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PHILOLOGICAL SOCIETY.

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HENSLEIGH WEDGWOOD, Esq. in the Chair.

The following papers were read:—

1. "On a peculiar use of the Anglo-Saxon Patronymical Termination, ING." By John Mitchel Kemble, Esq.

The author wished to call the attention of the Society to a peculiar use of the termination ING in Anglo-Saxon, which he considered as well deserving the serious consideration of the philologist.

It is well known that its ordinary force is the expression of a paternal and filial relation: that when added to a proper name it implies the son or other descendant of the person who bore that name: thus, when the Saxon Chronicle says, Friðogár Bronding, Brond Bældæging, Bældæg Wódening (anno 855), we are well aware that it means Friðogar *the son of* Brond, Brond *the son of* Bældæg, Bældæg *the son of* Wóden, and so on. And when the kings of Kent are termed Œscings, we know that this name implies their being descendants of Eoric surnamed Œsc or Oisc.

Another use however of this termination is to denote the persons who live in, or possess a particular place or district: as we metaphorically say, *the sons* or *children* of such and such a place: thus, the Brytfordingas are the inhabitants of Brytford*; Beorhfeldingas are the possessors or inhabitants of a place called Beorhfeld†; Bromleagingas, the people of Bromleáh, Bromley in Kent‡; Beorganstedingas, the people of Berstead in Sussex§; Dentúningas, the people of Denton in Northamptonshire‖. A very striking example of this is Æðelswíðe túninga leáh, the lea or meadow of those who live in Æðelswíð's tún or settlement¶. Here there is of course no real expression of descent, and the well-known meanings of the words feld, ford, leah, stede, and tún, leave no doubt as to the relation intended to be marked.

But this again requires to be carefully distinguished from the patronymic when used to denote the name of a place, and when it occurs in the plural only. In this case the people are in fact mentioned, and not the place; or if the place, it is coupled with the name in the genitive plural: thus Cystaninga mearc, the mark of the Cystanings or people of Keston in Kent**. Besinga hearh, the idolatrous building or temple of the Besingas, probably in Sussex††. Of such names as these about thirteen hundred and thirty are yet extant in

* Cod. Dipl. Nos. 421, 985, 1108.
† *Ibid.* No. 1175.
‡ *Ibid.* No. 657.
§ *Ibid.* No. 663.
‖ Cod. Dipl. No. 445.
¶ *Ibid.* No. 657.
** *Ibid.* No. 994.
†† *Ibid.* No. 1163.

England, and may be recognized in the modern forms: thus Malling, Tarring, Charing, Lancing, Worthing, Harling, Poling, Poynings, Erpingham, Effingham, Hallington, Bensington, Billinghurst, Brentingford, and a host of similar appellations.

But the use of the patronymic to which the author was anxious to call attention was this. In local names it replaces the genitive singular of a person. Thus if the estate of earl Æðelwulf is to be described, it is denoted by the term Æðelwulfing land, not Æðelwulfes: Swíðrædingden, now Surrenden, in Kent*, is the pasture belonging to Swiðræd, and fully equivalent to Swíðrædes den. The following examples of this usage will show, by their very number, that this is no accidental thing, but a genuine Saxon use of the particular form.

1. Æðelwaldingtún, A.D. 955 ..... Cod. Dipl. No. 433
2. Æðelwulfingland, Kent, 801 179
3. Aldberhtingtún, Kent, 823 217
4. Alhmundingtún, Warw., 860 ..... 305, 315
5. Alhmundingmæd, *ibid. ibid.* ..... *ibid.*
6. Ælfredingtún, Derby 710, 1298
7. Æðeleáingwudu 1171
8. Æðelhuninglond 984, 990
9. Æðeredingtún 1234
10. Beorhtwaldingtún 1123
11. Brihtulfingtún, Worcest. 570
12. Bryningtún, Berks 1152
13. Cyneburgingtún, Worcest., 840 245
14. Ceólmundinghaga, London, 857 280
15. Cynemundingwíc, 869 299
16. Ceólbaldingtún, Hants, 908 ..... 342, 642, 1110
17. Ceólulfingtún 425
18. Cumbringtún, Worcest. 570
19. Cuðeringcotu 1297
20. Cynelminghám 1078
21. Dunwalinglond, Kent, 811 195
22. Deóringland, Kent, 845 295
23. Duningland, 860 283
24. Dagardingweg 570
25. Denewaldinghám 570
26. Dinwaldingden 1014
27. Ecgheang (Ecgheáging) land, Kent, 812 199
28. Eádbaldingtún, Gloucest., 855 ..... 277, 325
29. Eáderingtún, 880, 885 314
30. Eádbyrhtingleáh 516
31. Eádbyrhtingtún 570
32. Eádelminggára 1368
33. Eádulfinggára 274
34. Eádulfingtún 672, 716
35. Eádwaldingleáh 570
36. Ealhmundingweg 1368
37. Eánulfingþorn 1252

* Cod. Dipl. No. 1315.

38. Eánulfingtún ..... Cod. Dipl. No. 738
39. Ecgberhtingcroft 1066
40. Ecgberhtingþorn 680
41. Folcwiningland, Kent, 811 195
42. Gárwaldingtún 722
43. Gumbrihtinghyrst, 939 377
44. Helfreðingden, Kent, 814 204
45. Hunbealdinghola, Kent, 814 204
46. Herefreðinglond, Kent, 825 220
47. Heregeardinghiwisc, Hants, 854 270
48. Heaðobrihtingleáh 1035, 1070
49. Humbaldinggráf 783
50. Hunláfinghám 1231
51. Hunrædingfald 1159, 1250
52. Hygeræding æceras 570
53. Hygerædingtún 227
54. Léommaningweg 570
55. Lullingmynster, Sussex, 880, 885 ..... 314, 350
56. Osberhtinglond, Kent, 805, 831 225
57. Oswaldingtún, } Worcest. 940 385
58. Oswalding villa, }
59. Plegwininghám 1041, 1042
60. Plumweardingpearrocas, Kent, 814 204
61. Swíðhuninglond, Kent, 811, 812 ... 196, 199, 1027
62. Sigheardingmædwe, Kent, 812 199
63. Seleberhtingland, Kent, 814 201
64. Snoddingland, Kent, 838 ..... 239, 492
65. Swíðberhtingland* 1032
66. Swíðhelmingden 1014
67. Swíðrædingden, Kent, 1060 1315
68. Tátheringtún, Gloucester 245
69. Teolowaldingcotu, Worcest. 210
70. Teoðewaldingleáh, Dorset 547
71. Tidbrihtinghám, Worcest. 570
72. Tídheardingmór 1357
73. Tídelmingtún 614
74. Tilredingford, Hants 156
75. Tídwaldingtún 685, 1222
76. Wynheardingland, Kent, 811 195
77. Wihtheringstódfald, Kent, 946 409
78. Wulferdingleáh, Warwick, 866 ..... 291, 292
79. Willeringwíc, Gloucest., 866 299
80. Wigbaldingtún 326
81. Wulfheardingstoc, Dorset 701
82. Wulfreðinglond 1098
83. Wulfringtún (Wulfhering), Warwick 612, 645

* It is highly probable that this estate of two ploughs or four hides, which is in No. 1032 called Swiðberhtingland, is the same as that, equally of four hides, called in No. 1132, Swiðberhtes weald, now Sibbertswold, in Kent. If this really be so, *cadit quæstio.*

84. Wulláfingland* ..... Cod. Dipl. No. 688
85. Werburgingwíc, Kent 217
86. Wermundingford, Worcest. 649
87. Wilmundingcotu, Worcest..... 724
88. Wulfweardingleáh, Worcest. 766

The following names, though not so clearly and obviously recognizable, appear to be of the same character. They do not strike us quite so immediately, because the names themselves are not so common as those which are recorded in the foregoing list; but it is impossible to account for them upon any other supposition than that of their being formed upon the names of men, the owners or holders of the estates intended.

89. Æddingtún, Northampt... Cod. Dipl. No. 233, 265
90. Ærningweg 1154
91. Æfingtún, Hants..... 642, 1229
92. Aggingbeorgas..... 1149
93. Aldingburne, Sussex..... 464, 992
94. Alingméd..... 259
95. Angemæringtún, Sussex..... 314, 1067
96. Antinghám, Norfolk 785
97. Appingland..... 1027
98. Babbingden..... 187
99. Babbinglond..... 195
100. Babbingþorn 685, 1222
101. Baclingtún 984
102. Badmingtún, Gloucest. 570
103. Badingméd 355
104. Baldingcotu..... 161
105. Beaddingbrycg 1064
106. Beaddingbróc..... 1051, 1052
107. Beaddingtún 342, 606
108. Beardingford, Worcest. 570
109. Beningdún, Lincoln 265
110. Beningwurð, Worcest..... 61, 64
111. Beoccingmæd 743
112. Beringtún, Kent..... 1049
113. Beðlinghop 1027
114. Billingbróc, Worcest..... 570
115. Billingden, Kent..... 114
116. Bleccingden, Kent 288
117. Bobingseata, Kent 175
118. Boddingmæd 1063

* There are several Lavingtons in different parts of England, all of which arose in this way. They are sometimes, amusingly enough, distinguished by their first syllable being prefixed as a separate word: thus in Sussex, *Wool* Lavington is carefully distinguished from *Bar* Lavington. Yet they ran less risk of being confounded in ancient times, when Wulflaf's property was very clearly defined and marked off from Beórlaf's, Wulfláfingtún from Beórláfingtún. Elsewhere we have *Hul* Lavington, which is only Hunláfing tún, *Wool* Bedington, once Wulfbæding tún; and many other instances may be found.

119. Boddingweg, Dorset. ..... Cod. Dipl. No. 454
120. Brádingleáh 272
121. Brádingcotu 242, 683
122. Bretingmæd 1227
123. Breðlingmæd 474
124. Brihtingbróc 268
125. Bryningland 1020, 1021
126. Brúningberh 419
127. Budingwíc, Worcest. 209
128. Bunningfald 1243
129. Bunningtún, Warwick 62
130. Buntingdíc 60
131. Burtingburh 939
132. Buttinggráf 126, 682
133. Bynningtún, Northampt. 898, 984
134. Bynningwurð, Hants 625, 1368
135. Byrdingwíc 764
136. Byrhtringden 385
137. Býringfalod 364
138. Byrnfæringhám 1131
139. Cahingleáh 330
140. Casingburne, Kent 199, 1027
141. Casingstræt, Kent 204
142. Ceoferingtreów 1145
143. Cicelingweg 1035, 1070
144. Cillingcotu, Worcest. 570
145. Cillingtún, Middlesex 483, 555
146. Cifingtún, Worcest. 570
147. Colingham, Nottinghamsh. 984
148. Collingtún, Middlesex 824
149. Cotinghám, Northampt. 984
150. Cotingtún, Surrey 988
151. Cudingtún, Surrey 363, 812
152. Ceólingmór 1121
153. Cybeling gráf, Hants 673
154. Dædingtún, Oxford 950
155. Didelingtún, Dorset 412, 454
156. Dillingtún, Norfolk 581
157. Doddinghyrn, Kent 1, 144, 295
158. Dorsingtún, Warwick 62, 964
159. Drutingstræt, Kent 2, 3
160. Ducelingdún, Oxford 775
161. Duclingtún 1218
162. Duddingbearn, Somerset 1052
163. Duddingden, Somerset 461
164. Dunningheáfod, Kent 458
165. Dunningland, Essex 685
166. Dunningland, Kent 153
167. Dunningwíc 1241
168. Dydingcotu, Worcest. 308, 538

169. Dynningden, Gloucest..... Cod. Dipl. No. 385
170. Eabbingwyl 272
171. Eádinghám, Somerset 461
172. Ealdingburne, Sussex 314
173. Ealdingtún, Kent 1237
174. Ebingtún, Wilts 1076
175. Eccingtún, Worcest. 570, 1298
176. Effingknap 505
177. Efreðingdenn 288
178. Elmingtún, Northampt. 520
179. Emecingmére 385
180. Eoredingden..... 385
181. Erpinghám, Norfolk 785
182. Esingburne, Hants 131, 346
183. Farlingmére, Somerset 567
184. Feodecingleáh, Worcest..... 308, 538
185. Fittingtún 716
186. Fræcinghyrst, Kent 179, 198
187. Frangsing æcer 1225
188. Friððingden, Kent 187, 1049
189. Frumesingleáh..... 204
190. Geaflinglacu..... 1171
191. Giddingford, Suffolk 685
192. Gyselinghám, Suffolk 1340
193. Grutelingtún, Wilts 381
194. Gynddinggærstún 308, 538
195. Hæwiningland..... 1098
196. Halingtún, Lincoln 192, 233
197. Haningtún, Hants 739
198. Helmingtún, Northampt. 420
199. Hemingford, Huntingdon 581, 809
200. Hemingtún, Northampt..... 809
201. Heortingtún, Somerset 314
202. Herbedingden 288
203. Hocingmæd..... 1091
204. Hoingden 1363
205. Honingtún, Lincoln..... 939
206. Horningdún, Somerset 816
207. Hrempingwíc 175
208. Humbinglond 1020
209. Hummingtún, Wilts 1188
210. Hwitinghó, Suffolk 685
211. Hwitingtún, Worcest. 210, 670
212. Hyldingbróc, Hants 626
213. Hyringden 1041
214. Icelingtún, Cambridge 967
215. Ilbingtún, Kent 1025
216. Illingtún, Norfolk 957
217. Impingtún, Cambridge 907
218. Ircelingburh..... 984

219. Lacingbróc ..... Cod. Dipl. No. 1253
220. Liccingden 385
221. Lillingleáh, Berks 356, 762
222. Lissingtún, Essex 685
223. Ludadingwíc 339
224. Ludingtún 924
225. Luðinglond 957
226. Manningstán 1243
227. Marðingford, Suffolk 946, 947
228. Monninghám, Worcest. 645
229. Mundingwyl 721
230. Mundlinghám 107
231. Ofling æcer, Hants 556
232. Orpedingtún, Kent 745, 896
233. Osmingtún, Dorset 375, 1119
234. Pædingtún, Middlesex 1223
235. Paningtún 579
236. Partingdún 749
237. Peattingtún 330
238. Piplingtún, Worcest. 570
239. Plussinghyrst 187
240. Pocgingród 1164
241. Poingwíc, Worcest. 570
242. Pontingtún, Surrey 363, 532
243. Potingdún 1368
244. Pottingtún, Worcest. 1299, 1358
245. Punningstoc 208
246. Pyndingmersc, Wilts 395
247. Radingtún, Wilts 319
248. Rælingbergas 780
249. Rícinghal, Suffolk 1349
250. Ruminingset, Kent 47
251. Rustingden 1049
252. Sceacelingæcer 1171
253. Sceollingtún, Kent 1223
254. Scillinghangra, Berks 427
255. Scillingtún, Bedfordsh. 953
256. Scyflingdún, Wilts 571
257. Scufelingford, Kent. 282
258. Siblinghyrst, Hants 589
259. Snattingden, Kent 187
260. Stacingwíc 1131
261. Stærfinghyrst 1131
262. Stifingweg, Berks 762
263. Subbingwíc, Worcest. 210
264. Suclingdún, Lincoln 809
265. Suggingmæd, Dorset 376
266. Suðlingleáh 382
267. Swæðelingwyl, Hants 342
268. Swæðelingford, Hants. 713

269. Tætlingtún, Worcest. ..... Cod. Dipl. No. 676
270. Talingdún, Lincoln 297
271. Táningtún, Kent 1041, 1042
272. Teottingtún, Worcest. 146, 514
273. Tettingford, Gloucest. 385
274. Đeningden, Kent 1014
275. Đrifingden 335
276. Tillinghám, Essex 957, 982
277. Timbingtún, Worcest. 150
278. Totingtún, Norfolk 785
279. Tredingtún, Worcest. 620, 676
280. Tredingdún, Gloucest. 102
281. Tricinghám, Northampt. 984
282. Trostingtún, Suffolk 967
283. Trowingsceaddas, Hants 589
284. Trumpingtún, Cambridge 907
285. Tucingnæs, Kent 132
286. Tudingtún, Middlesex 483
287. Tullingtún, Sussex 481
288. Turdingsceat, Hants 673
289. Turtlingford, Worcest. 515
290. Ucingcumb 1186
291. Ucingæcer 178
292. Ucingford, Hants 374, 488
293. Uffingtún, Hants 604, 642
294. Unningland, Sussex 18
295. Uppinghám, Hants 590
296. Wætlingtún, Oxford 311
297. Wætlingworð, Sussex 809
298. Wafingden, Kent 288
299. Wasingburh, Lincoln 984
300. Wassingwyl, Kent 281
301. Wermingtún, Northampt. 984
302. Wæringwíc, Warwick 705
303. Weascingweg 1035, 1070
304. Welingtún, Somerset. 816
305. Wendlingburh, Northampt. 420
306. Widefingden, Kent 288
307. Wifelingfald 353
308. Witinghám, Suffolk 959
309. Winlinghám, Cambridge. 907
310. Wihteringtún, Northampt. 575, 984
311. Wopinghangra 427
312. Wreninghám, Norfolk 921
313. Wufingfald 1243
314. Wuhingland, Hants 624
315. Ylfingden 1198
316. Ytingstoc 1227*

* *Note.*—Many of the names in this second list will not be familiar to the general reader of Anglo-Saxon. The author would call his attention to a few, which he

These it must be admitted form a respectable body of evidence, nor when we look at the names themselves would it be easy to avoid the conclusion that has been drawn. Were there indeed an *a* inserted, were it for example Ceólboldingatún instead of Ceólboldingtún, we should at once conclude that Chilbolton derived its name from the Ceólboldings, or sons of Ceólbold, its first possessor. Were it Æðelhuningaland, we might talk of the Æðelhuningas, sons or descendants of Æðelhun. But this is not the case, and in every instance which I have cited, the patronymic stands *in the nominative singular, not in the genitive plural.*

Further, we are enabled to show that the places thus described did sometimes stand in the closest and most immediate connexion with the persons from whom they derive their names. For example, we have Ceólmunding haga, the Ceólmunding tenement or house in London. Now the charter which names this tenement states also that Ceólmund sold it to the bishop of Worcester, and that the king confirmed the sale. This Ceólmund was at the time Præfectus, geréfa or governor of the city, and is probably the same person as afterwards became a duke or ealdorman in Kent. Ceólmunding haga is "the house that Ceólmund possessed," and which he sold. The genius of the modern German would be to form an adjective in *isk*, and say Das Ceolmundische Haus, Die Ceólmundische Wohnung, and the like.

Again, we have Wulferdinglea, now Wolverley in Worcestershire, and here Wulfherd or Wulfheard is distinctly mentioned as its owner, paying various sums to the king for privileges which he desired to have conferred upon it. We may therefore assure ourselves that in every instance a similar reason existed for the name. There is one very striking case, namely that of Oswaldingtún, a farm belonging to bishop Oswald, but which in this list appears in the motley garb, half Latin and half Saxon, of Oswalding villam.

It is also remarkable that in so large a list, embracing such different periods of time and localities, there should be only two names compounded with that of a woman, viz. Cyneburgingtún, now Kemerton, and once a celebrated religious foundation of the Mercian princess so named, and Werburgingwíc or St. Werburh in Kent; Nos. 13 and 85 in this list. As feminine proper names for the most part form their genitive singular in *e*, there would have been no dif-

must be good enough to accept as existing names upon the author's authority. The names in the first list speak for themselves, being of common occurrence; those that follow are rarer, but still are found. Nos. 98, 99, 100, Bæbba, or Bebbe. 105, 106, 107, Beadda. 111, Beocca. 116, Blecca. 117, Boba. 118, 119, Boda. 124, Beorhte. 125, 126, Brún. 133, 134, Bynna. 151, Cuda. 152, Ceól. 153. Cytel. 157, Dodda. 162, 163, Dudda. 164, 165, 166, 167, Dun, Dunna, and Dunne. 169, Dynne. 170, Eaba. 175, Ecca. 176, Effi. 181, Erp. 184, Fiduc. 192, Gisel. 197, Hana. 198, Helm. 199, 200, Hama. 201, Heort. 203, Hoce. 206, Horn. 214, Icel. 217, Impe. 226, 228, Manna, Monna. 234, Pada. 246, Pynda. 251, Rust. 256, 257, Sceaf, Scuf. 265, Suga. 272, Teotta. 286, Tuda. 289, Torhtel. 290, 291, 292, Ucca. 293, Uffa. 313, Wuffa. 314, Wuha.

ficulty on the score of euphony, which may possibly have had something to do with the substitution of *ing* for *es* in the genitive singular of the masculine nouns. Ælflæde land, Beahhilde tún, are even more easy and euphonious than Ælflædingland, Beáhhildingtún, and can be easier pronounced.

As these words are compounds, of which the patronymic is the first part, they take the articles, pronouns, etc. which belong to the second word of the compound, as is usual in Anglo-Saxon constructions: thus we have ðæt Folcwiningland, the land of Folcwine; se Alhmundingsnæd, the underwood of Alhmund.

This use of the patronymic appears to be unknown to every other Teutonic tongue, and it certainly brings considerable difficulties with it: but the facts allow of no dispute. They are not easily accounted for, but they are too numerous and well-authenticated not to challenge investigation. It is clear beyond cavil that the syllable *ing* is in these words used as an equivalent for the syllable *es*, that is, for the usual masculine genitive singular; the few cases where it might seem merely an euphonic change for *an*, as in Wufingland, Wuhingland, Lullingland, which imply the nominatives Wufa, Wuha, Lulla, forming no valid argument against the Folcwines, Cynemundes, Eádheres, Wigbaldes, which are represented by Folcwining, Cynemunding, Eádhering, Wigbalding. Nor is there any reason to suppose that these words are adjectives, seeing that there is no such adjectival form in any Teutonic language. In addition to which we observe that the patronymic in these words does not take any sign of number or declension, as an adjective would do, but retains its simple *ing*, although the word itself in the accusative singular, or in the nominative and accusative plural—all of which occur—would require particular inflections.

On the whole it seems most probable that some feeling of the power of the genitive 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. Folcwining land seems to me to be no more than the grammatical converse of Ἀδαμ τοῦ θεοῦ.

2. "On certain Additions to the Vocabularies of the Caffre Languages." By R. G. Latham, M.D.

The present paper is submitted to the Society with the view of directing attention to two recent statements respecting the philology of the great Caffre stock of languages. It by no means pretends to exhaust the question.

The first of these is the position of a language of the east coast of Africa, called the Ukuafi. The second relates to the subdivisions of the Caffre group of tongues.

The most valuable additions in the way of vocabularies that have been supplied within the last few months, in respect to the philological ethnography of Southern Africa, are:—

1. The collections of Krapf on the eastern coast of Africa.

2. The vocabularies of the United States Exploring Expedition, collected by Mr. Hales.

The subjoined tabular vocabulary, is due to the courtesy of the Chevalier Bunsen, by whom it was received in the August of 1845, since which time the attention of Ewald and other German scholars has been directed to the group of languages which it represents.

Comparative Exhibition of Six East-African Languages.

English.	Suaheli.	Wanika.	Wakamba.	Msambāra.	Msegŭa.	Ukuāfi.
man	mtu	mutu	mundu	mgossi	mtu	aito.
woman	mtumke	mtshētu	mūka (*pl.* āka)	mdērē	mfiērē	endangĭli.
father	baba	baba	adza	dādē	dādē	baba.
mother	mama	maio	ia	mame	mlāla	yēyu.
brother	endugu	menēhu	endŭi	endugu	endugu	enganāshe.
heaven	mbingo	mbingo	mulungo	mulungo	mulungo	engāi.
earth	enti	tzi	endī	shanga	zīi	ankŏpo.
sun	dshūa	dzūa	kūa	zūa	zūa	engōlo.
moon	mŭēsi	muesi	mŏi	muesi	muesi	labba.
star	niōta	niōha	niōa	niniēsi	tondo	lŭakĭri.
water	madshi	madzi	mandzi	māzi	madshi	engarrē.
stone	dshĭwē	dziwe	dziwe	zĭwe	ĭwe	sŏiti.
tree	mti	muhi	mutti	muti	mti	endshedda.
fruits	matunda	mahunda	mahunda	tundu	matuuda	sitēdi.
bread	mukāte	mukāhe		mabōko	emgādē.	
fire	muotto	muōho	muāgi	muotto	muotto	engima.
head	kitŏa	dshitzŏa	mutŭe	mtŏe	mtŭi	lukunia.
hair	nuelle	nuerre	endzīu	mefūsi	firi	lebabĭte.
eye	dshito	dshitzo	ido	zisso	zisso	engogno.
nose	pūa	pūla	emböla	pūra	empūla	engŭme.
tongue	ulimi	lurimi	uīmi	urăka	ulimi	egnēdshĕpe.
tooth	dshino	dzino	ino	zino	zino	lāla.
ear	shĭkio	sikiro	idu	gutŭi	gutui	engiŏko.
lip	mŭōmo	emlomo	muōmo	murōmo	emlōmo	enkutūku.
neck	shengo	tzingo	engingo	sengo	sengo	emurtu.
hand	mukōno	mukono	mukono	mukono	mukono	engáina.
foot	gu	gūlu	mudumŭo	emrondi	kiga	engēdu.
heart	moio	moio	engōlo	kifūa	moīo	olgossi.
belly	tumbo	endāni	īwū	tumbo	utumbo	engoshŏge.
blood	damu	milātzo	endakăme	pōme	sakăme	sarge.
bone	emfūpa	emsōsa	emsōsa	emfupa	emfūha	luito.
skin	engōfi	dshingo		kingo	dshingo	endshōni.
finger	dshanda	dshāla	dshāa	dshāra	endōle	likomod-shino.
cloth	ungūo	ungūo	ĭtāma	sūke	sūdshe	nanga.
food	dshakūla	dshakuria	kando	kande	kande	endaa.
sheep	kondo	gnonsi	engōdo	engōto	engoto	engerre.
goat	embūsi	embusi	embŭi	embusi	embūsi	enginnē.
cow	gnombe	gnombe	gnombe	engombe	gnombe	engidde.
bird	niūni	tzongo	entzongo	endēge	katēge	enguēni.
elephant	endōfu	endzōfu	endzōfu	tembo	tembo	oldome.
dog	ombŭa	dīa	dīa	kuri	mbŭa	oldia.
lion	simba	simba	dsimba	simba	simba	luwarigi-dōko.
hyena	fīsi	fisi	embĭdi	kungŭi	bāu	luwari-uadshine.
fowl	kūku	kūku	engugu	engūku	kuku	gugusēki.

English.	Suaheli.	Wanika.	Wakamba.	Msambāra.	Msegŭa.	Ukuāfi.
fish	samaki	sŭi	kūyu	fī	kabăla	sengiri.
town	emdshi	mudzi	mulango	kaia	omsi	angang.
house	niumba	niumba	niumba	kumbi	niumba	angādshi.
my house	niumba yango	niumba-yango	niumba yakŏa	kumbi yango	niumba ango	angadshiái.
thy ——	—— yāko	—— yako	—— yāgu	—— yako	—— ako	—— ni.
his ——	—— yakwe	—— ye	—— yagŭe	—— yakwe	—— akwe	—— egnie.
children	watoto	wahōho	wiwidzi	wibanga	wana dōdo	engēra.
men	watu	atu	andu	wagossi	watu	kulumurŏa.
slaves	watuma	asunnie	madomba	wasumba	wasumba	singa.
friends	maraffiki	asēna	muguiaguia	embūe	embuia	shōre.
truth	kuelli	dsheri	ūwo	kuerri	kendēdi	ardisĭwa.
lie	urongo	ulongo	uwungu	ulongo	adāta	edumuladsharre.
black	meaussi	muŭru	muilu	emsisīri	emditu	erōko.
white	meauppe	meruffe	mukēu	dshegnāra	dshagnāla	aibōru.
great	emku	emkūlu	munēne	emkūlu	emkulu	kidōko.
small	emdōgo	emdide	muniguie	kidōdo	endōdo	kanignie.
bad	muōfu	mūi	mui	kadama	kaiha	toronno.
good	muēma	mutzo	mutzēo	mueddi	kidāmăna	siděi.
long	emrēfu	mūre	emnene	mure	mtalle	eāda.
high	dshu	dzulu	dzulu	uranga	kulanga	kēwer.
low	tini	tzini	endini	hisi	hasse	angŏff.
far	emballi	kurre	kuātza	harre	halle	lakŏa.
near	karibu	vēvi	fagūvi	hēhi	hagŭhe	dāna.
I know	nadshūa	namánia	naīwa	niamania	dshehamania	ayullu.
I know not	sidshui	kamania	enditzi	kimanire	simanise	mayullu.
he has desired	amedaka	udzilonda	ungo manda	niakonda	niaonga	ayub.
he has beaten	amepiga	udzipiga	kukuna	amekoma	katōa	tosho.
I can	nawesa	naidima	nadonia	nadăha	nadăha	aidimu.
he cannot	hawēsi	kaidima	endidonia	niahūma	alūma	emŭi.
he comes tomorrow	atakudsha kesho	undakudza madshero	adshoka dshōko	esa mfondo	lufi nēse	mabe leffa.
do thy business	fania kasiyāko	henda maka sīgo	enda undu-yāgu	gossora endima yako	tenda endima āko	endo birishōni.
bring ye now food	etta(*bring*) sasa(*now*) dshakŭla (*food*)	rehe sambe dshakuria	ētte endino kando	nīka kande wirŭshe	naiŭse hallusi kande	yaukŭleyautata endaa.
one	emmodsha	emmenga	umŭe	mosi	mosi	obo.
two	ombīli	embīri	ili	kaidi	pili	ari.
three	tatu	tāhu	ītātu	katātu	tatu	okūni.
four	enne	enne	inna	kanne	kanne	otōni.
five	tano	tzāno	idāno	kashāno	shāno	himmiēti.
six	setta	tandāhu	dandātu	emtentatu	endātu	ille.
seven	sabaa	fungāhe	niania	fungate	fungate	nabishāna.
eight	nāne	nāne	munda	nane	nane	issiēti.
nine	kenda	kenda	kenda	kenda	kenda	sāl.
ten	kūmi	kūmi	kumi	kumi	kumi	tōmon.

That the Wanika, the Wakamba, the Msambāra, the Msegŭa, and the Suaheli (Sowaiel), are either closely allied languages, or dialects of one common tongue, is evident. The position of the Ukuafi is more equivocal.

In the original MS. it is placed between the Wakamba and the

Msambara, *i. e.* the fourth in order. This is *primâ facie* evidence of its having been considered by the original author as allied to the other five.

In a notice of Ewald's upon the same languages, the statements that are made concerning the Sowaiel (or North-eastern Caffre) languages in general are made in an unqualified manner, or without any exception in respect to the Ukuafi.

Without stating whether such be or be not the case, the present writer has satisfied himself that no such assertion is borne out by the present table; of this the reader may judge for himself.

Neither is a Caffre affinity made out by the comparison with other vocabularies, either simple or tabulated.

Nearly half the Ukuafi words of the present table are common to Mr. Hales's vocabularies, yet none coincide; although Mr. Hales's vocabularies represent as many as fourteen Caffre dialects. Hence it is considered the safest way in the present state of our knowledge to consider the Ukuafi as an unplaced rather than as a Caffre language.

On the other hand, the Ukuafi, although an unplaced language, is by no means a language without several miscellaneous affinities. The syllable *en-*, with which almost all the Ukuafi words, quoted below, begin, may or may not be the Caffre prefix. Even if it be so, its presence is by no means conclusive as to the position of the language in the Caffre group; a point upon which the present writer hopes, hereafter, to lay before the Society full evidence.

English	head.
Ukuafi	*lukunia.*
Mandingo	*kung.*
English	ear.
Ukuafi	*engioko.*
Agow	*ankwaghi.*
English	foot.
Ukuafi	*engedu.*
Koldagi	*kuddo.*
Timmani	*katuk.*
English	belly.
Ukuafi	*engoshoge.*
Falasha	*gozigu.*
Agow	*guzig, gusge, gizu.*
English	hand.
Ukuafi	*engaina.*
Somauli	*gunna.*
Danakil	*ginnaetu.*
Howssa	*hanu.*
English	sun.
Ukuafi	*engolo.*
Denka	*akol.*
English	fire.
Ukuafi	*engima.*
Gonga	*tamo.*
Woratta	*tammo.*
Wolaitsa	*tamma.*
English	water.
Ukuafi	*engarre.*
Darfur	*koro.*
English	tree.
Ukuafi	*endsheddu.*
Agow	*satsi.*
English	house.
Ukuafi	*angadshi.*
Gafat	*gedjish.*
Gonga	*kecho.*
Woratta	*ketsa.*
Kaffa	*ketto.*
English	sheep.
Ukuafi	*engerre.*
Karaba	*erong.*
English	ten.
Ukuafi	*tomon.*
Woratta	*tama.*
Wolaitsa	*tamma.*

Krapf's vocabularies illustrate the languages on the east coast of Africa, and verify the current doctrine concerning the extent of the Caffre languages northwards.

Mr. Hales's vocabularies illustrate *both* sides of the continent.

1. *For the parts between the Equator and the Hottentot country.*—Here we have, besides specimens of the Kambinda, Congo, and Angola languages, the addition of the (*a.*) Mundjola, (*b.*) and Bengera dialects. The Mundjola is the name of a savage tribe in the interior of Congo. The Bengera is the language of Benguela; an area for which a good vocabulary has long been wanted.

2. The Makua, Mudjana, and Makonde vocabularies are also important additions. The fullest Makua vocabulary known to the present writer is still in MS. and belongs to the Asiatic Society. The best proof of the Monjou and Makooa dialects being Caffre is supplied by Mr. Hales.

3. The last four vocabularies of Mr. Hales are the most important. For the country between Delagoa Bay and the Mozambique; for the parts about the river Zambeze; for Inhambane, Sofala, Botonga, Manica, and Mocaranga, the published data have been pre-eminently insufficient. Now, besides a Nyambana (Inhambane) vocabulary, Mr. Hales has published a Takwani, a Masena, and a Sofala vocabulary, representing the languages of the river Zambeze.

These important materials place the great extension of the Caffre languages beyond doubt. We are now enabled to state not only that they are spoken *at* the Cape and *at* the Equator, but that it is nearly certain that they are spoken *from* the Cape *to* the Equator—*i. e.* continuously.

Thus far the current doctrines respecting the philology of South Africa remain unmodified, or modified only in the way of confirmation. The following sentences from Mr. Hales indicate a new and important fact:—"From a comparison of our vocabularies with others already published, two inferences may be deduced, one of which is familiar to ethnographers, whilst the second has not, so far as we are informed, been distinctly stated. The first is, that from the Equator to 30° south latitude the continent of Africa is occupied by a single people, speaking dialects of one language. Secondly, it appears that this general language, or rather family of languages, has two distinct subdivisions, which may be entitled (1.) the *Congo-Makua*, and (2.) the *Caffrarian*, each including under it several dialects or minor divisions."

The present writer doubts whether the evidence of Mr. Hales is quite sufficient to prove that the Congo and Makua languages are more allied to each other than either is to the Caffre; admitting, however, that there is considerable probability of such being the case.

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JAMES YATES, Esq. in the Chair.

The following paper was read—

"On the Nature and Analysis of the Verb:"—*Continued.* By the Rev. Richard Garnett.

We proceed to consider the evidence deducible from a class of languages nearly related to the Turco-Tartarian family, namely the Tschudish or Finnish, of which the Lappish and Hungarian are now generally admitted to be members. The Hungarian was indeed for a long time regarded as a language *sui generis*; but in the last century, Sajnovics, and subsequently Gyarmathi, brought abundant evidence to show that it is closely related to the Lappish, Finnish, and Esthonian, both in words and construction. Though their demonstration was in some respects more empirical than scientific, and was capable of being carried much further, it was sufficient to establish their leading position; insomuch that Adelung, whose ideas respecting the origin of language inclined him to believe in the existence of perfectly isolated ones, admitted that the connexion could not be denied.

A still greater step was made in our own time by Dr. W. Schott of Berlin, who showed by an able and extensive induction, that the Manchu, Mongolian, Calmuck, Turco-Tartarian, Tschudish, and Hungarian are all members of one great family of tongues, divisible indeed into classes, but still bearing abundant marks of a community of origin. One general point of agreement among them is, that they have no single class of words bearing the distinct and exclusive character of roots of verbs. The abstract noun forms most commonly the basis of the conjugational system, but by no means necessarily and peculiarly so; other parts of speech, not excluding particles, being often capable of construction with pronominal terminations, so as to be perfectly equivalent to verbs in other languages.

The following remarks of Gabelentz, in his valuable sketch of the Grammar of the Mordwinian language in Lassen's 'Zeitschrift für die Kunde des Morgenlandes,' will help to place the capabilities of this member of the great Finnish family in a clearer light. After observing that it is important to study all the languages of the class in conjunction, in order to form an adequate idea of the variety and copiousness of their forms, he adds:—

"In this point of view, the Mordwinian is not one of the least interesting. One circumstance in particular is well calculated to attract the attention of the philologist. It has hitherto been considered a distinctive characteristic of the American languages—at all events of the greater part of them—that they can employ almost every word as a verb, and represent the varied relations for which

other languages employ auxiliaries, particles, pronouns, and suchlike, by the forms of the verb itself. As these forms are rather superadded to the verb from without than developed from it inwardly, those languages have been called polysynthetic, with the intention of thereby designating a peculiar class of tongues. But the Mordwinian furnishes evidence that the Old Continent can produce an instance of polysynthesis, though it may be not quite so perfect. Or could such forms as *asodav-tasamisk*, 'you will not let me know'; *maronzolt*, 'they were along with him'; *kostondädo*, 'whence are you?' *prävevtemelt*, 'they were without understanding'; *pazonän*, 'I am the Lord's'; *tsüratan*, 'I am thy son'; and many similar ones, be well regarded in any other light*?"

It will be sufficient to observe for the present, that though the above combinations are employed as verbs, and have regular conjugational endings, they are for the most part nothing but particles or nouns in construction with pronominal suffixes *in obliquo*. Thus the base of *maronzolt* is simply the particle *maro* = *apud*; and of *kostondädo*, *kosto* = *unde*; *prävevtemelt* being a formation on the caritive case of an abstact noun, *pazonän* a similar one on the genitive of *paz*, 'Lord,' and *tsüratan* a combination of a concrete noun with the suffixes of two personal pronouns, equivalent to *vios -σου -μου*, *q.d.* 'son of thee— [condition] of me.' It is sufficiently obvious that no one of the above combinations is or can contain in itself a verb, as that part of speech is usually conceived by grammarians, and that their apparent verbal character consists in the predicative form in which they stand, and nothing else whatever.

The so-called regular verbs in this family of languages will be found on examination to consist of the same or very similar materials. The analysis of the forms is more clear and certain in some than in others, owing to a variety of causes. Several of those tongues, particularly the Finnish and Esthonian, are remarkably sensitive to peculiar laws of euphony, in obedience to which vowels are modified and consonants changed or elided so as greatly to disguise the original forms of words. In some also the so-called inflexions of the verb do not appear to be simple modifications of pronouns, but coalitions of the oblique pronoun with particular case-endings or postpositions of the verbal noun, occasionally so transposed, abbreviated or softened down as to render the analysis of them somewhat difficult.

There are however several languages in which the conformity between the respective persons of the verbs and ordinary nouns in construction with oblique personal pronouns is almost complete. In the Wotiak, nouns ending in vowels are combined with this class of pronouns according to the following paradigm:—

pī [for pi-ĭ]..... *filius mei.*
pi-ed ..... —— *tui.*
pi-ez ..... —— *ejus.*
pi-my ..... —— *nostri.*
pi-dy ..... —— *vestri.*
pi-zy ..... —— *eorum.*

* Zeitschrift für die Kunde des Morgenlandes, vol. ii. pp. 256, 257.

In verbs, the endings of the simple preterite are as follow :—

Singular.	Plural.
1. bera-i, *dixi.*	bera-my, *diximus.*
2. bera-d, ——	bera-dy, ——
3. bera-z, ——	bera-zy, ——

Here it is evident, that, with the exception of the coalition of two short vowels into the corresponding long one in *pī*, the two sets of terminations are perfectly identical.

In Tcheremissian the noun is combined with pronouns according to the following scheme :—

ata-m ..... *pater mei.*
ata-t ..... —— *tui.*
ata-*sha .... —— *sui, ejus.*
ata-na ..... —— *nostri.*
ata-da ..... —— *vestri.*
ata-sht .... —— *eorum.*

Compare the conjunctive form of the verb :—

Singular.	Plural.
1. ischtene-m, *faciam.*	ischtene-na, *faciamus.*
2. ischtene-t, ——	ischtene-da.
3. ischtene-she, ——	ischtene-sht.

Here again the agreement is complete, except that the third person singular ends in *-she* instead of *-sha.*

The endings of the present and perfect indicative *ischte-m,* facio; *ischtena-m,* feci, are perfectly analogous, as far as the first and second persons of both numbers are concerned. In the third person there is some discrepancy; but Wiedemann, in his elaborate Tcheremissian Grammar, p. 122, shows clearly that the third person singular of the present tense, *ischta* or *ischtesch,* has no pronominal ending or proper sign of person at all, being in fact a mere verbal noun, employed indifferently as substantive, adjective, or verb; and that the third person singular of the preterite, *ischten,* is another verbal noun, having frequently the construction of a present or aorist participle, or a Latin gerund in *do.* In fact, *ischt-esch* has precisely the form of the predicative case, used in various Finnish dialects to express the category, circumstances or condition of a given subject, as the instrumental is in Slavonic. According to this analysis, *ischtesch* denotes in the act or category of doing, just as *mar-esch* signifies in the character, condition or category of a man. Frequently this form requires to be rendered *for,* in which case it is nearly equivalent to a dative. *Ischt-en,* used as the third person of the preterite, seems to bear a like analogy to an ablative or locative, not unlike the Welsh construction of the preposition *yn* with nouns, adjectives, and infinitives. It is believed that the conjunctive form given above has the same element for its basis : *e. gr. ischtenesh-em,* in [the case of] my doing = if I do.

It is unnecessary to enter minutely into the investigation of the corresponding forms in Finnish and Esthonian. For the most part

* Pronounced like *s* in *pleasure.* The English sound of *sh* is expressed by *sch.*

they are of the same origin as those already specified, *m* being usually attenuated to *n*, *t* to *d*, &c., apparently for the sake of euphony. It is somewhat remarkable that in Syrianian the personal endings of verbs differ from the suffixes of nouns throughout the singular and closely agree with them throughout the plural. In Lappish, the pronominal suffixes employed with nouns do not appear in any single tense of the verb, but most of them may be elicited from the various parts of the entire conjugation. In Mordwinian also, the adjuncts of the noun not found in the indicative tenses present themselves in the conjunctive and the imperative.

The reason of these discrepancies appears to be, that in their earlier state those languages, like many others, had duplicate and even triplicate sets of pronouns, some of which were employed in one kind of construction and some in another. For example, the termination of *soda-tado*, 'ye know,' does not bear the smallest resemblance to that of *tel-ante*, 'your body.' But that *tado* is really a pronoun of the second person plural is proved by its being employed in the definite conjugation, in which the verb and its regimen are included in the same combination:—*e. gr. soda-tady-z*, 'he judges you,' where the final consonant is the regular sign of the third person, abbreviated from *zo* = *ejus*, and *tady* the regimen or objective case = *ὑμας*. In fact, a general comparison of the dialects shows that the guttural and dental forms are used interchangeably with nouns and verbs, and that one is often merely a modification or mutation of the other. Thus in Hungarian and Lappish the plural of nouns ends in *k*, in Finnish in *t*, and in Esthonian in *d*. As all the languages have the same origin, it is reasonable to conclude that the dental forms are mere softenings of the guttural, like our modern *mate* from the Old-English *make*, A.-Sax. *mæg*.

The last language of this class which we shall have occasion to consider is the Hungarian, perhaps as remarkable as any for the distinctness of its forms and the striking similarity of the two classes of words which it is at present attempted to identify with each other. As in most languages of the class, the place of pronouns possessive is supplied by suffixes attached to the noun, and it is hardly possible to compare these suffixes with the personal endings of the verb without admitting a community of origin. For example, *kéz*, 'hand,' is connected with oblique forms of pronouns as follows:—

kéz-em,	kéz-ed,	kez-e.
manus mei,	— *tui*,	— *ejus*.
kéz-ünk,	kéz-etek,	kéz-ek.
— *nostri*,	— *vestri*,	— *eorum*.

Compare the preterite of the definite conjugation, *i. e.* of a verb followed by a regimen with a definite article, an objective personal pronoun, *v. t. q.*

Singular.	Plural.
1. esmert-em, *cognovi*.	1. esmert-ük [indef. conj. esmert-ünk].
2. esmert-ed, ——	2. esmert-étek.
3. esmert-e, ——	3. esmert-ék.

It will be seen that the correspondence of the two sets of endings is perfect, with the exception of *ük* instead of *ünk* in the first person plural; which form however duly appears in the indefinite conjugation. Some of the remaining tenses, both of the definite indicative and conjunctive, differ slightly, in one or two persons, chiefly as it seems for the sake of euphony, or through the retention of older forms. There is considerable discrepancy between the inflexions of the definite and the indefinite conjugations, owing to the latter having adopted forms of pronouns now obsolete in other combinations.

The resemblance between the two classes of endings did not escape the notice of the Hungarian grammarian Márton, who however strangely assumes that the pronominal suffixes of nouns,—and infinitives, which have precisely the construction of nouns,—are *borrowed* from the finite verb; thus taking it for granted, without evidence, that the verbal combination is the older of the two. Another native grammarian, Revay, whose acumen unfortunately was not quite equal to his industry, shows by an elaborate induction that the endings of finite verbs are all of pronominal origin, and that those of the definite conjugation are identical with the suffixes of nouns. On these and similar phenomena he grounds some speculations respecting the rudimentary state of the language, which appear to contain a strange mixture of truth and error.

After observing that the radical terms employed to denote action, passion, or state, had originally rather the force of nouns than verbs, and that they became verbs first by the annexation of personal pronouns, and then by the progressive augmentation of the forms of moods and tenses, he remarks:—

"In the early state of language the primary names of things were chiefly monosyllables, which also furnished verbs in their most simple form, before the more enlarged and artificial forms made their appearance. There remain, even at the present day, some nouns of this kind, being at the same time verbs; for example, *fagy*, signifying both 'frost' and 'it freezes'; also *lak**, 'habitation,' which, augmented by the affixing of a pronoun, is used as a verb, *lak-ik*, 'habitat.' In the infancy of the language, the forms *fagy-en*, *fagy-te*, *fagy-ö*, arose from the inartificial annexation of the pronoun, having both the force of the noun and of the verb, when predicated of persons: primarily denoting *gelu*, ego, tu, ille, instead of *gelu*, meum, tuum, suum, and then *gelasco*, *gelascis*, *gelascit*. Afterwards, by a more perfect formation which is still in use, a distinction was made between them in this way, namely that *fagy-om*, *fagy-od*, *fagy-a* or *-ja*, *lak-om*, *lak-od*, *lak-ja*, were employed as nouns, and *fagy-ok*, *fagy-oz*, *fagy*, *lak-om*, *lak-ol*, *lak-ik*, as verbs."

That the rudimentary words of language were nouns, and that verbs arose out of them by the annexation of personal pronouns, are positions which we feel by no means inclined to dispute. But that the pronouns thus employed as the subjects of propositions were, as Revay imagines, originally *nominatives*, is not only unsupported by

* Now only used in composition.

evidence, but repugnant to the very nature of things. It is totally incredible that *habitatio ego* could ever be used in regular and connected speech to express either *habitatio mei* or *habito*. All known languages are constructed on strictly logical principles, and one in which no distinction could be made between *asinus ego* and *asinus mei* would be unfit for the purposes of intercourse between man and man. From the very earliest period there must have been some method of expressing *attribution*; and when pronouns were employed, this was done either by putting them in oblique cases, or by means of possessive pronouns, nearly all of which are formed on oblique cases; and in many languages more than one pronoun is employed in order to render the attribution more clear. Sometimes, as in Welsh and Finnish, the nominative is used pleonastically along with the oblique case for the sake of emphasis; but the proof that the oblique form is the essential element is, that it is optional to omit the former, but not the latter. Even in ancient Chinese, a marked distinction is made between apposition and attribution. Notwithstanding this fundamental error as to the nature of the relation between the noun employed as a verb and its pronominal affix, Revây's remarks, as applied specifically to the Hungarian language, are extremely valuable and contain the germ of an important principle. He gives elsewhere various examples of nouns which are at the same time verbs, and observes that many more such were current in an earlier state of the language. The formal difference which he attempts to establish between the verb and the noun is fallacious, as the examples which he gives are both in the *indefinite* conjugation. When the definite conjugation is employed, there is, as we have already shown, no external difference worth mentioning. For instance, *tér* may be indifferently noun, adjective, or verb, in the respective acceptations of *spatium, spatiosus, spatium habeo,* or *transeo*; and *tér-em, tér-ed, tér-i,* might either denote *spatium mei, tui, sui,* or, as verbs in the definite conjugation, *transeo, transis, transit.* Thus *ír-om* may be either *unguentum mei* or *scribo*; *tudat-om, scientia mei* or *scire facio*; *vadasz-om, venator mei* or *venor*; *nyom-om, vestigium mei* or *calco*; and *lep-em, tegimen mei* or *tego.* In modern Hungarian, *esö* denotes *pluvia,* and *es-ik, pluit*; but in the fifteenth century the simple root *es* was employed in both senses. There is little doubt that at an early period this identity of the verbal root with the noun was a general law of the language. At present the abstract noun commonly differs from the simplest form of the verb by the addition of a formative syllable, usually *as* or *at*: *e. gr. ír,* scribit; *iras,* scriptio; *ir-at,* scriptum. Such formatives, introduced for the sake of explanation or distinction, often belong to a comparatively recent period of a language, as may be seen by comparing Gothic with modern German.

The observation already made respecting the Turco-Tartarian verb, that it is almost entirely an aggregation of participles and pronouns, is in a great measure equally applicable to the Hungarian. The present tense has been already analysed, as consisting of the simple root in construction with personal pronouns, *in obliquo.* The

imperfect *esmerè-m*, anciently *esmereve-m* or *esmercje-m*, is formed on a modification of the present participle : the perfect *esmert-em* is nothing but the perfect participle *esmert*, with the usual pronominal endings ; and *esmertend-ö*, the future participle, is equally the basis of the future tense, *esmertend-em*. In a former paper, "On the Origin of the Present Participle," the writer took occasion to show that the Hungarian participles have generally the forms and the construction of ablative or locative cases. We have also seen that the personal endings of the definite conjugation are recognized by the native grammarians as identical with the pronominal suffixes regularly employed with nouns. If we admit both parts of this analysis, it seems to follow that there is an oblique relation in both constituents of the verb, constituting the same kind of double attribution that has already been pointed out in Burmese and Tibetan. It is not a little remarkable moreover, that in Tibetan and Hungarian this phenomenon is exhibited in verbs with a definite regimen, or in the language of Latin grammarians, transitive verbs. A similar construction also prevails in Basque and Greenlandish ; in the latter of which the subject of the transitive verb has regularly the form of a genitive. Now we can scarcely conceive anything more repugnant to the ideas usually entertained of the finite verb, than that it should be formed out of the combination of an ablative base in construction with a pronominal genitive; yet this is the case in a variety of languages, if identity of form is to be trusted. The simpler form, in which the pronoun alone is put in the oblique case, occurs however more frequently. It is indeed asserted by some grammarians, that those apparent oblique cases are, in the conjugation of the verb, really abbreviated nominatives ; but this explanation will not account for instances where the element is lengthened instead of being shortened, nor for those where the actual nominatives have nothing in common with the verbal inflexions, being in fact composed of letters of totally different organs. It seems much more legitimate and rational to consider identity of form as an indication of identity of power and meaning, till some good reason is given to the contrary.

It may not be amiss to add a few supplementary remarks on some Caucasian languages, the exact place of which has not as yet been accurately determined, but exhibiting some points of resemblance with the Finno-Tartarian family. In the principal of these, the Georgian, the conjugation of the verb is singularly intricate, and the attempts of grammarians to analyse it have not been very successful. Many of the paradigms in Brosset's Grammar are confessedly erroneous ; and Bopp's attempt to account for the characteristic forms from the Sanscrit is little calculated to produce conviction. Thus much may be affirmed, that the root of the verb is regularly an abstract or verbal noun, which becomes a verb by the instrumentality of particles and personal pronouns. It is remarkable that these elements, indicating the person or subject, are not, as in the Indo-European and most other languages, terminational, but prefixed, and in some dialects curiously infixed in the middle of the verb. In some tenses they are only employed in a fragmentary manner, but

in others their correspondence with the personal pronouns is pretty exact; and, what is of most consequence to our present argument, they have the forms of the oblique cases, which are totally different from the regular nominatives. Thus the root *qwar*, 'to love,' forms its pluperfect tense in the singular number by inserting, after the formative particle *she*, the syllables *mi*, *gi*, *ú*, as follows:—

1st pers. *she-miqwarebia*, amaveram.
2nd — *she-giqwarebia*, ——
3rd — *she-úqwarebia*, ——

The above elements *m*, *g*, *ú*, are precisely those employed as the dative or objective cases of the personal pronouns in construction with transitive verbs, and though the first person agrees pretty well with *me* = ego, the second and third are totally unlike, *shen* = tu, *igi* = ille. To say therefore that they are nominatives, or ever were, is a mere arbitrary assumption. Even Bopp admits that they are oblique cases, both in form and construction, but assumes that this and similar tenses are in reality in the passive voice, without making the smallest attempt to prove them so.

The Lazian, Suanian, and Mingrelian, on which light has been recently thrown by the researches of Rosen, are languages of the same class as the Georgian; and it will be sufficient to say of them that they exhibit the same characteristics as have already been specified, some more and some less completely; and where the forms differ, the principle is obviously the same.

In all there has evidently been a great abrasion of characteristic forms, especially of the pronominal prefixes. In the Suanian, some tenses accurately distinguish the three persons singular and plural; in others, as also in Georgian and Mingrelian, the singular and plural forms of those elements are the same; while in Lazian scarcely any personal characteristic has survived beyond an obscure indication of the first person. There is however a class of dialects which it is conceived clearly exhibits the original principle of organization in the whole Caucasian group; namely the Abchassian and Circassian, with their immediate cognates. The Circassian is at present unfortunately only known to us by the notoriously inaccurate statements of Klaproth; but as it is admitted to be closely related to the Abchassian, we will abstract the extremely interesting and important remarks of Rosen respecting the structure of the verb in the latter:—

"The Abchassian verb, interesting on account of its great simplicity, exhibits equal completeness and consistency in its formation. We here find the personal conception or characteristic, indispensable to the finite verb, completely detached from the termination, so that the plurality of the subject is not, as is still the case in the Suanian, expressed by a modification of the ending, but, more naturally, by means of the pronominal prefixes of the several persons. The termination simply and abstractedly denotes the verbal action with its relation to time, and in this capacity can admit of alteration neither on account of number nor person. The pronominal prefixes, on the

other hand, are different according to the six relations of person which they represent, and cannot on their part undergo alteration according to tense or time."

Rosen proceeds to remark that the six personal characteristics are perfectly identical with the personal pronouns, being respectively:—

Sing.	1. *s, z,*	*Plur.*	1. *h,*
	2. *w, u,*		2. *sh,*
	3. *i,*		3. *r,*

which are generally prefixed to the verbal root, but sometimes infixed or intercalated in what appears to us a singular manner. He makes however no observation on a point which we conceive to be of some consequence, namely that the above elements are not nominatives, but oblique cases, employed indifferently as genitives in construction with nouns, as datives or objective cases with transitive verbs, and as pronominal subjects with all verbs without exception. For example, *ab,* 'father,' is attributed to the different persons in the following manner:—

s-ab, pater mei.	*h-ab,* pater nostri.
w-ab, —— tui.	*sh-ab,* —— vestri.
i-ab, —— ejus.	*r-ab,* —— eorum.

Compare with the above the present tense of the verb *neh-oit,* 'to pray':—

Sing.	1. *s-nehoit,* oro.	*Plur.*	1. *ha-nehoit,* oramus.
	2. *u-nehoit,* oras.		2. *sh-nehoit,* oratis.
	3. *i-nehoit,* orat.		3. *r-nehoit,* orant.

Here we see that the forms of the pronominal elements are perfectly identical in both classes; and there seems no reason to doubt that the force or construction is, or originally was, the same in both. We may venture to affirm that *s-nehoit* primarily denoted *oratio mei,* just as *s-ab* means *mei pater.*

When the dialects more immediately connected with the Abchassian are better known, we shall doubtless be able to derive important conclusions from them. The opinion of Rosen, who has enjoyed better means of information than any other European, is, that the Iberian and Circassian divisions all originally belong to one family of tongues, though in various stages of development; the Abchassian having preserved most of the original type, and the Georgian having deviated the most widely from it; owing probably to the greater amount of cultivation bestowed upon it and mixture with other tribes. If our remarks on the nature of the relation between the Abchassian verbal root and its pronominal subject are well-founded, it is obvious that the same principle of formation may have originally operated in the entire family; a point, which, if well-established, would afford no small confirmation to the argument of the present series of papers.

PHILOLOGICAL SOCIETY.

VOL. IV. JANUARY 26, 1849. No. 78.

HENSLEIGH WEDGWOOD, Esq. in the Chair.

The following gentlemen were elected Members of the Society:—

Rev. Jos. Power, Fellow of Clare Hall and Keeper of the University Library, Cambridge.

John H. Elliott, Esq., Martin's Lane, Cannon Street, London.

Herbert Ashton Holden, Esq., Fellow of Trin. Coll., Cambridge.

A paper was then read:—

"On the Pronouns of the First and Second Persons." By Professor Key.

In a paper on the words *good, better, best, well*, as they appear in the Teutonic and classical languages, one part of which was read before this Society, the writer requested the attention of philologists to those cases of alleged irregularity, in which a deficiency of forms from one root is said to be supplied from what upon this theory might be called a complementary root. In particular he referred to the second aorists in use with αἱρεω, φημι, ερχομαι, τρεχω, φερω and ὁραω; to the apparent anomalies in the conjugation of the Latin *fero* and *sum*; of the English *be* and *go*; of the pronouns *he, she, it, they*; and of the French verb *aller*. He has since taken occasion to deal with a large majority of these within the pages of the Society's Proceedings; and in every case with which he has so dealt, he has endeavoured to establish the position that the varieties are deducible by the principles of letter-change from one common root.

In the same spirit he now proposes to question the accuracy of the assertion that "in all the sister dialects of the great Indo-European language, the nominative singular of the pronoun of the first person is from a different base from that from which the oblique cases come" (Bopp's V. G. § 326, Transl.); and the additional assertion that "the plural of the same pronoun is in most of the same dialects distinct in base from the singular" (*Ib.* § 331). In other words, he is disposed to maintain that *I, me, we, us*; that *ego, me, nos*; that εγω, νωι and ἡμεις, have all arisen from one common stem. Secondly, in as much as a just objection might be taken against any theory which claimed to account for the irregularities of the pronoun *I*, and was not at the same time applicable to the anomalies of the pronoun of the second person, it is intended likewise to discuss the declension of the words *thou, tu*, and σv.

It is a commonly received, and the writer believes a well-founded opinion, that *ego* is intimately connected with the Sanscrit numeral *eka*, 'one,' and in like manner that *tu* is all but identical with the second numeral *duo* or *two*. Such an origin is in perfect harmony

with the grammatical terms *first person* and *second person*, and with our own idiomatic phrase, *take care of number one*. It seems moreover to be remarkably confirmed by the fact that the Chinese alike for the second person and the second numeral employ one common sound, which partakes of a liquid character somewhere intermediate between our *r* and our *l*, and has therefore been variously written, the French preferring the letters *eul*, the English *irr* or *urh*. It must be admitted that the pictorial symbols are different, but the objection seems to be of no great weight, as the Chinese frequently interchange these symbols. Thus when two utterly unconnected notions happen by the merest accident to be represented by one and the same sound, we often find in that language that a symbol whose form evidently shows that it was at first attached to but one of the two notions, is borrowed by a convenient and pardonable license to represent the other. For example, this very sound *eul* happens also to have the signification of our conjunction 'and,' and in that sense has its own proper symbol. This symbol however is at times employed to denote the pronoun of the second person (Endlicher, p. 252). Similarly a certain combination of lines intended to represent a ship, which the Chinese denote by the sound *t'ceu*, is also employed at times to represent the ideas of 'water,' 'horse,' 'wagon,' 'arrow,' 'fish,' &c., because the sound *t'ceu* happens also to have these significations (*Ib.* p. 10). A third example may be the symbol for a horse, where the four legs, head, mane and tail are visible. Now the phonetic name for a horse is the syllable *ma*. But this same syllable has also the signification, as with us, of 'mother.' Accordingly the symbol for a horse is also used for *ma*, 'mother' (Morrison's Dict. 7465). It has indeed been gravely suggested that the word was applied to a female parent of the human species on the ground that among horses there are mares, and among mares there are mothers. But such reasoning will not nowadays have much weight. We repeat then that the Chinese in its word *eul*, with the double sense of *thou* and *two*, gives all but irresistible weight to the doctrine that the pronouns of the first and second persons, and the first pair of numerals, are in origin the same.

Now the first of the cardinal numbers has undergone a remarkable number of changes. At first sight there is little of resemblance between the Greek *εἷς* and the Latin *unus*; and in truth the letter *s*, which alone appears in common, is precisely that part of the two words which is not radical. But when we take into account the oblique cases of the Greek numeral with the letter *ν*, and the admitted fact that a Greek aspirate has often supplanted an initial digamma, and when, on the other hand, we take the oldest known form of the Latin numeral, viz. *oenus*, and call to mind that an initial *o* before a vowel is likewise a substitute for a digamma, as in *οικος*, *οινος*, Οαξος, for Ϝικος, Ϝινος, Ϝαξος, we at last perceive that a syllable *wen* will account for both *unus* and *εἷς*; and the existence of such a syllable is placed beyond dispute by the facts that we ourselves pronounce an initial *w* in *one*, and that in some tongues it is actually written, as in the Lithuanian *wiena-s*.

But we must here request attention to a preliminary matter. On more than one occasion the writer has pressed on the consideration of philologists the doctrine that words possessed of an initial *m* readily interchange it with a *w*, and often discard that *w*, or at least change it to an *h*. As the doctrine forms the base of the present argument, he may be excused for repeating and enlarging the list of examples, some of which he obtains from Buttman's Lexilogus (v. *ουλαι*), and some from the Dictionary of Liddell and Scott. (1) *Μοχλευ-* and *οχλευ-*, 'heave by a lever'; (2) *μοσχο-* and *οσχο-*, 'young shoot'; (3) *μασχαλη, μαλη*, and *axilla, ala*; (4) *μονθυλευ-* and *ονθυλευ-*, 'fill with stuffing'; (5) *μαλευρο-* and *αλευρο-*, 'wheaten flour,' *αλε-* and *mol-*, 'grind,' *ουλα-, ολα-*, and *mola*, 'sacred meal'; (6) *μερ* of *μειρομαι*, 'divide,' and *ὁρο-*, 'limit,' *ὡρα, hora*, any limited portion of time, a season or an hour, and *ora*, 'limit,' 'border'; (7) *μοχθε-*, 'be weary with toil,' and *οχθε-*, 'be heavy at heart'; (8) *μελ-* of *μελλω*, and *vol-*, 'will'; (9) *μιαν-* of *μιαινω* and *viola-*; (10) *μνοο-* and *χνοο-*, 'down'; (11) *μαρη* and *χερ-* of *χειρ*, 'hand'; (12) *Mars, War*, and *Αρης*; (13) *mili-* of *mille, milia* and *χιλιο-*; (14) *mit-* of *mitto* the factitive of *it-* or *i-*, 'go,' and *ϜιϜημι*, afterwards *ἱημι*, which is related in the same way to *ειμι*, 'I go'; (15) *mas-, mar-is*, and *αρρ-εν-* (n. *αρρην*); (16) *mari-* (n. *mare*), Sansc. *vari-* or *wari-*, Greek or rather African *οασι-*, Germ. *wass-er*, Eng. *meer, mar-sh, mor-ass, wash, wat-er, wet*; and without any initial consonant *udo-*, and *ara*, the suffix of *Sam-ara*, the river Somme, and *Is-ara*, the river Oise; (17) *man, αν-ερ-* or *Fαν-ερ-* (n. *ανηρ*), Ital. *uomo*, Lat. *hom-on-* (n. *homo*), Romance *hom*, the second syllable of *ne-mon-, nie-mand*, the sound *wun* of *no-one*, in which *no* being an abbreviation of *none*, has already in it, like the German *nein*, the numeral *one*; the *on* of the French *on dit*, originally written *hom dit*, and the *one* of our own *one knows not*, the idiom of which corresponds exactly to the German *man sagt*; (18) *min-* of the Lat. *min-or, min-umo-*, Germ. *mind-er* and *wen-ig*, Scotch *wee*; (19) *mer-* of *mereo* and Eng. *earn*—comp. for the addition of the *n* after *r*, *maer-* of *maereo* and Goth. *maurn-an*, Eng. *mourn, bur-* of *comburo, amburo, bustum*, and Eng. *burn, cur-* of *curro* and Dorsetshire *hirn*, Eng. *run*; (20) *mag-*, 'grow,' an obsolete verb of the Latin, which however is sufficiently guaranteed by its participle *macto-*, the freq. *macta-*, the old subst. *mag-mento-*, and the adj. *mag-no-*, which stands to it in the same relation as *ple-no-* to the verb *ple-*, 'fill'—this verb *mag-*, 'grow,' and *aug-* of *augeo, αυξανω*, Eng. *wax*; (21) Germ. *mit* and Eng. *with*; (22) *mutter*, 'belly' or 'womb,' as seen in *bär-mutter*, our own *mother*, in the phrase *rising of the mother* for hysterics, Lat. *venteri-, utero-*, &c.; (23) Germ. *muth* and *wuth*, both of which correspond to the A.-Sax. *mod*, Eng. *mood*; (24) Eng. *wench*, and Germ. *mensch*.

The belief in the possibility of the interchanges which these examples go far to establish, will perhaps ripen into a strong persuasion when the case of the numeral *one* is examined. The nom. of the Greek numeral is *εἷς μια ἑν*, thus already presenting in the feminine a *μ*; and what greatly strengthens the suspicion thus excited is the twofold consideration that the Ionic form for the fem. is *ια*, and

that the so-called particle *μεν*, and its usual correlative *δε*, may fairly be represented by 'one' and 'two.' In form they have again and again been compared with *ἑν* and *δυω*; and as regards meaning, Liddell's very first signification of *μεν* and *δε* is: *first . . . . then . . . .* But connected with the base *μεν* we have a secondary adjective *μονο-**; and to keep up the parallelism, this very word appears without a *μ* in the form *οιο-*, as used in the sense 'the ace on the dice,' 'the one.' The word *ονο-*, in the sense of the animal so called, is of course an unrelated word, however similar in form. Still it may be turned to account in tracing the letter-changes. A *ν*† in Greek usually appears as an *s* in Latin. Compare *εσμεν*, *εσμες*, and *sumus*, the termination of the Greek comparative in *ιον* (n. *ιων*), and of the Latin comparative in *ios*, afterwards *ior*, as *melios*, whence *melior* and *melius*. Hence *ονο-*, the animal so called, has in its first syllable the analogue of the first syllable of the Latin *as-ino-*, our *ass*, and the Germ. *es-el*. Following this analogy, we may safely identify the *ονο-* as signifying the lowest mark on the dice with *as* (*assis*), the ordinary term for unity among the Romans, to which all their fractions *semis*, *triens*, &c. are referred as a standard. Again, from the Latin *as*, *assis*, is deduced the French and English word *ace*, *i. e.* the one of the dice or of the pack of cards. This part of the argument may as well end with what may more suitably be put in the form of a question than an assertion. It being a well-known fact that an *s* and a guttural often interchange,—Is it possible that the Sanscrit *eka*, 'one,' is akin to the word *as*, 'a unit'?

We turn again to the pronoun of the first person. Our own *I* is as short a form as it can well appear in, but we have also another and very different shape given to this pronoun, as heard in certain phrases in the south-west of England, as *chill* for 'I will,' *cham* for 'I am' (see Jennings's Glossary sub v. UTCHY). Combining the two forms *I* and *ch* into one word, we have the exact representative of the German pronoun *ich*. That the English should drop the guttural in their ordinary pronoun is consistent with the pronunciation of many words, as *night*, *might*, *right*, &c., in all of which the suppression of the guttural is in part compensated by the strengthening of the vowel; and this strengthening is shared by the pronoun itself. The Italian *io*, as contrasted with the Latin *ego*, has also lost the guttural. Indeed there is strong reason for believing that though the Latin was written with the *g*, no pains were taken to pronounce it, for the word in the comic writers seems to have been monosyllabic, and in *equidem*, 'I at least,' the *e* alone represents the pronoun. What was just now said of the English pronoun *I* owing its length of sound to the suppression of the guttural element, would naturally lead one to expect that in *equidem* the first syllable should be long; and the writer has elsewhere given his reasons for believing that in *equidem*, as also in *siquidem* and *quandoquidem*, the vowel which immediately precedes

* Not from *μεν-ω*, say L. and S.

† This change, however well established, still surprises, because the two sounds are to the ear so different. A friend informs me that a little girl of his aged two years, has the habit of substituting *n* for *s*, saying *nit*, *nut*, *una*, for *sit*, *shut*, *Susan*.

the enclitic was really long, the several words being pronounced, if his view be correct, as *ē-ke'*, *sīke'*, *kandōke'*.

The Latin, Italian, and Greek pronouns give us still another letter for our word in *ego*, *io*, and εγω; and the Greek εγων*, as seen alone, and also in the dialectic εγωνγα, Bœot. ιωνγα, for εγωγε, adds yet a fourth. This final nasal has been justly compared with the final *m* of the Sanscrit *aham* and Zend *azem*. But even yet we have not arrived at the full form of the word. We venture to suggest that the Latin *egomet* is the original pronoun. This has been long the writer's conviction, but he would scarcely have ventured to publish so strong a conjecture, had he not found it confirmed in the most decided manner by the Sanscrit grammarians, who give as the *datou* of this pronoun the disyllable *asmat*. Nay, the declension of the Sanscrit pronoun in the plural bears evident traces of this additional syllable *mat*. Thus the instrumental in that number is *asmâ-bhis*, the dat. is *asmâ-bhyam*, the gen. *asmâ-kam*, the locat. *asma-su*, in which the length of the second *a* is again a compensation for a lost consonant. The Greek also comes to our aid, not merely with ἡμεις, ἡμεων, ἡμεας, &c., words which may fairly be thought to be corruptions of ἐγμετες, ἐγμετων, &c.; the long η as before representing the loss of a consonant immediately preceding another consonant, and the τ disappearing between vowels, as in τυπτει for τυπτετι, and what is a more apposite illustration, in the declension of γερας, γηρας, &c.; but this very τ presents itself in the possessive ἡμετερος. To be satisfied of this, it is perhaps sufficient to observe that possessive pronouns † are nothing more than genitives of the personal pronouns which have been somewhat violently subjected to the process of adjectival declension. The most familiar example is the Latin *cujus*, *cuja*, *cujum*, as seen in the phrases *cujum pecus ? cuja res est ?* Now the regular suffix of the Latin genitive plural, when seen in the fullest shape, is *erum*: for example, *boverum*, *nucerum*, the oldest recorded forms, which were afterwards reduced to *boum* and *nucum*, just as *duorum* was compressed to *duum*. The Greek then ought to have had a corresponding suffix ερων, and if the supposed ἡμετερων is to be forced into the changes called declension, what can be more natural than to proceed as from a nom. ἡμετερος ? Of course it would be incorrect to claim the τ as part of a suffix τερος, similar to πο-τερος from the base πο-, because these pronominal adjectives in τερος have a reference to *one of two*, precisely as is the case with the ordinary comparatives in τερος. But such a limitation of meaning never exhibits itself in the possessives.

* Bopp thinks that εγον ought to have been the form of this. Perhaps his view may be supported by the consideration that *n* was often written without being pronounced; in such cases the preceding vowel had a long sound, and hence a long vowel was written. Thus the Greeks wrote the Latin words *censor*, *Constantinus*, κηνσωρ, Κωνσταντινος.

† Some writers maintain that from the possessive the genitive is derived, but this seems highly unphilosophical. At any rate the argument deduced in the V. G. § 341, from *yushmâkâbhir*, tells neither way, as either theory will explain it; and why should the *am* of *yushmâkam* be anything else than what is found in *yushmabhyam*, viz. the suffix of plurality ?

The writer has not forgotten the ordinary doctrine that *egomet* is formed from the pronoun *ego* by the addition of a suffix *met*, and that *vosmet*, *sibimet*, &c. contain the same suffix. As regards the first part of this statement, it may be replied that a reduction of form from *egomet* down to *egom* and *ego* is anything but improbable in a word which a proper modesty and delicacy of feeling urge one to compress into the narrowest limits. In the second place, those who contend for the composition of *ego* with *met* have two questions still to answer, viz. whence comes the liquid at the end of *εγων**, *aham*, and *azem*, and then whence comes this suffix *met*? This last indeed is a question which must be answered in any view of the subject, and we may as well proceed at once to the examination of it. Bopp, leaving wholly out of view the Sanscrit datou *asmat*, and finding in the Sanscrit declension no traces of the *t*, has on the other hand connected with the syllable *ma* the *s* which precedes it in the forms *asmâbhis*, *asmâkam*, &c.; and this syllable *sma* he tells us is a pronominal base, referring among other arguments to the appearance of the same syllable in the declension of several Sanscrit pronouns of the third person (V. G. § 165, &c.), as the masc. dat. of the interrogative *kasmai*, 'to whom?' and several masculine cases of the pronoun signifying 'this,' viz. D. *tasmâi*, Ab. *tasmat*, Loc. *tasmin*. In the very examples on which he thus depends, there will be found perhaps reason for attaching the *s* to the initial rather than the second syllable. The German language has something exceedingly similar. Thus the so-called adverb *da* of pronominal origin is by a hasty observer considered to be the whole of the word, and when the compounded forms *darein*, *daraus*, *darüber*, &c. present themselves the *r* becomes a stumbling-block, which however is at once removed when we regard *das* as the more correct form of the pronominal base. This before the prepositions which begin with a vowel, as *ein*, *aus*, *über*, naturally changes its sibilant into an *r*. In discussing the pronouns of the third person in the pages of the Society in the course of last year, the writer drew attention to the German neuters *das*, *was*, *es*, contending that the final *s* was an equivalent of the *n* which belongs to the original form of the third-person-pronoun. It is only consistent then with the views there put forward, that in the Sanscrit pronouns just quoted, *kas* and *tas*, rather than *ka* and *ta*, should be allotted to the pronominal base, leaving only a syllable *ma* for the second element of the several words. This *ma* we believe to be identical in origin and power with the same syllable *ma* as it appears in the declension of the first and second personal pronouns, and so to be a corruption of the syllable *mat*. But of this more presently. It will be convenient briefly to consider the pronoun as it appears in other cases than the nominative.

Now the German gives us for the acc. *mich*, which bears a remarkable resemblance to the nom. *ich*, and as the consonant *ch*† seems to

* It was once proposed to deduce *εγων* and so *εγω* also from *λεγων*, 'the speaker.' But no trace of an λ ever presents itself in the pronoun.

† Yet, as the accusatives *mich*, *dich* and *sich* all share this guttural aspirate, the point should not be regarded as certain.

have no title to be considered as an accusatival suffix, it is probably to be considered as a radical part of the pronoun. Thus those who think it no great difficulty to suppose that a root should appear at one time with, at another without, an initial *m*, can scarcely refuse their consent to the doctrine that *ich* and *mich* are words immediately related to each other. But this once admitted, it follows also that the Latin *me*, *mei*, *mihi* (the last above all as containing a guttural), must also be connected with *ego*. That the nominative in particular should have been mutilated and deprived of its first letter, while the other cases retain the *m*, seems to be explained by that feeling of modesty to which reference has already been made; for the nominative being the case of the agent, is much more subject to the charge of egotism than the oblique cases where the first person for the most part appears in a light no way invidious, viz. that of a sufferer*.

We are now better prepared to consider the meaning of the Latin *egomet* and Sanscrit *asmat*. The first syllable, we contend, is immediately connected with the first numeral, and the second we hold to be the well-known noun which appears in our own tongue in the form *man*. This root we have already had occasion to speak of as existing in the first syllable of the Greek Fαν-ερ- (n. ανηρ); it also in all probability enters into the composition of ποι-μεν- (n. ποι-μην), the verb ποι-μαν- (1st person ποιμαιν-ω) and substantive ποι-μανωρ†, the last of which is most intelligible, being in its first syllable derived from πων, the equivalent, as is well known, of the Gothic *faihu*, Germ. *vieh*, and Latin *pecu-*; while μανωρ stands to μαν-ηρ exactly as πατωρ in ευπατωρ to πατηρ. As to the change of *man* to the *mat* of *asmat*, or *met* of *egomet*, it is precisely what has occurred between the Greek noun ονοματ (n. ονομα) and the verb ονομαν- (1st person ονομαινω), or between σηματ- and the adj. ασημον- (n. ασημων). Nay, the Icelandic root *man* actually takes the form of *mathr* in the nominative, the final *r* being the suffix of the case. Our explanation is at the same time applicable to those Sanscrit pronouns which take a

* In a paper lately read before the Society, and also in a work of Carl Bock's, it was contended that the suffix of the first person in verbs was often a genitive. The writer is not unwilling to admit such a doctrine, because he himself long ago published the opinion that the nom. and gen. alike had *from* for their original signification, and indeed were in origin the same word. As regards the present question the matter is one of no importance, for whether nom. or gen., the personal suffix of the verb is always brief in form and so commits no offence against modesty.

† It has been proposed (see Liddell and Scott) to deal with ποιμανωρ as a contraction of ποιμαν-ανωρ, just as *idolatreia* is a corruption of *idolo-latreia*, and μωνυχος of μονονυχος. Of such a compression the examples it is true are very numerous, and αγανωρ, if really derived from αγαν-ανωρ, is one remarkably in point. Had ποιμανωρ been used only in the same sense as Homer's ποιμενα λαων, and it sometimes is so used, the derivative would have been plausible, for if derived from the verb ποιμαινω, the word must signify ὁ ποιμαινων τους ανδρας, seeing that every compound adjective formed by the addition of ανηρ to a verb, deals with the noun as the accusative of the verb. Compare στυγανωρ, τρυσανωρ, αλεξηνωρ, ρηξηνωρ, φυξηνωρ, αγαπηνωρ, ολεσηνωρ, λιπεσηνωρ, φθισηνωρ, απατηνωρ, ὑψηνωρ. But the fact appears to be, that the original meaning of the word is simply 'a shepherd' (see Hesych.), which it ought to be if the derivation from πων+μανηρ be admitted.

suffix *ma*, viz. *kasmai*, *tasmai*. The syllable enters, be it observed, only in the masculine cases, and we have therefore merely to translate *kas-ma-i*, 'to what man,' *tas-ma-i*, 'to this man.' In fact a final *n* and *t* are especially liable to interchange, so that it would be idle to dwell upon it. As regards the first element of *egomet* and *asmat*, a comparison with the varying forms of the first numeral may be useful. The *eka* of the Sanscrit numerals corresponds to the forms *ego*, *εγω*, *ich*, and the Gothic *ik*; *as* (*assis*) of the Latin to *as* of the Sanscrit *asmat*, *az* of the Zend *azem*, the Lithuanian *asz*, and the Old Slavonic *az*; *ιο-* of the Greek (whence the Homeric masc. dat. *ιῳ* and the Ionic fem. *ια*, as also *ei* of the Germ. *eilf*) to the Italian *io* and English *I*; *μι* of *μια* to the *μι* of *εσμι*, *δίδωμι*; *e* of *e-leven* and the Germ. *e-lf* to the *e* of *e-quidem*; *wen* of *oenus* and *Fεν* (n. *εἷς*) to the English *we* and the verbal suffix *vas* of the Sanscrit; the aspirated *εἷς* to the aspirated *ἡ-μεις*; and lastly, *μεν*, *μονο-*, to the Lithuanian *man* as found in the Ac. *man-en*, Instr. *man-imi*, G. *man-ens*, &c., and also in the oblique cases of the Mantchou (Gabelentz Gr. p. 36).

In these last words a caution may perhaps be important. The syllable *man*, or *mat*, or something like it, appears twice in the pronouns we have been considering. In the Lithuanian forms *man-imi*, &c. it corresponds, according to our view, to the numerical element or *μεν*; whereas in *asmat* or *egomet*, the *mat* or *met* is the substantive; and the possibility of an error as to our meaning would have been the greater but for this caution, because the first or numerical element is subject to the same interchange between the final consonants *n* and *t*. Thus what appears as *man* in *man-imi* is in the abl. of the Sanscrit *mat-tas*, where *tas* and *tas* alone seems to be the suffix of the case, corresponding, as Bopp himself has pointed out, to the Latin *tus* of *funditus*, *caelitus*, &c., and the *θεν* of the Greek *πο-θεν*, *ουρανο-θεν*. Again the same syllable appears as *med* (pronounced *met*) in the acc. as well as abl. of the old Latin pronoun.

There still remain a few questions regarding the pronoun of the first person. The Slavonic, instead of a mere initial *m*, has in several cases the more difficult combination of *mn*, as in the instr. *mnoyu*, dat. *mnye* or *mi*. Such a form is an easy stepping-stone from an *m* to a simple *n*; and hence probably the Greek dual *νω-ι*, the Latin *nos*, *nobis*, *nostrum*, Sanscrit *nas*, &c. Indeed the examples of a direct change from an initial *m* to *n* are far from rare (see Liddell and Scott sub v. *μων*, and Mr. Talbot's English Etymologies). The initial vowel *ε* of *εμε*, *εμοι*, &c. Bopp has explained, and it would seem correctly, by the parallel cases of *ε-θελω*, *ο-φρυς*, &c.; and probably the form of the German *uns* (whence our *us*) arises from a similar cause. As the Latin *umbon-* (n. *umbo*) and *ungui-* (n. *unguis*) were traced by the writer in a recent paper through *o-nub-on* and *o-nug-ui* to roots *nub* and *nug*, which correspond to the roots *nab* and *nag* of the German *nab-el* and *nag-el*, Eng. *navel* and *nail*, so *uns* may be a contraction of *o-nos*. Lastly, the *vas* (*va*) and *mas* (*ma*), which serve as the respective suffixes of the Sanscrit verb in the first person of the dual and plural, seem to be but dialectic varieties of the same word.

Before proceeding to any particular examination of the pronoun of the second person, it may be as well to observe that a love of uniformity seems to have influenced most languages, and led to the creation of forms which probably would not otherwise have been found. This may perhaps explain why in the Gothic there is an acc. *thuk*, corresponding to the acc. *mik*, and a sibilant in the first syllable of the instr. *yushmabhis*, dat. *yushmabhyam*. If such be not the correct explanation, then it is probable that the second numeral, which is commonly written with a final vowel, as Sansc. *dva*, Goth. *tva*, Gr. δνο, Lat. *duo*, Germ. *zwei*, Eng. *two*, had at one time a final consonant which has disappeared*. Or again, another view may be offered, that some suffix by which ordinals are deduced from cardinals may have attached itself, so that *yush* of the datou *yush-mat* shall signify not merely 'two,' but 'second.' Be this as it may, there is little danger of error in assuming that either *yu* or *yush* in *yushmat* is a numerical element signifying either 'two' or 'second.' If we start from the Sanscrit *dva*, we have an explanation of the dental in the Lat. *tu*, Goth. *thu*, and Germ. *du*; the *tvam* of the Sanscrit is precisely parallel in termination to the first person *aham*. That *du* before a vowel should take the shape of a labial *b* is familiar not merely in *duono-*, *duello-*, which became *bono-*, *bello-*, but even among the derivatives of the numeral itself, as in *bis*, *bini*, for *duis*, *duini*; and even the more violent change between *duo* and *vos* is precisely parallel to what has occurred in *viginti* for *duiginti*. The appearance of an *s* instead of a *t* in the ordinary form of the Greek pronoun συ, σοι, and in the verbal suffix of εσσι, *scribis*, will cause no difficulty. Much less then should *st* in our own verbs, as *lovest*, be a stumbling-block, since this combination gives a sound intermediate between *s* and *t*. All that we have just stated is without pretension to novelty, but was necessary to a full statement of the case. But we object to those who would treat the *ŝti* and *stis* of the Latin perfects as parallel to our *st* in *lovest*. But rather than interrupt our argument by an immediate discussion of this point, we reserve it for an appended paper.

While the Latin has *vos*, the Greek has exchanged the digamma for an aspirate, just as it preferred ἡμεις to what might have been Fημεις, and in a manner not very dissimilar to the preference in the same tongue of εικατι or εικοσι, where the older form is Fικατι, and the Sanscrit has *vinçati* and the Latin *vinginti* or *viginti*. The dual σφωι seems to have been rightly accounted for by Bopp and others on the theory that σ corresponds to the dental of *dva* or *tva*, and the φ to the *v* or *u* of the same forms. Our own *you* has probably been produced by an insertion of a *y*-sound in the middle of the syllable *du*, just as the substantive *dew* is often pronounced *dyew*, or almost *jew*; and then the degradation to *you* is easy. The same applies to

* Our words *twin*, *twain*, have such a consonant, and the Sanscrit *vin-çati*, Latin *vin-ginti*, exhibit the same liquid. This would also in part account for the form τυνη used by Homer and Hesiod. Again, as *n* becomes *s* and *sh*, and *s* and *sh* themselves interchange with the guttural, we may here also have the explanation of the German *dich*, *cuch*, &c., and the Sanscrit *yushmat*, *yushmakam*, &c.

the Sanscrit *yushmat*, &c., and the Lithuanian dual *yu-du* and plural *yu-s, yu-mus, yu-su*, &c. As to the latter part of ὑμεις, ὑμετερος, what has been said of the terminal syllables of ἡμεις, ἡμετερος, of course applies letter for letter.

It may be expected that the Latin pronoun of the third person, *se, sui*, &c. and its analogues in the other allied tongues should be treated in the present paper, and it may by some at first sight be regarded as a serious flaw in our theory, if we fail to point out in that pronoun some representative of the third numeral. The answer is twofold: first, that although the speaker is the first person, and the party addressed the second person, the idea of a third person is an imagination of the grammarians, as the exclusion of the first and second persons brings us to no definite individual, but to millions. Secondly, the pronoun *se, sui*, is more fitly described as the reflective pronoun, and indeed in the Slavonic languages is so thoroughly a reflective pronoun, that it is applicable even to the first and second persons. It is then no difficulty that we have for the Greek possessive σφετ-ερος, not σφημετερος. We have purposely divided the word as σφετ-ερος, so as to give σφετ to the base of the word, but we must leave to future consideration the origin of the reflective pronoun.

Appendix on the Formation of the Latin Perfect Tenses amavi, *&c.*

The use of the auxiliary *ĕs* (of *esse*) in the passive perfects both of ancient and modern languages is familiar to all; but it has been less carefully observed that it is likewise employed in the perfect tenses of the active voice, at least in the Latin* language. *Amaveram, amavero, amavissem, amavisse*, evidently contain the forms *eram, ero, essem, esse*; and in the perfect subjunctive, an older form, *amavesim*, may be inferred from the three existing forms, *amassim, amaverim, amarim*; and in *amavesim* we see the full form *esim*, which preceded *sim* (just as *esum, esumus, esunt*, preceded *sum, sumus, sunt*).

But the root *es* or *is*, 'be,' as seen in the forms εσ-τι, *es-se*, and English *is*, &c., and the root *wes* or *wis*, 'be,' as seen in the German *wes-en*, the Gothic *vis-an*, English *was, were*, &c., are one and the same word †. It follows then that the *v* in *amaveram, amavero*, &c. should be attached to the *following* letters, so that the division should be directly after the crude form or simple root *ama*, viz. *ama-vera-m, ama-ver-o, ama-vesi-m, ama-visse-m, ama-visse*. In this way the suffixes contain the various tenses of the Latin verb 'to be' in the form *wĕs* instead of *ĕs*.

The simple perfect presents a few difficulties. But when every

* The Greek *past perfect* too was formed in the same way. Of *eram, era* alone belongs to the verb and tense, *m* being only the pronominal suffix, and of course the Greek form corresponding to *era* would be εσα or εα. Thus we have explained ετετυφ-εα for ετετυφ-εαμι, and ετετυφ-εσαν for ετετυφ-εσαντ, the idiom of the Greek language never tolerating a final μ or τ. Ετετυφεισαν is not the legitimate form.

† See the paper read March 24th, 1849.

other perfect in the verb has been explained on one principle, no trifling difficulty should stop us in applying the same explanation to the one tense remaining. Now the second person plural gives us all we could desire—*ama-vis-tis*; and striking off the final *s*, which denotes only plurality, we have the singular *ama-vis-ti*. The third person plural, we know, is often found in the poets with a short penult; and poets, I may observe, are apt to retain antiquated forms. But *ama-vĕr-unt* has again a most fitting form for our purpose, viz. *vĕr-unt* for *wĕs-unt*. I take next the first person singular, *amavi*. The *i* no judicious philologer will look upon as a pronominal suffix. I believe an older form to have been *ama-vism*, which would soon become *amavim*, and that *amavi*. Compare, in the first place, the loss of the pronominal suffix *m* in the Greek τυπτω for τυπτομ (as seen in τυπτομ-αι beside τυπτεσ-αι, τυπτετ-αι), ετυψα for ετυψα-μ, ετιθεα for ετιθεα-μ, and ετετυφεα for ετετυφεα-μ (see Bopp, *Vergleichende Grammatik*), and also in the Latin *scribo*, *scripsero*. Secondly, the supposed degradation from *amavism* to *amavim* has its parallel in the French changes from *Inculisma*, *Quadragesima*, *mesme*, to *Angoulême*, *Carême*, *même*. Cases more decidedly in point are found in the Greek ειμι for εσμι, and English *am* for *ism*, for in these words we have the very root in question, with the very same pronominal suffix. But if *amavim* was ever employed as the first person in the singular, we may expect as a matter of course *amavimus* in the plural. The Latin superlative has two forms, one in *issĭmo-*, and one in *ĭmo-*, as *longissimo-*, *optimo-*. If these two suffixes be of the same origin, which, however, I do not assert, because the shorter one seems to have been the older, then we have a case remarkably parallel to that of the theoretic and actual forms *ama-visimus* and *ama-vimus*. There remains the third person singular. Now it has often been observed that the poets take the liberty of lengthening the final syllable of this form, even though it ends in a *t*, as *perrupīt Acheronta* and *subūt onus* in Horace; *redīt animus* and *praeteriīt hora* in Ovid. My theory explains this apparent anomaly, for *perrupit* will be a corruption of *perrup-ist*, precisely as the French once wrote *fust* (beside *fusse*, *fusses*), but now *fût*. Other parallel examples of the actual or virtual omission of an *s* in the same position are seen in the French words, *nostre* or *notre*, *maistre* or *maître*, *fenestre* or *fenêtre*, *est*, &c. Lastly, those verbs which ended in a vowel naturally preserved the *v*, while the consonant-verbs, as *fūd-i*, *col-ui*, either discarded it or substituted the cognate vowel-sound *u*.

A word or two on the ordinary doctrine that *amavi* = *ama* + *fui*. I have elsewhere pointed out that this theory is wholly defective, unless an independent formation be found for *fui* or *fuvi* itself. Bopp indeed tells us that *fuit* is an aorist, being the representative of the Sanscrit *abʻût*, or Greek εφυ(τ). When he wrote this, he appears to have forgotten the existence of *fuvi*. Now this latter form one would be naturally disposed to class with such perfects as *annuvi* from *annuo* (a form, I may observe, not theoretical, but acknowledged by ancient writers; besides Livy always writes *pluvit*), and thus *fuvi* would be in the class of perfects from *vowel-verbs*.

But this would be fatal to the proposed theory, as it would involve the absurdity of supposing *fuvi* to be its own parent. This defect in the theory would be remedied if a different origin were found for *fuvi*, and accordingly it has been contended that it is a reduplicated perfect of *fio*. I am aware that it is a common practice with philologers to connect the forms of *fuit* with *fio*; but I have long thought the idea to be without foundation. First, we have already *fuam*, *fŏrem*, *fŏre*, and *fŭturus*, besides the perfect tenses of the verb *fu*, which differ considerably, both in form and quantity, from *fīam*, *fĭerem*, &c. Moreover, the more correct view, it seems to me, is to attach *fio* to *facio*. In the comic writers, *facit*, *facere*, &c. require an abbreviated pronunciation, such as *fait*, *faere*—forms which remind one of the French representatives of the same words. So, again, *sufficere*, *conficere*, in the same poets, require a reduction in sound to *suffire*, *confire*, which are identical with the French. Indeed, I would more readily assent to the connexion of *facio* with the Greek ποιεω than with the Greek φυω. But if we admit this principle of condensation of form, then *facio* would become *faio* or *fīo*; and thus we should have an explanation of the long vowel, and an explanation too, parallel to that of *musīs*, *inquīro*, from *musais*, *inquairo*. Add to all this the fact, that the perfect tenses of *fio* are made up with the acknowledged participle of *facio*; and the question of form seems to me divested of all difficulty.

But is the logical connexion intelligible? All languages, the Latin among others, abound in verbs which have at once an active and neuter, or rather let me call it, a reflective sense. Thus, *moveo*, 'I move (anything else),' or 'move myself.' *Moves*, says Terence, *sed non promoves*. So *vertit* is often used in both significations; &c. &c. Apply this to *facere*, and we have all we want. *Fio*, 'I make myself,' 'I become.' We have a parallel case in a compound of this verb, viz. *deficere*, which has caused some trouble to grammarians by its double construction. But the principle I am contending for explains both. With the accusative—the construction, for example, which Cæsar always uses—it means 'to put down and abandon,' or, to use a colloquial phrase, 'to leave in the lurch;' while with a dative it signifies, 'to become low,' or, again to speak in a less dignified phraseology, 'to run low,' 'to run short.' Nay, in this last sense *defit* is equivalent to *deficit*. *Sufficit* also has the neuter sense, being, as might be expected from its preposition, the exact opposite of *deficit*. Nor should it be left out of view, that the constructions of *fio* have a very exact agreement with those of *facio*. We say *potestatem facio* and *potestas fit*; in speaking of 'sacrifices,' even with the omission of the word *sacra*, *pro populo fieri* and *pro populo facere*; in the sense of 'estimation,' *ut quanti quisque se ipse faciat, tanti fiat ab amicis*. There is the same similarity between such phrases as *Nescio quid faciat auro* and *Quid Tulliola mea fiet*. Lastly, though we may have a difficulty in explaining how the notion of destruction is introduced by the preposition *inter*, yet it is a difficulty which applies no more to *interficere* than to the Lucretian word *interfieri*. On the other hand, it is true that the Latin writers,

tempted perhaps by the alliteration, at times use *fio* where *sum* might be expected, as *Miserior nec fuit nec fiet*; and the participle *futurus* still more frequently appears as a deputy for a lost future participle of *fio*, as *Nescio quid te futurum sit*.

Besides these general considerations, I doubt much whether, in point of signification, *fuit* be well adapted to serve as a suffix for the simple perfect. This tense—the simple perfect—commonly denotes the present result of a past action: *Domus aedificata est*, 'The business of building is now over, and the house exists.' No Latin writer would say, *Domus aedificata fuit* in the same sense, any more than he would make *Troja fuit* equivalent to *Troja est*.

In the theory here given, the main difficulty lies in the assumption of an archaic *amavisimus* for *amavimus*. This defect in the argument is supplied by a reference to the grammars of other languages. For example, in the Illyrian the present and perfect tenses of the verb *vidi-ti*, 'to see,' are respectively:—

vidim, vidish, vidi; vidimo, vidite, vide;
vidyeh, vidye, vidye; vidyesmo, vidyeste, vidyeshe.

Now as *ye, yesmo* and *yeste* are the 3rd sing. and 1st and 2nd persons pl. of the Illyrian verb 'to be,' there can be little doubt as to the formation of the Illyrian perfect*.

A still stronger confirmation will be seen in the formation of one of the Welsh perfects as exhibited in a subsequent paper by the writer on the so-called substantive verb.

* It is but right to add, that this explanation is at variance with Bopp's views as detailed in his V. G. § 454.

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Professor WILSON in the Chair.

Two papers were read—

1. "Fragments of Orations in Accusation and Defence of Demosthenes respecting the Money of Harpalus." Arranged and translated by Samuel Sharpe, Esq.

The following Fragments were brought from Thebes in Upper Egypt by my friend A. C. Harris, Esq. of Alexandria, who published a lithographed *fac-simile* of them in London in 1848. They were written on papyrus of a better kind twelve inches and a quarter wide. How long the roll may have been cannot now be known, as the small portion that remains is broken into thirty-two pieces.

The columns, or pages, usually contain twenty-nine short lines of about fourteen letters each. There are no spaces between the words, no stops or accents, no large letters at the beginning of the sentences. The letters are square and well-written, for the most part in the form of capitals, except the Omega and the Mu; but in many cases are joined together as in a running hand. The Eta and Pi are nearly alike. The Iota is sometimes added to the dative case of the nouns, but not always. Upon the whole we may suppose that this interesting manuscript was written under the Ptolemies; and when the writer corrected ειλαro into ειλετο, we see that he had detected his own Alexandrian provincialism.

Mr. Harris had remarked that the subject-matter of the fragments was an accusation of Demosthenes respecting the money of Harpalus, which he naturally conjectured might be that spoken by Hyperides. But on further examination there seem to be parts of more than one oration. But by which of the several orators these words were spoken, or indeed whether they are the original speeches spoken before the judges in the court of Areopagus, is of course open to doubt, as it was not uncommon for men of letters to try their skill in oratory by writing and delivering in their schools, speeches which might have been spoken on any great occasion.

When Alexander of Macedon set out from Babylon on his Indian expedition, he left to Harpalus the collection of the taxes and the charge of his treasure in that city. But Harpalus was unfaithful to his trust; he fancied that Alexander would never return alive, and he spent large sums of the royal treasure in wasteful luxury and vice. And when Alexander returned westward, he fled from punishment with such treasure as he could carry with him. He came to Athens as a place of safety, and scattered large sums among the orators to buy their support. At Athens he was followed by letters from Antipater and Olympias, accusing him to the Athenians, and calling upon them to deliver him up. (Diodorus Siculus, xvii. 109.)

Before the arrival of Harpalus, Demosthenes had proposed to the Athenians that he should not be received, as he would embroil them in a quarrel with Alexander: but when he landed the orator changed his mind, on receiving, as Plutarch says in his 'Lives of the Ten Orators,' one thousand darics as a bribe. The Athenians however decided that Harpalus should be arrested and given up to Antipater as a criminal, and that his treasure should be placed in the Acropolis for safety; and they ordered him to give an account of its amount. Harpalus said it was seven hundred and fifty talents, or not much less. Harpalus however escaped from his Athenian keepers, and it was then that Demosthenes was put on his trial; first, for receiving bribes from Harpalus; secondly, for not giving in the account of the treasure; and thirdly, for not having the keepers punished who allowed their prisoner to escape. Hyperides, Pytheus, Menesæmachus, Himereus, and Patrocles, were the orators who accused Demosthenes in the court of Areopagus. He was found guilty of having received thirty talents, and sentenced to banishment because he could not pay the penalty of five times that sum.

Plutarch, in his 'Life of Demosthenes,' adds the well-known story of the manner in which the bribe was given. When Demosthenes, on behalf of the Athenians, was taking an account of the treasures which Harpalus had landed from his ships, he was much pleased with one of the king's cups. He admired the workmanship; he felt the weight of gold in his hand; he asked how much it might bring. "To you," said Harpalus, "it will bring twenty talents." And as soon as it was night he sent him the golden cup with that sum in it. The next day Demosthenes came to the assembly with his neck bandaged. He was expected to make a speech against Harpalus; but he had lost his voice and could not speak through hoarseness. The pretence was laughed at, the reason for his silence was guessed, and he was ordered to be tried in the court of Areopagus.

This was not the first time that Demosthenes was suspected of taking bribes. Diodorus Siculus (lib. xvii. 4) says, he was thought to have received large gifts from the Persian monarch in payment for his speeches against Philip of Macedon; and Æschines charges him with being enriched by these royal moneys. The Athenian treaty with Alexander may again have given occasion to the belief that the orator had received bribes from the foreigners.

The oration of Dinarchus against Demosthenes on the same charges is still remaining to us. It was spoken before the council of 1500 judges, after Stratocles had opened the accusation. Dinarchus says that Demosthenes had himself asked to be tried, and had proposed that death should be the punishment if he were found guilty. He says that the Areopagus had reported that Demosthenes had taken twenty talents out of the sum brought by Harpalus. He mentions the sum of three hundred talents received by Demosthenes from the kings of Persia, the money received by him from Alexander, the bribes which he took for getting Taurosthenes, the brother of Callias, made a citizen, and his going to Olympia to meet Nicanor, Alexander's agent. He begs the judges not to be moved by the tears of

Demosthenes, nor to listen to any orator who may rise to speak on his behalf.

Demosthenes, as is well known, was found guilty of the accusation, but we may console ourselves with remarking that Pausanias thought him innocent.

Julius Pollux repeatedly quotes Hyperides, and once (lib. x. ch. 36) his oration for Harpalus, but adds the remark, "if it is genuine." In no case are the words quoted by Pollux found in these fragments.

The fragments seem to admit of the following arrangement:—

1st. The accusation, consisting of fragments 7, 25, 30, and 16; 4; 26 and 27; 8 and 14; 1; 11; 6 and 12; and perhaps fragments 19, 21, and 18.

2nd. Fragments 10 and 5 are not quite on the same subject, and seem against some one who had actually spoken in behalf of Harpalus, which was not one of the charges against Demosthenes.

3rd. The defence of Demosthenes, which we might conjecture was spoken by Agnonides, who is mentioned in fragment 6; this consists of fragments 15 and 2.

4th. Demosthenes's oration in his own defence, fragments 13 and 9.

5th. A speech in answer to an accusation respecting Euphemus, which may possibly be part of the last, fragment 17.

In several lines there seem to be grammatical errors, which might perhaps disappear in the hands of a more skilful editor.

The other fragments are too small to be used.

I. Accusation.

Frag. 7, 25, 30, and 16.

	. . . . ε]πετρεψας	. . . . .
	. . . δ]εκα ελαβες	. . . . .
	. . . . ιν αιτιαις	. . . . .
	. . . . πολιν και	. . . . .
5	. . . . . νος	. . . . .
	. . . . . χρυσι	. . . . .
	. . . . . ος τους	. . . . .
	. . . . . περει	. . . . .
	. . . . . ον ποι	. . . . .
10	. . . επει]δη γαρ ηλ-	For when, O Judges,
	θεν , ω αν]δρες δικα-	Harpalus came into
	σται, Αρπαλ]ος εις την	Attica, and . . . .
	Αττικην,] και οι πα	. . . . .
	. . . . . νου εξαι	. . . . .
15	. . . . . τον αμα	. . . . .
	. . . . . ον προς	. . . . .
	. . . Δημ]οσθενης	. . . . .
	. . . . . ρον	. . . . .
	. . . . . κοινουτε	. . . . .
20	. . . . αφιλοξε-	. . . . .
	ν . . . υσι καλως	. . . . .
	. . . . Αρπαλον	. . . . .
	. . . . τ]ην πολιν	. . . . .
	. . . . ντ[ ]νου	. . . . .
25	. . . . τ]ῳ δημῳ	. . . . .
	. . . . . ν παρα	. . . . .
	. . . . υ και αλει	. . . . .

I. Accusation.

Frag. 7, 25, and 16 (*continued*).

	. . . . .	. . . . .
	. . . . .	. . . . .
	τ	. . . . .
	ανδ	. . . . .
5	και ανα[φερειν τα χρη-	and to carry up those
	ματα απ[ρ]α[χτα εις την	moneys undiminished
	ακροπολιν α [η]λθ[εν	into theAcropolis,which
	εχων Αρπαλος ει[ς	Harpalus brought with
	Αττικην . εν τῃ αυρι[ον	him into Attica. The
10	ημερᾳ Αρπαλο[ν ει-	next day he knew that
	δη αποδειξαι τα [χρη-	Harpalus would show
	μ]ατα οποσα εστ[ι · ινα	what his treasures were;
	ουχ ο]πως πυθε[ται	so that not only he
	τον αρ]ιθμον [αυτων	heard their number,
15	οσ[σ' ε]οικεν οποσα ην,	that they were as many
	αλλ' ινα ειδη αφ' οσων	as they seemed, but
	αυτον δει τον μισθον	that he knew from how
	πραττεσθαι · και καθη-	many he should take
	μενος κατῳ υπο	his wages; and sitting
20	τη καταιτ[ιαθε]ις υπερ	down . . . . .
	. . . . . εκε-	. . . . .
	λευ[σε . . .]ον τον	. . . . . he com-
	χορευτ[ην αιτη]σαι	manded . . . the
	τον Αρπαλον οποσα	dancer to ask Harpalus
25	ειη τα χρηματα α-	how many were the mo-
	νοισθησομενα εις	neys carried up into the
	την Ακροπολιν : Οδ'α-	Acropolis. And he an-
	πεκρινατο, οτι Επτα-	swered,They were seven

Frag. 16 (*continued*).

	. . . . .	hundred and . . .
	. . . . .	. . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .
5	. . . . .	. . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .
10	. . . . .	. . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .
	. . . ι κ[αι ο αριθ-	. . . . the num-
	μ]ος εν τῳ δ[ημῳ	ber of seven hundred
15	προς υμας ε . .	and fifty talents was
	αναφερομεν[ος επτα-	declared to you in the
	κοσιων ταλα[ντων	assembly as carried
	και πεντ[ηκοντα αλλα	up, ... but
	επτακοσιων [και μονο-	only seven hundred
20	ν] εικοσι ταλα[ντων	and twenty talents
	δεν . . τον επ .	. . . . .
	το	. . . . .
	. . . . .	. . . . .
	. . . . . :	. . . . .
25	εν τῳ δημῳ ε[πτα-	in the assembly having
	κοσια φη[σ]ας ειν[α τα	said that there were
	ταλαντα νυν τα η .	seven hundred talents,
	σῃ αναφερεις κα .	now thou carriest up the

I. Accusation.

Frag. 4.

. . . . . ου . . . . . .
. . . . . Αθηναι . . . . . .
. . . . . πολιν . . . . . .
. . . . . πρα . . . . . .
. . . . . .
. . . . . .
. . . ν . . . . . .
. . εκρινον . . . . . .
. . . . νε πρι . . . . . .
. . . ος . . φε . . . . . .
. . . αν . . ονε . . . . . .
. . κλ . . . βο . . . . . .
. . αλλ . . . . . .
. ντου . ο . . . . . .
. . . . . .
. . . ες . . . . . .
. . . . . μως ετ . . . . . .
. . . . . τους . . . . . .
. . . . . εχυν . . . . . .
. . . . . νει . . . . . .
. . . . . χρ]υσιον . . . . . .
. . . . . νοιας . . . . . .
. . . . . αρ οτι . . . . . .
. . . . . σιω . . . . . .
. . . . . υ . . . . . .
. . . . . νεν . . . . . .
. . . . . η . . . . . .
. . . . . .

I. Accusation.

Frag. 4 (*continued*).

ρας ελαβε[ς], ουδε τῳ
ψηφισματι του σω-
ματος αυτου την φυ-
λακην καταστησας,
και ουτ' εγλειπομε-
νην επανορθων,
ουτε καταλυθεισης
τους αιτιους κρινας
προικα. δηλον οτ[ε] τον
καιρον τουτον τε τα-
μιευσαι και τοις μεν
ελαττοσι ρητορσιν
απετινεν ο Αρπαλος
χρυσιον τοις θορυβου
μονον και κραυγης
κυριοις, ουδε τον των
ολων πραγματων
επιστατην παρειδεν
καιτω τουτο πιστον.
τοσουτον δ',ω ανδρες
δικασται, του πραγμα-
τος καταπεφρονηκεν
Δημοσθενης, μαλ-
λον δο[κ]ει, δει μετα
παρρησιας ειπειν, υ-
μων και των νο-
μων ωστε το μεν
πρωτον ω . . .
. . . . . .

. . thou tookest; neither having by the decree appointed a guard over his body; nor re-appointed it when it was neglected; nor, when it was broken through, having willingly brought the guilty to justice. It is clear when on this occasion Harpalus continued to dole out money even to the lesser orators, who were masters only of noise and clamour, he did not pass by him who was chief of all the business and faithful in this matter. And so much of this matter, O Judges, hath Demosthenes despised, he rather seemeth, (as one ought to speak with boldness,) of you and of the laws as the first . . . . . .
. . . . . .
. . . . . .

I. Accusation.

Frag. 4 (*continued*).

	ομε	. . . . .
	ναι τα χρημα[τα . .	. . . . to refund
	κατακεχρησθαι, αυτα	the money, putting it
	υμιν προδεδανεισ-	for you to interest into
5	μενος εις το θεωρι-	the theatrical fund; and
	κον, και περι ων Κνω-	respecting it Cnosion
	σιων και οι αλλοι φι-	and his other friends
	λοι αυτου ελεγον οτι	said that 'those who
	αναγκασουσι τον αν-	'are accusing the man
10	θρωπον οι αιτιωμε-	'will make him bring to
	νοι εις το φανερον	'light things which he
	ενεγκειν α ου βουλεται,	'does not wish, and own
	και ειπειν οτι τω δη-	'that the money ought
	μῳ προδεδανιστ[α	'to be put to interest
15	τα χρηματα εις την	'for the Assembly into
	διοικησιν . επειδη .	'the magistracy.' And
	δ'υμων οι ακουσαν-	when those of you
	τες πολλω μαλλον	who heard him would
	ηγανακτουν επι τοις	have been much more
20	κατα του πληθους	angry at the arguments
	του υμετερου λογοις	against your rabble, if
	ει μη μονον ικ[α-	it had not been quite
	νον ειη αυτῳ [τῳ	fit for him who had
	δεδωροδοκη[μενῳ	received bribes . . .
	. . . . .	. . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .

I. Accusation.

Frag. 26 and 27.

. . . . .	. . . . .
. . . . .	. . . . .
. . . . .	. . . . .
ω ανδρες] δικαστ[αι .	. . . . .
. . . νενο . . .	. . . . .
. . . σθαι ει . .	. . . . .
. . . ν ωστε . .	. . . . .
. . . τας αποφασεις	. . . . .
. υ] η αυτα αλλα	. . . . .
π]αντω[ν φανησον .	. . . . .
. μαλλ]ιστα δη . .	. . . . .
. γατ]α τω πραγμα-	. . . . .
τι κ]εχρησμενοι . τους	. . . . .
με]ν γαρ αδικουντας	. . . . .
απ]εφηναν και ταυ-	. . . . .
. ου]χ εκοντες αλλ' υπο	. . . . .
του δ]ημου πολλακις	. . . . .
. δι]καζομενοι . .	. . . . .
. κο]λασαι τους αδι[κ-	. . . . .
ουντα]ς ουκ εφ' αυτοις	. . . . .

I. Accusation.

Frag. 8 and 14.

	. . . εσ]τιν ομοιως	. . . . .
	. . . . ν ει τις ελα	. . . . .
	. . . . ει οθεν μη	. . . . .
	. . . . . ομοιως	. . . . .
5	. . . .υ.ν οι ιδιωται	. . . . .
	. . οντες το χρυσιον	. . . . .
	. . οι] ρητορες και οι	. . . . .
	στρατηγ]οι διατι οτι τοις	. . . . .
	. . ι]διωταις Αρπα-	. . . . .
10	λος . .] νφε[. . γ	. . . . .
	. . . χρ]υσιο[ν οιδε	. . . . .
	. . . η. και ειρη . .	. . . . .
	. . . . . ων ενεκα	. . . . .
	. . . . ν οιδεν ο	. . . . .
15	. . . . . εν αδικου	. . . . .
	. . . . . ε . .	. . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .
	. . . ποδιδ . . .	. . . . .
20	. . . . . οτι μη	. . . . .
	. . . . . στιν εκ	. . . . .
	. . . . . τουτοις	. . . . .
	. . . . ουτω και	. . . . .
	. . . . παρ' υμων	. . . . .
25	. . . . κατ' αυτω	. . . . .
	. . . . ν ο περ γαρ	. . . . .
	. . . . τ]ῳ δημῳ ει	. . to the people . .
	. . π]ολλα υμεις, ω	while you, O Judges,
	ανδρ]ες δικασται, δι-	were pointing out
30	αδει]κοντες τοις	many things to the

Frag. 8 and 14 (*continued*).

στρατηγοις και τοις ρητορσιν ωφελεισθαι ου των νομων αυτοις δεδωκοτων τουτο ποιειν αλλα της υμετερας πραοτητος και φιλανθρωπιας, εν μονον παραφυλαττοντες, οπως δι' υμας και μη ραθυμ[ο]ν εσ]ται το λαμβανομενον. Και Δημοσθενην και Δημαδην απαντων των εν τη πολει ψηφισματων και προξενιων οιμαι πλειω η εξηκοντα ταλαντα εκατερον ειληφεναι, εξω των βασιλικων και των παρ' Αλεξανδρου· οισδε μητε ταυτα ικανα εστιν μητ' εκεινα· αλλ' ηδη επ' αυτῳ τῳ σωματι της πολεως δωρα ειληφασι. Πως ουκ αξιον τουτους κολαζειν εστιν; Αλλα των μεν ιδιωτων υμων εαν

generals and the orators, that you ought to do this, not for the sake of the laws which have been given to them, but of your own goodness and kindness; taking care of one thing only, how on your account that which has been taken shall not be neglected. And I believe that Demosthenes and Demades for all the decrees and strangers' votes in the city received more than sixty talents each, beside the royal [sums] and those from Alexander. And neither these [sums] nor those satisfied them; but now in the very heart of the city they have received gifts. How then, is it not right to punish these men? Why even if any one of you com-

I. Accusation.

Frag. 8 and 14 (*continued*).

τις αρχην τι[να και
διαγνοιαν [εχων . . .
ριαν αμαρτη[σει . .
υπο τουτων . . . .
πορευθεις εν τῳ [δικα-
στηριῳ, η απο [θανει-
ται, η εκ της πατ[ριδος
εκπεσειται . αυτ[οι . .
τηλικαυ|τα αδικ|ησαν-
τες την πολι|ν ουδ|ε-
μιας τιμωρ|ια|ς φευ-
ξονται. Και κ' ον[ειδος
μεν οτι Αινιευς . . .
υπερ του ουχ ελα . . .
το θεωρικον α[πονεμ
μουντος πεντ[ε δρα-
χμων ενεκεν [πλουτ-
τευων υμας ταλαν-
τον ωφελεν εν τῳ
δικαστηριῳ τουτω[ν
κατηγορουντων;
και Αριστομαχος ε-
πιστατης γενομε-
νος της ακαδημιας
οτι σκαφειον εκ της
παλαιστρας μετενεγ-
κων εις το κηπον
τον αυτου πλησιον
οντα εχρητο και εφη

mon people having
any office and decree
. . . . . .
going into the court of
justice, he will either be
put to death or banished
from his country. When
they have wronged the
city in such matters,
they will escape no kind
of punishment. And it
would indeed be a dis-
grace that Aineus . . .
because he did not. . . .
repay the theatrical mo-
ney, for the sake of five
drachmas, should enrich
you by a talent which
became due in the
court of justice under
the accusation of these
very men. And Aristo-
machus when he was
keeper of the academy,
because when he had car-
ried a spade out of the
wrestling ground into a
garden that was near,
he used it, and said

5. MS. τορευθεις. 14. MS. του$^{\chi}$ου.

I. Accusation.

Frag. 1.

	αυτου αγωνος οιε-	in this contest he thinks
	ται δειν υμας παρ[α-	that you ought to be de-
	κρουσασθαι διαβαλ[λειν	ceived into putting off
	την αποφασιν, αλλα	the decision; but he
5	και τους αλλους αγω-	also wishes all the other
	νας απαντας αφελε-	contests to be got rid of,
	σθαι ζητει τους της	even those which relate
	πολεως · υπερ[ης] δει	to the city; over which
	υμας νυνι βουλευσα-	you ought now to be
10	σθαι προσεχοντας	taking counsel, and gi-
	τον νουν, και μη τῳ	ving your attention, and
	λογῳ υπο του[τ]ου ε-	should not be deceived
	ξα]πατηθηναι· τας γαρ	by his reasons about this
	αποφασεις ταυτας τας	matter. Because all
15	υπερ των χρηματων	these decisions, which
	Αρπαλου πασας ομοι-	are about the moneys of
	ως η βουλη πεποι-	Harpalus, in the same
	νται, και τας αυτας κα-	way the Senate hath
	τα παντων, και ουδε-	made, and the same
20	μια προσγεγραφεν	against all; and hath
	α [ε]π' εκαστον απο-	by no means added
	φ[αι]νει, αλλα ετι κε-	what it hath decided
	φαλαιον γραψασα οπο-	against each; but yet
	σον εκαστος ειληφεν	it hath written down the
25	χ]ρυσιον . τουτ'ουν	total how much money
	αφε]ιλετω . . . σχ	each took. This there-
	. . . εν η . . παι υ .	fore . . . . .

β λ

3. MS. διαλαβ.

I. Accusation.

Frag. 1 (*continued*).

	απ	. . . . .
	ουκ αει	. . . . .
	απογε	. . . . .
	αποφα[σεις	. . . . .
5	ελαβε ·	. . . . .
	οι και οι	. . . . .
	ου γαρ δ[. . Δημο-	. . . . .
	σθενε	. . . . .
	το ισχυρο	. . . . .
10	δ'αλλοις ο	. . . . .
	ουχ υπερ [τριακοντα τα-	not about [thirty]
	λαντων δ	talents . . . . .
	αλλ' υπερ τ[ων επτακοσ-	but about the seven
	σιων · ουδ' υ[περ τουτου	hundred; not about
15	αδικημ[ατος . . αλλ' υ-	this crime, but about
	περ απαν[των	all you will be . .
	ση απονο[. . . . Δημο-	. . . , O Demosthe-
	σθενες · υπ[ο τουτον α-	nes. In this judicial
	γωνα δικ[αστηριου	contest he is now
20	νυν προκινδυν[ευ-	in danger, and yet
	ει . και προαναισχυ[ν-	he is impertinent. I
	τει · εγω δ[ηλον οτι	think that it will be
	ελαβες το χρυσιον	clear today to the
	ικανον οιμαι ειν[αι	Judges that thou
25	σημερον τοις Δικα-	hast taken the money;
	σταις, το την βουλην	the rejection of thy
	σου καταγνωναι	advice . . . . .

I. Accusation.

Frag. 11 (*continued*).

	μος εποιησεν, ωστ'	. . . .[the assem-]
	αυτος υπο της τυχης	bly acted, so that when
	αφαιρεθεις τον στε-	he by chance was
	φανον ημων ον ε-	deprived of our crown
5	δωκεν, ουκ [αφ]ειλετο	which it had given,
	ουτως ουν ημιν, του	he did not then
	δημου προσενηνε-	thus take it from us,
	γμενου, ου παντα δι-	though the assembly
	. . . . αυτω ημεις	offered it, ...
10	. . . ρετοι μεν και	. . . . .
	. . . . . νη κοι	. . . . .
	μεν . . αυτου εγω	. . . . .
	. . . . . κατα	. . . . .
	. . . . . ε	. . . . .
15	. . . . . θο	. . . . .
	. . . . . ια	. . . . .
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5. MS. ειλατο.

I. Accusation.

Frag. 11 (*continued*).

αν, και λογου δυνα-
μιν . αποδεικνυμε-
νος διατετελεκας · και
οτε μεν ηγουγην
βουλην αποφαινειν
τους εχοντας το χρυ-
σιον, πολεμικος ων
και ταραττων την πο-
λιν [ι]να την ζητησιν
εκκρουοις · επειδη δε
αναβαλοιτο το απο-
φηναι η βουλη ουπω
φασκουσα ευρηκε-
ναι, το τ'εν τῳ δημῳ
συνχωρων Αλεξαν-
δρω, και του Διος κ[αι
του Ποσειδωνο[ς . .
. . β . . οπο . .
. . . . . .
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. , and thou persevered in putting forth a quantity of reasoning; and indeed when I was leading the council to declare who had the gold, thou wast hostile and disturbing the city, so that thou mightest stop the inquiry; and when the council put off the declaration, saying that it was not yet discovered; and in the assembly conceding this to Alexander; and Jupiter's and Neptune's . . .
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I. Accusation.

Frag. 11 (*continued*).

οσ . . οτο . . . . . .
εβουλε[το . . . . . .
κ]τησαι εικ[οσι Αλεξαν-
δρου βασι[λεως . . .
προτον
κητησθε . . . . . .
. . . . . .
θει . . . . . .
και ε . . . . . .
γεναν . . . . . .
πιας . . . . . .
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Frag. 6.

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. . . περ αυτων ε-
. . . . οις την ειρη-
νην . . .]οιησαμεθα
. . . . . ουλευω
. . . . . νυρη
. . . . . ν χρ .
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Frag. 6 (*continued*).

	αυτῳ, παρ' εκαστου	unto him; that it is in
	ημων γιγνεσθαι και	the power of each of us,
	το μεν κατηγορειν	both to accuse in the
	εν τῳ δικαστηριῳ	court of justice and
5	και εξελεγχειν τους	to convict those who
	ειληφοτας τα χρηματα και δεδωροδοκηκοτας κατα της πατριδος η	have taken the money and have received bribes against their country, ...
10	ξεν	. . . . .
	κατη . . τοδ . .	. . . . .
	. . . τους ε]ιληφοτας	. . . . .
	. . . . η βουλη	. . . . .
	. . . . αι ου η	. . . . .
15	. . . . . τ]ον δη	. . . . .
	μον . . .]ξεντο	. . . . .
	. . . . .	. . . . .
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	. . . . .	. . . . . of the Areo-

I. Accusation.

Frag. 6 (*continued*).

παγου · εαν δε η ψη-	pagus; and if the vote
φος μη ακολουθος	should not be agree-
γενηται τοις νομοις	able to the laws and
και τοις δικαιοις · του-	to what is right, That
το δη, ω ανδρες δικα-	indeed, O Judges, is
σται, παρ' υμιν εσται	to be left to your care.
καταλελειμενον ·	Wherefore all men ought
διοπερ δει παντας	. . . . .
. . . . .	. . . . .
. . . . .	. . . . .
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Frag. 12.

πο]λεως . . την αν-	. . . . .
. . ν την ευδαιμονι-	. . . the happiness
αν την υπαρχουσαν	which belongs to you
υμιν εν τῃ χωρᾳ	in the land which is
και κοινῃ πασι και ιδιᾳ	common to us all and
ενι εκαστῳ και εις	peculiar to each, and
τους ταφους τους των	into the tombs of our
προγονων τιμωρη-	fore-fathers, that the
σασθαι τους αδικουν-	wrongdoers should be
τας υπερ απασης της	punished for the sake
πολεως και μητε	of the whole city, and
. . γου παρακλησιν	. . . . .
. . . . .	. . . . .

I. Accusation.

Frag. 6 (*continued*).

	τας δω[ρεας κατα	bribes against their
	πατριδος και [των	country and against
	νομων, μηδ' [υμεις	the laws. And do ye
	δακρυοις τοις Αγ[νω-	give no heed to the tears
5	νιδου προσεχετ[ε,	of Agnonides, but have
	νουν. εκεινον [εχο-	such a frame of mind
	μενοι οτι ατυχ[ιαν	that . . . . .
	τιμεν	. . . . .
	. . . . .	. . . . .
10	. . . . .	. . . . .
	. . . . .	. . . . .
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	. . . . .	. . . . .
15	. . . . .	. . . . .

Frag. 12 (*continued*).

	. . . . .	. . . . .
	φοδ[. . . . τοι-	. . . . .
	ουτος δ' αν[θρωπος	such a man when he has
	ου δικαια ποιη[σας,	not done what is right,
20	ωσπερ και οι α[λλ-	like any others who are
	οι επιτρο[ποι]του χορ[του	stewards of property; is
	οντες, εξον αυ[τους	it not the law that
	μη εμβαινε[ιν εις	they should be ba-
	το πλοιον; ουτω[ς εισιν	nished? And so acted
25	Αγνωνιδης και Δη[μο-	Agnonides and Demo-
	σθενης. τι προς [ημας	sthenes. Why do ye
	κλαιησε[τε τας δωρεας	weep . . . . .
	μη λιμ	. . . . .

I. Accusation.

Frag. 19.

. . . . .	. . . . .
. . . . .	. . . . .
νος οτι Αλεξαν[δρῳ	. . . that in order to
χαριζομενη [η βου-	please Alexander the
λη ανε[λ]ειν αυ[τον	Senate wished to kill
βουλεται ωσπ[ερ α-	him; . . . . .
παντας υμας ε . . .	. . . . .
τας οτι ουδεις . . .	. . . . .
τοιουτον αν	. . . . .
εστιν πριασε	. . . . .
λον τινα μη	. . . . .
σαι εστιν μη	. . . . .
. . . ιαφθε . . .	

Frag. 21.

. . . οσι	
. . ηται μη τ[α ψηφι-	
σματα του δη[μου	
θα υμεις μεν . . .	
μοκατε την ψ[ηφον	
οις ειν εγραψε . . .	
. . δ' ουδεις τω[ν του-	
των Δημοσθ[ενης	
αλλ' αυτος ουτος . .	
. . . ο δε ο δη . .	
το]υτου κελευο[ντος	
. . . . ουχ . .	

Frag. 18.

	. . αυσας . . .
	. . υσισ . τα . της
	. . δοσε ες και
	. . β και κατα
5	. . ν]ον μ αυ
	. . . ποιησας κατη
	. . . ς δε εκ των
	. εμπρ]οσθεν χρονων
	. . . . των προ
10	. . . ιον . . νεζον
	. . . λαμπρο . . .
	. . . π]αρα τῳ δημῳ
	. . . . υπο λοιπον
	. . υ]πο δοξης χρη-
15	. . . . ρα πεμφθη
	. . . ντα ταυτα αν
	. . . ουκ αισχ . .

II. Accusation.

Frag. 10.

	μη νομιζ	. . . . .
	της τουτω[ν	. . . . .
	δοκιας τα τυ	. . . . .
	πραγματο	. . . . .
5	. . εσθαι ο	. . . . .
	εστιν οτι	. . . . .
	οι επιβουλευοντε[ς	those who consult for
	τοις Ελληνικοις πρ[α-	the affairs of Greece,
	γμασιν τας μεν μι-	furnish the lesser
10	κρας πολεις τοις ο-	cities with arms, but
	πλοις συνσκευαζον-	the greater with those
	ται, τας δε μεγαλας	who can purchase them
	τους δυναμενους	therein.
	εν αυταις ωνουμε-	And he, because
15	ναι · ο]δ' οτι Φιλιππος	Philip was so important
	τηλικ]ουτος εγενετο,	. . . . .
	. . ης [χρ]ηματα δια	. . . . .
	. . . . ο[λη]ς Πελο-	. . . . .
	ποννησου .] και Θετ-	. . . . .
20	ταλιας] κ[αι] την αλλην	. . . . .
	. . . . και τους εν	. . . . .
	. . . . . οντας εν	. . . . .
	. . . . . ν και προ	. . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .

II. Accusation.

Frag. 5.

τευη, και ουχ απασιν	And dost thou not
οιει φανερον ειναι	think that it is clear
οτι φασκων υπερ του	to all that when saying
Αρπαλου] λεγειν υπερ	that thou art speaking
5 Αλεξαν]δρου φανερως	for [Harpalus] thou art
παρηγ]ορεις. Εγω γαρ	clearly pleading for
. . . . εμπροσθεν	Alexander. For I . .
. . . . παντας οτι	. . . . .
ποιης	
. . ικας και περι θη-	. . . . .
10 . . ον και· περι των	. . . . .
αλλ]ων απαντων	. . . . .
. . ν οτι χρηματα εις	. . . . .
. . . δοθεντα εκ της	. . . . .
. . . . . αυτῳ	. . . . .
15 . . . . οιησαμε-	. . . . .
. . . . . ας τα	. . . . .
. . . . .	. . . . .
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II. Accusation.

Frag. 5 (*continued*).

προς την ελπιδα προσε[πε]σεν ωστε μηδενα προαισθεσθαι τα δ'εν Πελοποννησω και τη αλλη Ελλαδι ουτως εχοντα. Καπελαβεν υπο της αφιξεως της Νικανορος και των επιταγματων ων ηκεν φερων παρ' Αλεξανδρου περι τε των φυγαδων και περι του τους κοινους συλλογους Αχαιων . εκ . αρ κα . ν

it fell out according to hope, so that nobody perceived that the affairs in the Peloponnesus and in the rest of Greece were in such a condition. He understood from the departure of Nicanor and from the commands which he brought from Alexander about the deserters, and also about the . . the general assemblies of the Greeks . . . .

II. Accusation.

Frag. 5 (*continued*).

ταυτας υπ . . . .
σ . . τῳ ψηφ[ισματι
συλλαβων τον [Αρπα-
λον και τους με[το-
χους απαντας [λα-
μ]β[αν]εσθαι πεπ[ει-
κας ως Αλεξανδ[ρου
ουκ ελοντας αλλ[ην
ουδεμιαν αποσ[τρο-
φην· τους δε, [οτε
οι αυτοι ανηκο[ν-
τες προς ταυ[την
δυναμιν εχοντε[ς
τα χρηματα και του[ς
στρατιωτας οσους ε[κα-
στος αυτων ειχεν,
τουτους συμπαντας
ου μονον κεκωλυ-
κας απο στηνιας κ[οι-
νου τη συλληψει τη
Αρπαλου, αλλα και
. . . εκ]αστον . .
. . . . . .
. . . . . .
. . . . . .
. . . . . .
. . . . . .

. . . . . .
. . cmbracing by this
decree, Harpalus and
all his companions thou
persuadedst that they
should be received as
though they were from
Alexander, though they
brought no other help;
and those other men,
when they came up to
the army having money
and as many soldiers as
each of them had, all
those thou not only
forbadst from the com-
mon feast by embracing
Harpalus, but also . .
. . . . . .
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III. Defence.

Frag. 15.

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	. . . . .	. . . . .
	Δη]μοσθενο[υς . . .	. . . . .
	σιλλεις παρα [Ολυμ-	. . . at the Olympic
	πιαδι Καλλιας ο . .	game, Kallias the . .
15	χιδευς ο Ταυροσθε-	. . . the brother of
	νους αδελφος· τουτους	Taurosthenes. For De-
	γαρ εγραψε Δημοσθε-	mosthenes brought for-
	νης Αθηναιους ει-	ward a law that these
	ναι, και χρηται τουτοις	men should be Athe-
20	π]αντων μαλιστα·	nians; and he is inti-
	κα]ι ουδεν θαυμαστον·	mate chiefly with them;
	ουδ]ε ποτε γαρ οιμαι	And it is not wonderful,
	. . . ν αυτων με	for I never think . .
	. . . εικοτως φι[-	. . . . .
25	. . τους απ' Ευριπου	. . . . .
	. . τηται ει τας υπο ι	. . . . .
	. ιας προς εμε τολ	. . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .

III. Defence.

Frag. 15 (*continued*)

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	. . . . .	. . . . .
	να	. . . . .
20	τρ	. . . . .
	ν[εγνυ]νι τηλικουτ-	. . . . being judged
	ων υπο μιρακιων	by such children as these
	κρινομενος περι	about bribery, whereas
	δωροδοκιας, και τοι	on the other hand they
25	εδει τουναντιον υ-	who are the younger
	φ' υμων παιδευσθαι	among the orators
	τ]ους νεωτερους των	ought to be taught
	τ]ων ρητορων, και	by you, and whatever
	οτ]τι προπετεστερον	they have too rashly

III. Defence.

Frag. 3.

	επραττον επιτιμα-	done should be blamed
	σθαι και κολαζεσθαι.	and punished. But
	Νυν δε τουναντιον	now on the other
	οι νεοι τους υπερ	hand the young men
5	εξηκοντα ετη σω-	wish to teach such as
	φρονιζουσιν. Διο	are above sixty years
	περ, ω ανδρες δικασται,	old. Wherefore, O
	ο]ι και ως αν οργιζαν-	Judges, these men,
	τες] Δημοσθενει	as though they would
10	ει και . . ταις ικανης	irritate Demosthenes .
	. . π]λουτου πολλου	. . . . .
	. . . . ας μετεσχη	. . . . .
	. . . . επι πηρῳ	. . . . .
	. . . . λεται της	. . . . .
15	. . . . . υμεις	. . . . .
	. . . . . νες θες	. . . . .
	. . . . . σχυ .	. . . . .
	ους υ . . . εστηκοτα	. . . . .
	. . . Ελληνων οτε	. . . . .
20	. . . ν κατεχε . . ο	. . . . .
	. . . ιτε ει τοιους	. . . . .
	. . δ]ημαγουγους κ[αι	. . . . .
	στρ]ατηγους και φ[υλα-	. . . . .
	κε]ς των πραγμ[ατων	. . . . .
25	. . . . .	. . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .

III. Defence.

Frag. 2 (*continued*).

	κλημ̣ατων· Και [κη-	of the accusations. And
	ρυγμα περ[ι τουτ]ω[ν	a proclamation was
	εποιησατο· οι . .	made about these;
	του αποδοντες α ελαβ[εν	"That those who give
5	απηλλαχθαι τιμω-	"back what they have
	ριας καθ' αυτων· και	"taken shall be freed
	ζητησεις εγραφον,	"from punishment in
	τους δη το μεν εξ αρχης	"respect of it." And
	αδικησαντας και δω-	they proposed inquiries;
10	ροδοκησαντας αδει-	"as to those who have
	ας δ'αυτοις δοθεισης,	"done wrong in it from
	μη αποδοντας το	"the beginning and
	χρυσιον, τι χρη ποιειν	"taken bribes, and
	εαν ατιμωρητους;	"when liberty was
15	Αλλ'αισχρον, ω Ανδρες	"given to them did not
	Δικαστ[αι, ι]διων ενε-	"give back the money,
	κα εγκ[λη]ματων πο-	"what must be done
	λεως σωτηριαν κιν-	"with them if unpu-
	δυνε]υειν· ου γαρ ε-	"nished?" But it is
20	δειν] υμας τουτων	disgraceful, O Judges,
	υπ]οψηφισα[σ]θαι μη	to endanger the safety
	. . . . . εξα	of the city for their pri-
	. . . . . α	vate accusations. For
	. . . . . ν	it was not becoming for
	. . . . .	you to . . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .

ε

4. MS. του αποδοντος.

III. Defence.

Frag. 2 (*continued*).

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υ . . . . . .

δρ . . . . . .

ατι . . . . . .

κ . . . . . .

μ[. . . , ω Ανδρες

Δικασ[ται . . . .

την τουτ[ων πλεο-

νεξιαν τ . . . . .

ρας αυτων . . . .

ας μηδεν . . . . .

αισχρων ε[ιναι . . .

πολεμον α . . . .

. . των αξι . . .

IV. Defence.

Frag. 13.

	. . . . .	. . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .
5	. . . . .	. . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .
	. . . . .	. . . . .
10	. . . . .	. . . . .
	. . . νομος κα	. . . . .
	. . ρει μεν τῳ βου-	. . . . .
	. . ενω . . κατα των	. . . . .
	γεν]ομενων εξ ου	. . . . .
15	. . διδωσι ειν απο-	. . . . .
	. . τθαι δε κωλυ-	. . . . .
	. ενα δε προ του	. . . . .
	πραγματος πο . . .	. . . . .
	λογους αναλ . . .	. . . . .
20	επ᾽ αυτην την [οι-	. . . . .
	κ]ιαν πορευσομ[αι,	. . . to the temple
	τοις μεν θεοις ευ-	itself will I go and
	ξαμενος βοηθη-	unto the Gods will
	σαι μοι και σωσαι [εκ	I pray to help
25	παροντος αγωνος,	me and save me
	υμας δε, ω Ανδρες Δι-	from the present con-
	κασται, εκεινο παραι-	tention: asking from
	τη]σαμενος πρωτον	you, O Judges, this first

IV. Defence.

Frag. 9.

	τῃ κατηγοριᾳ χρη-	to employ the accusa-
	σθαι ουτῳ και εμε	tion thus; and for my-
	εατεον τροπον προ-	self I choose the manner
	ηρημαι, και ως αν	that is to be discontinued, and thus may I
5	δυνωμαι απολογει-	be able to defend my-
	σθαι, και μηδεις υμων	self; and do no one of
	απαντατω μοι μετα-	you stop me if I digress
	ξυλεγοντι τι, Ουθ'	at all by saying, "Thou
	ημιν λεγεις· μηδε	art not speaking to us;"
10	προστιθετε τῃ κατη-	nor do ye add anything
	γοριᾳ παρ' υμων αυ-	to the accusation of
	των μηδεν, αλλα	yourselves, but rather
	μα]λλον τῃ απολογιᾳ	to the defence . . .
	. εν	
	. . . . .	
	. . . . .	
	. . . . .	
	. . . . .	

Frag. 13 (*continued*).

θ	
δ	
25 κ	
η	
αυ	
κρο	

Frag. 17.

. . . . . ο εν	
. . . . . ωτον	
. . . . . δη ετε	
. . . . . νος	20
. . . . υς ο φλυ	
. . . . . αυτου	
. . . . . ο αν του	
. . . . . και ηξι	
. . . . . ννο	25
. . . . . εοε	
. . . . . ειν	
. . . . . ε	
. . . . . το	

V. Defence.

Frag. 17 (*continued*).

15	. . . ατῳ γενο .	. . . . .
	. . γειν τον Εὐφ[η-	. . . . . Euphe-
	μον· αλλ᾽ εαν ν[υν	mus. But if now when
	δε τουτο ποιησαν-	doing this they have
	τες εργω μεμαρτυ-	themselves borne wit-
20	ρηκασιν αυτοι ως ψευ-	ness that the accusation
	δης εστιν η αιτια κα-	against me is false, in
	τ᾽ εμου προς δε του-	respect to these mat-
	τοις πως ουκ ατοπον;	ters; how is it not ab-
	ει μεν τις παθεν	surd, if any one suffered
25	το παιδιον η γιγνο-	the child, whether now
	μενον η και υστε-	born or hereafter, to be
	ρον ταυταις ταις δια-	bound by these bar-
	θηκαις ισχυριζεσθαι	gains, that they should
	αν αυτους ειναι συ-	be . . . . .

Frag. 17 (*continued*).

	. . . . .	. . . . .
	ν	. . . . .
	τον Εὐφη[μον . . .	. . . . .
	κωλυεσ	. . . . .
	τον	. . . . .
25	χοντα	. . . . .
	τυριας	. . . . .
	τερω	. . . . .
	σκε	. . . . .

2. " Remarks upon a Vocabulary of the Bonny Language." By R. G. Latham, M.D.

The following short notices have been suggested by a Vocabulary of the Bonny Language, collected by Dr. Hermann Köler, M.D., in 1840, and published in his work entitled 'Einige Notizen über Bonny an der Küste von Guinea, seine Sprache und seine Bewohner:' Göttingen, 1848, pp. 182.

The imperfect and fragmentary nature of our information upon the number, character, and distribution of the languages between the kingdom of Ashantee and the Portuguese settlements on the Congo river (including, of course, the Delta of the Niger) was indicated by the present writer in his Report upon the state of African Ethnographical Philology, published in the Transactions of the British Association for the Advancement of Science, 1847.

In the same report the notices of the Bonny Language were confined to the following statements:—

a. That the only Bonny vocabularies were one of Dr. Daniell's, with which I had been favoured by the author; the Bonny numerals in the African vocabularies of the Niger expedition; and a short vocabulary by Köler, known to me only through a reference of Jülg's.

b. That the Bonny was an Ibo dialect. Upon this point I expressed myself in the following words: "I class this" (*i.e.* the Bonny) "with the Ibu languages upon the faith of several current statements as to its affinity, as well as upon geographical grounds. The short vocabulary of Daniell is insufficient for a proper philological proof."

Now that I am acquainted with Köler's vocabulary, I wish to correct the position which has thus been given to the Bonny language by classing it as an Ibo dialect, qualified as was the manner in which that classification was adopted, and provisional as was its character. *The Bonny is to be considered as a separate substantive language.*

Such is the external evidence of Dr. Köler, the first page of whose work supplies us with the following statements:—

1. That the Bonny language is spoken over a limited area. The dialect of New Calebar, about thirty sea-miles westward, although a dialect of the Bonny, contains many peculiar words.

2. That it is different from the Ibo language.

3. That it is unintelligible to the people of the Brass-Town language.

4. That it is different from the Andonny language, spoken on the south-east.

5. That it is wholly different from the Kwa language, spoken on the eastern limits of the Delta of the Niger.

By a comparison of the Bonny of Dr. Köler with the Bonny of Mrs. Kilham's vocabularies, we arrive at the same conclusion, and we arrive at it by the way of internal evidence. The languages there enumerated most conterminous with the Bonny are the Ako, Ibu, Akuonga, Karaba, and Uhobo. Each of these are as different from the Bonny as they are from each other.

Upon the second question connected with the Bonny language, viz. the extent to which it has particular or miscellaneous affinities, I have only to state that even the limited range of comparison sup-

plied by Mrs. Kilham's tables, shows that it is anything but an isolated language. It has *miscellaneous* affinities, and, as far as the comparison has hitherto gone, those affinities are quite as numerous with the languages akin to the Mandingo and Ashanti tongues, as with the more contiguous dialects of the Ibo; similar instances of distant rather than of conterminous affinity being by no means uncommon phænomena in African philology.

English, *tree.*
Bonny, ilulu.
Rungo, ireri.
Bongo, i-ieli.

English, *fire.*
Bonny, finneh.
Ako, inna.
Kouri, min.

English, *water.*
Bonny, minggi.
Akuonga, manip.
Rungo, aningo.
Bullom, men.
Timmani, munt.
Kissi, mendang.
Fot, minie.

English, *moon.*
Bonny, akallo.
Bambarra, kalo.
Mandingo, karo.
Kossa, ngoli.
Pessa, ngalu.
Rungo, ogueri.

English, *star.*
Bonny, balílo.
Mandingo, lolo.
Bambarra, doli.

English, *head.*
Bonny, tschibbeh.
Timmani, dabum.

English, *heart.*
Bonny, temmeh.
Rungo, urema.
Bongo, lema.
Moko, lem.
Benin, nlem.
Popo, ajami.

English, *hand.*
Bonny, barra.
Mandingo, bulo.
Bambarra, bulu.

English, *foot.*
Bonny, bo.
Bassa, bo.
Popo, afeh.
Bullom, beh.

English, *one.*
Bonny, nga.
Ibu, na.
Ako, enni.

English, *two.*
Bonny, ma, me.
Ibu, abo.
Akuonga, epa.
Karaba, uba.
Uhobo, iva.

English, *three.*
Bonny, terra.
Rungo, ntsharu.

English, *four.*
Bonny, inni.
Ibu, ano.
Rungo, nai.
Karaba, ina.
Uhobo, enni.

English, *five.*
Bonny, szonna.
Rungo, otâni.
Karaba, itien.

English, *seven.*
Bonny, szunju.
Rungo, ruenu.

English, *eight.*
Bonny, inninne.
Rungo, inanani.
Akuonga, enun.
Kongo, inana.

PHILOLOGICAL SOCIETY.

VOL. IV. FEBRUARY 23, 1849. No. 80.

G. SLOANE, Esq. in the Chair.

A paper was read:—

"On the Nomen of C. Verres." By the Rev. J. W. Donaldson.

It seems to be worth while to establish definitively the fact that the notorious C. Verres belonged to the great Cornelian gens. In the useful *Onomasticon Tullianum* by Orelli and Baiter, it is stated confidently enough "fuit e Corneliis" (p. 641); but the authors have not placed the Verres among the other Cornelii, and have given no reasons for assigning him to this gens. Nor has any one, it would appear, either established the point directly or answered the arguments for the negative of the proposition, which were long ago put forth by Muretus. The author has always attached a good deal of importance to the gentile distinctions of the ancient Romans, not only because they sometimes contain the clue to useful information, but still more because ignorance on this subject necessarily leads to ignorance on many other subjects, the importance of which is more generally recognized.

In the first place then, *Verres* could *not* be a gentile name, any more than *Scrofa*, *Porcus*, or *Asina*. A Roman wag might have invented a *gens Verrina* as a designation for Epicurus and his school (Hor. I. Epist. 4 16), but no philologer would nowadays acquiesce in such a *gentilitas*.

The reasons adduced by Muretus (Variæ Lectiones, III. c. 8) are the following: (1.) In tampering with the accounts Verres substituted for his own name the designation *C. Verrutius C. F.* (II. 76. § 187). Now if he had originally described himself as *C. Cornelius Verres*, this substitution could not have been made. Moreover, Cicero speaks of the imaginary *Verrutius*, as, in a manner, the *gentilis* of Verres: "Responde mihi nunc tu, Verres, quem esse hunc tuum pæne *gentilem* putes?" (II. 77. § 190.)

This argument is more easily answered than would at first sight appear probable. There is no doubt that a freedman took his *nomen* and *prænomen* from his patron; and that men born in a provincial town, which obtained the franchise, often assumed the *nomen* and *prænomen* of the proconsul whose influence had gained that privilege for them. Hence we meet with so many *Julii* in Gaul. But in many cases the *cognomen* was better known in the provinces than the *nomen*, which was generally omitted in ordinary documents; and individuals in the provinces often formed their new gentile name from the cognomen of some leading man. For instance, the Spaniard *Q. Varius* may have derived his name from some *Quinctilius* or *Atius Varus*, who held office in that province, and the name *Verrius* was similarly formed from this very surname *Verres*. In general

the formation of a *nomen* from a *cognomen* was of the commonest occurrence, not only in the case of adjectives like *Varus* (e. g. *Maximius, Postumius*, &c.), but also when the cognomen was a substantive like *Verres* (e. g. *Porcius, Tullius*, &c.). There are reasons for believing that the Greeks in Sicily regularly neglected the gentile names of their Roman governors, who would practically acquiesce therefore in the more special designation. Thus, the law made by Verres for the sale of corn in Sicily was called *lex Verria*, not *lex Cornelia* (III. 49. § 117), and the Sicilian festivals were called *Verria* and *Marcellia*, not *Cornelia* or *Claudia* (II. 21. §§ 51, 52). And what was regularly done in Sicily was also practised in the names of towns elsewhere. Thus we have not only towns called after the Julian *nomen*, e. g. *forum Julii* (*Frejus*), &c., but also after the *cognomen* and *agnomen* of the same gens, as *Cæsarea*, and *Cæsarea Augusta* (*Saragossa*). With regard to the joking use of the word *gentilis*, we find in the *Div. in Q. Cæcilium*, 4. § 13: "Scit is qui est in consilio, C. Marcellus: scit is, quem adesse video, Cn. Lentulus Marcellinus: quorum fide atque præsidio Siculi maxime nituntur, quod omnino Marcellorum *nomini* tota illa provincia addicta est." On which the Pseudo-Asconius writes: "et *Marcellus* et *Marcellinus* inter se *gentiles* sunt," &c.; and yet every scholar knows that the *nomen* of this *C. Marcellus* was *Claudius*, and that the *nomen* of this *Cn. Lentulus Marcellinus* was *Cornelius*, so that they could not truly be called the *gentiles* of one another.

(2.) Muretus finds in IV. 25, § 57, what he thinks a conclusive evidence for his theory that *Verres* was the *nomen* and not the *cognomen* of the accused: "Ridiculum est," says the orator, "nunc de Verre me dicere, quum de Pisone Frugi dixerim. Verumtamen, quantum intersit, videte. Iste, quum aliquot abacorum faceret vasa aurea, non laboravit quid non modo in Sicilia, verum etiam Romæ in judicio audiret. Ille in auri semuncia totam Hispaniam scire voluit, unde prætori annulus fieret. Nimirum, ut hic *nomen* suum comprobavit, sic ille *cognomen*." On which Muretus remarks: "Nunquam, ut opinor, ita locutus esset Cicero, si et Verres et Frugi *cognomina* fuissent." This argument would have been valid had *Piso* been the *nomen* of the *L. Calpurnius Piso Frugi* here spoken of: but it is obvious that Cicero places the name *Verres* on the same footing as the name *Piso*, both being cognomina, and applies to the *agnomen, Frugi*, the term which belonged equally to *Piso* and *Verres*. I think the passage is rather conclusive in favour of the supposition that *Verres* was not a gentile name, like *Calpurnius*, but a *cognomen* like *Piso*.

Besides these reasons for believing that *Verres* was a *nomen gentilicium*, Muretus argues (*a.*) that a man whose father is called *fur* and *divisor* (III. 69. § 161) could hardly have belonged to a patrician gens like the Cornelian; and (*b.*) that the indictment being laid under the *lex Cornelia*, it is very surprising that Cicero does not allude to his name, if it really was *Cornelius*. With regard to the former objection, it cannot be supposed that any one who knows the character of the Cornelian family in the days of Sulla and Cicero

will allow much weight to it. Lentulus and Cethegus, the leaders of the Catilinarian gang, were both *Cornelii*; so was the Roman knight who undertook to bear a part in the assassination of Cicero (Salust. Cat. 28). The father of Verres was a senator (II. 39. § 95), which is more than can be said of the majority of the *Cornelii* in those days. With regard to the second objection, it would seem that the fact about to be mentioned, respecting the common use of the name *Cornelius*, is the best way of explaining the circumstance. It did not occur to the orator to make any allusion to the *name* of the culprit, whose uncomplimentary surname was so much better suited for his punning invectives.

But if the objections to the statement that C. Verres was a *Cornelius* will not stand the test of an accurate examination, but rather tend the other way, the positive arguments in favour of that position seem quite conclusive.

In the first place, if Verres was not his *nomen*, he must have had some other *nomen*. Now as this family name is nowhere mentioned, it is reasonable to conclude, *à priori*, that it was a very common name. For as proper names are distinctions of individuals, the constant omission of the *nomen* of this individual shows that it was not an appellation likely to distinguish him from others. Thus, when an eminent man bears a very common name among ourselves, we constantly drop the surname, or subordinate it, as an unimportant adjunct, to his christian name: for example, we never speak of "Mr. Smith," the witty clergyman, or "Mr. White," the youthful poet, but of "Sydney-Smith," and "Kirke-White." On the continent, even when the surname is not so common, it has occasionally become obsolete, and the christian name of a distinguished individual is alone retained; take the cases of "Dante," "Michael-Angelo," "Jean-Jacques," "Jean-Paul," "Rahel," &c. To return to the Romans, the combination *Servius Sulpicius* was so familiar to their ear, that a second prænomen was often placed before *Servius* (Niebuhr, 'Lectures,' II. p. 226, *note*). Now, what name, of all others, was least likely to be a distinctive appellation at Rome in the days of Cicero? The orator tells us himself (Fragm. I. Orat. pro C. Cornelio, p. 450, Orelli): "Quid ego nunc tibi argumentis respondeam, posse fieri, ut alius aliquis *Cornelius* sit, qui habeat Philerotem? Res nota est vulgare esse nomen Philerotis, *Cornelios* vero *ita multos* ut jam etiam *Collegium* constitutum sit." On the supposition that the accused was a *Cornelius*, this passage alone seems a sufficient explanation of the manner in which Cicero has left the *nomen* of *Verres* to be taken for granted: and we might confirm the inference by the fact which Appian mentions, that Sulla added more than 10,000 *Cornelii* (*i. e.* freedmen of his own) to the roll of Roman citizens (De Bello Civili, I. 100).

Again, if Verres had any freedman who was called *Cornelius*, this must have been the gentile name of the prætor himself. As *Appius Claudius* the decimvir had a freedman *Claudius* who pandered to his passions, so Verres had a freedman *Cornelius*, who leads, but is distinguished from, the slaves, employed in carrying off the daughter of

Philodamus: "Hic *lictor* istius, *Cornelius*, qui cum ejus *servis* erat a Rubrio, quasi in præsidio, ad auferendam mulierem collocatus, occiditur, *servi* nonnulli vulnerantur" (Actio Secunda, I. 26. § 67). An equally decisive case is that of Artemidorus of Perga, who was the medical attendant of Verres, and had been, in Asia as well as in Sicily, the willing instrument of his crimes. Now this man is not only called *Cornelius* (Actio Secunda, III. 11. § 28, 21. § 54), but we expressly read that he and other attendants of Verres, though *Cornelii*, were not Roman citizens (III. 28. § 69): "Ingerebat iste Artemidorum Cornelium medicum, Tlepolemum Cornelium pictorem, et ejusmodi recuperatores; quorum civis Romanus nemo erat; sed Græci sacrilegi, jampridem improbi, repente *Cornelii*," *i. e.* "rascals all their lives, but Cornelii of yesterday." It is clear that Artemidorus and his suite were clients or freedmen of Verres: if so, they had the nomen of their patron; but they were *Cornelii*; therefore *Verres* was a *Cornelius*. Tlepolemus and his brother Hiero are elsewhere described in much the same manner as the lictor Cornelius, namely, as jackals of Verres (IV. 13. § 30).

From the fact that Metellus, who was connected with Sulla by marriage, was a friend of Verres (Act. I. 9. § 26), we might conclude that Verres was probably a friend or kinsman of Sulla. But in any case there cannot be any doubt that he belonged to the same gens. The prænomen *Caius*, which was borne by Verres, was not a favourite one with the more distinguished members of this gens; *Cneius*, *Lucius*, and *Publius* were the most usual designations of the *Balbi*, *Lentuli*, *Scipiones*, *Dolabellæ*, *Cinnæ*, and *Sullæ*. But we are not without examples of *Caii Cornelii*, including the seditious tribune for whom Cicero pleaded. Nor is the cognomen *Verres* without its parallel in this gens, for there was a *P. Cornelius Asina*. We may therefore hope that in the next *Onomasticon Tullianum* we shall find the name *C. Cornelius Verres* in its proper place.

PHILOLOGICAL SOCIETY.

VOL. IV. MARCH 9, 1849. No. 81.

JAMES YATES, Esq. in the Chair.

The following papers were read :—

1. " On the Connexion between the Ideas of Association and Plurality as an Influence in the Evolution of Inflection." By R. G. Latham, M.D.

It is well-known that by referring to that part of the Deutsche Grammatik which explains those participial forms which (like *y-cleped* in English, and like *ge-sprochen* and the participles in general in German) begin with *ge* or *y*, the following doctrines respecting this same prefix may be collected :—

1. That it has certainly grown out of the fuller forms *ka* or *ga*.

2. That it has, probably, grown out of a still fuller form *kam* or *gam*.

3. That this fuller form is the Gothic equivalent of the Latin *cum* = *with*.

Such are the views respecting the *form* of the word in question. Respecting its *meaning*, the following points seem to be made out :—

1. That when prefixed to nouns (as is, not rarely, the case), it carries with it the idea of *association* or *collection* :—M. G. *sinps* = *a journey*, *ga-sinpa* = *a companion* ; O.M.G. *perc* = *a hill* ; *ki-pirki* = (*ge-birge*) *a range of hills*.

2. That it has also a *frequentative* power. Things which recur frequently recur with a tendency to collection or association :—M. H. G. *ge-rassel* = *rustling* ; *ge-rumpel* = *crumpling*.

3. That it has also the power of expressing the possession of a quality :—

A.-S.	Eng.	A.S.	Latin.
feax	*hair*,	*ge*-feax	*comatus*.
heorte	*heart*,	*ge*-heort	*cordatus*.

This is because every object is associated with the object that possesses it—*a sea with waves* = *a wavy sea*.

The present writer has little doubt that the Tumali grammar of Dr. Tutshek supplies an additional (and at the same time a very intelligible) application of a particle equivalent to the Latin *cum*.

He believes that the Tumali word = *with* is what would commonly be called the sign of the plural number of the personal pronouns ; just as *me-cum* and *te-cum* would become equivalents to *nos* and *vos*, if the first syllables were nominative instead of oblique, and if the preposition denoted indefinite conjunction. In such a case

mecum would mean *I conjointly* = *we*,
tecum would mean *thou conjointly* = *ye*.

Such is the illustration of the possible power of a possible combination.

The reasons for thinking it to have a reality in one language at least lie in the following forms:—

1. The Tumali word for *with* is *da*.

2. The Tumali words for *I, thou,* and *he* respectively are *ngi, ngo, ngu*.

3. The Tumali words for *we, ye, they,* are *ngin-de, ngon-da, ngen-da* respectively.

4. The Tumali substantives have no such plural. With them it is formed on a totally different principle.

5. The Tumali adjectives have no plural at all.

6. The Tumali numerals (even those which express more than unity and are, therefore, *naturally* plural) *have* a plural. When, however, it occurs, it is formed on the same principle as that of the plurals of the substantive.

7. The word *da* = *with* is, in Tumali, of a more varied application than any other particle; and that both as a *pre*-position and a *post*-position:—*daura* = *soon* (*da* = *in, aura* = *neighbourhood*); *datom* = *in* (*with*) *front* (*face*); *d-ondul* = *roundabout* (*ondul* = *circle*); *dale* = *near* (*le* = *side*), &c.

8. Prepositions, which there is every reason to believe are already compounded with *da*, allow even a second *da* to precede the word which they govern:—*daber deling* = *over the earth* (*ber* = *earth*).

9. The ideas *with me, with thee, with him,* are expressed by *ngi-dan, ngo-dan,* and *ngu-dan* respectively; but the ideas of *with us, with you, with them,* are *not* expressed by *nginde-dan, ngonda-dan, ngenda-dan*; but by peculiar words—*tinem* = *with us*; *toman* = *with you*; *tenan* = *with them*.

On the other hand, the following fact is, as far as it goes, against this view, a fact upon which others may lay more stress than the present writer. "*Da* admits of a very varied application. Respecting its form the following should be observed: (*a.*) That *a* may be elided when it happens to stand as a preposition before words which begin with a vowel: for instance, *ardgen,* 'the valley'; *dardgen,* 'in the valley'; *ondul,* 'the circle'; *dondul,* 'round about in the circle.' (*b.*) It changes its *a* into *é, e, i, o, u,* according to the vowel of the syllable before which the *da* is placed, or even without any regard to it. Instances of this are found in *diring, dorong,* &c.; further instances are, *doromko,* 'into the hut' (*rom*); *détum* or *dotum,* 'in the grave.' (*c.*) As a postposition it appends an *n*: *adgdan,* 'on the head'; *aneredan,* 'on the day.'" Taking the third of these rules literally, the plural pronouns should end in *dan* rather than in *da* and *de*.

It is considered that over and above the light that this particular formation (if real) may throw upon the various methods by which an inflection like that of the plural number may be evolved, and more especially upon the important but neglected phænomena of the so-called *inclusive* and *exclusive* plurals, many other points of general grammar may be illustrated.

2. "On the word *Cujum*." By R. G. Latham, M.D.

The writer wishes to make the word *cujum*, as found in a well-known quotation from the third æclogue of Virgil,—

"Dic mihi Damæta *cujum* pecus?"

the basis of some remarks which are meant to be suggestions rather than doctrines.

In the second edition of a work upon the English language, he devoted an additional chapter to the consideration of the grammatical position of the words *mine* and *thine*, respecting which he then considered (and still considers) himself correct in assuming that the current doctrine concerning them was, that they were, in origin, genitive or possessive cases, and that they were adjectives only in a secondary sense. Now whatever was then written upon this subject was written with the view of recording an opinion in favour of exactly the opposite doctrine, viz. that they were originally adjectives, but that afterwards they took the appearance of oblique cases. Hence for words like *mine* and *thine* there are two views:—

1. That they were originally *cases*, and *adjectives* only in a secondary manner.

2. That they were originally *adjectives*, and *cases* only in a secondary manner.

In which predicament is the word *cujum*? If in the first, it supplies a remarkable instance of an unequivocally adjectival form, as tested by an inflection in the way of gender, having grown out of a case. If in the second, it shows how truly the converse may take place, since it cannot be doubted that whatever in this respect can be predicated of *cujus* can be predicated of *ejus*, and *hujus* as well.

Assuming this last position, it follows that if *cujus* be originally a case, we have a proof how thoroughly it may *take* a gender; whereas if it be originally an adjective, *ejus* and *hujus* (for by a previous assumption they are in the same category) are samples of the extent to which words like it may *lose* one.

Now the termination *-us* is the termination of an adjective, and is *not* the termination of a genitive case; a fact that fixes the *onus probandi* with those who insist upon the genitival character of the words in question. But as it is not likely that every one lays so much value upon this argument as is laid by the present writer, it is necessary to refer to two facts taken from the Greek:—

1. That the class of words itself is not a class which (as is often the case) naturally leads us to expect a variation from the usual inflections. The forms *οὐ*, *οἳ*, *ἕ*, and *ὅς*, *οὗ*, *ὧ*, are perfectly usual.

2. That the adjectives *ὅς* = *ἑὸς*, *κοῖος* = *ποῖος*, and *ὁῖος*, are not only real forms, but forms of a common kind. Hence, if we consider the termination *-jus* as a case-ending, we have a phænomenon in Latin for which we miss a Greek equivalent; whilst on the other hand, if we do not consider it as adjectival, we have the Greek forms *οἷος*, *κοῖος* = *ποῖος* and *ὅς* = *ἑὸς*, without any Latin ones. I do not say that this argument is, when taken alone, of any great weight. In doubtful cases, however, it is of value. In the present

case it enables us to get rid of an inexplicable genitival form, at the expense of a slight deflection from the usual power of an adjective. And here it should be remembered that many of the arguments in favour of a case becoming an adjective are (to a certain extent in favour of an adjective becoming a case—*to a certain extent*) because a change in one direction by no means necessarily implies a change in the reverse one, although it is something in favour of its probability.

Probably *unius*, *ullius*, *illius*, and *alterius*, are equally, as respects their origin, adjectival forms with *ejus*, *cujus*, and *hujus*.

Now it must not be concealed that one of the arguments which apply to words like *mine* and *thine* being adjectives rather than genitives, does not apply to words like *ejus*, *cujus*, and *hujus*. The reason is as follows; and it is exhibited in nearly the same words which have been used in the work already mentioned.—The idea of partition is one of the ideas expressed by the genitive case. The necessity for expressing this idea is an element in the necessity for evolving a genitive case. With personal pronouns of the singular number the idea of partition is of less frequent occurrence than with most other words, since a personal pronoun of the *singular* number is the name of a unity, and, as such, the name of an object far less likely to be separated into parts than the name of a collection. Phrases like *some of them*, *one of you*, *many of us*, *any of them*, *few of us*, &c., have no analogues in the singular number, such as *one of me*, *a few of thee*, &c. The partitive words that can combine with singular pronouns are comparatively few, viz. *half*, *quarter*, *part*, &c.; and they can all combine equally with plurals—*half of us*, *a quarter of them*, *a portion of us*. The partition of a singular object with a pronominal name is of rare occurrence in language. "This last statement proves something more than appears at first sight. It proves that no argument in favour of the so-called *singular* genitives, like *mine* and *thine*, can be drawn from the admission (if made) of the existence of the true plural genitives *ou-r*, *you-r*, *the-ir*. The two ideas are not in the same predicament."

Again, the convenience of expressing the difference between *suus* and *ejus*, is, to a certain extent, a reason for the evolution of a genitive case to words like *is*; but it is a reason to a certain extent only, and that extent a small one, since an equally convenient method of expressing the difference is to be found in the fact of there being two roots for the pronouns in question, the root from which we get *ea*, *id*, *eum*, *ejus*, &c., and the root from which we get *sui*, *sibi*, *suus*, &c.

Here the paper should end, for here ends the particular suggestion supplied by the word in question. Two questions however present themselves too forcibly to be wholly passed over:—

I. The great extent to which those who look in Latin for the same inflections that occur in Greek, must look for them under new names. That two tenses in Greek (the aorist like ἔ-τυπ-σα, and the perfect like τε-τυφ-α) must be looked for in the so-called *double* form of a *single* tense in Latin (*vic-si*, *mo-mordi*) is one of the oldest facts

of this sort. That the Greek participle in *-μενος* (*τυπτόμενος*) must be sought for in the passive persons in *-mini* is a newer notice.

II. The fact that the character of the deflection that takes place between case and adjective is not *single* but *double*. It goes both ways. The change from case to adjective is one process in philology; the change from adjective to case another; and both should be recognized. This is mentioned for the sake of stating, that except in a few details, there is nothing in the present remarks that is meant to be at variance with the facts and arguments of five papers already laid before this Society, viz. those of Mr. Garnett on the Formation of Words from Inflected Cases, and on the Analysis of the Verb.

The papers alluded to really deal with two series of facts:—

(A.) *Deflection with identity of form.*—In this the inflection is still considered an inflection, but is dealt with as one different from what it really is, *i. e.* as a nominative instead of an oblique one. Some years back the structure of the Finlandic suggested to the present writer:—

1. A series of changes in meaning whereby such a term as *with waves* might equal *wavy*.

2. The existence of a class of words of which *sestertium* was the type, where an oblique case, *with a convertible termination*, becomes a nominative.

3. The possible evolution of forms like *fluctuba*, *fluctubum* = *fluctuosa*, *fluctuosum*, from forms like *fluctubus*.

Mr. Garnett has multiplied cases of this kind; his illustrations from the Basque being pre-eminently typical, *i. e.* like the form *sestertium*. If the modern vehicle called an *omnibus* had been invented in ancient Rome, if it had had the same name as it has now, and if its plural form had been *omnibi*, it would also have been a typical instance.

Words of the hypothetical form *fluctuba*, *fluctubum*, have not been discovered. They would have existed if the word just quoted had been (if used in ancient Rome at all) used as an adjective, *omnibus currus, omniba esseda, omnibum piausirum.*

(B.) *Deflection with superaddition.*—Here the inflection is dealt with as if it were not inflectional but radical. This is the case with *ἴφιος*. Words like *it-*, as proved by the genitive *i-t-s*, and the so-called *petrified* (*versteinerte*) nominative cases of the German grammarians, are of this class.

3. "On the Anglo-Saxon termination ING." By Thomas Watts, Esq.

At a recent meeting of the Society a paper* was read 'On a peculiar use of the Anglo-Saxon Patronymical Termination *ing*'; and the author, Mr. Kemble, has also introduced some observations on the same subject in his valuable work 'The Saxons in England.' In the discussion that followed the reading of the paper, the present writer made some remarks which appeared to elicit considerable difference of opinion. They are now presented to the Society in a more tangible shape.

* Proc. of the Phil. Soc., vol. iv. No. 76.

In the Anglo-Saxon grammars it is generally stated, as Mr. Kemble observes, that the ordinary force of this termination, *ing*, is "the expression of a paternal and filial relation," and a passage of the Saxon Chronicle is often cited in confirmation of this position. "Friðogar Bronding, Brond Bældæging, Bældæg Wodening," which is translated "Friðogar the son of Brond, Brond the son of Bældæg, Bældæg the son of Woden." But in his careful examination of the Saxon charters, since published in his 'Codex Diplomaticus,' Mr. Kemble discovered numerous instances in which the termination cannot bear the meaning which has hitherto been assigned to it. His paper specifies many of these instances; for the present purpose it will only be necessary to refer to one. He finds in a charter the "Ceólmunding haga," a tenement in London, mentioned as sold by its possessor Ceólmund to the bishop of Worcester. The house or tenement in question cannot of course stand in a 'filial relation' to Ceólmund; the supposition that it is called Ceólmunding haga from being in the possession of a 'Ceólmunding' or son of Ceólmund, is also shown to be inadmissible, because the document states it to have belonged to Ceólmund himself; and the effect of Mr. Kemble's discovery will obviously be to cause an alteration in that paragraph of all future Anglo-Saxon grammars which treats of the meaning of the termination in *ing*.

There was no difference of opinion manifested in the Society on the point that Mr. Kemble had shown what the termination in *ing* is not, but it was not considered so indisputable that he had shown what it is. Supposing it to be granted that the meaning of such a word as, for instance, Ceólmunding, is merely "of or belonging to Ceólmund," there may at first sight be some reason to doubt whether it is to be considered as the genitive of the name of Ceólmund, or as an adjective formed from it. Mr. Kemble has decided in favour of its being a genitive; the writer of the present paper arrived, and chiefly from the data furnished in Mr. Kemble's paper, at the opposite conclusion.

Mr. Kemble brings forward, as a reason against its being an adjective, that "there is no such adjectival form in any Teutonic language." This statement seems to require some limitation. There is the same termination in one language—our own, the direct descendant of the Anglo-Saxon,—and it is used for the active participle present, which is not very remote in some of its functions from an adjective. But if the objection be fatal, it is not fatal to the adjectival theory only, but to that also which is set up against it. There is no such *genitival* termination in any Teutonic language.

It may be further remarked, in opposition to Mr. Kemble's views, that it is quite contrary to the genius of Anglo-Saxon that the same genitival termination should be used for different genders and different declensions. Mr. Kemble mentions the instance of "Werburging-wic," named after St. Werburg, and he has found at least one other compounded with the name of a woman. Yet he says it is "clear beyond cavil that the syllable *ing* is used as an equivalent for the syllable *es*, that is for the *masculine* genitive singular." The

hypothesis scarcely harmonizes with the facts to which he has himself called attention.

On the other hand, what are the objections to considering the words ending in *ing* to be adjectives? One of these objections has already been considered—the alleged non-existence of such an adjectival termination in any Teutonic language. The other is thus stated by Mr. Kemble:—"We observe that the patronymic in these words does not take any sign of number or declension, as an adjective would do, but retains its simple *ing*, although the word itself in the accusative singular, or in the nominative and accusative plural—all of which occur—would require particular inflections." To this it may be answered, that there is in one of the modern Teutonic languages a grammatical usage exactly in point. In German, as in Anglo-Saxon, the adjectives in general are inflected according to gender, number, and case, but there is one remarkable class of exceptions. The adjectives ending in *er*, and formed from the names of places, such as "Pariser," Parisian, from Paris, "Londoner," from London, "Breslauer," from Breslau, &c., are absolutely exempt from the rules of inflection. They remain the same whether in the accusative singular or in the nominative and accusative plural, or in whatever case the other adjectives would undergo modifications. There is thus proof positive that in a Teutonic language the adjectives formed from the proper names of places may be exempted from the rules which govern the declension of all other adjectives, and it seems no violent stretch of hypothesis to suppose that in Anglo-Saxon the same exemption may have applied to adjectives formed from the proper names of persons.

It is worthy of remark that the German words ending in *er* are used not only as adjectives but as substantives, "Pariser," for instance, signifying Parisian, "ein Pariser," a Parisian; "die Pariser," the Parisians, &c. The Saxon words ending in *ing* are often employed like the German ones in *er* as substantives in the nominative case, an additional reason for not supposing them also to be substantives in the genitive.

In the Russian language, which is remarkably profuse in patronymics, it is stated by grammarians that their original character is that of an adjective, though the usage of conversation tends more and more every year to give them a substantive character. Maudru, in his 'Élémens Raisonnés de la Langue Russe (vol. i. p. 165)', states as an instance, that from the name Alexander, the Russian can form the adjective *Alexandrov*, which may be regularly declined and applied to objects of all three genders, as *Petr suin Alexandrov*, 'Peter the Alexandrine son,' *Anna doch Alexandrova*, 'Anna the Alexandrine daughter,' *imienie Alexandrovo*, 'the Alexandrine property.' He adds, that in the case of persons of a superior grade of society, this class of adjectives admits of an honorific amplification, and the Russians use the phrases, *Petr suin Alexandrovich*, *Anna doch*

Alexandrovna. It is this termination *vich*, which 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*. Heym, in his 'Russische Sprachlehre (p. 18),' states, that in legal documents it was customary to sign the name in this manner, *Petr Alexandrov suin*, though in more familiar writing the *suin* was omitted. Heym's grammar appeared in 1804: the writer has been informed that since that period the patronymics have come to be more and more considered as substantives, and he has never met with an instance in his own reading of the word *suin* annexed to the patronymic.

It seems to the writer not improbable that the Anglo-Saxon *ing* may have had an origin and history very similar to those of the Russian *ov*, and that the hypothesis is strongly supported by the existence of such a phrase as "Ceólmunding haga."

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Professor MALDEN in the Chair.

J. F. Von Bach, Esq., of the British Museum, was elected a Member of the Society.

A paper was then read—

"An Attempt to prove the identity of the roots *is*, *was*, and *be*." By Thomas Hewitt Key, Esq.

The so-called substantive verb was very briefly discussed by the writer in an article which was published in the year 1835, and contained some views much at variance with those commonly entertained. He has since found additional evidence in support of the opinions he then put forward, and that a correct decision may be arrived at upon the value of his theory, he now proposes to put together all the arguments, whether old or new, that have presented themselves to his mind.

He believes it is a very generally received opinion* that the conjugation of the verb 'to be,' in the several members of the Indo-European language, is made up by the union of forms from not less than three independent roots, of which, in our own tongue, the representatives are said to be, *is*, *was*, and *be*. The object of the present paper is to prove that these three forms are but varieties of one stem. The Sanscrit *asmi*, *asi*, *asti*, the Lithuanian *esmi*, *essi*, *esti*, the Gothic *im*, *is*, *ist*, are admitted to represent the same root, and the present of the Latin verb readily connects itself with the same, if, on the valid authority of Varro, we prefix an *e* to the first person of the singular and first and third of the plural, *es|um*, *es*, *es|t*, *es|umus*, *es|tis*, *es|unt*, in which the letters which follow the syllable *es* clearly belong to the personal suffixes. In the Irish *is me*, *is tu*, *is e*, *is sian*, *is sibh*, *is iad*, and the Gaelic *is mi*, *is tu*, *is e*, *is sinn*, *is sibh*, *is iad*, the root maintains the same form unaltered through all the persons, and Mr. Guest (vol. ii. p. 151) has shown by examples that northern dialects of our own tongue felt nothing of a solecism in *I is*, *thou is*, *you is*, *they is*.

It is also admitted that with this same root *as*, *es*, or *is*, are immediately connected those parts of the substantive verb which after an initial vowel present an *r* in place of an *s*, as in our words *art*, *are*. Thus the Icelandic *em*, *ert*, *er*, *erum*, *eruð*, *eru*, has this consonant in nearly every person, and we also see it throughout the past and future tenses of the Latin *eram*, *eras*, &c., and *ero*, *eris*, &c.

The total disappearance of the vowel of the root has already been seen in the Latin *sum*, *sumus*, *sunt*; it is equally wanting in the subjunctive *sim*, *sis*, *sit*, and in the three compound participles *prae|s|ens*, *ab|s|ens*, *con|s|ens* (in *Di consentes*), which in the *s* alone retain a

* Grimm, D. G. i. 851; Bopp, V.G.

trace of the verbal base. The Gothic dual and plural *siju, sijuts, sijum, sijuþ, sind,* has suffered the same aphaeresis, and thus prepares us for a similar reduction of form in the German *sind* and infinitive *sein.* The subjunctive mood also in the Gothic, Icelandic, German, &c., give us merely an initial *s.* Nay, the very *s* itself at times disappears, as in the Greek *ειμι,* Gothic *im,* Icelandic *em,* English *am,* the French *est* as pronounced, and Italian *é,* as also in the participle *ens* of the later Latin, and other examples will be seen below.

So far we have been dealing with what is admitted: we proceed next to the assertion that *be* had originally a final sibilant. One proof is in the acknowledged fact that the Old German gives a first person *birin,* as well as *bin* or *pin,* 'I am,' also a first person plural, *pirumes, pirum,* or *birum,* 'we are,' and a second person plural, *pirut* or *birut,* 'ye are.' For, as *warumes* or *warum,* 'we were,' *warut,* 'ye were,' *warun,* 'they were,' are admitted by Grimm himself to be connected with an infinitive *wes-an,* it seems but reasonable to connect *bir-in, pir-umes, pir-um, bir-um, pir-ut, bir-ut,* with an infinitive *bis-an* or *pis-an.* In fact the four letters *umes* of *war-umes* and *pir-umes,* and these alone, belong to the personal suffix which signifies 'we,' corresponding to the termination of the Latin *s-umus, vol-umus,* and the Doric *τυπτ-ομες.* But the most distinct evidence is found in the Celtic dialects. In the Breton, for example, whether we compare the infinitive *béz-a,* 'to be,' with *kan-a,* 'to sing,' or the indicative present *béz-ann, béz-ez, bez,* pl. *béz-omp, béz-it, béz-oñt,* with *kán-ann, kan-ez, kán,* pl. *kan-omp, kan-it, kan-oñt*; or the future *béz-inn, béz-i, béz-o,* pl. *béz-imp, béz-ot, béz-iñt,* with *kan-inn, kan-i, kan-ó,* pl. *kan-imp, kan-ot, kan-iñt*; we always arrive at the result that *bez* is the real stem of the Breton verb. A connexion of this verb *bez* with our own *be,* becomes almost a certainty when we find the Breton often possessed of duplicate forms, one with and one without a sibilant. Thus the infinitive *béza* (itself a corruption of *béz-an*) appears in the dialect of Tréguier as *bé-an,* and in that of Cornouailles as *bé-a.* So also 'ye will be' is expressed indifferently by *béz-ot* or *bi-ot.* And the conditional has running throughout a twofold form *biz-enn, biz-ez, biz-é,* pl. *biz-emp, biz-ec'h, biz-eñt* or *bi-enn, bi-ez, bi-é,* pl. *bi-emp, bi-ec'h, bi-eñt.*

The Gaelic also upon a closer inspection bears evidence that the root had for its final letter, if not an *s,* yet what is most closely allied to that letter, a dental aspirate. The present it is true has *bi mi, bi thu, bi se,* &c.; yet when we compare the future *bithid mi, bithid tu, bithid se,* with the future of the verb *buail,* 'strike,' viz. *buailidh mi, buailidh tu, buailidh se,* we cannot but admit *bith* to be the stem of the substantive verb. A comparison of the subjunctives past and future, viz. *bhithinn* and *bhitheas* of the one verb, with *bhualinn* and *bhuaileas* of the other, leads to precisely the same result. As in the Breton, so also in the Gaelic, the final consonant of the root is often absorbed. Thus the imperative has *bitheam* or *biom,* 'let me be.'

From O'Brien's Irish Grammar we will merely quote the archaic form of the indicative present of the substantive verb, and of an ordinary or regular verb signifying 'to deceive.'

SING.	PLUR.
bidhim, bidhir, bidhin	biodhmur, biodhbhur, bidhidh
mealam, mealair, mealan *or* mealaidh	mealamar, mealabhar, mealaid.

The final *r* in the second person singular, and in the first two persons of the plural, evidently corresponds to the final *s* of the Old German and Latin pronominal suffixes; and it then requires no very nice anatomical talent to see that *bidh* is the base of the Irish verb, as *bith* is of the Gaelic. The law for the assimilation of vowels, which so generally characterizes the Celtic tongues, will account for the introduction of an *o* in *biodh-mur*, *biodh-bhur*, before the *u* of the final syllable, and also for the appearance of the vowel *a* in all the syllables affixed to the base *meal*. The comparison with what has been said above is tolerably complete, when we add that the disyllabic *bidhim* is at times reduced to *biom*, 'I be.'

From Owen's Welsh Grammar, prefixed to his Welsh Dictionary (London 1793), our quotation must be less limited, as the great variety of form prevailing in that language seems to throw much light on the anomalies of the other languages. Here also, for the sake of easy comparison, we add the corresponding tenses of another verb, so that it may be more readily seen what portion of each word belongs to the base, and what to the suffixes. As the orthography of Owen is peculiar, it is but proper to warn the reader that for the letter *v*, where it occurs in the specimens subjoined, he will find in the ordinary Welsh orthography *f* pronounced as the English *v*, for *z* the letters *dd* pronounced as the English *th* in *thou*, and for *ç*, *ch* pronounced as *ch* in German.

Indicative Mood, Present Tense.

SING.			PLUR.			
elwyv	elwyt	elyw	elym	elyç	elwynt	*I am going*, &c.
byzwyv	byzwyt	byzyw	byzym	byzyç	byzwynt	*I be*, &c.
wyv	wyt	yw	ym	yç*	ynt	*I am*, &c.
ydwyv	ydwyt	ydyw	ydym†	ydyç	ydynt	*I am*, &c.

Imperfect Tense.

elwn	elit	elai	elem	eleç	elent	*I was going.*
byzwn	byzit	byzai	byzem	byzeç	byzent	*I was*, &c.
oezwn	oezit	oez	oezem	oezeç	oezent	*I was*, &c.

Perfect Tense.

elais	elaist	eles	elasam	elasaç	elasant	*I have gone.*
buais	buaist	bues	buasam	buasaç	buasant	*I have been.*
bum‡	buost	bu§	buam	buaç	buant.	

Pluperfect Tense.

elaswn	elasit	elasai	elasem	elaseç	elasent	*I had gone.*
elswn	elsit	elsai	elsem	elseç	elsent	
buaswn	buasit	buasai	buasem	buaseç	buasent	*I had been.*
buwn	buit	buai	buem	bueç	buent	
buoezwn	buoezit	buoezai	buoezem	buoezeç	buoezent	

Here in the first place it is evident that *byz* is the base of the sub-

* Also *ywç*. † Also *wyn*. ‡ Also *buwyv*. § Also *buws*, *buwys* or *buoez*.

stantive verb, though we also find this base taking the form of *yd*, and indeed absolutely disappearing in the forms *ym*, *yç*, *ynt*, 'we are,' 'you are,' 'they are.' We must also request attention to the two forms of the past imperfect, and particularly to the second, where the *o* before *e* is in power nearly akin to a *w*, so that we have something very similar to our own *was*. The perfect and pluperfect by the way seem to throw much light on the corresponding tenses of the Latin verb. In a recent paper the writer contended that *fuimus* was a corrupted form from *fuisimus*. The twofold form of the Welsh *buasam* and *buam* is in exact agreement with this. Moreover the appearance of the *u* in *buasam* and *buam* makes one more willing to admit the received doctrine that the Latin *fu* is connected with our base *be*. It is also an interesting fact that the Welsh *bu-oezwn* has in the last two syllables the exact representative of the Welsh imperfect, as *fu-eram* has that of the Latin imperfect.

We have thus seen evidence of a final *dental*, both in the German and the four leading dialects of the Celtic tongue; we will next point to a language geographically most remote. But if two languages, for the most part utterly distinct, are to have a point of contact, such contact is most likely to be found in a root like that with which we are dealing. Now the Mantchoo seems beyond a doubt to possess this verb, and that too in the double form which we have claimed for our European tongues. The evidence will be at once comprehended by a comparison of the substantive verb in Mantchoo with the conjugation of an ordinary verb in that language. Now Gabelentz tells us that *khóacha*, 'nourish,' has an infinitive *khóacha-me*, an imperative *khóacha*, and a future *khóachara*, whereas the corresponding parts of the substantive verb are *bi-me*, *bis-ou*, and *bis-ire*. In the Mantchoo, even more than in the Celtic tongues, the assimilation of vowels holds good, so that the strong vowels in the termination of the future *khóachara*, following the strong vowel in the root of the verb, differ only, as is to be expected, from the weak vowels in the final syllables of *bis-ire*.

The varieties of form which stand in the closest connexion with our *was*, *wert*, *were*, are the Gothic *vis-an*, 'to be,' *vis-and*, 'being' (nom. *visands*), &c., the Icelandic infinitive *ver-a*, 'to be,' the past tense *var*, *vart*, *var*, *vorum*, *voruð*, *voru*, the imperative *veri*, *ver-tu*, *veri*, &c., *verandi*, 'being,' and *ver-it*, 'been.' An Englishman, prejudiced by the accidents of his own grammar, and disposed to connect the idea of past time alone with this form of the word, may perhaps be surprised to find the same root employed, as has been just seen, in the present participle of the Gothic and Icelandic, and in a tense so much more connected with futurity than with the past as the imperative. The German *wes-en*, 'existence,' also, though called a substantive, is only another form of the Gothic infinitive *vis-an*. The Latin scholar too, when he considers the forms *fui*, *fueram*, *fuero*, begins to fancy that the idea of a perfect tense is connected with the base *fu*, but he is soon set right by finding *fore*, *forem*, and *futurus* from the same base, and also the archaic subjunctive *fuam*.

But let us again turn our eyes to the Breton. It will be recollected in particular, that 'ye will be' was represented by the double form *béz-ot* or *bi-ot*. The same appearance and disappearance of the sibilant occurs with the stem *vez*. Thus the subjunctive present is *ra véz-inn, ra véz-i, ra véz-o, ra véz-imp, ra vi-ot, ra vez-int*. Here the second person plural has *vi-ot*, where analogy would have led us to expect *véz-ot*; and indeed in the past tense of the same mood, the *z* almost systematically disappears, viz. *ra venn, ra véz, ra vé, ra vemp, ra vec'h, ra veñt*, which are evidently deduced from *véz-enn*, &c. The loss of the sibilant from this form of the root is also very visible in the Manx branch of the Celtic tongue, as *dy ve*, 'to be,' *va mee*, 'I was,' *va oo* or *v'oo*, 'thou wast,' *va eh* or *v'eh*, 'he was.'

It appears then that the three roots alleged to be unconnected have this in common, that they all appear, now with a final *s*, now with a final *r*, and now with no final consonant; secondly, that while the two roots beginning with a *w* and a vowel have in their vowel portion a common readiness to interchange *a, e*, and *i*, as seen in the forms *asmi* Sanscr., *esmi* Lith., *im* Gothic, of the one, and *was* English, *wes-en* German, *vis-an* Gothic, of the other, even those forms which commence with *b* have a vowel which varies between *i, e*, and *u*; the sole marked difference therefore lies in the initial consonants. We might here avail ourselves of the fact that the lip letter *b*, and the digamma or *w*, are intimately related; and also of the second fact, that an initial digamma is apt to disappear. But the matter may be placed beyond doubt by examples closely parallel. The Latin language had an old form *bur-o*, as well as *ur-o*, 'I burn,' represented in fact by our own word *burn*, just as *maer-eo* is represented by *mourn, cur* of *curro* by *hirn* (Dorsetshire) or *run*. The existence of *buro* is partly seen in *am-buro, com-buro*; but more indisputably in *bustum*, the place for burning a corpse. And in the first syllables of *Ves-ta, Ves-evus*, we see an intermediate form between *bus* of *bustum* and *us-* of *ustus*. Indeed the long *u* of *ūro, ussi*, prepares us for a form *oes*, which is nearly the same as *ves*, just as *ūnus, cūra, ūtor*, are known historically to have arisen from *oenus, coera, oetor*. Secondly, *ed-o*, 'I eat,' had an older form *bed-o*, as seen in *am-bed-o*, 'I nibble,' and here also we have an intermediate form in *vescor*. Thirdly, the root *i*, 'go,' while it had originally a final *t*, as seen in *it-er, in-it-ium, comes, com-it-is*, &c., so also had once an initial *b*, as seen in the forms so familiar in Plautus, *adbitere*, 'to approach,' *perbitere*, 'to perish,' &c. But we need not travel beyond our own verb for evidence. The Grammar of the Highland Society tells us, that although the negative form of the substantive verb is commonly *bheil* (p. 14), yet after the conjunctions *mur*, 'if not,' *nach*, 'that not,' the initial *bh* is lost, as *mur 'eil, nach 'eil*. Similarly the Breton verb when used impersonally has three forms, *bo-ar, vo-ar*, or *o-ar*, all signifying the same as the French 'on est'; *bo-ad, vo-ad, éd-od*, all signifying 'on était'; *boer, voer*, 'on sera'; *bijed* or *vijed*, 'on serait.'

The forms *bo-ar, vo-ar, o-ar*, &c., which have been just quoted from the Breton, remind us that the vowel *o* also claims an occasional place in the root. This is nearly in agreement with the Lithuanian

buw of the pres. perf. *buw-au*, the past imperfect *bu-dawau*, and inf. *bu-ti*, &c.; the last of which is all but identical with that form of the Breton infinitive which prevails in the Vannes dialect, viz. *bout*. It corresponds also pretty closely with the Sanscrit *bhav-ami*, and, as has been so often noticed, with the Latin *fu* or *fo*, of *fuam*, *fui*, *futurus* and *fore*. But the Latin also virtually exhibits the substantive verb with an initial *b*, for *arbitero-* (nom. *arbiter*) is formed from the old preposition *ar*, 'near,' and *bi*, or perhaps rather *bit*, in the sense of being, for this substantive means, 'one who is present,' 'a bystander,' and only in a secondary sense 'an umpire' or 'judge.'

We now turn to a question of entirely a different character, the original meaning of the so-called substantive verb. Logicians will naturally be unwilling to give up what plays so conspicuous a part in their system, as the Copula. But it must be admitted that there is something so metaphysical and indefinite in the idea of being or existence, that it can hardly have been the primitive meaning of the word; and in truth the most trustworthy writers on language have long taught us to regard the physical meaning of a word, or that which belongs to the senses, as antecedent to that which belongs to the mind.

Now it is a familiar fact that *esse*, *est*, *esset*, have the signification of 'eating,' a notion which is of the first moment to uncivilized man, and therefore well-entitled to an early place in the most limited vocabulary. The same root appears in *es-ca* and *es-culentus*, for when these are placed alongside of *posca* and *poculentus*, we can be at no loss to assign the syllable *es* to the base. And here a consideration of the forms of the root signifying 'to eat,' will in a remarkable degree confirm the changes for which we have contended in our investigation of the verb 'to be.' The Sanscrit *ad*, the Old High-German *iz-an*, *izu*, *az*, *azumes*, *ezaner*, the German *essen*, and its third person *isst*, have the same variety of vowels as the substantive verb. Secondly, *vescor*, 'I eat,' has the initial digamma, which is found in our past tense *was*. The Greek *βοσκω*, *βορα*, correspond to the forms *be*, *bim*, &c.; and still nearer to those which have already been quoted from the Welsh and Breton, as commencing with *bu* and *bo*. Here also we bring in not merely *bedo*, the longer form of *edo*, but also the German *bissen* and our own *bite*. But perhaps the strongest confirmation of what we are saying is seen in the Gaelic, where to *bith*, the base of the substantive verb, corresponds *ith*, the base of the verb 'to eat.' The very letters of *edo* occur in the Breton substantive verb *éd-od*; and but slightly modified in the Welsh *yd-ym*, *yd-yç*, *ydynt*. With the digamma of *vescor*, the second *g* of the German participle *ge-gessen* seems connected, and with this again *gee*, the ordinary word used in Manx.

That from the idea of eating there is but a slight step to that of living will be at once admitted. Thus, for example, Sallust and Caesar express the very same notion, one by *lacte vescuntur*, the other by *lacte vivunt*. Here again there is not merely an identity of sense, but also an identity of origin. We should not have thought the form of the Greek *βι-os*, *βι-οτη*, though highly favourable to the idea of their

being connected with our verb *be*, as affording by itself a sufficient foundation to rely upon. But the Manx and the Gaelic seem to remove all doubt. The verb *be-agh* of the Manx is indisputably formed from *be*, or as the Manx writes it, *bee*, by a process common to all verbs in that language; and indeed a verb so lengthened is called the *modus consuetudinalis*. Now *beagh* has commonly the notion 'to live,' although in the third chapter of Genesis (v. 18) it corresponds to 'eat' of the English translation. It will be remembered that the word 'eat' occurs repeatedly in that chapter, but in all the other instances a single act of eating is spoken of, and then the Manx uses *gee*. So in Gaelic, from the verb *bi*, 'to be,' come *biadh*, 'food,' *beatha**, 'life,' *bith*, 'existence,' *beath-ach*, 'an animal†.' Thus an explanation of the guttural belonging to *vixsi*, *victus*, 'food,' is found in the derivation of the Manx *beagh* from the simple verb *bee* of that tongue.

The ideas of children often supply the best instruction in questions of the highest philology. The writer remembers a child being sadly puzzled by the first attempt to explain to him the death of an absent friend. At last his mother said to him, Poor so-and-so will never eat any more, and the child was at once satisfied. Again, as to live is to eat, so on the other hand with an Esquimaux, starvation is the ordinary form of death. Such also was probably the case with the uncivilized tribes of ancient Germany, and the word *sterben* might well be synonymous with the Latin *mori*.

* Compare the Greek βιοτη, Latin *vīta*.

† Compare the Latin *bes-tia*.

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HENSLEIGH WEDGWOOD, Esq. in the Chair.

A paper was read:—

"On the Nature and Analysis of the Verb:"—*Continued.* By the Rev. Richard Garnett.

The next division of the general subject which it is proposed to consider, is that of the great family of Polynesian languages; a class equally remarkable for its peculiar structure and the immense extent of territory over which it is spoken.

It is still a controverted question how far this family may be affirmed to consist of several distinct races partially intermixed, or to be in reality reducible to one common type. If physical characteristics were to form a criterion, there appears a marked distinction between certain light- and dark-coloured populations, and several writers have supposed that there is nothing in common between the two except a few borrowed words. On this ground the Australians, the Papuans, the Feejees, the Harafooras of the Philippine and Molucca islands, and the Malagassy, have been sometimes separated from the proper Malayan and Polynesian tribes, and assumed to be radically distinct from them, both in race and language.

The Australian languages certainly differ materially from those of the Malayan type, though a similarity of structure may be traced. Respecting the Papuan Negrito, there is great want of information, especially as to grammatical character; however, the vocabularies hitherto collected present a number of Malayan words. But if language is to be regarded as a criterion, the Feejee, the Moluccan Harafoora, and the Malagassy are closely connected with the main stock; in fact they are in several respects more perfectly organized than the Malay or Javanese. We may therefore venture to include them in the class of which we are now treating, and reason from the phænomena which they present.

It was observed in the first paper of the present series, that in the Feejee language the functions of a verb may be discharged by a noun in construction with an oblique pronominal suffix, *e. gr. loma-qu = heart*, or *will of me*, for *I will*. Though there are examples of this in other languages of the family, it is not the ordinary way in which the Polynesian verb is formed. So far is the finite verb from being a simple original element, that it commonly requires to be equipped with an array of particles, prefixed, infixed, or postfixed, as the case may be, before it can act in that capacity; and the basis on which this complex expression rests is generally a noun, sometimes a mere adverb or preposition. The peculiar organization of the class is most fully exhibited by the languages of the Philippine Islands, and

next by the Malagassy; the Malay and Javanese having lost a good deal of their original type, though they exhibit traces of it in particular instances.

Almost all philologists who have paid attention to the Polynesian languages, concur in observing that the divisions of parts of speech received by European grammarians are, as far as external form is concerned, inapplicable, or nearly so, in this particular class. The same element is admitted to be indifferently substantive, adjective, verb or particle, and the particular category in which it is employed can only be known by means of its accessories. Thus Roorda, in his notes to Gericke's Javanese Grammar, observes that the root of every verb is necessarily a noun, and that its verbal character depends entirely on the pronouns and particles by which it is modified. William Humboldt also, in his great work 'Ueber die Kawi-Sprache,' repeatedly states that no very distinct line of discrimination can be drawn between nouns and verbs, and that the passive verb in particular, the class most commonly employed in the more perfectly organized tongues, can only be resolved into a formation equivalent in force and construction to an abstract noun.

In Tagalá there are two principal modes of formation, commonly called active and passive. In the former, the ostensible verb is construed with the nominatives of the personal pronouns, according to the following paradigm :—

		1.	2.	3.
1st Future Sing.	*susulat* ..	*aco,*	*ca,*	*siya,*
Plur.	——— ..	*tayo,*	*cayo,*	*sila*;

usually considered as equivalent to *scribam, scribes,* &c.

In the passive voice the personal pronouns are regularly appended in the genitive case; *e. gr.*,

		1.	2.	3.	
Sing.	*susulatin,*	*co,*	*mo,*	*niya,*	} *scribar,* &c.
Plur.	———	*atin,*	*inyo,*	*nila,*	

Here it might be alleged, that in the active voice the personal pronouns are plainly nominatives, and consequently *susulat,* the base to which they are appended, must have the true force of a verb.

It is however easy to show that the formations above specified are neither actives nor passives, nor verbs at all, in the sense in which that part of speech is commonly understood. The root of the formation is a noun—*sulat,* Arab. *surat,* writing. The aggregation of particles expressing the various modifications of time, converts it into a *nomen actoris,* nearly equivalent to an active participle, in the former class; and into a *nomen actionis* or *passionis* in the latter. The proof of this is, that the entire phrase in both classes is convertible into a virtual participle by merely prefixing the definite article, thus :—

Active Pres. ..	*ang sungmusulat* ..	ὁ γράφων.
—— Perf. ..	*ang sungmulat*	ὁ γεγράφως.
—— Fut. ..	*ang susulat*	ὁ γράψων.
Passive Pres...	*ang sinulat* =	τὸ γραφόμενον, &c.

In this construction the force is the same whether the personal pronoun is expressed or not. *Ang sungmusulat aco* is simply *scribens ego*, and *ang sinulat co*,—*scriptum* or *scriptio mei*. This explains at once the reason why nominatives are employed in the so-called active form and oblique cases in the passive. It is also completely subversive of the supposed verbal character of the phrase. Ὁ γράφων ἐγὼ is sufficiently intelligible; but it is not so easy to make sense or grammar of ὁ ἐγὼ γράφω.

Another strong argument against this presumed verbal character is furnished by the remarkable fact, that in transitive constructions the so-called passive form is preferred to the active, especially with a definite regimen. When the object of the action is a personal pronoun, a noun in construction with a possessive pronoun or a definite article, or anything of which the individuality is plainly specified, the passive form of construction is indispensably requisite. Thus the absolute phrase, *I will eat*, is expressed by the active voice, with the personal pronoun in the nominative, *cacan-aco*; but, *I will eat the rice*, by the passive, *cacanin-co ang palay*, the personal pronoun being here in the genitive. This is seemingly analogous to the Latin construction *comedetur a me*; but the true analysis is, *the eating of me*, or *my eating*, [*will be*] *the rice*, = *comestio mei*, or *mea*. The supposed verb is in fact an abstract noun, including in it the notion of futurity of time (forthwith, hereafter, *v. t. q.*), in construction with an oblique pronominal suffix; and the ostensible object of the action is not a regimen in the accusative case, but an apposition. It is scarcely necessary to say how irreconcileable this is with the ordinary grammatical definition of a transitive verb; and that too in a construction where we should expect that true verbs would be infallibly employed, if any existed in the language.

The Malagassy stands next to the Philippine dialects in the regularity of its forms and the apparent complexity of its structure, being capable, by means of its numerous prefixes and affixes, of expressing the times, circumstances and other relations of actions with great nicety of discrimination. In one particular it seems at a first glance to differ materially from the branch which we have just been considering. Each of the fifteen voices of the Tagalá has its corresponding passive, the oblique form of construction already noticed prevailing in all. But the thirteen voices of the Malagassy verb, as classed by grammarians, have all the forms of actives or neuters, and though the oblique form of expression is not absolutely unknown, it is of comparatively infrequent occurrence. This difference is however more apparent than real. The place of the passive forms is sufficiently supplied by participial or abstract nouns, having precisely the same oblique form of construction as the Philippine passives, and often modified by prefixes and affixes in a similar manner.

The rule of employing the oblique construction with a definite regimen does not appear so imperative as in Tagalá; but, whether necessary or not, it is a very common idiom, examples occurring in almost every page of the Malagassy version of the Scriptures. Thus,

'I love' may be expressed by the simple form *izaho tia*, or with the pronoun in the genitive, *tia ko*. It is equally permissible to say *fitiava' ko*, the literal rendering of which is simply *amor mei*. Mr. Freeman observes, in the short sketch of grammar appended to his 'Account of Madagascar,' that verbal roots are transformed into participles by prefixing the particles *voa*, *ova*, or *a*; and that the pronominal affixes again convert these participles into verbs; *e. gr.* *ova* = change; *a-ova* = changed; *a-ova-ko* = I changed. He further observes that another form is made by giving a participial termination to the root, adding *-ena*, *-ina*, *-ana* or *-aina*, and sometimes *-vina*, *-vana*, *-zena*, *-zana*, or some similar adjunct; the final syllable being rejected when the pronominal affix is appended, as *fantatra*, known; *fantatr' ao*, thou knowest, or knewest; *fanta-ny*, he knows or knew.

It is stated in the Malagassy dictionary that there has been a difference of opinion among the Missionaries as to some of those forms being really participles, or more properly participial nouns. There are ample grounds for believing that, in point of fact, there is not such a thing as a true participle, analogous to a Greek or Latin one, either in Malagassy or in any other Polynesian language. Their place is supplied, as in the Celtic languages, by a circumlocution with the abstract noun and particles expressive of time, place, or some similar adjunct; and the formative syllables, as well as the grammatical construction, are those of nouns, and not those of verbs. *Fitiavana*, for example, corresponds accurately to *dilectio*, and is currently employed in that sense; though, with a suitable pronominal affix, it is used as equivalent to a verb. The form of the personal pronoun clearly shows the true character of the word. If it were analogous to the passive participle *dilectus*, or the active aorist φιλήσας, it would be construed with the nominative, *izaho fitiavana*—not with the genitive, *fitiava'-ko*.

The above examples from the Tagalá and Malagassy, to which many similar ones might be added from other languages, are of considerable value as establishing one important point in the general argument. Whatever may be thought of the proposition that all verbs were originally nouns, there can be no question that nouns in conjunction with oblique cases of pronouns may be and, in fact, are employed as verbs. Some of the constructions above specified admit of no other analysis; and they are no accidental partial phænomena, but capable of being produced by thousands. They may therefore be safely regarded as organically belonging to the languages in which they are found; and they are the most marked and prevalent in the most fully organized tongues, and employed precisely in those constructions in which, according to European ideas, a *bonâ fide* verb would appear to be most imperatively called for.

The true character of many of the forms to which we have adverted is so obvious, that it was hardly possible that it could altogether escape the notice of philologists. Thus, Roorda observes, that in the Harafoora of Ceram, a language allied in some respects to Malay, and in others to Javanese, but presenting more of the original type than either, the personal pronouns used in conju-

gating verbs are often in the oblique or genitive form; and that many combinations called verbs are in reality nothing but nouns. For instance, *pina-sanih-an*, the ostensible passive of *sanih*, to agree, immediately acquires the sense of *agreement, determination*, through the mere prefixing of the indefinite or definite article.

William Humboldt also admits that the Tagalá passive forms and the Malagassy participial ones are in reality to be resolved by abstract nouns, and that the noun lies at the base of all the verbal formations. But being unable to divest his mind of the prevalent idea of an essential and radical difference between the verb and other parts of speech, he endeavours to make it appear that this character resides in the verb substantive, which is to be supplied by the mind in all cases where the functions of the verb proper are to be called in requisition. This theory presupposes the existence of a verb substantive in the languages in question, and consciousness of that existence and of the force and capabilities of the element in those who speak them. Unfortunately the Spanish grammarians, to whom we are indebted for what knowledge we possess of the Philippine dialects, unanimously concur in stating that there is no verb substantive either in Tagalá, Pampanga, or Bisaya, nor any means of supplying the place of one, except the employment of pronouns and particles. Mariner makes a similar remark respecting the Tonga language, and 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.

It is true that the Malayan, Javanese and Malagassy grammarians talk of words signifying *to be*; but an attentive comparison of the elements which they profess to give as such, shows clearly that they are no verbs at all, but simply pronouns or indeclinable particles, commonly indicating the time, place or manner of the specified action or relation. It is not therefore easy to conceive how the mind of a Philippine islander, or of any other person, can supply a word totally unknown to it, and which there is not a particle of evidence to show that it ever thought of. To say that it is sufficient for the mind to supply the *idea* of existence, would attempt to prove too much, it being clear that the mind is equally capable of supplying it in any other case whatever. A more suitable opportunity may perhaps occur of showing that many of the current notions respecting the nature and functions of the verb substantive are altogether erroneous, and that they have been productive of no small confusion in grammar and logic.

A second theory respecting the so-called Polynesian verbs is, that their essential character resides in the formative prefixes employed to distinguish the different tenses and voices. This will be found on examination to be equally untenable. Those formatives cannot communicate the character of a verb to any other part of speech; for this plain reason, that they do not possess any such character themselves. They are in fact mere particles, indicating some attendant circumstance, and occurring in other combinations in the unequivocal senses of *to, for, after, further, like*, or something si-

milar. Thus the Malayan *de*, the formative of the so-called passive voice, is simply *in, on, at*; the Malagassy *ho*, interpreted *shall*, or *shall be*, in reality means *for*; and the Harafoora *toro*, also a formative of the future, answers pretty exactly to the Fr. *pour* or Germ. *um* = in order that. It is evident therefore that the combination of such elements with nouns or adjectives cannot convert them into verbs, any more than the prefixing a Greek or Latin preposition can make a verb out of a word that is not one already. Explanations of this sort, which are in fact mere suggestions of a *non causa pro causa*, are little calculated to advance the progress of philology, and only lead one to suspect that there is something unsound and unsubstantial in the hypothesis which they are advanced to support.

PHILOLOGICAL SOCIETY.

VOL. IV. MAY 11, 1849. No. 84.

G. SLOANE, Esq. in the Chair.

The Secretary laid on the table several copies of the following "Address," which had been furnished by Mr. Twisleton. The "Address" and Translation originally appeared in the 'Wexford Independent' of March 31, 1849.

ADDRESS, IN THE BARONY OF FORTH LANGUAGE,

Presented in August 1836, *to the Marquis of Normanby, then Earl of Mulgrave, and Lord Lieutenant of Ireland; with a Translation of the Address in English.*

To 's Excellencie Consantine Harrie Phipps, Earle Mulgrave, "Lord Lieutenant-General, and General Governor of Ireland;" Ye soumissive spakeen o' ouz Dwellers o' Baronie Forthe, Weixforthe.

Mai't be plesaunt to th' Eccellencie,

Wee, Vassales o' "His Most Gracious Majesty" Wilyame ee 4th, an az wee verilie chote na coshe an loyale Dwellers na Baronie Forth, crave na dicke luckie acte t'uck necher th' Exellencie, an na plaine garbe o' oure yola talke, wi' veugem o' core t'gie oure zense o'ye grades wilke be ee dighte wi' yer name, and whilke wee canna zie, albeit o' "Governere" "Statesman" an alike. Yn ercha an al o' whilke yt beeth wi' gleezom o'core th' oure eene dwitheth apan ye vigere o'dicke zovereine, Wilyame ee Vourthe unnere fose fatherliezwae oure deis be ee spant, az avare ye trad dicke lone ver name was ee kent var ee *Vriene o' Levertie*, an *He fo brack ge neckers o' Zlaves.*—Mang ourzels—var wee dwitheth an Irelone az oure general haime—y'ast bie' ractzom home delt tous ye lass ee mate var ercha vassale, ne'er dwith ee na dicke wai n'ar dicka. Wee dewithe ye ane fose deis bee gien var eegudevare o' ee lone ye zwae, t'avance pace an levertie, an wi'out vlinch ee garde o' general riochts an poplare vartue.—Ye pace—yea wee ma' zei ye vaste pace whilke be ee stent o'er

To His Excellency Constantine Henry Phipps, Earl Mulgrave, Lord Lieutenant-General and General Governor of Ireland: The humble Address of the Inhabitants of Barony Forth, Wexford.

May it please your Excellency,

We, the subjects of His Most Gracious Majesty William IV., and as we truly believe both faithful and loyal inhabitants of the Barony Forth, beg leave at this favourable opportunity to approach Your Excellency, and in the simple garb of our old dialect to pour forth from the strength (or fullness) of our hearts, our sense (or admiration) of the qualities which characterize your name, and for which we have no words but of "Governor," "Statesman," &c. Sir, each and every condition, it is with joy of heart that our eyes rest upon the Representative of that Sovereign, William IV., under whose paternal rule our days are spent; for before your foot pressed the soil, your name was known to us as the *Friend of Liberty*, and *He who broke the fetters of the Slave.* Unto ourselves—for we look on Ireland to be our common country—you have with impartiality (of hand) ministered the laws made for every subject, without regard to this party or that. We behold you, one whose days devoted to the welfare of the land you govern, to promote peace and liberty—the uncompromising guardian of common rights and

ye lone zince th 'ast ee cam, prooth, y'at we alane needed ye giftes o' general riochts, az be displayte bie ee factes o' thie governmente. Ye state na dicke die o'ye lone, na whilke be ne'er fash n'ar moil, albeit "Constitutional Agitation," ye wake o'hopes ee blighte, stampe na yer zwae ee be rare an lightzom. Yer name var zetch avanct avare yie, e'en a dicke var hie, arent whilke ye brine o' zea, an ee crags o'noghanes cazed nae balk. Na oure glades ana whilke we dellte wi' mattoc, an zing t'oure caules wi plou, we hert ee zough o'ye colure o' pace na name o' "*Mulgrave.*" Wi "Irishmen" oure general hopes be ee bond, az "Irishmen," an az Dwellers na coshe an loyale o' Baronie Forthe, w'oul dei an ercha dei, oure maunes an aure gurles, prie var lang an happie zins, horne o'leurnagh, an ee vilt wi benizons, an yersel an oure zoverine 'till ee zin o'oure deis be var ay be ee go t'glade.

public virtue. The peace, yes we may say the profound peace, which overspreads the land since your arrival, proves that we alone stood in need of the enjoyment of common privileges, as is demonstrated by the results of your government. The condition, this day, of the country, in which is neither tumult nor confusion, but that constitutional agitation, the consequence of disappointed hopes, confirm your rule to be rare and enlightened. Your fame for such came before you, even into this retired spot, to which neither the waters of the sea yonder, nor the mountains above, caused any impediment. In our valleys where we were digging with the spade, or as we whistled to our horses in the plough, we heard in the word "Mulgrave," the sound of the wings of the dove of peace. With Irishmen our common hopes are inseparably wound up; as Irishmen, and as inhabitants, faithful and loyal, of the Barony Forth, we will daily and every day, our wives and our children, implore long and happy days, free from melancholy and full of blessings, for yourself and good Sovereign, until the sun of our lives be for ever gone down the dark valley of death.

The Barony of Forth lies south of the city of Wexford, and is bounded by the sea to the south and east, and by the Barony of Bargie to the west. It is said to have been colonized by the *Welshmen* who accompanied Strongbow in his invasion of Ireland; but by the term Welshmen, as here used, we must no doubt understand the English settlers of Gower and Pembroke. Vallancey published a specimen of their language. Some of the grammatical forms can hardly fail to interest the English scholar, and we may venture more particularly to call his attention to the verbal ending *th*. In no other of our spoken dialects do we find the *th* still lingering as an inflection of the *plural* verb.

The following papers were then read—

1. "Vocabularies of certain North American Indian Languages." By J. Howse, Esq.

The following words and forms of speech were collected partly by myself, and partly by such missionary and commercial agents as were known to have the requisite opportunities; the same list of names and phrases being transmitted to all.

Over and above the information concerning the general affinities between the different aboriginal languages of North America that

was thus expected, the particular evidence as to the extent to which the remarkable structure of the Cree and Chippeway verb was common to the other languages of the Algonkin family, and to languages still further removed, was a very prominent object of the inquiry. Upon this principle, phrases like *who gave it to him? whom did he give it to?* were preferred to the names of natural objects, the degrees of relationship, and the like.

The dates, which occasionally accompany either the vocabulary itself, or some remarks upon it, will show that the collection was made previous to more recent investigations in Indian philology.

A.

1. Equivalents in the language of the Nipissingue and Algonquin Indians of the Lake of the Two Mountains, in the district of Montreal, Lower Canada. Date 1835. Signed Ch^{s} de Bellefeuille, P^{tre} Director of the Mission of the Lake of the Two Mountains. D. Ducharme, In^{tr}. J. Dupont. Note on the orthography: "Dans ce tableau, le lettre *u* se prononce comme le diphthongue *ou*, en Français. Tous les autres voyelles comme en Français. La lettre *g*, devant *i*, et devant *e*, se prononce comme dans les mots Français *gui, gué.*"

2. Equivalents in the language of the Shawnees, Miami River.

3. Equivalents in the language of the New Brunswick Indians. All these are in one dialect—the Micmac. It seems that the sound of the letter *r* is wanting in this language. The vocabulary was originally made by Antony Rogers, an old intelligent hunter (but not an Indian), who had lived some time amongst the Indians, and is believed to be well acquainted with their language. He was assisted by *Abitase*, said to be half Indian and half English.

4. Equivalents in the language of the Blackfoot, Blood or Pægan Indians. Duplicate Vocabulary.

ENGLISH.	NIPISSING.	SHAWNEES. *Miami River.*	BRUNSWICK.	BLACKFOOT 1.	BLACKFOOT 2.
one	pèjik	né coo tie	nout	tookskum	tookskum.
two	nĭj	né swe	tanbw	nah tookskum	nah took kum.
three	nisswi	ne thwé	seast	nai hookskum	na hook skum.
four	néo	ne a wé	now	nai sueyeme	ne sue yeme.
five	nānăn	ne all on wé	nan	naisetow	nesctoo.
six	ningotwasswi	ne coo twaw thwé	asigum	nah oh	ne yu.
seven	nĭjwasswi	ne swaw thwé	aluginoe	a kits ze skum	kechegum.
eight	nishwasswi	th waw sickth wé	aumulchin	nah nai sweyeme	nahm suem.
nine	shaugasswi	chawk uth wé	pesconadue	peek su	peek su.
ten	mitasswi	me tawth wé	umtolen; chit north	kai poo	keep poo.
an Indian	anishinābe	lin aw waí	alnew	mat tup pai	mut tup pe.
a man	inini	e le né	chenum mibeake, (*a*	ninnow	nenow.
a woman	ikwé	quai waw′	abit 'ase [*strong man*)	ahkai	ah ke.
a shoe	makkizin	m ke thái	umcoson	ah chekin	ah che keen.
a gun	pàshkizigăn	m te quaw′	pcs que	nahmoi	nah moo wa.
I	nĭn	ne law′	neal	nis too waw	nees too wa.
thou	kĭn	ke law′	leelo	kis too waw	kees too wa.
he	wĭn	we law′	negum	wees toowah	wees too wa.
we (thou and I)	kinăwent	ke law waí	mow	kis tah non	kees too now.
we (he and I)	ninăwent	ne law waí	ceal ah' neal	kis tow nahn	kees too nahn.
ye	kinăwa	ke law waw′	calo	kis to wow	kees too waw.
they	winăwa	we law waw′	ow law tasit chenam	wis towowwow	wees too wow.
this Indian	wahăm anishinâbè	yaw maw′ lin aw wai	owt alnew natail	ahmo mattappai	ahmoo mut tuppe.
that Indian	ahăm anishinâbè	é naw lin aw wai	out alnew	omo mattappai	* * *
these Indians	okum anishinâbèk	ú coo maw lin aw wai ke	olaw alnew	ahmooks mattappais	ahmoox emuttuppex.
those Indians	inim anishinâbèk	ya caí maw lin aw wai ke	aulaw alnew tasit	ah nex say mattappais	* * *
this shoe	yuhum makkizin	ú maw ill ke thai	out umcosĭn	ahmo ah che kin	ahmoo ahchekin.
that gun	ii wétté pashkizigăn	e ne ill te quaw	out pesque	omo nah moaw	akmoo nahmowa.

ENGLISH.	NIPISSING.	SHAWNEES. *Miami River.*	BRUNSWICK.	BLACKFOOT 1.	BLACKFOOT 2.
these shoes	onum makkizinăn	u loó maw ill ke thai naw	out umcósens tasit	ah che kees	ah che kees.
those guns	inim wétté pashkizigănăn	ya lai maw′ ill te quaw pol e	oulaw pesque tasit	nahmoix	nahmaix.
which man?	awénin ăhăm inini?	tón e wai e naw e le ne?	wen chenam?	se kah ahmoo nin now?	sekah ahmoo nenow?
which Indians?	awénăk ikim anishināběk?	tón e ke wai ne kee lin aw wai ke?	cotout alnew?	tah nestah pay tup paix?	tahnes teh pe te pex?
which gun?	ānin ihim pashkizigan?	tón e waí e ne ill te quaw?	cotout pesque?	tah nestah pai nah mo aw?	tahnes tepe nahmowa?
which guns?	ānin inim pashkizigănăn?	tón e le wai ne le ill te quaw pol e?	tasit pesque atuck?	tah nestah pai nah moix?	tahnes tepe nah maix?
who? (singular)	awénin?	naí tho wai?	wen?	se gah?	sekah?
who? (plural)	awénăk-ikim?	naí thock e wai?	tasiqu?	se gah amuksee?	sekah ahmooksee?
who gave it to him?	awénăn ka minigŭtchin?	naí tho wai o me le coo le?	wen eganimow?	se gah ootookoke?	sekah ickootche?
whom did he give it to?	awénăn ka minātjin?	naí thol e wai o me law le?	wen negum eginimow?	se gah aye koottow?	sekah ootookoot tah?
what (thing)?	wékunen?	ton′ e way e ne?	cal out?	tahnistahpai?	aksah?
my son	ni gwisis (*ni gwise*, to the vocat.)	ne que thaw′	neal bawtoos	nough coaw	nee goowa.
my sons	ni gwisissăk	ne que thaw ké	neal batoos tacige	no cosucs	nee gooseix.
his son	o kwisissăn	o qué thol é	negum batoose	oh cooye	oogooye.
his sons	o kwisissah	o quith hé	owlawnegum batoosewy	oh coosucs	oogooseix.
our (thy and my) son	ki gwisisinăn	ne quith e naw′	ceal batoose ah neal	co coe non	koogoonow.
our (his or her and my) sons	nin gwisissinānik	ne quith e naw′ ké	oul ceil batoose wy	co coonan	koo goonahn.
he *is good*	onishishi	o wes e e le né	owtaw galasit chenom	matz ze wappis se	mutche wapseue.
it *is good*	onishishin	o wai saw′	galosit	hacksew	aksew.

ENGLISH.	NIPISSING.	SHAWNEES. *Miami River.*	BRUNSWICK.	BLACKFOOT 1.	BLACKFOOT 2.
he *is* not *good*	kā-win onishishissi	mut taw′ o wes e e le ne	negum galoolk	kuttay hucksew	kuttay aksew.
it *is* not *good*	kā-win onishishinsinōn	mut taw wai saw′	nit galoolk	mattah hucksew	mart aksew.
that he *may be good*	kéguna tchi onishishitch	we hoo wis e law wee ché	neal wilhelale tan negum galoolk	aye tucksu, *or* i yahs sew	* * *
that it *may be good*	kéguna tchi onishi shing	we hoo wes aw ké	tan oul galoolk neeal weletale	i yah cras sew	* * *
he *is arrived* (*by water*)	ki mijăké	pe ate hoo qué	oulaw negum case pegeson	howtoo	hootoo.
it *is arrived* (*as a boat*)	ki mijăkāmăgăt	pe ate hon wé	ceas queden pegason nalail	howtoo	hootoo.
I love him	ni sakiha	ne taw quail e máw	neal cwomhomon whiconake	ne tuck oomahmah	ne tuck oomeme.
he loves me	ni sakihik	ne taw quail e me quáw	negum ban cudy whicanake	ne tuck oome mook	ne tuck oomem uck.
I see him	ni wābama	ne nai waw′	neal nemeak	nai za nawaw	ne chin nahwow.
he sees me	ni wābamik	ne nai o quaw′	cot neal nemeak	nai tai nook	ne chin noog.
I bring him	nim bīna	ne piê law′	neal pegsin negum	ne tows ze pai	ne tow hooch epe.
I bring it	nim bītōn	ne piê toó	neal pegsino	ne tods ze pow toot	ne tow hooch petoot.
I bring it for him	nim bītăwa	ne pie taw waw′	col negum wy	ne tods ze pow towaw	ne tow hooch peh teh wow.
he brings it for me	nim bītwāg	ne pie taw quaw′	owlaw chenam pegesono col nealni	nai tah es tah mook	ne tow hooch epeh twag.
I see him	ni wābăma	ne nai waw′	neal nemeak negum	nai za nowow	ne chin neh wow.
I see his son	ni wābăma o kwisissăn	ne waw po maw′ o quith ol e	neal out chenam batoose nemeak	oheo nai zanowaw	oogoo ne chin neh wow.
he lives	pimātisi	lin aw wai wé	ma memagit	sah kai tah pai	sa ke ah teh pee.
he causes him to live	o nōtjimohān	we law′ osé to was se lin aw wai we che	cot tawn negum mo ablomoolo mo memaget	nis towaw o mootsze cah mo tah	amoi e che gum etow.
he sees himself	wābandizo	o nai mai we aw′	nagum ceas nemeak	e tus se mu sew	e tus se mu sew.

ENGLISH.	NIPISSING.	SHAWNEES. *Miami River.*	BRUNSWICK.	BLACKFOOT 1.	BLACKFOOT 2.
I hurt him	nind ŏjigoa	ne kiss whaw′	neal togumit, (*to strike*)	ne tah kun no coo	ne tah kun now coo.
I hurt myself	nind ŏjigohitis	ne kiss haw ne aw′	tam neal nischat naw	ne tah kun osoon	ne tah kun osoon.
I kill him	ni nissa	nin thaw	neal nebutoo [megueak	ne tah ne tow	ne tah ne tow.
I kill a moose	mons ni nissa	nin thaw′ ell co tai mai sai waí	neal team nebutoo	sick ke te sew ne tuckstan	sickke te sew ni tuckstan.
he kills himself	nissitizo	o non′ too we aw	negum tann nis chat naw nebutoo	ne tow wut tucks sin	ne tow wut tucks sin.
he kills him for *himself*	win tibinăwé wentji nissitizŏtch	on thawl e we law pes e que o ché	negum nebatoo naw wy	nai to wa ox tow	ne tah noot tow ow.
he kills it *for himself*	o nissan win tibĭnawe ondji	on toó we law pes e que o che	tann nebato naw negum wy	* * *	* * *
they kill one another	nissitiwok	n thel e ke	naw mow chenam nebatoo	aks e me moot za	ak me moo che.
they love one another	sākihitiwok	aw quail e tí ke	mow weletat	ah co mai mootza	* * *
they kill for *one another*	o nittămăwāwān	nawn tum aw té ké	tan wen wen nebato banendy	potah nough torze	* * *
he drinks	minikwé	maw min waw′	negum misseboguot	* * *	* * *
he drinks often	*naningim* minikwé	mo se tow é maw′ min waw	ceas misseboguot	* * *	* * *
he walks	păpămŭssé	paw pom thaí	ma butom causet	e coon ne	e coon ne.
he is a great walker	nitta-păpămŭssé	caw caw mé	tan buctom causet ma cscwaset	* * *	* * *
he steals	kimōti	caw ke moo twáw	negum comootnet	oh cah moose	hoomo kahmoose.
he is a thief	nitta-kimōti	ki aw ke moo te caw′ e naw′	out chenam apehew comootnet	cah moose e peets	kah moose e peche.
I love him	ni sākiha	ne taw quail e maw′	neal ma welilale out chenam	ne tuck o me mah	ne tuck oo meme.
I do not *love him*	kā-win ni sākihāsi	mut taw′ ne taw quail e maw	neal mo powat out chenam abloomola	ne cuttow co me mah	ne keh tay ak coo me mow.

ENGLISH.	NIPISSING.	SHAWNEES. *Miami River.*	BRUNSWICK.	BLACKFOOT 1.	BLACKFOOT 2.
he loves me	ni sākihik	ne taw quail e me quaw′	cot negum ma abloomolo	ne tuek o me mook	* * *
he does not *love me*	kā-win ni sākihi-gossi	muttaw′ ne taw quail e me quaw	cot negum mo powal neal welleam	ne cut tow co me mook	ne kch ta kee moog.
I love it	ni sākitōn	ne taw quail e taw′	neal ma wetctat	ne zic ke me mow	ne che suk e meme.
I do not *love it*	kā-win ni sākitōssin	muttaw′ ne taw′ quail e taw	out neal mo powat	ne euttow ziek kc me mow	ne kehta seek e cheep.
a husband	enodèwisiteh	wai se lee taw caw′	neal chenam	noom	noom.
I have a husband	nind onābèm	noo se lee taw′	neal matuet.	noom mah	noom mah.
I have not *a husband*	kā-win nind onābè-	muttaw′ no se le taw	neal mo malniat	ne mart toon mah	ne mart toom mah.
he is asleep	nipé [misi	ne pai waw′	negum nebat	i you gow	i you gow.
hè feigns *to be asleep*	nipé-kazo	ne paí caw thoo	negum kul lell taey ne-gus nebat	a kip pah o gow	a kepah ogow.
he is drunk	kiwashkwébi	wan e thoó	oulaw chenam ketkcet	how wut ze	how eh che.
he feigns *to be drunk*	kiwashkwébi-kāzo	wan e thoó caw thoó	negum powal neal tell taey ketkeeto	a kip pah how wut ze	a kepah how eh che.
I suppose he is asleep	nipé-tuk	ne pai waw′ ne tis e tai hai	neal tel tacy negum nebat	chak too i you gow	chak too i you gow.
I suppose he is living	pimātisi-tuk	yos caw′ to caí lin aw wai we	neal tell taey negum ma meget	chak too sah kai tah pai	chak too ka tep pe.
a snow-shoe	ākim	coon c m ke thaí	flogum *or* nesuequow	oo wah ke mc	oowahkeme.
I am snow-shoe making	nind ākĭmĭké	coon e m ke thai naw′ noos too naw′	neal neunquou casaulo	nc tow wa misean	ne tow wa miscan.
I am a man	nin ininyu	ne te le ne wé	neal chenam	ne ze ke tah pee	ne ehe ke teh pee.
I am a woman	nind ikwewi	net quai wé	abit 'ose	ne tah ke was	net ahkewas.
he lives	pimātisi	lin aw wai wé	negum mua me maget	sah kai tah pai	sa ke at tep pe.
life	pimātisiwin	lin aw wai we waí	me maget	kah moo tahn	kah moo tahn.
he walks	păpămusé	paw pom thaí	negum bemyet	e coon ne	* * *
he walks a little	pangi păpămusé	paw pom thai te caw we mai hé	seuh seah bemyet	kc now wowo cow	ke now walk koo cow.

ENGLISH.	NIPISSING.	SHAWNEES. *Miami River.*	BRUNSWICK.	BLACKFOOT 1.	BLACKFOOT 2.
he eats	wissini	waw with e né	negum megelhet	o we yeet	oo wa ye.
he eats a little	pangi wissini	waw with e ne te caw wé mai he	seuh sealh maguhet	enac coo sew o we yeet	enah sew oowaye.
where art thou?	andi ej-ăpin?	ton e wai taw hup e yon é?	tome a tuck celo?	ze mah kitz za taw pai?	nak sca ha?
here I am	ondăjé nind ăp	u tus e net up é	neal ma atue	ah ne mah ne ze taw pai	ah no meh ne che tepe.
where is he?	andi éj-ăpĭtch?	ton′ aw wai?	tomy negum?	ah natts?	ah nah che?
he is here	ondăjé ăpi	u tus aw′ pe waw	owlaw atuck	ah mo yoke caw	ah mo meh e to pe.
where is his son?	andi éj-ăpĭnĭtch o kwisissăn?	ton el e wai o quith ol e?	tomy negum batoos?	ah natts o co waw?	ah nah che oogoowa?
his son is here	ondajé ăpiwăn o kwisissăn	u tus aw′ pé le o quith ol e	ow teak oaluck	ah nah yoke co co waw	ano mah e kin oogoo.
his son is not *here*	kā-win ondăjé ăpisi o kwisissăn	muttaw u tus aw pé lé o quith ol é	negum batoos mo atuck	* * *	* * *
where is my *gun?*	andi ej-ătteg ni pashkizigăn?	ton′ e wai ne mai te quaw?	tomy neal pesque?	ah nah che ne nah mo waw?	ah nah che ne nah mo-waw?
it is here	ondăjé atté	u tus tai wé	owlaw atuck	ah mo yoke gaw	ah mo you gow.
it is not *here*	kā-win ondăjé atté-sinōn	muttaw u tus tai wé	mo atuck	cah tah nah coo yeme	ka ta nah coo ye.
where is his *gun?*	andi éj-atténik o pashkizigăn?	ton′ e wai o mai te quaw?	col tomy atuk?	ze mah kai nah mo aw?	chemah etoo oo nah moowa?
his gun is here	ondăjé atteni o pashkizigăn	u tus tail ó o mai te quaw	negum pesque ma atuck	ah mo yoke o nah mo aw	ah mo yoogoo nah moo-wa.
his gun is not *here*	kā-win ondăjé atte-sinini o pashkizigăn	muttaw′ u tus tail e o mai te quaw	pesque mo atuck	mat ze zits ze pah o nah mo aw	mah che che pah oo noo meh oo nah moo wa.
where do you put him?	andi éj-assătch?	ton e waí tus se ke paw poo naw?	tomy agnutoo magum?	* * *	* * *
where do you put it?	andi éj-attōn?	ton e waí tus se ke paw puckth e naw?	tomy ceal agauloo?	che mah kai zit ze sow?	che mah ke che too too pah?

ENGLISH.	NIPISSING.	SHAWNEES. *Miami River.*	BRUNSWICK.	BLACKFOOT 1.	BLACKFOOT 2.
I put him *here*	ondăjé nind ăssa	u tus′ e ne poo naw	neal olaw agautoo	ah moo ne che che too	ah moo ne che che too.
I put it *here*	ondăjé nind attŏn	u tus′ e ne puckth e naw	neal owlaw gautoo	ah moo ne che che sow	ah moo ne che che too pah.
I laid it *here*	ondăjé ningi năgă-	u tus′ e ne sickth e too	det agauloo	* * *	* * *
he sits	namatapi [tăn	law le maw tup é	ow chenam abuset	kai too pew	ke too pew.
he lies	kinawishki	saw sicks en waw′	negum meselnam	astoo coy che	es too ge che.
he goes	mădji	waip thaí	negum elmyet	* * *	* * *
whence comes he?	andăpĭtch ké ta- gushshing?	ton′ e waí omé waw?	tomy wigun out chenam?	chem mah e too too?	chim mah ctoo too?
whither goes he?	andi inăkkăk éjătch?	ton′ e wai wesé hai waw?	tomy elyet negum?	chem mah et tah pow?	chim mah e te poo?
a lake	săkăhigăn	k ché cum e	wos pimp	oo mahk se ke mu	oo mahk se keme.
at *the lake*	săkăhigăning	k ché cum e ké	owlaw wospimp wigwou	oo mahk se ke mu et take ze	oo mahk se keme e ta che.
he comes from the lake	săkăhigăning ondji- pi	k che cum e ke om′ e waw′	negum wospimp wygut	oo mahk se ke mu et tow tow	oo mahk se keme e moo too.
he goes to the lake	săkahiganing iji	k che cum e ke ne i a waw′	negum wospimp elmyet	oo mahk se ke mu e tah poo	oo mahk se keme e teh poo.
how (what manner)?	ānin?	nai he waí e se?	cosqui owl flimoo?	ke wah?	ke wah?
when (past)?	andăpĭtch?	aw sai cum′ e caw?	ceas sank?	chan nis che?	chan nis che?
when (future)?	andăpĭtch?	ton e waí law quaw?	cigit n?	chan nis che?	chan nis che?
where?	andi?	ton e waí tus se?	tomy atuck?	chim mah?	chim mah?
how much?	ānin minik?	ton e wait′ thwe?	till beak?	chan ne zo?	chan ne coo coo?
it is cold weather	kissina	wai pé	tegake	es too yai	es too ye.
it is hot weather	kijătté	aw quet e taí	astuck nuguge	mah kistoo yai	sce yun new.
a tent	ningăssimun-mĭkĭ- wām	paw′ pe sai aw e caw	wigwam	moo yai	mooyais.
my tent	nin ningăssimun- mikiwām	ne paw pe sai aw e caw′	neal wigwam	nu goo wa	noo goo wa.
thy tent	ki ningăssimun-mi- kiwām	ke paw pe sai aw e caw′	celo wigwam	koo goo wa	koo goo wa.

ENGLISH.	NIPISSING.	SHAWNEES. *Miami River.*	BRUNSWICK.	BLACKFOOT 1.	BLACKFOOT 2.
his tent	o ningāssimun-mi-kiwām	o paw pe sai aw e caw′	negum wigwam	oo goo wa	oo goo wa.
our (thy and my) tent	ki ningāssimun mi-kiwāminān	ne law wai ne paw pe sai aw e con e naw′	neal ah mow wy	no goowa	coo goo now.
our (his and my) tent	nin ningāssimun mikiwāminān	ne paw pe sai aw e con e naw′	neal ni ah nigmarge	no go nahn	noo goo nahn.
your tent	ki ningāssimun mi-kiwāmiwa	ke law ke paw pe sai aw e caw′	ceal wigwam	co co wa	koo goo wa.
their tent	o ningāssimun mi-kiwāmiwa	we law waw′ o paw pe sai aw e con e waw	negum wy wigwam	oo go wa wa	oo goo wa wa.
at *the tent*	ningāssimun-miki-wāming	paw pe sai aw we con a ké	wigwam atuck	* * *	* * *
at *my tent*	ni ningāssimun-mi-kiwāming	ne paw pe sai aw e con a ké	neal wigwam atuck	no co wa	nu goo wa e ta che.
at *thy tent*	ki ningāssimun-mi-kiwāming	ke paw pe sai aw e con a ké	cealo wigwam atuck	ko co wa	koo goo wa i ta che.
at *his tent*	o ningāssimun-mi-kiwāming	o paw pe sai aw e con a ké	ceal by wigwam atuck	o co wa	oo goo wa e ta che.
at *our (thy and my) tent*	ki ningāssimun mi-kiwāminang	ne paw pe sai aw e con e naw ké	neal ah ceal wigwam atuck	noo coon nahn	noo goo nahn e ta che.
at *our (his and my) tent*	ni ningāssimun mi-kiwāminang	ne paw pe sai aw e con e naw ké	ceal ah neal wigwam atuck	ko co wa noo coon nahm	* * *
at *your tent*	ki ningāssimun mi-kiwāmiwang	ke law ke paw pe sai aw e con a ké	ceal wigwam atuck	co co wa wa	koo goo wa e ta che.
at *their tent*	o ningāssimun mi-kiwāmiwang	we law waw′ o paw pe sai aw e con e waw ke	negum wigwam atuck	oo co wa wa	oo goo wa wa e ta che.
from *the tent*	ningāssimun-miki-wāming *pi-ondji*	paw pe sai aw e con e ké o che	mo wigwam atuck	moo yai ne to to	* * *
yes	hain (*monosyllab. avec diphthongue*)	ah a	aw	ah!	ah!
no	kā (ou) kā-win	muttaw	mo	sah!	sah!

ENGLISH.	NIPISSING.	SHAWNEES. *Miami River.*	BRUNSWICK.	BLACKFOOT 1.			BLACKFOOT 2.		
press him (*with my hand*)	ni māguna	ne pai se naw′	ncgu impedin agautoo.	*	*	*	*	*	*
I press it (*with my hand*)	nind ashshōtina	ne thuck ke naw′	neal impden agautoo sach siach swato.	*	*	*	*	*	*
I press him (*with my foot*)	nim bătăgussitāma	ne thuck cai co waw′	neal umgeoot agautoo.	*	*	*	*	*	*
I press it (*with my foot*)	nim bătăgussitandān	ne thuck cai caw′	neal quot agaut.	*	*	*	*	*	*
I press him (*with my mouth*)	nind ashshōtjintōnèshshin	ne ke pwe too naip waw	neal wealnew ah sescoon agautoo.	*	*	*	*	*	*
I press it (*with my mouth*)	.....	ne ke pwe too nes caw′	neal webet agautoo.	*	*	*	*	*	*
I press him (*with force*)	nind ashshōtjintōkăkéttin	ne ti é che thuck cai caw waw	neal milcake agautoo.	*	*	*	*	*	*
I press it (*with force*)	nind ashshōtjintōkăkéttin	ne ti e ché thuck cai caw	neal ma milcakc.	*	*	*	*	*	*
I blush	nind ăgătchingwéshka	nc squaw pes caw′	ncal swel mo uncaplain.	*	*	*	*	*	*
I cause him to blush	nind ăgătchingwéshkaha	ne law′ o che squaw pes caw	ncal tan caluset swel mo winga nipseausct.	*	*	*	*	*	*
I am ashamed	nind ăgătch	ne tc quaith é	ncal swel mo uncaplain.	*	*	*	*	*	*
I caused him to be ashamed (*by my* conduct)	nind ăgătchiha	o te quaí to a sol aw we aw	neal telalegut naw negum mo powal wen nimado.	*	*	*	*	*	*
I caused him to be ashamed (*by my* words)	nind ăgătchiha	o te quaí to a u yaw′	nealtelalegut naw ncgum mo powal neal calusit.	*	*	*	*	*	*
he says	ikito	e waw′	ncgum telawin.	*	*	*	*	*	*
I say to him	nind ina	ne toy′ law	ncal telim tan coqui.	*	*	*	*	*	*
he says to me	nind ik	ne toy′ quaw	ncgum tlwiu.	*	*	*	*	*	*
I say to them	nind ināk	ne toy law ké	neal telim.	*	*	*	*	*	*
they say to me	nind igōk	ne toy′ coo ké	imsit calusit.	*	*	*	*	*	*

The Nipissing, Shawnee, and New Brunswick dialects are undoubtedly Algonkin. The position of the Blackfoot is uncertain. It has been placed, however, in juxtaposition with the three former for the sake of comparison.

B.

1. Equivalents in the language of the Iroquois Indians of Caughnawassa and St. Regis, date 1835.

2. Equivalents in the language of the Mohawks living on the Grand River.

3. Equivalents in the language of the Hurons.

4. Equivalents in the language of the Stone Indians. Collected by J. Bird, Esq. of the Red River Settlement. Accompanied with the note, that "the Stone Indians are the most numerous of any of the tribes of this part of North America. There are about 1200 to 1400 tents. They inhabit the mid-country from between the Missouri and Assineboin rivers from within fifty miles of Red River westward to the sources of Qu'appelle River, about the source of the elbow or north branch of the Assineboin River, and from thence to the Red Deer's Hills on the Saskatchewan. The Swampy-ground Stone Indians are now living close to the Rocky Mountain near the source of the Red Deer's River, Saskatchewan. The Stone Indians have nothing of the gravity which characterizes all the other tribes of North America, but seem, on the contrary, to have an excessive flow of spirits, and to give way to it entirely; they speak with the utmost rapidity and exhibit wonderful quickness in every motion. Active and restless, they continually harass other tribes, from the Mandans in the south-east to the Blackfoots in the west, and may truly be called the Frenchmen of North America, like whom they are considered bold and impetuous in war, but soon discouraged when they meet with persevering resistance."

The Iroquois, Mohawk and Huron are members of the same class of languages. The place of the Stone Indian is more equivocal. Although generally separated by most authors from the Mohawk (or Iroquois) tongues, it has, by some, been connected with that group. In the present tables it is placed in juxtaposition with the other three, on the same principle that the Blackfoot was arranged with the Nipissing, Shawnee, and New Brunswick, *i. e.* for the sake of comparison.

Akin to the Stone Indian (which is also called Assineboin) are the Sioux (Nadowessioux or Dahcota), Winnebago, Otto, Osage, Omahaw, Yancton, Quappa, and other dialects; a fact which gives importance to the present vocabulary; since, if the language which it represents be considered Iroquois (or Mohawk), the allied dialects must have a similar ethnological position.

ENGLISH.	IROQUOIS.	MOHAWKS.	HURONS. *Amherstburg.*	STONE INDIANS.
one	enskat	reskat	scot	wonje.
two	tēkĕni	tekenih	ten dé	noom.
three	ashen	ahseh	au shan'k	yamne.
four	kaiĕri	kayerih	un doc'k	tome.
five	wisk	wisk	o wish'	sapt.
six	jāiak	yayak	waw shaw'	sak pa.
seven	tsiatak	tsatak	t sut tar rá	sha goa.
eight	satēkon	shatekonk	au tar rá	shak noa.
nine	tiohton	tutonh	ah ah' tro	num chownk.
ten	oiĕri	oyri	au saí	weeuk chumnah.
an Indian	onkweoñwe	ongwehonweh	a roo máí	win chustah (e thinnew).
a man	ronkwe	rongweh	haw yá haw o	win chàh, *Cree.*
a woman	ionkwe	yongweh	o táí kái	wè ah.
a shoe	āhta	aghta	or rosh' shúe	ambah.
a gun	kāhoñre	kahonre	hor ro main' taw	cho wuttungah (à ittuppah, *Swampy-ground Stone Indian for a gun*).
I	ii	iih	n d'	me a.
thou	ise	ise	tso maw' aw	ne a.
he	raonha.—*she*, aoñha	raonha	how o maw' aw	e a.
we (thou and I)	ii teteniāse	ise teteniyahse	o no maw' aw	ungeaip. *I cannot make my interpreters find a different word for these two.*
we (he and I)	ii teiakeniāse	raonha teyakeniyahse	d aw' shaw	
ye	ise	ionha	ai saw'	ne aip (*you, plural*).
they	rononha—onoñha	rononha	oun doy á	e aip.
this Indian	neneken īrāte (ronkwe onwe)	keaikeh, thoikeh — ongwehonweh	dic'k haw dai roo mai	win chas tun aitch.
that Indian	neneken kaien (ronkwe onwe)		dish' aw dai roo mai	win chas tug gi aitch.
these Indians	neneken ratītĕron (onkwe onwe)	keaikeh, thoikeh — ronnongwehhonweh	cáw aw tai noo mai	wun mimbah nà nahze un bitch, *Indians are standing here*; wun chas tun a bitch, *these Indians.*
those Indians	neneken kaien (onkwe onwe)		sháw aw tai noo mai	wun chas tug gi a bitch.

ENGLISH.	IROQUOIS.	MOHAWKS.	HURONS. *Amherstburg.*	STONE INDIANS.
this shoe	neneken ahta	keaikch aghta	dic'k haw dor rosh shue	umbah na itch.
that gun	neneken kāhoñre	thoikeh kahonre	dis'h aw doo hor raw maín taw	cho wullangah un gi itch (cho *pronounced as* chew).
these shoes	neneken kaien ahtasoñha	keaikch aghtaokon	caw' aw dor rosh shue	um bah nà nah.
those guns	neneken kaien kahonresoñha	thoikeh kahonreokon	shaw' aw doo hor raw maín taw	cho wuttun gah un gaw ke hatch.
which man?	ohnaonkwetolen?	kanikayen ne rongweh?	oun yaw' war ro ton tiaw haw' o?	too ta wun jah?
which Indians?	ohnaonkwehonweserotens?	kanikayen ne ronnongwehhonweh?	gi ow ór ro tai noo mai?	too tah wun chas tap?
which gun?	ohnikahonrōten?	kanikayen ne kahonre?	gi ow or ro doo hor raw maín taw?	cho wuttun gah too ta?
which guns?	ohnikahonrōtens?	kanikayen ne kahonereokon?	gi ow or ro doo hor raw maín tos?	cho wuttun gah to ke ah?
who? (singular)	onka?	onghka? (shayatat)	t seé na ai?	too wa?
who? (plural)	onka?	onghka? (niholilugwa)	t see na aí shaw?	too wa be ha?
who gave it to him?	onka rōwi?	onghka tahonwayon?	t see na ai hoo noót?	too wa koo ha?
whom did he give it to?	onka sakōwi?	onghka yashakaon?	t see ná ai de shaw haw noot?	too wa koo ka?
what (thing)?	nahōten?	oghnaorihotea?	tut taw o taw?	tah goo ha? (kaik wye? *Cree.*)
my son	rienha	iyenah	oun dóy dain ya aw	me chinks.
my sons	keien okonha	kheyenokonah	oun doy ton yá aw	me chinks a bitch.
his son	roienha	royenah	doy á to mai aw	cha hinks ko.
his sons	sakoienokonha	shakoyenokonah	doy á ti u mai aw	cha hinks ko bitch.
our (thy and my) son	hetsitenienha	etshiteniyenah	toy á qui a aw	in ge cha hinks ko.
our (his or her and my)	sakeniienha	raonha *or* aonha akhiye-	toy á ten ya aw	in ge cha hinks koip.
he *is good* [*sons*	roiānĕre	rongwetiyoh [nokonah	roo mai taw was' te	tow watch e was taitch.
it *is good*	ioiānĕre	yoyanere	a ya wás te	was taitch (*this is good*, was ta un no).
he is not *good*	iatehoiānĕre	yaghtcrongwetiyoh	es tai aw' tai roo mai taw was te	se jatch un no.

ENGLISH.	IROQUOIS.	MOHAWKS.	HURONS. *Amherstburg.*	STONE INDIANS.
it is not *good*	iateioiānĕre	yaghteyoyanere	es tai aw′ tai e yaw was te	in nin gateh.
that he *may be good*	ahoiānĕrĕke	tokatnonkeh rongwe-tiyoh	doy á a shun noo maw roo mai t aw was te	to wateh e was taiteh en.
that it *may be good*	aioiānĕrĕke	tokatnonkeh yoyanere	doy a es ha yen′k yaw	na o wastaitch, en.
he *is arrived* (*by water*)	īro (kahonweiāhne)	onehiro aweakehshon nontare	neh hoo ó [was te	ka na ho nitch.
it *is arrived* (*as a boat*)	īio (oniarotāke)	o neh igo ne onyarota	naw e yaw′ ó	waw tukna ho statch.
I love him	rinonwes	rinorongwa	ain doo rook′ waw	walk pass niteh.
he loves me	rakenonwes	rakenonrongwa	a hawn doo rook′ waw	monk pass niteh.
I see him	riatkahtos	wahikea	aw haí ya	waum nah gateh.
he sees me	rakwatkahtos	tehakkanere	aw haw yé ya	waum mah gateh (*This cannot be right, but I cannot make the interpreters comprehend the thing clearly*).
I bring him	riiawisēres	tahiyateahawe	et hai noot	ow walk un niteh. (Sauk wa the moo, *Cree.* Tow wun gass niteh, *Stone Indian.*)
I bring it	khawi	takhawe	eek caí waw	ow wah hitch.
I bring it for him	riiawisēres	tahihawihtea	et haí how esc	wa ehah hiteh.
he brings it for me	rakwawisēres	tahakhawihtea	n deet high ya haw wesé	min jah hiteh.
I see him	riiatkahtos	wahikea	aw haé yá	waum nah gateh.
I see his son	riiatkahtos ne roienha	wahikea ne royenah	aw hai yá to mái aw	cha hinge kooa waun nah gateh.
he lives	ronnhe	ranakere	e haí troo	ne iteh.
he causes him to live	raonnhetha	raonha raonheton	on doy á ho re waw mai day te haí troo	ne ahteh.
he sees himself	ratatatkahtos	tehatatkanere	e haw yá taw ó maw aw	I un ge chiteht tah.
I hurt him	rikarewatha	wahikarewahte	au haw staír aw	soo watch.
I hurt myself	wakkarewatha	wakatatkarewaghte	u máw au ut a tos taí raw	soo min je atch.
I kill him	rīrĭos	wahira	or resé you	wauk taitch.
I kill a moose	kerīios skanionsa	wakeriyo ne skanunsa	aw ósc quar or cséyou	tow wah oiteh (*I killed a moose*).

ENGLISH.	IROQUOIS.	MOHAWKS.	HURONS. *Amherstburg.*	STONE INDIANS.
he kills himself	ratateriios	ratateriyos	haw o maw aw′ haw taw trése yon	in cheek ta itch.
he kills him for *himself*	ratateriōses tsi rōrĭos	raonha wahateriyohse tsi wahora	haw o maw aw haw taw trese u saw haw trese ú	ea wun cho utch.
he kills it *for himself*	ratateriōses	raonha wahatateriyohse	how o maw′ aw haw taw trese ú sain de	(*I cannot find a distinct word for this.*)
they kill one another	tehontateriios *or* tehontataw enthos	watuntateriyo	tont haw trese u	ke cheek ta bitch.
they love one another	tehontatenonwes	teyontatenorongwa	tai hoó taw tain doo roohk′ waw	ke chick palm is nitch.
they kill for *one another*	tehontaterioses	wathan talyenawase wa-	tai hoo tut trese ú sain′	tah ge je oitch.
he drinks	rahnekirha	ranekirha [hatera	e raí haw	mee ne at ganch.
he drinks often	iotkate nahahnekĭhra	yotkatene wahahnekira	kia main′ de e rai haw de	mee ne pe natch.
he walks	ires	rahteatyese	e rai	mahn nitch.
he is a great walker	tehōka	tehokat ne wahahteah	háw ski aw′ ro	ta hah waukis ah gatch.
he steals	ranenskwas	sewatyerea ens wahnes-	hon es′ quos	wau man ootch.
he is a thief	ranenskwas	ranesgwas [ko	hon es quaw′ ho	wau man oo satch.
I love him	rinonwes	rinorongwa	ain do roonk′ waw	wauk pass nitch.
I do not *love him*	iatehinonwes	yagh tehinorongwa	taw aw′ tain doo rook waw	ow wauk tus nitch.
he loves me	rakenonwes	rakenorongwa	en dé hon doo roonk′ waw	monk pass nitch.
he does not *love me*	iatehakenonwes	yagh tehakenorongwa	es tai aw′ tai hawn doo roohk′ waw	ummunk tus nitch.
I love it	kenonwes *or* keriwanonwes	kenorongwa	doo roonk′ waw	wauk pass nitch.
I do not *love it*	iate kenonwes *or* iatekeriwanonwes	yagh tekenorongwa	es tai aw′ tain doo roonk′ waw	ow wauk tus nitch me ne (*I do not like him*).
a husband	roniākon	ronyakon	dai hoon daw′	(*No equivalent.*)

ENGLISH.	IROQUOIS.	MOHAWKS.	HURONS. *Amherstburg.*	STONE INDIANS.
I have a husband	wakeniakon	wakenyakon	i an guye	ink now wak tuneh.
I have not *a husband*	iate wakeniakon	yagh tewakenyakon	es tai aw' tai y en guy e	ink now wauk tus nitch.
he is asleep	rotas	rotas	hoo taw o we	eis tim match.
he feigns *to be asleep*	iawetrōtas *or* tsiniiot nahotāsĕke	ronitaston	t y e yá aw hoo taw' o we	eis tim un go satch.
he is drunk	rononwaratōnhon	rononwarahtonon	hoo noó mur rot' o	kok e to satch.
he feigns *to be drunk*	iawet rononwaratōnhon *or* tsiniiot nahononwa-	ratcnonwarahtontha	t y e yá aw hoo noo mur rot' o	is tim un go satch.
I suppose he is asleep	īkĕhre rotas [ratonhon	kariwatokeh rodas	hoo taw'aw we e si á	is tim a hunch.
I suppose he is living	īkĕhre ronnhe	karihwatokeh ronhe	e ron't hai si á	ne hun to kah.
a snow-shoe	kawēnkăre	kahweakare	yeu you raw'	pissa.
I am snow-shoe making	khwenkarōnnis	kaweakare konni	yeu yow raw' yech shong gi ock'	pissa wau gau katch.
I am a man	iktsin	iktsin	ye en gi aw' haw o	we chah jah mun chatch. wun chah chak en do. (né nap pa kah soon, *Cree.*)
I am a woman	wakennhetien	agwathonwisea	i ya taí cai	we ah sa mùn jatch.
he lives	ronnhe	.....	e ront' hai	ne itch.
life	tsi iakonnhe	yonhe	thonk	nee impe.
he walks	rahtentics	rahteatvese	é rai	mah neetch.
he walks a little	iah akwa tchahtenties	ostonha irese	waw ush é rais	mah ne nutch.
he eats	iraks	tehatskahons	é haush	water (wau tah).
he eats a little	iah akwa teraks	nikonha iraks	wa ush é haush	wau ta natch.
where art thou?	ka tesitĕron ?	kaniyesenonh	hon á caw daí saw ?	to ke ow o ha.
here I am	ken kītĕron	keghketeron	caw i é troo	in da wau ho inch.
where is he?	kaniheñtĕron ?	kahaniyehawenonh	hon a hór rai ?	to ke ah.
he is here	kenreñtĕron	keatho reateron	caw aw' haín troo	in daitch ko.
where is his son?	ka ne roienha ?	kaha ne royenah	how naí a to maí aw ?	cha inch to ke ah.
his son is here	ken rēntĕron ne roienha	kcatho reateron ne royenah	caw aw' to maí aw	cha inch ko in dain oonch.
his son is not *here*	iateheñtĕron ne roienha	yagh kcatho terese ne royenah	es tá aw caw ta hái troo to maí aw	cha inch ko in dain mois nitch.

ENGLISH.	IROQUOIS.	MOHAWKS.	HURONS. *Amherstburg.*	STONE INDIANS.
where is my *gun*?	ka nākhŏnre ?	kaha neakhonre?	how naí ai de a hor raw main′ taw mái ?	me ta, cho wuttun gah to ke hah ?
it is here	kenkaien	keatho kayen	cáw aw	in daitch.
it is not *here*	iah ken te kaien	yagh keatho tekayen	e staí aw caw tai yá	ti is nitch.
where is his *gun*?	ka ne raŏhŏnre ?	kaha ne raohonre ?	how naí ai to hor raw main′ taw tom aí?	tah cho wuttungah to he hah ?
his gun is here	ken kaien ne raohŏnre	keatho kayen ne raohonre	caw áw to hor raw main taw tom aí	tah cho wuttungah un da un gatch.
his gun is not *here*	iah ken te kaien ne raohonre	yagh keatho tekayen ne raohonre	e staí aw caw tai e yaw′ a to hor raw main′ taw tom á	tah cho wuttungah un da un gais nitch.
where do you put him?	kanon n'hetsītĕrons ?	kaha niyatsyateahawe ?	hon aw′ haish é troo ?	too ta ni ak mah ha ?
where do you put it?	kani sāien ?	kaha niyahas hawe ?	hon a hosh′ a ?	too ta un mun guh ha ?
I put him *here*	kennonnihītĕrons	keatho wahiteron	caw aw′ hé troo	in da wauk enun datch.
I put it *here*	kennonnīkiens *or* kennon n'akien (*aorist.*)	keatho wakyen	caw aw ya	na wauk un tun gatch.
I laid it *here*	kennonniwakien	keatho waktagwehtarho	caw yá raw.	* * * *
he sits	ratiens *or* wahatien	reateron *or* ratyen	hawk′ ya	ain gatch.
he lies	raiationni [(*aorist.*)	ronoweh	hen taw′ raw	munk kin un gatch.
he goes	ire	ychateatyese	hor ros′ quaw	wun na e atch.
whence comes he?	kanontare ?	kaha nitrese ?	haw nai haw yá cai,	to ke atch tun go ha ?
whither goes he?	kaware ?	kaha niyehesrese ?	too is′ i á ra? [haw′ o?	to kea ah ha ?
a lake	kaniatarāien	kanyatare	u taw raw′ ya	me na.
at *the lake*	kaniatarāke	kanyatarakta	coon taw raw′ tai	me na ik tah.
he comes from the lake	kaniatarake nontare	kanyatarakeh tahayentahgwe	coon taw′ rai taw taw′ rait	me na itch e àh tah ooch.
he goes to the lake	kaniatarake ware	kanyatarakta yehrehtha	yount tor raw′ i a haw′	me na e ti atch.
how (*what manner*) ?	oh niiot ?	oghniyoht ?	taw taw hor′ rai ? [rait	to kaitch ah ha? (tahn soom ah ? *Cree.*)
when (*past*) ?	katke (tsinahe) ?	katkeh (tonahe)?	how naí haw ó ya wain de?	to unge ah ?

ENGLISH.	IROQUOIS.	MOHAWKS.	HURONS. *Amherstburg.*	STONE INDIANS.
when (future)?	katke (tsinenwe)?	katkeh (toneawe)?	mawsh' us taw?	to un ga chutch eak ah tuh ha? (*when is*
where?	kaa?	kaha nonweh?	how nai á?	to uk? *he going off?*)
how much?	tonīkon?	tonikonh *or* toniyoriwa?	too ye waw'?	to un gah?
it is cold weather	iawenniserāno—iosoñtă-	yohore	o toó rai	ois naitch.
it is hot weather	tekathoñkwăre [no	yotarihenh	o tor a haw' te	cho us tun gatch.
a tent	kanonsa oniataraa	yontenyatarotahgwa	yeh quaw root' aw	tè ib (*pronounced like one syllable*).
my tent	akenonsa	katenyatarotahgwa	de a mai yeh' quaw root' aw	wah te.
thy tent	sanonsa	sa / ra } tenyatarotahgwa	dai seck' quor rum a	yahk te ib.
his tent	raononsa		took whor ó mai	ea te ha.
our (thy and my) tent	onkeninonsa	tyatenyatarotahgwa	noo mai quór rum a	un teib e ha.
our (his and my) tent	onkeninonsa	raonh yakyatenyatarotahgwa	noon dé quór rum a	ea teib he ha.
your tent	seninonsa *or* sewanonsa	sewatenyatarotahgwa	sunk' quor rum' a	yak teib he hain.
their tent	raotinonsa	rontenyatarotahgwa	toon de quor rum a	ea teib he ha.
at *the tent*	tsi kanoñsŏte *or* tsi kanonsonni (oniataraa)	tsitkanyatarote	de coy a quor runt aw	teib a un gatch.
at *my tent*	tsi tewakenōnsŏte	tsitewakatengatarote	de coy a de quor rum a	wau te a un gatch (*it is at my tent*).
at *thy tent*	tsi tisanōnsŏte	tsitisatenyatarote	thoó de coy a sunk quor rum' a	yahk tib he a un gatch (*it is at thy tent*).
at *his tent*	tsi tonōnsŏte	tsithotenyatarote	thoo de coy a too quor rum a	teib he a un gatch (*it is at his tent*).
at *our (thy and my) tent*	tsi tionkeninonsote	tsitunkyatenyatarote	noo maí quor rum a	un teib he a un gatch (*it is at our tent*).
at *our (his and my) tent*	tsi tionkeninonsote	raonha tsitunkaytenyatarote	noon de quor rum a	
at *your tent*	tsi tisewanonsote	tsitisewatenyatarote	de coy á dai saw sunk quor rum a	yahk tib he a un gatch (*I cannot find the difference here betwixt thy and your tent*).
at *their tent*	tsi totinōnsŏte	tsithonatenyatarote	de coy a toon de quor rum a	* * * *

ENGLISH.	IROQUOIS.	MOHAWKS.	HURONS. *Amherstburg.*	STONE INDIANS.
from *the tent*	tsi tkanonsote	takayentahgwe tsitkan-	too eshé a de coy á quor	teib he ah tah im mooch (*I come from*
yes	ethō	ettho [yatarote	haa há [runt′ aw	nah. [*the tent*).
no	iahten	yaghtea	haw aw	eah.
I press him (*with my hand*)	tehiatōrăraks (kesnonsa- ke)	tahiycnnontonse kes- nonkeh wakate	aw ki aw′ toot aw′ way	pan e a watch (ne toskinnow, *Cree*).
I press it (*with my hand*)	tektōrăraks (kesnonsa- ke)	takeanontonsc kesnon- keh wakate	aw coo taw′ way	pan e a match (ne to ske nik, *Cree*).
I press him (*with my foot*)	tehiaskwaserha	tahiyennontonse kahsi- keh wakate	aw ki aw tor′ re	{ *I cannot find an equivalent either in Cree or Stone Indian for the word* press.
I press it (*with my foot*)	tekaskwaserha	takeanontonse kahsikeh wakate	aw caí reek	
I press him (*with my mouth*)	tehiatoraraks ksonkara- ke	tahiyennontonse kseneh wakate	aw ki aw too taw′ way	{ waik nutch (*I touched her with mouth or lips*; *I kissed him or her*).
I press it (*with my mouth*)	tektoraraks ksonkarakc	takeanontonse kseneh	aw taw′ q tor′ re	* * * *
I press him (*with force*)	kakwisrons tsi rienawa- kon	tahiyennontonse[wakate	tron dé aw ki aw too taw′ a way	* * * *
I press it (*with force*)	kakwisrons tsi wakiena-	takeanontonse	aw coo taw′ way trón dé	* * * *
I blush	tekenekwentaras[wakon	onegwehtara nakgonso- teane	i aw tot tai n quey hone yon tai	ne ta siam mi atch.
I cause him to blush	ii akeriwa tahonekwen- tarane	iih wakerihonni onegwe- atara nahkonsoteane	dor e hoong yaw′ hot aw taí tinque a hon ú tai	in ta si ah a atch = (ne na pa we mow, *Cree*).
I am ashamed	katehens	katehense	I aw tai hai	he mus ta atch.
I cause him to be ashamed (*by my* conduct)	riatehatha	iih wakerihoni wahate- hen tsinikyatoteh	aw aw taí hawt	is ta no atch.
I cause him to be ashamed (*by my* words)	riatehatha	iih wakerihoni wahatc- hen tsinikeweanoteh	dor e waw mai n daw haw hey taw′	eis ta jatch.
he says	rāton	raton	e haw′ tonk	a atch.
I say to him	rihroris	whiyenhase	aw é hoo	sa wau ke atch.
he says to me	rakroris	ragwenni	hi aw tam′ doo too	sa mun ge atch.
I say to them	kehroris	wakheyenhase	awk hai aw taw noo too	sa wun chow au ge atch.
they say to me	ronkroris	waongweahase	e hoó toonk	sa mun ge ab bitch.

Vocabularies of the Chipewyan, the Beaver-Indian, the Kootonay, the Sikanni, the Flat-head, the Okanagan, and the Atnah (or Shushwap) languages, spoken in Oregon and New Caledonia, will be laid before the Society at some future meeting.

2. "On the Conjectural Affinity of certain Hebrew and English words." By Dr. Benisch.

There was a time when Hebrew was considered as the parent of all languages, and consequently as the prototype of the Teutonic dialects. At present the Sanscrit is generally held to be the origin of the Indo-European tongues, yet there are certainly some elements which are common to the English and the Hebrew. The following examples are submitted to the reader as illustrating generally the connexion supposed to exist between the Shemitic languages and those which are more immediately allied to the Sanscrit.

The Hebrew verb *debber*, generally translated 'he spake,' originally meant '*he induced* to go,' '*he led*,' '*he drove*.' This is the signification at least which it still has in Chaldee, as may be seen from Gen. ii. 15, where the verb *took*, in the passage "And the Lord God took the man and put him into the garden of Eden," is rendered by Onkelos *udebar*. Nor is this primitive signification of *debber* quite obsolete in Hebrew, it being still discernible in the derivatives *deber*, generally translated 'pestilence,' but really meaning sweeping or driving away; *dobroth*, 'floats of timber,' and *midbar*, rendered 'wilderness,' but in fact meaning pasturage to which cattle were driven; and by transposition, *darban*, 'a goad,' that is, an instrument used to stimulate or drive. Such transpositions in Hebrew are not rare, as may be seen, for instance, from the words *keseb* and *kebes*, 'a lamb,' *simlah* and *salmah*, 'an outer garment,' *kesil* and *sakal*, 'a fool.' Nor are they uncommon between the Hebrew and its cognate dialects. Compare the Heb. *alat*, 'he wrapped up,' with the Arabic *atala*; the Heb. *lakach*, 'he took,' with the Arab. *lahaka*; the Heb. *shaar*, 'a gate,' with the Chaldaic *tra**.

In this transposed form the word *dibber* seems to exist (with its primitive signification) in the Arab. *daraba* (percutit), that is, wielded or drove the striking instrument; in the Sansc. *dkurv*, 'to press on,' in the G. *treiben*, and the Eng. *to drive*, &c. The connexion between the primitive signification of *dibber*, 'he drove,' and the secondary one 'he spoke,' is natural, and analogous to what we find in other languages; compare the G. *brechen* and *sprechen*, &c.

The Eng. words *hole*, *hollow*, and *hell*, answer to the G. *hohl*, *hoehle*, and the corresponding terms in the Swedish and Icelandic languages; and after a little consideration the philologist may probably assign the same root to the Eng. *cell*, *cellar*, *caul*, and *quill*, to the corresponding Ger. *zelle*, *keller*, and *kiel*, to the Gr. κοιλος and κοιλια, and the Lat. *cœlum*. These words may be collated with the Sansc. *hal*, 'to hollow, dig, or work,' but may with still greater propriety be compared with the Heb. and Arab. *chalal*, 'to perforate.'

* The substitution of the ה in the cognate dialects for the Heb. *v* is of constant occurrence: for instance, the Heb. *shor*, 'a head of horned cattle,' in Chaldaic, Syriac and Arabic *taura*. Thus also the Greek and Latin *taurus*, the German and English *st'er*, *steer*, &c.

The Eng. word *basalt* is from the Greek. That this substance originally received its name from its hardness and similarity in colour to iron, appears from Pliny, who says, "Invenit Ægyptus in Æthiopia quem vocant basalten, ferrei coloris atque duritiei, unde et nomen ei dedit." (See Furst's Concordance sub v.) Now this word is identical with the Heb. *barsel*, 'iron.' The Hebrew scholar, acquainted with the researches of modern grammarians, will no doubt remember various other words into which a formative ר is inserted, as for instance *sharbet*, 'a sceptre,' from *shebet*, 'a staff,' &c.; he will therefore have no difficulty in pointing out *basal* as the root of *barsel*. In this root the writer also thinks he discovers the origin of the Gr. *βασιλευς*, and not in the Heb. *mashal* or *bashan*, as Gesenius and Furst conjecture. The form *barsila*, in the signification of 'ruler,' is plainly found in the targum of Canticles I.

The sound *pur*, an onomatopœia for the action of bursting, breaking, &c., has been shown to exist in a large number of languages belonging to widely different families. The philologist will at once be reminded of the G. *brechen*, the Eng. *to break*, &c. In no language however, known to the writer, has such an extensive use been made of this root as in the Hebrew.

The syllable *per* is found quite pure without any addition in the verb *pur*, 'to burst'; it has a suffix in *par-ats*, 'to burst forth'; a prefix in *sha-bar*, 'to break'; a suffix in *par-ak*, 'to break off,' *par-ach*, 'to break forth,' viz. to blossom, *par-ah*, 'to break forth as from under cover,' viz. to be fruitful; in the substantives *per-ach*, 'a blossom,' *bar*, 'grain,' *she-ber*, 'corn,' from which is derived the verb *sha-bar*, 'he dealt in corn,' &c. We are thus led to the Lat. *pario*, the G. *gebaeren*, the Eng. *to bear*, with the analogous terms in the cognate dialects; the Lithuanian *peru*, the Russian *beru*, the Sansc. *bhar*, 'to produce, to carry,' the Lat. *fruor*, *fructus*, *fruges*, *far*, and *frumentum*, the G. *frucht*, with the similar terms in the Romanic and Teutonic languages, the Polish *fruct*, the Welsh *ffrwyth*, the Wallachian *phrutta*, the Albanian *phriut*, the G. *beere*, the Eng. *berry*, the Polish *ber*, the Eng. *barley*, &c.

The Latin verb *capio*, the Gaelic *gabhan*, 'to take,' and the Welsh *cipiaw*, 'to snatch,' sound very like the Heb. *kaf*, 'the hollow of the hand.' This substantive is formed from the verb *kapap*, 'he bent,' inasmuch as through the bending of the hand objects are laid hold of. In Sansc. the root *kup* or *kub* means 'to cover,'—the same signification as the Heb. *chapap*. This latter root apparently accounts for the origin of the words *κεφαλη* (old form *κυβη*), *caput*, *kopf*, the French *chef*, the Eng. *chief*, and for similar terms in the Hungarian and Welsh languages.

The English words *circle*, *to circulate*, &c., with the corresponding terms in the other Teutonic dialects, are derived from the Gr. *κιρκος* or *κρικος*, and these Greek words may easily be traced to the Sansc. *garhan*, 'circuit.' Now the same word in the same signification is extant in the Heb. *kikkar*, contracted from *kirkar*, and applies to several objects having a round shape. From this root may be deduced the Heb. *kir* (with a ק), meaning that which surrounds, viz. a wall, and *kiriah* (in the Syriac and Phœnician *kert*), signifying that which is surrounded by a wall, viz. a town. By softening down the pa-

latic ק into the guttural ע, we have the Heb. עיר, 'a town.' That the interchange of the ק and כ with the weaker aspirates, and *vice versâ*, are not rare, will appear by comparing the Heb. *kotereth* and *atereth*, 'a crown'; *ketor-eth* and *athar*, 'incense'; the Heb. *or* and the Lat. *corium*; the Heb. *Oreb* and the Lat. *corvus*; the Heb. *agil*, something round, 'a finger-ring'; *agalah*, something rolled, 'a car'; and the G. *kugel*, 'a ball.'

The English words *masculine*, *marriage*, &c., are derived from the Latin *mas*, which is also found in the Sansc. *mas*, Russian and Bohemian *mush*, and the Finnish *mies*. Now this word, in the same signification, exists also in the Heb. The word alluded to is that pronounced by the German Jews *mesim* (מתים), meaning 'men,' the singular of which, if it were found, would, according to analogy, sound *mes*.

There are several conjectures as to the origin of the name of Star-chamber. The most probable appears to be that stated by Blackstone, who thinks that the chamber may have received its name from its having been a deposit for the contracts of the Jews called *starrs*, under an ordinance of Richard II. This etymology seems to be a probable one, inasmuch as it is certain that public officers were appointed during the middle ages to superintend the monetary dealings then extensively carried on by the Jews, and the extent of these dealings must have given importance to the office in which the various disputes arising therefrom were settled. It is true that the Chamber is also called *Camera Stellata*, or *Chambre des Estoylles*, but this may be merely a blundering translation of the English name.

Dr. Johnson derives the verb *to chirp* from *to cheer up*. In this he is no doubt mistaken. The expression is probably an onomatopœia, and seems to correspond with the Sanscrit root *svart*, 'to resound,' 'growl,' and with the Heb. *tsippor*, 'a bird.' This Hebrew word seems also to offer a satisfactory etymology for the Eng. *sparrow* and the German *sperling*.

The Eng. verb to *seeth*, Germ. *sieden*, may be compared with the Hebrew *zood* of the same signification; and if this root, as Gesenius thinks, is an onomatopœia, we may also compare with it the Gr. σιζω, the G. *zischen*, the Eng. *hiss*, the G. *sausen*, and the Sansc. *teis*, 'to resound.'

The word *fathom*, formed from the A.-Sax. *faethem*, the G. *faden*, as well as the similar words in the other Teutonic languages, have been compared with the Sansc. *vat* and *vant*, 'to bind,' the Irish *fead*, &c. To these the writer thinks may be added the Hebrew *abnet*, 'a certain kind of girdle,' the א not being radical. The Sansc. *vant* and the Heb. *band* offer a satisfactory etymology for the Eng. *to bind*, the G. *binden*, and their numerous cognate terms and derivatives.

The English words *measure* and *to mete*, the G. *messen*, together with the cognate terms in other Teutonic languages, also the Welsh *medraw*, the Russian *mezuin*, the Lat. *metior*, *modus*, and the Gr. μετρεω, are clearly connected with the Hebrew verb *madad*, and the substantive *mddah*, 'measure.' The number of these examples might be readily increased.

PHILOLOGICAL SOCIETY.

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Professor MALDEN in the Chair.

A paper was read:—

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

CHRISTMAS BOX.—Difficulty has been felt with respect to the meaning of the word Box in this expression, and resort has even been had to the oriental *Bakshish*, a present, in order to explain it. The sense is however made perfectly clear by a reference in Cotgrave:—

Pille-maille—such a *box* as our London prentices beg withal before Christmas.

To SCORCH.—Properly to contract, to shrivel up, which may happen either from heat or cold. From *curtus*, short; It. *scorciare*, to shorten; Provençal *acorchar*, *acorsar*, to shorten or contract; Sp. *escorsar*, to foreshorten; *escarchar*, to curl the hair, to nip or cover with hoar-frost; *escarchado*, that which is crisp and crackles.

To PANT.—To go *pit-a-pat* is a common expression for the beating of the heart, and in Bailey's Dictionary it is said that *pintledy-pantledy*, in Lincolnshire, is used in the same way. From Fr. *panteler*, according to the author; but that is evidently putting the cart before the horse, as *pintle-pantle* might easily grow out of *pit-a-pat*, but not *vice versâ*. Fr. *panteler*, *panteiser*, to pant.

RELAY, RELY.—A *relay*, Fr. *relais*, It. *rilasso*, is a supply of horses, dogs, &c. prepared beforehand, "for the ease of those one has already rid hard on" (Cotgr.); a relief, from *relaxare*. 'À relais—spared, at rest, that is not used' (Cotgr.):—

Ses fin et ses relays.—Provençal.
Sans fin et sans relâche.

Let wife and land lie *lay* till I return.—B. & F. Love's Pilgrimage.

Now to *rely* on a thing—'to rest or repose upon it' (Richardson)—is to use it as a *relay*—to look to it for rest or relaxation.

HOUSINGS.—More properly *houssings*; Fr. *housse*, the long cloths of parade, sweeping the ground, formerly laid over horses on state occasions, from *housser*, to sweep. *Houssée de pluie*, a driving shower; *houssine*, a switch; *housson*, butcher's broom, because used as a whisk; *houssu*, tufted.

The verb *housser* is, I believe, the French representative of our *whisk* or *swish*, Ger. *wischen*, from the noise of moving a loose body rapidly through the air. For the equivalence of *housse* and *whisk*, compare *hush*! and *whisht*!

"Whist, hist, hush, are the same word," says Richardson, "with a little variation in the sound."

WHIP, WIPE, WHAP; SWIP, SWIPE, SWEEP, SWAP.—The foundation of all these words is an imitation, by means of the syllable *whip* or *swip*, of the sound made by something pliable moved smartly through the air; hence a *whip* is the instrument employed in such a motion, and the motion itself is expressed by the same word in many branches of the Teutonic stock. Thus we speak of *whipping* a thing out of sight; of *whipping* away, for being off in a hurry. Icel. *vippa i lopt*, to snatch up; Dutch *wippen*, to vibrate, to totter, to twinkle; *wipsteert*, a wagtail; Dan. *vippe*, to wag, move up and down.

It then expresses the momentary character of an action. Dan. *Vips! var fuglen borte*, Whip! the bird was off; Sc. *in a whip*, in a moment (Jamieson); Pl. Deutsch., *up de wippe sitten*, to be on the point of doing a thing.

Then as every rapid motion of the arm is brought round with a swing, we have Icel. *vippa*, to whirl; to *wip*, to bind round (Jamieson):—

> Thair bricht hair hang glitterand on the strand
> In tresis clear *wypit* with golden threads.—Dunbar.

Hence *wyp*, a wreath; Goth. *vaip*, corona. The insertion of the nasal *m* gives Dan. *wimpe* or *winke*, G. *wimpern*, to wink or twinkle; *wimp-brauwe*, *wijm-*, *wijn-*, *wijng-*, *wind-brauwe* (Kilian), the eyelid; Du. *wimpel*, a veil, a streamer, a *Wimple*: *wimpelen*, to veil, to wrap up; *wimpel*, a *Wimble*, an instrument for boring by circular motion; Sw. *wimla*, to be dizzy, or, as the G. *wimmelen*, for the confused motion of insects, of a crowd of people, &c.; D. *wemelen*, to drive round, to twinkle, to palpitate; Sc. *wammle* or *wamble*, to turn round, to move in an undulating manner, like an eel in water (Jam.):—

> Wi' her tail in her teeth she *wammled* it roun'.—Scott.

Isl. *hvim* or *hvimp*, motus celer; a *whim*, a momentary intention; Dan. *vimse*, to wander idly about; *whimsical*, turning to and fro, changeable in disposition.

Again, from *whip*, by lengthening the vowel to express a more deliberate, continued action, we have to *wipe*; while the broader *a* in *whap* adapts the word to represent a stroke with a larger or less pliable instrument than that signified by *whip*.

The addition of an initial *s* without change of meaning is a common sign of living onomatopœia, as in *plash* and *splash*; *whirl* and *swirl*; *knap* and *snap*. So we find *swip* with precisely the same force as *wip* in the expression of rapid, sudden, reciprocating or circular motion; rapidity, or instantaneousness:—

> Ridwæthlan his sweord droh
> And *swipte* to than kinge.—Layamon.
>
> Ridwæthlan drew his sword
> And *struck* at the king.

A.-S. *swipe*, a whip; Icel. *svipa*, to flog, to wield or brandish, to hasten; Icel. *svipan*, *svipr*, Dan. *svip*, a moment; Isl. *svipta*, to

snatch; G. *schwipps*, cito (Wachter); Sc. *swipper*, *swippert*, swift; Isl. *svif*, a sudden motion, brandishing, bending; *swiff*, rotatory motion, or the sound produced by it, as the swiff of a mill (Jam.); Eng. *swift*, in Chaucer *swiff*, rapid; Icel. *sveifla*, to whirl, to brandish; *sveif* ansa rotatilis, a *swivel*.

Here too the longer vowel in *sweep*, G. *schweifen*, expresses a longer, more continuous action, as in *wipe* compared with *whip*. What a *swipe*! says the boy, when he sees the cricket-ball struck with a wide sweep of the bat.

To *swap* represents the motion of a larger body :—

> All sodeinly she *swapt* adown to ground.—
> *Swap* off his head.—Chaucer in Richardson.

The sense of changing, in which *swap* is now commonly used, is derived from the notion of turning, so intimately connected with all these words expressive of sudden rapid motion.

The change of *p* into the sonant *b* in *swab* seems to represent the resisted effort in rubbing with such an instrument.

It is not in our power to show any form of the word with an initial *s* exactly corresponding to the Dan. or G. *wimpe*, *wimpern*, but parallel with *hvima*, *wimmelen*, &c., we have to *swim*, to turn round, as a swimming in the head; Dutch *swijmen*, *swijmelen*, to doze, to be dizzy, to faint; *swijmelinge*, levis somnus, sopor (Kil.), bringing us very close to the Fr. *somme*, *sommeil*. To *swim*, in the sense of floating on the water, is probably derived from the tremulous motion of a liquid surface, so that, when we speak of a table or floor being 'all swimming with water,' it is in exact conformity with the original force of the word, and the sense of supporting ourselves on the surface is a secondary application.

Again, corresponding to the forms above cited ending in *p*, *mp*, *m* or *f*, we find others precisely equivalent ending in *k*, *nk*, *ng*, *n*, *nd*. Thus *whack* and *whap* are used colloquially in the same sense, and *swak* and *swap* :—

> And with a *swake* there of his swerd
> He straik the Lyndsay to the bane.—Wyntown in Jam.
>
> And thai—
> *Swappit* out swerdys hastily.—Barbour.

A.-S. *swicol*, deceitful (*i. e.* unstable, apt to turn), stands parallel with Isl. *swipul*, fugax, caducus; our *switch* with *swipe*, a whip; Dan. *vimpe* with *wink*; Germ. *wickeln*, to wrap up, with *wimpeln* in the same sense; *vik* (Molbech, Dialect-Lexicon), lively, brisk, or our *quick* with *wip*; compare *quink-steert* (Outzen) with *wip-steert*, a wagtail. So *quink-jacht*, *queck-jacht*, *tweig-jacht*, a jack-a-lanthorn (Outzen). The Germ. *schwindel*, dizziness, *schwind*, *geschwind*, swift, must rest upon a form *schweinen*, parallel with *swim* in the sense of turning round, which also appears in the Plat. D. *swinen*, *swinden*, *dwinen*, to disappear, waste away, *to dwindle*. Compare Sw. *swindel*, *swingel*, or *swimmel* darnel, so called like the Fr. *ivraie*, from its intoxicating quality, inducing dizziness. The Du. *wijngbrauwe*, an eyelid, would lead us to suppose that the *wing* of a bird

may also derive its name from the vibratory motion which is the special function of that member. The addition of an initial *s* gives rise to verbs in all the Teutonic dialects equivalent to our *swing*, expressive of rapid or forcible whirling movement.

To Caulk.—To stuff the cracks between the planks of a ship with tow, &c. From *calcare*, to tread. Provenç. *calca*, *calgua*, a tent of lint.

Pausa en quascuna fissura *calgua* de coto vielh (Raynouard). He puts in each crack a tent of old cotton—he *caulks* it with cotton.

Pantaloon.—From *pannus*, cloth, we have Sp. *paño*; *pañal*, a clout; *pañalon*, a great clout, a slovenly fellow whose shirt hangs out at his breeches (Baretti). Hence probably applied to the old man careless of dress—the lean and slipper'd *Pantaloon*.

Muscovado.—Port. *mascabado*, ill-conditioned, unmarketable; hence applied to the coarsest kind of sugar. *Mascabar*, to discredit, dishonour; Sp. *menoscabar*, to diminish, impair; Provençal *mescabar*, *menescabar*, to lose, to fail, to come to ill. The whole equivalent to our word *mischief*, from *minus*, Port. *menos*, and *cabo*, *chef*, head, end, conclusion.

Dungeon.—The true derivation of this word was pointed out by Menage, and the currency of any other at the present day is an instance of the uselessness of merely suggesting etymologies without supporting them by adequate evidence. It is singular however that the quotations brought together by Ducange should not have made clear to him the erroneousness of the derivation which he adopts, and which still appears in our dictionaries, from *dun*, a hill: "minus propugnaculum in *duno* sive colle ædificatum."

We see from Ducange and Muratori (Diss. 26), that the part of a stronghold which from its position or structure had the command over the rest was called *dominio*, gradually corrupted into *domnio* (as *domnus* for *dominus*), *domgio*, *dongeo*, Fr. *donjon* (as *songer* from *somniare*), examples of all which forms may be seen in Ducange. In a charter of the year 1179, given by Muratori, is an agreement, "quod de summitate Castri Veteris quæ *Dongionem* appellatur, prædictus episcopus ejusque successores debeant habere duas partes ipsius summitatis, scilicet ab uno latere usque ad vineam episcopi et ab altero usque ad flumen," showing that in this case the *dominio* was mere open ground. In general however it was applied to a tower or other work which had the command of the rest of the fortress.

Milites ocyùs conscenso *Domnione*, domo scilicet principali et defensivâ.—Ducange.

The name of Dungeon has finally been bequeathed to such an underground prison as was formerly placed in the strongest part of a fortress.

Quoit.—Properly a flat stone, Dutch *kaeye*, *key*, originally doubtless *kaede*, the *d* corresponding to the final *s* in G. *kies*, gravel; A.-S. *ceosel*, a pebble:—

De kaeye schieten, ludere silice, lapide, disco—certare disco saxeo, ferreo plumbeo.—Kilian.

Perhaps a *quay*, Port. *cais*, Du. *kade*, *kaa*, *kaey*, 'acte, littus, lapideus ad ripam agger' (Biglotton, 1624), was originally some such word as *kaey-werk*, a mole, or stone embankment, which we actually find in the dictionary last quoted, the latter half of the word being omitted, so as to leave only that which signifies stone.

To Bale a vessel—to empty out the water with a scoop or bucket; Du. *baalien*, from *baalie*, a bucket. In the same way Fr. *bacqueter*, to bale, from *bacquet*, a bucket.

Board.—A plank. A probable origin of this word is suggested by the Isl. *bord-vidr*, edge-wood; wood cut so as to have edges to it, from *bord*, an edge, and *vidr*, wood:—

Oc med endilongum bænom war umbuiz a husum uppi, reistr up *bord-vidr* a utan-verdom thaukom sva sem vig-gyrdlat væri.—Sverris Saga, 156. And along the side of the town preparation was made up on the houses—edge-wood (or boarding) raised up on the roofs like the war-girdle (or boarding-netting, as we should now say) in a sea-fight.

To Peep, Teet, Keek.—So long as Onomatopœia is a living principle in a word, the consonants are extremely moveable, and readily interchange with those of similar character in other classes. It is nearly indifferent whether we make use of a *p*, a *t*, or a *k*, in the imitation of most kinds of inarticulate sounds, as is seen in the names of the pee-wit, Sc. *tu-quheit*, *tee-whoap*, *pees-weep*; Du. *kie-vit*. When therefore we find such synonyms as *peep*, *keek*, *teet*, in the most familiar part of the language (compare Sc. *keek-bo*, *teet-bo—bo-peep*), we are led to suppose that the imitative source is not far off. Now the most natural imitation of a sharp sound is made by the syllables *peep*, *keep*, *keek* or *teet*. In Latin accordingly we find *pipire*, *pipiare*, *pipilare*, to peep or cheep like a chicken, to cry like a child or small bird; hence *pipio*, a young bird; It. *pippione*, *piccione*, a pigeon, properly a young one; to *pipe*, to make a shrill sound; to *cheip* (Jamieson), to squeak with a shrill and feeble voice—to creak, as shoes or a door; *cheiper*, a cricket; Isl. *keipa*, to cry as a child.

The note of a little bird is commonly imitated by the syllables *tweet-tweet*, whence *to twitter* as a swallow; Dutch *tijte*, *tijtken*, a chicken or any small bird: a tom-tit. A *tit* is subsequently applied as a term of contempt to anything weak or small, as a child or small horse:—

> Besides, when born the *tits* are little worth,
> Weak puling things, unable to sustain
> Their share of labour, or their bread to gain.
> Dryden in Richardson.

To *titter* is applied to suppressed, high-pitched laughter.

Again, the same kind of sound is represented by the syllable *kik* or *keek* in the Latin *cicada*, a cricket or cheiper; the Dutch *kieck-hoest*, *kinck-hoest*, the chin-cough or hooping-cough, from the shrill sound of drawing the breath in that disorder; Dutch *kiecken*, a chick or chicken, is probably direct from the sharp chirp of the young bird, as *cock* from the fuller cry of the grown fowl.

To *chink* is said of the sound of small pieces of metal striking to-

gether, or of the sharp sound of an infant's laugh,—to *chink* with laughter. In the secondary application of *chink* or *crack* to a fissure, we see the passage of a word from a direct imitation of sound to a representation of the cause by which the sound was produced. A hard thing, in breaking, makes such a noise as we have seen represented by the syllables *chink, crack, cheip*; hence a *crack* or *chink* is applied to a fissure or incomplete rupture in something hard. A *creek* is a narrow piece of water running up like a crack into the solid land. A piece of earthenware is said to *chip*, when a piece flies off with a creaking sound, and a *chip* is the part that separates. To *chap*, to form chinks or cracks. The creek or skreek of day (Jamieson); Dutch *kriecke, kriekeling* (Kilian), the *peep* or first appearance of day, the land and sky separating and letting a bright streak be seen, as a light room through the crack of the door. We thus are led to the notion of separation between the parts of the breaking body and the appearance of something beyond,—to the bursting of a bud or a shell, to the idea of sprouting, germinating or coming into life, or of simply looking through a narrow opening:—

> The rose knoppis *tetand* forth their head,
> Gan *chyp* and kythe their vernal lippis red.
> Doug. Virg. in Jamieson.

> The egg is *chipped*, the bird is flown.—Jamieson.

Dutch *kippen*, to hatch; *kip*, a young chicken. In the same way *chick*, a flaw in earthenware; to *chick*, to crack or chap, also to sprout or germinate (Forby).

Finally *kiecken* (Du.), *kige* (Dan.)—to *keek*, to look through a narrow opening, to *peep*. It is true that we cannot show either *peep* or *teet* in the sense of a mere crack, but as a proof of the natural connexion between a sharp sound and a narrow opening, we may quote the Sp. *silbar*, to whistle; *silbato*, a crack; we then have at *pippe* (Dan.), to sprout or shoot forth as a bud or seed, whence our *pip*, that which sprouts; *pip-ling* (Dan.), a pippin or small tasty apple, originally probably a seed-ling. To *teet*, we have already seen in the sense of shooting forth. At *titte* (Dan.), to peep or look through a narrow opening; hence by broadening the vowel to express a fuller action, we have O.-E. to *tote*, Swed. *tota*, to look, and the vulgar *touter*, a person employed to look out for custom.

Charcoal is commonly explained as if from A.-S. *cerran*, to turn; *quasi* turned-to-coal:—

> And Nestor broil'd them on the coal-turn'd wood.
> Chapman's Homer in Richardson.

But such a composition as *turn-coal* for *turn-to-coal*, or for *coal-turned*, is quite contrary to the analogy of our language, and the first syllable seems more properly *chark* than *char*:—

> Or if it flames not out, *charks* him to a coal.—Quotation in Richardson.

Now to *chark* or *chirk* is to make a grating or creaking noise:—

> There is no fire, there is no spark,
> There is no door which maie *chark*.—Gower in Richardson.

Hence chark-coals would be equivalent to creak-coals, from the grating or creaking sound heard in moving charcoal or coke. It seems to be the same with the Old-Dutch *krick-kolen, carbones creperi* (Biglotton); "carbones acapni minusculi q. d. carbones crepitantes" (Kilian); "a sono quem ardentes edunt," he adds; but this must be a mistake, for no charcoal crackles in burning.

Jade.—A worn-out horse. To Jade.—To fatigue. From *ilia* (Lat.), the flanks, "quæ in respiratione attolluntur et contrahuntur in cursu vero et anhelitu maxime concutiuntur" (Forcellini), the Portuguese have formed *ilhal*; the Spanish *ijar, ijada*, the flanks; *ijadear*, to pant or palpitate; and dropping the *i, jadear*, to pant, to fatigue, to jade; hence a *jade*, a worn-out animal.

To Stroll.—Derived by Richardson from *straggle*, as *sprawl* (not from *spraddle* but) from *spraggle*; *sprawle*, to throw out the hands and feet, undoubtedly, says Outzen, from *sprage, spragle*; Dan. *sparke*, to kick; *sprakelig, sprawlig*, lively, kicking about. But the word is *stroll*, not *strawl*, and there seems an essential difference in the application of the two words. In *straggle*, the leading idea is separation from the main body or purpose that is had in view. In *stroll*, the idea is movement in a variety of directions, which might well be derived from the Dan. *straale*, to radiate, to stream out from a centre.

Abridge, Allay, Assuage.—We sometimes meet with words in English which seem to possess claims of nearly equal strength to a Teutonic and a Roman parentage having no connexion with each other. Thus, as Mr. Fox Talbot has pointed out, the verb to *betray* bears the closest resemblance to the G. *betriegen*, Du. *bedriegen*, to deceive, while the forms *trash, betrash*, which we find in Chaucer, (the *sh* corresponding to the *ss* in the Fr. *trahissois, trahissons*, &c. :—

Bien t'a *trahie*.—R. R. 3230.

She hath thee *trashid* without wene.)

leave no doubt that it actually descends from the Fr. *trahir*, which is itself the It. *tradire*, Lat. *tradere*, to give up; the *d* being softened down (as in *guadagnare*, O.-Fr. *gaagner*, to gain, and so many other cases), while between *triegen* and *tradere* there can be no suspicion of the most distant relationship.

It is possible that the resemblance, in sense and sound, to the G. *betriegen*, may have led to the addition of the particle *be* to the simple *tray* or *trash*, though it is not easy to see how the influence of a German or Dutch word could be felt at the time that *trahir* was so translated into our language.

In other cases of a like nature there may be a real though remote connexion between the Teutonic and the Latin root. To *abridge* is certainly from the Fr. *abréger*, and that from *abbreviare* (as *soulager* from It. *sollevare*), the *v* passing into *u*, and the *i* into *j* or soft *g*. Compare Provençal *brevitat, breugetat*, brevity; *breuges*, abridges (Raynouard). On the other hand, *to abridge* is referred by Richardson without hesitation to the G. *abbrechen*, to break off, contract, abridge. But though I believe there is no lineal descent between *abridge* and *abbrechen*, it is possible their resemblance may

be explained by collateral relationship, as the Gr. βραχυς seems to show that *brevis* itself may originally be derived from the notion of *breaking* or curtailing. In the case of *allay*, or *allegge* (as it was formerly written), to ease or lighten grief, to quiet pain, to calm the wind, &c., there seems no such fundamental relationship between the Latin and Teutonic root. We find cases in which we cannot doubt that the word is a mere adoption of the Fr. *alléger*, to lighten, assuage, allay, Cotgr.; It. *alleggiare*, *alleviare*, from *levis*. In other cases we seem led with equal certainty to the A.-S. *alecgan* from *lecgan*, to lay, a derivation corroborated by such expressions as the Swedish *wådret lågger sig*, the weather abates; *wårken lågger sig*, the pain is allayed. So in Virg., *venti posuére*, the winds were laid:—

> She (Old Age) wepith the time that she hath wasted,
> Complaining of the preterite,
> And of the present that not abitte,
> And of her olde vanitie,
> That but aforne her she may see
> In the future some small socoure
> To *leggin* her of her doloure.—R. R. 5018.

Here it is manifestly the Fr. *aliéger*, to lighten:—

> The joyous time now nigheth fast
> That shall *allegge* this bitter blast
> And slake the winter sorrow.—Shepherd's Calender, March.
>
> He bihet God and that folk an behest that was this
> To *alegge* all luther lawes that yholde were before,
> And better make than were suththe he was ybore.
> R. of G. 422.

In these quotations *alegge* is certainly the A.-S. *alecgan*, to put down, repress.

But in such passages as the following, we feel at a loss to which stock to refer the word:—

> Heart that is inly hurt is greatly eased
> With hope of thing that may *alledge* his smart.—F. Q. III. 2.

The fact seems to be that both *alecgan* and *alléger* passed into English in the forms of *alledge* or *allay*, furnishing a word that may with equal propriety be applied to the relieving of pain, grief, or the like, whether we consider it as used in the sense of lightening or setting to rest. Thus at length *allay* from *alleviare* became confounded with *allay* from *alecgan*, as well in meaning as in form, while *levis* and *lecgan* themselves are fundamentally unconnected. The confusion is increased by still another *allay*, or *alloy* (as we now write it), signifying the mixture of baser metal with gold or silver in coinage:—

> The gold of hem hath now so base *alayes*
> With brass, that tho the coin be faire at eye,
> It wolde rather brast atwo than plie.—Chaucer in Richardson.

from *lex*—"monetarum in metallo probitas a *lege* requisita ac definita. Italis *lega*; nobis Loi, Aloy."—Ducange.

Unusquisque denarius cudatur et fiat ad *legem* undecim denariorum, &c. —Charta, an. 1312.

To *alloy* or *allay* was then applied, by a natural metaphor, to bringing down the quality of other things besides coin to a lower standard,—to making them less active or obnoxious, and thus it came to trench upon the senses of the same word from the other derivations. In the following passage—

> When flowing cups run swiftly round,
> With no *allaying* Thames.—Lovelace in Rich.

the water may be considered either as constituting an *alloy* of the more precious beverage, or as calculated to bring down and assuage the fiery qualities of the latter liquid.

Again, in *assuage*, we waver in a similar manner between a Saxon and a Latin root. We cannot doubt that it comes to us directly from the Fr. *assouager*, which seems unquestionably formed from the O.-Fr. *souef*, soft, sweet, equivalent to the Lat. *suavis*, as *alleviare*, *alléger*, from *levis*; *abbréger* from *brevis*.

> Mais moult m'*assouagea* l'oingture,
> D'une part m'oingt, d'autre me cuist;
> Ainsi m'aide, ainsi me nuist.—R. R. 1890.

translated by Chaucer,—

> Now *softening* with the ointment
> It *softinid* here and pricked there,
> Thus ease and anger were yfere.

On the other hand, the A.-S. *aswefian*, to soothe, appease, set at rest, *sopire* (Bosworth), affords a perfect explanation of the word in such expressions as assuaging grief, pain, anger, &c. Perhaps in this instance also the resemblance between the French and the Saxon verbs may be explained by a common original.

In the Sc. *souch*, *soogh*, *swough*, for the sound of the wind blowing through trees, the roaring of flames, or the like, the imitative intention is distinctly felt:—

> Ane sound or *swouch* I heard there at the last,
> Like quhen the fire by felloun windis blast
> Is driven amid the flat of cornes rank,
> Or when the burn in spait hurls down the bank.—D. V.
>
> November's wind blaws loud with angry *sugh*.—Burns.

This is manifestly the same with the A.-S. *swegan*, *swogan*, sonare, cum impetu irruere. *Swegde* swithlic wind, cum strepitu irruit vehemens ventus (Lye). Tha wudu-beamas *swegdon*, the trees were *sooching* (Jamieson). Another application of *souch* is to the long quiet breathing in sleep or stupor:—

> I hear your mither *souch* and snore.—Jam.

Hence applied to sleep itself,—

> John keikit up at screik of day
> And fand her *sowchand* sound.—Jam.
>
> Over all landis were at rest ilkane,
> The profound *swouch* of sleep had them overcame.
> D. V. in Jam.

We constantly find *swough* in Chaucer for a state of insensibility:—

> She lost at onis both her wit and breth,
> And in a *swough* she lay and woxe so ded,
> Men mightin smiten of her arme or hed,
> She felith nothing neither foule ne faire.—Lucrece, 134.

Hence our modern *swoon*, and Spenser's *swound, sound*:—

> The prince himself lay all alone,
> Loosely displayed upon the grassy ground,
> Possessed of swete sleep that lulled him soft in *swound*.—F. Q.
>
> For within that stound,
> Half slumbering in a *sound*,
> I fell down to the ground.—Skelton.

Here we are brought very near the Italian *sonno*, which we shall find coming from the same source by a different route.

From the sound of breathing in sleep, or sleep itself, it was an easy passage to the notion of calmness, quiet, silence. Keep a calm *sough*—Be silent. He grew quite *souch*—He became entirely calm (Jamieson). Thus we are brought to the Germ. *schweigen*, A.-S. *swigan, swugan, suwian*, Gr. σιγᾶν, Lat. *silere*. In the same way from *whish, whush*, a rushing or whizzing noise, a whisper or the noise of breathing, we have *whisht! hush!* be silent.

The change of the guttural *ch* into *f*, as in *laugh*, gives *to souf*, used in many of the same senses as *souch*. To *souf*, to breathe high in sleep, to slumber or sleep in a disturbed manner, *expressive of the sound* (Jamieson):—

> Then softly did I *suofe* and sleep,
> Howbeit my bed was hard.—Burel's Pilgrimage.

Here we come up with the Isl. *sofa*, Sw. *sofwa*, Dan. *sove*, to sleep; Isl. *svæfa*, sopire; *sefa*, mitigare, lenire; A.-S. *aswæfian*; also *sofna*, to fall asleep, and Dan. *sovn*, Swed. *sömn*, sleep, *somnus*. It. *sonno*; Sp. *suenno*; Fr. *somme, sommeil*. To the latter, the Dan. *slumme*, to *slumber*, is related in the same way as the G. *schluckzen*, to sob, to the Sw. *sucka*, to sigh; or the Lat. *sorbere* to the Germ. *schlürfen*, to sup or sip. Thus we find *sleep* itself (which cannot be separated from *slumber*) brought within the extended circle of words springing from this source.

If the O.-Fr. *souef*, soft, be really from this root, it must be considered as parallel with the Sc. *souch*, quiet, tranquil, and the primitive meaning would be, that which was lulling or soothing to the senses, to any of which it might be applied in particular. Thus the Lat. *suavis* is properly applied to the senses of smell or taste; the Fr. *souef* quite as much to that of touch:—

> Poli fut et *souef* au tact.—R. R.

In Chaucer—

> There n' is a fairer necke I wis,
> To fele how smooth and soft it is.

VOL. IV. JUNE 8, 1849. No. 86.

THOMAS DYER, Esq., in the Chair.

The following papers were read:—

1. "Note upon an Extract from a Copy of a Letter from the Rev. W. Koelle, dated Foursh Bay, West Africa, Jan. 14, 1849, addressed to the Rev. H. Venn, and announcing the Discovery of a *Written* African Language." By E. Norris, Esq., Assistant Secretary to the Royal Asiatic Society.

After stating the contents of Mr. Koelle's letters, to the effect that a written book in a native African character had been discovered, that the language in which it was written was the *Vei* language, and that the locality of the tribes that spoke the Vei was to the back of the settlement of Liberia, the writer added the following brief notices of his own, founded upon the examination of a few short extracts from the alphabet and vocabulary in question.

The only specimen of the Vei language hitherto published is a vocabulary taken by Professor Gibbs from the mouth of John Ferry, an African of the Kissi (or Gissi) nation, who was brought from his native country about 1821, at the age of eleven or twelve, and who besides his own tongue, spoke the Vei language also. This, along with a Kissi and Mendi vocabulary, was published, with remarks by the collector (Prof. Gibbs), in Silliman's Journal, vol. xxxviii., A.D. 1840. The numerals of these three dialects from Professor Gibbs's paper were published in England, in the *Vocabularies collected for the Niger expedition.*

The philological position of the Vei language, as determined both by Professor Gibbs's vocabulary and the extracts from the book in question, is that of either a dialect of the Mandingo, or of a separate language closely allied to it.

In respect to the alphabet itself, it has the appearance of being a *syllabarium.*

2. "Communication concerning the Vei and Mendi Dialects." By the Rev. A. W. Hanson.

In the year 1847 the present writer was attended, during his voyage from Africa to England, by a young Vei girl, who acted as nurse-maid to his child. Her name was Ann Hicks; and she died in the Westminster Hospital in April 1848. A short vocabulary of her language coincided with that of Professor Gibbs; it was evidently closely allied to the Mandingo. The *ey* in the word *Vey* was pronounced as the pronoun I; and the name was the *native* name by which the inhabitants of the Vei country designated themselves.

Respecting a language (or dialect) called the Mendi, and which (as may be seen by reference to a paper* of Professor Gibbs's, of Yale College) is closely allied to the Vei, the following details may

* The one referred to in the previous paper.—ED.

be added to our present scanty amount of information concerning the tribes between the Mandingo and the Cru country.

In 1840, a crew of Africans who had risen upon and destroyed their captors, put in to one of the harbours of one of the Northern States of America. Attention being directed to their language, the present writer was consulted. He decided that it was almost identical with the language known to himself, from previous specimens, as the Vei. It was also a language spoken in a country within sight of mountains covered during part of the year with snow; probably of the country due east of the Vei district. From this country so few of the Africans of the United States had been imported, that only one American negro was found who understood the language. The name by which these people called themselves was Mendi. These Mendi were expressly questioned by Professor Gibbs whether they had any written character, and expressly stated that they knew of none.

3. "Remarks on a Vocabulary of the Cameroons Language." By R. G. Latham, M.D.

In Captain Allen's and Mr. Thompson's Narrative of the Niger Expedition, is an Appendix, by the present writer, on three African vocabularies, with which he was favoured by Mr. Thompson. These are the (1) Edeeyah, or language of Fernando Po; (2) the Fishman dialect of the Cru; and (3) a language called the Bimbia.

This last language being spoken on a part of the west coast of Africa, south of any of the known dialects of the delta of Niger, and north of the dialect of the Gaboon, was wholly new and unplaced.

The language in which the affinities of the Bimbia were most likely to be found was the language of the Cameroons River; indeed it was very likely that the Bimbia and Cameroons languages might be identical. And this last was the quarter to which the comparison (as far as it went) was more particularly applied. The *data*, however, for the Cameroons itself were insufficient, consisting of a single MS. vocabulary in the library of the Asiatic Society. Of this single vocabulary the present writer had only some short extracts, an upon wishing to refer to the original, found that it had only been lent to the Society, and that it was in the hands of the original collector.

With materials thus scanty, (viz. the Bimbia vocabulary of Mr. Thompson, and the *extracts* from the Cameroons vocabulary), all that could be made out was, that—

A. The Bimbia had no "very close or unmistakeable affinity" with any of the languages in its neighbourhood.—*Appendix to Capt. Allen's and Mr. Thompson's Narrative.*

B. The Cameroons, "without being particularly allied to any known language to either the north or south, had certain miscellaneous affinities."—*Report on the present state and recent progress of Ethnographical Philology, Transactions of the British Association*, 1847.

Now after the Appendix to the Narrative had been placed in the hands of Mr. Thompson, that gentleman met with the Cameroons vocabulary, from which the extracts had been taken, *in extenso*, and has printed it with the Fishman, Bimbia, and Edeeyah ones. By this increase of materials he has been able to attach to the Appendix a note of his own containing an exception against the statement as to the Bimbia and Cameroons languages having no *particular and unmistakeable* affinities. He considers it "unfortunate that the Cameroons vocabulary to which Dr. Latham had access should have been so scanty. The merest glance at the arranged vocabularies of the several languages now given, shows the evident affinity between the Dualla and Bimbia." As this is precisely the observation that would have appeared in the Appendix had the Cameroons vocabulary been sent to the present writer along with the others, we have a new fact in philology, viz. that the Cameroons and Bimbia are dialects of one and the same language, and that instead of the former language being known only by one vocabulary, it is known by two, *i. e.* the Cameroons proper and the Bimbia. This subtracts something from the numerous elements of confusion for the philology of the parts in question. Furthermore we learn from Mr. Thompson that the name of the Cameroons language is *Dualla*; that the dialect of the Amboise islands is a dialect of the Dualla; and that it is probable that the difference between the Dualla of the Continent and the Edeeyah of Fernando Po is overrated.

It may now be remarked that Captain Allen and Mr. Thompson's Narrative supplies us with the first ten numerals of a dialect (or language) called the *Bamboko*, collected by the collector of the Cameroons vocabulary. Upon this Mr. Thompson truly remarks, that "it corresponds closely with the Dualla and Bimbia." It does more than this; it coincides with three of the thirty dialects represented by their numerals in Bowdich's Ashantee, viz. the Sheekan, Kaylee, and Oongoomai; of which, however, only the first five numbers are given.

English, one.
Bamboko, *ja yokoh*.
Bimbia, *yoko*.
Dualla, *hau*.
Sheekan, *illwatoe*.
Kaylee, *woto*.
Oongoomai, *wootta*.

English, two.
Bamboko, *bia bibaki*.
Bimbia, *bibah*.
Dualla, *ibah*.
Sheekan, *ibba*.
Kaylee, *ibba*.
Oongoomai, *beeba*.

English, three.
Bamboko, *bia bilalo*.
Bimbia, *bilalo*.
Dualla, *ilallo*.
Sheekan, *bittach*.
Kaylee, *battach*.
Oongoomai, *bittach*.

English, four.
Bamboko, *bia bini*.
Bimbia, *bini*.
Dualla, *inai*.
Sheekan, *binnay*.
Kaylee, *binnay*.
Oongoomai, *binnay*.
Oongobai, *binnay*.

English, five.	Sheekan, *bitta*.
Bamboko, *bia bitah*.	Kaylee, *bittan*.
Bimbia, *bitanoh*.	Oongoomai, *bitten*.
Dualla, *bitamo*.	Oongobai, *bittan*.

This clears the ground a little further, and leaves it probable that any future specimens representing the Bamboko, Sheekan, Kaylee, Oongoomai and Oongobai dialects may represent different dialects of what may provisionally be called the Dualla-Bimbia language.

4. "On the Tumali Alphabet." By Dr. Lorentz Tutshek of Munich.

In a note appended to an elaborate paper of Dr. Tutshek's, read on the 23rd of June 1848, it was stated that "the portion of the papers relating to the Tumali alphabet having been unfortunately mislaid, had been unavoidably omitted." The omission is now remedied; the following remarks upon the alphabet in question being a translation of the missing extracts. Hence the present number serves as the complement to No. 75.

There is no proper Tumali alphabet. If at any future time either their priests, medicine-men or impostors, find an alphabet necessary, it will most likely be the Arabic alphabet adopted from foreign Fakirs. I cannot say whether hitherto anything has been written in such an alphabet or not. The language however is such, that with a few additional signs our own is sufficient for its representation. The following is the system which a careful investigation leads me to adopt:—

1. *a* (ª).	6. *e* (ᵉ).	11. *i* (ⁱ).	16. *ñ*.	21. *s*.
2. *b*.	7. *ê*.	12. *k*.	17. *ng*.	22. *t*.
3. *d*.	8. *f*.	13. *l*.	18. *ñg*.	23. *u* (ᵘ).
4. *dg*.	9. *g*.	14. *m*.	19. *o* (ᵒ).	24. *ů*.
5. *dsh*.	10. *h*.	15. *n*.	20. *r*.	25. *w*.
				26. *y*.

N.B. The vowels *a*, *e*, *i*, *o* and *u* are pronounced as in German, or (to take English examples),—

a as the *a* in *father*,	*o* as the *o* in *holy*,
e ,, *e* ,, *method*,	*u* ,, *u* ,, *full*,
i ,, *i* ,, *indicate*,	*é* ,, *e* ,, *were*;

ů represents a peculiar sound intermediate between *o* and *óo*. It differs from, yet resembles both. Hence in the earlier dictations it is written sometimes as *o*, sometimes as *u* (*oo*). Each of these vowels may be either long or short.

Of the consonants, *b*, *d*, *dsh*, *f*, *h*, *k*, *l*, *m*, *n*, *r*, *s*, *t*, *w*, *y*, are pronounced as in English.

Dg is sounded as the *dch* of those diminutives which ending in *d* have attached to them a *ch*, as *Mäd-chen*, *Kleid-chen*. This sound is the same before all vowels and consonants indifferently.

A peculiar phænomenon of the Tumali language is the fact that

the vowels *a, e, i, o* and *u* may appear as *half*-vowels, separating consonants from one another precisely after the manner of full vowels; but at the same time being exceedingly short. Each however forms its syllable; indeed it sometimes happens that in a trisyllable, or even in a quadri-syllable, there may be no more than one single full-toned vowel—the remaining syllables being formed by the half-vowels—*abd^{e}rr^{a}k=a sort of snake*; *ngi y^{i}s^{e}lub^{a}k=I stride over*; *ng^{e}nda k^{e}s^{e}b^{i}t=they divide.* Here we may see that in one and the same word (as in the second example quoted above) three different half-vowels may occur, any one of which may take an accent, just like a full-toned vowel. Nevertheless it is easy to believe that the ear has difficulty in distinguishing between them, although in some cases it is important to do so, inasmuch as a difference of meaning may depend upon the distinction. Thus *ng^{a}n=milk*, *ng^{e}n* an adverbial suffix, signifying *how*, whilst *ng^{i}n=the hand.* These half-vowels continually occur, the two commonest being *a* and *e*.

G has always the sound of the English *g* in *go*. Followed by *n* it becomes the nasal *ng*, as in *long, going*. Whether initial or middle it preserves this sound, or rather that of the German *ng* in words like *Klengen, Engel*, where the harder after-sound of the English *g* is wholly wanting.

Of the *ng* there is a modification which I represent by *ñg*. This sound differs but slightly from that of the next letter.

The Spanish *n*. I do not attempt to describe the manner in which these two allied sounds differ from each other. Examples occur in the words *ñgén=a tooth, deleñg=above, ñuwrn=the descendant, dgeñ* (or *oñ*)*=father, master.*

The diphthongs are *au, ai, ei, oi, u̯i* and *ŭi*.

In the Tumali language the consonants decidedly prevail; the utterance is harsh, and there is a total absence of rhythm.

5. "A Vocabulary of the Fazoglo Language." By Dr. Lorentz Tutshek of Munich.

The following vocabulary was collected from a boy born at Hobila, in the south of the Fazoglo country, purchased out of slavery at Alexandria by the Duke Maximilian, and entrusted for education to the present writer, A.D. 1844.

The only Fazoglo words hitherto known are found in the *Voyage de Méroe* by Caillaud; where however they are given, not under the present name, but under the title *Qámamyl*.

Vocabulary of the Fazoglo (Hobilâ) Language.

A.

abandoned, waó; *an abandoned house*, shúllwaó.
above, ássur.
abroad, hoá.
accustom, búaganê' (?).
accustomed (*to be*), búaganê'.
active, máha.
acute, b'ilíndu.
adopt, búza. 2. gidá.
afraid, hibá, ghibá.
afternoon (*the time between* 3 *and* 4 *o'clock*), gálguru.

agreeable, dzab.
all, d'ill.
allure, ámala.
alone, mêğadé.
also, házizi.
altercate, b'ílá.
and, o.
anger, mogódiyo.
angle, gêlgê'dz.
animal (*generally*), ging.
ankle (*of the eye*), aré ho.
ankle-bone (*on the foot*), moğårgåd.
arm, boé.
armiger (*of the king*), dombérr.
arms (*of a fish*), gärgå'd.
as, na.
ask, dâ'ğâta.
ashes, hóğoa.
ass, shilérr.
astray, d'óğari (?).
attack (*milit.*), d'ála.
aunt (*father's sister*), mamá.
aunt (*mother's sister*), dadé gŏalê'.
autumn (?), golanê'.
avaricious, gaz[a]gánn.

B.

babbler, mundúll.
back, gundí.
bad, dagŏazí. 2. zúni.
bag, l[u]gúf; (*of leather*), boğólfa. 2. orra.
balance, mudúll.
bald-head, ğaralló.
bark (*of dogs*), gå'la.
bashful, budé.
basket, ngåndê'; (*twisted of* gúgu, *reed, for preserving grain*), undúng.
bast, zórd'o.
beal, latúss.
bear (*a child*), âllê (?).
bear, toróng.
beat, fiá.
beast, ging.
beer, zúra.
before, haré.
beg, gúzinga.
behind, gundí.
believe, gámula.
bellows (*a pair of*), órra.
belly, io.
beloved, hálla (?).
below, híri.
beseech, gúzinga.
bestow, andá.
between, nidzé (?), beda (?).
betray, b'úla.
big (*with child*), gumbérr.
bile, galŏáng.
bind, d'åza.
bird, midzê'.
bite, gorá.
bitter, ğassí.
black, milí.
bleed, ğaua.
blind, milaré. (*When the blindness is caused by extirpating the eye-balls*, butaré.)
blood, ğáua.
blow, hå'na *or* húla.
blue, lahúri; bubugó.
blunt, nuzúr.
boar, madáng.
boat, honggórr.
body, budzêgê'.
boil, húza.
bone, ğăra.
border, ngingís (?).
bore, fayá.
bound (*between meadows, fields, &c.*), [a]bála.
bow, goda. 2. dogódza.
bow, dénak (*only used by children*).
bowl (*of clay*), lagát.
box, aholó.
boy, hazé.
braid, gå'ra.
brains, huhê'dz.
branch, 'nggolboé.
bread, hózo; *crust of the bread*, geré; *the soft interior part*, dudúg; *properly, yelk* (*of an egg*).
break, bézŏa. 2. ğóla, *to break in pieces*, ófa.
breast, gohórr.
breathe, ámula. 2. zâ'ra.
brick, malmó.
bridge, hógo.

brim, brink, antuló.
bring back, ngå'a.
broad, tanguáli.
broom, ğoğá.
brother, agudí.
brother-in-law, mazí.
brown, tário.
bud (*of a flower*), moğorğót; (*of corn*), buğúli.
buffalo, d'ê'rio.
bull, b'od'ó.
bury, díra.
butcher, fíhang.
butterfly, burbúdu.
by (*near*), nidzé.

C.

calf, bêbéng.
calf (*of the leg*), ğalå'yo.
called (*to be*), dzúlla.
camel, hámbal.
caress, d'ab'ala.
carob-tree, magál.
cartilage, génggerêdz.
cast, d'ága. 2. fa.
catch, múfa.
catch (*something which falls from above*), lagargádinga.
caterpillar, mud (?).
cautious, garé.
cease, bağá.
ceiling (*of a room*), hógo.
cement, díăğa.
chain of iron (*for captives*), d'ong (?).
chalk, bêlbêtê'.
chase away, gagá.
cheat, mă'ăla.
cheek, hanggó.
cheerful, bizaré.
chew, dzáğala.
child, gŭá; gŏá.
chisel, gålé.
chlorosis (*green sickness*), d'å'za.
church (*prayer-house*), shúlli ngå'nå *or* shullbêrú.
cistern, ğúmbulang.
cithar (*music. instr. with strings*), bánggarang.
clack (*with the fingers*), lê'da.
clap, d'áfa.
cleave, géra.
clever, mådaré.
climb, hayá.
cling, tintílinga.
close up, mimídzinga. 2. ñída.
coal, gálgashys.
cock, honggóng.
cod (*of caterpillars*), go.
cold, d'isht; *I feel cold*, áli d'aré.
column, húzu. 2. ªbála.
combat, b'ilá. 2. bássoa. (*To combat from a distance by casting spears*, dzéda.)
compare, anámᵘ (?).
conceal, báná.
conduct, hóza.
congregate, burálo (?).
content, dzóbio.
cook, gahá.
coquetish (*to be*), gágåda.
corner, gêlgê'dz.
cornhouse, ğadzárna.
cottage, gámbuk. 2. tuğul (Ar.).
cough, hoaínga.
council, burálo.
count, ğê'ra, hána.
country, ªdár.
courageous, bonggóng. 2. b'íl-b'izí (*lit. warrior-hearted*).
cousin (*son of my mother's sister*), odᵘbo.
cousin (*daughter of my mother's sister*), ªmbri.
cow, hang.
coward, húrno.
cricket, hurábêlyó.
crocodile, dabró.
cross, dzå'ra.
crow, górno.
crude (*not cooked*), gogŏáng.
cruel, b'ilb'izí (*lit. warrior-hearted*).
crup, crupper, abóngo.
cry, múra; *to cry, weep*, ba.
cuckoo, gugú.
cucumber, eriå'.
curved, báng.
cut, geda, gyá (?).

D.

dance, hå'ssa.
daughter, muzáng.
day, ámoshyo.
dead, muzê'.
dead body, fifiú.
dear, hálla.
deceive, må'ăla.
deep, b'ilió.
desirous, gugúz.
despise, hafiá.
devour, húga.
dew, gadziá.
die, giá.
dig, hud'a. 2. b'ála; *to dig up*, bêra.
diligent, mahá.
dirt, fêra. 2. did'e. 3. gurrê'.
disappear, d'óğa.
disdain, hafiá.
disgust, bubúdz.
disgusted (*to be*), bubúdza.
divide, b'úa. 2. tálaba.
diviner, nagurgé.
dog, kalé; *a sort of greyhound*, zólåg.
door, darhad'é.
dough, idzê'.
dove, zánggŏar. 2. gorí. 3. ğurğúdu.
down, hoá.
down, *flix*, fêd'êfêd'e.
draw, zua. 2. dzód'a; *to draw along*, gurá; *to draw away*, zibaho (?).
dream, fê'zinga.
drink, mê'ra.
drive (*cattle*), magá.
dry, shtê.
duck (*wild*), maré (?).
dull, ung.
dung, gáding. 2. unggúng.
dust, rungğú; *dust-cloud*, gúlgulu.
dwelling (*under the earth*), diho.
dwarf, humurí.

E.

eagle, básmia (bashmia).
ear, illé.
ear-wax, illéo ğassí (*lit. bitter of the ear*).
earn, d'édza.
earth, dzağá; *a white sort of earth for cleansing weapons*, búrbuza.
east, ássur.
eat, ghínga.
ebony, darí.
echo, goê'ghyo.
eclipse (*of the moon*), lawinzó; *properly the name of a mythological animal which is said to devour the moon* (*during the eclipse*).
egg, hólholo.
eight, madabháleng (?).
elbow, gongğå'leng.
elephant, madé.
empire, dār.
envious, ñê'dzio.
equal, namuí.
exchange, mála.
exercise, dabará.
extinguish (*fire for inst.*), lê'b^{e}za.
eye, aré.
evening, gud'uffê'.

F.

face, arê'dyo.
fainting, gudufí (?).
fall, lagássa.
false, gudzáng.
falter, dágana.
famine, ^{a}huléño.
finger, habbálo.
finish, múdza *or* múdzinga.
fire, mo.
first-born, hágaga.
fish, d'âgúl.
five, mag^{u}zú.
flail, b'áb'a.
flame, tutê'.
flash of lightning, agássa.
flower, gugú.
flute, alfendzín.
fly, búna.
fly, horóng.
foal, murágŏá.
fog, buk.

fold up, múğuda.
food, hindíng.
fool, dzúrê'.
foot, ho.
foot-step, anhê'ra.
forehead, arégundí (*lit. above the eyes*).
foreign, dzidzé.
forest, adodó.
foreteller, nagurgé ; (*another sort*), zánggur.
forge, dídza.
forget, d'oğa *or* d'oğóinga.
forgetful, zárb'issí (*lit. heartless*).
fortune, kin.
fountain, huğúd'.
four, manámo.
free, badê'.
freeze (*I feel cold*), ali d'azé.
friend, habó. 2. mâăd'ê'.
frightened, maráng.
frog, gånggå'ss ; (*another kind*), göê'ghot.
full, hårálo (?).
funnel, ğadó.

G.

gain, d'édza.
garden, gong. 2. gâ'ağa.
gargarize, lugurgúdinga.
general (*commander-in-chief, perhaps also vice-king*), magádang.
genius (*tutelar*), shúmang (*not everybody has his tutelar genius, but only distinguished persons*).
gemini, búre.
get ready, múdza *or* múdzinga.
get up (*from bed*), háya.
giant, ğánzul.
giddy, ziríng.
give, andá *or* diá.
give way, bárshinga. 2. zibahó (?).
giraffe, [a]hårrâ'yo (?).
girl, muzáng.
gland, dízo.
glass, badé.
globe, migít.
glowing (*of coals or iron*), hógågå. 2. ror[u]gin ngat, d'ammút.
go, adá ; *to go away*, ngenzia ; *to go on horseback*, haya *or* haya maragundi (*lit. to mount on horseback*).
goat, mia ; *roebuck*, hât ; *the lappets of a goat*, gargadé.
goatherd, házemió.
gold, hoda ; *a certain piece of gold used as coin*, d'ill.
good, dzab. 2. godí.
gourd, ginğğazi ; (*another sort*), agŏaré.
grandfather, bobod'uñí.
grandmother, oó.
grape, manggó.
grass, ñê'ra ; (*another sort*), d'ozo.
grasshopper, bandó ; (*another kind*), b[e]rr[e]nggádu.
greet, gêra.
guinea-worm, lagunzê.
gun (*or something similar, carried on a camel's back*), erměá.

H.

hail, ê'shyo.
hair, buss.
half, d'áfa. 2. [a]zálŏa.
halt, hê'd'a.
halting, d'ağutí.
hammer, dugê'll ; *a great hammer*, loss.
hang, márad'a ; *to hang*, árad'a.
hand, hábba.
hand-bow, dénak (*only used by children, this weapon not being in use with men*).
handsome, b'ízi.
hard, hâzâlí.
hare, hoğórr.
hare-lip, b'uantŏé.
hawk, gígza. 2. zí[e]ngğa.
he, íne.
head, alló.
headache, bún alló.
healthy, badê'.
heap, dyáma (*Arab.* ?).
heap up, hódza.
hear, haláyo (?).
heart, agó.
heavy, ñê'd'i.
hedge, dzandzalaré (?).

heel, hoíng.
hem, gígza.
hen, midzê' haó.
herdsman, hazé.
here, añê. 2. lê.
high, gâdârí.
hill, b'agó.
hiss, shŏá.
hit (*a mark*), ádza.
hoarse (*of the voice*), shill^{o}-ngálo.
hobble, hê'd'a.
hold, tâ'ma; *to hold fast*, fêlingê'dza. 2. gê'lgêldza.
hollow, bário.
home, haóai.
honest, b'izi.
honey, ngänzâ'. 2. dudúg (?).
hoof, d'ód'oro.
horn, baluló.
horse, murê', murá; *a black horse*, dígiling; *to go on horseback*, hága *or* hága murá gundí.
hot, darang. 2. bad'ê'.
house, shúlli. 2. haó. *back-house*, ngandung.
how, as, mid^{e}l. 2. na.
hump (*of a camel or buffalo*), b'agó.
hump-back, shilgit.
hundred, gédzri (?).
hunger, hulang. *The ngari* (*see Annotations*) *is able to see the hunger; he says that it looks like an ass.—To die by hunger*, giá hulangyó.
hunt, fêd'a.
husk (*of a nut, &c.*), gundi (*lit. back*).
hydrophobia, mêălá.
hydrophobous, mêălá.

I.

I, áli.
idle, zâ'zâ.
increase, hódza.
inflamed (*of the eyes*), galbáng.
insult, bâ'za.
invite, b'áha.
iron, d'ong.
island, ghiálo.

J.

jerk out (*of horses*), gíăğa.
joint, bulzú. *The knots on a reed are also called* bulzu.
joyful, hodyó.
jump, gud'a.
junket, ğamuru (?).

K.

keep, d'â'ma; *to keep fast*, bolğódza. 2. fêlingê'dza. 3. gê'lgêdza.
kid, ğalmé.
kind, bizaré.
king, ^{a}gorr.
kiss, dzot.
kiss, dzota.
knee, ndubáng (?), guzúng (?).
knife, handgír.
knock, abdá. 2. fiá. 3. zábuta.
knot (*on a reed*), bulzú.
knot, lág^{a}za.
know, mâ'ada; (*not to know*), zâ'la.

L.

ladle, alúng.
lamb, mêrê' gŏa (*lit. child of a sheep*).
lame, d'ağutí.
language, râ'a.
lappets of a goat, gargadé.
larynx, bâ llâ.
lazy, zâ'zâ.
lead, hóza.
leaf, illé (*prop. ear*).
leather (*tanned leather*), zárgada.
lentil, hâd'â'.
lie, aliá.
lie (*tell lies*), záwa, *or* gyá záwa (*lit. to cut lies*).
lie-teller, hochór (*prop. hare*).
light, haf^{i}tí.
light, dára.
lion, lilach^{e}n.
lip, indulo, ndulo.
listen, iá, illé (*lit. to put on the ear*).
little, gozí. 2. dzê'di.
lively, garuré.
liver, nêhê.
lizard, hond'ogo; *the female*, lênggio. 2. bok. 3. mimi.

load (*a gun*), zaffa.
load (*to load upon*), hod'a.
locust, bandó. 2. ziró. 3. b^{e}r-r^{e}ngádu. 4. hángu.
long (*of time*), bêd'ê.
long (*of space*), godzoñi.
look (*to look for*), fê'd'a. 2. gáwa. *to look round*, kina.
looking-glass, numúntara.
loose, gogód.
loose, béda.
lose, d'ogóinga.
Lord, shãr.
louse, d'iñi.
low (*not loud*), medzéde.
lukewarm, d'essê.
lungs, d'od'oz.

M.

madman, dzúrê.
maize, muchulé.
make, ga, ganna.
man, ndímili. 2. giawulê' *or* indewulê'.
mane, sh^{u}dúgu.
manure, gadíng. 2. unggung.
marry, ğâa.
mass, dyama.
meadow, d'afat. 2. gurr.
meagre, iâğâdí. 2. yânggâl.
meal, góla.
measure, anam^{u} (?).
meat, oóng.
medicaments, zammuk (Ar. ?).
melon, gáskun. 2. arabú.
mend, lagd'a *or* lah^{a}d'a.
merchandize, zimbil.
merry, gâd'a. 2. hodyo.
met (*to meet with*), búrŏa.
middle, bularé.
milk, err.
milk, b'árra.
mist, buk.
mix, tağ^{a}za.
modest, budé.
money, hóda.
monkey, mogól.
moon, zígi.
morning, ^{a}zabá; *time before sunrise*, oándye.
moss, g'ingoni.
mother, dadí.
moulding (*round the walls of a room, to place utensils*), márgele.
mount, hayá.
mouth, andú; antú (?).
much, many, d'uñí.
muck-fly, gíra.

N.

nail (*on the fingers, toes*), mazó.
naked, ğamb'un.
nape, tâ'ngâ.
narrate, dzêdzárna.
nauseousness, bubúdz.
navel, mâdz^{e}râ'mbâ. 2. ^{a}bullu.
near, lizá.
neck, tâ'ngâ.
needle, ndílli.
nest, dulá.
net, ádzâgâ.
new, hotí.
new-born, gawiá (*of men and animals*). 2. nagadzí (*of animals only*).
night, habién.
nine, halhó.
nipple, erríndu.
nod (*of sleeping persons*), nodózdinga.
nod (*to nod at*), ğárbidza.
noise, gúrgur. 2. hâ'rrhârr.
north, híri.
nose, amúng.
not, walá (Ar.).
nothing, zarí.
now, naharêlê (Ar.).

O.

oar, alúng.
obey, halayó (?).
oblivious, zarb'issí (*lit. heartless*).
oblique, lémgŭimá.
obtuse, nuzúr.
offend, lâ'nga.
offering, b'únd'u *or* b'ánd'u.
oil (*to anoint the body, used by warriors*), b'ilbale.
old, baráng. 2. milí *or* milaló.
old man, baráng gŏalê.

old woman, madz.
olive, shyo.
once (*in old times*), bêd'ê.
one, mod'oğóno.
onion, b^{e}lyá.
open, udá (utá?).
orphan, waó.
ostrich, midzê amurú.
ox (*castrated*), huhú.
oxen-herd, hazahangu (?).
owl, hororóss.

P.

pain, bun^{a}é.
pan (*of clay, for roasting*), ngånzå'. 2. gighé.
pass by, dzåra.
patch (*for mending*), lagd'a.
pea, d'ab'arí. 2. 'nggogóng.
peace, zêlêá. 2. gúmu.
pearl, manzí.
peel off, dzíra.
penis, gurré.
people, fa *or* hŏá.
pepper (*pip. nigr.*), fílfil. 2. (*capsic. annuum*), ^{a}zê'a.
pharynx, ngaloyó (?).
pick up, bêra.
pile, d'anggul.
pincers, banggáss. 2. domó.
pinch, dzåma. 2. mê'daga.
pipe (*tobacco*), daúa.
pitch, ningğá.
pitcher (*water-*), håzí. 2. azú. 3. *a very great one with a narrow opening*, humbúll.
place, añó.
place, hód'a; *to place back*, ngå'a; - *to place down*, tára (dára?).
plate, lagát.
play, iluá (?).
pluck, hóra. 2. fída *or* fíra.
poisonous (*of plants*), fií.
polish, d'áb'ala.
pond, dzêrére.
pool, zurrê'.
pork, hússuru.
porcupine, ^{a}beng.
pot, gighé; (*a little one*), di^{e}ğóru.
pour, b'od'a. 2. hod'a; *to pour in*, dyá.
praise, gê'gêda.
pray, ngå'na *or* angå'na.
press, dírrhidza. 2. ghima. 3. bååza.
property, kin.
proud, gårri; *to be proud*, gårfa.
prudent, fararé.
pull, fida *or* fira; *to pull out*, dzoda.
puncher, banggass.
punice, ğudzé.
purling, wazwaz.
purse, boro.
put, hód'a; *to put aside*, tê'hêla; *to put a thing again on the place from whence it has been taken*, ngå'a; *to put in*, tára; *to put down*, ágya.

Q.

quick, quickly, bira *or* biraho.

R.

rags, gedênggê'.
rain, rå; *it rains*, rå bidê.
rainbow, måsså'll.
ram, bánganga.
raven, górno.
raw, crude, gogŏáng.
razor, gidzê'.
red, bênê', bêní.
reed, malé. 2. 'mbílili.
reflection (*of light*), dorrdórr.
relate, dzêdzarna.
remain, gúta.
resembling, namuí.
rest, gúta.
return, ngoá.
reverberate, dê'gêla.
rib, hêlê.
rich, b'ad'í.
ring, doló.
ripe, manê.
rise, háya.
river, dalé.
rock, bar.
rod, marå.
roof, shull alló (*lit. head of a house*). 2. gågyê'.

room, añó.
root, filí.
rotted, dzoainggé.
rough, gŏagŏazi.
round, namuló (?), ngingír (?).
rub, húza.
rudder, alúng.
ruin, dzoainggé. 2. baǧálo.
run, búna.
runner, bumbúng.
rush, åbå.

S.

sack, l^{u}gúf.
sacrifice, b'und'a *or* b'and'a.
saddle, mad'é.
saliva, murǧá.
save, b'ada.
scarf, marágo.
scorn, háfia.
scorpion, egé.
scrape, scratch, ǧúr^{u}da. 2. fêta.
scrobiculus cordis, b'issi.
secale cornutum, zúzu.
sediment, badza.
send, nê'bêna.
senseless (*of a leg, for instance, after having been pressed during a certain time by the other*), ǧadundúrr.
serpent, gurê. *Different sorts of serpents are*: gurê mili (*black serpent*); gurê galzi (*green*); gurê beni (*red, not poisonous; children play with it*); måh^{e}ng (*green and very dangerous*); gagu (*green, changes the colour*); gagulo (*very thick*).
servant, dandámm.
set free, béda.
set on fire, dára.
shaft of a spear, mundé.
shake, ligirgídinga.
sharpen, abilá.
shave, gêǎdza.
she, mêrê.
sheep, mêrrê.
shell, ǧulé.
shield, haru. 2. shildó (*it is quadrangular*).
shirt, kamiz (Ar.).
shore, bulíndu. 2. ^{a}buló.
short, gad^{r}issi. 2. hatid'i.
shot, zawuta (Ar.).
shoulder, bêbêl.
shove away, båna.
shrug (*one's shoulders*), hímidza.
shuttle, honggórr.
sick, fimudzê'. 2. badingging.
sickle (*a sickle-like instrument for cutting grass*), b'izida.
side, gario.
sign (*to make a*), garbídzá.
sign, garbídz.
silent (*to be*), gúda *or* gúda fish. 2. bua mazing.
silver, zring.
sing, hera.
sip, gadza.
sister, 'mbo.
sit, d'å'ngåza.
six, madyára.
skin, záfa.
slack, gogód.
slave, dandámm.
sleep, ziza (*in Hobilâ*), dersha (*in Fazoglo*).
sleepy, nodódzingí.
slide, hå'ra.
slime, haríng.
slough, zurrê.
smack, fiá halió (?).
small, bidigidzí. 2. dzê'di. 3. gozí.
small-box, gerénggeréng.
smell, ngoñi (?).
smiling, murgess.
smith, huǧull. 2. gåhin.
smoke (*tobacco*), mê'ra daúa (*lit. to drink the pipe*).
smooth, rabazí.
smooth, d'ab'ala.
snail, mashgó.
snare, dêhê'.
snare, zåra.
snuff, zaót (Ar.).
snuff, z^{a}rå'wa.
soak, búd'a.
sob, hê'gêla.
society, ^{a}gázŏa.
soft, d'azúri.

soften (*by rubbing*), huza.
soldier, bonggórre.
son, godí.
son-in-law, mádu.
soot, bêlêt.
sorceress, gíra.
soul, guzúnggun.
sound, badê'.
sound, tintílinga.
sour, b'êtí. 2. dzotí.
south, belgundí.
sow, fada; *to sow by sticking the seed*, fádza.
spade, hoé *or* hoté.
spare, mudza.
sparkle, morungğú (*lit. fire-dust*).
sparrow, d'id'i.
spawl, gudzá.
speak, ğalla.
spear, berr; *a spear with barbel-hooks*, hêreng *or* hêrheng; *the iron piece on the shaft, to make the spear heavy*, b'êss.
spectre, halalé.
spider, barbat.
spin, zuá.
spindle, mud'a.
spirit, guzúnggung; (*man's: the thinking principle in man*), oroingging.
spittle, gudzá. 2. murğá.
splashing (*of the water*), dzanggol.
splendour, razazingí (?).
splinter, fê'ra. 2. dának. 3. ab'alá.
split, b'uá. 2. ab'alá.
spoon, ªb'alá.
spring (*well*), huğút.
spring-time, guzándu.
spy, magurgé.
squeeze, ghíma. 2. dírrhidza.
squinting, gâlaré.
squirt (*of the rain*), rádza.
stable, máda.
stag, turbê'n.
staggering, ziríng.
stained (*grey and black, of animals*), borróng.
stake, d'ánggul.
stammering, borodz.
stamp (*on the ground*), zilá.
stand, b'ê'la.
star, idzo.
stare (*bird*)?, gordzodzó.
stay, buá.
stick, hâdiá.
stick (*to stick in*), zifa.
stiff, hârrê.
sting (*of trees, plants*), ªrab'ê. 2. anze; (*of animals*), ªfiá.
sting, zúğa.
stir, múla. 2. bêra.
stock (*of trees, plants*), ho (*lit. foot*).
stocking (*royal*), âr^{a}ho.
stomach, tulúz.
stone, bêlê.
stork, târâ.
straight, bengyó.
strainer, atiná.
stretch (*to stretch oneself*), dzod^{u}é (?).
string, marrá; (*of bast*), dzê'ra.
stuff, zafa. 2. díăğa.
stump (*of a felled tree*), hungút.
stupid, ung.
stutter, dágana.
stutterer, dágan.
subterranean world (*the future world according to the creed of the Fazoglo people*), ğulé.
suck (*to suck out*), ngára.
sun, mózo.
swallow, ziró.
swallow, d'ónga. 2. nágua.
sweat, barŏáng.
sweat, barŏé (barŏá?).
sweep, fêa.
swell (*of rivers*), húza.
swing, shuinga.
swim, guda *or* guda feri.
swollen, bâğâshí.
sword, temmer.

T.

tænia, rúwa.
tail, ªboróng.
take, hád'a. 2. domá.
talk, ğalla.
tallow, lumgé.

tamarind (?), malat.
tame, budza. 2. haó.
tanning-bark, dzawa.
tape-worm, rúwa.
taste, hêrê'ba.
teacher, achoraré.
tear, dzêb'ira.
tear (*to tear into pieces*), b'uá; *to tear out*, dzóda.
ten, madóma.
tendon, hŏára.
tent, gambuk.
tepid, bataló.
testicle, dosí (dori ?).
thrash, húma.
there, agandâ'.
thick, dundulung. 2. marzi.
thief, ªgårrâ.
thigh (*the upper part of the*), guruyó.
thing, ginⁿdá.
thin, d'afêt.
think, shúringa.
thirst, ğulú.
this, lê. 2. mbêle.
thong (*of leather*), zálwa.
thou, 'nggó.
thread, badyó; *thread for sewing*, harudzê.
three, moté.
throat, ngallo (?).
throne (*seat of the king*), ªgórrª mad'eó.
throw (*to throw off*), d'ála.
thunder, barê.
tickle, lêgêrgêdinga.
tie, lágªza; *to tie on*, gárra.
tiger, nágura.
timorous, hurnú *or* hurnê'.
tired, shillê'.
titillate, lêgêrgê'dinga.
tobacco, humbák.
toe, holo; *the great toe*, hodadenê', *lit. mother of the foot*; *the little toe*, hogŏalê', *lit. the young of the foot*.
tomb, holl. 2. dírza.
tomorrow, mufê; *the day after to-morrow*, mufêmang.
tongue, halla.
too, hazizi.
tooth-graping, horho.
torch, ahula,
tortoise, hådådå; (*another sort*), rré.
touch, bâăza *or* bådza.
town, dar.
trace, anhêra.
trachea, ngalló.
travel, rå'nga.
tree, 'nggolé; ğoff (?).
tremble, gogódinga.
trot, hê'ra (?).
trumpet, bulúng.
tuft (*of hair*), duláng.
turn (*to turn aside*), bárshinga; *to turn back*, ngâ'a.
twig, 'nggolboé (*lit. arm of a tree, a dry twig*), bêlbêza.
two, mağâling.

U.

udder, gêzê'.
ugly, bangaré.
uncle (*father's brother*), bobo *or* gŏalê (?); (*father's mother's brother*), ñírw.
unequal, zaruló.
unkind, gudugúz.
unripe, ğurdó (*of fruits*). 2. ğardza (*of corn, &c.*).
untrue, gudzáng.
urtica, b'amb'álung.

V.

valley, bard'á.
vanquish, gâra.
vanquisher, gârí. 2. manggá (*see Annotat.*).
verge, mará.
victim (*to be sacrificed*), b'und'u.
vine, manggógâlâ.
vivacious, garure.
void, zarê. 2. doğê.
vomit, guínga *or* gŏá.

W.

wait, d'inga. 2. buá. 3. b'ê'la.
wanton, gágâda.
war, b'ilá.
warm, bati.

wart, gard'á.
wash, gidza.
wasp, mod'óng.
water, feri, ferio (?).
wave, dálak.
wax, ngânzâ' ğâ'ss (*lit. fat of the honey*).
way, gágal; *to give way*, bárshinga.
we, ngáni.
weak, nab'uti.
weave, gârá.
weep, ba.
weft of hair, fidzong.
weight (*a certain*), d'óra; (*another*), málat; bílish, &c.; ½ *a d'óra is*, fadzŏa.
well (*spring*), huğut.
west, shtêgundi (?).
wet, budzi.
whet, abila.
whip, marshing.
whistle, fendzinga.
whistle, hassé.
white, hotí; (*intens.*), hohotí.
white of an egg, dighirr.
within, ghió.
why? 'nggió.
widow, waó.
wild, yáru.
wind-up, nĕá.
wind (*linen*), dorbiza.
window (*the hole by which light enters into a room*), ngandung.
winter (*time of rains*), adzağâ'.
wipe off, dzóa.
wire, zímmit (?).
witch, gíra.
woman, nánga.
wood, ñara gâllâ (?); (*forest*), adodó.
woman in child-bed, habadi.
wood-worm, 'nggolmud'.
wooden leg, mâll.
wool (*of sheep*), shudúgu. *The use of wool for making cloth seems to be unknown in Fazoglo.*
worm, horóng; *rain-worm*, bereré.
wound, oróng. 2. achâ.
wrap up, gúba. 2. nĕa.
wrestle, dála.
wrestling, dálu.
wrong, perverse, gadab'i.

Y.

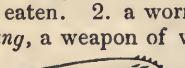
year, rond^{u}.
yelk (*of an egg*), dudúg.
yellow, hoğozí *and* galzí (*two nuances*).
yes, īo; áyua (Ar.).
yesterday, bázolong; *the day before yesterday*, gíghe.
you, hau.
young, godi; *a young man*, giaghil *or* bonggorr.

ANNOTATIONS.

Fazoglo Words which could not be taken up in the Vocabulary in alphabetical order.

azâ'nzâng, a bird similar to our swan, but not web-footed; it is eaten. 2. a worm, very long, with many feet.

bang, a weapon of wood, about three feet long and of this form, provided with iron stings. It is also worn by women, but only as an ornament on holidays.



búrbuza, a sort of white earth, like chalk.
balmŏé, a plant; weedings in corn-fields.
biró, a beetle, similar to our gold-beetle.
bulmidzé', a tree with eatable fruits. According to the superstition of the people, it has its origin from the dung of a sacred bird of the same name (*midzé* means bird).

Búbu, name of a fabulous person out of the old celebrated family of the Horoñe. He was a magician, and is said, among other deeds, to have once saved the town Shutê, which was besieged by the people of Met, by sending against them swarms of bees as great as birds, which stung the foes on their noses and killed them all. In Hobilå, the native town of *Dabro*, there is still now a very old tree, (*'nggole Bubu*), sacred to Bubu. Upon an altar which is erected under this tree, sacrifices are offered to his memory on certain days of the year. His spear is still preserved as a sacred relic.

bárbade, an ornament of silver of this form worn in the *alæ nasi*.

bobåróss, a tree.

ªbâi, an animal: by touching it, it causes a burning on the hand, similar to that caused by touching an urtica.

b'izó, an insect similar to our ant.

dagalgazang, a long worm with many feet.

doloring, an armlet of silver engraved with Arabian words.

dululu, a flower of red colour.

dyémbé, a tree; fruits red, of the form of our plums.

digil, a tree, growing very high and extending its branches very far.

dabok, a tree.

*d'ir*ad*, a night bird.

d'iri, a water-beetle.

d'od'off, a bird.

d'id'i, a little bird which is said to have its nest between the horns of the tarrio (buffalo ?).

dzorâ', a part in the interior of the body (?).

dzememio, an insect which collects honey like the bees; perhaps bumble-bee (?).

dzargamio, a little insect of bad odour; sometimes it becomes very dangerous by creeping into the ear of sleeping persons.

dzarréndyo, a bird.

dzabita, to suck (?).

dzéngéño, a beetle, the fæces of which are so sharp and poisonous that they corrode the human skin and make persons blind when brought in contact with the eyes.

fita, a kind of broom, made of *doǧo*, a plant.

fio, a large free place, near Hobilå, for military exercises. It is also the name of a saint.

filfiz, a reed, of the seed of which oil is expressed which is used to anoint the body.

gagú, a reed, similar to the Spanish reed; it is used like this for twisting.

gérdaga, a kind of salt, used as snuff.

god'é, a red sort of clay, used to cover the interior walls of the room; by mixing it with clay of other colours a kind of artificial marble is manufactured.

gålgålå, a tree which produces a very hard resin, used for cementing.

Gola, a Fazoglo saint; his history is similar to that of Bubu.

gárd'a, a tree, the touching of which is said to originate warts on the hand; its root is used as a medicament against the consequences of the scorpion's biting.

gåfå, a tree extending its branches very far, so that cottages may be built upon them.

gurdzogo, a singing-bird, of a black-grey colour.

gagánd'ål, an insect similar to our wasp.

gúmba, a military covering of the head, a kind of cap made of leather or fur, with a hair-bush.

gondåll, an ornament of silver of this form worn in the septum narium.

gori, a bird similar to our dove.

ǧåfå, a tree like the walnut-tree; the nuts, which are very sweet, are also called *ǧåfå*.

ǧulé, the place whither the souls of deceased persons go.

hassar, a tree; perhaps aloë.

hugunazo, a little animal which is said to be wholesome for wounded parts.

Himbi, a lake near Hobilå, with pure drinkable water, surrounded with very high shadowy trees. Before drinking of the water it is necessary to pray to the spirit Himbi, to whom the lake belongs.

händzårå, a poisonous mushroom.

ᵃHodi, an old Fazoglo saint.

hulé, a little wild beast, similar to a cat.

hådzå, a plant by which it is possible to make oneself invisible, which enables the eyes to see subterranean treasures, &c. &c.

Hármine, a female saint who is venerated as the goddess of the rain.

Libl"á, a tower near Hobilå, very old and in ruins. It has been built to the memory of deceased distinguished warriors, by whose souls it is said to be inhabited. Children are afraid to pass by it in night-time.

lafé, two pieces of ebony, which are clapped one against the other during the dance.

mogo, an animal similar to our chamois; its horns, *gighé*, are used to preserve gold-corns.

mbíllis, a precious stone, red; another sort is *mandyór*.

milgia, a sort of grey clay used for manufacturing vessels; it becomes red when burnt.

måré, an insect which undermines the earth; it is said to undermine houses, so that they fall in ruins. It is afraid of ashes, and may be chased away by strewing it on the ground.

mashyó, *mabudzi*, *maházᵃra*, *mamút*, *mahorhén*, *mabé'lbédé*, *mahazizi*, names of different sorts of beetles.

muri, a chain of differently coloured stones, used as ornament.

mogå'l, an animal similar to the monkey, but its meat is eaten (?).

mánzilu, a pendant of pearls, ornament worn in the ear-laps.

'mbadzå'rå, the seed of the sugar-cane.

nuss, a plant similar to our ivy; it bears eatable fruits (?).

nuss nagura, ivy; *nagura* means 'tiger'; the tiger is said to like the ivy and to make its harbour in it.

ngongonding, a rape-like plant, of narcotic effects; the root is used to send children to sleep. Dabro has dictated a little song, which is an *Aya bobaya* of the Fazoglo people:

> " ngongóndinga ashínoa dyā gŏā-o, (*repet.*)
> gawulóng ğuláng gádya zurāb'êdĭ-o,
> bánda bulyónga ganám budzábiā'-o."

I am unable to give a translation of this song, Dabro not being in Munich at this moment.

ozónzolo, a bird of which Dabro has narrated a good many very singular things. It is black and of the size of a stare; it has a human voice, and is able to speak intelligibly, and really to converse with men. When a child is in the neighbourhood of a poisonous serpent, it babbles and speaks so long till the child understands the words and saves himself by running away. When a wanderer has lost the right way, the *ozónzolo* comes to his aid and indicates the direction in which he is to go. When warriors are following an enemy and have lost the trace, the ozónzolo speaks from a tree to the chief and serves as his guide, &c. All this was firmly believed and asserted as true by Dabro; who said that he himself had often spoken with the ozŏnzolo when a child and a boy of seven to eight years. Probably the song of the bird is of such a kind that it seems to imitate the human language.

zaf'ék, a bird of prey.

zā'mo, a disease; it is properly the name of an old magician who is said to have created this disease.

zirîng, an ornament of silver worn in the exterior part of the ear, fastened by a needle.

Ngarí, a magician, who makes a very important figure in the narratives of Dabro; but the indications are so obscure and often so contradictory, that I wish to converse still oftener with my pupil before giving an account of the *ngarí*.

PHILOLOGICAL SOCIETY.

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The Rev. W. J. REES in the Chair.

The Rev. Lord Arthur Hervey was elected a Member of the Society.

A paper was then read:—

"On the Nature and Analysis of the Verb:"—*Continued.* By the Rev. Richard Garnett.

We now come to a class of tongues, which, when the circumstances of those who speak them are considered, might *à priori* be thought as likely as any to exhibit the phænomena of language in nearly their original state, namely those of the great Continent of America. Our knowledge of them indeed only dates from the sixteenth century; but we also know, that before that time they had neither been corrupted by the caprices of writers nor the refinements of grammarians. We then may safely regard all principles of formation common to them and those of the Old World as equally original, and inherent in the very nature of language.

The scanty and unsatisfactory nature of the materials at present accessible, renders a general and connected analysis of the verb in the South American languages an undertaking of no small difficulty. Many dialects are barely known by name; of many others we have nothing beyond meagre and inaccurate vocabularies; and those that have been grammatically analysed, have been commonly treated by men disposed to refer everything to classical models, and to find everywhere something like Latin cases, moods and tenses. The multiplicity of forms and the uncertainty of their proper analysis is another great obstacle. Besides the absolute, oblique and possessive forms of the pronouns, we often find triplicate and even quadruplicate sets employed in the conjugation of the verb, each tense having its appropriate one. Sometimes those variations may be accounted for as being combinations of several elements, namely of particles denoting the time of the action, and very frequently of other pronouns in the objective or dative case, which coalesce with the proper subject of the verb in such a manner as to make it hardly distinguishable.

In other cases this solution is only matter of conjecture, or to be inferred by analogical reasoning. But, amidst much that is at present obscure and doubtful, there is no lack of instances in which the analysis of the simple tenses of the verb is perfectly certain. The pronouns employed in conjugation are readily recognised as such, and when this is the case, it is important to observe that they

commonly agree with the oblique forms employed as possessives, scarcely ever with the absolute form of the nominative, except in a few cases where the same word is indifferently used in both capacities. For example in the Lule, a language spoken to the west of the Paraguay, the personal pronouns are as follows:—

		1.	2.	3.
Nominative	Sing.	*quis*,	*ue*,	*meoto*.
———	Plur.	*ua*,	*mil*,	*meoto*.
Genitive or Possessive	Sing.	*s*, *c*,	*ce*,	*p*.
	Plur.	*cen*,	*lom*,	*pan*.

The latter set of forms is identical with the personal endings of the ordinary verb; *e. gr.*, *mait-ce*, thy will; *loot-ce*, thou art; *tanta-cen*, our bread; *lopsauï-cen*, we forgive.

The identity of the oblique cases of the pronouns with the personal formatives of verbs is equally close in the Moxan, the Maïpurian, and the Mixtecan. In the Araucanian, the Betoi, the Mexican, and several other languages, the resemblances of the two classes are considerable, but do not amount to perfect identity. In Guarani and some other tongues the same forms serve both as absolute nominatives and as possessives, the personal characteristics of verbs being totally different, while in others no resemblance can be traced in any of the three classes; and again in some there are five, six or seven sets of personal pronouns, with scarcely a single element in common. It would be vain to attempt to reconcile all these discrepancies with the aid of our present means of information; the comparison of a number of kindred dialects might possibly help to clear up a part of them.

Some points, from which interesting and important conclusions may be drawn, have been obscured by the erroneous views taken of them by European philologists. W. Humboldt, in the introductory part of his work 'Ueber die Kawi Sprache,' vol. i. pp. 188–9, among some remarks on the structure of the South American verb, all ingenious, but occasionally questionable, has the following observations on the conjugation of the Maya dialect:—

"The affixed pronoun of the second leading class is also employed as a possessive pronoun in conjunction with substantives. It betrays a total misapprehension of the difference between the noun and the verb to allot a possessive pronoun to the latter,—to confound *our eating* with *we eat*. This however appears to me in those languages which are guilty of the fault, to consist chiefly in a want of properly discriminating the different classes of pronouns from each other. For the error is evidently more trifling when the conception of the possessive pronoun is not laid hold of with due precision, and this I believe to be the case in the present instance. In almost all American languages, the perception of their structure is to be deduced from the pronoun; and this, in the manner of two great branches, winds itself around the noun as a possessive, and around the verb as governing or governed; and both parts of speech usually remain united with it. Commonly the respective languages have different forms of pronouns for each class. But when this is not

the case, the idea of the person is connected with either part of speech in an uncertain, changeable and indeterminate manner."

The illustrious author seems to regard the agreement of the possessive and conjugational pronouns as a sort of error in language, originating in the want of due discrimination on the part of those who commit it. It is apprehended that the error is not in the language, or the people who speak it, but in ourselves, when we attempt to adjust apparently novel grammatical phænomena to our own preconceived ideas. Were the instance of the Maya language a solitary one, there might be room for suspecting some error or corruption in the matter. But when we find a multitude of languages in all parts of the known world in the same predicament, we may venture to affirm that there must be some good reason for it. This reason we believe to be, that there is no essential difference between the simple noun and the verb; and that in an early stage of language *our eating* might very well mean precisely the same thing that *we eat* does at present. With respect to the Maya language in particular, the framers of it can hardly be suspected of inability to discriminate between the different classes of pronouns, there being few nations who make so many distinctions as they do. They have four different sets of conjunctive pronouns: one employed before the verb or noun as a sort of auxiliary or verb substantive; another in the same capacity after them; a third serving as possessives and conjugational pronouns with nouns commencing with consonants; and a fourth employed with the same parts of speech when they begin with vowels. Besides all these they have long and distinctly marked forms for nominatives absolute: *tinmen*, ego; *tinmenel*, tu; *tumen*, ille; *tamen*, nos, &c. Now they could certainly employ the last-mentioned class in conjugating the verb, if they entertained the same ideas about nominatives and their necessary conjunction with verbs that are current among European grammarians. But instead of saying *tamen zaatzic*, we forgive, as according to Humboldt's reasoning they ought to have done, they choose to employ *c'zaatzic*, just as they say, *c'ziipil*, our sin; or, *ca-yum*, our father. We may surely give them credit for knowing how to combine the elements of their own language in a proper manner and according to rational principles. And if we find it difficult to reconcile their system with our own *I, we, ye, they love*, it may be as well to inquire whether they or ourselves have departed furthest from the original principle of formation.

With respect to the North American dialects, at least some of the principal ones, our means of information are tolerably ample. Much light has been thrown on their organization by the labours of Eliot, Zeisberger, Heckewelder, Schoolcraft, and more recently by Howse, whose Grammar of the Cree language contains, along with a good deal of questionable reasoning, a valuable collection of materials. It is pretty universally recognized that these Northern languages do not differ as to their general character from those of Southern and Central America. Du Ponceau does not hesitate to say, that all the languages from Greenland to Cape Horn are formed upon the same

principle. This is rather a hazardous assertion to make, while there are so many of which we know absolutely nothing; but it is believed to be substantially correct, as far as our present means of information extend. The most remarkable feature of the family to an European is the polysynthetic character of the verb; in other words, its capability of aggregating the component parts of an entire clause of a sentence into a single word, or at least what appears as such to the ear, and is written as such by grammarians.

There has been however a great deal of exaggeration and misapprehension on the subject. It would be a mistake to suppose that every person of every tense is an intricate polysynthetic combination. Many such doubtless occur; but there are many others just as simple as the ordinary verbs in other languages, and substantially formed upon the same principles. The error has been in regarding elements as integral portions of the verb which are mere accessories, variable according to circumstances. An Indian, for example, if he wished to say, "I give him the axe," would not only embody the subject *I*, the dative *him*, together with an objective pronoun *it*, in one combination, but would moreover intercalate *axe*, in an abbreviated form perhaps, but still distinguishable by one familiar with the language. It is however clear that *him*, *it*, *axe*, are no integral or necessary elements. The verb still remains a verb when they are omitted; the only essentials of it being the subject and the root or verbal noun. The point which we are most concerned to investigate is the nature of the connection between the two.

It was observed at an early period by grammarians that there is no difference between the Indian possessive forms used in combination with nouns, and the personals employed in conjugating verbs. Du Ponceau remarks, that Eliot, in his Grammar of the Massachusetts language, does not consider the pronoun as a part of speech, but only speaks of it as a *possessive form* of the noun and the verb; and that this is in fact the principal part which it plays in those languages. He further states that there is no difference in them between the personal and the possessive pronoun in the inseparable form; they are distinguished by the sense of the phrase and the nominal or verbal terminations of the word to which they are joined. Heckewelder also observes in his grammar of the Lenni Lenape or Delaware, that the possessive pronoun is the same as the personal, separable and inseparable, which is used in a possessive sense, and that no ambiguity results from this similarity; the meaning being always understood from the context, or the form or the inflection of the word with which the pronoun is combined. Howse also states in his Cree Grammar, that the possessive pronouns before nouns are expressed in the same manner as the personal before verbs; and his paradigms show that the forms are the same in both cases.

In the Sahaptin, an Oregon dialect, it is remarkable that there is a duplicate conjugation of the verb, the personal pronouns in one division being nominatives, and in the other regularly genitives; the form of the root also being different for each. For example, 'he is,' according to the former construction, is expressed by *ipi kiwash*;

but according to the second by *ipnim ush*; *ipnim* being the genitive of the pronoun of the third person. It seems evident that in the first instance the supposed verbal element is in the capacity of being put in apposition with its subject, bearing in fact some analogy to our present participle, but that in the second it can only be attributed to it in the manner of a noun substantive.

It may be observed in general terms, that there are many differences of detail in the Northern Indian languages. Scarcely any two have precisely the same personal pronouns throughout, or arrange them in the same order in construction. But the agreement of those employed in conjugating the simple verb with the possessives used in conjunction with nouns is a general feature among them. This does not arise from poverty of forms, there being commonly a distinct and marked form for the absolute nominatives. These, in Cree for example, are in the singular: 1. *netha*, I; 2. *ketha*, thou; 3. *wetha*, he, or it; while the possessives and formatives of verbs are, 1. *net*, 2. *ket*, 3. *oot*; or still more briefly, *ne*, *ke*, *o*. If therefore the possessives have the force and construction of oblique cases, it is difficult to assign a valid reason why the conjugational ones, identical with them in form, and admitting of the same analysis, should not partake of the same character.

The Greenland, of which the Esquimaux is merely a dialect, was for a time supposed to be generically distinct from the so-called American Indian languages, but it is now allowed that it agrees with them in all their most marked peculiarities of structure. It differs from all of them hitherto known in its vocabulary; but it has the same polysynthetic character, embodying as they do the subject and predicate along with all their accessories, in one compact phrase; being one word to the ear, or to the eye when written, but sometimes capable of being resolved into a dozen. The same remarks that have been made respecting the pronouns of the Northern Indian tongues are applicable to the Greenland or Esquimaux. The arrangement differs, the possessives and verbal formatives being commonly prefixed in the former and postfixed in the latter; but the personal terminations of the simple tenses regularly resemble the pronominal suffixes of nouns, not the absolute forms or nominatives. It is true that several forms are used with nouns which do not occur in the conjugation of the verb, but this is owing to a regard to euphony, not to any radical difference in the elements themselves.

It has already been observed that very exaggerated and erroneous ideas have been advanced respecting the structure of the class of languages of which we have been treating in the present paper. They have been represented as the products of deep philosophic contrivance, and totally different in organization from those of every known part of the Old World. The author of 'Mithridates' regards it as an astonishing phænomenon, that a people like the Greenlanders, struggling for subsistence amidst perpetual ice and snow, should have found the means of constructing such a complex and artificial system. It is conceived that there cannot be a greater mistake than to suppose that a complicated language is, like a chronometer or a

locomotive engine, a product of deep calculation and preconceived adaptation of its several parts to each other. The compound portions of it are rather formed like crystals, by the natural affinity of the component elements; and, whether the forms are more or less complex, the principle of aggregation is the same.

There is a logical faculty inherent in the mind of attributing its proper relations to each given subject, and, when enunciated in words, those subjects and relations which belong to each other are naturally and properly placed in juxtaposition. In the Indian languages, and probably in many others when in their original and inartificial state, there is moreover an evident anxiety to leave nothing *implied* that is capable of being expressed within a given compass. In the abstract, *giving* is a single word, denoting a simple action; but in the concrete, there are implied the accessory notions of a person giving,—a thing given and a receiver;—all of which an American Indian would think it necessary to express in mentioning a specific act. Languages in a more advanced state are less solicitous about formally enunciating what can be readily supplied by the understanding. In the well-known passage in Alciphron, "I want fifty pieces of gold, and not letters—*εἴ με φιλεῖς, δὸς*," it is clear from the context that the full meaning of the last word is, "give [*me money*]." Nevertheless an Algonquin would think that he left the matter imperfect if he did not say, "money—give—thou—it—me," or something equivalent. A Basque would embody all the pronouns with the verb, but would separate the word *money*; a Mordwinian would perhaps strike out the objective pronoun *it*, as superfluous, carefully retaining "give—me—thou"; an European thinks the simple *δὸς* sufficiently significant and more emphatic. In none of the combinations, long or short, is there anything marvellous, or anything implying the exercise of profound ingenuity or previous calculation. On this point Mr. Albert Gallatin well observes:—"The fact, that, although the object in view was, in every known Indian language without exception, to concentrate in a single word those pronouns with the verb, yet the means used for that purpose are not the same in any two of them, shows that none of them was the result of philosophical researches and preconcerted design. And in those which abound most in inflections of that description, nothing more has been done in that respect, than to effect, by a most complex process, and with a cumbersome and unnecessary machinery, that which in almost every other language has been as well, if not better, performed through the most simple means. Those transitions, in their complexness and in the still visible amalgamation of the abbreviated pronouns with the verb, bear in fact the impress of primitive and unpolished languages*."

To this we may add, that the same method of formation is not unknown in other languages, modern as well as ancient. In the Semitic dialects, for example, the objective pronoun is regularly incorporated with the different persons of the finite verb, just as it is in Basque or American Indian. Du Ponceau observes, that the French

* Archæologia Americana, vol. ii. pp. 202–3.

phrase " tu m'étourdis," only differs from the corresponding Algonquin in the method of writing it. He might have remarked that the Italian combination, *darottelo*=dare-habeo-tibi-illud, embodies in itself more elements than many of the American polysynthetic forms represented as so very wonderful, but which we may be assured were formed in the same manner and on exactly the same principles.

There are two points connected with the leading object of the present essay which it may not be amiss to notice. The first is, that in the American languages generally, in the Basque, and to a great extent in the Mordwinian dialect of the Finnish, the capability of receiving conjugational inflections is not limited to one particular class of words, but extends to all parts of speech. Not only substantives and adjectives, but adverbs, prepositions, conjunctions, interjections, and even certain classes of pronouns receive the pronominal affixes and are carried through the different persons according to the usual analogy of a transitive or intransitive verb. Now it may be fairly inferred that where *all* words are or may be verbs, *none* are essentially or peculiarly so. Their capability of assuming personal forms evidently depends upon some principle common to all, not the property of a single class. This we believe to be nothing more or less than *predication*. All words express relations, and all relations may be predicated of the subjects to which they belong. When those subjects are represented by pronouns, their union with the predicates, if according to certain grammatical forms, becomes to all intents and purposes a verb, whatever the term might originally denote, or whatever class of words it might belong to.

The same extensive principle of formation may be traced in other classes of languages. To say nothing of denominative verbs from nouns, we have *εὐδαιμονίζω*, *μακαρίζω*, *cum plurimis aliis*, from adjectives; *χωρίζω* from an adverb;—Germ. *innon*, *ubaron*,—our own *utter*, and many other Teutonic verbs from prepositions;—the Icelandic *efa*, dubitare, from a conjunction; *αἰάζω* and the Germ. *ächzen*, to groan, from interjections. The fact is, that the current ideas of primitive verbs, constituting a sort of native privileged class or aristocracy in language, is totally unfounded. There is no *intrinsic* difference between them and the ordinary terms constituting the mass of language, though there is an *adventitious* one, resulting from their combination with an additional element.

The other point appearing to call for notice is the apparently singular practice in the Greenland and many American languages of employing a different verb for every different manner in which an action may be done. Thus in Chilian, *elun* is, to give; *eluguen*, to give more; *eluduamen*, to desire to give; *elurquen*, to appear to give; and so on, through a long list of possible modifications. Gallatin remarks of the Northern Indian languages, that by affixing, prefixing, or inserting an arbitrary particle, or rather an abbreviated noun, verb, adverb, preposition, or conjunction, the verb is made to designate the specific modification of the action; each modification apparently constituting a different mood or voice of the primitive verb.

In the Greenland language this principle is carried to an almost unlimited extent. Fabricius gives in his grammar a list of nearly three hundred postpositions, by the aid of which complex verbs may be formed from simple ones, and this by no means exhausts the number. Some of those postpositive elements correspond to Greek or Latin prepositions in composition; others are adverbs, or similar words expressive of the manner or circumstances of the action; and not unfrequently three, four, or even more, are appended in closely consecutive series; the last regularly receiving the pronominal conjugational affixes. All this seems very strange and intricate to us; but it depends in reality on a very simple principle. In such Greek words as ἐπιπροχέω, οἰοπολέω (*solus degere*), ἀλλοφρονέω, ἑτεροπροσωπέω, the modifying elements are *prefixed* to the verb, the combination being regarded as one word and capable of being predicated of one given subject. In Greenland similar elements are regularly *postfixed*, and with less restriction as to their number. All however relating to the same subject are considered as forming one aggregate, and are predicable in the aggregate of that subject, just as the Greek combinations above specified are of theirs, only in a different order. As the genius of the language requires the personal terminations to be placed last, they thereby become immediate appendages of the adverb or other modifying word, instead of the leading verb, and frequently with a separation of many syllables from it. This shows clearly that the personal terminations are no inherent portions of the verb, evolved as it were out of its substance, like the branches of a tree out of its trunk, otherwise they would have adhered to it more closely. There is no want of parallel examples in languages of the Old World, some of which we may find occasion to advert to in the further prosecution of the subject.

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HENSLEIGH WEDGWOOD, Esq., in the Chair.

A paper was read:—

"On the Connection of Pope Gerbert with 'the Geometry of Boethius.'" By George Sloane, Esq.

In the editions of Boethius's collective works we find a translation of the first four books of Euclid, or rather of the propositions or enunciations alone. This treatise is divided into two books, both of which purport to be a translation of Euclid, although in fact the first only is such, the second being for the most part a collection of problems in mensuration.

The so-called translation is followed by a kind of supplement or appendix, which in the printed editions bears the title of *Boethii liber de Geometria*, but in the MSS. of *Demonstratio Artis Geometricæ*. With the exception of a kind of catechism of geometry and some arithmetical observations, which seem to be nothing more than confused extracts from the Arithmetic of Boethius, it contains scarcely anything but fragments from Varro, Seneca, and the Agrimensors. It begins with an introduction on the origin and value of geometry, part of which is to be found in the 'Outlines of Geometry and Astronomy' of Cassiodorus, the friend and contemporary of Boethius, and the rest is, in the opinion of Blume, a free imitation of a passage in Agenus Urbicus*. This introduction is followed by a collection of extracts from Frontinus, Balbus, Hyginus, and the Libri Coloniarum, on the qualitates agrorum, the controversiæ and the limites (p. 395–403); to which are subjoined lists of nomina Agrimensorum and of lapides finales (p. 403–406).

If we turn from the printed editions to the MSS. of the Geometry, we shall find that they differ exceedingly in their contents, as well from the editions as from one another. In the library of Berne, for instance, there are two MSS. of the Geometry, divided into five books, the first two of which correspond to the appendix, the third and fourth to the first, and the fifth to the last of the printed copies. In the older of these MSS.† the matter contained from p. 1544 mid., of the Basil edition of 1570, to the end is wanting; and between

* "Bei aller Verschiedenheiten im Einzelen, doch in Gedanken und Wendungen einer Stelle des Pseudosimplicius werwandt ist, so dass man sie als eine freie Imitation des Leztern bezeichnen könte." Blume, Ueber die Handschriften der Agrimensoren, in Rhein. Mus. für Jurispr. vii. p. 229. The two related passages are p 64, 24—65, 14, and 394, 11—395, 14. [The references are throughout this paper to the pages and lines of the new edition.] I confess I can find no similarity in the two, beyond both containing the praise of geometry.

† The contents of this MS., which is of the 10th century, are minutely described by Sinner, Catalogus Codd. MSS. Bibl. Bernensis, p. 292. The title given to the book in the MSS. is 'Boetii libri Artis Geometriæ et Aritmeticæ numero V ab Euclide translati de Græco in Latinum.'

the fourth and fifth books is inserted a piece with the title *Altercatio geometricorum de figuris numeris et mensuris* (p. 407 *seq.*): the fifth, besides being fuller than the editions, contains a fragment, De Mensuris et Jugeribus, which is expressly ascribed to Frontinus, but which is partly taken from Columella (v. 1–3), and partly from the fragment De Jugeribus Metiundis (p. 354).

The more recent of the Berne MSS., which was written A.D. 1004, has all that is contained in the other, and in very nearly the same order. It has, in addition, Frontinus de Agrorum Qualitate, with the commentary of Agenus Urbicus (p. 1–8); an extract from Hyginus de Limitibus Constituendis (p. 182–191); and a fragment of Censorinus de Geometria*.

There are again other MSS. which do not contain so much as the printed copies. Such are the Harleian, Lansdowne, and Arundel MSS. in the British Museum, none of which have the appendix†.

The Harleian and Arundel MSS. coincide in their contents with the editions down to the beginning of the Demonstratio, or Appendix, that is, nearly the foot of p. 1536. Immediately after the table in that page, there are a few lines which have never been published in the original Latin, and the existence of which was unknown until M. Chasles gave a French translation of a portion, in his 'Aperçu sur l'Histoire de Géométrie,' from a MS. belonging to the town of Chartres‡. At the end of this passage the Harleian has the words *epilogus finitur*: and then follows in both this sentence—"Si quis vero de controversiis, et de qualitatibus et nominibus agrorum, deque limitibus, et de statibus controversiarum scire desideret, Julium Frontinum necnon Urbicum Agenum lectitet. Nos vero hæc ad præsens dixisse sufficiat."

Here the Arundel MS. ends, but in the Harleian we find what is a meagre abstract of Balbus, followed by a collection of geometrical and arithmetical problems, which are taken, in part at least, from Nipsus, Epaphroditus and Vitruvius§.

* Sinner, *l. c.* p. 292. In the library of Trinity College, Cambridge, there is a MS. of Boethius's Geometry, the contents of which are very similar to, if not identical with, those of the second Berne MS. The loss of some papers prevents me from giving a more detailed account of it. It does not agree with any of the MSS., the readings of which are given by Lachman, in the order of the Nomina Agrimensorum, unless, indeed, there is, as I suspect to be the case, a misprint as to the order of the Munich MSS. (*m*), with which it agrees in reading *Claudii* and *Augustini*. It is also fuller in the *Nomina Lapidum*. The MS., which is probably of the eleventh century, deserves a closer examination. Five MSS. have been used for the new edition of the Agrimensors, two of which (*a* and *m*) apparently do not contain the Euclid, and one (*z*) has only the two books without the appendix.

† These MSS. are respectively numbered 3595, 842, and 339.

‡ Mémoires Couronnées de l'Académie de Bruxelles, t. xi. p. 457. The contents of this MS. are fully given by M. Chasles in his 'Catalogue des Manuscrits de la Bibliothèque de Chartres.' According to Bethman it is not older than the end of the twelfth century.

§ Only a part of these problems are published in Lachman's edition (p. 297–301). Some of them were also published from the Arcerian MS. by Hase, in Bredow's 'Epistolæ Parisinæ,' p. 201 *seqq.*, and the whole of them by Schott in his 'Tabulæ Rei Nummariæ Rom. et Græc. (Ant. 1615),' from a MS. in the Cistercian Monastery at Duyn, which had also the 'Musica et Arithmetica' of Boethius. Is the MS. in the public library of Cambridge (Moore 74) similar to this?

Such and so varied are the contents of the different MSS. We have now to inquire whether any and what part is to be attributed to their reputed author.

The opinion of Niebuhr on the authorship of this treatise is to be found in the appendix to the first edition of the second volume of his 'History.' "It is absolutely certain," says he, "that the section on the art of marking out boundaries in Boethius's Geometry can never have been written by the learned and talented Consular. It is a confused heap of rubbish, almost worse even than the great compilation. Boethius's Geometry, until the appearance of Pope Gerbert's, was, with Nipsus, Vitruvius and Epaphroditus, the manual of the land surveyors; and by one of them has this addition, which dishonours his name, been surreptitiously introduced; just as the rude ignorance of the copyist, at least of the MS. from which it was printed, has stript the propositions and diagrams of what was most essential*."

Blume agrees with Niebuhr in thinking that the Demonstratio is spurious, but differs from him as to the genuineness of the Euclid. For allowing, on the authority of Cassiodorus, that Boethius indeed translated the Elements, he contends that the translation, which now passes under the name of Boethius, must be considered as spurious, inasmuch as in most MSS. it is found mixed up with the Demonstratio, and that consequently both must stand or fall together†.

Although it is impossible to produce any positive proof in support of the common opinion that the translation we possess is the work of Boethius, still there is a certain amount of negative evidence to that effect. It is not disputed that Boethius did translate the Elements. Besides the testimony of Cassiodorus already alluded to, we find Gerbert, in his Geometry, referring to the definition of some elementary terms in geometry given by Boethius, and which are apparently identical with those which we find in the treatise in question‡. With this we must combine the fact, that until the restoration of the Elements in their perfect form at the close of the eleventh century by Adelard's translation from the Arabic, there was no work, so far as is known, which professed to be a translation of Euclid, save and except the meagre list of propositions which now goes under the name of Boethius.

There seems to be more force in Niebuhr's assertion, that, though

* Hist. of Rome, translated by Walters, vol. ii. p. 557.

† Rhein. Mus. für Jurispr. B. vii. p. 235. He conjectures that a part of the genuine translation probably survives in the 14th and 15th books of a mathematical work to be found in a palimpsest MS. at Verona, which is evidently allied to the printed translation of the summary of Hypsicles. Whatever grounds there may be for denying the genuineness of the common translation, there can be no doubt that this conjecture is altogether unfounded. For though the Elements consist of fifteen books, it is quite clear, as well from the books themselves as from other testimony, that the two last were not written by Euclid; and there are very good grounds for saying that they are the work of Hypsicles, who cannot have written earlier than the middle of the sixth century, that is, at least five-and-twenty years after the death of Boethius. See Mr. De Morgan's articles on Euclid and Hypsicles in the 'Dict. of Classical Biography.'

‡ Pez, Thes. Anecdot. Noviss. t. iii. part ii. 9.

the translation is genuine, we have it only in a mutilated form. From the remarks with which Boethius prefaces the demonstrations of the first three propositions of the first book, we may readily assume that Boethius adopted the opinion of those who considered that Euclid only arranged the propositions, and that the demonstrations were the work of others. The admirable literary history of the Elements by Mr. De Morgan, in the 'Dictionary of Classical Biography,' shows how this error may have arisen; and when we find Boethius confounding Euclid the geometer with his namesake the philosopher of Megara—a most portentous error, and one quite inexcusable in him,—we ought not to be surprised if he also adopted the current opinion on the subject, viz. that Theon and not Euclid was the author of the demonstrations.

The only argument against the genuineness of the translation which seems to have any weight, is that derived from the circumstance of a part of the Demonstratio being inserted in the midst of the Euclid in most of the MSS. The part so interpolated is not any of that continuous whole, if it may be so termed, which we have called the Appendix, but a portion of the Altercatio (p. 407, 1–410, 7), filling nearly two leaves in the Bamberg (*b*), and about one leaf in the Rostock (*r*) MS. of the Demonstratio. A careful examination of the contents of each page of the MSS. will convince any one that Blume has made a stronger assertion than the facts warrant, when he says that the two are completely blended together (ganz und gar vermengt), and will at the same time show us how the confusion probably arose*. Leaving out of consideration the two propositions of the third book, inserted in the Altercatio (p. 408, 3–9), all that we find is, that some few of the following propositions (389, 28–390, 20) are placed at the end of the Altercatio. This may, I think, be readily accounted for by supposing that a leaf of the codex from which our present MSS. are derived, containing the portion in question, had been by some accident transposed out of its proper place, and inserted where we now find it. This transposition may also be accounted for by supposing that the writer of the original MS. having by accident probably overlooked or omitted the matter contained in p. 489, 28 *seq.*, did not discover his mistake till he had got to p. 408, 3, where he inserted the two first of the missing propositions, but then changed his mind and reserved the remainder for the conclusion of the piece he was then engaged about. I say the conclusion, for it is evident that the following part of the Altercatio, from p. 410, 8, does not cohere even with the Euclid†.

That the Demonstratio did not proceed from the pen of Boethius, few persons will be inclined to dispute. Independent of the grounds

* The sequence of the matter in the MSS. is 387, 1–22; 388, 20–389, 20; 390, 21–391, 16; 391, 24–392, 17; 407, 1–408, 2; 408, 3–9 (389, 21–27); 408, 10–410, 7; 389, 28–390, 20.

† The conclusion of Euclid (p. 390, 20) is not far from the beginning of p. 15 of the Rostock MS., while p. 410, 8, corresponds with the latter half of the following folio. That the writer was very stupid or very careless, is evident. See for instance the confusion in 385, 21–386, 7; 388; 391, 18–26.

assigned by Niebuhr and Blume for denying its genuineness, the book itself shows that it is the production of a Christian, and that consequently it cannot have had the author of the Consolatio for its author*.

In order to understand and appreciate Blume's opinion on the origin of the treatise we are considering, it is necessary to say a few words on the classification of the different MSS. of the fragments of the Agrimensors. In the article on these MSS. which we have already had occasion to refer to, and in which everything then known and calculated to throw light on the subject has been carefully collected by the learned and able author, Blume divides the different MSS. into four classes:—1, that of which the Arcerian is the representative; 2, the MSS. containing the extracts from the Digest; 3, the MSS. of Nipsus; 4, those of Boethius. In the course of the article he has endeavoured to trace, as far as his data permitted, the history of the several MSS. which pass under review, and particularly of the celebrated Codex Arcerianus, which he identifies with the MSS. said to have been discovered by Thomas Phædrus in the Monastery of Bobbio, in the year 1494, and translated by him to Rome†. The Arcerian is also considered by him to be the source of the fourth-class MSS., or those containing the treatise attributed to Boethius‡.

After insisting that the genuineness of the Euclid is bound up with that of the Demonstratio, Blume goes on to say:—Rather

* "In quibus locis arbores intactæ stare videntur, in quo loco veteres *errantes* sacrificium faciebant," p. 401, 6. In the passage of the Liber Coloniarum (p. 241, 5) from which this is taken, *errantes* is not to be found. That Boethius was a heathen has been clearly shown by Obbarus, in the introduction to his edition of the Consolatio, Jen. 1843.

† Though it is difficult to deny the extreme probability of this supposition, yet there are difficulties which make the author hesitate. The known connection between John Lasco and the celebrated Erasmus would seem to raise a presumption that the Erasmus whose name appears on the MS. was no other than that great philologist. But this would go far to show that the Arcerian was not the same MS. with the Bobbio. The MS. is not mentioned either in the Catalogue of the Bobbio library, printed by Muratori in the third volume of the Antiq. Ital., nor yet in the one compiled in the year 1461, and published by Peyron in his 'Commentatio de Bibliotheca Bobiensi.' In the first-mentioned list, which is as old as the tenth century, we find 'Libros Boetii iii. de Aritmetica et alterum de Astronomia.' I have not been able to find any mention of the Astronomy of Boethius, except in the St. Gallen MS. and in the letter of Gerbert, hereafter quoted.

‡ After pointing out the supposed resemblance of a part of the introduction to a passage in Agenus Urbicus, he proceeds:—"Das Uebrige schliesst sich dem Arcerianus meist wörtlick, und oft selbst büchstablich in sichtbar corrumpirten Lesarten an: doch steht auch Einiges darunter, was sich sonst teils gar nicht, teils wenigstens nicht in Arcerianus erhalten hat." Though this is undoubtedly true, still in many places it deserts the Arcerian, and agrees with the Erfurdt MS. which belongs to the third class. See, for instance, 395, 20; 396, 4, 5, 15; 403, 8, 10; 409, 17, 20–25. If p. 27, 12 is to be considered as the original of what we have in Boethius, p. 397, 6 and 409, 6, then the writer must have had a MS. of the third class before him, for in neither of the other two classes is the first-mentioned passage to be found. The definition of measure, which Boethius attributes to Frontinus (p. 415, 11), is in the Jena MS. (a transcript of the Arcerian) given to Balbus; and in the Gudian, which belongs to the second class, to Frontinus; and in those of the third class, to Nipsus.

may Gerbert be considered the compiler of this Appendix. For independently of Gerbert's probable connection with the Arcerian at Bobbio, and without reference to the MS. of the third class, in which Goesius says he found the Epistola ad Celsum ascribed to Gerbert, we must most especially take into consideration a MS. belonging to De Thou, which was used by Rigaltius, and is thus described in the Catalogue of De Thou's library :—"Boetii Musica, Arithmetica, Gerberti Geometria et Rhythmomachia*." It was from this MS. that Rigaltius copied what he called the Fragmenta Terminalia, but which is an almost literal extract from the Demonstratio (p. 401, 10–403, 4). He most commonly refers to the second book of Boethius, but on one occasion he expressly mentions the revision of Boethius by Gerbert or some one else. Another proof is, that in a published treatise of Gerbert on Geometry, we meet with at least part of one of the extracts from Hyginus, which are to be found in the second Bernese MS. of Boethius†. Blume however is of opinion that the work in its present form is unworthy of Gerbert also :—"For even Gerbert could not have dealt with the contents of the Arcerian MS. in the awkward and silly way in which the MSS. of the pseudo-Boethius represent their compiler to have done : and a part also of its contents must have been derived from a MS. of the second class with which Gerbert was not acquainted so far as we know." He accordingly conjectures that some person living on this side of the Alps got hold of Gerbert's extracts from the Arcerian, and by the help of these and other similar materials, fabricated the work in question. He observes that all the MSS. of the fourth class appear to have proceeded from Alsace or Flanders, whilst those of the third class, on the contrary, had their origin in Italy : and Gerbert, who was continually moving to and fro between France and Italy, was in those times the best medium of communication on such matters, though his words were often mutilated and misunderstood by his ignorant contemporaries.

Ingenious and plausible as this hypothesis is, the author is unable to assent to it. It is obviously founded on the double assumption that the Arcerian is the identical MS. found at Bobbio by Inghirami,

* According to Oudin, this MS. came into Colbert's collection, and from thence into the National Library at Paris. (Suppl. in Bellarmin. p. 313.) This leads us to identify De Thou's MS. with the one numbered 7185 in that collection, and which is said in the printed catalogue to have belonged to Peter Pithou and afterwards to Colbert. It seems to be a collection of distinct MSS. bound up together. The Arithmetic of Boethius is of the eleventh century, and the Musica of the fourteenth, while Gerbert's Geometry belongs to the thirteenth. In the same collection, No. 7377 C., there is another volume, containing two letters on geometrical subjects, one addressed to Gerbert, and the other written by him, and also a MS. with the title 'Geometria Euclidis interprete Boetio.'

† Pez, *l. c.* 81. Gerbert's work was printed from a single MS. belonging to the Monastery of St. Peter at Salzburg, which is manifestly imperfect. Blume suggests that if other copies were examined, its deficiencies might probably be supplied. The copy in the Arundel collection is still more imperfect, containing only the first thirteen chapters. The only MS. of Gerbert in England that I have been able to discover, is one of the twelfth century, in Sir Thomas Phillips's collection at Middlehill, No. 4437.

and that Gerbert having become acquainted with it during his tenure of the abbacy of Bobbio, subsequently communicated a part of its contents to the northern and eastern parts of France. At the time that Blume wrote his article it was universally supposed that Gerbert's connection with Bobbio began as early as the year 969 and did not finally cease till 983*. The subsequent researches of Hock have established that Gerbert did not become abbot of Bobbio till the year 981 or 982, and that he did not continue so above a year, during which time he was so engaged with secular affairs, that it was hardly possible for him to have bestowed any attention on the corrupt and almost unintelligible MS. of the Agrimensors†. But granting that Gerbert did become acquainted with the Arcerian Bobbio, this is far from establishing the conclusion attempted to be drawn from it. Indeed I hope to make it probable that part at least of the matter common to Boethius and Gerbert was known long before the time of that prelate.

If we cannot connect Gerbert with the Arcerian MS. at Bobbio, there are, it seems, no reasonable grounds for saying that he was more intimately acquainted with the writings of the Agrimensors than any other well-educated man of his time, unless such connection can be inferred from the statement of Goesius, that part of the Expositio Mensurarum, which in the Arcerian bears the name of Balbus, and in the MSS. of the second class that of Frontinus, was in his MS. attributed to Gerbert (Goes. in not. p. 142). Goesius goes on to say, that he has made some corrections and additions with the aid of that MS., and he expresses his surprise that Rigalt had not done the same, as he had the same MS. lent to him by Rutgersius. Now this MS. lent to Rigalt was undoubtedly nothing more nor less than a transcript of the Arcerian, made by Nansius‡, and consequently Goesius was mistaken so far; but it would be too rash to say that he is mistaken as to what he found in a MS. which he had before him. His words are, "Hæc in *manuscriptis* adscribi video partim M. J. Nipso, partim etiam, ut est in manuscripto, Domno Gerberto Papæ et Philosopho." He distinguishes between the MS. of Nipsus and that of Gerbert. So far as Nipsus is concerned, the difficulty may be got rid of by supposing that Goesius had one or more MSS. of the third class, in which the preface is ascribed to Nipsus. With respect to Gerbert it is not so easy to give any satisfactory expla-

* Histoire Littéraire de France, t. vi. p. 559 *seqq.*

† Gerbert oder Papst Sylvester II. und sein Jahrhundert, von C. F. Hock, pp. 64–67 and 195–199. The narrative of Richerius, who was the scholar of Gerbert, and wrote his history at his request, as to the early career of his master, is in my opinion quite conclusive against the common opinion as to the time when he became connected with Bobbio.—Richer. Hist. lib. iii. c. 43 *seq.* in Pertz, Monumenta Germanica Historica, t. iii. 16. That he had not much leisure for literary pursuits is proved by his own words:—"Cessimus ergo fortunæ, studia quenostra, tempore intermissa, animo retenta, repetimus' (Ep. 16). "Disparibus in Bobiense Cænobium meritis præstant laudati viri . . . Gerbertus potissimum ob jura abbatialia vindicata . . . . Gerbertus scientias universas attigit: verum vix ad paucos annos (?) rem Bobiensem moderatus est, juribus potius, quam studiis revocandis intentus."—Peyron, *l. c.* p. xi.

‡ See Blume, *l. c.* p. 180.

nation. The only way of accounting for it, which occurs to me, is, that as the matter which in the Arcerian is distributed between Epaphroditus, Vitruvius, and Balbus, is in the third-class MSS. given to Nipsus, and as a great part of it is also to be found in Gerbert, all Goesius meant to say was, that such was the case, and not, as his words would lead us to suppose, that any part of Balbus was expressly ascribed to Gerbert; or perhaps he only meant that there was a substantial resemblance between the account of measures, &c. in Balbus, and in Gerbert.

The next argument is, that Rigaltius has edited from a MS. of Gerbert's Geometry what is in fact a part of the Demonstratio: and Blume refers to Rigaltius's note in p. 240:—"Gerbertus, sive quis alius Boetii Geometrica sublegit, postquam ad hujusmodi negotia pervenit, de iis sese nihil attingere velle profitetur:" and he then gives the sentence which has been before quoted from the Harleian and Arundel MSS. This certainly creates a difficulty, which, in the absence of more accurate information as to the MS. used by Rigaltius, it is not easy to overcome. It must be observed that this sentence does not occur in the Salzburg MS. of Gerbert; and in the Arundel, which has a fragment of his Geometry, it forms a part of the Boethius, and not of Gerbert. And we may presume that it was not in the original from which that MS. is copied; for if it occurred in Gerbert, it must have been in that part which is to be found in the Arundel.

The last argument is derived from the Geometry of Gerbert containing the identical extract from Hyginus as to the methods of ascertaining the true direction of the meridian by observations of the sun. This argument, like the first, is based upon the supposition, that as there are no traces of the third-class MSS. to be found in Flanders and Alsace, consequently the fragment could only have become known in those quarters through some one who, like Gerbert, was acquainted with the Arcerian. We have however shown that there are very slender grounds indeed for supposing that the Arcerian was known to Gerbert*.

On the other hand, there are some reasons for believing that the mathematical part of the Arcerian was known long before Gerbert's time. We find a part of the problems attributed to Nipsus, Epaphroditus and Vitruvius, in the Propositiones Arithmeticæ, said to be by Beda, but which was probably the work of Alcuin†.

Again, in the library of St. Gall there is an old MS. of which the

* Later researches have proved that Blume is mistaken in confining the MSS. of Boethius to Flanders and Alsace. Besides the one at Chartres above-mentioned, there is one at Middlehill, which came from Tours. They are found at St. Gall, and also in the Laurentian library at Florence (Plut. xxix. cod. 19).

† Bedæ Opera, Bas. 1563, i. 133. It is printed in the Ratisbon edition of Alcuin (t. ii. p. 442), from a MS. belonging to the Monastery of Richenau, in which it bore the name of Alcuin. In the library of Valenciennes there is a MS. of the tenth century, which formerly belonged to the Monastery of St. Amand or Elnon, and which contains the Podismus (p. 296 *seq.*), but whether it is derived from a first or third class MS. I am unable to say. It is described in Pertz, Archiv der Gesellschaft für D. Gesch. viii. 440.

following account is given by Haenel:—"830. Boetius in perihermenias, geometriam, de differentiis, divisionibus, cognatione, syllogismis, topica Ciceronis, Ekkehardi IV. notæ marginales, versus. Cod. membr. optimus, eadem manu scriptus in pergameno solido*." The age of the MS. is not mentioned, but as it contains marginal notes by Ekkehardus IV., it cannot be later than the close of the tenth or the beginning of the following century†. The oldest of the Berne MSS. belongs, as has been already stated, to the tenth century; and the other, which came from Strasburg, was written in 1004. Here then we have three MSS. almost coeval with Gerbert, and the most modern of which must have been written about twenty-five years after he became abbot of Bobbio, in which the work is attributed to Boethius: and one of which was perused and annotated by the pupil of Notker, the friend of Gerbert, and probably—for he also belonged to St. Gall—by Notker himself. It is hardly possible to conceive that a new forgery, the materials for which are supposed to have been partially derived either from Gerbert, or taken from his work, could in this short space of time have been palmed upon the world as the work of Boethius.

* Haenel, Catal. MSS. 712. There is another MS. of the ninth century at St. Gall (248), which contains Boetius et Beda de Computo, Mathesi, Astronomia, Geographia et vi ætatibus mundi. Haenel, 681. Unfortunately this account does not inform us which of the works are by Boethius. Is the Astronomia the same work as the Astrologia mentioned in the old Bobbio catalogue, and by Gerbert? In a letter written at Mantua probably in the year 972, he says, "quod reperimus speretis id est octo volumina Boetii de Astrologia, præclarissima quoque figurarum Geometriæ, aliaque non minus admiranda."—Ep. 8.

† Ekkehard was born about A.D. 980 and died about A.D. 1036.—Arx in Pertz, Mon. Histor. t. ii. p. 74.

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GEORGE SLOANE, Esq. in the Chair.

A paper was read:—

"On the Nature and Analysis of the Verb:"—*Continued.* By the Rev. Richard Garnett.

We now come to the most important and perhaps the most difficult portion of the general subject, namely the application of the principle attempted to be established to the great and important family of Indo-European languages. Many of the phænomena noticed in the languages of which we have previously treated are both obvious and unequivocal, as far as outward form is concerned. They are indeed admitted in particular cases by philologists who hold the ordinary opinion respecting the distinct elementary nature of the verb. But in the greatest part of the Indo-European languages the analysis of the component elements of this part of speech is by no means so simple and self-evident as it is in some other families. Various causes may be assigned for this, one of which is, that in the early period of the parent language a number of elements were employed as personal terminations which cannot now be traced among the separate personal pronouns. Another reason is, that in some of the leading tongues, more particularly in Sanscrit and Greek, a vast number of articulations have been sacrificed to considerations of euphony, the restoration of which is often a matter of conjecture, and sometimes altogether impracticable. One point however is conceded, even by some who would be disposed to deny that the theory of the original identity of noun and verb is applicable to languages of this type, namely that the personal terminations of the simple verb, or at all events a portion of them, are of pronominal origin. This concession at once establishes a certain degree of analogy between them and the tongues of which we have already treated. It now remains to inquire how far this analogy may be presumed to extend.

It would be both tedious and unnecessary to examine in detail all the members of the family now under consideration. They are all confessedly descended from the same general stock, and if a great leading principle of organization can be established respecting any one of them, it must equally apply to all. It is proposed at present to examine the Celtic portion, more especially the Welsh, which appears to exhibit phænomena of considerable interest and importance to the comparative philologist.

It was observed nearly a century and a half ago by Edward Lhuyd, that the distinctive terminations of the Cornish verb were clearly connected with the pronouns. It is but justice to a meritorious and

ill-requited scholar, to give his own words on the subject, which show how far he was in advance of his age as a scientific philologist:—"We may observe, that the verbs have derived their distinction of persons originally from the pronouns, in regard we find yet some footsteps of them in their termination. For the last letter in Guelav [I see] is taken from *vi*, I; the last of Guelon [we see], from *ni*, we; of Gueloch and Gueloh [ye see], from *chui* and *hui*, ye; and in Guelanz, the third person plural, the pronoun [which] is almost wholly retained for *anz*, *onz*, or *oinz*, is but the same with our Welsh *uynt* or *huint*, they*."

Dr. Prichard, who does not appear to have been aware of the above statement of Lhuyd, makes a perfectly analogous one with respect to the personal terminations of the verb in Welsh, in his well-known work, 'The Eastern Origin of the Celtic Nations.' Both those eminent scholars refer those terminations to the ordinary nominatives of the personal pronouns, of which they consider them to be abbreviated forms. As far back as A.D. 1836, the writer believed that he saw reason to allege strong objections to this view of the matter, which he expressed in the following terms in a critique on Dr. Prichard's work:—"We have observed that Dr. Prichard's statements respecting the Celtic languages throw a new and important light on the formation of language; and this we hold to be particularly the case with respect to the verb. He has shown that the personal terminations in Welsh are pronouns, and that they are more clearly and unequivocally so than the corresponding endings in Sanscrit or its immediate descendants. However, he lays no stress upon a fact which we cannot but consider highly important, viz. that they are evidently *in statu regiminis*, not in apposition or concord: in other words, they are not nominatives, but oblique cases, precisely such as are affixed to various prepositions. For example, the second person plural does not end with the nominative *chwi*, but with *ech*, *wch*, *och*, *ych*, which last three forms are also found coalescing with various prepositions—*iwch*, to you; *ynoch*, in you; *wrthych*, through you. Now the roots of Welsh verbs are confessedly nouns, generally of abstract signification: ex. gr. *dysg* is both *doctrina* and the 2nd pers. imperative, *doce*; *dysg-och* or *-wch* is not, therefore, *docetis* or *docebitis vos*; but *doctrina vestrûm*, teaching *of* or *by* you. This leads to the important conclusion that a verb is nothing but a *noun*, combined with an *oblique case* of a personal pronoun, virtually including in it a connecting *preposition*. This is what constitutes the real *copula* between the subject and the attribute. *Doctrina ego* is a logical absurdity; but *doctrina mei*, teaching *of* me, necessarily includes in it the proposition *ego doceo*, enunciated in a strictly logical and unequivocal form†."

The above theory was supported by a reference to the Syriac periphrastic verb substantive, also alleged at the commencement of the present series of papers. The application of the whole process of induction from the Coptic, Semitic, Finno-Tartarian and other

* Archæologia Britannica, vol. iii. p. 246.
† Quarterly Review, vol. lvii. pp. 93, 94.

classes of languages is too obvious to be here insisted upon. No one capable of divesting his mind of preconceived systems who compares the Welsh prepositional forms *er-ov, er-ot, er-o, er-om, er-och, er-ynt*, for me, thee, &c., with the verbal forms *car-ov, car-ot, car-o, car-om, car-och, car-ont* or *car-wynt*, I, &c. will love, will deny the absolute formal identity of the respective sets of endings, or refuse to admit that the exhibition of parallel phænomena in languages of all classes and in all parts of the world, furnishes a strong *primâ facie* ground for the belief of a general principle of analogy running through all.

The above Welsh terminations are easily identified with the corresponding ones in Sanscrit, Greek, Latin, &c., with the exception of the second person singular in *t*, and the second plural in *ch*. The former may be readily understood to be an older form than the ordinary sibilant, especially if we compare the Doric or Latin *tu* with the Ionic *συ*. The guttural form of the second person plural is not so easily reducible to the ordinary dental endings in other languages. A comparison with the Irish *sibh, vos*, and other etymological data, seems to indicate a connexion with the reflective pronouns *sva, sui*, &c., *self*, which are frequently employed to represent more than one person. Compare the Greek dual forms *σφῶι, σφὼ*, and the Sanscrit *sva*, suffix of the second pers. imperative in the Atmanepadam or middle voice.

The Armoric and Cornish terminations are for the most part mere dialectical varieties of the Welsh. The Irish verb differs considerably, the entire conjugation having every appearance of being a fragmentary collection of synthetic and analytic as well as active and deponent forms. The third person singular of every tense is most commonly analytic, while the terminations *-maid, -maoid, -maois*, which have no counterparts in Welsh or Armorican, exhibit a remarkable resemblance to the Greek *μεθα* and the Zend *-maidhe*. Many of the other synthetic forms agree more or less closely with their correspondents in other dialects, sometimes with one branch and sometimes with another. Thus the termination of the conditional *-fann* or *-finn*, unknown in Welsh, appears in the Breton *kan-fenn*, I would sing; and the dental characteristic of the second person plural in several tenses, for which in Welsh we find a guttural, also occurs in the Breton present and future *kani-t*, ye sing, *kanot*, ye will sing.

The most ancient and genuine forms of the preterite also manifest a general community of origin with their Cymric counterparts; *ex. gr.*

Irish.—Sing.	1. ghlanas.	Plur.	ghlansam.
	2. ghlanais.		ghlanabhar.
	3. ghlanastar.		ghlansat.
Welsh.—Sing.	1. gwelais.	Plur.	gwelsam (or -som).
	2. gwelaist.		gwelsach (or -soch).
	3. gwelodd (or gweles).		gwelsant.

It may be here observed, that the Irish third pers. plural, as well as many other cognate words, regularly elides the nasal element of

the Armorican and Cymric dialects. The remarkable termination of the second person plural, *-bhar*—unknown, it is believed, in all other Indo-European dialects—is referred by Pictet to the Sansc. *vas, vos.* Bopp, with his usual eagerness to find a Sanscrit archetype for everything, likely or unlikely, endeavours to extract it from *-dhvam*, the termination of the second pers. plural of the Sansc. middle voice. It is conceived that it would be a much more obvious process to refer it to the oblique case of the personal pronoun *bhar = vestrûm*, which is not only the same word formally, but furnishes a very appropriate meaning. Even admitting Pictet's identification with *vas*, which involves no impossibility, it would not, if an original Sanscrit element, be the nominative [*yuyam*], but the genitive, dative, or accusative. In fact, examples of forms identical with actually existing nominatives, employed as personal terminations of synthetic Indo-European verbs, have yet to be produced, and it is presumed that such are not readily to be found. Pictet indeed alleges from the Welsh "Englynion clywed" the formula "*a glywaisti = audivistine?*" as an example of the full nominative form *ti*, employed as an inflexional termination. He might equally have quoted from several poets *caravi*, I love, as a parallel instance of the use of the nominative *mi*. Every Welsh scholar however knows them to be mere euphonic abbreviations of *glywaist ti, carav vi*, the nominative being annexed as in Latin or Italian, for the sake of emphasis or metre.

Besides the evidence deducible from the identity of the personal terminations of verbs and the prepositional forms of pronouns in Welsh, there is another of no small weight, furnished by the consideration of the formation and structure of the entire body of verbs in the language. In Sanscrit and the classical tongues, verbs are usually divided into two distinct classes, primitive and derivative, a large proportion of which latter class are styled denominatives, as being formed directly from nouns. Thus *cano* is supposed to be a primary or radical word, while *vulnero, puerasco*, &c. are allowed to be formed from *vulnus* and *puer*. Such words are, it is well known, very numerous in Greek, and they are perhaps still more so in Welsh, which is excelled by no language of the family in the power and variety of its synthesis. The following example will give some idea of its copiousness and plastic power, and of the manner in which verbs are formed from nouns, simple and derivative, abstract and concrete :—

llyw, guide, ruler ;	*llywed, llywedu, llywiaw*, to guide.
llywawd, guidance ;	*llywodu*, to conduct.
llywiad;	*llywiadu.*
llywiant ;	*llywiannu.*
llywodraeth, governance ;	*llywodraethu*, to govern.
llywodri ;	*llywodru.*
llywydd, a president ;	*llywyddu*, to preside.
llywyddiad, presidency ;	*llywyddiadu.*
llywyddiaeth;	*llywyddiaethu.*

To which may be added, as of the same origin, *llyweth*, a muscle, *i. e.* a *guider* ; *llywethu*, to be muscular.

Here we see that a series of nouns from the same stem, denoting *guide, ruler,* or *guidance, governance,* become respectively the bases of verbs of cognate import. It is also obvious that the shorter and the longer forms are all on the same footing; *llywed* and *llywiaw* being as clearly formed from *llyw,* as *llywyddiaethu* from *llywyddiaeth.* Except in the number and variety of forms, this phænomenon is in no way remarkable, and presents itself in one shape or other in most languages. In all of them the concrete or abstract noun is predicated of the usual pronominal subjects, according to recognized forms, and thus becomes a verb. But it is of no small importance to observe, that it is impossible to establish any distinction in this respect between Welsh denominative verbs and those which correspond to the so-called primitives in other tongues. It has already been observed that the roots of verbs in this language are confessedly nouns; *dysg,* for example, being at the same time *teaching, instruction,* and the root of the verb *dysg-u,* to teach. In like manner, *can-u,* to sing; *car-u,* to love; *cas-au,* to hate; *cel-u* and *cudd-io,* to conceal; *cwyn-o,* to complain; with multitudes of others, have for their roots the still simpler forms and ideas, *càn,* song; *càr,* love; *càs,* hatred; *cel, cudd,* covering, concealment; *cwyn,* murmur; and the same may be affirmed of almost every verb in the language. The correctness of the view taken by the native grammarians in regarding the noun as the root may be supported by many considerations. In the noun both *notion* and *form* are simple, either as subjects or predicates; in the finite verb they are complex, necessarily comprising both subject and predicate, each element capable of being separately conceived. Again, if the supposed primary verbs and the denominatives are traced either in ascending or descending series, it is impossible to discover that any one link of the chain is formed on a different principle from the rest. *Car-u,* to love, is as readily and legitimately referable to *càr* as its basis, as its cognate *car-ueiddiaw* is to *caruaidd,* or *llywodraeth-u* to *llywodraeth.*

If this is conceded respecting the Welsh, it must equally hold good with respect to Greek, Latin, German, and other languages, now universally admitted to be cognate with Celtic. *Can-o, cel-o,* κεύθω, Germ. *ich weine,* anciently *wein-em,* must have been formed in the same manner and on the same principle as their counterparts *can-af, cel-af, cuddi-af, cwyn-af*; and if one class originally meant *song, concealment, lamentation of* or *by me,* the others must at one time have had the same import. If the writer is not mistaken, this view receives a strong confirmation from the Vedic Sanscrit, in which, as Rosen observes, the assumed d'hatoo or verbal root is frequently employed as a *nomen actionis,* and regularly inflected through most of the ordinary cases. Thus, as to outward form, those roots appear to be exactly on the same footing as the Welsh primitives of which we have been speaking; and when combined with the usual personal terminations, or other words when in the form of finite verbs, they are capable of exactly the same analysis. In fact, the writer believes that they admit of no other, either as to form, the known analogies of other languages, or the principles of logic.

But it will perhaps be objected that the simple Welsh forms *can, cel,* &c., though allowed to be nouns, are equally imperatives of the second person, and that this is the true root of the verb. This objection, though specious, admits of an easy reply. A little consideration will show that no part of the verb approaches so nearly in its nature to a noun as the second person of the imperative, and that a simple noun is, in point of fact, often employed in the place of it. When the crier of the court calls "silence!" or the drill-serjeant "attention!" the effect produced is exactly the same as if verbs were used instead. The person addressed construes the term, noun though it be, as a command to perform or refrain from a certain specified action, and does accordingly. Consequently according to the axiom, "things equal to the same thing are equal to each other," it seems that if nouns may be imperatives, imperatives may very well be nouns.

Nor is this faculty restricted to the noun, a simple particle being equally capable of exercising the same functions. The German interjectional adverb *fort*! Eng. *away*! may be legitimately rendered by *abi*! or *abito*! the Ital. *via,* originally a noun, having precisely the same force. In the phrase "away with you!" a pronominal adjunct is introduced, and in this familiar expression we see the germ of the process by which the simple noun or particle became arrayed with personal suffixes, so as to put on the character of the complex term called the verb. We may at the same time discern the precise nature of the copula or connexion between them, which, when the pronominal element is *in obliquo,* is necessarily a virtual preposition. Many proofs indeed may be given that personal terminations are neither the exclusive property nor integral portions of such verbs as we find in Greek and Latin. In the Semitic languages many particles are construed with oblique suffixes, the combination having all the force of a verb: *ex.* עוֹדֶנִּי (*odeni*), literally yet of me = I am yet. The compound preposition לעל (*la-al*), over, upon, is in Ethiopic conjugated throughout as a verb, in the sense to be over, surpass, &c. The Gothic phrases *hirjats* = πάρεστον, *hirjith* = πάρεστε, are said by grammarians to be dual and plural imperatives; and so they are, as to import and outward form; but when analysed, they are confessedly mere modifications of the adverb *her,* which in its turn is of pronominal origin. Many words, supposed to be primary and radical verbs, would, if properly examined, turn out to be of similar descent.

In the writer's paper "On the Formation of Words from Particles," many instances were given of Old-German verbs formed directly from prepositions and other indeclinables; and many others might have been produced from Welsh. At present, a couple of examples may suffice. The adverb or conjunction *mal,* like, as, so, is obviously the basis of the verb *mal-u,* to guess, imagine, *q. d.* to liken* (Gr. εἰκάζω). In the same manner the preposition *rhag,* before, is the parent of *rhag-u,* to go before, also to oppose. Both are regularly

* Still used for *guess* in some parts of Lancashire.

conjugated throughout, and their respective imperatives are *mal*, *rhag*. Now we may fairly ask, if these supposed radical imperatives really are radical in this particular application; whether, in short, they are anything more than particles employed with reference to a particular subject? whether, in short, our own *forward*! is not, to all intents and purposes, as good an imperative as *rhag*? If this is not the case, by what process did the particle become a word of a totally different class?

Some persons who still cling to the same species of mystical jargon in philology that has been so long exploded in natural philosophy, will be ready to say that the word used as a verb is endued with an *occulta vis*, or innate vital energy, rendering it capable of expressing action or motion; in short, that *càn*, sing! differs from *càn*, song, in the same degree that a magnetized steel bar differs from an ordinary one, or a charged Leyden jar from a discharged one. It will be time enough to consider this assumed energetic principle when it has been made manifest by something like a rational analysis. At present the writer expresses his total disbelief of its existence; nay, even of the possibility of its being infused into any sort of word whatever. There is indeed such a principle connected with language, but it resides in the human *mind*, not in the elementary sounds or combinations of sounds of which human speech is composed.

A few remarks on the formation of the causative verb in Celtic may serve to close this branch of the discussion. Pictet, who is as usual followed by Bopp, has the following theory on the subject:—

"Verbs of the tenth class [in Sanscrit] adding *ay* to the root, which *ay* equally distinguishes the causatives and a portion of the denominatives, find their representatives in the Irish verbs in *igh* or *aigh*, also comprehending causatives and denominatives. In Welsh, the formation of causatives and denominatives is operated by the insertion of *ia* or *i*, another modification of the Sanscrit *ay*; thus *bhavayâmi*, I cause to be (causative of *bhû*), is in Welsh *bywiwyv*, I vivify; in the infinitive *bywiaw*. An example of a Sanscrit verb of the tenth conjugation, having its analogous one in Irish, is *bhûsh*, to adorn, forming in the present *bhûshayâmi*. The Irish *beos-aigh-im*, I adorn, from the root *beos*, whence the adjective *beosach*, beautiful, is the complete facsimile of it*."

The identification of the Celtic causative verb with the Sanscrit form, would lead to consequences which Pictet was far from contemplating. The Irish terminations which he gives are the ordinary, though by no means the only ones in that dialect; but his statement of the Welsh forms gives a very insufficient view of the matter. Verbs implying causation are very frequent in this latter language, which possesses an almost illimitable faculty of forming them. The point of most consequence for our present investigation is, that the great mass of them is based, not upon what are called primary verbs, but on nouns and adjectives, most commonly on the latter. Either the simple or the derivative adjective may become the stem, and as

* De l'Affinité des Langues Celtiques, pp. 148, 149.

derivative forms are pretty numerous, the array of causative verbs, of synonymous or slightly varying import, is in a similar ratio. This will appear clearly from an analysis of the example adduced by Pictet himself; *bywiaw*, to vivify. This has nothing whatever to do with Sanscr. *bhavayámi* or its root, being directly formed from the adjective *byw*, living, which it is hardly necessary to say is cognate with Gr. *βιος*, Lat. *vivus*, &c., referred by Bopp himself to the Sanscrit root *jîv*. Similar verbs are formed from the derivatives of *byw*, as may be seen from the following list:—

byw, living;	*bywáu*, to vivify.
	bywiaw.
bywaidd;	*bywciddiau*.
bywiawg;	*bywioccáu*.
	bywiogi.
bywiawl;	*bywioli*.

Here we see that the simple adjective and its three enlarged forms have branched out into six verbs, all signifying *to cause to live*. Theoretically speaking, every adjective in the language is capable of being treated in the same way, and examples of causatives from nearly every known form might easily be collected. That the first two verbs in the list are formed from the adjective, and not from a more primitive verb, is proved first by the analogy of many thousands of similar formations; and secondly by the fact that no simple verb analogous to Lat. *vivo* exists either in Welsh or any other Celtic dialect. 'I live' can only be expressed by 'I am living,' or more properly by 'I am *in* living,' similar to '*in vivis sum*,' or the Old-English 'I am on live,' of which *alive* is merely a various form.

With respect to the form *bywiogi* (from *bywiawg*), it is important to remark that it is etymologically cognate with the Irish forms in *aighim*, or more frequently in *uighim*, also derived by the best Irish grammarians from nouns or adjectives in *ach*. Thus, among multitudes of similar instances, Ir. *salach*, filthy; *salaighim*, I pollute; *torrach*, pregnant; *torraighim*, *ingravido*, are etymologically the same words as Welsh *halawg*, *halogi*; *torawg*, *torogi*. We may therefore feel assured that Pictet's example *beosaighim* is formed according to the same analogy, directly from the adjective *beosach*, not from the imaginary root *beos*; and consequently if it is formally identical with Sanscrit *bhâshayámi*, it follows that the base of the latter is equally an adjective or a noun. That this is a possible supposition would appear from the circumlocutory form of the perfect, *bhâshayám-babhuva*, &c., where the first word has both the form and the construction of a noun. This is in fact admitted by modern Sanscrit grammarians, though they are not exactly agreed as to the analysis of the phrase. Bopp resolves it into the accusative feminine, but Dr. Trithen observes, that though this solution may suit the formations with the auxiliary *chakára*=*feci*, it will not do so well for those with *ása* or *bábhuva*=*fui*. A locative case would be most according to the analogy of other languages; but this differs from the Vedic locative masculine *sivayá* in the nasal termination, and

from the ordinary locative feminine *sivâyâm* in the quantity of the penultimate*. It can however hardly be separated from the base of the entire verb, and consequently if it be a noun, that must be equally so, or at all events closely related to that part of speech.

Denominatives, which are confessedly formed from nouns, have nearly the same form of conjugation, and indeed there seems no invincible reason why a causative should not be formed from a noun or adjective in Sanscrit as well as in other languages.

The Welsh forms *bywiawl*, *bywioli*, are of interest, from the circumstance that we know their precise analysis. The termination *awl* is etymologically the same as Gael. *ail*, Ir. *amhail*=like, so that *bywiawl* is literally 'life-like.' We may here observe that *lich* is a common element in German causative verbs: *ex. gr. ver-herr-lich-en*, to glorify. Many examples of a similar employment of the same element in Old-High-German may be found in Graff's Sprachschatz, Art. LIK. It is also remarkable that in many Polynesian languages the causative is formed by the prefix *maca*, or same dialectical variation of it, which as a separate particle denotes *like*, *as*, *how*. There is reason to believe that many of the formative suffixes in a multitude of languages had originally the same import, and that this apparently simple element has exercised no small influence on the organization of human speech.

Except as to the great variety of forms in Welsh, the connexion of the causative verb with the adjective is no special peculiarity of that language. In Lithuanian, almost every adjective has its corresponding causative, and nearly every page of a Greek, Latin, or German Dictionary will furnish examples of the same class of words formed according to the same or a similar analogy. Nor will it avail to say that they may be in reality formed from the original verbal root, and not from the noun or adjective derived from that root. It is notorious that many of them are based directly upon augmented forms, of which they include the full signification, and of which the Lat. *melior-are*, Germ. *besser-n*, *ärger-n*, *verherrlich-en*, are sufficient instances. Now, if it be of the essence of a verb to denote motion or action, and the faculty of doing this resides in the roots of primitives, it might be expected that terms expressing *action* causing *another action*, would, *à fortiori*, be entitled to rank in the same category; or at all events that their relation to words endued with the supposed characteristic would be clear and unmistakeable.

* Forms with a long penultimate are however found in particular roots, as well as in many denominatives based upon nouns and adjectives: thus in *panâyâm-chakâra*=laudavi, the first word has precisely the form of a locative of the *â* declension. It may not be irrelevant here to observe that the Indian grammarians usually define the d'hatoos or roots by an abstract noun in the locative case: *ex. gr.* the numerous roots signifying *to go*, are commonly explained by *gatau*=in going, Welsh *yn myned*. This is, in fact, the nearest approach that can be made to the abstract notion of a verb, and would, in combination with a subject in the nominative, be exactly equivalent to a Manchu or Mongolian one. It is however evidently not a simple but a complex expression, combining the idea of an abstract relation with an element denoting *place*, and parallel in every respect, except that of form, to the analytic phrases with *in* or *on* in Celtic and other languages.

On the contrary, we find that while many of the so-called primitive verbs are *neuters*, those possessed of this double energy are formed in countless multitudes from that third-rate part of speech, the adjective, and may even come from particles, words still lower in the grammatical scale. Thus *vacare*, to be empty, a term neither expressing motion, action, nor result, nor anything in short beyond absolute negation, is allowed to enjoy all the native dignity of a primary verb, including of course the motive and active energies distinguishing that part of speech from others; while *vacuare*, which *does* express an action performed and an effect produced, must get its energies as it can, through the medium of the adjective *vacuus*. This may be philosophical, but it seems hardly reconcileable to the principles of common sense; it is however only one out of thousands of glaring inconsistencies which the usual theory involves.

The truth is, that the definition of a verb, as a word intrinsically denoting action or motion, is exactly on a par with the old one of a bird as a creature whose essential characteristic is to fly, of which the production of an ostrich or an apteryx is a sufficient refutation. The following appears to the writer a more legitimate view of the question. All words denote relations, and every relation is capable of being predicated of a suitable subject. When this is done according to certain grammatical forms, the combined predicate and subject become a verb, whatever the nature or import of the former may be. Some languages, as was observed in the first paper of the present series, can carry this principle of formation to an almost illimitable degree; in others it is more restricted in general practice. There are however abundant traces in the latter class of the original operation of the principle. Almost every Indo-European language furnishes instances of verbs formed from nouns, adjectives, pronouns and particles; and those secondary and tertiary formations are found capable of expressing all the same modifications of idea as their supposed primitives—in some cases still more emphatically. On the other hand, the roots of those primitives are found in whole classes of languages to be identical with simple nouns of cognate meaning, while in others the noun only differs from the assumed root in an adventitious termination, commonly of pronominal origin. We may therefore rationally conclude that the simple verb is formed from a simple noun, pronoun or particle, and the derivative one from a form that has received some augmentation; but that, as to the original and characteristic principle of structure, there is not the smallest difference between the two.

VOL. IV. JANUARY 25, 1850. No. 90.

THOMAS WATTS, Esq. in the Chair.

The Rev. J. Richards, Fellow of Sidney Sussex College, Cambridge, was elected a Fellow of the Society.

The following papers were then read:—

1. "On a Vocabulary of the Avekvom Language." By R. G. Latham, M.D.

This is a vocabulary from the Ivory Coast, for the parts between St. Andrew's and Dick's Cove, as published in the last number of the Journal of the American Oriental Society. Its value, more especially, consists in supplying, for the first time, one of the deficiencies of the Mithridates; whilst it also explains one of its more fragmentary vocabularies.

A people calling itself *Quaquas* is mentioned as occupying the Ivory Coast, but no specimen of their language is given. Now the vocabulary in question is one of the Quaqua language, called also Avekvom, and it is the first of any length that we have for these parts. One of the Quaqua or Avekvom dialects is the *Asini*; the Friscoe, Basam, and Apollonia being the others. This Asini is most probably the Issinesi of the Mithridates—a hitherto isolated specimen.

The following table, although short, is sufficient to verify the position so often laid before the Society by the present writer, viz. that notwithstanding considerable differences, none of the African languages hitherto examined are isolated; but, on the contrary, have miscellaneous affinities, even when irreducible to a particular class. This last however is not the case with the Avekvom (Quaqua). It is evidently Ibo-Ashanti. At the same time it forms a separate subdivision, different from the Grebo or Kru tongues on the north, and the Fanti on the south and east.

ENGLISH.	AVEKVOM.	OTHER IBO-ASHANTI LANGUAGES.
arm	ebo	ubok, *Efik*.
blood	evie	eyip, *Efik*; eye, *Jebu*.
bone	ewi	beu, *Fanti*.
box	ebru	brânh, *Grebo*.
canoe	edie	tonh, *Grebo*.
chair	fata	bada, *Grebo*.
dark	eshim	esum, *Fanti*; ekim, *Efik*.
dog	etye	aja, ayga, *Jebu*.
door	eshinavi	usuny, *Efik*.
ear	eshibe	esoa, *Fanti*.
fire	eya	ija, *Fanti*.
fish	etsi	eja, eya, *Fanti*.
fowl	esu	suseo, *Mandingo*; edia, *Jebu*.
ground-nut	ngeti	nkatye, *Fanti*.

ENGLISH.	AVEKVOM.	OTHER IBO-ASHANTI LANGUAGES.
hair	emu	ihwi, *Fanti.*
honey	ajo	ewo, *Fanti*; oyi, *Jebu.*
house	eva	ifi, *Fanti*; ufog, *Efik.*
moon	efe	hâbo, *Grebo*; ofiong, *Efik.*
mosketo . . .	efo	obong, *Fanti.*
oil	inyu	ingo, *Fanti.*
rain	efuzumo-sohn	sanjio, *Mandingo.*
rainy season .	eshi	ojo, *rain*, *Jebu.*
salt	etsa	ta, *Grebo.*
sand	esian-na . . .	utan, *Efik.*
sea	etyu	idu, *Grebo.*
stone	desi	sia, shia, *Grebo.*
thread . . .	jesi	gise, *Grebo.*
tooth	enena	nyeng, *Mandingo*; gne, *Grebo.*
water	esonh	nsu, *Fanti.*
wife	emise	muso, *Mandingo*; mbesia, *Fanti.*
cry	yaru	isu, *Fanti.*
give	nae	nye, *Grebo*; no, *Efik.*
go	le	olo, *Jebu.*
kill	bai	fa, *Mandingo*; pa, *Jebu.*

English, one.
Avekvom, *eton.*
Kossa, *ita.*
Pessa, *tah.*
Kru, *du.*
Bassa, *do.*
Popo, *da.*
Haussa, *dea.*

English, two.
Avekvom, *anyu.*
Popo, *ono.*

English, three.
Avekvom, *aza.*
Uhobo, *ezza.*
Kossa, *shau.*
Pessa, *saua.*

English, four.
Avekvom, *ana.*
Mandingo, &c., *nani.*
Kru, &c., *nnie.*

English, five.
Avekvom, *enyu.*
Fanti, *enum.*
Ashanti, *inni.*

English, six.
Avekvom, *awâ.*
Ako, *effa.*

English, eight.
Avekvom, *etye.*
Ashanti, *auotui.*
Fanti, *auotui.*
Appa, *tita.*
Popo, *tatu.*
Moko, *tua.*

English, ten.
Avekvom, *ejiu.*
Fanti, idu.
Kissi, *to.*
Benin, *ti.*

2. "On a Short Vocabulary of the Loucheux Language." By J. A. Isbester.

The Digothi, or Loucheux, is the language of the North American Indians of the lower part of the river Mackenzie, a locality round which languages belonging to three different classes are spoken,—the Eskimo, the Athabascan, and the Kolúch of Russian America.

To which of these classes the Loucheux belongs, has hitherto been unascertained. It is learned with equal ease by both the Eskimo and Athabascan interpreters; at the same time an interpreter is necessary.

The following short vocabulary, however, shows that its more probable affinities are in another direction, *i. e.* with the languages of Russian America, especially with the Kenay of Cook's Inlet; with which, whilst the pronouns agree, the remaining words differ no more than is usual with lists equally imperfect, even in languages where the connexion is undoubted.

ENGLISH.	LOUCHEUX.	KENAY.
white man	manah-gool-ait.	
Indian	tenghie*	teena=*man*.
Eskimo	nak-high.	
wind	etsee.	
head wind	newatsee.	
fair wind	jeatsee.	
water	tchon†	thun-agalgus.
sun	shethie	channoo.
moon	shet-sill	tlakannoo.
stars	kumshaet	ssin.
meat	beh	kutskonna.
deer	et-han.	
head	umitz	aissagge.
arm	tchiegen	skona.
leg	tsethan.	
coat	chiegee.	
blanket	tsthee.	
knife	tlay	kissaki.
fort	jetz.	
yes	eh.	
no	illuck-wha.	
far	nee-jah.	
near	neak-wha.	
strong	nehaintah.	
cold	kateitlee	ktckchuz.
long	kawa.	
enough	ekcho, ekatarainyo.	
eat	beha.	
drink	chidet-leh.	
come	chatchoo.	
go away	eenio.	
I	see	su.
thou	nin	nan.
(*my*) *father*	(se) tsay	stukta.
(*my*) *son*	(se) jay	*ssi*-ja.

3. "On the Use of the Verbs *shall* and *will*." By Professor De Morgan.

On reading Dr. R. G. Latham's remarks on the origin of the custom

* The *g* is sounded *hard*. † As the French *n* in *bon*.

which now regulates the use of the verbs *will* and *shall*, Professor De Morgan was first made acquainted with the theory propounded by Archdeacon Hare on this subject. It was a subject that had not previously engaged his attention, but there immediately occurred to him *another* explanation, that seemed to possess sufficient plausibility at least to deserve discussion. He presumes it did not occur to either of the gentlemen above referred to, or they would have deemed it worthy of some notice.

The matter to be explained is the synonymous character of *will* in the first person with *shall* in the second and third; and of *shall* in the first person with *will* in the second and third: *shall* (1) and *will* (2, 3) are called by Dr. R. G. Latham *predictive*; *shall* (2, 3) and *will* (1) *promissive*. The suggestion now proposed will require four distinctive names.

Archdeacon Hare's *usus ethicus* is taken from the brighter side of human nature:—"When speaking in the first person we speak submissively; when speaking to or of another, we speak courteously." This explains *I shall, thou wilt*; but I cannot think it explains *I will, thou shalt**. The present explanation is taken from the darker side; and it is to be feared that the *à-priori* probabilities are in its favour.

In introducing the common mode of stating the future tenses, Grammar has proceeded as if she were more than a formal science. She has no more business to collect together *I shall, thou wilt, he will*, than to do the same with *I rule, thou art ruled, he is ruled*.

It seems to be the natural disposition of man to think of his own volition in two of the following categories, and of another man's in the other two:

compelling, non-compelling; restrained, non-restrained.

The *ego*, with reference to the *non-ego*, is apt, thinking of himself, to propound the alternative, 'Shall I compel, or shall I leave him to do as he likes?' so that, thinking of the other, the alternative is, 'shall he be restrained, or shall he be left to his own will?' Accordingly, the express introduction of his own will is likely to have reference to compulsion, in case of opposition: the express introduction of the will of another, is likely to mean no more than the gracious permission of the *ego* to let *non-ego* do as he likes. Correlatively, the suppression of reference to his own will, and the adoption of a simply predictive form on the part of the *ego*, is likely to be the mode with which, when the person is changed, he will associate the idea of another having his own way; while the suppression of reference to the will of the *non-ego* is likely to infer restraint produced by the predominant will of the *ego*.

Occasionally, the will of the *non-ego* is referred to as under restraint in modern times. To *I will not*, the answer is sometimes *you shall*, meaning, in spite of the will—sometimes *you will*, meaning that the will will be changed by fear or sense of the inutility of resistance.

Of the strength of the objection to be derived from the departures from the rule made by the Scots and Irish, the author does not feel able to judge.

* It often happens that *you will*, with a persuasive tone, is used courteously for something next to, if not quite, *you shall*.

PHILOLOGICAL SOCIETY.

VOL. IV. FEBRUARY 8, 1850. No. 91.

HENSLEIGH WEDGWOOD, Esq., in the Chair.

A work, entitled "Rimes Guernesiaises," was laid on the table, presented by P. S. Carey, Esq., Bailiff of Guernsey.

Two papers were then read:—

1. "On the Original Area of the Slavonic Population." By R. G. Latham, M.D.

The current opinion, that a great portion of the area now occupied by Slavonians, and a still greater portion so occupied in the ninth and tenth centuries, were, in the times of Cæsar and Tacitus, either German, or something other than what it is found to be at the beginning of the period of authentic and contemporary history, has appeared so unsatisfactory to the present writer, that he has been induced to consider the evidence on which it rests. What (for instance) are the grounds for believing that, in the *first* century, Bohemia was not just as Slavonic as it is now? What the arguments in favour of a Germanic population between the Elbe and Vistula in the *second*?

The fact, that at the very earliest period when any definite and detailed knowledge of either of the parts in question commences, both are as little German as the Ukraine is at the present moment, is one which no one denies. How many, however, will agree with the present writer in the value to be attributed to it, is another question. For his own part, he takes the existence of a given division of the human race (whether Keltic, Slavonic, Gothic or aught else) on a given area, as a sufficient reason for considering it to have been indigenous or aboriginal to that area, *until reasons be shown to the contrary*. Gratuitous as this postulate may seem in the first instance, it is nothing more than the legitimate deduction from the rule in reasoning which forbids us to multiply causes unnecessarily. Displacements therefore, conquests, migrations, and the other disturbing causes are not to be assumed, merely for the sake of accounting for assumed changes, but to be supported by specific evidence; which evidence, in its turn, must have a ratio to the probability or the improbability of the disturbing causes alleged. These positions seem so self-evident, that it is only by comparing the amount of improbabilities which are accepted with the insufficiency of the testimony on which they rest, that we ascertain, from the extent to which they have been neglected, the necessity of insisting upon them.

The ethnological condition of a given population at a certain time is *primâ facie* evidence of a similar ethnological condition at a previous one. The testimony of a writer as to the ethnological condition of a given population at a certain time is also *primâ facie* evidence

of such a condition being a real one; since even the worst authorities are to be considered correct until reasons are shown for doubting them.

It now remains to see how far these two methods are concordant or antagonistic for the area in question; all that is assumed being, that when we find even a good writer asserting that at one period (say the third century) a certain locality was German, whereas we know that at a subsequent one (say the tenth) it was other than German, it is no improper scepticism to ask, whether it is more likely that the writer was mistaken, or that changes have occurred in the interval; in other words, if error on the one side is not to be lightly assumed, neither are migrations, &c. on the other. Both are likely, or unlikely, according to the particular case in point. It is more probable that an habitually conquering nation should have displaced an habitually conquered one, than that a bad writer should be wrong. It is more likely that a good writer should be wrong than that an habitually conquered nation should have displaced an habitually conquering one.

The application of criticism of this sort materially alters the relations of the Keltic, Gothic, Roman and Slavonic populations, giving to the latter a prominence in the ancient world much more proportionate to their present preponderance as a European population than is usually admitted.

Beginning with the south-western frontier of the present Slavonians, let us ask what are the reasons against supposing the population of Bohemia to have been in the time of Cæsar other than what it is now, *i. e.* Slavonic.

In the first place, if it were not so, it must have changed within the historical period. If so, when? No writer has ever grappled with the details of the question. It could scarcely have been subsequent to the development of the Germanic power on the Danube, since this would be within the period of annalists and historians, who would have mentioned it. As little is it likely to have been during the time when the Goths and Germans, victorious everywhere, were displacing others rather than being displaced themselves.

The evidence of the language is in the same direction. Whence could it have been introduced? Not from the Saxon frontier, since there the Slavonic is Polish rather than Bohemian. Still less from the Silesian, and least of all from the Bavarian. To have developed its differential characteristics, it must have had either Bohemia itself as an original locality, or else the parts south and east of it.

We will now take what is either an undoubted Slavonic locality, or a locality in the neighbourhood of Slavonians, *i. e.* the country between the rivers Danube and Thiess and that range of hills which connect the Bakonyer-wald with the Carpathians, the country of the *Jazyges*. Now as *Jazyg* is a Slavonic word, meaning *speech* or *language*, we have, over and above the external evidence which makes the Jazyges Sarmatian, internal evidence as well; evidence subject only to one exception, viz. that perhaps the name in question was not native to the population which it designated, but only a term applied by some

Slavonic tribe to some of their neighbours, which neighbours might or might not be Slavonic. I admit that this is possible, although the name is not of the kind that would be given by one tribe to another different from itself. Admitting, however, this, it still leaves a Slavonic population in the contiguous districts; since, whether borne by the people to whom it was applied or not, *Jazyg* is a Slavonic gloss from the Valley of the Tibiscus.

Next comes the question as to the *date* of this population. To put this in the form least favourable to the views of the present writer, is to state that the first author who mentions a population in these parts, either called by others or calling itself *Jazyges*, is a writer so late as Ptolemy, and that he adds to it the qualifying epithet *Metanastæ* (Μετανάσται), a term suggestive of their removal from some other area, and of the recent character of their arrival on the Danube. Giving full value to all this, there still remains the fact of primary importance in all our investigations on the subject in question, viz. that in the time of Ptolemy (at least) there were Slavonians on (or near) the river Thiess.

At present it is sufficient to say that there are no *à priori* reasons for considering these Jazyges as the most western of the branch to which they belonged, since the whole of the Pannonians may as easily be considered Slavonic as aught else. They were not Germans. They were not Kelts; in which case the common rules of ethnological criticism induce us to consider them as belonging to the same class with the population conterminous to them; since unless we do this, we must assume a new division of the human species altogether; a fact, which, though possible, and even probable, is not lightly to be taken up.

So much for the *à priori* probabilities: the known facts by no means traverse them. The Pannonians, we learn from Dio, were of the same class with the Illyrians, *i, e.* the northern tribes of that nation. These must have belonged to one of three divisions; the Slavonic, the Albanian, or some division now lost. Of these, the latter is not to be assumed, and the first is more probable than the second. Indeed, the more we make the Pannonians and Illyrians other than Slavonic, the more do we isolate the *Jazyges*; and the more we isolate these, the more difficulties we create in a question otherwise simple.

That the portion of Pannonia to the north of the Danube (*i. e.* the north-west portion of Hungary, or the valley of the Waag and Gran) was different from the country around the lake Peiso (Pelso), is a position, which can only be upheld by considering it to be the country of the Quadi, and the Quadi to have been Germanic;—a view, against which there are numerous objections.

Now, here re-appears the term Daci; so that we must recognise the important fact, that east of the *Jazyges* there are the Dacians (and Getæ) of the Lower, and west of the *Jazyges* the Daci of the Upper Danube. These must be placed in the same category, both being equally either Slavonic or non-Slavonic.

a. Of these alternatives, the first involves the following real or

apparent difficulty, *i. e.* that if the Getæ are what the Daci are, the Thracians are what the Getæ are. Hence, if all three be Slavonic, we magnify the area immensely, and bring the Slavonians of Thrace in contact with the Greeks of Macedonia. Granted. But are there any reasons against this? So far from there being such in the nature of the thing itself, it is no more than what is actually the case at the present moment.

b. The latter alternative isolates the *Jazyges*, and adds to the difficulties created to their ethnological position, under the supposition that they are the only Slavonians of the parts in question; since if out-lyers to the area (*exceptional*, so to say), they must be either invaders from without, or else relics of an earlier and more extended population. If they be the former, we can only bring them from the north of the Carpathian mountains (a fact not in itself improbable, but not to be assumed, except for the sake of avoiding greater difficulties); if the latter, they prove the original Slavonic characters of the area.

The present writer considers the Daci then (western and eastern) as Slavonic, and the following passage brings them as far west as the *Maros* or *Morawe*, which gives the name to the present Moravians, a population at once Slavonic and Bohemian:—"Campos et plana Jazyges Sarmatæ, montes vero et saltus pulsi ab his Daci ad Pathissum amnem a Maro sive Daria . . . . tenent."—*Plin.* iv. 12.

The evidence as to the population of Moravia and North-eastern Hungary being Dacian, is Strabo's Γέγονε . . . . . *τῆς χώρας μερισμὸς συμμένων ἐκ παλαιοῦ· τοὺς μὲν γὰρ Δάκους προσαγορεύουσι, τοὺς δὲ Γέτας, Γέτας μὲν πρὸς τὸν Πόντον κεκλίμενους, καὶ πρὸς τὴν ἕω, Δάκους δὲ τοὺς εἰς τἄναντια πρὸς Γερμάνιαν καὶ τὰς τοῦ Ἴστρου πήγας.*—From Zeuss, in *vv. Getæ, Daci.*

In Moravia we have as the basis of argument, an *existing* Slavonic population, speaking a language identical with the Bohemian, but different from the other Slavonic languages, and (as such) requiring a considerable period for the evolution of its differential characters. This brings us to Bohemia. At present it is Slavonic. When did it begin to be otherwise? No one informs us on this point. Why should it not have been so *ab initio*, or at least at the beginning of the historical period for these parts? The necessity of an answer to this question is admitted; and it consists chiefly (if not wholly) in the following arguments;—*a.* those connected with the term *Marcomanni*; *b.* those connected with the term *Boiohemum.*

a. Marcomanni.—This word is so truly Germanic, and so truly capable of being translated into English, that those who believe in no other etymology whatever, may believe that *Marc-o-manni*, or *Marchmen*, means the *men of the* (*boundaries*) *marches*; and without overlooking either the remarks of Mr. Kemble, on the limited nature of the word *mearc*, when applied to the smaller divisions of land, or the doctrine of Grimm, that its primary signification is *wood* or *forest*, it would be an over-refinement to adopt any other meaning for it in the present question than that which it has in its undoubted combinations, *Markgrave*, *Altmark*, *Mittelmark*, *Ukermark*, and the *Marches*

of Wales and Scotland. If so, it was the name of a line of *enclosing frontier* rather than of an *area enclosed*; so that to call a country like the *whole* of Bohemia, *Marcomannic*, would be like calling *all* Scotland or *all* Wales *the Marches*.

Again, as the name arose on the western, Germanic or Gallic side of the *March*, it must have been the name of an *eastern* frontier in respect to Gaul and Germany; so that to suppose that there were Germans on the Bohemian line of the *Marcomanni*, is to suppose that the *march* was no *mark* (or boundary) at all, at least in an *ethnological* sense. This qualification involves a difficulty which the writer has no wish to conceal; a *march* may be other than an *ethnological* division. It may be a *political* one. In other words, it may be like the Scottish Border, rather than like the Welsh and the Slavono-Germanic marches of Altmark, Mittelmark, and Ukermark. At any rate, the necessity for a *march* being a line of frontier rather than a large compact kingdom, is conclusive against the whole of Bohemia having been Germanic *because it was Marcomannic*.

b. The arguments founded on the name *Boiohemum* are best met by showing that the so-called *country* (*home*) *of the Boii* was not *Bohemia* but *Bavaria*. This will be better done in the sequel than now. At present, however, it may be as well to state that so strong are the facts in favour of *Boiohemum* and *Baiovarii* meaning, not the one Bohemia and the other Bavaria, but *one of the two countries*, that Zeuss, one of the strongest supporters of the doctrine of an originally Germanic population in Bohemia, applies them both to the first-named kingdom; a circumstance, which prepares us for expecting, that if the names fit the countries to which they apply thus loosely, *Boiohemum* may as easily be *Bavaria*, as the country of the *Baiovarii* be *Bohemia*; in other words, that we have a *convertible form* of argument.

2. "Vocabularies of certain North American Languages." By T. Howse, Esq.

The vocabularies of the first of the two following tables represent languages or dialects of that section of the American Indians which is known under the name of Chipewyan (different from the Chippeways or Ojibbeways) or Athabascan; this last being the term recommended by Gallatin in his 'Synopsis,' and adopted by Prichard in his 'Physical History of Man.'

Those of the second contain the Kútani, a language hitherto unclassified, and two dialects of the great Atna class of languages, spoken from the head-waters of Frazer's River to the parts about Puget's Sound.

Table I.

ENGLISH.	CHIPEWYAN.	CHIPEWYAN.	BEAVER.	BEAVER.	SIKANNI DIALECT *Of New Caledonia.*
one	eth ly ey	ell thly	en thli ty	inlutés	ea cly t'ye.
two	nan ky	nah kee	ong ha ty	okenté	oo kea t'ye.
three	tah hee	tah ghee	tâh tir	tuté	tah t'ye.
four	din gee	ding ghee	ten tir	tinaté	tee tut ye.
five	sus sue ly	see sa hoo li	thla hon ty	lutsonanénté	clah tzoo lah nin t'ye.
six	el ke tah ey	el kee tah di	en chet hâ ty	inché-ta-té	ea tze tat t'ye.
seven	tah he ah ah tah	e thuls e ding he	thauy ou zir	ta-u-at-eé	oo kai ding kee.
eight	nar ky ah ah tah	ell kee ding he	en chet hen tir	in-ce-denté	ea tzee tecn t'ye.
nine	eth ly ah ah tah	tah ghee aht tah	ka la ke nce ty *or* e thlâh	ca-la-kinté	kah lah ken t'ye.
ten	hoo non nath	ou nath nath	ke ner ty [he youdsey	ken-en-té	kay nen t'ye.
an Indian	din nec (a Chepoweyan)	den na	} dun nah	tiné	sik kanne.
a man	din nae you	den na you		tine-zé	accoo tinne.
a woman	jar coo ey	ge ack ou we	et cha gah	ché-thé	tzay gay.
a shoe	keen chee	kiant tsee	ke hay	ké	kay cuz.
a gun	el kith hee	del ki thy	tase oh é	te-zvu	tyaiz ou.
I	sae	cec	sun nee	sinné	see ne.
thou	nin	} noh eh	nun nee	ninné	nce ne.
he	noe hee		i yé	a-tinné	i'yee.
we (thou and I)	noo hee	} noo oh nee	âh hun nee	nachuné (ninne-you, sinne you)	ah' coo ne.
we (he and I)	you did e cho noo nee		ah hun nee ong haty de	nachuné (alenné scnne	nah hinne.
ye	noo nee	nin	at tun nee	achunné [you)	nah hinne.
they	noo nah	.....	ah hun ah hee	a-cha-linné	ah coo ne tcho.
this Indian	you did e din nec	dcd da din na	i ye tun nee zi e	tinné-la	tee dee siccanne.
that Indian	noe hee din nee	} noh eh din na	co zi tun nee zi	tine tiné zé	yaho siccanne.
these Indians	noo nah din nee		cho ne tun nee	tinne-zené	too in ne siccanne.
those Indians	hi ey an din nee		co zi tun nee	tiné tine zela	too in ne siccanne.
this shoe	did hee keen chee	didda keant tsee	i yé kah	u tidé ke	tee dee kay.
that gun	hi ey el kith hee	didda del ke chy	co ri tase oh e	e-yé te-zou	tee dee t'yaiz ou.

ENGLISH.	CHIPEWYAN.	CHIPEWYAN.	BEAVER.	BEAVER.	SIKANNI DIALECT *Of New Caledonia.*
these shoes	did hee keen chee	didda keant tsee keh	i yé kah sul lee	ti-dé mé-ké	too in ne kaysillah.
those guns	noe hee el kith hee	didda del ke thy keh	co rin tase oh sul lee	u-tu-u-tízou	yah o ne kay sillah.
which man?	e-d loy ey?	a dloy dinna?	yea tun nee?	mé tinné?	tuc ah ne tinne?
which Indians?	e-d loy ey din nee?	.....	yea tun neez ah?	mé tinné zela?	tuc ah ne siccanne?
which gun?	e-d loy woel kith hee?	a dloy del ke thy?	yea tase oh e?	te-yé te zvula?	tuc ah ne t'yaizou?
which guns?	e-d loy woel kith hee?	.....	yea tase oh e?	te-yé te zvula?	tuc ah ne t'yaizou sillah?
who? (singular)	e-d loy ey?	.....	may lah?	mé la?	i'yee?
who? (plural)	e-d lin ae ue?	.....	may dâh thlee nah?	te-yé-na?	mai u ah?
who gave it to him?	e-d loy nahn il shoo?	a dloy bah al tec?	may yah ne tegr ah?	mé-i-a-ne-liju?	mail lah yah inni oh'?
whom did he give it to?	e-d loy ba e nar tah?	a dloy bah el yah?	may gah yea ne te gee?	me-che-ne-li-liju?	mai lah yan ye oh?
what (thing)?	e-d lye?	a dloy yew?	yea lah?	yé-elé-a?	yai lah ee?
my son	sae e az ze	pee e aze	say cho eh	ce-chuane	see tcho.
my sons	sae e az ze kae	cee e aze key	ses ka ha	ce-chuanké	see tchoca.
his son	bae e az ze	ba e aze	met cho eh	ma-chuane	mut tcho.
his sons	bae e az ze kae	ba e aze key	mes ka ha	mes-kiké	mut tchoca.
our (thy and my) son	noo nee e az ze	.....	ah ha cho eh	a-cha-el chuanné	nah' inne naho teho.
our (his or her and my) sons	noo nin e bae e ar ze	bah es keh	ah has ka tun nee zo do len nee	na-kes-ké ké	nah' inne naho' tchoca.
he is good	din nae tee	.....	mah tun nee len nee o chow	ma-hé le a ouchon	yucka tou it tue (*alias* nizoo).
it is good	i e nes ou	neh hee soo	thlou cun nee	ouchon	accoo nizoo.
he is not *good*	i e din ne gid da	.....	mah tun nee len nee e du câh lee	a lu ouchon	yucka ah' too nizoo.
it is not *good*	i e nes ow he la	neh hee soo hoo lah	beds il lee	me-eu-zillé	ah too nizoo.
that he may be good	nes ou coo lon le lo la sar	.....	met sce o els saw	tu-cu-ouchon co lé	nizoo willy ai kassee.
that it may be good	nes ou coo lon te lo la sar	.....	thlou cun nu ha zee	ouchon co nedzi	nizoo willy ai kassee.

ENGLISH.	CHIPEWYAN.	CHIPEWYAN.	BEAVER.	BEAVER.	SIKANNI DIALECT *Of New Caledonia.*
he *is arrived* (*by water*)	jah tha kec	tsee ah nin ne yah	nee nee-cay	ne thé elle	yucka tookay.
it *is arrived* (*as a boat*)	cha cha ta the keth	.....	hoe da ma new nee kah	mel ni ge-el	titchinillah tassekay.
I love him	i e bar ry e na tah	cee be ah ne tah	maise ke hay	mas-té	scene mass t'ye.
he loves me	sa ry ne ah tah	si ah ne tah	sow-en lee	zo-onlé	yucka sou in t'ye.
I see him	par car nes tah	cec e yea hec	css he	ma-ca-nes-ta	seene yussee.
he sees me	sac car ncl tah	dedda e yea hec	sah ka nen tah	sa ca ne ta	seene yucka' sah ee.
I bring him	bel ne nes del	cee es il yah	saw hah ad gee	che na tell	seene quitzec hoit'ye.
I bring it	ne wos tah	cee nah neal yah	men ah el stil	na-u-isalth	seene quitzee hoilah.
I bring it for him	bah ne wos tah	cee nah neal yah bah	i ye met zin nal sal	mudé-sé-na-a-is-alth	seene tugga quitzee hoilah.
he brings it for me	sah ne ne tah	ded da cee bah e eel yah	set si yah het dil	sals-in-na-i-ath	seene cha quitzee hoilah.
I see him	par car nes tah	.....	.....	ma-cu-nes-tu	seene yussee.
I see his son	bae e az ze ras ey	ba e aze cee eycat he	met cho eh es e	mul-chuane-cu-nes-ta	seene mut-tcho yusse.
he lives	i e ren ah	ded da chin nagh	ge hat tah	chu-tu	yutt tah.
he causes him to live	i e na e yel nah	ded da bah ghin nagh	yet haz zee ge hat tah	yu-iny-ta	yucka kai t'ye yutt tah.
he sees himself	et el cah nel tah	.....	et ta co na tah	a-te-ca-ne-ta	yusse ah deen e tchu.
I hurt him	rahl tae	.....	sa kay ta tee	yu-chu-ni-ib	see tway witzeway ī yee.
I hurt myself	a do a sta	.....	at ta tes tee	yu-o-nis tun	see tway witzeway sec ne tcha.
I kill him (as with a gun)	thla e nil thid	cee thial kith	za high	zé-a chin	see ne zaikah yucka.
I kill a moose	den nee e thla a was the	dennee cu thial kith	det chent high zes high cole lee	tel-chinté ze-a-chin	see ne zaikah huttah.
he kills himself	thla da nil thid	.....	at ta zah high	sis-é ché	yucko zaikah ah deen e.
I kill (*animals*) for *him*	bah thli e nil thid	cee, bah eke nah dcay thel kith	maw yea zah high	sas-ché	see ne ye zaikah yucka.
he kills for himself	thli e nil thid	.....	et tah zah high	ala-ise-ché	yucko yee zaikah ya adeen chæ.

ENGLISH.	CHIPEWYAN.	CHIPEWYAN.	BEAVER.	BEAVER.	SIKANNI DIALECT *Of New Caledonia.*
they kill one another	thla ah thiel dah	.....	en tah thla coh	tlu-u-cong	accoone tzedze nai ah neencho.
they love one another	eth ly e nah tah	tah bah a na tay keh	en thlaw e tah en tee	tli-u-in-té	accoone thloa int'ye ho.
they kill for one another	eth lar cha deel nee	.....	nah e da co ah	in-tadzé-lu-a-cong	accoone yeezaiehke atiga lah kee ah ee.
he kills often	ele kith	au loh na thil kith	e the za ah eh	nadji	yucko yeezahke chlat-teta.
i. e. *he is a good hunter*	be the ool hee	e kee nah deah caw del yah	nah gey	ouchon nadzil	yucko ootchou nat-zit.
.....	.....	.....	ous za ten nee high	ouchon nadzil	.....
he walks	kae en die	.....	gah he yah il	yi-alth	yucko kuy yal.
he is a great walker	eg gul a tee	nah al tlah	nâh he yah il	nat-lat	yucko ootcho can tah.
he steals	i e en ah hee	eh nith hee	geh et alth	chus-al	yucko an nah ee'.
he is a thief	i e en ah hee	eh neth kee o yea	en ous e ha	a-nus-i-anh	yucko an noos ee'.
I love him	i e bar ry e nah tah	cee be ah ne tah	mause te he	mus-té	see nee mast t'yee.
I do not *love him*	i e bar ry e nah tah e lah	cee bah ah ne tah elah	at too mause te he	chés-ten	see nee oosay sah soan-t'ye.
he loves me	sae ry ne ah tah	.....	so haute teh	zo-onlé	yucko see nee soaint'ye.
he does not *love me*	i e sae ry ne ah tah e lah	ded da ce ah na tah elah	at too so haute teh	a-tu su onté	yucko oosay soaint'ye.
I love it	bar ry ne ah tah	ci a na tah	maw tes eh	mo-as-lé	see nee mast t'yee.
I do not *love it*	bar ry ne ah tah e lah	.....	at too maw tes eh	ches-tén	see nee oosay sah soan-t'ye.
my husband	ah ote ey	cee dinne	mah et say oh	mul-se-oun	sit ee oo.
I have a husband	ah os tee	cee ca denna	sett say oh	sil si ou onglé	see ne sit tzee oo a'lai.
I have not *a husband*	din nae you sae kel en ne ou lah	.....	say oh ha tee tes ther	sil-si-oung-nel-tois	see nee oosay sit tzee oo.
he is asleep	kae el thlul	thiah et hee	nese teh	sul-line	yucko sittee.
he feigns *to be asleep*	a din ne el thlul	.....	nese teh ca ho law	zul-té al zeannés	yucko sitte wassée.

ENGLISH.	CHIPEWYAN.	CHIPEWYAN.	BEAVER.	BEAVER.	SIKANNI DIALECT *Of New Caledonia.*
he is drunk	i e con tu e ncth da	contowcy nith dan	teu nes togh	tou-nel-ton	yucko too nis' too.
he feigns to be drunk	con tu e neth da a doo le a	.....	teu nes togh ca ho law	tou-nel-zon ul te zeannés	yucko too nis too wassée.
I suppose he is asleep	i e eth lar lay sar	thiah et he lea zah	nese teh es é cu des té	sal-ti yen-te	yucko sitt' ye illah.
I suppose he is living	i e ren ah lay sar	ghin nah la se nes then	geh te maw ouse lay	ya-ta-yenté	yucko guttah illah.
a snow-shoe	hye	hoy	ah ilch	augh-inluté	ah.
I am snow-shoe making	hye es ah	hoy oust tzee	ah ilch—as lay	augh ça ta slé	see nce ah' asslah.
I am a man	sae din nae you	cee din na you	tun ner zo es ler	tinné ze-eslé	sec nc lah tinne.
I am a woman	sae jar coo ey	cee ge ack ou we	che ghe es ler	che-eslé	sce nee lah tzaigai.
he lives	i e ren ah	ah thlaw ghin nah	.....	chu-ta	yucko (*alias*) iyeeguttah.
life	ren ah	ghin nah	ma inch	ya is zé ta	gúttah.
he walks	kae en die	.....	.....	yí-alth	yucko guy yell.
he walks a little	kae en dic o e az ze	.....	e thlo a zey gah he yah il	nitsitle-ya-ass	yucko adoon tzas guy yell.
he eats	sha tec	she e el yea	ct setse	at-sils	yucko utzits.
he eats a little	sha tee o e az ze	eee aze she al yea	e thlo a zey—et sitse	ong sitlé al sils	yucko adoon tzas utzits.
where art thou?	ed lus e a din nee?	.....	cah ge he too?	tedze-a-liah?	nee nee tuaidzah witzay?
here I am	nae jar soo cha see	ghah cee nasth thed	joh esc lee	juna ass lia	see nee tchoanda.
where is he?	ed lus ey rel hee?	a glin ne nah thed?	na lee o lee?	tedzc-il-liah?	yucko nitt'ye?
where is his son?	i e bae e az ze see?	ba e aze a glin ney neh	met cho eh ncl lee?	mal-chcecane tedzéil liah?	yucko mutchoa nitt'ye?
he is here	bae e az ze jar see	ghah noo e thed [thed?	chon lc el lee	tinne lah ille	yucko tchoanda ah' t'yee.
his son is here	nae jar see	ba e aze ghah na thed	met cho eh chon le el lee	mal-checcane-ju-ané lia	yucko mutchoa tchoanda.
where is my *gun?*	sae el kith he see?	cee del ke thy zeire?	sett tese oh net tee?	si tczou-te-si-sat-whan?	nitt'ye see tuaizow?
it is here	jar tha tah	ghah thel lah	te ele ah	ti-la-illé	tchoanda sitt'yce.
it is not *here*	jar dar how dee	ghah thel lah elah	cho ne na too a	jonde nil tois	oosay tchoa sitt'yee.
where is his *gun?*	i e bae el kith he see?	bah del ke thy zeire?	met tese oh net tee?	ma-tezou-nu ti?	yucko mi tuaizow nitt'yce?
his gun is here	i e bae el kith he jar tha tah	bah del ke thy ghatt thel elah	mettesc oh cho ne set ho	matezou joun sat whan	yucko mi tuaizow tchoanda.

ENGLISH.	CHIPEWYAN.	CHIPEWYAN.	BEAVER.	BEAVER.	SIKANNI DIALECT *Of New Caledonia.*
his gun is not *here*	bae el kith ey jar tha tah e lar	ba del ke thy ghat thel lah elah	chon nee met tese oh—na too a	matezou alon joun sat whan	yucko m' t'yaizou oosai tchoasitoo.
where do you put it?	e-d lin nen e ty nah?	.....	da ze nee nee tah?	tedze ni-a liah?	nee ne t'yaidzah ah nee lah?
I put him here	jar nin e ah nin he choo	.....	chon nee law ne tah	joun ni el chon	see ne i yee tah ne nelah.
I put it here	jar nin e tah	.....	} chon nee me ne teach	joun ni el chon	see ne i yee tah ne no lah.
I laid it here	jar ou nun in hee	.....		joun nu ni ne on	see ne tzaidzah ne nee lah.
he sits	i e tha dah	the ed dah	naze tah	sa-tu	yucko sit tah.
he lies	i e tha tee	.....	te ga nâh ah	te-le-sa-li	yucko gut tah.
whence comes he?	no ey ed lin e ot se nin e ah?	a glinny ot tsey?	te ed ze wo et se âh net tee ha?	te-edze-yu-illu?	t'yaidza hoin yell?
whither goes he?	no ey ud tus ey ta thi?	a glinny its eth e yah?	te ed ze o et sun âh net tee ha?	te-edze-li yi-ah?	t'yaidza toy yell?
a lake	too	too ah	me gah	mi-thé	mai gah.
at *the lake*	i e too a ka	too ah gah	me gah ote sen	mi-tha chí	yai ka mai gah.
he comes from the lake	i e too tsee in in ah	too ah gah ot tsey e e yah	me gah ote se ât tee	mithe ouge ya-al	yucko mai gah witzah guy yell.
he goes to the lake	i e too tsee ta thi	too ah gah ot tsey eth e yah	me gah ote sen ât tee	mithe edze-taya	yucko mai gah tzuttyah.
how (what manner)?	c-d lah?	a dlou ount te?	ta chow wah?	te-e-kedze?	yah an nee?
when (past)?	e-d low hoo?	a dlou ou?	ka ho do?	te-akea?	t'yed o ah?
when (future)?	e-d low hoo?	.....	ka ho do ne ute thee es se who?	ta-u-teza-allé?	tah wud dees sah?
where?	e-d lin nee?	a glin ne?	te ed ze zow hâ?	tedze-iah?	t'yed zah?
how much?	e-d ly nal tee?	a dloy hel yah?	taw net tee?	ta nel ti ah?	tah o chucko?
it is cold weather	ed za	hed zah	o day cad edze	ou-le-cadzé	quit t'ya catz.
it is hot weather	ad doe	head doh	o ze ill	ta-ou-we-chon	nah de seel kah.
a tent	coo ah	kou ah	ne pal lee	quan	ne pal lee.

ENGLISH.	CHIPEWYAN.	CHIPEWYAN.	BEAVER.	BEAVER.	SIKANNI DIALECT *Of New Caledonia.*
my tent	sae coo ah	cee kou ah	sen nee pal lee	sa-quan	see ne pal lee.
thy tent	nae coo ah	na kou ah	nen nee pal lee	ne-quan	nee ne pal lee.
his tent	bae coo ah	ba kou ah	pen nee pal lee	alenne-mes-quan	yucko pal lee.
our (thy and my) tent	noo coo ah	noo e nee kou ah	ah high nee pal lee	na-cu quan (niquan ou you: si quan ou you)	nuch inne pal lee.
our (his and my) tent	noo ne ah coo ah	noo e nee kou ah	ah high nee pal lee yed zé	na-cu-quan (alenne me quan: sinne se quan	nuch inne pal lee.
your tent	nae coo ah	nin kou ah		a-quan edzies [you)	nee ne pal lee.
their tent	hoo bah coo ah	.....	cu yea nee pal lee	qu-quan-edzee	you inne pal lee.
at *my tent*	sees ah coo ah i yet	....	sen nee pal lee kad zé	si quan edze	yaika see ne pal lee.
at *thy tent*	nin ah coo ah i yet	.....	nen nee pal lee kad zé	na quan zí	yaika nee ne pal lee.
at *his tent*	i e bah coo ah i yet	.....	men nee pal lee kad zé	alínné me quan zé	yaika yucka pal lee.
at *our (thy and my) tent*	noo nec ah coo ah i yet	nou kou ah	ah high nee pal lee kad zé gus teach	a-juné-quan (nequan o you: si quan ou you)	such distinctions are not found in the Sickanne language.
at *our (his and my) tent*	i e cho noo coo ah i yet	nou kou ah	cu yea nee pal lee kad zé gus teach	a juné-quan (alenne me quan sinne si quan you)	
at *your tent*	nin ah coo ah i yet	.....	cu yea nee pal lee kad zé	a cha quan tze	yaika nee uo pal lee.
at *their tent*	I yin ah bah coo ah i yet	.....	yea nec pal lee kad zé	a cha quan le ze	yaika accoona pal lee.
from *the tent*	coo ot see	kou ah ot tsin	nee pal lee te che	con quan-le-dge	istah pal lee.
yes	hum	hihh ah	(*Not possible to spell.*)	ang	aa hah.
no	doo	doo ou	taw waw or aume maw	inlois	oo say.

Table II.

ENGLISH.	KÚTANI.	ENGLISH.	FLAT-HEAD.	OKANAGAN.	ATNA OR SHOUSHWHAP.
one	hook cain.	*one*	nu co	nax	nicon.
two	ass.	*two*	ol selle	asseel	seesel.
three	calle sah.	*three*	kate less	cathleesh	cuthlæsh *or* kethlæsh.
four	had sah.	*four*	moose	mons	mouse.
five	yea co.	*five*	scille	sheel lixt	itst shelixt.
six	in ne me sah.	*six*	taw cun	takamxt	takamext.
seven	whist taw lah.	*seven*	sis pelle	shish peel ick	its çhou chilka.
eight	waw ah sah.	*eight*	aye num *or* ah aye num	teemilth	coupst.
nine	ky yie kit to.	*nine*	hah noot	hachanont	timthleen kouka.
ten	aye to vow.	*ten*	hope pen	opeen ninxt	opixt.
an Indian	ah quels mah kin nic.	*an Indian*	sky loo	sk ilon *or* skylon*	calli mouch*.
a man	te te calt.	*a man*	scalt te may whom	skulto mæluch	skallamouch.
a woman	balle key.	*a woman*	sim mame	kilthlo mælouch	nochonoch *or* niko skallamouch.
a shoe	cath lend.				
a gun	tah vow.	*a shoe*	kis coat lay shin	nax kachan	sheeltchou *or* seeltçhin.
I	cah min.	*a gun*	soule loule l'minx	soul loul *meen* (*iron*)	soul meenick (*iron*).
thou	lin coo.	*I*	cou yah	eensa, inchaken (*me*)	een çhat çhawa.
he	nin co is.	*thou*	an ne way	anwæ *or* hanwæ	ganawæ.
we (*thou and I*)	cah min nah lah.	*he*	ze nilt	itcheennilth	innawiis.
this Indian	in nai ah quels mah kin nic.	*we* (*thou and I*)	cah lah ne way	anawæ ki insa	tickasallan (*both*) *or* uthlinweeket (*us*).
that Indian	co ah quels mah kin nic.	*we* (*he and I*)	e chez o cou yah	cheen elth neuch insa	innah wees (*he* or *him*), inchatchewa (*I* or *me*), cothlenwiis (*us*).
these Indians	wai nai ah quels mah kin nic nin tie.	*ye*	in pel lipt pes-stun	neemneembleteem	uthleenaweimp (*vous autres*).
which man?	cath lah te te calt?				
which Indians?	cah lah ah quels mah kin nic nin tie?	*they*	e cher	neemneembleteen *or* leepleep	uthlinweeket (*they* or *vous autres*).
which gun?	cah lah tah vow?	*this Indian*	cher sky loo	alla sk ilon	nalix kallamouch.
who	cath lah.	*that Indian*	chis sky loo	echæ sk ilon	ægie (*g hard*) kallamouch.

ENGLISH.	KÚTANI.	ENGLISH.	FLAT-HEAD.	OKANAGAN.	ATNA OR SHOUSHWHAP.
my son	cah mah hat lay.	*these Indians*	oult sky loo		
his son	hot lay is.	*those Indians*	aye sclo sky loo		
he is good	sook say.	*this shoe*	coy aye shin	echæ *or* achæ kachan	nalia seltsam.
it is good	sook kin nai.	*that gun*	chis soule loule l'minx	echæ soulloulmeen	egie (*g hard*) souloulmick.
he is arrived	swan hah.				
I love him	hones sclah kilt.	*these shoes*	cah coy aye shin	echæ whael (mang) kachan	egua (*g hard*) whæl seltsam.
he loves me	sclah kilt nai.				
I see him	hones ze caught.	*those guns*	sclo soule loule l'minx		
I see his son	hones ze caught ah calttis.	*which man?*	sou wet scalt te may whom?	sou wæt skultomæuch?	swat egie sk iloumouch?
he sees me	ze caught tene.	*which Indians?*	sou wet sky loo?	souwæt sk ilon?	swattæ kallimouch?
he steals	i in ney.	*which gun?*	sou wet soule loule l'minx?	souæt thlack souloulmenick?	swattæ shoulmick?
I love him	hones sclah kilt ney.				
I do not love him	cah sclah kilt nai.	*which guns?*	sou sou tink'd?		
my husband	can no claw kin nah.	*who? (singular)*	sou wet?	souwæt *or* swætte?	swatte?
he is asleep	come ney ney.	*who? (plural)*	sou sou wet?	shouswhæt?	sous what egie (*g hard*)?
I am a man	te te calt ne ne.	*who gave it to him?*	till sou wet o wee slits stum?	souet ke wheetlestem?	soct kichtamis?
I am a woman	balle key ne ne.				
where?	cass kin?	*whom did he give it to?*	ill sou wet o wee slit che mes?	killsoel killwhisilimtou?	swattæ komkichttæsh?
where is my gun?	cass kin cah tah vow?	*what (thing)?*	stem clce chez?	estem?	stamæ?
where is his gun?	cass kin tah vow is?	*my son*	e-koos sah	eskousi *or* esquaziz	niskousa.
a lake	ah co co nook.	*my sons*	o sle koos sah	esquousquasias	nizquonsquouz (*s* or *z*).
how much?	cack sah?	*his son*	skoos scess	esquosiis	niskosas.
it is cold weather	kis caw tit late.	*his sons*	oult skoos scess	quisgusquaziz *or* neemneetletit equasi	nisquouz quozsas.
a tent	ah caw slah co hoke.				
my tent	cah ah kit lah.	*our (thy and my) son*	cah koos sah	esquozsissit *or* esquasixt	nisququassakit.
thy tent	ah kit lah nis.	*our (his or her and my)*	oult skoos scess o sle	esquosguuzzietet	nisquous quous sakit.
his tent	ah kit lah is.	*he is good* [*sons*	hurst [koos scess	chast	leâ.

ENGLISH.	KUTANI.	ENGLISH.	FLAT-HEAD.	OKANAGAN.	ATNA OR SHOUSHWHAP.
our (thy and my) tent	cah ah kit lah nam.	*it is good*	hurst cel sah	chast echæ	l'a egie (*g hard*).
		he is not good	ty-yah	kæst	keist.
yes	ah ah.	*it is not good*	key cels sah	kæst	keizt.
no	waw.	*that he may be good*	zah come-me ne walts	kilth chast	tçhounistlatweellachs.
men	te te calt nin tie.	*that it may be good*	zah come-me hurst	kichustaweel.	
women	balle key nin tie.	*he is arrived (by water)*	ze ze lap puss	seellæl *or* si youlth kin-	itsaoulk, istlakous.
girl (in her teens)	nah oh tit.	*it is arrived (as a boat)*	.....	itseellæl [kitch	sticktakit.
girls (in their teens)	nah oh tit nin tie.	*I love him*	in nah ah ment e chez	inchaminich	whowhysta.
boy	stalt.	*he loves me*	co hah menks	kochamininixt	chowhystamz *or* who-
boys	stalt nin tie.	*I see him*	week'd tin	waken	wækitten. [whysttatims.
little boy	stalt nah nah.	*he sees me*	co werk-kis	co wæks *or* coweeks	wækatçhims.
child	cah mo.	*I bring him*	quelt tum min	ilch whonisten	manasten.
children	cah mo nin tie.	*I bring it*	enel quene	eskouneem	maquan.
father (by the sons)	cah de doo.	*I bring it for him*	quelt tum tin	exqueltam, itchinelth	macquachten.
father (by the daughters)	cah sous.	*he brings it for me*	co quelt tumelts	esko meen killi insa	squach ouch chimisequa.
		I see him	week'd tin	wæken	wækelten.
mother	cah mah.	*I see his son*	week queltin skoos scess	wælketen esquizziz	wækelten isquasas.
brother, eldest	cah tat.	*he lives*	will lewheel	ishtchæchum	ilchæchum koukstam.
brother, youngest (by brothers)	cats zah.	*he causes him to live*	will lewheclits	t'ough çheeninchuten	coult cheeneent chont tiken chinamoul.
brother, youngest (by sisters)	cah ze ah.	*he sees himself*	awsunt soot	wækentçhout	wækit chouka-eenawis wæketenamis.
sister, eldest	cats sous.	*I hurt him*	loowho pin noon	kinkistameen	kistençhout ken.
sister, youngest	cah nah nah.	*I hurt myself*	kin l'hoop	kinkistameen çhouh	kistençhout.
uncle	cath ah.	*I kill him*	pools-stum	ex poulsten	a poulsteen itchoun (*I say*).
aunt	cah tilt tilt.				
grandfather	cah papa.	*I kill a moose*	kin poolssum tus-hussah-loucks	toucht çhicken	touchsiken *or* poulsteen etze (*deer*).
grandmother	cah de de.				
thy husband	in claw kin nah nis.	*he kills himself*	pills soot	pillztent chout	pillsten etchout.

ENGLISH.	KÚTANI.	ENGLISH.	FLAT-HEAD.	OKANAGAN.	ATNA OR SHOUSHWHAP.
my wife	cah tilt nah mo.	*I kill for him*	poulsh stun	poulthtcn, itchincelth (*him*)	posseelchtsten egie.
thy wife	tilt nah mo nis.				
son	can nah hot lay *or*	*he kills for himself*	pool sum	spillsk ilochs	estæeuch enwiis.
daughter	cass win. [ah calt.	*they kill one another*	pools te wah	pillstowæoch ti touchse ethlin	thluckentwaoch uthlinwæis *or* istchow mintowaach.
come here	clan nah.				
go away	cloon no.				whyowhystowæoch.
take care	ill kilt we ín.	*they love one another*	ah men kehouse	kachaminikinkaous	thlicka thloughtioutsa.
get out of the way	you vaw.	*they kill for one another*	poolshstun o co poulsh	.....	skallum whylp (*good hunter*).
come in	tie cath ah min.	*he kills often; good hunter*, i. e. *he is a good hunter*	pill pill se moult	spillzk iloch	owhylth tæonchsous.
go out	sclah nah ah min.				eatcheena *or* kæwattim.
stop	mae kaek.	*he walks*	weast	thouisht *or* tuckatoula	ka outa moulth.
run	sin naek kin.	*he is a great walker*	qualt qualt	sisiyons thlatch wish	nock nock kitchenmoulth.
slowly	ah nis cah ziu.	*he steals*	nack quam	nakquom	
miserly	o per tin.				nock nocko moulth.
beggarly	coke co mae kah kan.	*he is a thief*	nack quam min	nock nocko moulth	why whysten.
I give	hone silt ah mah tie sis ney.	*I love him*	in nah ah ment e chez	kachaministen *or* chamenistem	
thou givest	kin nah mah tie zey.	*I do not love him*	pow is tin e chez *or* tam in nah ah mene e chez	lant incha minix *or* chamenistem	taax who whystim.
he gives	sclah mah tie zey.				
he gave	cah mah tie cates.	*he loves me*	.....	kochaminixt	who whystams.
I beat	hone cah slah tea.	*he does not love me*	.....	lant chochominixt	tâx who whysttatims.
thou beatest	kin cah slah leat.	*I love it*	in nah ah ment e ze	incha minick	who why sten.
he beats	kis kilt cone slah leat.	*I do not love it*	pow is tin e ze	lant cho minixtin	taax who whysttatcn.
		a husband	is halloway	isch ilawiis	esch ilawiis.
give me	ah mah tie kit sous.	*I have a husband*	kin ep is halloway	kinz esch ilawee	cschalaw ikcn.
he gave me	nah mah tie kit sap pe ney.	*I have not a husband*	tum eps halloway	lant kinsch il a nee	taken esch ilaweeten.
		he is asleep	ee tish in	i itch *or* itchiætæ	iitch *or* attæch.
I love you	hone sclah kilt ney.	*he feigns to be asleep*	eate eate shay yah	atch ia	at ætch iæ *or* atch iam.

ENGLISH.	KUTANI.	ENGLISH.	FLAT-HEAD.	OKANAGAN.	ATNA OR SHOUSHWHAP.
he loves	sclah kilt.	*he is drunk*	qoui-who	qua *or* esquaoch	k i ach.
do you love me?	kin sclah slap?	*he feigns to be drunk*	coo coo y ah	haut quæ tanmæus (*for nothing*)	kæ i kæch ia.
I hate you	hone cah sclah kilt ney.	*I suppose he is asleep*	kin tell lis e tish	instilles iitcht	soutçhen lats echchun.
thou hatest	kin cah sclah kilt.	*I suppose he is living*	kin tell lis will lewheel	poutetçhechouch	chonilth shoumaches.
he hates	cah sclah kilt.	*a snow-shoe*	nuh co sow wake keshin	cherewachan	itsachelly.
I speak	hones ah ney.	*I am snow-shoe making*	kin coul zah wake keshin	kinz coulimt cherewachan	achoucho itschilly.
thou speakest	kins ah.				
he speaks	kates ah.	*I am a man*	key scalt te mee	kins skalto mæuch	skalum kin *or* skallumch.
we speak	hones ah nah slah.	*I am a woman*	key sim mame	kin kilto meloch	sintlen nochou noclkin.
you speak	talk e tea leat.	*he lives*	will lewheel	pont etchæchum	ittaax iltchoutax, cumach.
they speak	seals ah.				
I steal	hone i he ne.	*life*	une will lewheel tin weast	estçhæchum	soups (*breathe*) omach.
I sleep	hone come ney ney.	*he walks*	co coo hume weast	its whisht	eatchina.
we sleep	hone come ney nah lah ney.	*he walks a little*	e slain	pont est whi whast	tax whurchanee.
		he eats	kilt slo walk cus	its ethlin	aka ethlins.
I die	hones alt hip pe ney.	*he eats a little*	quoi kah?	ets its thlin	eistchelth ethlins.
thou diest	kins alt hip.	*where art thou?*	kin lah	kuk klaken	ithlan kuwachouch.
we die	hone ah o co noak nah slah ney.	*here I am*	quene clee ze?	kin alla	ei nalia *or* innaliakin.
		where is he?	quene slo skoos scess?	kill klakeen?	ihainlow *or* itclahan?
give me to eat	he shoe.	*where is his son?*	yah lah	killakeen esqussis?	illa han isquasas?
eat	he ken.	*he is here*	yah lah slo skoos scess	alla	i allia.
my gun	cah tah vow.	*his son is here*		alla eskoussis (alleskousi *my son is here*)	isquasas na allia.
thy gun	tah vow nis.	*where is my gun?*	quene aye soule loule leminx?	lakin esouloulmick?	illaan souloulmenik bon?
his gun	tah vow is.				
mountain	ac co vo *cle it.*	*it is here*	e-yah	alla souloulmenik	allia elsta.
rocky mountain	ac co vo *cle it* nook key.	*it is not here*	tas-sel lah	lant alla souloulmeen	ta atlæ *or* tâx nalia.
snowy mountain	ac co vo *cle it* ac clo.	*where is his gun?*	quene slo soule loule leminx?	klakenæ souloulmix?	ihân esquinax?

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ENGLISH.	KÚTANI.	ENGLISH.	FLAT-HEAD.	OKANAGAN.	ATNA OR SHOUSHWHAP.
road or track	ac que mah nam.	*his gun is here*	we yah slo soule loule leminx	alla essouloulmix	nalia elsta.
large river	cath le man me took.				
small river	hah cack.	*his gun is not here*	tas-sel lah slo soule loule leminx	kan alla souloulmix	tatlæ.
creek	nis cah took.				
large lake	will caw ac co co nook.	*where do you put it?*	la quene o kits zin tay-ough?	klaken illi coument?	thlahan cominta?
small lake	ac co co nook nah nah.	*I put him here*	yah lah kits zin ten	alla toukunbteen	nigenammaal konish.
		I put it here	yah lah o tuc quen ten	alla e tecounten	ei i comint.
rapid	ah cah hop *cle it.*	*I laid it here*	yah lah tah cun ten	almantten	mist çhout chilly whæt.
fall	wheat taw hop *cle it.*	*he sits*	sclaw sel lish	mont	ma mout.
shoals	ah coke you coo nook.	*he lies**	yough quest (*from* to lie)	il coul	
channel	hah cath slaw o weak.	*whence comes he?*	till quene hoke ee whoo?	klaken exhonie?	it lahanks thlako?
		whither goes he?	te ke quene slous whoos?	klaken fonie?	klahan kinasoch?
		a lake	sills coy toke *or* sills coy [tooke	tæ kont	pasillqua.
wood or *trees*	ah kits slah in.	*at the lake*	ils coy tooke	kilti kont	klækelth pasellqua.
red pine	he mos.	*he comes from the lake*	tills coy tooke	kilti kont exhonie	pasillquas slakas.
cedar	heats ze natt.	*he goes to the lake*	tic cah coy tooke whoo	kilti koult fonie	kotsatch paseelqua.
poplar	ac cle mack.	*how (what manner)?*	aye chis quene?	houtch keenim?	pack kanamis?
aspin	ac co co zle mack.	*when (past)?*	chispis stem?	tespin kecn?	pinnhæ *or* penhan?
fire	ah kin ne co co.	*when (future)?*	peys stem?	penn keen?	pinnhæ?
ice	ah co wheat.	*where?*	quene?	killa keen?	nahan?
charcoal	ah kits cah kilt.	*how much?*	qui nish?	qu inoch?	qu i noch?
ashes	ah co que me co.	*it is cold weather*	shalt	itsalt	itsaltanoch.
kettle	yeats skime.	*it is hot weather*	co co leel	quaatsh *or* quailt	quaatsonoch.
mat tent	tah lalt ah kit lah nam.	*a tent*	spe yal loo	shitoux	shitow.
		my tent	ease spe yal loo	inçhitow	inçhatchina (*my*), shiton (*tent*).
head	ac clam.				
eyes	ac cack leat.	*thy tent*	ah spe yal loo	ançhitow	natchitew.
nose	ac coun.	*his tent*	spe yal loose	itçhitoux	itchitoux.

* *He lies* (schlou coat): this is from the verb *lie.*

ENGLISH.	KUTANI.	ENGLISH.	FLAT-HEAD.
mouth	ac calt le mah.	*our (thy and my) tent*	eah pis spec yal loo.
chin	ac cah me zin ne cack.	*our (his and my) tent*	spe yal loose we spe yal loo.
cheeks	ac que ma malt.	*your tent*	spe yal l'ump.
hair	ac coke *que slam.*	*their tent*	spe yal lows.
body	ac co no cack.	*at my tent*	least spe yal loo.
arms	ac sglat.	*at thy tent*	la spe yal loo.
legs	ac sack.	*at his tent*	ils spe yal loose.
belly	ac co womb.	*at our (thy and my) tent*	ass spe yal loo we spe yal loo.
back	ac cove cah slack.		
side	ac kin no cack.	*at our (his and my) tent*	ils spe yal loose we spe yal loo.
ears	ac coke co what.		
animals	yah mo.	*at your tent*	e spe yel l'ump.
horse	kilt calt lawah shin.	*at their tent*	ill spe yel loose.
stallion	cass co.	*from the tent*	till spe yal loo.
mare	stougalt.	*yes*	oh nah.
bull	neel seek.	*no*	tam.
cow	slouke copo.		
calf	ah kin co malt.		
tiger	s'vie.		
bears of all kinds	cap pe tie.		
black or *brown bears*	nip pe co.		
grizzle bear	kit slaw o slaw.		
rein deer	neats snap pie co.		
red deer	kilt caw sley.		
moose deer	snap pe co.		
woolvereen	ats po.		
wolf	cack kin.		
beaver	sin nah.		

ENGLISH.	KUTANI.
otter	ah cow oh alt.
mink	in new yah.
martin	nac suck.
musquash	an co.
small grey plain wolf	skin koots.
birds	to coots cah min nah.
blue jay	co quis kay.
crow	coke kin.
raven	nah nah key.
snakes (rattlesnake)	wilt le malt.
garter snake	ah co new slam.
roots (camass)	hap pey.
bitter root	nah cam me shou.
tobacco root	mass mass.
sweet potatoes	ah whis sea.
moose berry	ac co mo.
strawberry	ac co co.
pipe	couse.
pipe stem	ac coot lah.
axe	ah coot talt.
tobacco	yac ket.
flesh	ah coot lack.

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Professor KEY in the Chair.

A paper was read :—

"On the Probable Future Position of the English Language." By T. Watts, Esq.

Since the revival of letters there has been a general tendency to the establishment of what may be called a universal language, that is, of a language universally understood by those who make any at all an object of liberal study. At the present time there can be no doubt that this honour, so far as possessed by any language in Europe, is still in possession of the French, though its position is no longer so commanding as it was. In any country foreign to France in which two modern languages are made an object of cultivation, French is one of the two; in those countries where only one is cultivated, French is the one.

The position now occupied by the French was, it is often said, formerly in the possession of the Latin language; but this is not exactly the case. The Latin language not only enjoyed the distinction which French possesses, but one of much superior value. The French is read by the scholars of different countries; the Latin was not only read, but written. The effects are widely different. At the commencement of the sixteenth century Erasmus of Rotterdam was the most distinguished author of Holland and the most distinguished author of Europe. His productions issued from the presses of Rotterdam, London, and Basil; they were read with equal advantage in every civilized country. At the commencement of the nineteenth century Bilderdijk was the most distinguished author of Holland, and almost unknown even by name beyond its boundaries. Southey, in his epistle to Allan Cunningham, mentions his name, and thus proceeds :—

> " 'And who is Bilderdijk?' methinks thou sayest;
> A ready question, yet which, trust me, Allan,
> Would not be ask'd had not the curse that came
> From Babel, clipt the wings of Poetry.
> Napoleon ask'd him once, with cold, fix'd look,
> 'Art thou then in the world of letters known?'
> And meeting his imperial look with eye
> As little wont to turn away before
> The face of man, the Hollander replied,
> 'At least I have done that whereby I have
> There to be known deserved.' "

Perhaps Bilderdijk had a genius equal to that of Erasmus, but Erasmus wrote in Latin and Bilderdijk wrote in Dutch, and these were the consequences.

This difference in the universality of the Latin and French—that the one was generally read and written, the other only read—is evidently

one of great importance. The effect of the diffusion of the Latin language was to enable every writer of whatever country to assume the station to which his talents entitled him; the effect of the diffusion of the French has been to concentrate the attention of Europe on the writers of a particular nation, who might or might not be worthy of it. There have been periods, such as during the reign of Napoleon for instance, when the literature of France was, beyond comparison, inferior to those of England and Germany. It was a poor consolation for the Englishman who was unable to read in the original Goethe and Schiller, or for the German who could have wished to study Scott and Byron, to give his nights and days to the pages of Châteaubriand and Lebrun.

There are no insuperable difficulties indeed in the way of a foreigner's attaining a sufficient mastery over the French language to use it as an author, at least as far as prose is concerned, and at one time it seemed not unlikely that a fashion of doing so might arise. "Several foreigners," says Gibbon, "have seized the opportunity of speaking to Europe in this common dialect, and Germany may plead the authority of Leibnitz and Frederick, of the first of her philosophers and the greatest of her kings." England was once in the danger of losing to a foreign language the immortal production of Gibbon himself, who had indeed published his youthful 'Essay on Literature,' in French, and it is to the advice of Hume, though he had himself once conceived the notion of retiring to France and adopting its language, that we are indebted for the enrichment of English with the 'Decline and Fall.' Goethe, it is said, regretted even in later life, the abandonment of an early project to compose his writings in the best-known language of Europe.

For the last century, however, the torrent of example has set the other way. It is now just about a hundred years ago that Klopstock paved the way to the recultivation of German, and a language till that time neglected and despised has assumed a position among the first and richest in Europe, rich both in its native resources and in the productions of genius. This lesson has been fertile in results. The countries of Scandinavia, though their combined population is scarcely equal to that of the seventh of Germany, have brought two languages into the field. These, from their similarity to English and German, might be acquired without great effort by those already acquainted with both, but with the Slavonic languages the case is very different. The Russian and the Polish literatures, one of them brought into existence during this period, the other revived after a long trance which threatened to be fatal, are in languages quite unconnected with any that had previously been considered worthy of the cultivation of the scholar. The extent of Europe which belongs to the domain of the Slavonic tribes is however so vast, that it might have been considered probable that at some period one of their dialects, at all events, would rise into literary importance. But the cultivation of the Slavonic languages was followed by that of the Hungarian. A language wholly remote from any other European speech, except the Finnish and the Laplandic, has been made the vehicle, not only of poetry and fiction, but of natural history and mathematics.

The Hungarian makes the sixth language which, during the last century, has risen to the dignity of a language of books and literature. Within the century before it there was not one that had changed its footing in this respect in a striking degree. There are still in different corners of Europe a few languages which remain in the same position that they then occupied, or in very nearly the same; and of these there is a remarkable number in the British islands. The progress of each of these six languages has been greeted as a sign and harbinger of the progress of cultivation, but should we be prepared to hail with similar gratulation a similar advance on the part of the Gaelic, the Irish, or the Welsh?

The tendency of all these changes has been to lessen the predominance of the French language, and to alter the literary centre of Europe. The cause of this pre-eminence of French has been the subject of some interesting speculation, and in the year 1783 the Academy of Berlin proposed the question for a prize. The answer which obtained the reward was the well-known dissertation of Rivarol, 'De l'Universalité de la Langue Française,' which has been frequently reprinted, and has obtained a reputation somewhat out of proportion to its merits. In this essay Rivarol passes but lightly over the claims of the Italian, the Spanish, and the German languages, to that supremacy which the French has obtained, but enters at some length into the examination of the comparative claims of the French and ourselves. The Italian language, he observes, was too early ripe; at the time when it had the advantage over all its rivals, Europe was not yet sufficiently sensible of the necessity of a general dialect of literature to make choice of any. The harmony of Italian is also too monotonous; the constant termination of its words in vowels has been found so wearisome in prose, that poetical license in Italian has the unusual tendency to make the words shorter and harsher. To Spanish he hardly considers any claim to have ever belonged, yet that noble and harmonious language is free from the fault with which he reproaches the Italian, and was at one period spoken by a nation which held the fairest portion of the old world, and spread its conquests far and wide in the new. There was a time when Spanish was frequently introduced for whole scenes in Italian plays, and even occasionally on the stage at Paris,—when it was commonly spoken in the courts of Italy and in that of Vienna. To the deficiencies of Spanish literature, and to the remoteness of the Peninsula from the other civilized nations of Europe, must no doubt be ascribed the singular neglect which has placed it as low in the list of cultivated languages as it once stood high. Of German, Rivarol maintains that it came too late—that the place was already taken, and that it has the disadvantage of being a language entirely new in literature. There was he asserts, a necessity that the predominant language of Europe should be connected with the venerated language of ancient Rome, since to that all the cultivated tongues, with the exception of German, exhibited undoubted affinities.

There is a geographical reason, on which Rivarol lays no stress, to which the Marquis Du Roure, who subsequently touched on the same subject, was inclined to attribute the whole weight of the decision.

France, says Du Roure, is situated precisely in the centre of the five principal nations of Europe. The Englishman who wishes to visit either Spain, or Italy, or Germany, without incurring the fatigue of a long sea voyage, must necessarily pass through France, and in the same way the inhabitant of each of these other countries is compelled to take the same road. What can be more natural than for a nation to study the language of its nearest neighbour? and France is the only near neighbour of some of these nations, as near as any to all. To this motive the Marquis attaches so much importance, that he states his belief, that if, owing to some startling revolution, the Basque or Breton were to become the general language of France, Basque or Breton would immediately become the most fashionable foreign language in England, Germany, Italy and Spain.

If however we admit the correctness of Du Roure's hypothesis, with regard to the original cause of the predominance of French, it will not necessarily follow that the same causes are now in operation. Undoubtedly at the time that France was elected, the number of voters who would be supposed to influence the decision was but five; the constituency has now been extended; the Russians, the Poles, the Hungarians, the Scandinavians have obtained the suffrage. The same reasons that formerly decided the predominance of French, have now a tendency to promote the advancement of German. The country of each of the rising literatures touches on Germany, and, as has been before remarked, the literary centre of Europe has changed.

There has been a similar alteration with regard to the affinity of the literary nations with the Latin language, the point which has been dwelt upon by Rivarol. Among the new competitors in the field, not one has the slightest connection with Latin or the Romanic dialects; many are closely akin to German; the others are likely to regard with more favour a language entirely dependent on its own resources and that can be studied by itself, than one which to be fully intelligible requires some study of its ancient stock. Thus two of the advantages which France formerly possessed are turned against itself and transferred to German. That language has in addition a vast and striking recommendation which neither Rivarol nor Du Roure has adverted to. Of the cultivated languages of Europe, none is so weak an instrument of translation as the French, and none is more powerful than the German. This consideration, which must always have been an important one in discussing the claims of a language to the place of a representative, has become doubly so by the circumstances of the modern literary world. In French, there is not even a tolerable translation of Tasso, or Ariosto, or Dante, or Calderon, much less of Shakspeare, or Burns, or Byron. If only one of the modern languages of Europe can descend to posterity, or which is much the same, if posterity can only find time to make itself master of one, it is the interest of the world that that one should rather be German than French.

The time seems fast approaching when the predominance in point of language will have to undergo a revolution, and these considerations would appear to be weighty enough to bend the decision to the side of German, were it not for the existence of another

language whose claims are still more commanding. That language is our own. Two centuries ago the proud position that it now occupies was beyond the reach of anticipation. We all smile at the well-known boast of Waller in his lines on the death of Cromwell, but it was the loftiest that at the time the poet found it in his power to make:—

> "Under the tropic is our language spoke,
> And part of Flanders hath received our yoke."

"I care not," said Milton, "to be once named abroad, though perhaps I could attain to that, being content with these islands as my world." A French jesuit Garnier, in 1678, laying down rules for the arrangement of a library, thought it superfluous to say anything of English books, because, as he observed, "libri Anglicâ scripti linguâ vix mare transmittunt." Swift, in the earlier part of the eighteenth century, in his 'Proposal for correcting, improving, and ascertaining the English tongue,' observed, "the fame of our writers is usually confined to these two islands." Not quite a hundred years ago Dr. Johnson seems to have entertained far from a lofty idea of the legitimate aspirations of an English author. He quotes in a number of the Rambler (No. 118, May 4th, 1751) from the address of Africanus as given by Cicero, in his Dream of Scipio:—"The territory which you inhabit is no more than a scanty island inclosed by a small body of water, to which you give the name of the great sea and the Atlantic ocean. And even in this known and frequented continent what hope can you entertain that your renown will pass the stream of Ganges or the cliffs of Caucasus, or by whom will your name be uttered in the extremities of the north or south towards the rising or the setting sun? So narrow is the space to which your fame can be propagated, and even there how long will it remain?" "I am not inclined," remarks Johnson, "to believe that they who among us pass their lives in the cultivation of knowledge or acquisition of power, have very anxiously inquired what opinions prevail on the further banks of the Ganges. . . . . The hopes and fears of modern minds are content to range in a narrower compass; a single nation, and a few years have generally sufficient amplitude to fill our imagination." What a singular comment on this passage is supplied by the fact that the dominions of England now stretch from the Ganges to the Indus, that the whole space of India is dotted with the regimental libraries of its European conquerors, and that Rasselas has been translated into Bengalee! A few years later the great historian of England had a much clearer perception of what was then in the womb of Fate. When Gibbon, as has been already mentioned, submitted to Hume a specimen of his intended History of Switzerland, composed in French, he received a remarkable letter in reply: "Why," said Hume, "do you compose in French and carry faggots into the wood, as Horace says with regard to Romans who wrote in Greek? I grant that you have a like motive to those Romans, and adopt a language much more generally diffused than your native tongue, but have you not remarked the fate of those two ancient languages in following ages? The Latin, though then less celebrated and confined to more narrow

limits, has in some measure outlived the Greek, and is now more generally understood by men of letters. Let the French therefore triumph in the present diffusion of their tongue. Our solid and increasing establishments in America, where we need less dread the inundation of barbarians, promise a superior stability and duration to the English language."

Every year that has since elapsed has added a superior degree of probability to the anticipations of Hume. At present the prospects of the English language are the most splendid that the world has ever seen. It is spreading in each of the quarters of the globe by fashion, by emigration, and by conquest. The increase of population alone in the two great states of Europe and America in which it is spoken, adds to the number of its speakers in every year that passes, a greater amount than the whole number of those who speak some of the literary languages of Europe, either Swedish, or Danish, or Dutch. It is calculated that before the lapse of the present century, a time that so many now alive will live to witness, it will be the native and vernacular language of about one hundred and fifty millions of human beings.

What will be the state of Christendom at the time that this vast preponderance of one language will be brought to bear on all its relations,—at the time when a leading nation in Europe and a gigantic nation in America make use of the same idiom,—when in Africa and Australasia the same language is in use by rising and influential communities, and the world is circled by the accents of Shakspeare and Milton? At that time such of the other languages of Europe as do not extend their empire beyond this quarter of the globe will be reduced to the same degree of insignificance in comparison with English, as the subordinate languages of modern Europe to those of the state they belong to,—the Welsh to the English, the Basque to the Spanish, the Finnish to the Russian. This predominance, we may flatter ourselves, will be a more signal blessing to literature than that of any other language could possibly be. The English is essentially a medium language;—in the Teutonic family it stands midway between the Germanic and Scandinavian branches—it unites, as no other language unites, the Romanic and the Teutonic stocks. This fits it admirably in many cases for translation. A German writer, Prince Pückler Muskau, has given it as his opinion that English is even better adapted than German to be the general interpreter of the literature of Europe. Another German writer, Jenisch, in his elaborate 'Comparison of Fourteen Ancient and Modern Languages of Europe,' which obtained a prize from the Berlin Academy in 1796, assigns the general palm of excellence to the English. In literary treasures what other language can claim the superiority? If Rivarol more than sixty years back thought the collective wealth of its literature able to dispute the pre-eminence with the French, the victory has certainly not departed from us in the time that has since elapsed,—the time of Wordsworth and Southey, of Rogers and Campbell, of Scott, of Moore, and of Byron.

The prospect is so glorious that it seems an ungrateful task to interrupt its enjoyment by a shade of doubt; but as the English lan-

guage has attained to this eminent station from small beginnings, may it not be advisable to consider whether obstacles are not in existence, which, equally small in their beginnings, have a probability of growing larger? The first consideration that presents itself is that English is not the only language firmly planted on the soil of America, the only one to which a glorious future is, in the probable course of things, assured.

A sufficient importance has not always been attached to the fact, that in South America, and in a portion of the northern continent, the languages of the Peninsula are spoken by large and increasing populations. The Spanish language is undoubtedly of easier acquisition for the purposes of conversation than our own, from the harmony and clearness of its pronunciation; and it has the recommendation to the inhabitants of Southern Europe of greater affinity to their own languages and the Latin. Perhaps the extraordinary neglect which has been the portion of this language for the last century and a half may soon give place to a juster measure of cultivation, and indeed the recent labours of Prescott and Ticknor seem to show that the dawn of that period has already broken. That the men of the North should acquire an easy and harmonious Southern language seems in itself much more probable than that the men of the South should study a Northern language not only rugged in its pronunciation, but capricious in its orthography. The dominion of Spanish in America is however interrupted and narrowed by that of Portuguese, and to a singular degree by that of the native languages, some of which are possibly destined to be used for literary purposes in ages to come.

At the time when Hume wrote his letter to Gibbon, the conquest of Canada had very recently been effected. The rivalry of the French and English in North America had been terminated by the most signal triumph of the English arms. Had measures been taken at that time to discourage the use of French and to introduce that of English, there can be little doubt that English would now be as much the language of Quebec and Montreal as it is of New York and the Delaware. Those measures were not taken. At this moment, when we are approaching a century from the battle of the Heights of Abraham, there is still a distinction of races in Canada, nourished by a distinction of language, and both appear likely to continue.

Within the United States themselves, a very large body of the inhabitants have remained for generation after generation ignorant of the English language. The number is uncertain. According to Stricker, in his dissertation 'Die Verbreitung des deutschen Volkes über die Erde,' published in 1845, the population of German origin in the United States in 1844 was 4,886,632, out of a total of 18,980,650. This statement, though made in the most positive terms, is founded on an estimate only, and has been shown to be much exaggerated. Wappaus (in his 'Deutsche Auswanderung und Colonisation'), after a careful examination, arrives at the conclusion that the total cannot amount to a million and a half. Many of these are of course acquainted with both languages—in several cases where

amalgamation has taken place, the German language has died out and been replaced by the English,—but the number of communities where it is still prevalent is much larger than is generally supposed. In Pennsylvania, Ohio, and Missouri, to say nothing of other states, there are masses of population of German origin or descent, who are only acquainted with German. This tendency has of late years increased instead of declining. It has been a favourite project with recent German emigrants to form in America a state, in which the language should be German, and from the vast numbers in which they have crossed the Atlantic, there is nothing improbable in the supposition, that, by obtaining a majority in some one state, this object will be attained. In 1835 the legislature of Pennsylvania placed the German language in its legal rights on the same footing with the English.

It may be asked if any damage will be done by this? The damage, it may be answered, will be twofold. The parties who are thus formed into an isolated community, with a language distinct from that of those around them, will be placed under the same disadvantages as the Welsh of our own day, who find themselves always as it were some inches shorter than their neighbours, and have to make an exertion to be on their level. Those of them who are only masters of one language are in a sort of prison; those who are masters of two might, if English had been their original speech, have had their choice of the remaining languages of the world to exert the same degree of labour on, with a better prospect of advantage. In the case of Welsh, the language has many ties: even those who see most clearly the necessity of forsaking it, must lament the harsh necessity of abandoning to oblivion the ancient tongue of an ancient nation. But these associations and feelings could not be pleaded in favour of transferring the Welsh to Otaheite; and when these feelings are withdrawn, what valid reason will remain for the perpetuation of Welsh, or even, it may be said, of German?

The injury done to the community itself is perhaps the greatest; but there is also a damage done to the world in general. It will be a splendid and a novel experiment in modern society, if a single language becomes so predominant over all others as to reduce them in comparison to the proportion of provincial dialects. To have this experiment fairly tried is a great object. Every atom that is subtracted from the amount of the majority has its influence—it goes into the opposite scale. If the Germans succeed in establishing their language in the United States, other nations may follow. The Hungarian emigrants who are now removing thither from the vengeance of Austria may perpetuate their native Magyar, and America may in time present a surface as checkered as Europe, or in some parts, as Hungary itself, where the traveller often in passing from one village to another finds himself in the domain of a different language. That this consummation may be averted must be the wish, not only of every Englishman and of every Anglo-American, but of every sincere friend of the advancement of literature and civilization. Perhaps a few more years of inattention to the subject will allow the evil to make such progress that exertion to oppose it may come too late.

PHILOLOGICAL SOCIETY.

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Professor KEY in the Chair.

The Rev. Richard Congreve, of Wadham College, Oxford, was elected a Member of the Society.

The following papers were then read:—

1. "On the Original Extent of the Slavonic Area." By R. G. Latham, M.D.

The portion of the Slavonic frontier which will be considered this evening is the north-western, beginning with the parts about the Cimbric peninsula, and ending at the point of contact between the present kingdoms of Saxony and Bohemia; the leading physical link between the two extreme populations being the Elbe.

For this tract, the historical period begins in the ninth century: the classification which best shows the really westerly disposition of the Slavonians of this period, and which gives us the fullest measure of the extent to which, *at that time at least*, they limited the easterly extension of the Germans, is to divide them into—*a*. the Slavonians of the Cimbric peninsula; *b*. the Slavonians of the right bank of the Elbe; *c*. the Slavonians of the *left* bank of the Elbe; the first and last being the most important, as best showing the amount of what may be called the *Slavonic protrusion into the accredited Germanic area.*

a. The Slavonians of the Cimbric Peninsula.—Like the Slavonians that constitute the next section, these are on the right bank of the Elbe; but as they are *north* of that river rather than *east* of it, the division is natural.

The Wagrians.—Occupants of the country between the Trave and the upper portion of the southern branch of the Eyder.

The Polabi.—Conterminal with the Wagrians and the Saxons of Sturmar, from whom they were separated by the river Bille.

b. Slavonians of the right bank of the Elbe.—The Obodriti.—This is a generic rather than a specific term; so that it is probable that several of the Slavonic populations about to be noticed may be but subdivisions of the great Obotrite section. The same applies to the divisions already noticed—the Wagri and Polabi: indeed the classification is so uncertain, that we have, for these parts and times, no accurate means of ascertaining whether we are dealing with *sub*-divisions or *cross*-divisions of the Slavonians. At any rate the word *Obotriti* was one of the best-known of the whole list; so much so, that it is likely, in some cases, to have equalled in import the more general term *Wend*. The varieties of orthography and pronunciation may be collected from Zeuss (*in voce*), where we find *Obotriti, Obotritæ, Abotriti, Abotridi, Apodritæ, Abatareni, Apdrede, Abdrede, Abtrezi*. Further-

more, as evidence of the generic character of the word, we find *East-Obotrites* (*Oster-Abtrezi*), conterminous with the Bulgarains, and the *North-Obotrites* (*Nort-Abtrezi*), for the parts in question. These are the north of Mecklenburg-Schwerin, from the Trave to the Warnow, chiefly along the coast. Zeuss makes Schwerin their most inland locality. The *Descriptio Civitatum* gives them fifty-three towns.

In the more limited sense of the term, the Obotrites are not conterminous with any German tribe, being separated by the Wagri and Polabi. Hence when Alfred writes, *Norðan Eald-Seaxum is Apdrede*, he probably merges the two sections last-named in the Obotritic.

Although not a frontier population, the Obotrites find place in the present paper. They show that the Wagri and Polabi were not mere isolated and outlying portions of the great family to which they belonged, but that they were in due continuity with the main branches of it.

Varnahi.—This is the form which the name takes in Adam of Bremen. It is also that of the Varni, Varini, and Viruni of the classical writers; as well as of the Werini of the Introduction to the *Leges Angliorum et Werinorum, hoc est Thuringorum.* Now whatever the Varini of Tacitus may have been, and however much the affinities of the Werini were with the Angli, the Varnahi of Adam of Bremen are Slavonic.

c. Cis-Albian Slavonians.—Beyond the boundaries of the Duchies of Holstein and Lauenburg, the existence of Germans on the right bank of the Elbe, and of anything other than Slavonians on the left bank, except in cases of forcible transfer in the way of colonization, is not to be found. Hence all the other divisions that stand over for notice are Cis-Albian; these being the Linones of Lüneburgh, and the Hevelli of Altmark.

With Altmark the evidence of a Slavonic population changes, and takes strength. The present Altmark is not German as Kent is Saxon, but only as Cornwall is, *i. e.* the traces of the previous Slavonic population are like the traces of the Celtic occupants of Cornwall, the rule rather than the exception. Most of the geographical names in Altmark are Slavonic, the remarkable exception being the name of the *Old March* itself.

The Slavonic-Germanic frontier for the parts south of Altmark becomes so complex as to require to stand over for future consideration. All that will be done at present is to indicate the train of reasoning applicable here, and applicable along the line of frontier. If such was the state of things in the eighth and ninth centuries, what reason is there for believing it to have been otherwise in the previous ones? The answer is the testimony of Tacitus and others in the way of external, and the certain etymologies, &c. in the way of internal evidence. Without at present saying anything in the way of disparagement to either of these series of proofs, the present writer, who considers that the inferences which have generally been drawn from them are illegitimate, is satisfied with exhibiting the amount of *à-priori* improbability which they have to

neutralize. If, when Tacitus wrote, the area between the Elbe and Vistula was not Slavonic, but Gothic, the Slavonians of the time of Charlemagne must have immigrated between the second and eighth centuries; must have done so, not in parts, but for the whole frontier; must have, for the first and last time, displaced a population which has even been the conqueror rather than the conquered; must have displaced it during one of the strongest periods of its history; must have displaced it everywhere, and wholly; and (what is stranger still) that not permanently, since from the time in question, those same Germans, who between A.D. 200 and A.D. 800 always retreated before the Slavonians, have from A.D. 800 to A.D. 1800 always reversed the process, and encroached upon their former dispossessors.

2. "A Vocabulary of the Maiongkong Language." By Sir Robert Schomburgk.

It has already been stated* that the villages of the Guinaus are sometimes intermixed with those of the Maiongkong. The chief abode, however, of the latter is on the banks of the rivers Paranu (Padano) and Matakuri, tributaries of the Orinoko, and the south-eastern affluents of the river Ventuari. Their territory lies between west long. 64° and 66° (from Greenwich), and north latitude 3° and 5°, and comprises about 14,000 square miles.

The Maiongkong Indians belong no doubt to those tribes who were known to the Spaniards under the general name of Maquiritares. They were formerly so numerous that their name was given to the river Paranu, which in La Cruz's great map is designated as Rio Maquiritares. It is remarkable that though they frequently inhabit villages with the Guinaus together, there is little analogy between their languages, excepting a few local words. This may be taken as a proof that their association has only occurred at a later period. The Maiongkong resembles most the dialects of the Carib origin, chiefly the Tamanak.

MAIONGKONG VOCABULARY.

hair, *uphuhari.*
head, *hohuha.*
front, *opheri.*
eyes, *uyenuru.*
eye-lashes, *yenitza-huha.*
eye-brows, *yeni-hatu.*
eye-lid, *yenutupiha.*
nose, *yoanari.*
mouth, *undatti.*
lips, *yewitti.*
teeth, *kuyeti* or *irerike.*
tongue, *unurie.*
ears, *phanari.*
neck, *uphemutti.*
cheeks, *pohettari.*
chin, *yetamuru.*
beard, *yetamwatti.*
shoulder, *mota.*
elbow, *intsehutti.*
wrist, *yamukenatti.*
hand, *yamutti.*
finger, *yamutti nakonko.*
finger-nail, *yemitti.*
thumb, *yamu-tumu.*
1st finger, *yamu tenetika.*
2nd finger, *yamu tiratavona.*

* See paper on the Maiongkong, vol. iii. No. 74.

little finger, *yamu tenerika.*
arm, *yaphori.*
breast, *irahuiti.*
belly, *oweni.*
navel, *ophoneri.*
heart, *yewanni.*
ribs, *sutari.*
skin, *ophipha.*
blood, *munu.*
flesh, *ophunu.*
back, *inkatti.*
thigh, *yupheti.*
knee, *yemuru.*
leg, *phoreti.*
ancle, *irekewari.*
foot, *ohutu.*
toes, *ohure nakonko.*
large toe, *ohurume.*
little toe, *ohurenerika.*
father, *paha.*
mother, *mama.*
grandfather, *papa kono.*
grandmother, *nosammu.*
son, *tangwa.*
daughter, *inneti.*
husband, *tamua.*
wife, *wori.*
brother, *yakonno.*
sister, *woïsa.*
man, *areïïphe.*
woman, *areiba-worike.*
boy, *phekuka* or *murekuka.*
girl, *worike.*
earth, *nono.*
fire, *wato.*
heaven, *kaphu.*
clouds, *karutu.*
sun, *tshi.*
moon, *nuna.*
star, *yetika.*
wind, *pephete.*
rain, *konoho.*
thunder, *karimeru.*
lightning, *iwangko-kuru.*
water, *tuna.*
river, *eraiphe tuna.*
house, *aute.*
grass, *siphara* or *pampateka.*
tree, *tyeh*.*

flower, *tyehkuru.*
forest-wood, *yuwurri.*
savannah, *woïh.*
firewood, *wato.*
mountain, *wuiphe.*
rock, *tahu.*
bow, *tsimarehuru.*
arrow, *tsimarei.*
blowpipe, *kurata.*
war club, *tsabeta.*
poisoned arrow, *kumaraba.*
poisoned arrow for the blowpipe, *mussareku.*
basket for carrying burdens, *wuiwa.*
pot, *atina.*
matappa, *tinkoi.*
sieve, *manarima.*
rasp, *tarau-ure.*

tiger (*or* jaguar), *maro.*
deer of the savannah, *purika.*
deer of the forest, *kawari.*
deer, smallest kind, *tshibatu.*
dog, *tsepheti.*
agouri, *agouri.*
laba, *oroma.*
fish, *narèpakanu.*
cock, *kwameriha.*
hen, *kwameriha wori.*
peccary, *fakira.*
———, *tohahanna.*
calabash, *wuisa.*
plantain, *paruru.*
banana, *mekaro.*
cassada-plant, *tsheraphe.*
cassada-bread, *opu.*
yams, *pičke.*
batata, *tsaku.*
urari poison, *kumaraba.*
coata, *yarrakaru.*
bat, *tete.*
savannah dog, *yurako.*
sloth, *wareratto.*
armadillo, *kahau.*
armadillo, 3-banded, *marura.*
capybara, *yuwutu.*
porcupine, *aruru.*
antbear, *pademu.*

* Sound the *t* separate.

squirrel, *karihuma.*
porpoise, *wasatti.*
harpy eagle, *timosi.*
toucan, *tshahoko.*
bell-bird, *kweitara.*
hoatzin, *sassamari.*
rock manakin, *kabanaru.*
marudi, *wokira.*
marudi, white-headed, *kuyewi.*
black darter, *kararaha.*
powis, *pauis.*
jabiru, *huku.*
hanura, *amararuima.*
wauara, *avisha.*
musk duck, *yuruma.*
vicissi duck, *wiwiyu.*
cormorant, *kayuwei.*
turtle (large), *wararakarma.*
turtle (small), *phere.*
alligator, *keimanahema.*
lizard, *arakassi.*
guana, *yamanari.*
rattlesnake, *sererekema.*
boa, *mawari.*
frog, *kwawa.*
frog (*Hyla Faber*), *kwittau.*
sting ray, *inja maru.*
pirei, *katoa.*
electrical eel, *tjihusi.*
shell (*Melania spec.?*), *ma-usi.*
shell (*Hyria spec.?*), *pamphatti.*
shell (*Unio spec.?*), *takutaku.*
crab, *warahami.*
shrimp, *ishura.*
scorpion, *manata.*
tarantula, *kahuja.*
scolopendra, *komehehe.*
grasshopper, *kuratei.*
mosquito, *make.*
tshigo, *tshika.*
sandfly, *mapire.*
flea, *ureutte.*
louse, *tsami.*

one, *toni.*
two, *ake.*
three, *airtuaba.*
four, *aketemma.*
five, *pataurema.*
six, *amahahattauini.*
seven, *amahahatsake.*
eight, *amahattatuaba.*
nine, *amahattataketiba.*
ten, *amahatta.*

north, *tsuraauhe.*
south, *ihato.*
east, *tsinahaka.*
west, *tsinamonghe.*
night, *kweiwei.*
day, *yawannatti.*
knife, *kuima.*
cutlass, *supara.*
axe, *woewu.*
fishhooks, *annata.*
razor, *mawassa.*
file, *kirrikirri.*
glass beads, *meiyuru.*
glass beads, mock coral, *tsewittakong.*
scissors, *tsakiha.*
looking-glass, *pekuru.*
pin, *ariphireru.*
needle, *makusa.*
blue, green, } *tsenatto.*
red, *tsewetatto.*
black, *rumatto.*
yellow, *sephiratto.*
white, *tapherihatto.*

it is good, *assika.*
it is bad, *assikataubang.*
it is cold, *kamme*.*
it is warm, *tanne.*
it is a small river, *inkuakasake tunake.*
give me a long stick, *kuwari sue.*
that stick is too short, *tuatigh nonohei yanari tuati.*
the basket is too heavy, *tamani wuiwa.*
no, it is too light, *akekinireware.*
make the calabash full, *tukenaninki kankurruba.*
it tastes sweet, *tane hanareke.*
the pot is clean, *awishka arinya nari.*

* Sound the final *e* in *kamme*, *tanne*, strong, as if it were written *eh.*

it is hot today, *tanerinari irua.*
he is a strong man, *waruphetenari tangwa.*
she is a handsome girl, *awiskanari wori.*
I am sick, I have fever, *wohuirika, kammerewari.*
my belly pains me, *ingweni seni watte yehoti.*
my head pains me, *huassenena.*
I have toothache, *senenanareti.*
is it true? *ingkane?*
it is not true, *awankotarri.*
come here quick, *asima akarre.*
how long has he been here? *asima rametaka?*
since yesterday, *ashera kemuntane.*
come tomorrow, *penama woyo.*
it is late, *kaumuraba roorita.*
give me some more, *puisha kitya nepoya.*
yes, *eghomarina.*
no, *unke.*
I am tired, *yetamituake.*
make haste, *ashekomakare.*
go away, *ashimaaphana.*
here it is, *eramane nineyehaw.*
what will you have for it? *aneke pyumana?*
I have none, *inkyewane akanua.*
there are no more, *kameya.*
will you sell this? *uiwa hewasawanne?*
where is it? *ishanno?*

The following comparison of the Tamanak, Macusi, and Carib, with the Maiongkong, will give us an idea of the affinity which exists between these dialects. The Tamanak is quoted from Gilij, Humboldt, and Mithridates.

ENGLISH.	MAIONGKONG.	TAMANAK.	MACUSI.	CARIBISIS OF BRITISH GUIANA.
earth	nono	nono	nung	yuporo.
sky	kaphu	capu	ka	kapu.
water	tuna	tuna	tuna	tuna.
father	paha	papa	papa	yumu.
sun	tshi	veju	weh	weyu *or* weweyu.
fire	wato	vapto	apo	wato.
bread	opu	ute	akeh	aripa.
tree	tyeh	jeje	yeh	apu.
house	aute	aute	aute	uto.
mouth	undati	mdate	mutta	indarri.
eyes (my)	uyenuru	jauuru	uyenu	yenuru.
lips	yewiti		hepito.	
tongue (my)	unuru	nuru	hunu	nuru.
shoulder(my)	mota		humota.	
blood	munu		mong	munipe.
heart (my)	yewanni		huyewang	turopo.
wife	wori	puti	wori	poiti.
sister	woïsa		wurisi	wewe.
moon	nuna		kapoi	nuno.
clouds	karutu		katurupu	kapurote.
rain	konoho		kono	konobo.
young family or little ones	nakonko*		munke.	

* *Nakonko* in Maiongkong, or *munke* in Macusi, is the general term for a person's family; for example, *Basiko munke*, Basiko's children; but the word is likewise used figuratively, as (in Maiongkong) *yamutti nakonko*, fingers, or figuratively, the hand's little ones; *ohure nakonko*, toes, or the foot's little ones.

These examples render it evident that the Maiongkong resembles more the Tamanak and its sister dialect, the Macusi, than the Caribisi as it is at present spoken in Guiana. I do not possess any other words in Tamanak to extend the comparison, but being in possession of ample materials of the Macusi language, I shall add the following phrases in Maiongkong and Macusi, which render their affinity still stronger.

ENGLISH.	MAIONGKONG.	MACUSI.
it is cold	kamme	komikenai.
it is hot	tanne	ane.
make it full or *fill it*	tukenaninki	tukeyaniki.
come tomorrow	kaumuraba (worita)	komamuya.
come here	asheka	asika.
what will you have for it?	aneka pyumena	haneyuste pomanang.

However, there are some words in the Maiongkong language which do not bear any affinity to the Carib-Tamanak dialects, namely *tshi*, 'sun,' *hohuha*, 'head,' and its derivative *uphuhari*, 'hair.' I am not acquainted with any vocabulary in South and North America which possesses words for 'head' and 'hair' which are similar to those in Maiongkong. *Echuja*, 'head,' in Sapiboconi, one of the tribes of the Peruvian family, comes nearest. 'Sun,' which in the Carib-Tamanak dialects is expressed by *weyu, vejou, weyou, weh*, or some other sound closely allied to it, is *tshi* in Maiongkong, approaching on the one hand the *chioi* (French pronunciation) of the Menieng, a language now almost extinct, which Balbi enumerates among his 'Famille Machacaris-Camacan,' and on the other hand to *tschikinuk* (German pronunciation) of the 'Tchouktche Americain' and *schekenak* (German pronunciation) of the 'Tchouktche Asiatique du Cap Tchouktchi,' as quoted by Balbi. It will be of interest to follow the affinities of this word from the southern part of America to the abodes of the Esquimaux and Tchouktches.

Sun in Maiongkong ..... *tshi.*
—— Omagua ..... *huarassi.*
—— Menieng ..... *chioii.*
—— Kiriri ..... *uche.*
—— Mundrucu ..... *uaschi.*
—— Maypuri ..... *chie.*
—— Huasteca ..... *aquieha.*
—— Cora ..... *xeucat.*
—— Eslenes ..... *tomanis-ashi.*
—— Choctas ..... *hashe, hasce.*
—— Muskhogee ..... *hahsie* (Gallatin), *hashseh* (Mithrid.).
—— Shawanno ..... (Buttlar) *keeshathwa.*
—— Kikkapoos ..... (Sm. Barton) *kishessua.*
—— Minsi ..... (Sm. Barton) *quishough, gischuch.*
—— New Sweden ..... (Campanius) *chissogh.*
—— Algonkin ..... (La-Hontan) *kisis.*
—— Mohicans ..... (Sm. Barton) *keeshough.*

Sun in Chippeways ..... (Carver) *kissis*.
—— Messisaugis ..... (Sm. Barton) *keeshoo*.
—— Chepewyan ..... (Mackenzie) *sah*.
—— Tribes of the N.W. coast of America } (Archæol. Amer. vol. ii. p. 380) *tzue*.
—— Kinai..... (Lisiansky) *tshanu*.
—— Esquimaux ..... (Long) *shikonack*.
—— Tchouktche American or Aglemoute } (Balbi) *tschikinuk*.
—— Tchouktche Asiatique du Cap Tchouktchi .. } *shekenak*.
—— Kadjak ..... (Robeck) *tshinguguk*.

3. "A List of Words from the Gower Dialect of Glamorganshire." By the Rev. J. Collins.

Angletouch, *worm*.

Bumbagus, *bittern*.
Brandis, *iron stand for a pot or kettle*.

Caffle, adj. *entangled*.
Cammet, adj. *crooked*.
Cloam, *earthenware*.
Charnel, *a place raised in the roof for hanging bacon*.
Clit, v. *to stick together*.

Deal, *litter, of pigs*.
Dotted, *giddy, of a sheep*.
Dome, adj. *damp*.
Dreshel, n.s. *a flail*.

Eddish, n.s. *wheat-stubble*.
Evil, n.s. *a three-pronged fork for dung, &c.*

Firmy, v. *to clean out, of a stable, &c.*
Fleet, adj. *exposed in situation, bleak*.
Flott, n.s. *aftergrass*.
Flamiring, s. *an eruption of the nature of erysipelas*.
Fraith, adj. *free-spoken, talkative*.
Frithing, *a fence made of thorns wattled*.
Foust, v. act. *to tumble*.
Flathin, n.s. *a dish made of curds, eggs, and milk*.

Gloy, n.s. *refuse straw after the "reed" has been taken out*.
Gloice, n. s. *a sharp pang of pain*.

Heavgar, adj. *heavier* (so also *near-ger, far-ger*).
Hamrach, n.s *harness collar made of straw*.
Hay, n.s. *small plot of ground attached to a dwelling*.

Kittybags, n. s. *gaiters*.

Lipe, n. s. *matted basket of peculiar shape*.
Letto, n. s. *a lout, a foolish fellow*.

Main, adj. *strong, fine* (*of growing crops*).

Nesseltrip, n. s. *the small pig in a litter*.
Nommet, n.s. *a luncheon of bread, cheese, &c.—not a regular meal*.
Noppet, Nipperty, } *lively—convalescent*.

Ovice, n. s. *eaves of a building*.

Plym, v. *to fill, to plump up*.
Plym, adj. *full*.
Planche, v. *to make a boarded floor*.
Peert, adj. *lively, brisk*.
Purty, v. n. *to turn sulky*.

Quat, v. act. *to press down, flatten.*
Quapp, v. n. *to throb.*

Rathe, adj. *early, of crops.*
Reremouse, n. s. *bat.*
Ryle, v. *to angle in the sea.*
Riff, n. s. *an instrument for sharpening scythes.*

Seggy, v. act. *to tease, to provoke.*
Semmatt, n. s. *sieve made of skin for winnowing.*
Shoat, n. s. *small wheaten loaf.*
Showy, v. n. *to clear (of weather)*; (show, *with termination* y, *common*).
Soul, n. s. *cheese, butter, &c. (as eaten with bread).*
Snead, n. s. *handle of a scythe.*
Songalls, n. s. *gleanings*: "to gather *songall*," is to glean.
Sul, *or* Zul, n. s. *a wooden plough.*
Stiping, n. s. *a mode of fastening a sheep's foreleg to its head by a band of straw, or withy.*
Susan, n. s. *a brown earthenware pitcher.*
Sump, n. s. *any bulk that is carried.*
Suant, part. *regular, in order.*
Slade, n. s. *ground sloping towards the sea.*

Tite, v. *to tumble over.*
Toit, n. s. *a small seat or stool made of straw.*
Toit, adj. *frisky, wanton.*

Vair, n. s. *weasel* or *stoat.*

Want, n. s. *a mole.*
Wirg, n. s. *a willow.*
Wimble, v. *to winnow.*
Weest, adj. *lonely, desolate.*
Wash-dish, n. s. *the titmouse.*

PHILOLOGICAL SOCIETY.

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HENSLEIGH WEDGWOOD, Esq., in the Chair.

The following gentlemen were elected Members of the Society:—
Dr. Carl Meyer, Secretary to His Royal Highness Prince Albert.
Rev. B. Jowett, Fellow and Tutor of Balliol College, Oxford.

A paper was then read—

"On the position occupied by the Slavonic Dialects among the other Languages of the Indo-European family." By Prof. Trithen.

It is proposed in this paper to point out the peculiar position which the Slavonic dialects occupy among the other Indo-European languages, to show the advantages which comparative philology has derived and may yet derive from the study of their grammar, and to draw attention to the peculiar character of their literatures.

It is well known that the term "Slavonian" or "Slavonic," both in the form in which it appears for the first time in the sixth century, in the writings of Procopius (as Σκλαβηνοι), and of Jornandes (as *Sclavini*), and in the acceptation it bears at the present time, is employed to designate numerous nations of kindred origin inhabiting the greater part of Europe eastward of the Vistula. It is also generally admitted that these *Sclaveni* of the Byzantine historian and of the Gothic bishop, and the *Slavonians* of the middle ages, are identical with the older *Sarmatæ* of Ptolemy and Strabo; that the latter were the same people who had long been known to the Greeks under the name of *Scythians*; and consequently that the present inhabitants of the eastern parts of Europe are descended from those nations of remote antiquity who lived to the north of the Black Sea, of whom Herodotus speaks as having drawn on themselves the vengeance of Darius, and whose country, manners and customs he has so fully described.

It is true, however, that these results of a strict and conscientious criticism have not been arrived at without setting aside many prevailing opinions, nor established without causing the downfall of many a theory. For the names of Scythia and Scythians, as well as those of Sarmatia and Sarmatians, were used by the ancients in a vague sense. This some of their authors have themselves acknowledged. Strabo, for example, remarks, that by many of the Greeks all the nations of the extreme north were termed indefinitely Scythians or Nomades, just as those of the south were called Ethiopians. And Pliny says that the northern nations in general were called Scythians, but that as particular tribes became better known, they were distinguished as Germans and Sarmatians, and the ancient appellation of Scythians was applied to the inhabitants of unexplored regions.

It is natural therefore that this vague and indefinite use of the

term "Scythia" in the writings of earlier authors, should have produced many conflicting testimonies and irreconcileable statements in the works of Strabo, Mela, Pliny, and Ptolemy; hence that inextricable confusion in the ancient geography and history of the countries northwards of the Black Sea, which has bewildered and misled the most eminent scholars and antiquarians of our own times. Thus the late theories of the Ugrian origin of the Scythians; the belief that the Turks and Tatars are descended from them; the absurd hope which Klaproth has expressed, that "none of his readers are so ignorant as to confound or identify the Slavi with the older Sarmatians;"—all these and many other fallacies have sprung from the futile attempt to reconstruct Scythia from materials contained in ancient geographers, none of whom had any better authority for their assertions than hearsay and tradition. But Herodotus knew the Scythians from personal knowledge. His residence in the Greek colonies on the Euxine had given him the opportunity of studying the history and customs of the people in whose land his enterprising countrymen had succeeded in gaining a footing; and the journeys which he himself is said to have undertaken into the interior, have raised his testimony to that of an eye-witness. He describes the people whom he calls Scythians as a distinct nation, differing in language, religion, and institutions, from their fellow-barbarians to the north of the Danube, and as clearly defined by their name as were the Greeks or Persians. Herodotus is more to be depended upon than the authors who came after him, and it is from an impartial study of the fourth book of his history that we have derived the conviction of the Scythian origin of the Slavonic nations of the present day. For the proofs of the preceding statement, we must refer the reader to the third volume of Dr. Prichard's 'Researches into the Physical History of Mankind.'

These Scythians—who at a later period of their history were known under the name of Sarmatians, who in the first centuries of the middle ages overran almost the whole of Europe in swarms of Slavonians, Antes, and Wendes, and who now hold a greater extent of country than is occupied by any other aggregate of kindred nations in Europe—these Scythians of Herodotus said of themselves more than twenty-three centuries ago, that "they were the youngest of all nations*." And what is the meaning of those words, but that the Scythians considered themselves to be the youngest of those Asians to whose successive immigrations we owe the present population of Europe? that they were the last to leave their common fatherland south of the Himalaya, and were only then beginning their history?

What was true more than 2000 years ago is true at the present time. Western Europe has now for nearly a century witnessed the growth of a Slavonic empire, which has already made no small figure in modern history, and of whose physical force it entertains great, though it is believed unfounded apprehensions. The secret of the surprising energy which this empire has displayed in acquiring the

* Ὡς δὲ Σκύθοι λέγουσι, νεώτατον ἁπάντων ἐθνέων εἶναι τὸ σφέτερον.—iv. 5.

latest results of modern civilization and applying them for purposes of her own; engrafting them as it were on her own existence, and yet causing them to bear a different fruit; the secret of this wonderful vitality has been sought for in the youthfulness of Russia. Indeed it is not only because her name appears last in the pages of history, that Russia has been called the youngest among the European powers; but because she represents in truth the youngest branch of that great Asian family whose members have each in succession been called upon to lead the destinies of Europe.

One tribe, and probably the oldest, of that primitive race, who from the centre of Asia have carried civilization over the greater part of the globe, has remained on its native soil. It spread itself quietly and without much resistance over the whole of India. No disturbing forces are known to have checked or even modified the original tendency of its existence. The Brahman of the present time with his religious ceremonies, is evidently the representative of the primitive priest who, in the earliest days of Asian society, presided over the sacrifice, and invoked the elements of nature in those sacred hymns which now form the body of the Veda. His religion, his laws, his philosophy and institutions bear no traces of a foreign element; they all are the necessary consequence of the original constitution of the people of Aryavasta; they all follow naturally from the germs contained in the Vedas. The manners and customs of the people of India, their superstitions, their very weakness, are to be referred to the same source. They exhibit a principle carried out to its utmost extent with the strictest consistency. The Hindú is among the Asians what the Jew is in the Semitic world. India—and here is meant the India of Sanscrit literature—offers us therefore something like a test by which we may estimate the comparative ages of the nations of Europe.

None of these nations can at present be said to bear the slightest resemblance to India in their religious and civil institutions—so complete is the change which Christianity has wrought in their character. But the higher we ascend the stream of time, the greater the similarity; and the mythologies of Greece and Rome, as well as their domestic and religious rites, though modified by local influences, are clearly connected with those first impressions of the powers of nature and of their relation to man which we find embodied in the Vedic hymns.

But if the nations of Europe have undergone so thorough a metamorphosis in a religious, moral, and civil point of view, that none but the faintest traces of their former state can be discovered in their actual condition, it cannot be said that their languages have suffered the same fate. However they be altered and disfigured, their connexion with the Sanscrit may still be traced; they may be compared with it without much difficulty; and by means of such a comparison we may be able to test the truth both of the statement in Herodotus as to the recent origin of the Scythians, and of the asserted youthfulness of the Slavonic nations of the present day.

Before we proceed to compare the several languages of modern

Europe with the Sanscrit in respect of their grammatical structure, which in comparative philology is of far greater importance than their stock of words, I shall choose some of the terms of relationship, and the numerals, in English, French, and Russian, in order to point out the degree of similarity that exists between them and the Sanscrit.

ENGLISH.	FRENCH.	RUSSIAN.	SANSCRIT.
father	père	Otets	Pitṛ.
mother	mère.....	Mat'.....	Mātr.
son	fils	Suin.....	Sūnu.
brother	frère.....	Brat	Bhratṛ.
sister.....	sœur.	Sestra	Svasṛ.
daughter-in-law	belle-fille	Snokha	Snuṣhā.
father-in-law .	beau-père....	Svekor.....	S'vaśura.
mother-in-law	belle-mère ..	Svekrov'	S'vaśru.
brother-in-law	beau-frère....	Dever'	Devṛ.
one	un.....	Odin	Eka*.
two	deux.....	Dva.	Dvā.
three.....	trois.....	Tri	Tri.
four	quatre	Chetuire	Chatvārah.
five	cinq	Piat'	Pancha.
six	six	Shest'	Shash.
seven	sept	Sedm'	Saptan.
eight	huit	Osm'.....	Ashtan.
nine	neuf	Deviat'	Navan.
ten	dix	Desiat'	Daśa.

It will be observed that in the words denoting relationship, the Russian, with the exception of the first (the term for *father*), approaches the Sanscrit more nearly than the other cognate languages. The French words are so much altered that they require to be brought back to their Latin originals, in order to manifest their connexion with the corresponding terms in Russian and Sanscrit, as well as in English. But the most remarkable and interesting result that follows from this comparison is, that while in the modern languages of Romance and Teutonic origin, the ideas of indirect relationship are expressed by a combination of several words; they are in Russian (as in Sanscrit) rendered by a simple term, indicative of the position which the person whom it designates occupies in the family; and this circumstance, we need not observe, suggests at once a much more primitive, a much less complicated state of society than the one in which we move, and which has given rise to the compound words alluded to in the languages of the west of Europe.

But although this be an interesting fact, and one likely to lead to considerations of no small importance in the history of human society, yet is it scarcely of so great a value in determining the position which the Slavonic dialects occupy among the other languages of the Indo-European family, as the fact which cannot have

* In this instance the Sanscrit is singular.

escaped attention, that the sound of the Russian words differs but little, if at all, from the Sanscrit terms. Indeed some of them are almost identical: *snokha* and *snushū*, *svekrov'* and *śvaśru*, *svekor* and *śvaśura*, *dever'* and *devṛ*.

The same remark applies to the numerals; the Russian *dva*, *tri*, *chetuire*, are perfectly the same as the Sanscrit *dva*, *tri*, *chatvarah*; while the English *two*, *three*, though the similarity be striking, offer some no less striking differences both with regard to the vowels and the consonants; and in order to identify the numeral *four*, we must trace it back to the A.-S. *feover*, and Goth. *fidvór*; we must compare this with the Latin *quatuor*; and again collate the Goth. *fimf* with the Latin *quinque*, in order to ascertain that a Gothic *f* represents a Latin *qu*; and even then we must know that the Latin *qu* stands for a Sanscrit *cha*. All this complicated process is indispensable for the purpose of connecting the Eng. *four* with the Sanscrit *chatvarah* and the Russian *chetuire*.

The French, with the exception of *quatre*, *six*, *sept*, and *dix*= *chatvarah*, *shash*, *saptan* and *daśa*, is even further removed from the Sanscrit than the English, which I have taken to represent the Teutonic dialects.

It would therefore appear that the Russian words, having undergone a much less considerable change than the corresponding terms in French and German, have had a comparatively shorter existence; that their separation from the Sanscrit dates from a less remote period, or in other words they are younger.

And indeed if we recollect the words *snokha*, *svekor*, *svekrov*, *dever*, in Sanscrit *snusha*, *śvaśura*, *śvaśru*, *devṛ*, and compare with them the Latin *nurus* (for *snurus*), *socer*, *socrus*, and *levir* (for *devir*), and the Greek ἔκυρα, ἕκυρος, and δαήρ, would it not appear that the Russian terms approximate more to the Sanscrit than their Greek or Latin equivalents?

The existence of these words in the ancient languages and in the Russian proves most distinctly that the nations who used them came from one family; and again, the circumstance that the Greek and Latin terms differ more considerably from the Sanscrit than their Russian equivalents, may be taken as an evidence of their superior age. Not that the Greek or Latin forms are more ancient than those of the Russian or Sanscrit words. On the contrary, they exhibit the most unmistakeable signs of decay; thus the Latin *nurus* appears without the original *s*; and the *sh* is changed to *r*; the *v* of the Sanscrit and Russian words has been vocalized to *o* in *socer* and *socrus*, to ε in ἔκυρος and ἔκυρα, where, in addition to that change, the sibilant *s* has been altered to the spiritus asper; while in *levir*, Sanscrit *devṛ*, Russian *dever'*, the *d* has been changed to *l*; and the *v* or digamma dropped in the Greek δαήρ. But if these marks of deterioration clearly indicate that the classical languages cannot claim a higher antiquity than the Sanscrit, they nevertheless prove that the Greeks and Romans left India at a very early period in the history of mankind; at a period greatly anterior to the emigration of

the Slavonic tribes from their primitive seat in Aryavasta. For in this case the greater perfection of the Russian forms cannot, as in Sanscrit, be taken as a sign of higher antiquity; it simply shows that the Slavonic tribes had acquired their independence much later than the Pelasgic races; that they had spoken Sanscrit down to a more recent period of history; and that the languages they have formed for themselves are consequently considerably younger than those of Greece or Rome.

In order to prevent our drawing too large an inference from so scanty a supply of facts, it is desirable that we should continue our comparison of the Russian language with its contemporaries in Europe, in regard of their grammar. And in order not to embarrass the memory with too many words, we shall retain those which we have first compared with one another, with a view to ascertain their comparative similarity to the Sanscrit: 'the mother of the daughter,' *la mère de la fille, mat' docheri = mātā duhituh*, and 'the daughter of the mother,' *la fille de la mère, doch' materi = duhitā mātuh*. We need not give any more instances; it is at once seen that the Russian, like the Sanscrit, indicates the relation which the words in a sentence bear to one another by means of inflectional terminations (*doch', docheri, mat', materi*); that it disregards the use of the article and of the preposition; and that in this respect also, it stands nearer to the original languages of Europe than their more immediate derivatives. Like the classical languages, it is *synthetic*. This term, it is well known, has been employed to distinguish those languages in which it is customary to express with one word both the existence of a thing or action and its relation to other things in space or time—*e. g. docheri, filiæ, θύγατρος*; *feci*; *θέλω*—from such languages as reduce the idea to its elements, each of which requires a separate word; *e.g. de la fille, of the daughter, der Tochter*; *j'ai fait, I want*; and which have, in consequence, been termed analytic.

Thus the Russian *est'*, like the Latin *est* and the Gr. *ἐστὶ*, expresses clearly enough that it is a third person of whom we speak, without its being necessary to add the pronoun of that person, which is indispensable in most of the modern languages of the west of Europe; *e.g. he is, er ist, il est*, &c.

But although the Russian be a synthetic language, and consequently in this respect also more nearly allied to the ancient languages of Europe than to their modern derivatives, there are many peculiarities in its grammar, more especially in the use of the tenses, which prove it to be inferior in point of age to the Greek and Latin. While the classical languages generally exhibit forms which have their analogies in the Vedic dialect (the oldest known form of Sanscrit), the Russian has a peculiar and extensive use of the participle in the formation of the past tense, which occurs only in the Sanscrit literature posterior to the Veda, and is entirely foreign to other known languages of Indo-European origin.

There are also many words, such as S. *chashaka*, R. *chashka*,

S. *tanka*, R. *tuga*, Pol. *tega*, &c., which are common only to the Sanscrit and Slavonian; but it must be observed that these terms occur only in the Sanscrit of a late period.

We have hitherto considered the modern languages of Europe as the natural consequeuces or developments of their originals; for there is still enough of Latin in French, Italian and Spanish, of Gothic in German and English, of Hellenic in modern Greek, to view them merely in the light of continuations of the more ancient languages. And in so far only they are older than the Slavonic dialects. But if we allow a break between what is commonly called the ancient world and the modern; if we admit that the analytic principle has *created* new languages, and we *therefore* call them modern; then the Slavonic dialects are undoubtedly ancient, and may be said to belong to the old world.

No doubt the difference between the grammatical system of the languages of the present day (excepting the Slavonian branch) and the ancient tongues is very great, and difficult of explanation. Mr. C. Lewis, in his 'Essay on the Romance Languages,' p. 26, thus expresses himself on this subject:—

"It has been supposed by some writers that the analytic system was transferred from the Teutonic to the Latin language, and that the Germans, accustomed to analytical forms in their own tongue, copied them faithfully in the jargon which they produced by literally translating German thoughts into Latin words. But this hypothesis, though it affords an easy solution of the problem, is not entirely consistent with fact. The ancient German or Gothic was undoubtedly a synthetic language, like the Greek; and at the time when the Teutonic tribes settled over the western empire, it had as yet made but little progress to the adoption of analytic forms. It still used the inflexion of cases; it had no indefinite article, and of the definite article it made little use; nor does it exhibit more than the rudiments of conjugation by auxiliary verbs. Consequently, although there appear to be some few instances of German idioms having been adopted into Romance languages, yet we must seek some other explanation of the new character assumed by the Latin at the time of the German conquest. This explanation is doubtless to be found in the remark of Schlegel, that 'when synthetic languages have at an early period been fixed by books which served as models, and by a regular instruction, they retained their form unchanged; but when they have been abandoned to themselves, and exposed to the fluctuations of all human affairs, they have shown a natural tendency to become analytic, even without having been modified by the mixture of any foreign language.' He illustrates this position by the history of the German language, 'which not having been fixed by any artificial means till the beginning of the sixteenth century, had full liberty to follow its natural course; and the progress which it made during that time towards analytical forms, by losing parts of its synthetical forms, is immense.'"

It is possible, however (with regard to the Romance languages),

that the German influence increased and hastened the disposition to change which already existed in the popular Latin. But then we know of no other language to the influence of which we can ascribe the metamorphosis of the synthetic Gothic into the analytic German.

Perhaps this remarkable fact may admit of another explanation. When the introduction of a new moral element had ended in entirely changing the modes of thinking, and the intellectual as well as the moral natures of men; when it was, in short, moulding the elements of the old world into a new form of society—was it not to be expected that a corresponding change should take place in language? Was it possible, that when *mind* was undergoing so great a metamorphosis, the outward symbols in which it clothed itself should continue fixed and unalterable?

[To be continued.]

PHILOLOGICAL SOCIETY.

VOL. IV. APRIL 12, 1850. No. 95.

GEORGE SLOANE, Esq. in the Chair.

The following gentlemen were elected Members of the Society:—
John H. Stephen Smith, Esq., Balliol College, Oxford.
Rev. George Rawlinson, M.A., Exeter College, Oxford.

A paper was then read:—

"On the Nature and Analysis of the Verb:"—*Concluded.* By the Rev. R. Garnett.

In closing, for the present, the discussion of this extensive subject, it is proposed to make a few remarks upon the so-called verb-substantive, respecting the nature and functions of which there has perhaps been more misapprehension than about any other element of language.

It is well known that many grammarians have been accustomed to represent this element as forming the basis of all verbal expression, and as a necessary ingredient in every logical proposition. It would seem to follow, from this statement, that nations so unfortunate as to be without it, could neither employ verbal expression nor frame a logical proposition. How far this is the case will be seen hereafter: at present we shall make some brief remarks on this verb, and on the substitutes usually employed in dialects where it is formally wanting. It will be sufficient to produce a few prominent instances, as the multiplying of examples from all known languages would be a mere repetition of the same general phænomena.

In the portion of the essay relating to the Coptic, vol. iii. No. 66, it was observed: "What are called the auxiliary and substantive verbs in Coptic are still more remote from all essential verbal character (than the so-called verbal roots). On examination they will almost invariably be found to be articles, pronouns, particles, or abstract nouns, and to derive their supposed verbal functions entirely from their accessories, or from what they imply." In fact any one who examines a good Coptic grammar or dictionary will find that there is nothing formally corresponding to our *am, art, is, was,* &c., though there is a counterpart to Lat. *fieri* (*sthopi*), and another to *poni* (*chi*, neuter passive of *chē*); both occasionally rendered *to be,* which however is not their radical import. The Egyptians were not however quite destitute of resources in this matter, but had at least half-a-dozen methods of rendering the Greek verb-substantive when they wished to do so. The element most commonly employed is the demonstrative *pe, te, ne*; used also in a slightly modified form for the definite article; *pe* = *is,* having reference to a subject in the singular masculine; *te,* to a singular feminine; and *ne* = *are,* to both genders

in the plural. The past tense is indicated by the addition of a particle expressing remoteness. Here then we find as the counterpart of the verb-substantive an element totally foreign to all the received ideas of a verb; and that instead of its being deemed necessary to say in formal terms '*Petrus est*,' '*Maria est*,' '*homines sunt*,' it is quite sufficient, and perfectly intelligible, to say, '*Petrus hic*,' '*Maria hæc*,' '*homines hi*.' The above forms, according to Champollion and other investigators of ancient hieroglyphics, occur in the oldest known monumental inscriptions, showing plainly that the ideas of the ancient Egyptians, as to the method of expressing the category *to be*, did not exactly accord with those of some modern grammarians.

Another word employed to represent the verb-substantive is *ouon*, used nearly in the same manner as *pe* to denote *is*, and with the addition of a demonstrative particle, *was*. Sometimes, with a slightly varied form of construction, it is used in the sense of *have*, nearly as the Latin formula *est mihi*. The radical import is however neither *is* nor *has*, nor that of a verb of any sort, it being simply the indefinite pronoun corresponding to *aliquis*, *some one*, and occasionally employed in the sense of *unus*. Thus the literal rendering of *Petros ne ouon*, is simply, 'Peter then one, or some one,' = *Petrus erat*. Here then we find another pronominal element used as the counterpart of *is* or *was*, much in the same way as the demonstrative already indicated, except that the original signification is more vague and indefinite. Several other words are employed for the same purpose, among which may be specified *a*, *o*, *are*, *er*, *el*, all apparently pronouns or pronominal particles, and not differing materially in use or construction from *pe* or *ouon*.

There is however another and a very common method of expressing the verb-substantive, capable of more extensive development, and of much greater variety of modification. Whoever refers to Peyron and Tattam for the detailed conjugation of the verb *to be*, will find a most imposing assemblage of forms, varied through all persons singular and plural, and nominally comprising more tenses than Greek or Latin can boast of. A little examination will however show that all this array consists of nothing more than the suffixes of the personal pronouns,—exactly the same as those employed in construction with nouns and verbs, combined with particles of time and place that modify the sense of the phrase according to circumstances. Thus the masculine suffixes of the three persons in the singular, either employed absolutely, *ti*, *k*, *f*, or with the preformatives *a* or *e*, respectively denote *sum*, *es*, *est*, and by varying the preformative particles, they are made to express almost every possible modification of time or contingency. Again the consuetudinal tense formed by the combination of the suffixes with *sha*,—*sha-ti*, *sha-k*, *sha-f*, &c., 'to be usually, or habitually,'—is commonly rendered *soleo esse*, and most grammarians regard the formative as a *bonâ fide* auxiliary verb, having the force of the Latin one. It is however no verb at all, but a mere particle, having, among other significations, that of *usque*, and therefore well-suited to express the continuance or habituality of an action.

It will perhaps be said that such an abnormal language as the Coptic is not to be taken as a criterion of others, which may be organized on totally different principles. There might be some force in the objection, if other languages presented us with no instances of parallel constructions. This negative argument will not however hold good, nearly every apparent Coptic peculiarity having its counterpart in languages belonging to almost every quarter of the globe. Thus, every Semitic scholar knows that personal pronouns are employed to represent the verb-substantive in all the known dialects, exactly as in Coptic, but with less variety of modification. In this construction it is not necessary that the pronoun should be of the same person as the subject of the proposition. It is optional in most dialects to say either *ego ego, nos nos,* for *ego sum, nos sumus,* or *ego ille, nos illi.* The phrase "ye are the salt of the earth," is in the Syriac version literally "you *they* (*i. e.* the persons constituting) the salt of the earth." Nor is this employment of the personal pronoun confined to the dialects above specified, it being equally found in Basque, in Galla, in Turco-Tartarian, and various American languages.

It will be said that there are in all the Semitic dialects verbs regularly conjugated in the acceptation of *am, was,* &c., and defined as verbs-substantive by grammarians. This is true; but at the same time it may be observed, that the numerous substitutes employed show that it would have been very possible to do without them. Neither does it follow that every word conjugated as a verb is formed on a true verbal root. The Syriac periphrastic form already noticed more than once, *itha-i, ithai-ch,* &c., is indisputably based on a construct noun in the plural number, and the etymologically cognate Hebrew *yesh,* which, with the exception of the root being singular instead of plural, has precisely the same construction, must be regarded as standing on the same footing. In other Semitic words, the signification 'to be' is not the primary one. The Arabic *kan* is currently used in this sense, but a comparison with the other dialects shows that the primary import is simply 'to stand,' a word, as it is scarcely necessary to say, used as a substitute for the verb-substantive in a variety of languages,

With respect to the term most commonly employed in Hebrew and Aramaic (Heb. *hayah, havah,* Syriac *hvo,* &c.), the resemblance to the pronoun of the third person, *hu, hi,* is so obvious, that many of the best modern Semitic scholars regard the latter as the real base of the verb. The possibility of this is readily conceived, if we consider that when the pronouns themselves were familiarly used to denote *is, was,* &c., it was a very easy matter to add the personal terminations, *pro re natâ.* Several eminent German philologists, among whom may be specified Hoffmeister and Schwarze, have generalized this theory, regarding for example the Sanscrit *as-mi*= Lat. *sum,* with all their Indo-European cognates, as no proper verbal root, but a formation on the demonstrative pronoun *sa,* the idea meant to be conveyed being simply that of local presence. Pro-

fessor Newman seems to give some countenance to this theory, in a paper lately published in the 'Classical Museum.'

Finally, we may briefly observe that particles, sometimes with pronominal suffixes, and sometimes without them, are used in various parts of the world in place of the verb-substantive, some nations in fact having no other way of expressing it; while others neither employ verb, pronoun, noun nor particle, but leave the predication to be gathered from the arrangement of the terms of the proposition. This is in fact often done in languages which have a verb-substantive, or even several; and in practice scarcely any difficulty or ambiguity is ever found to arise from this so-called ellipsis. The Magyars, for example, have words denoting *to be*, or capable of being employed in that sense. It is however considered rather inelegant to use them in formal composition, and in the best writers whole consecutive pages may be found without an *is* or a *was* enunciated in terms.

Now it seems that the above-specified facts, to which a multitude of analogous ones might easily be added, justify us in entertaining a doubt whether the ordinary theory of the verb-substantive as a sort of *sine-qua-non* in language and logic, can be rationally or consistently maintained. Whatever intrinsic vitality there may be in *is* or *was*, it does not seem easy to extract much from *this* or *that*; still less from *here* or *there*, words currently used as substitutes. Nor are our difficulties lessened by finding that millions of people are totally destitute of the term, or of any means of supplying its place, not having in fact the smallest conception of the existence of such an element. Indeed the writer believes 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, regarded as a necessary pabulum of combustion, that is to say, *vox et præterea nihil*.

He further believes that many of the extravagances promulgated on the subject have arisen from the utterly erroneous idea of an intrinsic meaning in words, constituting them the counterparts and equivalents of thought. They are nothing more, and can be nothing more than signs of relations, and it is a contradiction in terms to affirm that a relation can be inherent. Nor had those employed to express mental categories originally that power; all, without exception, being metonyms adopted from terms indicating the sensible relations of matter; it is therefore obviously out of the question that they should at the same time be capable of intrinsically expressing the phænomena of mind. Moreover, of all mental categories, the idea of *being* was perhaps the least capable of being so expressed. Let any man endeavour to form a clear idea of the nature of existence in the abstract, and explain in what it consists; he will then see how likely it is that persons in a rude state of society should find a term intrinsically expressing what the profoundest metaphysician is unable to give a tolerable definition of. Happily there is no need

for any such effort of the intellect, there being scarcely any category capable of being enunciated in so many different ways, all and any of them amply sufficient for practical purposes. There is surely nothing profoundly intellectual in the Latin words *exsisto* and *exsto*, taken in their ordinary and literal acceptations. The former, *vi termini*, denotes to put forth, present; the latter, to stand forth, or out; yet both are currently employed in a secondary sense, to express *existence* or *being*. But though the primary words *say* nothing about *being*, they both clearly *imply* it, and this in fact is all that is wanted. What is put forth or stands forth is prominent; what is prominent is conspicuous; and what is conspicuous may be lawfully presumed to exist. The same holds good of the innumerable other terms used as substitutes for the cabalistic *to be*. If a given subject be 'I,' 'thou,' 'he,' 'this,' 'that,' 'one'; if it be 'here,' 'there,' 'yonder,' 'thus,' 'in,' 'on,' 'at,' 'by'; if it 'sits,' 'stands,' 'remains,' or 'appears,' we need no ghost to tell us that it *is*, nor any grammarian or metaphysician to proclaim that recondite fact in formal terms. The same principle is applicable in a great measure to language as a whole. Words are not to be interpreted so much from what they actually say, as from what they imply; and they perform every function that they can be reasonably expected to perform, when the implication is understood by the speaker and the hearer.

VOL. IV. APRIL 26, 1850. No. 96.

HENSLEIGH WEDGWOOD, Esq., in the Chair.

G. Octavius Morgan, Esq., of Worcester College, Oxford, was elected a Member of the Society.

A paper was then read—

"On the Elements of Language, their arrangement and their accidents." By Edwin Guest, Esq.

When modern German philology first became an object of interest to English scholars, their attention was more particularly fixed on the new views it unfolded to them with respect to the laws of letter-change. 'Grimm's Canons,' as they were termed, commanded almost universal deference, and were quoted as authorities in all cases in which the analogies or the connexion of languages were matters of discussion. It is now twelve years since the writer of this paper first ventured to question their soundness, and the doubts he then expressed have certainly not been lessened by the more mature consideration he has brought to bear upon the subject. But he has also been aware of the great difficulties which surrounded the inquiry, and it was with no slight misgivings that he laid before the Society his own views of the origin and the history of the labials*. He could have wished not to have committed himself to any expression of opinion on matters so obscure and difficult, till he had seen his way somewhat more clearly to a proper arrangement of the elements of language. He was however anxious to convince the reader that he was not ranging these elements into groups according to the shifting exigencies of his subject, but classifying them according to the laws of a certain system, whatever might be thought of the grounds on which that system rested. It has been said, that *definitions* might be discussed with more advantage in the last than in the first chapter of a scientific treatise, but it is generally found convenient to smooth the reader's way, by laying before him at the outset what has really been the result of a laboured investigation.

One grave error, as it appears to the writer, disfigures all the schemes of German philology with which he is acquainted†; he

* Phil. Proceedings, vol. iii. p. 165. Some time after the publication of this paper appeared the 'Geschichte der Deutschen Sprache.' In this work the distinguished author again recurs to the laws which regulate the changes of the letters, but the results he has now arrived at vary widely from those he put forward in the 'Deutsche Grammatik.' All the more objectionable of his Canons are omitted, and though some of his new views may not receive the reader's assent, they certainly are not so obvious to criticism as his earlier ones. These changes of opinion on the part of the German philologist afford us an instructive comment on the zealous and undistinguishing eulogies of our countrymen.

† An exception ought perhaps to be made of Grimm's last work, the 'Geschichte der Deutschen Sprache.'

means the very slight distinction which is made between the initial and the final consonants. If the views he has endeavoured to support be true, and there really be a *unity* in language, it would be difficult to resist the conclusion, that in the Chinese we see language in the earliest stage of its development, of which any records have come down to us. If this be so, the initial and the final consonants must have been elaborated at very different periods and under very different circumstances. In the initial sounds of the Chinese roots we recognize a large proportion of the consonants, with which the later forms of language are conversant; but with the exception of the endings *n*, *ng*, all the *terminal* sounds in Chinese are vowel or diphthongal. It follows that the final consonants must have been developed at a period subsequent to that in which the Chinese took its present shape; and therefore must be of later growth than the initial consonants which are found in that language. The circumstances under which the final consonants originated, it will be the object of this and of some succeeding papers to investigate.

The papers on the "Elements of Language," which have hitherto been submitted to the notice of the Society, may be considered as attempts to show that the final *n* of the Chinese is often identical with the final *n* of languages of later origin. It may be well to bring before the reader's recollection the means by which the writer endeavoured to attain his object; and it may be the more necessary to do this, inasmuch as his attempt to arrange the roots, so as to exhibit certain relations of language (which, though the exposition might serve other important purposes, could not be considered essential to his main design), may have obscured the clear perception of truths which lay more directly within the course of his investigations.

The mere fact that a particular word resembles a Chinese root in sound and signification, may not perhaps justify the inference that it is identical with it; but if it has the same *primary* and *secondary* meanings, then there certainly is, to say the least, a *primâ-facie* evidence of such identity. Now, according to Morrison*, the Chinese root *keun* takes the following meanings: "one at the head of a community, to whom all hearts are directed, a chief, a king, &c.; one in a dignified and honourable position, honourable, most honourable, the father or mother of a family." The Welsh word *cân* is sometimes used as an adjective, with the meaning, "attractive, kind, lovely, affable," and sometimes as a substantive, with the meaning, "one that attracts or draws to himself, a leader, a chief." Here then we have a correspondence both in the primary and the secondary meanings, and therefore *primâ facie* evidence of the identity of the Chinese *keun* and the Welsh *cân*. Again, the Icelandic *kon-r*† signifies "a man eminent or noble, a king or commander—a kinsman." Here we have two meanings, both of which appertain to the Chinese *keun*, and whose connexion with each other can be traced only through a certain primary meaning, which though lost in the Icelandic, is still ex-

* Chin. Dict. 6219.

† The final *r* is merely the nominatival ending, and disappears in the inflected cases.

tant in the Welsh and Chinese, viz. one that excites affection or respect. Every one will admit that the chances in favour of identity are now much greater than before, and with every fresh example they increase, and that too in a very accelerated ratio.

The illustration of this principle was kept in view in the collection of examples which accompanied each of the earlier papers. It would however have been more satisfactory, if it had been kept altogether distinct from other considerations, and so brought more clearly before the reader's notice. In the selection and arrangement of the following examples, the writer has endeavoured to avoid his former error, and to present his subject as much as possible unencumbered with collateral questions.

One of the Chinese tones is called "the abrupt tone," and among Chinese scholars in this country is generally indicated by the same mark (˘) which distinguishes the short quantity in Latin. The reason which led them to adopt this symbol may be best seen in an example. The root *pă* is pronounced abruptly like the English word *pat*, with the final consonant omitted. In the ordinary Chinese, that is, in the Mandarin dialect, which, no doubt, exhibits the language in a form most nearly approaching its original purity, we find the roots when affected with "the abrupt tone," still retaining their proper ending. But in the provincial dialects, they are, when so affected, generally pronounced as if they ended in one of the hard consonants, *p, k, t*. Thus at Canton *pă* is pronounced *pat*, *pŏ* is pronounced *pok*, and *să* is pronounced either *sap* or *sat*. How natural was the passage from the "abrupt tone" to one of these hard letters, may appear from a passage* written many years ago, in reference to a subject altogether different from that of which we are now treating, namely the effect which the use of these letters might be made to subserve in rhetoric or poetry:—

"The whisper letters *p, t*, are sometimes used at the end of words with great effect in representing an interrupted action. The impossibility of dwelling upon these letters, and the consequently sharp and sudden termination which they give to those words in which they enter, will sufficiently explain their influence:—

> Till an unusual *stop* of sudden silence
> Gave respite.—Comus.
>
> Sudden he *stops*, his eye is *fix'd* (fixt), Away!
> Away! thou heedless boy.—Childe Harold, 1, &c.
>
> —All unawares,
> Fluttering his pinions vain, *plumb* (plump) down he *dropt*,
> Ten thousand fathom deep.—Par. Lost. 2."

The same properties which seem to have recommended the use of these final letters to the poet, caused them to be adopted in the provincial dialects of China, as substitutes for the "abrupt tone" of the older and purer dialect.

The history of the Chinese language, or rather of the Chinese

* Hist. of English Rhythms, vol. i. p. 20.

languages, is still very imperfectly known. But there is reason to believe that the provincial dialects of which we have been speaking, have from time immemorial co-existed with a dialect used for purposes of state and government, and which is still the chief medium of intercourse among the higher classes of society throughout the empire. It would seem that the origin of these provincial dialects, though generally speaking, they must be considered as merely degraded forms of the court-dialect, dates from a period of the most remote antiquity, a period in which languages, which we generally rank among the most ancient—such as the Hebrew and the Sanscrit —had not yet exhibited the peculiar features by which they are now distinguished.

The final *p*, after its adoption as a substitute for the abrupt tone, seems to have been represented in the later languages by any one of the labials *p*, *b*—*p*ʿ, *b*ʿ*. In some of these languages we have very satisfactory proof that such was the fact. Thus Sanscrit nouns beginning with any one of these four labials, may in the nominative take either *p* or *b* for their final letter†; e. g. *swap*, having good water, when used in a sentence as a nominative, may appear either as *swap* or *swab*; and *kakub*ʿ, a quarter of the horizon, may appear either as *kakub* or *kakup*. It would be difficult to account for this grammatical law, except on the hypothesis that in the earlier stages of the Sanscrit each of these four letters *p*, *b*, *p*ʿ, *b*ʿ, was considered as a representative of the final labial. Again, the Greek changes the characteristic *p* of its verb into *p*ʿ (*π* into *φ*), though no law of euphony require such change; and we find the final *f* of the Mæso-Gothic generally represented by *b*, when another letter follows; as the preterites *tharf*, needed, *gaf*, gave, &c. make their plurals *tharb-um*, *geb-um*, &c.; and *thiub-s*, a thief, *hlaib-s*, a loaf, &c. make their accusatives *thiuf*, *hlaif*, &c. In these cases the change of letters seems to be purely conventional, and to show that at one period the *π* and *φ*, the *f* and *b*, were used indifferently at the end of a syllable. The confusion which prevails in Celtic MSS. between the final *p* and *b*, is too well known to require any lengthened notice in this place. For these several reasons we shall, when arranging the following examples, consider the final *p* of the Chinese dialects as represented in the later forms of language by any one of the four labials *p*, *b*, *p*ʿ (*f*), *b*ʿ.

Cooking by fire, a hearth, a cake.

bêp‡..... *Co.-Chin.* a hearth; *nha bêp*, a cooking place; *nha*, a house.
pūp-a ... *Sansc.* ... ah s.m. a cake.
ποπ-às ... *Greek* ... s.f. anything baked, especially a flat round cake often used at sacrifices.
pap-a ... *Russ.* .... bread.

* *p*ʿ, *b*ʿ, represent the aspirates of *p*, *b*.

† Wils. Sanscr. Gram. p. 59.

‡ Generally speaking, the Chinese dialects have for their initial labial only the hard letter *p*—no *b*. The Cochin-Chinese however is an exception to the rule. In this language the initial *p* of the other dialects is always softened into a *b*.—Vid. Phil. Proc. iii. p. 169.

pôb ..... *Welsh* ... s.m. a bake, a baking; adj. baked, roasted, toasted.
pob-i .... —— v. to bake, to roast, to toast.
peb-i .... *Breton*... v. to cook.

In the preceding examples we certainly have not those primary and secondary meanings which we have been taught to look for; but as roots beginning and ending in *p* are comparatively rare in language, the author considered these instances as not unworthy of the reader's notice.

A blow—a smack, clap, report.

bóp ..... *Co.-Chin.* to beat the head with outstretched hand.
bôp ..... —— a clap; *bi bôp*, report of a gun, &c.
ποπ-πύζω *Greek.* ... — to smack (as a loud kiss), &c.
pop ..... *English*.. a smart sound.
paf ..... *Danish*... a blow, a report, a snap, a clap.

We now come to roots which open with the guttural *k*.

Quickness—volatility, trifling, banter.

kap ..... *Cant.Chin.* 5911 (keĭh), haste, speed, promptly, &c.
—— —— 5933 (keĭh), — to play, to trifle—comedy.
—— —— 5934 (keĭh), *he kap*, trifling amusement, merriment.
kayf..... *Arabic* ... hilarity, good humour, high spirits produced by drunkenness.
κέπφ-ος.. *Greek* ... s.m. a light sea-bird of the petrel kind, a feather-brained simpleton, a booby, a noddy.
caf ..... *A.-Saxon* quick, sharp, nimble.
káf-az ... *Icel.*..... to banter, to chaff.

The connexion between the two next groups seems to be an obvious one.

1. Striking, beating.

kap ..... *Cant.Chin.* 5936 (keĭh), to strike, to knock, to beat, &c.
kob ..... *Pers.* .... beating, striking, who beats or strikes.
κόπ-ος ... *Greek* ... s.m. a striking, a beating, &c.
cob ..... *Welsh* ... s.m. — a knock, a thump.
cob ..... *English* .. a blow (Evans, Leic. Words); *to cob*, to strike (Brocket).
cuff ..... —— a blow.

2. Striking of hard substances one against another, a ringing sound.

kap ..... *Cant.Chin.* 5908 (keĭh), the noise made by a lance or spear striking against something.
khap..... *Hok.Chin.* the sound of stones striking against each other.
kabb-a... *Arabic*... the sound of a falling sword.
chap..... *English*.. to strike (with a hammer), Jam.; to strike (as a clock), Jam.

The three following groups also exhibit closely connected meanings: first, the excitement produced by violence and outrage; secondly, the general results of such outrage—distress and suffering; and thirdly, a special result—oppression of breathing.

1. Attacking, rousing to excitement—excitement, anger.

kap ..... *Cant.Chin.* 5936 (keĭh), — to rouse what is dormant, to attack as in war, &c.
—— —— 5937 (keĭh), to excite as rocks which impede a rapid stream, &c.; excitement applied to the feelings, to anger, or to gratitude, &c.

kup ..... *Sanscr.*... to be angry, to be flushed with wrath.
kop-a ... —— ah s.m. wrath, rage, mental irritation.
kapp..... *Icel.*..... s.n. fervour, zeal, contention.
kepp-i ... —— to contend.
kapp-i ... —— s.m. a hero, a combatant.
cope ..... *English*.. to contend with.

2. Oppression, distress.

kap ..... *Cant.Chin.* 5931 (keĭh), the point at which opposing circumstances meet and clash with violence—urgent, progressing, impelled by circumstances, drained of every resource—that feeling of the mind which is excited by being pressed, urged; hurried and not knowing what to do, hasty, anxious, embarrassed, straitened, in difficult and distressing circumstances, pressed with want.
—— —— 5440 (keă), debility produced by over-exertion.
keep..... —— 5676 (keĕ), weakened by disease, weak, languid.
kūp ..... *Sanscr.*... to be weak, to weaken.
kaf-ā .... *Pers.* .... adversity, straits, difficulty, affliction, sickness, disease, &c.
κόπ-ος .. *Greek*.... s.m. — toil, trouble, suffering pain of a disease, weariness.
kóp-a .... *Icel.*..... s.f. weariness, debility.

3. Oppressed breathing.

kap ..... *Cant.Chin.* 5437 (keă), the breathing of a sick person, interrupted or short breathing.
keep..... —— 5701 (keĕ), to blow, to pant.
—— —— 5702 (keĕ), diseased breathing, a shortness of breath.
kaf-ā .... *Pers.* .... strangulation.
καπ-ύω... *Greek*.... to breathe, to gasp.
kæf-a .... *Icel.*..... s.f. a stifling.

The two next groups need no introduction.

1. Taking, holding—a handle.

kap ..... *Cant.Chin.* 5907 (keĭh), to lay hold of with the hand, to seize, &c.
—— *Hok.Chin.* to take anything up between the fingers.
—— —— the handle of a sword.
κώπ-η .... *Greek*.... s.f. a handle, especially the handle of an oar, the hilt of a sword, the handle of a key, of a torch, of a handmill, of a whip.
cap-io.... *Latin* .... to take, to seize.
cap-ulus.. —— s.m. a hilt, a handle.
caf..... *Welsh* ... s.m. a grasp, a grasper, &c.

2. Snatching up, taking by force or fraud.

kap ..... *Cant.Chin.* 5428 (keă), — to carry secretly, to hold as with nippers or pincers, &c.
keep..... —— 5674 (keĕ), to take by violence, to plunder, to rob.
kaff ..... *Arabic* ... stealing, filching (money), &c.
cip ..... *Welsh* ... a sudden snatch, pull, or effort.
kepp-i ...*Icel.*..... to take by violence.
kap .....*Dan.* .... piracy.

The following sequence merely connects the action with the instrument; cutting, cleaving—a sickle, a cleaver.

keep..... *Cant.Chin.* 5721 (keĕ), a hook or sickle for reaping grain. To cut, to carve, &c., to cut off, &c.
kabb..... *Arabic* ... cutting off (the hand).
κοπ-ίς .... *Greek* .... s.f. a chopper, a cleaver, a kitchen knife, a broad curved knife like our bill, &c.
κοπ-άς ... —— pruned, lopped.
kubb-a ... *Icel.* ..... to cut off.
kapp-e ... *Dan.* .... to cut, to cut off.

The notion which pervades the two next groups seems to be that of *concavity* or *hollowness*.

1. A shell, a cup, a drinking vessel.

kap ..... *Hok.Chin.* a sort of cockle.
k'hap .... —— a wine vessel.
kūb ..... *Arabic* ... a cup, or any such vessel without spout or handle.
kūp-a .... *Sanscr.* .... ī.s.f. a flask, a bottle.
κύπ-ελλον *Greek* .... s.n. a big-bellied drinking vessel, a beaker, goblet, cup.
cap ..... *Welsh* .... a cup.
cap-a .... *Irish*..... a cup.
kubb-i ... *Icel.*..... a snail-shell.

2. A basket, a box, a vessel for containing things.

kap ..... *Cant.Chin.* 5895, a box for containing one's books.
keep..... —— 5703 (keĕ), a kind of basket or other vessel to contain things.
—— *Hok.Chin.* a box, a casket.
kūf-a .... *Pers.* .... a basket, a coffin, &c.
κυβ-άς ... *Greek* .... s.m. a coffin.
cyp-a .... *A.-Saxon* a basket.

Covering by *folding or lapping over*, appears to be the leading idea which runs through the following examples—the scales of a fish, the border of a garment which folds over, a wrapper, a cloak.

kap ..... *Cant.Chin.* 5411 (keă), — armour, clothing, the scales of a fish, &c., the nails of the finger, &c.
—— —— 5428 (keă), — double or laid one on another.
—— ——, 5898 (keĭh), the hinder part of a garment, long garments, the border of a garment that folds over, that which surrounds the neck.
kep ..... *Co.-Chin.* things doubled, &c.
kabb..... *Arabic* ... a gore, side, breast or collar of a shirt or other garment, &c.
kaff ..... —— — turning in and hemming a garment.
kauf..... —— doubling down and sewing the edges of leather.
kub ..... *Sanscr.*... to cover, to clothe.
kab-ā .... *Pers.* .... a garment, a short tunic open in front.
κυπ-άς ... *Greek* .... a shirt, a man's frock.
côb ..... *Welsh* .... s.f. a cloak, a cape, a riding coat.
kaab-e ... *Dan.* .... a cloak, a mantle.
cæpp-a... *A.-Saxon* a cape, a cope, a hood.

Protuberance—a top, a tuft, a hill.

kap ..... *Cant.Chin.* 5890 (kĕĭh), a high hill, a small lofty peak rising above a larger hill, &c.
—— —— 5927 (kĕĭh), a bunch of hair on the head, the manner of Chinese females' head-dress, &c.
côb ..... *Welsh.* ... s.m. a top, a tuft, &c.
cob-caw.. —— v.n. to top, to tuft, to bunch, &c.
kup-a ... *Swed.* .... any protuberance in a circular form.
kapp-e ... *Flem.* .... a top, a summit.
cop ..... *English* .. the topmost point of anything, as of a hill, of the nose, &c.

The remaining examples have for their initial the dental *t*.

A hurried step—a slip, a blunder.

t'ap..... *Cant.Chin.* 9718 (tă), a kind of hurried, hasty, flying step.
—— —— 9706 (tă), to slip the foot, &c.
tap ..... *Hok.Chin.* to run suddenly against any one.
tap ..... *Irish*..... sudden, quick.
—— —— a start, a blunder, a slip.
tif-a ..... *Icel.*..... to be ready of hand, to take quick steps.

The notion of *impact* may be traced in all the meanings contained in the two groups which follow.

1. Laying the hand upon, striking, making an impression.

t'ap ..... *Cant.Chin.* 9699 (tă), to touch, to strike, to place upon, &c.
—— —— 9713 (tă), to approach with the hand, to feel, to strike, &c.
τύπ-ος ... *Greek* .... s.m. a blow, an impression, impress of a seal, stamp (of a coin), &c.
tapp-en .. *Germ.* ... to touch awkwardly with the flat hand, to grope, &c.

2. Stamping, stepping, treading upon with the foot.

t'ap ..... *Cant.Chin.* 9695 (tă), to tread, to beat on the ground with the foot, as in singing.
—— —— 9715 (tă), to tread upon with the feet, to place the feet upon the ground.
teep ..... *Hok.Chin.* to tread, to stamp, to walk.
τύπ-ος ... *Greek* .... s.m. — print of footsteps, &c., the beat of horses' feet.
tapp-en .. *Germ.* ... — to walk in a heavy and negligent manner.

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HENSLEIGH WEDGWOOD, Esq., in the Chair.

A paper was read—

"English Etymologies:"—*Continued.* By Hensleigh Wedgwood, Esq.

FIZZ, FUZZ, FEAZE, FUDDLE.—To *fizz* represents the sound of water flying off in rapid evaporation from a hot surface; of air forcing its way through a confined opening obstructed with moisture; of the conflagration of wet gunpowder, &c. G. *zischen, pfuschen, pfisen, pfusen.* Hence *fuzz, fuzzy,* represents the condition of things which *fizz,* a frothy spongy texture, a confused mixture of air and liquid or solid particles, a loose shapeless mass.

A drummer being had up for drunkenness at the opening of London Bridge, pleaded that they gave him some *fuzzy* stuff out of a long-necked bottle (meaning champagne), the strength of which he did not understand.

A fuzz-ball is a round fungus which when dry becomes detached, and on pressure flings out clouds of smoky dust, like steam from water on hot iron.

Fuzzy or fozy turnips are spongy turnips, *voose raepen,* Kil. A fuzzy outline is woolly and indistinct.

To fuzz or feaze, G. *fasen, faseln,* is to ravel out a woven texture, to break it up into a *fuzz* or loose mass of threads. Hence G. *fasen, fäschen, fäslein,* a fibre or filament.

In a secondary sense to fuzz or fuzzle (subsequently corrupted to *fuddle*) signifies to confuse the head with drink, to make drunk, by a similar metaphor to that by which we speak of a person 'muddled with drink,' having his understanding thick and turbid like muddy water.

"The university troop dined with the Earl of Abingdon and came back well *fuzzed.*"—A. à Wood in Todd.

"The first night, having liberally taken his liquor—my fine scholar was so *fusled* that," &c.—Anatomy of Mel.

By a like analogy the G. *faseln* is applied to that condition of the mind in which it is incapable of definite conceptions or coherent thought—to be light-headed, to talk nonsense, to rave, to dote.—Küttner.

RAVE, RAVEL, REVEL.—It is remarkable that there is precisely the same connexion of ideas in *rave* and *ravel* as has been shown in *fuzz* or *feaze* and *fuzzle* or *fuddle,* or in the two senses of the G. *faseln,* although the order of ideas is reversed in the two cases.

The original root would seem to be preserved in Kilian's *raven, reven, revelen,* to croak as a frog, a phænomenon which the advance

of cultivation has rendered much less prominent in modern times than it must formerly have been, but still (especially as heard in hotter or marshier regions than ours) it affords a striking instance of a confused importunate utterance. Hence the application of the Du. *reven*, *ravelen*, *revelen*, to the incoherent *raving* of madness, folly or delirium,—delirare, desipere, ineptire (Kilian). The same root no doubt appears in the Fr. *ravacher* or *ravasser*, to rave, to talk idly; *ravauder*, to talk or act without understanding; and in the simpler *resver*, to rave, dote, speak idly (Cotgr.); or (in modern language), to dream, from the incoherent images in sleep; and again, as a person dreaming is insensible to all that is passing in the outer world, a *reverie* represents the condition of one absorbed in his own thoughts, affording a curious example of a word signifying profound stillness growing out of a radical whose primary import is a confused importunate noise.

The step from a confused noise to the action by which such a noise is produced, gives Kilian's *ravelen*, *raveelen*—æstuare, agitari et circumcursare, concursare; *ravelinge*—vortex, gurges. Hence our *revel*, a joyous, noisy festivity, often erroneously derived from the Fr. *reveiller*, interpreted 'to wake, or keep awake—in feasting, dancing, &c.' (Richardson). But *reveiller* is to rouse from sleep, *expergefacere*, and not to keep awake, and it does not give rise in Fr. to any word equivalent to our *revel*, which on the other hand answers exactly to Kilian's *ravelen*. The vortex of dissipation is a common metaphor.

The Fr. and Eng. *ravage* is in all probability another shoot from the same stock, signifying the waste and disorder produced by overpowering violence, and not the spoil carried off by the invader, which would be the natural meaning if the word were derived from Fr. *ravir*, which besides, if it give rise to a noun of this nature at all, would naturally form *ravissage* rather than *ravage*.

From the notion of confused multifarious noise and movement in our *revel*—Kilian's *ravelen*, concursare; *ravelinge*, vortex—we pass to that of entanglement in his *ravelen*, intricare, and our *ravel*, as when we speak of a raveled skein, or raveling out a web.

The same connexion of ideas is preserved in the Dan. *vrevl*, *vrövle*, 1. to ravel or entangle, and 2. to talk loosely and confusedly.

In Kilian's *raven*, to croak, we have also probably an explanation of the name of the Raven—the croaker.

Heron, Egret.—The names of the common heron, and the egret or small white heron, are superficially unlike enough, but may be shown fundamentally to differ in termination only.

The Gloss. Ælfr. apparently give us the word in the most complete form—ardea, *hragra*. Hence on the one side by dropping the *h*, the Germ. *reiger*; and on the other by dropping the initial *r*, the Icel. *hegri*, Sw. *häger*. The addition of the intensitive termination *on* and of the diminutive *ette* gives *egron* (Vocabulaire de Berri), a heron, and *egrette*, the little heron or egret. The passage from *egron* to the Fr. *héron*, Eng. *heron*, is made clear by the Italian *aghirone*, *airone*.

Pittance.—Many etymologies have been suggested. *Pietancia* from the piety of the object in providing the monks with food *pitissantia*, from *pitissare*, to sip; *pittacium*, the ticket supposed to be attached to each man's portion; *picta*, Fr. *pite*, the small coin of Poitou, the supposed limit of expenditure for each pittance.

If accident do not throw us upon the right scent in a word like this, it is impossible to hit upon it by mere guessing. In the first place, the proper meaning of the word has been very generally overlooked. It does not signify the whole share of each individual in a conventual meal, but merely that smaller portion of more tasty viands which in frugal housekeeping is used to give relish to the bread or pottage constituting the substance of the meal; what is still called *sowl* or *sowling* in some parts of England. The Pembrokeshire peasant says, "I have not had a bit of *sowl* to my bread for these six months." *Pictantia* is explained by Ducange—

"Portio monachica in esculentis lautior pulmentis quæ ex oleribus erant, cum *pictantiæ* essent de piscibus et hujusmodi.

"Aquam etiam puram frequentius bibebant et quandoque pro magnâ *pictantiâ* (for a great relish) mixtam vel aceto, vel lacte, nullâ de vino factâ mentione."—Duc.

"Dum a cellariâ per totum conventum *pictantiæ*, *i. e.* ova frixa dividerentur, invisibilem ei *pictantiam* misit, quod omnibus diebus *pictantiis* omnibus carere vellet."—Duc.

"Quod si aliqua secundo vocata venire contemserit, insequenti prandi ei *pitancia* subtrahetur—she should lose her seasonings, should be put on bread and water."—Statutes of the Arch. of Canterbury, 1279, in Duc.

Hence, as the *pictantia* or *sowling* would form but a small portion of the entire meal, and not from anything implying moderation in the word itself, *pittance* has come in modern language to signify a scanty allowance of anything. When once the proper use of the term is clearly understood, the derivation lies very near the surface. The 'Vocabulaire de Berri' gives us—

Apidançant, *apitançant*—appétissant, what provokes an appetite. "Un mets est apitançant lorsqu'il fait manger beaucoup de pain."

Pidance, viande, ration.

Perhaps the word *sowl* may be explained by reference to the Bret. *soubinel* of the same import, signifying the seasoning of melted butter, honey or the like, eaten with the porridge which forms the principal diet of the Breton peasant. The word *soubinel* itself is probably derived from a *sup* of this seasoning being taken with each spoonful of porridge. Bret. *souba*, to sup.

The dialect of Berri affords many examples of forms approaching nearer either in sound or sense to their English correlatives than those which have been preserved in classical French.

We may cite from the 'Vocabulaire de Berri'—

Affondrer—plonger, enfoncer dans l'eau—to *founder*.

Alas!—(G. Sand) for helas!

A mort—beaucoup. Prov. Eng. *mort* (E. Sussex, Kent, *Holloway*). 'Il y avait du monde à mort,' There was a *mort* of people, or a mortal lot of people.

The Fr. derivation of *mort* is much corroborated by the vulgar use of *mortal*, as in the foregoing passage, as a mere intensitive. To derive it from the Icel. *margt*, much, would be to take a highly emphatic word, as *mort* is still felt to be, from the simplest prose. But perhaps the expression may be a remnant even of British times, as we find *maréad* used in exactly the same manner in Breton. "Ce mot," says Legonidec, "ne s'emploie jamais au propre, mais seulement au figuré avec la signification de multitude, grand nombre, foule."

Arrayer—arranger, to *array*.

Bayer—aboyer, to *bay*, or bark.

Brosses—bruyères, *brush*wood, scrubs. The barren country overgrown with underwood is called in Australia *the brush*. In Berri, *les brosses* is a common name of country places, as Scrubs with us.

Carcas—body, *carcase* (G. Sand).

Dressage (G. Sand).—*Dress*, attire.

Dressoir—buffet où l'on range les plats.—A *dresser*.

Diâche!—Diable! the *Deuce*! Bret. *Teuz*, a phantom, spectre, goblin (Legonidec), from *teuzi*, to melt, to disappear. Fris. *De Deuker*, the Deuce.

S'eméger—s'étonner, to be *amazed*.

Mâlard—canard mâle, a *mallard*—in Eng. confined to the male of the wild-duck.

Molle—mûre, a *mul*berry; G. *maulbeere*; Gael. *maol-dhearc*, in all of which the *l* is probably only a change of the *r* in Lat. *morum*. The O.H.G., according to Schwenk, was originally *murbouma*, then *mulbom*. But perhaps the Gael. *maol-dhearc* may really exhibit the original form, and may be explained thornlessberry, from *maol*, W. *moel*, hornless, without point, in contradistinction to the *mûre de ronce* or blackberry, the fruit of the prickly bramble.

Nuisance—dommage, prejudice—a *nuisance*.

Paure—pauvre, *poor*.

Piouler—piauler, to *pule*.

Poursuir—poursuivre, to *pursue*.

Querlus—courlis, a *curlew*.

Rancœur—rancune, *rancour*.

Repentance—repentir, *repentance*.

Revange—vengeance, *revenge* (G. Sand).

Souffrance—tolérance, consentement—*sufferance*.

Vêture—vêtement, *vesture*.

We cannot turn over a Welsh or Irish dictionary with a little care without being struck, not merely with instances in which the Celtic races have provided us with words actually in use in their original signification, but with others which throw light on the relations or the intrinsic meaning of the words in English, and often in the classic languages. Examples of one and the other of these cases have been given by Mr. Garnett in his papers on the languages and dialects of the British Islands, and by Professor Newman on the intrusive elements of Latin, in the 'Classical Journal.' The following may be added as examples of the latter class:—

Barrack.—From Gael. *barr*, the top or point of anything, comes *barrach*, top-branches of trees, brushwood. Hence *barrachad*, a cottage, hut, or booth, *i. e.* a hut made of branches, and thence (through the Fr. *baraque*) our *barracks*, the lodging of a military body, the plural form of which points to the time at which the singular *barrack* was a shelter for one or two men, and the *barracks* implied a collection of huts.

Basket, Mesh.—The Welsh has *basg* and *masg* in the sense of plaiting or network, as *bu* and *mu*, a cow; *baban* and *maban*, a baby; *baeddu* and *maeddu*, to beat. The former initial gives *basged*, a basket; the latter, *masg*, a *mesh* or stitch in netting.

Navel.—Parallel with our *bow*, G. *bug*, a bending; the W. has *bog*, a swelling, rising up, the nave of a wheel. Hence the diminutive *bogel*, a navel, which is remarkable from the word *navel* itself, as well as *umbilicus* and *ὀμφαλὸς* being formed on the same principle.

We have O.H.G. *naba*, the nave or convexity of a wheel, for the origin of which we perhaps need not look farther than our *knob*, as it must be remembered that the *nave* would in the first instance be nothing but the extremity of the axis projecting through the solid wheel. The hollow nave and unconnected axis is an invention of later times, and therefore we ought not to look for the origin of the word to the notion of *perforation*, to which the Germans are inclined to refer it. From *naba* the dim. *nabalo*, *napulo*, the navel.

In the same way Lat. *umbo*, the boss of a shield; Gr. *ἄμβων*, *ἄμβη*, the top of a mountain, brow of a rock, eminence; and the diminutives *umbilicus*, *ὀμφαλὸς*, a navel.

To Buss.—W. *bus*, the human lip; Gael. *bus*, mouth, snout (whence Fr. *museau*, the *muzzle*). Hence, to *buss*, to kiss; as W. *ciciaw*, to kick, from *cic*, the foot; treidiaw, to *tread*, to kick, from *troad*, a foot.

Can.—W. *cannu*, to contain. Hence our *can*, a vessel for containing liquids; as *rummer*, a large glass, from Dan. *rumme*, to contain.

Cant.—The secret language of beggars and thieves, commonly referred to the whining, singsong tone adopted in begging; but it should be observed that such a tone is adopted only towards the public, while cant language is that which the initiated use among themselves, when the professional whine would of course be laid aside.

It is then applied to the technical language of any art or profession:

> "The doctor here,
> When he discourseth of dissection,
> Of vena cava and of vena porta,
> The meseræum and the mesentericum,
> What does he else but *cant*? or if he run
> To his judicial astrology,
> And trowl the trine, the quartile, and the sextile, &c.,
> Does he not *cant*? who here can understand him?"—Ben Jonson.

Gael. *cainnt*, speech, language, from *can*, sing, speak, say, call.

Choke.—W. *ceg*, a mouth, throat, opening; *cegiaw*, to *choke* or strangle, to throttle.

Coot.—The notion of *cutting* off gives Sc. *cutty*, short, abrupt; and the W. *cwtt*, a little piece, a cut, a short tail; *cwtta*, short, abrupt, bobtailed. Hence *cwttyn*, a plover; *cwt-iar*, a *coot* or water-rail; literally, a bob-tailed hen.

Crane.—From W. *gar*, the ham or shank (whence Fr. *jarret*, the ham, and *jarretière*, a garter), we have *garanu*, to furnish with a shank; *garanawg*, long-shanked; and *garan*, a crane or heron; Gr. *γέρανος*, *quasi* Long-shanks.

Kite.—W. *cûd*, a hawk, a kite, from the hovering flight of the falcon genus; W. *cûd*, motion, flight; *cudawg*, that hovers or flies about; *cudiad*, hovering about. So in Eng. one species of hawk is called the *wind-hover*, W. *cudyl y gwynt*.

A Gull, Sea-Gull.—Bret. *gwélan*, from *gwéla*, to *wail* or cry, on account of their plaintive cry.

Conyger.—A rabbit warren; a word which, though obsolete in ordinary language, is frequently left as the name of a particular field. L.-B. *coningeria* (Bailey). In W. *cwning-gaer*, a rabbit warren or burrow, from *cwning*, a rabbit, and *caer*, a city or fastness, as the Eng. *burrow* from *burg*, fortress.

Crowd.—A fiddle. W. *crwth*, a bulging, paunch, box; *crythu*, to make bulky, to swell; *croth*, the belly; *croth esgair*, the calf of the leg. Hence *crwth*, a crowd or fiddle, from the convex sounding board.

Chaucer's *ribible* is the W. *ribib*, a reed pipe, from some equivalent to the Gael. *ribheid*, a reed, and *pib*, a pipe.

Corsair.—Gael. *corsa*, a coast, shore; *corsaich*, to coast or cruise. *Corsair*, a coaster, cruiser, pirate, a *corsair*. From the form of the Italian *corsale*, *corsare*, or *corsaro*, I am inclined to believe that the word was really adopted in the Romance languages from a foreign source, and not independently formed from Lat. *cursus*, a course or cruise at sea, which would rather have given *corsario*, and would undoubtedly have furnished a perfectly satisfactory etymology if we had not been acquainted with the Celtic equivalent.

Cosy.—Gael. *coiseag*, a small nook, a snug corner: *coiseagach*, snug, *cosy*.

Crave.—W. *cref*, a cry, scream; *cr efu*, to cry, cry for, beg or *crave*. In the same way *crew*, a shout or outcry, and *creü*, to beg or desire earnestly.

Crum.—Gael. *criom*, to pick, bite, nip, nibble; *criomag*, a small bit or fragment of anything, a *crum*. In the same way Gael. *bid*, to nip, pinch (probably the original sense out of which that of *biting* has been developed); *bideag*, a little *bit*, a crum. So also *pioc*, to pick or nip, and *pioc*, a crum or small portion.

Dainty.—W. *dant*, a tooth; *dantaeth*, appertaining to a tooth, toothsome—a dainty. The word is found also in the Bavarian *däntsch*, *leckerbissen* (Schmeller); *däntschig*, nice, pretty, dainty; applied to children, as Prospero's "my dainty Ariel."

Darn.—Gael. *dorn*, a fist, short closed hand. Hence, a hilt, handle—what is held in the closed hand—a short piece of anything. W. *darn*, a piece, a patch; Fr. *darne*, a slice, a thin flat piece, whence

our *darn*, originally doubtless to patch or clout a garment, and subsequently applied to the mode in which stockings are mended by interweaving threads over the broken part, in contradistinction to sewing on a patch of new stuff.

Quilt, Counterpane.—W. *cylch*, a hoop, circle, parallel with the Gr. κύκλος and the Lat. *circa*, *circulus*, &c. Hence *cylched*, a bound, circumference, rampart—what goes round about or enwraps, bedclothes, curtains. *Gwely a' i gylchedau*, a bed and its furniture; Gael. *coilce*, a bed, bedclothes; *coilceadha*, bed materials, as feathers, straw, heath; Bret. *golched*, a feather-bed, chaff-bed. Hence the Lat. *culcita*, originally probably a wadded wrapper, but applied in Latin only to a mattress, and avowedly borrowed from the Gauls.

"Sicut in *culcitris* præcipuam gloriam Cadurci obtinent, Galliarum hoc et tomenta pariter inventum."—Pliny.

The Du. *kulckt* (Kil.) shows the passage to our quilt, Fr. *coulte*, *coultre*, *coutil*. The Spanish have *colcedra* and *colcha*, the one through the Latin, the other perhaps direct from a Celtic stock.

When the stitches of the quilt came to be arranged in patterns for ornament, it was called *culcita puncta*:

"Estque thoral lecto quod supra ponitur alto
Ornatûs causâ, quod dicunt *culcita puncta*."—Duc.

"Nullus ferat secum in viâ *punctam culcitram* ad jacendum nisi is cui in capitulo concessum fuerit."—Duc.

This in Fr. became *keulte pointe* (Lacombe), *coute pointe*, *courte pointe*, and finally, with that unconscious striving after meaning which is so often a source of corruption in language, *contre pointe*, from the opposite pits made by the stitches on either side of the quilt or mattress. Hence finally our *counterpane*.

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The Rev. Dr. BOSWORTH in the Chair.

A paper was read—

"English Etymologies:"—*Continued*. By Hensleigh Wedgwood, Esq.

BALDERDASH.—Gael. *ballart*, noisy boasting, clamour; *ballartaich*, a loud noise, shouting, hooting, strongly resembling both in sense and sound the Eng. *balderdash*, noisy empty talk. Other words in Gael. are formed on the same plan, as *clapartaich*, a clapping or flapping of the wings; *plabartaich*, the noise of waves gently beating the shore, unintelligible talk.

PIE-BALLED.—Gael. *ball*, a word of wide signification, comprising among other meanings that of a spot or mark; *ballach*, spotted, speckled; *ball-bhreac*, variegated. Hence *pie-bald*, marked like a pie, chequered black and white. In Bret. *ball* is a white mark on the face of a horse or cow; also the animal so marked. Hence the frequent use of the word in English as the name of a particular horse, especially a cart-horse. In the same way *Dun*, *Favel* or *Lyart* were used as the proper names of a dun, a bay, or a grey horse respectively.

FENOWED, VINEWED—MAWKISH.—Gael. *fineag*, a mite; *fineagach*, mity, motheaten. Hence, with some obscuration of the original meaning, Eng. *fenowed* or *vinewed*, mouldy or musty.

"The old *motheaten* leaden legend and the foisty and *fenowed* festival are still laid up in corners."—Quot. in Richardson.

A like analogy gives rise to Eng. *mawkish*, tasteless, vapid, sickly—like half-decayed things, on the point of breeding worms, from Prov. Eng. *mawk*, Icel. *madkr*, a maggot.

GRATE, GRIDIRON, CRADLE.—W. *graid*, heat, whence *greidiau*, Gael. *gread*, *gradain*, to scorch or parch; W. *greidel*, a bakestone, *griddle* or *gridiron*; Fr. *grille*; It. *grata*. Then as a gridiron consists of a frame filled up with parallel bars, the It. *grata*, Fr. *grille*, and Eng. *grate* have had their signification widened to designate any structure made up of bars in a similar way.

On the other hand, the wide spread of words closely allied to *grate* in the sense of wicker or wattled work, or the materials of which it is made, would seem opposed to the hypothesis of so confined a derivation as the foregoing. The Danish has *krat*, underwood, brushwood, or, as they would call it in Staffordshire, *crate*-wood, undoubtedly not derived from the Lat. *crates*, an implement of wicker or wattled work, which is itself no doubt from the same root. Fris. *kratt*, the growth from an old stool (Outzen). The Eng. *crate*, a case made of rods wattled together, is probably from

this Dan. or Fris. term rather than from the Latin, while the latter gives rise to the It. *graticcia*, a hurdle or lattice; the Fr. *creiche* and our *cratch*, a rack or crib, a receptacle of parallel rods for cattle to pluck hay out of.

The same root appears in the Gael. *creathach*, *creuthach*, underwood, brushwood; *creathall*, a grate, a cradle; as well as in the Eng. *cradle* itself, A.-S. *cradol*, a wicker-basket for holding an infant.

Gallant.—The metaphor of the genealogical tree is a very ancient one. Thus the Messiah is spoken of as a rod or Branch out of the stem of Jesse, and the familiar passage in the Psalms has made olive-branches a trite expression for children. Two instances appear in Gaelic in which this analogy explains the origin of words widely spread throughout Europe. Gael. *gallan*, a branch (of the same stock probably with the Sp. *gajo*, a branch); also a youth, a handsome young man. Hence *galand*, by which Douglas commonly translates *juvenis*, and the modern Sc. *callan*, *callant*, a stripling, a boy.

> "Tharfor have done *galandis*, cum on your way,
> Enter within our lugeing we you pray."—D. V. in Jam.
>
> "Quare agite O tectis *juvenes* succedite nostris."

Hence the word *gallant* in all the Romance languages, and thence adopted in English, applied to the qualities which are most striking or most admired in young men—to active bravery, attention to women, joyousness, brilliancy. We see the same analogy in Gael. *ogan*, a young man, also a bough or branch, and *geug*, a branch, a young female.

Vassal, Gain.—Again the Gaelic has *gas*, a stalk, a bough, a branch, as well as a young boy; *gasan*, a little branch, a youth; the *gossoon* of the Irish novelists. In Welsh, *gwas*, *gwasan*, which originally signified a youth, have come, like *puer* in Latin, to mean a servant; whence *gwasanaeth*, service; *gwasant*, ministration; *gwasawl*, ministering; *gwasaw*, to serve; Bret. *gwaz*, a man, a servant, a vassal, one bound to feudal service; L.-B. *vassus*, *vassallus*. "Devenio vester *Homo*" was the form used by the vassal in doing homage or acknowledging his servitude to his feudal lord. Prov. *guasan*, a vassal; *guasandor*, a labourer; and hence (with an easy passage from the notion of the labour itself to that of the object for the sake of which it is incurred) *guasagnar*, *gasagnar*; Catalan. *gazagnar*, *guadagnar*, *guanyar*; It. *guadagnare*; Fr. *gaagner*, *gagner*, to gain, to attain the object of service or labour. So in Breton *gounid* is used both for gaining or profiting, and also for labouring, tilling the ground; and those Bretons who speak only French use the words *gagner* and *cultiver* as synonymous.

We are thus in possession of every step of the process by which the Eng. *gain* has been formed from a Romance development. Yet it is singular that the same word appears in the Scandinavian languages with the same meaning, although apparently from a totally different parentage. It is perhaps not easy to identify it with Ulphilas' *gageigan*, to gain, to profit, the *n* of which, it must be remem-

bered, belongs only to the infinitive termination; but we have the Icel. *gagna*, *gagnaz*; Dan. *gavne*; Sw. prov. *gena*, to profit, to be of use; I. *geignaz*, to gain or get possession; *gagn* (letter for letter the same with the Fr. *gagner*); Dan. *gavn*, gain, use, victory. I. *gagnlegr*, Dan. *gavnleg*, convenient, useful, the negative of which is preserved in our *ungainly*. The Sw. provincial has *gen* and *ogen*, *utilis* and *inutilis* (Ihre), bringing us to the Prov. Eng. *gain*, direct, handy, convenient.

The I. *gagn*, *gégn*, through, against; G. *gegen*, and our *again*, *against*, are doubtless from the same stock, though it is not easy to see their connexion with the notion of gaining or profiting.

Gather.—W. *gwden*, a wythe or twisted rod used as a band, a coil, a ring (apparently from *gwd*, a twist or turn; Bret. *gwea*, to weave, to twist); Br. *gweden*, Gael. *gad*, a wythe; *gadag*, a straw rope; *gadair*, to tether or tie the fore-legs of a horse. Then from the notion of tying or binding, A.-S. *gegæde*, a collection; *gegada*, an associate, a fellow; the G. *gatte*, a mate; and Eng. *gather*, to unite or bring several things into connexion with each other.

Gravel.—Gael. *garbh*, coarse, rough, harsh; *garbh-gaineamh* (literally, coarse sand), gravel; *gairbheil*, freestone, coarse sand, *gravel*.

Hose.—Gael. *cos* or *cas*, a foot, leg, shaft; *cois-eideadh*, leg clothing, shoes and stockings or *hose*, which formerly included the clothing of the entire leg. The Gael. *c* seems in other cases to correspond to our *h*, as in *cuip*, a whip; *cuileann*, A.-S. *holen*, holly; *cuibheoll*, a wheel.

Last, Ultimate.—W. *ol*, an impression, trace, footstep; *ol*, behind, after, backward; *troi yn ol*, to turn upon his traces, to turn back; *olaf*, hindmost, last; *oli*, to proceed lastly, or to follow.

The root *ol*, of whose development in W. the foregoing are a few of the specimens, would afford a much more satisfactory account of the Lat. *ultra*, *ultimus*, than the pronominal origin commonly attributed to them. It may be observed, in the first place, that the phrase above cited, *troi yn ol*, suggests an explanation of the termination *tra* so common in Lat. prepositions, *citra*, *contra*, *intra*, &c., which may fairly be weighed against the theory that would derive them from comparatives of the simple *cis*, *cum*, *in*, &c. If the termination *tra* be supposed identical with the W. *tro*, turning, it would be precisely equivalent to the Eng. *wards*, looking to, giving *inwards*, *outwards*, as the exact translation of *intra*, *extra*. The original signification of *ultra* on this hypothesis would be trace-wards or backwards, having reference, when used in the sense of *beyond*, to a person coming towards us in the distance, whose traces would lie beyond him as our own are behind ourselves. The same condition of things would explain the phrase *ultro citroque*, backwards and forwards, viz. *ultro*, backwards, towards his own traces; *citro*, hitherward, towards ourselves. The analogy of the W. superlative *olaf*, hindmost, last, regularly formed from *ol*, a footstep, would equally explain the formation of the Lat. *ulterior*, *ultimus*, from a

root *ul* equivalent to the W. *ol*, whatever may be thought of the termination *tra* or *tro* in *ultra*, *ultro*.

It is remarkable that the same relation which has been shown between the two senses of the W. *ol*, holds good between the A.-S. *last*, a trace or footstep, and the Eng. *last*, hindmost. *On laste* was constantly used in A.-S. in the sense of after, behind; *on laste the*, behind thee; *on leofes laste*, after the loved one; Cæd. *on laste*, at last; *last-weard*, trace-wards, towards the rear, finally. In these expressions it cannot be doubted that the true force of the word *last* is a footstep or trace, and when that meaning was no longer understood, the word got confounded with the superlative of *late*, which is always *latost* in A.-S., and probably never would have been contracted into *last*, if it had not been for this confusion with *last*, a footstep.

It is probably to the same source that we ought to trace the verb *to last*, to perform or endure:

"And thei ben false and traiterous and *lasten* noght that thei behoten."
—Sir John Mandeville.

Du. *leesten*, præstare, perficere, and durare, permanere (Kil.). As the W. *oli*, Bret. *heulia*, to follow, spring from *ol*, *heul*, a trace, so from the Teutonic equivalent *last* comes the M.-G. *laistyan*, to follow. The Latin *exsequi*, to follow up, to accomplish, would then show how the sense of 'performance' might be developed out of that of 'following,' and thence probably the notion of endurance. When we speak of a coat *lasting* for a year, we mean that it performs what is required of it for that time.

Finally, from signifying an impression, the word came in the Icel. *leystr* to signify that which makes the impression, viz. the sole of the foot; *socka-lystr*, *sko-leystr*, the sole of a sock or a shoe, explaining the use of *last* for the wooden mould on which a shoe is made.

Maggot.—W. *magu*, to breed, to bring up; *macai*, *magiod* (that which breeds of itself), maggots.

Mildew.—G. *mehl-thau*, a blight on corn, spots on linen, commonly explained as if it were identical with honeydew, which is a totally different phænomenon. It seems in reality to be one of those cases of false analysis in which some of the elements of a foreign word have been unconsciously moulded, so as to give it significance in the language which has adopted it, a process which in German has affected both syllables, in English only the termination. The true derivation appears to be the Gael. *mill*, to spoil, injure, destroy; *millteach*, destructive; whence *ceo-millteach**, a destructive mist, *mildew*, blight.

In a similar way one important element of a compound word would be lost on adoption into a foreign language, if we could suppose the Eng. *rut* to be from British *pwl-rod* (literally wheel-pit), the word actually in use in that sense in Breton. The same thing seems to

* Since the types were set, I see that Armstrong has *mill-cheo*, *mildew*, blight, which is probably the real origin of the Eng. word.

have taken place in the Lat. *monile*, from Gael. *crios-muineal*, a necklace, composed of *crios*, a belt, and *muineal*, the neck. Nor would this be by any means a solitary instance of words in Latin apparently borrowed from the Gaelic, a proof of the Romans having been in intimate connexion with a tribe of that race at the time when their language was forming, as is shown by Mr. Newman in the paper cited in the preceding number. The activity of the same tendency to curtailment in the case of newly-imported words, the principle of whose formation is not understood by the vulgar, is witnessed by the formation of the words *cab* and *bus* from cabriolet and omnibus.

Mien.—From Fr. *mine*, countenance, look, gesture. The original meaning of the word seems to be the lips, and thence the mouth and countenance. Bret. *mîn*, beak, nose, snout, face; point of land, promontory. W. *mîn*, lip or mouth, margin; *min-vin*, lip to lip, kissing.

Muggy.—W. *mwg*, smoke; Gael. *muig*, cloudiness, gloom; W. *mygu*, to smoke, smother; Bret. *mougu*, to suffocate; "*mouguz*, étouffant, qui rend la respiration difficile" (Legonidec). Hence Eng. *muggy*, applied to steaming, oppressive weather.

Bob, Mob, Mop.—The original force of *bob* seems an imitation of the sound made by a gentle blow, or of something softish striking against another body. It is then applied either to the action of the striking body, to any short jerking action, or to the body itself which is set in motion, designating any small hanging body or object of a short thick form, as the *bobs* of a fringe, *earbobs*, *bob-tailed*. A *bobbin* is the hanging bob of thread used in making lace, and then the little piece of wood round which the thread is wrapped. It is manifestly the same root which appears in the Gael. *babag*, *baban*, *babhaid*, a tassel, cluster, fringe; *babaideach*, tufted, tasseled. The passage of the *b* into an *m* gives Gael. *mab*, a tassel or fringe; *maibean*, a bunch or cluster; *moibeal*, *moibean*, a broom or mop, *i. e.* a bunch of twigs or rags for sweeping or rubbing; W. *mopp*, *moppa*, a mawkin or bundle of rags, a *mop*.

To *mab*, in the North, is to dress in a careless slatternly manner, to bundle on one's clothes, to wrap together:

"Men, having their faces mob'd in hoods and long coats like petticoats."—More in Richardson.

Hence a *mob-cap*, a cap that envelopes and conceals the face.

Pine.—The root *pin* in the sense of something sharp and pointed is very widely spread, appearing in the Lat. *spina*, *pin*naculum. In W. as in Eng. it appears in the simplest form as *pinn*, a pin. Hence *pin-bren*, *pin-wydd* (precisely equivalent to the G. *nadel-holz*), literally pin-tree or pin-wood; a *pine* or fir-tree.

Plead, Plea.—W. *plaid*, a partition, originally probably a wattled fence, from the notion of plaiting or wattling; *pleiden*, a hurdle, wattling, dead-fence; *plaid-wellt*, a straw partition; Gael. *fraid* or *fraigh*, a partition wall, wattled partition. The W. *plaid* is then applied to that which is parted off—a side, part, party, cause. *O*

blaid, on the part of, because of. Hence *pleidiaw*, to take a part, to side with one, and the Fr. *plaider*, to plead or take the part of one in a court of justice. The derivations in W. are numerous; *pleidiwr*, a partisan; *cyd-blaid*, a confederate, &c. The Lat. *placitum*, to which the word used commonly to be referred, is merely a latinizing of the Celtic *plaid*, *plegyd*, and never was itself in forensic use in Latin. The word *plaid* is found in the earliest Fr. monuments at a time when none of the Latin consonants were lost, and when it would certainly have been written *plaict* if it had really been derived from *placitum*.

"Et ab Ludher nul *plaid* nunquam prindrai qui meon volcist meon fradr Karle in damno sit.—Et cum Lothario nullum pactum inibo quod quantum sciam fratri Karolo damno futurum sit."—Duc.

Plod.—Gael. *plod*, a clod. Hence Eng. *to plod*, to make slow and laborious progress, like that of a person walking over the clods of a ploughed field.

Sled, Slot.—We have formerly adverted to the verb to *lead* as the causative of A.-S. *lithan*, to move, to be carried. The causative of our *slide* seems to be preserved in the Gael. *slaod*, *slaoid*, to drag, to trail, and in the Suffolk *slade*:

"Heavy weights are easily *sladed* on level ground."—Forby.

From this verb are formed the Gael. *slaod*, a raft or float, what drags along, a sledge or *sled*, Suffolk *slade*, Icel. *slodi*, *sledi*; *slaodan*, the rut or track of a wheel, explaining the *slot* of a deer, the trail or mark of his feet, and the O.-Eng. *sleuth*, the track of a man. *Sleuth-hound*, a hound for tracking the footsteps of a fugitive. Again, we have *slaod*, a clumsy or lazy person (one who drags or trails along); *slaodach*, trailing, clumsy, lazy, ill-dressed, slovenly; *slaodag*, a *slut* or slattern; Du. *slodde*, sordida et inculta mulier (Kil.). The Du. *slodderen*, *flaccere*, seems to be from the notion of hanging and trailing about; *slodderhosen*, caligæ follicantes; *slodderachtig*, sordidus, negligens—slatternly.

Spur.—Gael. *spor*, a claw or talon as well as a spur; *cul-spor*, literally a back-claw, a spur. If *spor* had been borrowed from a Teutonic language in the sense of *spur*, it never would have received the qualification *cul*, hinder, indicating the position in which it is worn.

Worth.—W. *gwyrdd*, green; *gwerddon*, a green spot, a meadow. Hence the termination *worth* in the names of places like Bosworth and Lutterworth; in G. *werth* and *werder*, as in *Donauwerth*, *Marienwerder*, interpreted a meadow, low land at the confluence or along the side of rivers.

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PROFESSOR KEY in the Chair.

A paper was read—

"On the Elements of Language; their arrangement and their accidents." By Edwin Guest, Esq.

The elements which it is proposed to examine in the following paper, are such as substitute the hard guttural for the "abrupt tone," which seems to have characterized all the earlier forms of language. The same kind of reasoning which led us to conclude that the final *p* of the Chinese provincial dialects might, in languages of later origin, be represented by any one of the four labials *p*, *b*, *p'*, *b'*, appears to justify the opinion, that the final *k* may be represented by any one of the four gutturals, *k*, *g*, *k'*, *g'*. Sanscrit nouns ending in any one of these gutturals may, when used as nominatives in the construction of a sentence, take either *k* or *g* as their final letter (Wils. Sansc. Gr. p. 48); and in the perfect tense of the Greek verb, we have the characteristic letters *k*, *g*, changed into *k'* (χ). In the Gothic dialects we find the aspirated guttural, or rather its representative *h*, frequently taking the form of *g*; thus the Anglo-Saxon preterites *fleah*, flew; *sloh*, slew, &c. make their second persons singular *flug-e*, *slog-e*, &c.; and *burh*, a fortress, takes in the plural the form of *byrig*. These letter-changes appear to be conventional, and not euphonic; or to speak more explicitly, they seem to have been adopted, not because they facilitated pronunciation*, but because they served to mark with greater precision the various forms of artificial grammar. If this be so, it is a reasonable, if not a necessary inference, that the four gutturals *k*, *g*, *k'*, *g'*, were once used indiscriminately, or, as we may otherwise phrase it, were, all of them, used as substitutes for the "abrupt tone" of the earlier languages.

But there are also other forms occasionally assumed by the final guttural. It seems at a very early period to have been subjected to *assibilation*. Sanscrit nouns ending in *ch* and *j*, and occasionally those ending in *sh*, assume *k* or *g* for their final letter in the nominative: thus *vāch*, speech, becomes either *vāk* or *vāg*. It was necessary to mention this letter-change, as we may occasionally be obliged to introduce in the following pages elements which end in

* If in some cases facility of pronunciation seems to be promoted by the change of letter, this fact will not invalidate the author's argument; for even in those letter-changes, which are generally allowed to be euphonic, the new letter seems in most cases rather to have been selected as one of several candidates, than to have been produced by any actual *metamorphosis* of the older one.

ch or *j*. We shall however as much as possible do without them, for the assibilation of the final guttural is a matter far too important to be discussed incidentally; and it is also desirable to treat each accident of language separately, in order that we may bring it clearly and distinctly before the reader.

Pressure, embarrassment, trouble, straits.

pak ..... *Cant.Chin.*8529 (pĭh), urgent, pressing, reducing to straits, compelling in an arbitrary manner, to press hard upon and embarrass as by an enemy's troops.
pek ..... *Hok. Chin.* to urge, to straiten, to trouble.
pāk-a ... *Sansc.* ... ah s.m. — general panic, or subversion of a country.
feig-iaw.. *Welsh* ... to drive to extremity, to embarrass.
fag ..... *English* .. to tire, to weary, to beat (Todd).

Subjecting to the action of fire or heat, roasting, toasting; cooking, ripening.

pok ..... *Cant.Chin.*8639 (pŏ), — to urge or press with fire, fire-dried, to dry with smoke or fire, to heat, to burn, to cauterize.
pek ..... *Hok.Chin.* to roast anything at the fire.
p'hak .... —— to dry in the sun.
pāk-a .... *Sansc.* ... ah s.m. maturity natural or artificial, as the state of being cooked or ripened, cooking, dressing food, a vessel in which anything is dressed, a saucepan, a boiler, &c.
pach..... —— to mature by cooking or ripening, to boil, to dress, to ripen.
pokh-tan. *Pers.* ..... to boil, cook, &c., to ripen.
φώγ-ω ... *Greek* ... to roast, toast, parch.
pec'h ..... *Russ.* .... to cook.
—— —— a stove.
foc-us .... *Latin* .... a fire-hearth.
foc ..... *Welsh* .... a fire-place, a furnace, a caldron.

It will be seen that the Sanscrit word *pāka* signifies both *cooking* and the *oppression of a country*. The tie which links these two meanings together is by no means an obvious one. The Chinese lexicographers define *pok*, "to press with fire," and *pak*, "to press hard upon and embarrass as by an enemy's troops." If they be correct in these definitions,—and we must remember that Morrison's is little more than a new arrangement of the great imperial lexicon,—then we see at once the connexion we are in search of, and how closely allied are the two sets of meanings we have been considering.

The idea of *substance* connects together the three groups which follow.

1. Substance, matter; raw material, unwrought iron, &c.

pok ..... *Cant.Chin.*8645 (pŏ), crammed together in confusion, stuffed all together, to fill up.
—— —— 8700 (pŭh), a clod of earth.
p'ok —— 8649 (pŏ), plain hard close wood, &c., the matter or substance without the gloss or ornaments.

p'hok .... *Hok.Chin.* the substance of anything, &c.
—— —— an unpolished gem, a diamond in the rough.
—— —— unwrought iron, iron ore.
pākh *Pers.* ..... gold or silver full of dross or bad alloy, unrefined.
πηγ-ὰς *Greek* .... earth dried and hardened after rain, &c.

2. Stiffness, viscidity, whatever is curdled or frozen, gum, scum, &c.

pak ..... *Cant.Chin.* 8533 (pĭh), the dregs or fæces of wine.
pok ..... —— 8659 (pŏ), frozen rain, hail, &c.
pichch-a . *Sansc.* ... ā s.f. the gum of the silk cotton tree, &c., the scum of boiled rice, &c.
pēkh..... *Pers.* .... a gummy substance adhering to the eyelids.
πάγ-ος ... *Greek* .... s.m. anything that has become solid, thick, stiff or hard, frozen water, ice, &c., the scum on the surface of milk and other liquids; salt deposited by the evaporation of sea water, &c.
παγ-όω ... —— to freeze, to curdle.
παχ-ὺς ... —— thick, curdled, clotted, &c.
πηγ-ὰς ... —— s.f. anything that has become thick or hard, hoar frost, rime, &c.
fæc-s(fæx) *Latin* ..... dregs, lees of wine, sediment.

3. Large, thick, substantial—the fleshy parts of the body.

pak ..... *Cant.Chin.* 8531 (pĭh), — large, great, &c.
pok ..... —— 8631 (pŏ), the sides, the ribs, the shoulders.
p'hok ..... *Hok.Chin.* the shoulders.
puk ..... *Pers.* ..... thick, coarse, &c.
παχ-ὺς ... *Greek* .... thick, large, stout, fat, great.
πηγ-ὸς ... —— firm, solid, hence in good condition, powerful, strong, &c.
πυγ-ὴ ..... —— the rump, buttocks, fat swelling land.
fadge ..... *English* .. a lusty and clumsy woman (Jam.).

This root is also used, by way of metaphor, to signify wealth or substance.

p'hok ..... *Hok.Chin.* full of treasure, abundance of wealth.
παχ-ὺς ... *Greek* .... οἱ πάχεες, the men of substance, the wealthy.

Diffusion, separation—a spring of water, a shower of rain or snow.

p'ok ..... *Cant.Chin.* 8653 (pŏ), to throw forth or sprinkle water, water dripping out, a shower of rain, &c.
—— —— 8706 (păh), suddenly bursting forth as plants budding, or as a spring bubbling up, &c.
pok ..... —— 8714 (pŭh), water gushing from a spring, and rushing down a precipice.
p'hak ..... *Hok.Chin.* a fountain or cataract which sends out its waters far and with noise.
payk-idan *Pers.* ..... to run (as water from the mouth), to sprinkle slightly, to scatter.
πηγ-ὴ ..... *Greek* . .. s.f. a spring, a well, a fount, a source.
fok ..... *Icel.* ..... s.n. a fall of snow.
feyk-i .... —— to scatter to the winds.

With these meanings may be connected the English words *fog*, a thick mist, and *fog*, to overcast.

The elements which take both an initial and a final *k*, are not very

numerous. In the three following groups of meanings, the leading dea seems to be that of *constraint*.

1. Contraction, constraint, restraint.

kuk ..... *Cant.Chin.*6552 (kŭh), manicles, a collar for the neck; self-restrained by virtuous principles.
khek..... *Hok.Chin.* to constrain oneself.
kāch..... *Sansc.* ... to bind.
kuch..... —— to be restricted or confined, to contract.
cuç ..... *Welsh*.... s.n. what is contracted, or drawn together, the knitting of the brows, a frown.

2. To crouch, to be bent, to be crooked.

k'ok ..... *Cant.Chin.*6203 (keŭh), — bent, to stoop, to cause to bend, or crouch, &c.
—— —— 6210 (keŭh), crooked, bent, distorted, bent down, &c.
k'heuk ... *Hok.Chin.* bent, crooked, not straight.
kuch..... *Sansc.* ... to be crooked.
keik-iz ... *Icel.*..... to be bent or crooked.
kauch-en *Germ.* ... to squat or cower.

3. Stoppage of the chest or windpipe—choking, retching, coughing.

k'ak ..... *Cant.Chin.*6314 (kĭh), to cough, to retch, to vomit, the noise made in retching and vomiting.
koh ..... —— 6448 (kŏ) — coughing and retching.
k'hak..... *Hok.Chin.* — to vomit.
khac..... *Co.-Chin.* to retch at vomiting.
kōh ..... *Pers.*..... a cough, &c.
ceg ..... *Welsh*.... a strangling, a choking.
kuch..... *Flem.*..... a cough.
kech..... —— an asthma, a difficulty of breathing.
kök-en... *Germ.*.... to vomit.
keech-en —— to pant, to gasp; to cough.
cowk ..... *English* .. to retch ineffectually, to vomit (Brockett).
kech..... —— to retch at vomiting (Johns.).

The three next sets of meanings may possibly be connected with those we have just considered; inasmuch as the cries they express are generally produced by strong muscular effort, and contraction of the throat.

1. A shrieking, a wailing.

k'uk ..... *Cant.Chin.*6566 (kŭh), the loud expression of grief by strong crying and tears.
khok..... *Hok.Chin.* to weep, to bewail, to lament.
κωκ-ύω ... *Greek*.... to shriek, cry, wail.

2. The shrill shriek of an animal.

kok ..... *Cant.Chin.*6450 (kŏ), the noise of a cricket.
kachch-a *Sansc.* ... ā s.f. a cricket.

3. The cry of a bird—a cock, a crow, a jay, a pigeon, &c.

kok ..... *Cant.Chin.*6448 (kŏ), the cackling of a fowl, &c.
—— —— 6455 (kŏ), a pigeon, &c.

kek ..... *Hok.Chin.* the cry of a wild fowl, the crowing of a cock.
kec ..... *Co.-Chin.* a parrot.
kayk..... *Arabic* ... clucking (as a hen).
kuch..... *Sansc.* ... to sound high, to utter a shrill cry as a bird.
kāk-a .... —— ah s.m. a crow.
kīk-i..... —— ih s.m. a blue jay.
côg ..... *Welsh* ... a cuckoo.
coc ..... *A.-Sax.* .. a cock.
couk..... *English* .. to utter the cuckoo's note (Jam.).
cake..... —— to cackle like geese (the *a* pronounced as in *far*), Craven Dial.

The next group of meanings exhibits one of the processes by which the idea of an aggregate may be associated with that of the individual.

Division, separation, a separate portion; separated from the rest, the uttermost, the last; those who are separated, the rest; each separately, each one, all.

kok ..... *Cant.Chin.*6447 (kŏ), to follow, calling to but disregarded by the person before; no mutual understanding; each apart; each separately; each one of all; various.
cac ..... *Co.-Chin.* all.
kok ..... *Hok.Chin.* each, everyone.
kek ..... —— to separate.
keuk..... —— to divide, a separate portion, a division of labour.
kak-yā.... *Sansc.* ... yā, s.f. division of a large building.
cach..... *Irish*..... adj. all, every, each.
—— —— subs. the rest, the whole.
kack..... *Flem.* .... last, uttermost.

The remaining examples take for their initial the dental *t*.

Striking a blow, striking with the fist, or with the open hand.

t'ak ..... *Cant.Chin.*10196 (tĭh), to strike with the fist, to thump, to beat, to strike with the hands in order to indicate commendation.
teuk..... *Hok.Chin.* to beat, to thump, to pound.
tak ..... —— to gore, to push with the horns.
tik ..... *Sansc.* ... to assail, to assault.
taag ..... *Irish*..... a blow on the cheek.
tag-a ..... *Breton* ... to attack.
tag ..... *Swed.* .... the stroke (of an oar).
tuck ..... *Flem.* .... a blow, a beating of the forehead.
tuck-en .. —— to butt like a ram.
tack ..... *English* .. "to *tack* means, in Devon, to give a stroke with the palm of the hand, not with a clenched fist; *tack*, a blow so given."—Exmoor Scold. Gloss.
—— —— "*to tack hands*, to clap hands either by way of triumph or provocation."—Ibid.

To take, is the root idea, from which have branched out the following meanings:—

1. Taking, culling, plucking.

tok ..... *Cant.Chin.*10289 (tŏ), to take with the hand as food.
tŏk ..... —— 10291 (tŏ), to take up, or lift with the hand, to receive with the hand, &c.
t'ik ..... —— 10172 (teĭh), to approach with the fingers, to twitch, to pluck.
tek ..... *Hok.Chin.* to pluck, to gather, to pick, to twitch, to choose, to select.
togh-am . *Irish*..... I choose, pick, cull, take.
tek ..... *Icel.*..... to take, to receive.
tack-en .. *Flem.* .... to touch, to seize, to take.

2. Taking by force or fraud, robbery.

t'ok ..... *Cant.Chin.*10307 (tŏ), to seize, to plunder, to take away.
—— —— 10312 (tŏ), to take by violence, &c.
tak-a ..... *Icel.*..... s.f. a carrying off, a theft.

3. Attainments, personal qualities, or rights.

tek ..... *Hok.Chin.* virtue, kindness, favour, happiness, or whatever is attained in one's own person.
thich ..... *Co.-Chin.* natural propensity.
toic ..... *Irish*..... a natural right or property.

4. Acquisition, success.

tăk ..... *Cant.Chin.*10194 (tĭh), to be successful in doing something, to obtain what one wanted, to attain the end proposed.
—— —— 10195 (tĭh), to obtain, to succeed.
tek ..... *Hok.Chin.* to obtain.
tukh..... *Arabic* ... gain, acquisition.
τύχ-η .... *Greek* ... s.f. — luck, good fortune, &c.
twg ..... *Welsh* ... s.m. what is forward, luck, prosperity.
tyc-iaw... —— v.a. to prosper, to succeed, to prevail, &c.

The Welsh lexicographer (Owen Pugh) seems to have given to *twg* a different etymology from that which is here assigned to it. But there can be little doubt that *twg* is connected with the Greek τύχ-η, and just as little that τύχ-η is connected with τυγχάνω; and as τυγχάνω signifies "to hit a mark, to reach, to gain, to obtain anything," it seems pretty clear that both τύχ-η and *twg* are properly ranged in the present group of meanings.

It should be observed that τύχ-η signifies, not only our good fortune, but any fortune whether good or bad, that is in store for us. So the Irish *toich-e* signifies "fate or destiny." This latter fact is important, not only as showing that both senses of τύχ-η appertain to its representatives in the Celtic languages (*twg* Welsh, *toich-e* Irish), but also as sanctioning the position we have assigned to the Irish *toic*, inasmuch as we find a collateral meaning assigned to the Irish *toich-e*.

5. Taking by the hand, leading, pulling.

tik ..... *Cant.Chin.*10158 (teĭh), to take hold of with the hand, to lead, to draw.
tek ..... *Hok.Chin.* to lead, to take anything in the hand.

tog-a ..... *Icel.* .....to draw, to lead.
tog ..... —— s.n. a drawing, a pulling.
togh-en .. *Flem.* .... to draw.

6. Leading, governing, directing, teaching.

t'uk ..... *Cant.Chin.* 11325 (tŭh), — to rule, to govern, to lead as a general, to give orders and directions to, to correct.
tok ..... *Hok.Chin.* to rule, to lead, to instruct, to warn.
ταγ-ὴ .... *Greek*.... s.f. an ordering, arraying, array, command, rule.
ταγ-ὸς ... —— s.m. an arranger, orderer, commander, ruler.
tæc-an ... *A.-Sax.* .. to teach, instruct, direct.
teoch-e... —— a leader.

The two next sets of meanings explain themselves.

1. To cut up, to lop off, to shave—a knife, sword, razor, &c.

t'ok ..... *Cant.Chin.* 10312 (tŏ), to lop off, &c.
t'ik ..... —— 10164 (teĭh), to cut up, to separate the flesh from the bone.
t'ik ..... *Cant.Chin.* 10168 (teĭh), to shave off the hair, to pluck out the hair of the head.
tik ..... *Hok.Chin.* anything originally long and made shorter.
t'hek..... —— to butcher, to slaughter, to cut up meat.
tīgh ..... *Pers.* ..... a sword, a scimitar, falchion, dagger, a knife, a razor, a lancet, &c.
toc-iaw... *Welsh* ... to curtail, to clip, to trim, to dock.
twc ..... —— s.m. a cut, clip, or chip.
twc-a ..... —— s.m. a kind of knife, a tuck.
tack-en... *Flem.* .... to lop (boughs).

2. To hew, chop, hack—an axe, a pick.

t'uk ..... *Cant.Chin.* 11333 (tŭh), to strike with the axe, to hew or chop.
tok ..... *Hok.Chin.* to cut and hack.
tak ..... *Co.-Chin.* to carve, to grave.
τύκ-ος ... *Greek*.... a mason's hammer or peck, a battle-axe, a pole-axe.
tuagh ... *Irish*..... s.m. an axe.

Escape from, bursting forth—a birth, offspring.

t'ok ..... *Cant.Chin.* 10297 (tŏ), to put off as clothes, to leave the womb, to be born, to escape from, &c.
—— —— 10296 (tŏ), to open, to cast off, to escape from.
—— —— 11318 (tŭh), the posture of a child in a natural and easy parturition, &c.
t'hek..... *Hok.Chin.* to open, to burst open as seeds when vegetating.
tuj ..... *Sansc.* ... s.n. (nom. *tuk*), offspring, children.
tŏk-a ..... —— s.n. a bringing forth, a birth, the offspring, young child, son.
τόκ-ος .... *Greek*.... s.m. a bringing forth, a birth, the offspring, a young child, a son.

The Sanscrit *tuj* is referred by Prof. Wilson to the d'atu *tuj*, to guard or protect (Wils. Dict.), an etymology which would connect the word with the Latin *tego*, and the class of meanings we shall next consider. If we are justified in the present arrangement, it should rather be connected with the d'atu *tyaj*, to quit, to abandon, &c.

From the general idea of *covering*, are derived the secondary meanings.

1. A mat, a rug, a coverlet, &c.

tich	*Co.-Chin.*	a mat.
twach	*Sansc.* ...	to cover, to clothe, to invest.
teg-o	*Latin*	to cover.
teg-es ...	——	a mat, a rug.
teigh.....	*Irish*.....	any covering.
ta'ck-e ...	*Swed.*	quilt, blanket, rug, coverlet.

2. A case, a coffer, a wallet.

t'ok	*Cant.Chin.*	11336 (tŭh), a covering or case for a box.
——	——	11338 (tŭh), a sort of case for, a case for a sword, &c. cases generally, a coffin, &c.
——	——	11339, a box case, a press.
tok	*Hok.Chin.*	a chest, a coffer.
tiag	*Irish*.....	s.m. a wallet, a vessel.
tæg	*A.-Sax.* ..	a chest, a coffer.

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PROFESSOR KEY in the Chair.

The following works were laid on the table:—

"On the use of Bronze Celts in Military Operations," by James Yates, Esq.—"On the Early English Settlements in South Britain," by Edwin Guest, Esq.

A paper was read, entitled—

"Further Observations on the Geometry of Boethius." By George Sloane, Esq.

The writer was desirous of correcting one or two mistakes which occurred in his former paper (vol. iv. p. 163), and of making some additional remarks on Blume's theory as to the origin of the Demonstratio or Appendix. That theory, it will be remembered, is principally founded on the presumed identity of the Arcerian MS. with that discovered by Phædrus at Bobbio, and with which Blume supposes Gerbert to have become acquainted during his residence at that place.

Independently of the presumption against Gerbert's familiarity with the Arcerian, suggested by the examination of his personal history, the Geometry itself furnishes evidence almost amounting to demonstration, that its author was unacquainted with it. The most important, and, in an historical point of view, the most interesting proposition of the mathematical part of the manuscript, so far as its contents are known, is the general formula for the area of any triangle in terms of its sides* (p. 300, 11—301, 5). Now there is not the slightest hint to be found in any of Gerbert's writings, of his acquaintance with this formula; and as we know, from his letter to Adelbold†, that his attention had been pointedly directed to the rules then ordinarily used for determining the areas of triangles, it is highly improbable that he should have omitted all mention of it, if it had ever come under his notice. The only rule applicable to all triangles given by him is, substantially, that the area is equal to half the sum of any side multiplied by the perpendicular let fall on it from the opposite vertex‡.

* This formula is found also in some MSS. of Boethius, and has been published from the second Berne by Venturi, 'Commentari sopra la Storia et le Teorie dell' Ottica,' p. 125. The readings agree with the Excerpta Rostochiensia, where this differs from the Arcerian. In p. 300, 11, we have *id est* instead of *ut puta*, the reading of all the other manuscripts.

† Gerbertus ad Adelboldum de causa diversitatis arearum in trigono equilatero geometrice arithmeticeve exposito, in Pez. *l. c.* 83.

‡ See the passages in Pez. 31 and 39.

On the other hand, the extract from Hyginus (p. 188, 14—190, 12), with which the Geometry ends, has been taken, not from the Arcerian, but from the Gordian or some other MS. of the second class: for not only does it agree with the latter, where this differs materially from the first- and third-class MSS., but also faithfully copies its peculiar blunders and corruptions*. The writer entertained great doubt whether Blume was not mistaken in supposing that Rigaltius copied the Fragmenta Terminalia from the MS. in De Thon's library containing Gerbert's Geometry. That he was acquainted with it is certain, for he refers more than once in his notes to a MS. of Boethius belonging to De Thon (p. 234, ed. Goes.). It would seem from the expression used by him,—"*vetus membrana* penes illustriss. Thuanum," p. 216—that these fragments were contained in a single leaf of parchment, which had once formed a part of a perfect MS. of Boethius. Though Rigaltius was aware of the resemblance between the Fragmenta and Boethius, he altogether overlooked the actual identity of the two. That he did so is evident from his distinguishing between the 'excerpta Boetiana' and the 'vetus membrana' (ib. and not ad Fragm. Term. p. 261).

The argument in favour of Blume's theory, arising from the Geometry of Gerbert containing the extract from Hyginus, which we find in some MSS. of Boethius, though apparently entitled to greater weight than the rest, is far from conclusive, especially as it proceeds upon an assumption, the truth of which, in the writer's opinion, is at least doubtful,—that the part of the Geometry containing the passage in question is the composition of its reputed author. The most cursory examination of the printed treatise will convince any one that it could not possibly have emanated, in its present form, from "the wise pope who was the instructor of his age." No man of sense would have been so absurd as to repeat the same matter twice in so short a compass, or to insert in the body of his book a second introduction not materially different from the one prefixed to it. Evidently two distinct treatises, the first of which ends with the thirteenth chapter, have been somehow or another confounded in the manuscript, and both have been published as one entire work by Pez, who has overlooked the internal indications which they present of having been originally unconnected with one another†. If then we have two separate tracts fortuitously united together, which of them is to be considered as the work of Gerbert? Unfortunately we have no weighty, much less decisive evidence on this point, and the

* It is much to be wished that we had some information as to the readings of the Boethian MSS. of this passage. Unfortunately the writer's attention had not been directed to this point at the time he examined the Cambridge MS.

† This opinion seems to receive some confirmation from the circumstance that the Arundel MS. has only the first thirteen chapters, in other words, the first treatise. At Chartres there is a MS. (No. 173), which has only chapters 14–40. The Arundel shows how the two books probably came to be blended into one. The concluding words of Gerbert are immediately followed by the opening sentence of Boethius, as this is in like manner succeeded by another treatise on Geometry or Mensuration, without the slightest indication that all three do not form one continuous whole.

only, or at least principal reason, which with our present scanty data can be urged in favour of the first and shortest, is, that it is the one which bears his name not only in the Salzburg, but also in the Arundel MS., which is apparently derived from some other source*.

The writer is inclined to go a step further, and ask—Is there any evidence that Gerbert ever wrote a work on Geometry; or have we any surer grounds for asserting that either of the two treatises which bear his name was actually written by him, than we have for attributing the work 'De Divisione Numerorum,' which we know to have been composed by him, to Beda, viz. that in some MSS. his name is attached to it†? Beda, Alcuin and Gerbert were the representatives of the learning of their respective centuries; and to each was ascribed indiscriminately every work of merit, the writer of which was unknown or forgotten‡.

* Since this paper was written, the author has discovered that Goesius was aware of the distinction between the two tracts. In his 'Index in Rei Agrar. Script.' v. *Laterculi*, he quotes two definitions of *laterculus* from 'Gerbertus MS.' and 'Anonymum itidem MS.,' the first of which is taken from c. 15, and the last from c. 13 of the printed treatise. What reasons Goesius had for attributing the second and longer one to Gerbert, it is impossible to say. No manuscript of Gerbert is mentioned in the catalogue of his library, unless it is included among the 'plura alia artem geometricam spectantia' of No. 242 (Biblioth. Goes. p. 74). Is this manuscript the same as that marked No. 138 in the 'Libri Append. Biblioth. Scriver.,' and there described as having formerly belonged to Nansius? If so, we have a clue to Goesius's mistake as to the manuscript lent by Rutzers to Rigaltius (see above p. 169). He has confounded the transcript of the Arcerian made by Nansius, and lent to Rigaltius with another MS. of the third class, which had been the property of Nansius before it came into the possession of Scriverius. That this, the 'Codex Nansii' of Rigaltius, was a Nipsus or third-class MS., seems to follow from its having given the name of Siculus to Frontinus, and from having 'templorum censita' instead of 'templi deæ (or Ideæ) concessa,' the reading of the first- and second-class MSS. in p. 239, 10. (See Rigalt. not. pp. 210, 253, ed. Goes.)

† The 'Liber ad Grammaticum,' which Richerius (*l. c.* p. 618) says was written by Gerbert as a companion or guide to the use of the Abacus invented by him, has been printed by M. Chasles in the 'Comptes Rendus de l'Académie Royale des Sciences,' t. xvi., and is the same tract with that published in Beda's works with the title 'De Divisione Numerorum' (Op. i. 159, ed. Bas.). The treatise of Hermannus Contractus, 'De Utilitatibus Astrolabii,' which has also been published by Pez from the same Salzburg MS., is attributed to Gerbert in two MSS. Chasles, Catalogue, p. 44.

‡ In addition to the ancient MSS. of Boethius at Berne and St. Gall, there is another also of the tenth century, in the Imperial Library at Vienna. It is described by Endlicher, *Catalog. MSS. Philol. Lat. Biblioth. Palat. Vindob.* p. 254. At the end there is written in an ancient hand, 'Liber fratrum Prædicatorum de Buda.' Obbar (Præf. ad Boeth. Cons. p. xxxvii. *n.* 42) suggests that the St. Gall MS. No. 830, may be one of the two manuscripts of Boethius, bequeathed to that monastery by the abbot Hartmuth in the last quarter of the ninth century (Ratpert Cas. S. Galli in Pertz, *Mon. Hist.* ii. p. 72, 45). The words of Ratpert—Boethii 5 libri philosophicæ consolationis in volum. i. Item alii 5 in altero volumine—seem rather to mean that he gave two copies of the same work. Compare p. 70, 33. And this was apparently the opinion of Arx, the learned librarian of St. Gall: for he has not marked it among the books mentioned by Ratpert, which are still to be found in their ancient repository. Weidman also, in his history of the library, is silent on this point.

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