a novelty in English rhythm; and it seems to have escaped their notice, that it already exists in our language, with only such modifications as the genius of English versification requires. If we bear in mind that the primitive Greek rhythms, the dactylic and trochaic, began with a strong syllable, and that those rhythms which begin with a weak syllable, the anapæstic and iambic, were later in their origin, and sprang out of the earlier forms; while the natural movement of English verse is to begin with a weak syllable: and if we bear in mind, moreover, that the tendency of English rhythm is to terminate with a strong syllable, so that in our rhyming verse a double rhyme is comparatively rare: then we shall see that the English metre which legitimately corresponds to the Greek hexameter, is the metre of Shenstone's Pastoral Ballad, and of Cowper's Poem on Alexander Selkirk. Instead of beginning, as in Greek, with a strong syllable, and ending with a foot catalectic on a weak syllable, the lines end on a strong syllable, and prefix the weak syllable, or syllables, *in anacrusi*, to the beginning of the rhythm. Otherwise the verses are hexameters:

I have | foúnd out a | gíft for my | faír; I have | foúnd where the | woód-
pigeons | breéd:

But | lét me that | plúnder for|beár; she will | sáy 'twas a | bárbarous |
deéd.

And in Cowper:

I am | mónarch of | áll I sur|véy; my | ríght there is | nóne to dis|púte:
From the | céntre all | roúnd to the | séa I am | lórd of the | fówl and the
| brúte.

But the two hexameters in English versification are considered as broken up into four verses; and the division, except that it falls after a strong syllable, is invariably and necessarily at that point which I have indicated as the original point of division in the composite Greek verse.

This species of dactylic, or rather of anapæstic verse, has been little used in English poetry, and is not well suited to elevated and serious subjects. But I have no hesitation in affirming that Shenstone's lines are much more rhythmical and musical than the greater number of professed hexameters which have been poured out upon our suffering ears. The cause of this is, that, except sometimes at the break of the double lines, the feet are all dactyls; and at the break the pause supplies the defect of a syllable. In English pronunciation syllabic quantity is so imperfectly marked and distinguished (as I have explained at large in another paper, vol. iii. No. 60), that regular time is rarely preserved, unless all the feet of a verse consist of the same number of syllables. Consequently the best English hexameters are those which are purely dactylic. And if it be not possible to maintain this equable rhythm, or if it become monotonous, then the spondees ought to have the quantity of the second syllable

strongly marked; or else a distinct pause in the sense ought to supply the defective time; as in the following lines:

Clearly the rest I behold of the dark-eyed sons of Achaia;
 Known to me well are the faces of all; their names I remember:
 Two—two only, remain, whom I see not among the commanders;
 Kastor, fleet in the car; Polydeukes, brave with the cestus.

Iliad, B. III. vv. 234-237.

But most writers of English hexameters give us disyllabic feet, which are mere trochees; so that the line is not divided into equal portions, and musical time is utterly lost.

But even if English dactylic or anapæstic verses were constructed purely of trisyllabic feet, so that equable time should be preserved according to the requirement of English rhythm, still such verses would not adequately represent Greek dactylic or anapæstic verse. There is an incongruity which lies deeper than any which we have yet mentioned, and which makes it a fundamental error to suppose that in translating Greek poetry we ought to preserve the forms of Greek metre. In Greek dactylic or anapæstic verse the weak part of the foot is equal in time to the strong part, the two short syllables to the one long; and the metre was in Common Time. But English measures composed of trisyllabic feet run almost unavoidably into Triple Time. In Greek, on the other hand, it was the metres composed of disyllabic feet, the trochaic and iambic verse, which were in triple time; the long syllable being equivalent to two short, and either trochee or iambus being resolvable into a tribrach. But our trochaic and iambic verses are in common time. It would be possible, where English anapæstic verse was skilfully constructed, and where the solemnity of the sentiment allowed the voice to dwell upon the accented syllables, to recite in such a manner as to make the time of the one accented syllable really equal the time of the two unaccented syllables. This might be done with some passages of Campbell's *Lochiel*, or with Wolfe's *Burial of Sir John Moore*, as in the lines,

Fēw and shōrt were the prāyers we saīd,
 And we spōke not a wōrd of sōrrow;
 But we steādfastly gāzed on the fāce of the deād,
 And we bitterly thought on the mōrrow.

But such a mode of recital would savour of affectation, and would soon become monotonous and wearisome. The trisyllabic feet run far more naturally into triple time; and triple time is much less fitted than common time to be the vehicle of what is serious, solemn, and majestic. For these reasons I believe that the sustained dignity of Greek epic narrative is better represented by some form of our ordinary English versification, which falls into common time, than by English dactylic verse; and in like manner I suspect that it is lost labour to attempt to naturalize in English other forms of ancient metre, either for the purposes of translation or for original composition.



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commence, by way of moving the subject, a Table of those Middle Verbs which in one way or other so vary their signification, that in other languages but Greek they must be expressed by words which are not the equivalents of the actives. The paper is meant more as suggestive than as complete, and builds, of course, upon the old treatise of Kuster.

To take first those which exhibit the direct reflex, *τύπτομαι, verbero me* :—

ἀπέχειν, restrain	ἀπέχεσθαι, refrain.
ἀναμιμνήσκειν, remind.	ἀναμιμνήσκεσθαι, remember.
αἰσχύνειν, disgrace	αἰσχύνεσθαι, feel shame.
ἐγγυᾶν, impledge	ἐγγυᾶσθαι, go bail.
ἔπειν (in comp.), urge, deal with	ἔπεσθαι, follow.
ἐπείγειν, urgere	ἐπείγεσθαι, festinare.
ἰστάναι, statuere	ἴστασθαι, stare.
κόπτειν, chop, beat	κόπτεσθαι, bewail.
καίειν, burn	καίεσθαι, be in love with.
κοιτάζειν, put to bed	κοιτάζεσθαι, go to bed.
κοιμᾶν, lull	κοιμᾶσθαι, sleep.
λυπεῖν, dolore afficere	λυπεῖσθαι, dolere.
ὀρέγειν, porrigere	ὀρέγεσθαι, appetere.
πορεύειν, convey	πορεύεσθαι, march.
παύειν, stop	παύεσθαι, cease.
στέλλειν, equip, send	στέλλεσθαι, go (duly accompanied).
φοβεῖν, frighten	φοβεῖσθαι, fear.
φαίνειν, show (in light)	φαίνεσθαι, appear.

Take, secondly, the collateral reflex *verbero mihi, quod meum est*, or the like :—

ἀμύνειν, ward off	ἀμύνεσθαι, defend.
λανθάνειν, lie hid	λανθάνεσθαι, forget.
πειράν, tentare	πειράσθαι, experiri.
ποιεῖν, make	ποιεῖσθαι, consider.
ποιεῖν, make	ποιεῖσθαι, adopt.
προσποιεῖν, attach, add	προσποιεῖσθαι, claim.
τιμωρεῖν, avenge	τιμωρεῖσθαι, take vengeance.
φράζειν, say	φράζεσθαι, consider.
ψεύδειν, deceive	ψεύδεσθαι, lie.

Thirdly, the middle, of intermediate agency, *facere ut alius quis verberet* :—

ἀποστήσαι, sell by weight	ἀποστήσασθαι, buy by weight.
ἀποσημαίνειν, to make signal	ἀποσημήνασθαι, confiscate.
ἀποτιμῆσαι, mortgage, hypothecate	ἀποτιμήσασθαι, take security.
γαμείν, ducere uxorem	γαμείσθαι, nubere.
γράφειν, write	γράφεσθαι, indict.
δανείσαι, lend	δανείσασθαι, borrow.
θεῖναι ὑποθήκην, pawn	θέσθαι ὑπ., lend on goods.
κληρῶσαι, allot	κληρώσασθαι, acquire.
λύσαι, loose	λύσασθαι, redeem.

μισθῶσαι, let	μισθώσασθαι, hire.
τίσαι, pay	τίσασθαι, punish.
ψηφίζειν, count	ψηφίζεσθαι, vote.
χρῆσαι, lend	χρήσασθαι, borrow.
χρῆσαι, give oracle	χρήσασθαι, consult oracle.

Fourthly, such verbs as are reciprocal, *verbero atque invicem verberor*:—

ἀμείβω, alternate	ἀμείβεσθαι, answer.
βουλεύειν, plan, plot	βουλεύεσθαι, deliberate.
διαλλάττειν, interchange	διαλλάττεσθαι, be reconciled.
διδόναι, give	περιδύσθαι, wager.
λέγειν, speak }	διαλέγεσθαι, converse.
διαλέγειν, select }	
κρίνειν, (sift), judge	κρίνεσθαι, go to law.
ἀποκρίνειν, (sift off), separate {	ἀποκρίνεσθαι, answer.
	ὑποκρίνεσθαι, act (in a play).
νέμειν, distribute	νειμάσθαι, enjoy, participate in, also inhabit.
σπένδειν, pour	σπένδεσθαι, make truce.

In this list, the object has been to develop strongly and exemplify the significations of the middle voice; leaving its reference to the active unexamined, except in classifying. The usual significations have been chosen; and if the active does sometimes come nearer to the sense of the middle, this has not been noticed; since from the laxity and audacity of the Greek language, it is probable that the active vocable has occasionally borrowed a new signification from its own derivative.

To all the significations belongs the question what verbs are excluded. If we cannot say *χαίρεσθαι*, and yet can say *ιδέσθαι* or *κρύψασθαι*, how many more verbs are incapable of any form but the active? Especially in the immediate reflexive signification it would not be unworthy of an industrious scholar to give us a list of such as can, and of such as cannot assume the middle form. Thus we say, *ἀπομύττεσθαι, ἀποψήσασθαι, ἀπομόρξασθαι, ἀμφιβάλλεσθαι, ἀμπίσχεσθαι, ἀπάγξασθαι, ἀμφιέσασθαι, ἀναπαύεσθαι, γεύεσθαι, ἐγκυλύπτεσθαι, εὐφραίνεσθαι, καθίζεσθαι, κρέμασθαι, λούσασθαι, οἰκίσασθαι, ὀπλίσασθαι, πλανᾶσθαι, περαιώσασθαι, παρασκευάζεσθαι, τρέπεσθαι, τύπτεσθαι, τάξασθαι, φέρεσθαι, φυλάττεσθαι, κρίσασθαι*; but on the contrary we must say, *ἀποκτεῖναι ἑαυτὸν, ἀποσφάζει ἑαυτὸν, δοῦναι ἑαυτὸν, γνῶναι ἑαυτὸν*, and not *ἀποκτείνασθαι, ἀποσφάζασθαι, or δύσθαι**.

It might be more difficult to reduce the second class to rule. The Greeks said *στησαι* or *στήσασθαι τρόπαιον, θῦσαι* and *θύσασθαι, μεθιέναι* intransitively and *μεθιέσθαι, ἄγεσθαι γυναῖκα* and *ἐκδι-*

* *Εἰσβάλλειν* is made intransitive by an ellipsis, *εἰσβάλλεσθαι* being possible, but unusual. *Μεταβάλλειν, μεταβάλλεσθαι* seem to be used one as often as the other. And *ἔχω* intransitively with an adverb is used in a middle sense, as *πῶς ἔχεις; comment vous portez vous?*

δόσθαι θυγάτερα, but also ἐκδιδόναι. There is however a long list of expressions in which usage supports with preponderant weight the application of the middle: προέσθαι, of an affair given up; ἐκποδῶν ποιήσασθαι, of hindrances and the like; ἀποθέσθαι, of enmity, anger, office; καταθέσθαι, μεταβάλλεσθαι, of garments; ἀπώσασθαι, of enemies and dangers; διαθέσθαι, of the arrangement of affairs.

In the third category, that of agency, we have ἀπογράψασθαι, get enrolled; διδάξασθαι (παῖδας), get taught; ἐπιδικάσασθαι, claim by process of law (or otherwise); τάξασθαι, undertake a payment (φόρον ἐτάξαντο καὶ δῶρα ἔπεμπον). More diligent examination of the language would produce other instances; thus in ξανθὴν δ' ἀπεκείρατο χαίτην, the agency of a κουρεὺς may be implied. Under καλέω, Passow treats the middle as *to call to oneself*, and quotes Iliad, A. 54, τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς. But the true sense appears to be, that the κήρυκες ἐκάλεσαν, but Achilles acting through them ἐκαλέσατο. Thus in Xen. Anab. VII. ii. 30, εἰ οὖν βούλει πιστοτέραν εἶναι τὴν πράξιν, καὶ ἐκείνους κάλεσαι (arcesse, send for), and VII. iii. 18, ὅποτε ἐπὶ δεῖπνον καλέσαιτο Σεύθης. In the former of these passages the readings vary, but in the latter, if my memoranda deceive me not, the evidence is all in favour of καλέσαιτο. Thus κηρυκεύειν is the office of the herald, but ἐπικηρυκεύεσθαι of the belligerents, and προκηρυκεύεσθαι of the government. The same distinction, accompanied by a slight difference of form, is seen in μαρτυρῆσαι, *to bear witness*, and μαρτύρεσθαι, *to invoke witness*.

To reciprocals belong many deponents, as ἀσπάζεσθαι;—ἀγωνίζεσθαι, ἀκροβολίζεσθαι (which has an active), ἀμιλλᾶσθαι, δεξιούσθαι, ἐναντιούσθαι, κοινολογεῖσθαι, κονδυλοῦσθαι, μάχεσθαι, μίσγεσθαι (in re obscena), πληκτίζεσθαι, προσπτύσσεσθαι, σπονδὰς ποιεῖσθαι, etc. Kuster specifies with laudable ingenuity λαιδορεῖν, to scold, and λαιδορεῖσθαι, to scold one who scolds in return, to wrangle. A good illustration is found in ἀριστεύειν, to excel, and διαριστεύεσθαι, to contend with a rival for excellence.

Instances are not rare in which verbs which seem from signification to demand a middle form are found in the active. Thus ὁμολογεῖν, of a capitulation, requires two parties agreeing; yet the active is usual; though we also have ὁμολογεῖσθαι, and in another form always διομολογεῖσθαι.

Certain anomalies are not unfrequent; thus we have δικολογεῖν, δικαιολογεῖν, but λεπτολογεῖσθαι, ἀκριβολογεῖσθαι, the last rarer in the active: sometimes δυσωνεῖν, but always ὠνεῖσθαι; εὐστοχεῖν, but στοχάζεσθαι; both στρατεύειν and στρατεύεσθαι; ἐνθυμεῖσθαι (the active of which is almost a nullity) and ἐπιθυμεῖν; ἐκδιωριεύεσθαι and Δωρίζειν; ἐρεύγεσθαι, but ἐρυγγάνειν; and were it not that the distinction drawn by Kuster is delicately fine, we might have referred to this carelessness λαιδορεῖν and λαιδορεῖσθαι. To the same herd belong the Homeric ἴκω and the Attic ἀφικνεῖσθαι, οἴω and οἶμαι; as also the poetic forms, such as ιδέσθαι for ιδεῖν, etc.

Deponents appear oftener middles than passives; and deserve some classification. It is not unlikely that usage has sometimes so



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PHILOLOGICAL SOCIETY.

VOL. V.

APRIL 23, 1852.

No. 121.

Dr. R. G. LATHAM in the Chair.

A paper was read—

“On Words formed from the Roots *Smu* and *Snu* imitative of Sounds made by Breathing or Blowing through the Nose.” By H. Wedgwood, Esq.

The imitation of sounds made by inhaling or expiring strongly through the nose has given rise to a numerous class of words used as the designation of that organ, of the moisture which it secretes, or of the different functions in which it performs a prominent part; the terms in the Teutonic stock being founded for the most part on the articulation *snv*, and in the Celtic and classical upon the articulation *mv*, or perhaps more properly *smv*, with various consonantal endings.

The root is exhibited in its simplest form in the Dan. *snue*, to snuff or draw the breath strongly through the nose; and as there is a tendency to breathe through the nose in sleep, the term is familiarly applied, as *snoozing* in E., to slumbering or sleeping at irregular hours. To this form of the root also belongs the Pl.-D. *snaw*, the snout, the organ in which the nostrils are placed.

The adoption of a labial termination gives the G. *schnauben*, *schnieben*, *schnaufen*; E. to *snuff* or *sniff*, to inhale through the nose, often with a special reference to the sense of smell; Dan. *snövle*, E. *snuffle*, to speak through the nose, In *snift* and the frequentatives to *snivel* and *snifter*, Sw. *snöfla*, Fr. *nifler*, *renifler* (with a loss of the initial *s*), the term is applied to snuffing up the mucous secretion. Hence the substantive *snivel*, A.-S. *snofel*, and in Du. the simple *snof* or *snuf*, rheuma, catarrhus, defluxio capitis ad nares (Kil.). The Sw. *snyfta*, on the other hand, as the Du. *snoffen*, *snuffen*, and Lith. *sznuboti*, is used in the sense of sobbing.

To the G. *schnauben*, Pl.-D. *snuven*, must be referred the G. *schnabel*, Pl.-D. *snavel*, now a beak, but in all probability (as it is ludicrously applied to the human face) originally a snout; the O.-Du. *snabbe* or *snebbe*, Sc. *neb*, Sw. *nübb*, *näf*, the nose or face. The Prov.-G. *schnaupe*, I. *snoppa*, a snout or muzzle, Lith. *snapas*, a beak, bring us to E. *snipe*, a bird distinguished by its length of beak.

The guttural termination gives us Du. *snocken*, *nocken*; Isl. *snokta*, to sob; Lith. *sznoksti*, to snore, to wheeze; Sw. *snoka*, to snuff, to scent; E. to *snook*, ‘to lie lurking for a thing’ (Bailey); Lith. *snukkis*, a snout, muzzle.

The terminations *r*, *s* and *t* are closely connected with and readily pass into each other. With the former we have E. *snore* and *snort*; Sw. *snorka*, to snore, to snift; Lith. *sznurksle*, the snout of a beast; Sw. *snor*, the mucus of the nose; Lat. *nares*, the nostrils; and as

snuffing the air is the natural expression of anger and ill temper, to *sneer* is to speak maliciously, with a nasal tone. The terminal *s* gives Dan. *snuse*, to snuff up the air; Sw. *snusa*, to snift, to snuff, to snore; Dan. *snus* and Sc. *sneeshin*, snuff, ground tobacco; Lith. *snusti* and E. *snooze*, to slumber (like the Dan. *snue* above-mentioned); E. *sneeze*, and G. *niesen*, for the spasmodic expulsion of air through the nostrils. The loss of the initial *s* gives the Lat. *nasus*, Polish *nos*, E. *nose*.

With a terminal *t* we have Gael. *snot*, to smell, snuffle, snort; A.-S. *snytan*, to sneeze, to *snite* or clear the nose from moisture (by blowing strongly through it); E. *snout*, G. *schnautze*, the muzzle of a beast.

The analogy between the accumulation of mucus stopping up the passages of the nose, and the growth of soot which dims the flame of a candle, has universally caused the cleansing of the wick to be called by the name applicable in the first instance to the act of blowing the nose. Thus we speak in E. of snuffing the candle. The G. *schneutzen*, Dan. *snyde*, and Lith. *snypti*, like the Fr. *moucher*, are applied both to blowing the nose and snuffing a candle. The Prov.-G. *schnaupen*, to blow the nose, may be compared with the Sw. *snoppa*, to snuff a candle.

The syllable $\mu\nu$ in Greek is used to represent the inarticulate sound uttered by one in grief; whence $\mu\nu\zeta\omega$, to utter such a sound, 'clausis labris quendam ex naribus sonum emitto,' to snift, to suck; $\mu\nu\gamma\mu\omicron\varsigma$, a sound made through the nose as in sucking or groaning; $\mu\nu\sigma\omega$ or $\mu\nu\tau\tau\omega$, to blow the nose; $\epsilon\pi\iota\mu\nu\tau\tau\omega$, strepitu narium flocifacio, to snuff at one; $\mu\nu\xi\alpha$, $\alpha\pi\omicron\mu\nu\xi\alpha$, the mucus of the nose; $\mu\nu\kappa\tau\eta\rho$ or $\sigma\mu\nu\kappa\tau\eta\rho$, the nose, snout or nostrils; $\mu\nu\kappa\eta\varsigma$, the snuff of a lamp. The Lat. has *mucus* or *muccus*, the moisture of the nose; *mungere* or *emungere*, to wipe the nose. From *mucus* are descended the It. *moccio*, mucus; *mocolaja*, snuff of a candle; Fr. *moucher*, to blow the nose or snuff a candle; Sp. *mocadero*, a pocket handkerchief, apparently the immediate parent of the O.-E. *mucketer* or *muckender*.

The connexion of the Lat. *mucus* and its descendants with the series founded on the articulation *snu* is well illustrated by the Gael. *smuc*, a snivel, a snore, a nasal sound (Shaw); *smucail*, snuffling, speaking through the nose; *smug*, phlegm, saliva; *smugadair*, a *muckender* or handkerchief; *smuig*, phlegm, dirt; also a snout or face, explaining the vulgar E. *mug* in the same sense.

The Gael. *musg*, which seems only a modification of *smug*, introduces us to a new series. We have seen how universally an analogy has been felt between the dirt accumulating in the nose, and the soot which chokes the wick of a candle, and the like analogy has apparently in other cases supplied a designation for the growths, arising from neglect, by which objects are rendered unfit for their proper functions, as the mould or moss which gathers on things kept too long or left unattended to, and thence the name has been extended to the disagreeable taste and smell by which objects so deteriorated are distinguished.



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PHILOLOGICAL SOCIETY.

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MAY 7, 1852.

No. 122.

RICHARD TAYLOR, Esq., in the Chair.

The following paper was read—

“On certain Foreign Terms, adopted by our Ancestors, prior to their settlement in the British Islands.” By Edwin Guest, Esq.

No speculations connected with the study of philology have attracted more general notice than those which relate to the origin and affinity of races. But it may be doubted whether ethnography has hitherto profited as largely by the labours of the philologist as is sometimes asserted, and it may be prudent to disclaim pretensions which are liable to serious question. The inquirer, who has learnt caution by experience, will see difficulty, or at any rate uncertainty, in many conclusions which philology is supposed to sanction, and which even scholars have received as acknowledged truths.

The hazardous nature of these speculations will become apparent, if we consider how many eminent men have committed themselves to opinions and statements on matters connected with ethnography, which no philologist of the present day could advance without injury to his reputation. Tacitus hesitated to consider the *Æstii* of the Baltic as Germans, because their language approximated to the British, while every modern philologist knows that the Estish is one of the Finnish dialects, and in its vocabulary and structure presents only remote affinities with that great family of languages to which alike the Celtic and the German dialects belong. Again, from certain characteristics of the Latin, modern writers of eminence have drawn conclusions with respect to the origin of the people who spoke that language, which the best philologists of the present day agree in repudiating. It is true the theory has been lately again brought forward, but with such an evident want of philological knowledge, as is little likely to recommend it even to uncritical readers.

The inferences which were drawn as to the composite character of the Roman people, from what was considered to be the composite character of their language, have been paralleled by similar speculations with respect to the origin and nature of our own race and language. That the English are essentially a mixed race—half Celtic and half German—has been asserted so often and so positively, that it almost requires some moral courage to oppose the current of authorities upon this subject. Yet if we examine our early history, we shall find almost every fact which presents itself opposed to such a conclusion. It can hardly be doubted, by any one who has carefully considered Bede's account of the transaction, that when Au-

gustin landed in Kent, he found himself in the midst of a people who were altogether heathen. If we except the immediate attendants on the queen, we have no reason for supposing that at that period Kent contained a single christian. Now it is believed there is no instance in history, where the intrusion of a foreign heathen element among a civilized and christian people has extinguished their Christianity; and as Christianity and heathendom seem to have been respectively conterminous with the Welsh and English races, when Augustin charged the former with not imparting the blessings of Christianity to their neighbours, it would follow that the English of that day were descended from an ancestry purely heathen. If we trace the growth and history of the different English settlements, we are led to the same conclusions with respect to the nature and character of their population. We see small bodies of strangers establishing themselves on different points of the coast, and after protracted and bloody wars, gradually advancing their borders and slowly driving the natives from river to river. In the time of Ina, the Exe was the south-western boundary of Wessex. East of this river were "Englishmen," and west of it were "Welshmen." Athelstan drove the latter further westward, behind the Tamar, and in the district west of this river their descendants have continued to the present day. As a result of the same causes, the two races are found in numerous localities along the frontiers of Wales, living in close proximity, but still most distinctly separated—sometimes a mountain, but more generally (as at Oswestry) a brook, being the line of demarcation.

These facts seem to show a strong feeling of repulsion between the two races, and go far to negative the hypothesis of any extensive amalgamation. Indeed the almost exclusive reliance which the advocates of the opposite theory place on philological arguments, is a virtual admission that they can derive little or no aid from history.

The usual mode of applying philology to this question has been to adduce a list of Welsh words which agree more or less closely in form with their synonyms in our own language. So great was the ignorance on philological subjects which prevailed in this country some twenty or thirty years ago, that a large proportion of the words so adduced had been only known to our language since the Norman conquest; they were, in short, terms which had been borrowed from the Breton by the Romance of Oil during the tenth and eleventh centuries, and subsequently brought into this country by the Normans. The greater extent to which Anglo-Saxon is now studied has, of late, prevented such gross anachronisms as these, but seems also to have led to assertions which, it must be confessed, are too unqualified. It has been maintained, for example, that our earlier dialect contained *no* admixture of any Celtic dialect—a misstatement which was not likely to escape the notice of such men as Garnett and Kemble. Both these scholars have given lists of words used in the Anglo-Saxon which have counterparts in the Welsh. The hypothesis which would derive these synonyms from some remote and common origin confessedly fails in the majority of instances.



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Hand the readiest in earning of praise,
Heart most free, in dealing out of rings,
And bright beighs—Eadwine's bairn!

Now Eadwine was Lord of the Myrgings, who, there is reason to believe, were settled in the immediate neighbourhood of the continental Engle; and as the Gleeman must have flourished during the latter half of the fourth and the beginning of the fifth century, it may be inferred that a German prince, whose country bordered on that of the ancient Engle, was at this period in Italy, and probably one of Alaric's officers at the conquest of Rome, or his liberality could hardly have found so large a scope for its exercise. If the Myrgings were brought thus closely into contact with Roman civilization, we can hardly suppose that its advantages were unknown to, or not appreciated by, their immediate neighbours.

One of the first steps in the path of social improvement would naturally be an improved agriculture. It has been seen that the Germans, in the time of Tacitus, had neither gardens nor orchards, nor even a name for Autumn. A few centuries later they used the word *harvest* to designate this portion of the year—*hærfest*, A.-Sax.; *herfst*, Dutch; *herbst*, Germ. It would be a waste of time to notice the attempts which our English lexicographers have made to explain the etymology of this word; and foreigners, though their attempts have been certainly less absurd, have been hardly more successful. Ihre supposes that the Swedish *höst*, harvest, is a corruption of the Latin *Augustus*, and surmises that *harvest* may have been derived from *höst*, “*r* interposito.” Adelung dismisses this etymology without ceremony, and suggests that the A.-Sax. *yrfe*, toil, may be the root of *harvest*, so that the word might refer to the labours required of the husbandman at that season. Graff refers us to the Greek verb *καρπαζω*.

Now, starting with the hypothesis that the Germans received their knowledge of Roman civilization chiefly through the medium of the Gauls, we need not feel surprise if the word *harvest* should take the form of a Celtic compound. In the Breton the substantive *est* or *eost* (which is clearly a corruption of Augustus) signifies both harvest and autumn, and the verb *eost-a* means ‘to reap.’ There is also a Breton compound *debenn-eost*, which likewise signifies both harvest and autumn, and as the verb *debenn-a* means to lop, to top trees, this compound seems to allude to the operation of reaping—to the cutting off the ears of corn. That *harv-est* and *debenn-eost* were compounds *ejusdem generis*, the writer was fully persuaded, long before he was able to make out the first element of the compound *harv-est*. Though now obsolete, this element seems to have been long preserved in the Irish, for Riley gives us *arbha*, corn, as a word occurring in Irish MSS. of no very great antiquity. We may therefore look upon *harvest* as a Celtic compound signifying the corn-reaping, and as having been borrowed by the Germans as soon as they felt the necessity of having a special name for the season, the importance of which had not sufficiently forced itself upon their attention in the time of Tacitus.

As our ancestors had neither gardens nor orchards, it would seem they had neither green-crops nor cultivated fruits. The white crop alone engaged their attention: *sola terræ seges imperatur*. Hence we are prepared for the account which Tacitus gives us of their diet—"cibi simplices, *agrestia* poma, recens fera, aut lac concretum;" and also for the Latin names which were commonly given to the fruits and fruit-trees which at a later period they cultivated. The Anglo-Saxon *peru* a pear, *mor-beam* a mulberry-tree, *cyrs-treow* a cherry-tree, &c., have cognate terms in most of the other Gothic dialects; and in all probability the Latin names were familiar to our ancestors long before their arrival in this island. The Welsh words *per* a pear, *ceirios* cherries, &c., make it further probable that the Latin forms came into the German dialects through a Celtic medium.

The same remarks seem also to apply to the names given by the Anglo-Saxons to the common culinary vegetables; *pysa* a pea (*pys* Welsh), *cawl* colewort, *næpe* a turnip, &c. To suppose that men who for two or three centuries had been in the habit of making incursions into the Roman provinces, and who, if they were not among the conquerors of Rome, must have been in closest connexion with those that were, should have been unacquainted with the names of these simple esculents, requires an amount of scepticism which good sense will hardly sanction. Our pagan ancestors may have been a rude, but they certainly were neither a stupid nor a barbarous people.

The writer, however, is well aware that caution is necessary in speculations of this nature. He knows how difficult it sometimes is to distinguish between terms which have come down contemporaneously in kindred dialects from a common source, and those which have been imported from the one language into the other. He would regard as contemporaneous in origin the Latin verb *ar-are* and the A.-Sax. *er-ian*, which was long preserved in our Old-English dialect under the form *to ear*. Nor does he see reason to believe that the Icelandic *ard-r* is merely a Gothicised form of the Latin *aratrum*. The Gothic races were probably from the first an agricultural people, and the simple implement which in ancient times was used to turn up the surface of the ground may have been as early known to *them* as to the Greeks and Latins. At any rate, they must have used some kind of plough long before the Romans approached their borders, and the *ard-r* may have been a familiar name with them, at a time when the Romans and themselves were alike living in a state of social rudeness.

There is, however, a product of the husbandman's labour as yet unnoticed, which our ancestors certainly borrowed from their neighbours, and which as certainly carried with it a Latin term into the German languages. The Germans are said to have drunk ale or beer for their ordinary beverage, but we are told that those who dwelt near the Gauls purchased wine: "proximi ripæ et vinum mercantur." We cannot suppose that the knowledge of this luxury was long confined to the neighbourhood of the river. The word was used in all the Gothic dialects at a period as early as our MS.

authorities reach to; and was probably known to all the German tribes centuries before the English settlement of Great Britain. The rude seamen who sailed from the mouth of the Elbe to “harry” the banks of the Seine or the Loire, must have been better acquainted with the Gaulish wines than were their descendants—the stationary and comparatively peaceful colonists of the opposite coasts; and the *name* was, no doubt, as familiar to Hengist and Horsa, when they landed in Thanet, as to the Romanized Britons who invited them.

[To be continued.]



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HAΓEN, ἄγεν for ἄγειν; for the presence of the aspirate no parallel has been produced: only a very doubtful analogy is traced in ἡγειῖσθαι. The editor allows also that E for ἐκ is unprecedented: he declines to admit the idea that this preposition recurring four times in the same shape can be an error of the workman; and so far his conclusion appears just. It has been suggested that in numerous cases the inscription, or rather the two inscriptions, present letters which are to be read twice, as in θαλάσας, and in κατὰς for κατὰ τὰς. Thus Payne Knight;—"qui scribebant brevitati indulgebant et literas singulas pro binis et duplici potestate præditis tantum non in omnibus adhibuerunt." This hypothesis our editor has not noticed. It is however supported, in this instance especially, by two glosses he cites from Hesychius, ἔλλυσιν, ἔκλυσιν, Κρηῆτες, and ἔττων, ἐκ τῶν. Building upon the tradition of Hesychius, we should get ἐρῆας, ἐθθαλάσας, and ἐλλιμέιος, which could be obtained from our text by reading the requisite letters twice. A passage, however, of Boeckh (*Corpus Inscriptionum*, vol. i. p. 725) steps in to deter us from considering this resource necessary: he says, *Jam Bæoti longius progressi dixerunt ἔπασιν* (that is ἔμπασιν = ἔγκτησιν from πάομαι) *et ἔπασιν. * * κάπεσον deinde etiam simplex π pro duplici ponentes ut fit in κάπετον.* If our reading be constructed on this precedent, we shall write ἐθαλάσας, ἐλιμένος, ἐρῆας, κατὰς, and hold them as dialectic varieties for ἐθθαλάσας, ἐλλιμένος, ἐτῆας, κατῆας, which Hesychius explains to be ἐκ θαλάσσης, and so on. In the Elean inscription ἀλλήλοις is written ΑΛΑΛΟΙΣ, τᾶλλα ΤΑΛ, Διὶ ΔΙ, and (γε)γραμμένῳ ΓΡΑΜΕΝΟΙ. Whether these letters are to be read twice, or interpreted as double is a question not worth debating. The Elean inscription never writes the same letter twice together: ours does: we have ten instances in which the duplication would be possible or convenient; and four examples of the same letter repeated. I have noticed but one passage in the poets which illustrates the subject. Alkman, frag. 22: Ἄφροδίτα μὲν οὐκ ἔντι, μάργος δ' Ἔρως οἶα παῖς παῖσδε | ἄκρ' ἐπ' αἶθη καβαίνων, ἃ μὴ μοι θίγης, τῷ κυπαιρίσκῳ. Here καβαίνων is καββαίνων for καταβαίνων, but the feet are all kretics, and the single consonant is necessary to the verse.

ΧΑΛΕΙΔΟΣ. M. Œkonomides prefers Χαλείδος to Χαληίδος. ΣΥΛΟΙ. The Delphic inscriptions, he observes, fluctuate between συλέω and συλάω. ΘΑΛΑΣΑΣ. The single sigma he attributes to inattention; having overlooked probably the remark of Boeckh above cited. ΑΙΚ. He prefers to disunite αἶ κα. ΑΔΙΚΟΣΥΛΟΙ. The first occurrence of the word: the analogy of ἱεροσυλεῖν would lead him to expect ἀδικοσυλεῖν. ΑΜΑΡΑΝ for ἡμερῶν. He finds the middle α and the *spiritus lenis* for the first time in this inscription. Compare ἡμαρ, Doric ἄμαρ. [Of this variation we may add as examples Ἄρταμις for Ἄρτεμις (Koen. Greg. de Dial. p. 139), ἱαρὸν for ἱερὸν, and ΗΙΑΡΟΝ for Ἰέρων in inscriptions, πιάζω for πιέζω, and ἄρκος for ἔρκος in Alkman and Alkæus, and ὄναρος for ὄνειρος in Herodian (apud Cramerī Anekdotā, vol. iii. p. 229; ὄναρος, ὄνειρος, Αἰολικῶς. Compare ὄναρ). In the Elean inscription παρ πολέμῳ is surely περι

ΕΙΔΟΣ: ΤΟΝ ΟΙΑΝ ΘΕΑΜ
 ΕΔΕΥΡΕΜΑΤΑ ΑΙΤΙΣ
 ΜΙΚΑΘΑΛΑΣΑΣ ΗΑΓΕΝ:
 ΙΝ: ΑΙΚΑΔΙΚΟΣ ΝΛΟΙ: ΤΕ
 ΑΜΕΝΟΙ ΤΟΣ ΝΛΟΜΗΕ
 ΑΦΟΙΚΕΟΙ ΠΛΕΟΜΜΕΜΟΣΕ
 ΙΟΙΤΑΙ ΕΠΙΔΑΜΙΑΙΔΙΚΑΙΝ
 ΓΡΟ + ΕΝΕΟΙ: ΔΙΠΛ

ΕΠΟΜΟΤΑΣ: ΗΕΛΕΣ
 : ΕΝΘΟΣ ΠΡΟ + ΕΝΟ
 ΙΜΕΝΤΑΙΣ ΜΝΑΙΑ
 ΝΔΡΑΣ: ΕΠΙΤΑΙΣ
 ΦΑΣΣΤΟΣ ΠΟΙΤΟΝ Φ
 ΟΛΑΣ: ΔΑΜΙΟΡΚΟΣ
 ΙΣΤΙΝ ΔΑΝΤΑΝ ΠΕ
 ΟΜΟΤΑΣ ΤΟΝΑΝΤΟ
 ΝΙΚΕΝ



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in Hesychius with τ, ἀστηνεῖ, ἀδυνατεῖ, also ἐνστενές, ἰσχυρὸν ἢ σαφές (ἀσφαλές). He also proposes to take the passage of Æschylus, ξυμφέρει Σωφρονεῖν ὑπὸ στένει (Eumenid. 515) as a dialectic form for σθένει.

ΦΙΔΙΟΞΕΝΩ, a word found hitherto only in Lucian. M. Œconomides merely observes that **ΦΙΔΙΟΣ** with the digamma is discovered in the tables of Heraklea. It may be added, that Heyne in his Excursus on the Digamma classes the word among such as refuse it. But a reference to Seberi Index shows that the passages in which it occurs are but two, and neither of them decisive, for among the perplexities of the subject Bentley held, though Heyne did not, that δὲ before digamma might lose its vowel. Odyss. γ, 82: πρῆξις δ' ἢδ' ἰδίη, οὐ δῆμιος, ἦν ἀγορεύω. δ. 314. δῆμιον ἢ ἴδιον, τόδε μοι νημερτὲς ἔνισπε. See Priscian, i. 22.

ΜΝΑΙΑΙΑΙΣ. Eustathius informs us, says the treatise before us, that Aristotle μναῖαιος ἔφη, φυλάξας μὲν τὴν τριγράμματον εὐθείαν, ἥπερ ἦν ἢ μνῶ, παραγαγὼν δὲ ἀπ' αὐτῆς μετὰ καὶ πλεονασμοῦ τοῦ ἰῶτα τὸ μναῖαιος, λίθος τυχὸν ἰστῶν ἢ χαλκὸς ἢ τι ἕτερον. ὁ δὲ ἐν τοῖς τοιούτοις πλεονασμὸς τοῦ ι δηλοῦται καὶ ἐν τῷ καμινιαία αἰθάλη καὶ ἐν τῷ ταλαντιαῖος καὶ ἐν ἄλλοις. To this is added, that it may perhaps be written μναιαιος without the diæresis.

ΜΕΙΟΝΟΙΣ instead of μείοσι, like what is attributed (we are informed) by Aristophanes the grammarian to the Ætolians, γερόντοις, παθημάτοις and what is found in Delphic inscriptions, ἀγώνοις, ἐντυγχανόντοις, Λαμίοις, πωλεόντοις, ὄντοις, most of which have been remarked by M. Ahrens, who compares from a Bœotian monument ἦγυς or αἶγυις for αἰζί. * * * M. Ahrens believes these terminations are formed by synkope, as *quis* for *quibus*, *poematis* for *poematibus*.

It may be seen, by turning to Koen's Gregorius, p. 278, that a wider scope is to be given to this heteroklisis: there the text is, Τὰ ὀνοματικά ὁ μάρτυρος καὶ ὁ φύλακος κλίνουσιν (οἱ Αἰολεῖς), and the note gives a copious illustration. For the parallel κίνδυν instead of κίνδυνος, κίνδυνι instead of κινδύνω, see Bekkeri Anecdota, T. iii. p. 1389, as cited by Bergk, Alkæus, 132.

ΦΑΣΣΤΟΣ, ΦΑΣΤΟΝ. The editor remarks that orthography fluctuates as ἄριστος, Ἄρισστογείτων in inscriptions. ΠΟΙ. The Etymologicon Magnum (678, 44), tells us expressly, ποῖ παρ' Ἀργείοις ἀντὶ τοῦ ποτὶ ἀφαιρέσει τοῦ τ, εἶτα συνόδω. In the Delphic Anecdota seven inscriptions exhibit the name of a month, ποιτρόπιος, which is probably, as admitted by Herman (Griech. Monatskunde, p. 73), προστρόπιος *supplicatorius*. In a Bœotian inscription occurs the strange name Ποίδικος for Πρόσδικος perhaps. After these remarks, further on, the editor thinks the words should not be separated ποιτόν.

Other remarks have been here omitted as too facile or too little relevant. With the exception of ΔΙΠΛΕΙΟΙ, which, as above, we propose to read διπλῆ Φοι; and of ΦΟ, ΤΙ, which we read ΗΟ, ΤΙ, it is clear that this archæologist has sufficiently explained and defended the readings of the text. We shall next consider whether he has been equally successful in the exegesis. And in order to lay the

matter fairly before the Society, his paraphrase is here appended entire:—

Μήτε τῷ Οἰανθεῖ ἐξέστω ἄγειν ἐκ τῆς Χαλεΐδος τὸν ξένον μήτε τῷ Χαλειεῖ ἐκ τῆς Οἰανθίδος μηδὲ χρήματα εἴ τι συλῶη· ὁ δὲ ἐπὶ σύλῳν* ἐξιῶν, ἐν τῷ συλῶν τὰ ξενικὰ χρήματα κατὰ θάλασσαν καὶ τὸν ξένον ἐκεῖθεν ἀδεῶς ἀγέτω; πλὴν ἐκ λιμένος τοῦ κατὰ πόλιν. Ὅς δ' ἂν τι παρὰ τὰ νενομισμένα συλῶη, τέτταρσι δραχμαῖς ζημιούσθω· εἰ δὲ καὶ τὸ σῦλον πλέον δέκα ἡμερῶν κατέχοι, ἡμιόλιον ἀποτισάτω τούτου ὃ τι ἂν συλήσειεν. Εἰ πλέον μηνὸς μετοικοίη ἢ ὁ Χαλειεὺς ἐν Οἰανθέα ἢ ὁ Οἰανθεὺς ἐν Χαλείῳ, ἐξέστω αὐτῷ χρῆσθαι τῇ προδικίᾳ ἢ δέδοται τοῖς προξένοις ἐπιδημοῦσιν εἰς τὴν πόλιν, ἧς ἂν τυγχάνωσι προξενούντες· εἰ ψευδόμενος ἐλέγχοιτο, διπλῆ ζημιούσθω.

Ἐὰν τῶν ξενοδικῶν δίχα γένωνται αἱ γνῶμαι, ὁ ξένος ὁ τὴν δίκην ἐπάγων ἐλέσθω ἐκτὸς προξένου καὶ ἰδιοξένου, ἄνδρας οἵτινες τὸν ὄρκον ὁμόσαντες τὸν νενομισμένον ἢ δὴ πειθορκία κέκληται, δικάσουσι τὴν δίκην· ἔστωσαν δ' οὔτοι τῶν ἀρίστων, πεντεκαίδεκα μὲν εἰ μγᾶς καὶ πλείονος τὸ ἐπίδικον χρῆμα τιμῶτο, ἐννέα δὲ εἰ ἐλάσσονος. Ἐὰν ὁ ἄστος πρὸς τὸν ἄστων δικάζεται κατὰ τὰ σύμβολα, οἱ δημιουργοὶ ὁμόσαντες τὴν πειθορκίαν, ἐλέσθωσαν τοὺς ὄρκωμότας· οἱ δ' αἰρεθέντες τὸν αὐτὸν τοῖς δημιουργοῖς ὄρκον ὁμνύτωσαν, κρατεῖτω δὲ ἡ τῶν πλειόνων ψῆφος.

Before we proceed, it is desirable to hear Stephanus Byzantinns about these two obscure little cities:—Οἰάνθη, πόλις Λοκρῶν. Ἐκαταῖος Ἄσια (a slip of the pen, says M. Œkonomides, for Εὐρώπη). Ἐλλάνικος δὲ Οἰανθείαν αὐτὴν φησιν. τὸ ἐθνικὸν Οἰανθεὺς. ἔστι δὲ καὶ Οἰάνθειον καὶ Οἰανθίς· ἐξ αὐτοῦ Οἰάνθιος. And again of the other Χάλαιον, πόλις Λοκρῶν. Ἐκαταῖος Εὐρώπη· μετὰ δὲ Λοκροί· ἐν δὲ Χάλαιον πόλις, ἐν δὲ Οἰάνθη πόλις (a quotation). τὸ ἐθνικὸν Χάλαιος, Θεουκυδίδης γ'. The passage is cited in Westerman's edition, from book iii. 101. Μεσσαπίους καὶ Τριταιέας καὶ Χαλαίους καὶ Τολοφωνίους καὶ Ἡσσίους καὶ Οἰανθέας, which is much corrupted in the text of Stephanus. M. Œkonomides finds the names elsewhere, and in Skylax and Ptolemy the forms Εὐανθίς, Εὐανθία for the above town.

The first clause is not mistakeable: it protects a foreigner's person and property while within the limits of either of the contracting states from hostile or predatory attacks from the other. The next presents some difficulty. M. Œkonomides translates, it seems, ἄσυλον by ἀδεῶς, a liberty which can by no means be permitted. This word is the stumbling-block, but there it stands visible and legible enough. In a note he sees advantage in a fresh rendering; τὸν δὲ συλῶντα Οἰανθέα ἢ Χαλειέα, εἴ ποτε ληφθείη συλῶν τὰ τῶν ξένων κατὰ θάλασσαν, ἐξέστω τοῖς Χαλειεῦσιν ἢ Οἰανθεῦσι κατάγειν ἐκεῖθεν ἀσύλητον; *if the plunderer be captured it shall be lawful to fetch him home undamaged*; "if his friends can save him," ought to follow; but the next words are, *except from the town harbour*. In the text is not a syllable about his being captured. These distortions of the sense only prove that the commentator had not hit upon a proper solution. I apprehend the true explanation is to be looked

* Read σύλην, but better in the dative, ἐπὶ συλήσει.

for in the ἀσουλία often voted by states to favoured persons. In the Orchomenian inscription (Boeckh. 1564) ἔδωξε τῷ δάμνῳ Ἐ[ρ]χομερίων Ἀγέδικον Δαφίταο Ἡολεῖα ἀπ' Ἀλεξανδρείας πρόξενον εἶμεν [κ]ῆ εὐεργέταν τῆς πόλιος Ἐρχομερίων, κῆ αὐτὸν κῆ ἐσγόνως κῆ εἶμεν αὐτῷ γᾶς κῆ Φυκίας ἔπασιν κῆ ἀσφαλίαν κῆ ἀτελίαν κῆ ἀσουλίαν κῆ κατὰ γῶν κῆ κατὰ θάλατταν *It was decreed by the demus of the Orchomenians that Agedikus, son of Daphites, an Æolian of Alexandria, be proxenos and benefactor of the city of the Orchomenians, both himself and his descendants, and have the right of acquiring land and house, and personal security, and exemption from taxes and from depredation both by land and sea.* Again in a Delphic inscription (Rose, p. 284), Δελφοὶ ἔδωκαν Φιλίππῳ Ἀπολλωνίου Καλυμνίῳ, αὐτῷ καὶ ἐκγόνοις προξενίαν, προμαντείαν, προεδρίαν, προδικίαν, ἀσουλίαν, ἀτέλειαν πάντων. The same privilege is voted in two or three other inscriptions. I find it slightly varied in one cited by Rose (p. 292) from Gruter, καὶ εἴσπλουν καὶ ἔκπλουν καὶ πολέμου καὶ εἰρήνης ἀσυλεῖ καὶ ἀσπονδεῖ. It consisted in this, that if made prize of, the privileged man could recover his goods by process of law. Now if we assume that a man enjoying ἀσουλία is called in our inscription ἄσυλος, the whole sense will be easy: to follow our predecessor we may put it into a paraphrase; ἐξέστω δὲ τῷ συλῶντι ἐν τῷ συλᾶν τὰ ξεικᾶ, ἐκ θαλάσσης ἄγειν τὸν ἀσουλία χρώμενον, πλὴν ἐκ λιμένος τοῦ κατὰ πόλιν. *But be it lawful for the privateerer, in pursuit of foreign merchandise, to seize at sea one who holds a patent of ἀσουλία, except in the town harbour.* In other words, his privilege protects him only within the limits of the friendly state.

Ἄδικοσυλῶ may be explained *wrongfully seize*, by which is probably meant *make prize of goods protected by the terms of this convention*. The preceding clauses refer solely to foreign persons and property, but other clauses not preserved would render it illegal to plunder subjects of the contracting parties. By mistake, however, at sea, goods belonging to citizens of these towns might become prize; and then, if surrendered within ten days, the penalty was but half a crown!

In interpreting a succeeding clause, which reads εἰ μετοικοίη οἱ ἦν μετοικῆ πλέον μηνὸς ἢ ὁ Χαλειεὺς ἐν Οἰανθείᾳ ἢ ὁ Οἰανθεὺς ἐν Χαλείῳ, τῇ ἐπιδημίᾳ δίκη χρήσθω [τῇ] τῶν προξένων, the editor assumes tacitly that it stands in coherence with the preceding. He supposes a suit about the ἀδικοσυλία. To me this assumption appears groundless; the preceding lines refer to privateering by land and sea; this opens the subject of lawsuits; and there is no allusion to the previous subject. Juxtaposition is not enough to overbear the negative conclusion. The πρόξενοι introduced he takes to be mentioned as privileged persons: and pursuing this idea he is fain to slur over hastily the concluding clause, which becomes, under his treatment, absolute nonsense. That the πρόξενοι were privileged persons is unquestionable, but they appear here in their capacity of agents. The editor's hypothesis is demolished, by the clause εἰ ψευδέα προξενεῖοι: he is obliged to translate εἰ ψευδόμενος ἐλέγχοιτο, which is nothing like the original. From the nature of things it



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article. The Greeks said of the vacant office, ἐλέσθαι στρατηγόν, not ἐλέσθαι τὸν στρατηγόν. In fact, the στρατηγόν is a predicate, as if ὥστε εἶναι στρατηγόν, and with predicates they omit an article even when logic seems to demand one. It would be an unworthy task to collect examples. Now M. Œkonomides sees in his text ΤΩΣ ΗΟΡΚΩΜΟΤΑΣ, and therefore prints in his paraphrase οἱ δημιουργοὶ ἐλέσθωσαν τοὺς ὀρκωμότας, which is not, in that sense, Greek. But besides that, he has *not* got οἱ δημιουργοὶ in the text; it is only ΔΑΜΙΩΡΓΩΣ without the article. Into these mistakes he was led by the difficulties naturally attending a technical subject, in which the nomenclature is unknown or unfamiliar. He believes δημιουργοὺς to be Demarchs, and ὀρκωμότας to be *jurejurando astrictos*, for which a gloss might be produced. But neither of these notions is correct in this passage. Οἱ ὀρκωμόται are the officers that administer oaths: call them, as they here prick a jury, for shortness, sheriffs. This word ὀρκωμότης is almost a stranger to the Lexicons. Hesychius, Harpokration, the Etymologicon Magnum have not given it. Suidas only names it, for the sake, as Kuster remarks, of pointing out that the second syllable has omega. In Henry Stephens I could not find it. But the new edition by Hase and Dindorf has the following: “Ὀρκωμότης. *Jurejurando astrictus*, VV. LL. Photius. Ὀρκῶντας [Ὀρκωτὰς] οὐχὶ ὀρκιστὰς οὐδὲ ὀρκωμότας λέγουσι. Pollux tamen ponit, i. 38.” Photius means, if you want to say *swearing in officers*, you must use ὀρκωταὶ, for the words ὀρκισταὶ and ὀρκωμόται are not classical Greek. From this it is perfectly evident that ὀρκωμόται meant, in his idea, *qui juramento adstringunt*, not *adstricti*.

Among the many significations of the word Δημιουργοὶ, that which is suitable in this passage is χειροτέχναι, *manufacturers*. We are compelled by the rules of syntax to construct thus, οἱ ὀρκωμόται ἐλέσθωσαν δημιουργοὺς, *let the sheriffs select master craftsmen to try the cause*. Etym. Magn. Δημιουργός. πολλὰ σημαίνει ἢ λέξις Λέγονται καὶ οἱ περὶ τὰς χειρουργίας καὶ τὴν τῶν τεχνῶν ἐπιμέλειαν Suidas much more confusedly; among the rest. . . . ποτὲ δὲ καὶ τοὺς ἀρχιτέκτονας. People in this position were among the richest in Athens, as Lysias, with his brother, and the father of Demosthenes. It is true that the term included all craftsmen, both masters and journeymen, but our inscription says δαμιωργῶς ἐλέσται ἀριστίνδαν, which would suffice for the object in view. Pollux, viii. 111. τρία δὲ ἦν τὰ ἔθνη πάλαι Εὐπατρίδαι, Γεώμοροι, Δημιουργοί. *The Attic tribes originally were divided into three fratrias or trithings or nations, nobles, landholders, and handicraftsmen*; where we must remember that slaves did all the drudgery.

What πεντορκία may be is uncertain: the editor conjectures it to mean the invocation of five deities, as Philip swore by Capitoline Jove, by Vesta, Mars, the Sun, the Earth, and so on (Diod. Sic. xxvii. 11.). The word ought to mean *quintuple oath*, five oaths in one formulary, and the interpretation of M. Œkonomides is vapid and unmeaning. This oath, whatever it were, was to be taken by the sheriffs and jury; it must be supposed to be a declaration of indifference, and of willingness to do even justice between the par-

ties. Pollux, viii. 122, says the oath of the dikasts in Athens was to decide by law, where law spoke; by equity, where law was silent: ὁ δὲ ὄρκος ἦν τῶν δικαστῶν, περὶ μὲν ὧν νόμοι εἰσὶ, κατὰ τοὺς νόμους ψηφιεῖσθαι, περὶ δὲ ὧν μὴ εἰσὶ, σὺν γνώμῃ τῇ δικαιοτάτῃ. The oath of the Heliasts is given in Demosthenes (adv. Timokr. p. 746, a reference for which I am indebted to a friend). It is of great length, and embraces a variety of clauses: the earlier refer to the political functions of the court; those applicable in civil cases appear last, in these words: οὐδὲ δῶρα δέξομαι τῆς ἡλιάσεως ἕνεκα οὔτ' αὐτὸς ἐγὼ οὔτ' ἄλλος ἐμοὶ οὔτ' ἄλλη εἰδότος ἐμοῦ, οὔτε τέχνη οὔτε μηχανῇ οὐδεμίᾳ· καὶ γέγονα οὐκ ἔλαττον ἢ τριάκοιτ' ἔτη· καὶ ἀκροάσομαι τοῦ τε κατηγοροῦ καὶ τοῦ ἀπολογουμένου ὁμοίως ἀμφοῖν, καὶ διαψηφιοῦμαι περὶ αὐτοῦ οὐ ἂν ἢ ἡ δίωξις. *I will accept no bribes: am not under thirty: will hear both sides, and vote on the merits of the case.* These are specimens of oaths taken by jurymen at Athens. An oath embodying five such clauses would in our parliamentary language be denominated a consolidated oath, and in Lokris a πεντορκία.

To test, by a translation, the value of the ideas here set out, I have added the following

VERSION.

Be it not lawful for the Æanthian to carry off the alien out of Khalæum, nor for the Khalæan out of Æanthea; nor property, if one use rapine. But be it allowed to one using rapine, in his depredation upon aliens, to carry off from sea one holding a patent of ἀσυλία, except from the town harbour. If one make prize wrongfully, let him pay four drachmæ: if he keep the booty more than ten days, let him pay the value of whatever he seized and half as much more.

If either the Khalæan reside in Æanthea, or the Æanthian in Khalæum above a month, let him sue as one domiciled, through the proxeni. If the proxenus betray his trust, let double damages be laid on him.

If the court be equally divided, let the alien plaintiff choose assessors, excepting the proxenus and his own immediate friends, from among the most respectable men; in suits of a hundred and more drachmæ, fifteen; in less, nine. If citizen against citizen have a suit arising out of this treaty, let the sheriffs choose master craftsmen of the most respectable, and let them take the Quintuple oath. Let the sheriffs take the same oath, and a majority decide.



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miles libere gradens, opulentas pecore villas, et frugibus rapiebat, nulli parcendo, extractisque captivis, domicilia cuncta curatius ritu Romano constructa flammis subditis exurebat.—*Amm. Marc.* 17.

That the foreign architects employed to build these villas, should with so many novelties of construction also introduce many novel terms, is what we might naturally expect. That the use of Roman bricks (*tegulæ*) was common in the northern parts of Gaul, we learn from the Roman remains at Treves, where we see walls 30 or 40 feet high, and 6 or 8 feet thick, built entirely with these bricks. The Breton *teol* represents a word, which must have been introduced into the Celtic dialects long before the third century; and its introduction into the German dialects—*tigle* A.-Sax., *tegel* Du., *ziegel* Germ., cannot with reason be assigned to a much later period. The German phrases *fenster* a window, and *mauer* a wall, answering to the Welsh *fenestyr* and *mur*, may be importations of equal antiquity, but as these words have not been found in any A.-Sax. MS., they probably were not adopted by our ancestors. The A.-Sax. *duru* a door, *thur* Germ., *dyr* Icel., may possibly represent the Welsh and Breton *dór*, which has the same signification, but as corresponding terms are widely spread throughout the Indo-European languages, it will be safer to consider *duru* as an indigenous term. The northern word *kebar* a rafter,—

He ended and the *kebars* sheuk
Aboon the chorus' roar.—Burns, Jolly Beggars.

is evidently the Breton *kebr* and Welsh *ceber* a rafter, which appear to be connected with the Irish *cabar*, a joint, conjunction, union, &c. At first sight we might be disposed to regard *kebar* as one of the many Gaelic terms which have been introduced into the Lowland Scotch; but this hypothesis is no longer tenable, when we trace the word in the Old Flemish.

Kepers, tigna fibulis conjuncta, præcipue autem domorum, in acutum desinentium.—*Kilian*.

We may then, till a better explanation offers itself, look upon *kebar* as one of the terms which passed from Gaul into Germany in the wake of Roman improvement during the third and fourth centuries.

The ancient Germans, it would seem, had no fortified enclosures. Their places of refuge appear to have been of a very different character:—

Solent et subterraneos specus aperire, eosque multo insuper fimo onerant, suffugium hiemi et receptaculum frugibus, quia rigorem frigorum ejusmodi locis molliunt, et si quando hostis advenit, aperta populatur, abdita autem et defossa aut ignorantur, aut eo ipso fallunt, quod quærenda sunt.—*Germ.* 16.

These subterranean structures are probably referred to in the following passage. If so, they must have been used by the Germans as late as the fourth century. Ammianus Marcellinus informs us, that when Julian approached the forest which bounded the valley of the Maine—

—stetit diu cunctando, indicio perfugæ edoctus, per subterranea quædam

occulta, fossasque multifidas latere plurimos, ubi babile visum fuerit, erupturos. Ausi tamen omnes accedere fidentissime, ilicibus incisus et fraxinis, roboreque objecto magno semitas invenerere constratas, &c.—*Amm. Marc.* 17.

No antiquary can read these passages without being reminded of those curious structures which are commonly known in this country by the name of "Picts' Houses." Low passages, that barely afford room for a man to enter on his knees, lead to small chambers roofed in with large stones which overlap one another, like the roofing-stones in the "Treasury of Atreus" and other Cyclopean buildings of ancient Greece. These chambers sometimes contain the bones of animals of the chase, and other relics, which show them to have served, at times, as places of habitation. Great was the surprise, when a short time since, the remains of some *iron* implements were found in one of these labyrinths. No one could understand how such a place could have served the purposes of habitation at the comparatively late period when this metal came into use. The extracts we have quoted go far to show that similar structures were used by some of the most civilized of the German races, less than a century before our ancestors settled in this island. The writer is not aware that there is any authority for saying that the Picts had such retreats; but the same habits and modes of life may have prevailed among all the ruder races in the North of Europe, and possibly our antiquaries may not be in error, when they attribute the "Picts' Houses" to that people.

Though the Germans had no fortresses in their own country, they must have been well acquainted with the *castella* that were built to restrain their inroads into the Roman provinces. The word *castel* is found both in Welsh and Breton; in some of the earliest of the German MSS., and in our A.-Saxon charters, though the word is not recognised by the compilers of our Anglo-Saxon Dictionaries. Its introduction into the Anglo-Saxon language probably took place when our ancestors first began to harass the provincials of Gaul with their piratical inroads. *Ceaster* 'a city' cannot, however, be placed in the same category with *castel*. No word answering to *ceaster* is found in the Celtic dialects, nor is it known to any German language except our own. The avenue by which it found its way into the A.-Saxon may furnish a subject for consideration hereafter. No philologist will subscribe to the opinion that it came directly from the Latin *castrum*.

The gate which led into a city or fortress, retained among the Romanized Celts its Latin name; *porth* Welsh, *pors* Breton. From them it must have passed at a very early period to their neighbours, *port* A.-Sax., *poort* Du., *pfort-e* Germ., &c. In like manner the Latin *vallum* must have furnished both Celts and Germans with their name for the rampart. According to Nennius, the Bretons called Hadrian's wall the *gaaul*. He tells us that Severus, to whom he attributes its construction,—

—murum et aggerem a mari usque ad mare per latitudinem Britanniā id est per cxxxii millia passuum deduxit, et vocatur Britannico sermone Gaaul, id est a Pengaaul, quæ villa Scotice *Cenail*, Anghce vero Peneltun dicitur,

usque ad ostium fluminis Cluth et Cairpentaloch, quo murus ille finitur rustico opere.—*Hist. Britanniaë*, c. 19.

The A.-Sax. *weall*, Germ. *wall*, Du. *wal*, &c., properly signify a wall of defence. The wider meaning assigned to the English word may perhaps admit of the following explanation. In the North of England *wall* was pronounced *wa'*, as *all* was pronounced *a'*, and thus it seems to have been confounded with *wa*, answering to the A.-Sax. *wah* 'a partition.' This confusion of meanings in our northern dialect may have gradually affected the meaning of the word in our standard English.

The magnificent causeways which connected together the Roman fortresses were known in the fourth century by the name of *stratæ*. The earliest writer in whose works the word occurs is Eutropius, but the later Latinists employ it freely. It is found both in the Celtic and the German dialects, and must have passed into the latter at least as early as the fourth century. At that period, the great highways, both in Gaul and Britain, were familiarly known to our ancestors, and the term *stræte*, afterwards so common, was probably then first adopted into their language.

Mills were objects of too obvious utility not to fix the attention of the Germans; and that water-mills were of no very uncommon occurrence in the neighbourhood of the Rhine and its tributaries, may perhaps be gathered from the casual way in which one of them is noticed by Ausonius in his poem on the Moselle:—

Te rapidus Gelbis, te marmore clarus Erubrus,
Festinant famulis quam primum adlambere lymphis
Nobilibus Gelbis celebratus piscibus, ille
Præcipiti torquens cerealia saxa rotatu,
Stridentesque trabens per lævia marmora serras
Audit perpetuos ripâ in utrâque tumultus.—*Auson. Mosella.*

The name for such a mill in the fourth century appears to have been *molina*, whence no doubt came the Breton *milin*, the Welsh *melen*, and the Irish *muilean*, and also the A.-Sax. *mylen*, the Du. *molen*, and Icelandic *mylna*. The same current of influences probably introduced the word into all these languages. The writer is also inclined to trace the A.-Sax. *cycene* and Du. *keuken* 'a kitchen,' from the Latin *coquina*, through the Breton *kegin* and Welsh *cegin*; and the A.-Sax. *cylene* 'an oven' (Lat. *culina*) may have entered our language at a date quite as early as either *mylen* or *cycene*.

The metal which was first used by the Celts and Germans in the fabrication of their weapons and other implements was a mixture of copper and tin, with a small addition of lead; and the proportion in which these metals were mixed together appears to be nearly the same* in all the specimens examined, wherever those specimens were found—whether in France or in England, or on the coasts of the Baltic. We know these ancient weapons were made by the men who used them, for the casting-moulds have been found in many localities, and in some cases actually filled with the metal in question.

* This fact has been lately questioned, but (in the writer's judgment) without sufficient reason.



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PHILOLOGICAL SOCIETY.

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No. 125.

HENSLEIGH WEDGWOOD, Esq. in the Chair.

H. J. Hose, Esq., B.A., Trin. Coll. Camb., F.S.S., &c., was elected a Member of the Society.

A paper was read*, entitled—

“On Vowel-assimilation, especially in relation to Professor Willis’s Experiment on Vowel-sounds.” By T. Hewitt Key, Esq.

When the eye, running over the northern parts of Asia, comes in succession across such names as Kamtchatka, Okhotsk, Aldan, Vilini, Vitim, Toungous, Jenisei, Angara, Sourgout, Tobol, Irtish, Ishim, Sibir (the town that gave name to Siberia); when in a passage through Central Asia it finds Kara-korum, Yarkand, Kachgar, Kokonor, Lhassa, Hitchi, Ladak, Koondooz, Samarcand, Balkach, Aral, Ararat, together with the races called Mongol, Tatar, Kirghiz, Kasak, Kalpach; when along the coast E. and S. of Asia there occurs a series of names, Japan, Kiou-siou, Loo-choo, Palawan, Sooloo, Celebes, Saráwak, Sambawa, Samarang, Balambangan, Lombok, Banca, Java, Malacca, Andaman, followed by Madagascar and Comoro; when in Eastern and North-eastern Europe we meet with Astrakhan, Simbirsk, Kazan, Moscow, Novogorod, Grodno, Lemberg, Walach, Widdin, Warsawa, Memel, Revel and Stockholm; and when such forms have their parallel beyond the Atlantic in Mississippi, Tennessee, Alabama, Appalach-ian, Arkansas, Huron, Erie, Oronoco, Paraguay, Chili,—one cannot but admit the tendency to the employment of the same or similar vowels in the formation of words; and the fact admitted, the why is a fitting subject for inquiry.

The consideration of the vowels has for some time been deemed of the utmost importance by the numerous German scholars who have applied themselves to linguistic science; but there is perhaps reason for fearing that their inquiries have not been altogether based upon first principles. Some among them have allowed themselves, it would appear, to be led astray by paying more attention to the symbols of sound than to sounds themselves. Thus, because the Sanscrit and Gothic have but three simple characters for vowels, viz. for *a*, *i*, and *u*, an undue precedence has been hastily allowed to

* Strictly speaking, only the substance of this paper was given on the evening in question from very imperfect notes. The gentleman who had undertaken to provide a paper had been kept away by an attack of illness so sudden and severe that no notice could be sent to the Society. Parts of the present paper were consequently written at a much later date, and the whole printed only in February, 1854.

these vowels, and phrases often occur which seem to imply that *e* and *o* partake of a diphthongal character because they happen, in the above-named languages, to be represented by such compound symbols as *ai* and *au*. Even Grimm, when speaking of the vowels in general (D. G. i. p. 5), confines the honorary title of pure vowels (*reine vocale*) to *a*, *i*, *o*, *u*, to the exclusion of *e*. Again, the alphabet which prevails in Europe having but five symbols, has led many to speak of these as the only vowels, while others, somewhat less restrained by the accidents of outward form, have endeavoured to ascertain what the full number of vowels may be, as though they admitted of enumeration. Of necessity the symbols for vowel-sound must be limited, but this must not be allowed to hide from us the fact, that the sounds themselves are infinite, passing by imperceptible gradations from one to another of those which have been favoured with a special notation. In fact, to define precisely the number of vowels is a problem akin to that of defining the number of points that make up a finite line.

It is with some feeling of awkwardness, as well as diffidence, that one thus ventures to criticise the writings of foreign philologists, and this for two reasons. In the first place, the gratitude of classical scholars is due in no ordinary degree to a nation which has done more for philology in the last century than all the other races of the world united; and on the other hand, but few Englishmen can escape from pleading guilty to the same charge of neglect or error which we have brought against Germany. Nay, the rarity of original inquiry among Englishmen in matters of a linguistic character, affords some excuse to foreigners for ignoring what is done in this country; and indeed as regards the very paper which we now charge the Germans with having neglected, it must be admitted that the author was in some respects unfortunate in his mode of publication. Scholars seldom unite the love of classical and scientific pursuits; and a paper of the highest value for philology might well fail to meet with all the attention it deserved from the students of language, when published in a series of treatises almost exclusively of a mathematical character; not but that the paper itself has an indisputable claim to such a position, since it treats the problem with the accuracy of modern physics. Still it has unfortunately happened that it has, probably for the reason we have given, escaped the attention of nearly all English and perhaps all foreign philologists. In the third volume of the Transactions of the Cambridge Philosophical Society occurs a paper, entitled "On the Vowel Sounds and on Reed Organ-pipes," by Robert Willis, M.A., Fellow of Caius College, and now Jacksonian Professor of Natural Philosophy. It was read in two parts, Nov. 24, 1828, and March 16, 1829. From this paper we purpose to make some quotations, and abridge more or less other parts which are important to philology.

"The generality of writers," says Mr. Willis (p. 231), "who have treated on the vowel sounds appear never to have looked beyond the vocal organs for their origin. Apparently assuming the actual forms of these organs to be essential to their production, they have



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"No. 3.

I E A	O	U
·	U	· O A E I ·
<i>a</i>		<i>b</i> <i>c</i>

"In this case it would be found that the series would never reach higher than O; that on passing *b*, instead of coming to U, we should begin with O again, and go through the inverse series. In like manner, if still higher notes be taken for the reed, more vowels will be cut off. This is exactly the case in the human voice; female singers are unable to pronounce U and O on the higher notes of their voice. For example, the proper length of pipe for O, is that which corresponds to the note *c''*, and beyond this note in singing, it will be found impossible to pronounce a distinct O.

"In the following table the vowel lengths, in inches, occupy the third column. For want of a different notation, I have given in the second column the English word containing the vowel in question:—

I	See	·38 ?	<i>g^v</i>
E	{ Pet	·6	<i>c^v</i>
A ^o	{ Paa	1·8	<i>f^{'''}</i>
U	{ Paw	3·05	<i>g^{''}</i>
	{ No	4·7	<i>c^{''}</i>
	{ Boot		

"I have found this table as correct a general standard as I could well expect; for vowels, it must be considered, are not definite sounds, like the different harmonics of a note, but on the contrary glide into each other by almost imperceptible gradations, so that it becomes extremely difficult to find the exact length of pipe belonging to each, confused as we are by the difference of quality between the artificial and natural vowels."

We feel less called upon to apologize for these long quotations, because they are necessary as a basis for many of the following remarks, and because we hope they may induce students in language to read the paper itself, which concerns them at least as much as the student in physics. But the experiment may be performed by any one on his own mouth. He will there find that a retraction of the lips produces the sound of the continental *i*, while a prolongation gives *u*, and the natural position of the mouth with neither retraction nor protrusion gives *a*, which for that very reason is first heard from a child's mouth, and so earned its title to the first place in the alphabet. Or better still, let the experimenter imitate a cat in uttering slowly the series of sounds represented by (*m*) *i e a o u*, and he will perceive that he is gradually lengthening the vocal tube.

As the results of Mr. Willis's experiments have all the certainty

of mathematical science, it would be strange if they did not furnish a clue to the solution of many linguistic problems. In the first place, then, we may find in them an explanation of that identity of vowel-sound, or something near to identity, which characterizes the series of geographical terms with which we began.

As the consonants are affections of sound produced by the several organs of speech, and their production is independent of the distance between the extreme parts of the oral apparatus, that is, between the *chordae vocales* on the one hand and the lips on the other, the speaker is naturally tempted to leave this distance unaltered in the production of a word. The formation of the consonants is in itself a sufficient effort, without that required for varying the length of the vocal tube. Hence such words as Mississippi, Tennessee, Alabama, Kokonor, Loochoo; hence also, where there is to be variety, a limitation of such variety, as far as possible, in such words as Jenisei and Huron, where *i* and *e*, *o* and *u*, appear from Mr. Willis's scale to be pairs of neighbour vowels.

But words are made up chiefly, if not wholly, by the agglutination of significant monosyllables; where of course the separate elements before their junction must for the most part contain vowels of a more or less different character. In uniting such discordant elements there is a general tendency to assimilation. This may be effected in several ways, by the adaptation of the vowel in the first syllable to the nature of that which follows, or the converse; or thirdly, by a mutual approach to some intermediate sound. It is by a modification of the first syllable that the object is attained in the German, Scandinavian, and Celtic languages, and so far as the principle prevails in Greek and Latin. On the other hand, in the languages of Tartary, Turkey, and Hungary, as well as those in Northern Europe and Asia, spoken by the Finns, Lapps, Ostiaks, &c., the syllable suffixed is compelled to take a vowel more or less similar to the vowel of the preceding syllable. Hence in languages of this class we find suffixes to a great extent running in pairs, which with a common power have no other difference in form than the interchange of a strong and weak vowel*. Thus in Turkish, *kalpak*, a cap, has nom. pl. *kalpak-lar*, but *év*, a house, has a nom. pl. *év-ler*; and again, the datives pl. of these nouns are respectively *kalpaklar-ah* and *évler-eh*. Or to take an example from the Hungarian, the verbs *vár* 'wait,' and *ismer* 'know,' form the following persons:—

* It may be convenient to notice the varied terminology that has been employed to distinguish the vowels. Those which in Mr. Willis's first produced series of vowels lie at the greatest distance from the reed, viz. *a*, *o*, *u*, are called by Grimm 'clear' vowels (*reine*), in opposition to others which he calls 'dull' (*trübe*). He has also proposed to give to the former series the name of 'thick,' in opposition to the others as 'thin.' In Rask, *a*, *o*, *u*, &c. are called 'hard,' in opposition to the 'soft' *i*, *e*, &c., terms which also occur in Hungarian grammars. Dr. Guest uses the terms broad *a*, *o*, *u*, and narrow *i*, *e*. Dr. Latham seems to vary in his nomenclature, in § 71, calling *a*, *o*, *u* 'full' vowels, in opposition to *i*, *e*, *y*, 'small' vowels; while in § 36 he speaks of *o* and *u* as 'broad,' in opposition to *e*, which he would probably call 'slender' (see § 71). Again, 'broad' and 'small' are the distinctive terms in the Gaelic grammar of the Highland Society. Other writers use the names strong (*a*, *o*, *u*) and weak (*i*, *e*), which terms we employ here.

várok, *I wait.*
 várunk, *we wait.*
 vártok, *ye wait.*
 várnak, *they wait.*
 váratok, *ye waited.*

ismerek, *I know.*
 ismerünk, *we know.*
 ismertek, *ye know.*
 ismernek, *they know.*
 ismerétek, *ye knew.*

Nay, to such an extent is the law of assimilation carried out in the Mongolian, that the principle is turned to account in reducing the number of alphabetical characters. As the first occurring vowel decides the character of those that follow, a common symbol is used in all syllables after the first, both for *a* and *e*, a second common syllable for *o* and *ö* (Schmidt's Gr. p. 7).

But in the other division of languages, as we have said, it is the first syllable that adapts itself to those which follow. If we look to the German languages, the familiar modification called 'umlaut' is for the most part made in the direction of exchanging strong for weaker vowels. Thus *a*, *o*, *u*, if followed by a syllable containing either *i* or *e*, are apt to become *ä*, *ö*, *ü*, in which symbols the dots are admitted to be the corruption of an *e*, so that *ae*, *oe*, *ue* denote a sound more or less weak than those which they displace. One of the most interesting cases of the *umlaut* to be found in German, is seen in the second and third persons of many so-called irregular verbs, as *schlafen*, to sleep, *du schlüfest*, *er schlüft*; *stossen*, to push, *du stössest*, *er stösst*. But it may be asked why the same modification is not found in the other persons, *ich schlafe*, *wir schlafen*, &c.; and the answer is only to be found in the formation of the Old German, where the suffixes of the several persons are, sing. 1. *-u*; 2. *-is*; 3. *-it*; plur. 1. *-amés*; 2. *-at*; 3. *-ant*; so that the only persons which by the weak vowel of their suffixes were originally entitled to the influence, are precisely those for which it is claimed. And here we may call the attention of English scholars to a point which is distinctly noticed by German writers, viz. that the element in the suffix which led to the modification of the preceding vowel often passes away after producing its effect. Thus *thür*, a door, is justly regarded as a corruption of an earlier *thüre*. An attention to this principle would have prevented our grammarians from attributing plurality to the modified vowel seen in *men*, *geese*, &c., for these are but abbreviations of fuller forms in which the true suffix of plurality contained a weak vowel. Nay, the loss of the suffix is in some sort a consequence of the effect it has produced upon the vowel of the preceding syllable, for that syllable, by the very fact of its modified sound, gives previous notice of the weak suffix which is to follow, and so renders the pronunciation of that suffix in great measure a superfluity. It is no doubt in this way that our noun *man* first formed, like the German, some such plural as *männer*, which passed through an intermediate *münne* to *män* or *men**. But it is not merely the *a*, *o*, *u* which are subject to the influence of the *umlaut*. In spite of the argument which Grimm has put forward

* This principle was enounced in a paper in the Society's Proceedings, vol. vi. p. 121.



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2. The weakening still further of a vowel already weak :—

dréd, starling; *dridi*, starlings. | *léstr*, boat; *listri*, boats.

3. The modification of two previous syllables by means of the suffix :—

matez, maid-servant; *mitisèn*,
maid-servants.

kalvez, carpenter; *kilvizien*,
carpenters.

targaz, tomcat* ; *tirgisier*, tom-
cats.

énez, island; *inizi*, islands.

4. Modification of a previous vowel or vowels by a suffix, followed by the loss of that suffix :—

dant, tooth; *dent*, teeth.

iâr, hen; *iér*, hens.

gavr, goat; *gevr*, goats.

troad, foot; *treid*, feet.

oan, lamb; *ein*, lambs.

méan, stone; *mein*, stones.

dañvad, sheep; *dénved*, sheep.

ózach, married man; *ézech*,
married men.

krógen, shell; *kregin*, shells.

krochen, skin; *krechin*, skins.

louarn, fox; *lern*, foxes.

manach, monk; *ménech*, monks.

askourn, bone; *eskern*, bones.

bastard, bastard; *besterd*, bas-
tards.

abostol, apostle; *æbestel*, apo-
stles †.

azrouand, devil; *ezrevend*, de-
vils †.

escob, bishop; *esquebyen* or
esgeb, bishops †.

So far we have seen only those modifications which take the direction of greater weakness. We next turn to the irregular verbs, and we need hardly repeat what has now become an admitted fact among philologists, that so-called irregularity of formation means only obedience to the old laws of a language. Here then we find most instructive instances of the twofold modifications, so that it becomes an almost insoluble problem, whether the primary root had a strong or weak vowel. Thus the verb corresponding to the Greek root *ἴσ-*, whence *ἴσῃμι*, *οἶδα*; to the Lat. *vid-* of *vide-*; to our *wit*, *wot*, &c.; and *wis* (of *wise*, *wisdom*) has in Breton the form *gouz-*; whence on the one hand an infinitive *gouzout* and a present tense sing.: 1. *gouzonn*; 2. *gouzoud*; 3. *goar*; pl. 1. *gouzomp*; 2. *gouzoeh*; 3. *gouzoñt*. But in the perfect tenses of the Celtic tongues the formation would appear to have included a suffix *iz*, just as *is* enters into the Latin perfect *freg-is-ti*, *fregit* (for *fregist*) *fregistis*, and accordingly the long vowel expressed by the diphthong *ou* is weakened, but not to the extinction of the *u* sound, which takes its feeblest form as a *w* §. Hence we have *gwéz-iz*, I knew. Again, the future *gwéz-inn*, I shall know; the past imperfect throughout, 1. *gwi-enn*,

* Lit. bull-cat.

† Here we have no less than three preceding syllables assimilated to the vowel of the original suffix.

‡ An example valuable for its double plural, the full one, and the truncated.

§ It is often disputed whether *w* and *y*, as used before vowels, be vowels or consonants. A true decision, we think, would constitute them vowels pronounced with all possible shortness. Thus *you* in English just begins with an *i* sound (of the continent), but dwells upon the *u* vowel. Conversely, our pronoun *we* gives a shortened *u* followed by a prolonged *i* sound.

I knew; 2. *gwiez*; 3. *gwié*; pl. 1. *gwiemp*; 2. *gwiech*; 3. *gwient*; all the imperative mood, as well as the perfect participle *gwez-et*, known, acknowledge the presence of the weak-vowel-ed suffix by their adaptation to it. No doubt the Breton, as it now exists, would furnish examples contradictory to the principle for which we are contending. Thus the suffix *iz* of the perfect has been crushed and destroyed in the persons of that tense which follow the first singular, just as *fregimus* has superseded the form *freg-is-imus*, and thus without the aid of comparative grammar we should fail in the explanation of *gwésoud*, thou knowest. So again the three forms of the conditional for 'I should know,' viz. *goufenn*, *gwizenn*, *gwijen*, exhibit some regularity, the last two obeying the vowel-law, while the first defies it. But here it is probable that the retention of the *u* sound in *goufenn* is in deference to the lip-letter *f*, the near relative of a *v*, and so of *u* itself.

The verb *gall-out*, to be able, whose root is no doubt identical with that of the Latin *valere*, furnishes other interesting examples. Thus the future is,—1. *gellinn* or *gillinn*; 2. *gelli* or *gilli*; 3. *galló* or *gelló*; pl. 1. *gellimp* or *gillimp*; 2. *gallot* or *gellot*; 3. *gelliñt* or *gilliñt*, where it may be observed that *gell* has to contend with a rival *gill* whenever the weak *i* follows, and with *gall* whenever the suffix has a strong *o*. The tense suffix of the Breton perfect is, as we just noticed, the syllable *iz*. This full form has maintained its ground only in the first person, having lost its proper vowel in the rest, so that *z* alone of the suffix remains. Hence only in the first person is the weak vowel fixed in the first syllable, in the others there is a wavering between weak and strong vowels, according as obedience is paid to the obscured *i* of *iz*, or to the strong vowel of the personal suffixes. Thus we have for the perf. 'I could,' 1. *gelliz* or *gilliz*; 2. *gallzoud* or *gellzoud*; 3. *gallaz* or *gellaz*; pl. 1. *gallzomp* or *gellzomp*; 2. *gallzot* or *gellzot*; 3. *gallzoñt* or *gellzoñt*.

From the verb *lavar-out*, to say, we must be permitted to quote a few forms, because here we have the law of assimilation acting through two syllables. Thus, to pick out instances, we find in the conjugation of this verb, *lavarann*, I say; *levez*, thou sayest; *livirit*, ye say; *liviriz*, I said; *livirinn*, I shall say; *liviri*, thou wilt say; *livirimp*, we will say. But it must not be supposed that such extreme obedience to the vowel-law will be found to run through this verb. Still amid all the violations of the law, an *i* in either suffix or stem is accompanied by an *i* throughout.

The table of irregular infinitives given by Legonidec, pp. 162, 163, in connexion with the imperative and first person indicative, is also very instructive; and we take from it a few examples:—

IMPER.		INDIC. PRES. 1ST PER.	INFIN.
kréd	<i>believe</i>	krédann	kridi.
desk	<i>learn</i>	deskann	diski.
méd	<i>mow</i>	médann	midi.
berv	<i>boil</i>	bervann	birvi.
gôr	<i>brood</i>	gôrann	gwiri.

We have here that extreme case of assimilation on the weak side

which was before noticed in the German *brechen*, *brichst*, *bricht* (for *brichit*), and thus we are the more justified in opposing Grimm's view, who would reject in such case the doctrine of the umlaut.

There are two points already dwelt upon, which may receive useful illustration from the Gaelic branch of the Celtic; viz. the loss of a suffix after it has influenced and because it has influenced the preceding vowel; and secondly, the tendency of the *u* sound under the weakening process, still to retain a remnant of its original character in the form of the sound *we* or *wi*. Now the fullest form of the genitive suffix in Gaelic is *in*, as *b̀d̀*, cow; *boin*, of a cow; *c̀d̀*, dog; *coin*, of a dog (Gaelic Gram. of the Highland Society, p. 7 *b*). This sometimes degenerates into a final *e*, as *gleann*, valley; *glinne*, of a valley; *sgian*, a knife; *sgine*, of a knife; sometimes into a final *a*, but this only when the preceding vowel of the stem is a strong one, as *lagh*, law; *lagha*, of law; *roth*, wheel; *rotha*, of a wheel. Most commonly the suffix is itself lost; still if the stem ends in a consonant, the weakened vowel commonly bears testimony to its previous existence, as *fitheach*, a raven; *fithich*, of a raven; *mac*, a son; *mic*, of a son; *ceann*, a head; *cinn*, of a head. Lastly, in many cases the *u*, *o*, or even *a* of the stem passes into *ui* or *oi* under the influence of the weak suffix, as *cloch* or *clach*, stone, g. *cloiche*, of a stone; *cos* or *cas*, a foot; g. *coise*, of a foot; *clog* or *clag*, a bell, g. *cloige*; *alt*, a joint, g. *uilt*; *car*, a turn, g. *cuir*; *càrn*, a heap of stones, g. *cuirn*; *sedl*, sail, g. *siuil*; *neul*, cloud, g. *neùil*.

In our own language, as a sister of the German, it is to be expected that some traces of the law of assimilated vowels should appear. Accordingly those writers on our language who have come to the study with a knowledge of the German languages, or at least of the Anglo-Saxon, have not wholly neglected the principle; yet it has scarcely received even in them the attention it deserves. In particular the umlaut-ed plurals appear not to have yet found a fitting explanation in English grammars. The idea of comparing such plurals with the strong perfects is surely upset by the very nature of the vowel-change. In the passage from *swim* to *swam*, *find* to *found*, *see* to *saw*, we have precisely the converse action, the strengthening of weaker sounds. Besides, there seems much truth in the theory that such perfects are to be compared with those of the Latin third conjugation, which distinguish themselves from the present by a longer vowel, as *vēni* from *veni-o*, *frēgi* from *frango*; and there is little doubt that these arise from a compression of two syllables into one; as *feci* through *feaci* from *fefaci*. Now in all the plurals, *geese*, *mān*, *teeth*, *feet*, *mice*, *lice*, *women*, the substitution of a weak vowel for a strong one is apparent, for the *o* in *women* has a sound very different from what belongs to that vowel, and very different from what we have in the singular *woman*. Besides, the cognate languages clearly exhibit the fact, that the umlaut in these words has been produced by the weak vowel of a lost suffix in their fuller forms, as the disyllabic German *männer*, *müuse*, *läuse*, *günse*, &c. Nay, our own language also contains words, which possessing the modified vowel, still retain the plural suffix, as *brethren*, *kine*, *swine*, beside the strong or at least stronger vowels in *brother*, *cow*, *sow*.



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Again, in some the vowel of the suffix has disappeared under compression, as—

Wales, Welsh.	wor (obsol.), worth.
France, French.	wide, width.
who, whilk.	heal, health.
long, length.	steal, stealth.
dear, dearth.	die, death.
foul, filth.	bear, birth.

In some cases it may be difficult to assign the form of the primitive, where derivatives contain either two strong or two weak vowels, as in Eng. *hallow* and Germ. *heilig*; and in our two verbs *wallow* and *welter*, both from a root which occurs in the Greek $\text{F}\epsilon\lambda$ - of $\epsilon\iota\lambda\omega$ and *vol-* of *volv-o*; and again we have, with only a slight variety of sense, *canal* and *kennel*. We have already quoted not a few instances where a suffix having performed its unintended office of modifying a preceding vowel, then disappears. So *Jemmy* from *James* is subsequently cut down to *Jem* or *Jim*. In the same way it would seem that *chicken* from *cock* has been reduced to *chick*; and possibly a similar process may be the real explanation of the forms *nib*, *tip*, &c., beside *nob* and *top*, which however Mr. Wedgwood has explained on a different view*.

We cannot quit the domain of the English language without a brief reference to Mr. Kemble's interesting paper † on those names of towns in England which contain the syllable *ing*; and we would include therewith those which possess the perhaps equivalent suffix *en*. In Mr. Kemble's list there occur instances of the modified vowel, as 125. Bryn-ing-land, from the proper name Brún; 199. Hemingford and 200. Hemingtún, from Hama; 234. Pædingtún, from Pada. If the same principle be applied to names in our existing maps, as Mr. Kemble himself suggests, p. 2, we should have reason to regard *Read-ing* as originally meaning only Read's farm, Mr. Read's; *Lancing*, Mr. Lance's; *Buckingham*, Mr. Buck's; *Nottingham*, Mr. Nott's; and thus possibly *Teddington* may be Mr. Todd's; *Hennington*, Mr. Hann's; *Twickenham*, Mr. Tooke's; *Birmingham*, Mr. Broom's; *Chippenham*, Mr. Cobb's or Mr. Copp's, where, if what we say be correct, the modification of the vowels falls under the principle we are considering.

We next pass to the so-called classical languages; and first to the Greek. Here a friend has pointed out to us the advantage of keeping in view Mr. Willis's vowel-order when considering the laws according to which a Greek strengthens the short vowels of a root. Let the following tabular view be kept in mind:

	ĩ	ε	ǎ	o	ũ
oi)	ει	η	ω	ou	(ευ
	ī		ā		ū

to *better*. The example which has been quoted from the Breton of *gouz* in *gouzout* becoming *gwex* before a weak vowel, would have been an apt illustration of the change. So also (as given above) *gwiri*, to brood, from a stem *gór*. Perhaps too it would not be unreasonable to assume an old Latin *guella-* or *guerra-*, whence on the one hand *duello-* and *bello-*, war, and on the other the more modern forms, Ital. *guerra*, Fr. *guerre*, Eng. *war*.

* Vol. ii. of the Society's Proceedings, p. 113.

† *Ibid.* vol. iv. p. 1-10.

The four diphthongs or long vowels which lie under the gaps separating the short vowels are precisely those which are employed to strengthen them, each performing the office for the pair of short vowels which so adjoin it. Here it may be observed that η seems to represent $αι$, and ω to represent $αυ$, the one or other being adopted according as the attraction lies in the direction of the weak or the strong vowels. The outlying forms $οι$ and $ευ$ (like our sounds *we* and *you*) may possibly owe their adoption to another cause. If we wish to draw special attention to the sound i (of the continent), we cannot do better than prefix to it a small dose, so to say, of a vowel sound belonging to the other end of the gamut; for the clear perception of vowel sound, as Mr. Willis especially observes, is best felt by sudden contrast. On the same principle, $ευ$ prefixes to the $οο$ sound one derived from the weak end of the series. That we are not wrong in treating the vowel $ο$ of $ου$ as a virtual w , would appear from the forms $οιδα$, $οινος$, compared with the Latin.

The law of similar vowels is also visible in those Greek words which prefix a euphonic vowel, as $α-ναγκ-η-$, $α-γαθ-ο-$, $α-μα-$; $ε-θελ-$, $ε-νερθε$, $ε-γειρ-$; $ο-νυχ-$, $ο-φρυ-$, $ο-δυρ-$.

But the most clearly marked instances are seen in the contrast of masculine nouns with the suffix $ο$, feminines in $η$, and neuters in $ες$, when derived from a stem with $ε$. The former two nearly always require a substitution of $ο$ for $ε$, the last with something like uniformity maintaining the original sound, as

from $νεμ-$,	$νομο-$,	$νομη*$,	$νεμες-$;
$γεν-$,	$γονο-$,	$γονη$,	$γενες-$.

The same principle explains the appearance of an $ο$ in such perfects as $ειλοχα$, $μεμονα$. Other instances of strong vowels herding with strong vowels, are $στροφα-$, $νωμα-$, beside $στρεφ-$ and $νεμ-$, $ταλας$ and $τολμη$. And lastly, we have an example of the influence extending through two vowels, in $οροφος$ and $οροφη$, beside the verbal stem $ερεφ-$.

In the Latin language, one of the most marked advantages which attend the observation of Mr. Willis's arrangement is found in the explanation of the double declension of many nouns. As i and e are neighbour vowels, so we have $nubi-$ and $nube-$, $torqui-$ and $torque-$, $aedi-$ and $aede-$, &c. intermingling their declensions, although many of our Latin grammars find it convenient to ignore such nominatives as *aedis*. Secondly, as e and a are neighbours, we find beside each other *luxurie-* and *luxuria-*, *materie-* and *materia-*, &c. Thirdly, the neighbourhood of a and $ο$ accounts for the union of two declensions in such adjectives as *bono-* and *bona-*. Lastly, the close relationship between $ο$ and $υ$ explains the confusion between *domo-* and *domu-*, *fico-* and *ficu-*, &c.

We have also some distinct examples of the umlaut in *bene*, beside *bono-*; *velim*, *vellem*, *velle*, beside *volo*, *volam*, *volunt*. In *optumus* we

* Yet the interposition of a double consonant seems to stop the current of attraction. Thus we have $κλοπευς$ but $κλεπτης$; also $εχθρα$, $εχθρος$, $εδρα$. The example of $ουρος$, $αυτη$, $τουτο$, can scarcely be brought under the principle of assimilated vowels, because there is reason to believe that this compound pronoun is formed by reduplication alone, as is the case in the allied languages.

have probably an abbreviation of a form *o-bot-umus*, where the *o* serves the same euphonic purpose as *o* in *οφρυ-*, *ονυχ-*, while *bonumus*, which analogy would demand, becomes, by no violent letter-change, *botumus* (comp. too our own *bet-est*, now *best*).

It may also be useful to contrast Latin with Greek forms. Thus the Latin language having a special love for weak vowels, as seen in the privative particle *in-*, beside the Greek *αν-*, and *sine, lingua*, beside the French *sans, langue*, it is no way surprising to find the Latin *imbri-*, or rather *imberi-**, beside *ομβρο-*; in a similar relation stands *pedis* to *ποδος*. In the same way the Greek adjectives in *υ-*, as *παχυ-*, &c., already well disposed at home to exchange that vowel for a weak *ε* (fem. *παχε-ια*), are commonly represented by Latin adjectives in *i*. Hence to *βραχυ-* corresponds *brevi-*, to *ωκυ-*, *οσι-* (obsol.), whence *ociter, ocior*, &c. to an obsol. adj. *ελαχυ-*, the Lat. *levi-*, to *παχυ-*, *pingui-*. In three of these words we see the stem vowel adapting itself to the weak *i* of the Latin suffix; while the long *o* of *οσι-* seems to owe its preservation to its weight. But at times such change appears to have been neglected. That *calamitat-* and *incolumi-* are closely related words has been stated before this, and if the final *i* of *incolumi-* supplanted an earlier *υ*, we have in such old form *incolumu-*, precisely that double vowel-change by which, in the Norse, from the verb *kalla* grew out a perfect first pers. plur. *kölluð-um*. We have elsewhere claimed the Latin substantive *pol-lubro-* (n.) as a derivative from *ped-*, the weak vowel being modified by the following *υ*.

Another instance of our principle is seen at work in the declension of *is, ea, id*, and the conjugation of the verb *ire*; whenever in these words the initial vowel is followed by one of the vowels *a, o, u*, the vowel *e* is preferred to *i*, as *eo, ea, eum, eorum*, &c., from the adj.; while in the verb we have on the one hand *ire, itis, iens*, and on the other *eo, eam, eunt, euntis*. This brings to mind the Anglo-Saxon habit of using *e* as an equivalent for a *y* sound before the vowels *o* and *a*, as *e-orl* or *e-arl*, earl; *sceát*, shot; *sceolon*, shall, pl. †

We are here brought to a new branch of the subject, the influence of the vowels upon the consonants, as in changing the sounds of *d, t, g, k*, to semi-sibilants, that is *j* and *ch* English and French. There are also other relations between vowels and consonants on which the vowel-order *i, e, a, o, u* would throw light. In particular it is believed that the law of assimilated vowels would furnish a more correct explanation than usually given of the alleged metathesis in the case of liquids. But all such questions may be postponed to another occasion.

* So *igni-* represents the Sanscrit *agni-*, Lithuanian *ugni-*.

† No notice has been taken of the change in such words as *statuo, instituo*, partly because it is at variance with the European law of vowel-change for the preceding syllable to influence a following one. Besides this, the compounds *suscipio, concipio*, from *cipio*, seem to show that the substitution of *i* for *a* in such words is not due to the nature of the vowel in the preposition.



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<i>cringe</i> , 144.	<i>frump</i> , 130.	<i>nose</i> , 166.	<i>scrabble, scramble, scuffle</i> , 129.
<i>cripple</i> , 127.	<i>frumple</i> (a wrinkle), 130.	<i>Old Nick</i> , 34.	<i>scrape</i> , 128.
<i>crisp</i> , 128.	<i>furrow</i> , 92.	<i>ow</i> , the diminutival suffix, 92.	<i>scrawl</i> , 129.
<i>crochet</i> , 143.	<i>gossip</i> , 65.	<i>pat, pout, put</i> , 44.	<i>scribble</i> , 129.
<i>crook</i> , 143.	<i>globe</i> , 145.	<i>pinfold, pindar, pound</i> , 82.	— (wool), 131.
<i>crossier</i> , 143.	<i>grab</i> , 128.	<i>raffle</i> , 131.	<i>scrimp</i> , 130.
<i>cross</i> , 143.	<i>grapple</i> , 128.	<i>ramp</i> , 131.	<i>scrub</i> , 131.
<i>crouch</i> , 143.	<i>grasp</i> , 128.	<i>rasp</i> , 131.	<i>sewer, shore</i> , 81.
<i>cruise</i> , 143.	<i>griffon</i> , 129.	<i>reck, reckon, reckless</i> , 93.	<i>shrimp</i> , 130.
<i>crump</i> , 130.	<i>gripe</i> , 128.	<i>ridge</i> , 145.	<i>shrink</i> , 145.
<i>crumple</i> , 130.	<i>groove</i> , 129.	<i>ridge and furrow</i> , 91.	<i>shrivel</i> , 130.
<i>crusade</i> , 143.	<i>grobe</i> , 129.	<i>rifle</i> , 131.	<i>shrug</i> , 145.
<i>crutch</i> , 143.	<i>group</i> , 128.	<i>rifling</i> , 131.	<i>skaits</i> , 81.
<i>cully, cozen</i> , 78.	<i>grovel</i> , 129.	<i>rimple</i> , 130.	<i>smug</i> , 167.
<i>curb</i> , 128.	<i>grub</i> , 129.	<i>ring</i> , 144.	<i>sneeze</i> , 166.
<i>curl</i> , 143.	<i>gudgeon</i> , 78.	<i>ripple</i> , 130.	<i>sniff</i> , 165.
<i>curtain</i> , 77.	<i>harv-est</i> , 172.	(to) <i>ripple</i> (flax), 131.	<i>snipe</i> , 165.
<i>curved</i> , 128.	<i>haunt</i> , 35.	<i>risk</i> , 35.	<i>snivel</i> , 165.
<i>cutlass, curtlex</i> , 78	<i>island</i> , 37.	<i>rive and rift</i> , 131.	<i>snook</i> , 165.
<i>dade, daddle, doddle</i> , 38.	<i>limb</i> , 147.	<i>rivel</i> , 130.	<i>snore</i> , 165.
<i>dander, dance</i> , 39.	<i>limber</i> , 147.	<i>romp</i> , 131.	<i>snort</i> , 165.
<i>dawdle</i> , 39.	<i>link</i> , 147.	<i>rub</i> , 131.	<i>snout</i> , 166.
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