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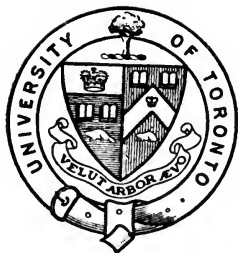
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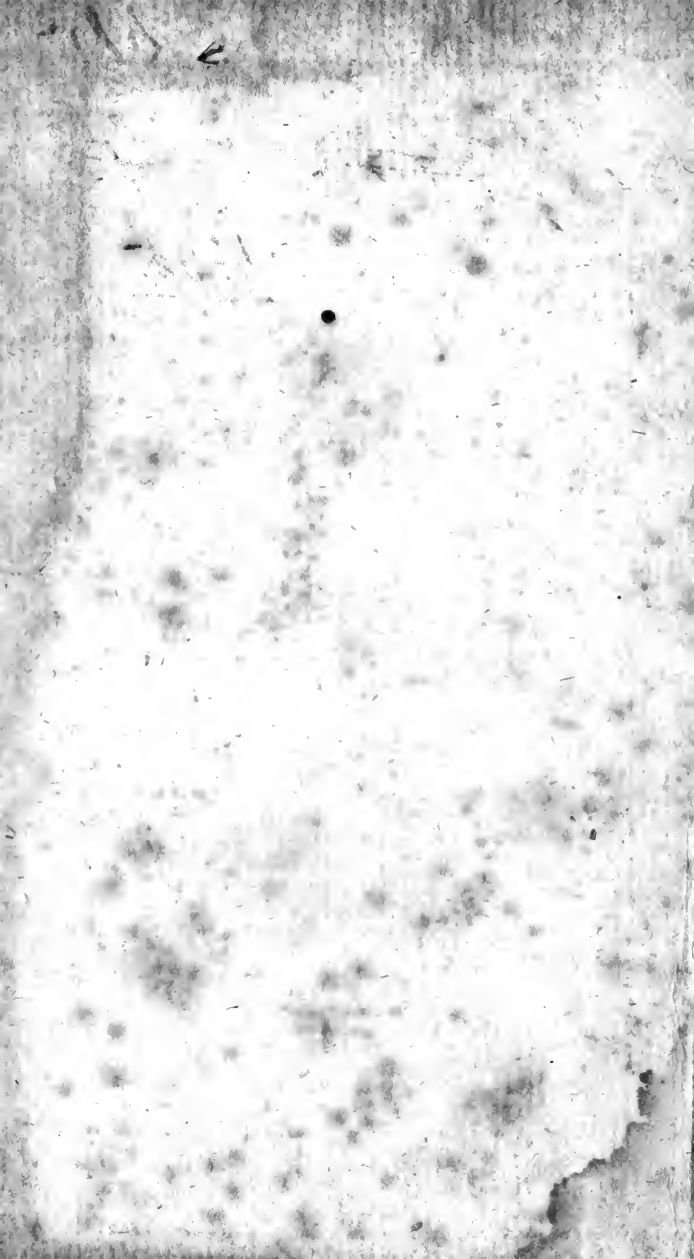
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ELIAS. BRAMAN. JUN.
THE
ROYAL ENGLISH
GRAMMAR:

CONTAINING
What is necessary to the Knowledge
OF THE
ENGLISH TONGUE.

Laid down in a plain and familiar Way.
For the Use of young GENTLEMEN and LADIES.

TO WHICH ARE ADDED.

Lessons for Boys at School, shewing the Use of the Parts
of Speech, and the joining Words together in a
Sentence.

By JAMES GREENWOOD,

Sur-Master of *St. Paul's School.*

THE TENTH EDITION.

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HER ROYAL HIGHNESS

THE

PRINCESS OF WALES.

May it please your Highness!

AS your prudent and affable behaviour has charmed and gained the hearts of all ranks of people; so they seem to want only this additional pleasure, to hear from your Royal Person, the expressions of your goodness to them in a tongue that they themselves

understand. I therefore humbly beg leave to present your Royal Highness with this ENGLISH GRAMMAR; which, if it may be acceptable and entertaining to your Highness, will be a very great satisfaction and pleasure to,

Your Royal Highness's

Most obedient and

Devoted Servant,

JAMES GREENWOOD.

THE

P R E F A C E.

AS all readers generally expect something to be said by way of preface; so it is a compliment that is due to every candid and kind one. And indeed it was necessary for me to write a preface, if it were but only to give the reasons for my writing this book. After I had published my *ESSAY* towards a *PRACTICAL ENGLISH GRAMMAR*; which met with an universal approbation; I was told by my friends, that several persons had been pleased to take such particular notice of the *Essay*, as to make abstracts and abridgments of it. They therefore pressed me, time after time, to do it myself; adding to their own desires, that of the learned *Dr. Watts*; alledging also, that I should be wanting to myself, if I did not undertake it. How I have performed it, must be left to the judgment of others. This, I suppose, will be allowed, that I am as capable of abstracting my own book, as any other person for me. I have here entirely left out the large *Historical Preface*, and all the *Critical Notes*; and have so adapted matters to the understanding of the meanest capacity, that they who never learnt any *Latin*, may attain to a good knowledge of the nature and genius of their *MOTHER TONGUE*.

I have likewise endeavoured to make every thing easy and familiar to the *Fair Sex*, whose education, perhaps, is too much neglected in this particular. And indeed the *Study of the English Grammar* seems not

to be much minded by our Young Gentlemen. It is therefore worth the while of persons of both sexes to take some pains in the study of this useful and necessary art. For though it is possible that a Young Gentleman or Lady may be enabled to speak well upon some subjects, and entertain a visiter with discourse agreeable enough; yet, I do not well see how they should write any thing with a tolerable correctness, unless they have some taste of Grammar, or express themselves clearly, or deliver their thoughts by letter or otherwise, so as not to lay themselves open to the censure of their friends, for their blameable Spelling or false Syntax.

I hope, therefore, that whoever shall give this book a diligent and careful perusal will soon come to a good knowledge not only of Grammar in general, but of the English Tongue in particular.

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THE

English Grammar.

PART I.

The INTRODUCTION.

THE comfort and advantage of society, not being to be had without communication of thoughts; it was necessary that man should find out some external or *outward* sensible signs, whereby those invisible ideas or notions, which his thoughts are made up of, might be known to others. For this purpose nothing was so fit, either for plenty or quickness, as those articulate sounds called *Words*, which with so much ease and variety he found himself able to make. The intention of men in speaking is, or at least should be, to be understood; which cannot be, where men do not use their words according to the propriety of the language in which they speak; for propriety of speech is that which gives our thoughts entrance into other men's minds with the greatest ease and advantage; and therefore deserves some part of our care and study. Wherefore those persons, who are desirous to speak or write clearly and correctly in any language, ought to study *Grammar*.

CHAP. I. Of *Grammar*, and its *Parts*.

Q. **W**HAT is *Grammar*?

A. *Grammar* is the art of speaking and writing truly and properly.

B

Note,

Note, Dr. Wallis justly finds fault with our *English* grammarians, where he says, all of them, forcing our *English Tongue* too much to the *Latin Method*, have delivered many useleſs precepts concerning caſes, genders, and declenſions of nouns; the tenſes, moods, and conjugations of verbs; as alſo the government of nouns and verbs, and other ſuch like things, which our language hath nothing at all to do with.

Q. *How many parts of Grammar are there?*

A. There are four parts of Grammar.

1. *Orthography.*

3. *Syntax.*

2. *Etymology.*

4. *Profody.**

Note. For ſince ſpeech conſiſts or is made up of words, a word of ſyllables, and a ſyllable of letters; we may divide grammar into four parts.

1. That part which treats of letters, or of the convenient and proper marks or ſounds for the expreſſion of words; whether by writing, called *Orthography*, or by ſpeech, called *Orthoepy*, which ought to have been reckoned as a part of *Grammar* before *Orthography*, ſince ſpeech precedes writing.

Questions relating to the firſt chapter.

Q. *What is Art?*

A. *Art* is a method or way of doing any thing well.

Q. *What do you learn Grammar for?*

A. To learn to ſpeak and write truly and properly.

Q. *What do you mean by ſpeaking and writing truly and properly?*

A. Speaking and writing after the cuſtom of the beſt ſpeakers and writers.

Q. *What are thoſe ſounds called, which men frame or make in ſpeaking?*

A. Words.

Q. *What does Grammar treat of?*

A. Words.

Q. *What is the end or deſign of Speech?*

A. To declare our meaning; or convey the thoughts of our minds from one to another.

* The answer might be made thus: Five, viz. *Orthoepy*, *Orthography*, &c. making a diſtinction between *Orthoepy* and *Orthography*, as there really is.

Q. *What*

Q. *What is English ?*

A. A language or tongue which the people of England speak.

Q. *What is English Grammar ?*

A. *English Grammar* is the art of speaking and writing *English* truly and properly.

Q. *When does a man speak and write English truly and properly ?*

A. When he speaks according to the custom or use of the best speakers.

Q. *Is there any real difference between the words Language and Tongue ?*

A. No.

Q. *Whence comes the word Grammar ?*

A. From *Gramma*, a letter.

Grammar begins with the letters, which are the foundations of words, and proceeds to the explaining of the properties of the words themselves. It takes its name from the *Grecians*, who, not much minding the study of foreign languages, sent their children to school only to learn to read and write their own language.

Hence *Aristotle* calls Grammar, *the knowledge of reading and writing*.

See the Essay.

CHAP. II. *Of Orthography, or Orthoepy, treating of the letters and their pronunciation,*

HERE I cannot dissemble my unwillingness to say any thing at all on this head; *First*, because of the irregular and wrong pronunciation of the *letters* and *words*, which if one should go about to amend, would be a business of great labour and trouble, as well as fruitless and unsuccessful. Many have been the endeavours of this kind, but it has been found impossible to stem the tide of prevailing custom. *Secondly*, Because the multiplying of rules for the pronunciation, rather confounds than helps the learner: Since that rule can be but of little service, that admits of such a vast number of exceptions, as most of the rules commonly laid down, generally do.

Q. *What is Orthography?*

A. *Orthography* is the art of true writing, or that part of *Grammar* which teaches us how to write every word with proper letters. For example, we must write *Bishop*, not *Bushop*; so, *did*, *foot*, *might*, *neither*, *frumenty*; not, *dud*, *fut*, *mought* or *med*, *nother*, *furnity*.

Q. *What is Orthoepey?*

A. *Orthoepey* is the art of true speaking, and gives rules for the right pronouncing of letters. For example, we must not pronounce *stomp*, *shet*, *sarvise*, *tunder*, *gove*, *eend*, *ommost*; but, *stamp*, *shut*, *service*, *tinder*, *gawe*, *end*, *almost*.

Q. *What is the difference between Orthography and Orthoepey?*

A. The difference is, that *Orthography* relates to the true writing of words, and *Orthoepey* to the true pronouncing of them.

Q. *What are words made of?*

A. *Words* are made of letters or syllables, either one or more, as *I*, *we*, *Peter*, *Susanna*.

Q. *What is a letter?*

A. A *letter* is a character or mark of a simple sound

Q. *How many letters are there in English?*

A. Twenty-six.

Q. *Which be they?*

A. A, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

Q. *How are the letters divided?*

A. Into *Vowels* and *Consonants*.

Q. *What is a Vowel?*

A. A *Vowel* is a letter that makes a full and perfect sound of itself, without the help, or joining of any other letter to it.

Q. *How many Vowels are there?*

A. Five; a, e, i, o, u.

Q. *What is a Consonant?*

A. A *Consonant* is a letter that cannot be sounded, without adding a *Vowel* before or after it.

Q. *Give me an example.*

A. *M* is sounded as it were written *em*: *P* is sounded as it were written *pe*.

Q. *How*

Q. How many Consonants are there?

A. One and twenty.

Q. Name them.

A. B, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z.

Q. What is a syllable?

A. A syllable is the sound of one or more letters expressed in one breath.

Q. How many letters may there be in a syllable?

A. Never more than seven or eight, as, strength.

Q. If a syllable consists but of one letter, what letter is that?

A. A Vowel; as, a-men: For a Consonant cannot make a syllable without a Vowel; as, ab-bot, not b-bot.

If a word has but one syllable, it is called a *Monosyllable*; if it has two, a *Dissyllable*; if three, a *Trisyllable*; if more, a *Polyssyllable*.

Q. Can there be any syllable without a vowel in it?

A. No.

Q. Is not y a vowel?

A. Yes; it is used instead of i; but since it has the same sound, you need not make it a distinct vowel.

Q. Is not y sometimes also a Consonant?

A. Yes; when it comes before a vowel it is a consonant; as in yet, yes; but when it follows a consonant it becomes a vowel; as in dy, my, &c.

Note. It would have been well if the j and v consonants had been called ja and ve.

CHAP. III. Of the VOWELS.

THE Vowels, A, E, I, O, U, and Y for I, when they end a syllable, are commonly *long*; but otherwise are generally *short*: Y and W differ not at all with us (as vowels) in sound from i and u; and in many instances, are also differently used for the said letters, as in *mile, chyle, fowl, sow, cow, &c.*

Of the Vowel A.

Q. How is the Vowel A pronounced?

A. A is generally pronounced with a more small and slender sound than among many other nations.

But there are some words in which *A* is pronounced broad or full ; namely, when *A* comes before *ll* in the end of a word : As, *all, tall, hall, call, wall, ball, fall,* &c. In those also that come from these, or are compounded or made up of them ; as, *although, tallness, calling, wall-flower.*

Of the Vowel *E*.

Q. How is the Vowel *E* pronounced ?

A. *E* is pronounced with an acute and clear sound.

But *e* simple, or alone at the end of the word, is altogether mute or silent, neither has it now-a-days any sound of its own ; as in *make, have,* &c.

Except in the article *the*, which is written with a single *e*, (to distinguish it from the pronoun *thee*) and in some proper names ; *Phæbe, Penelope,* &c. for single *e* is seldom else pronounced at the end of words. For *he, she, be, we, me,* would be better written as they are founded, with *ee, hee, shee, bee, wee, mee.* But as often as the sound of *e* is at the end of words, it is expressed by another silent *e* being added to it, as, *Pharisee, Saviour* : Or else *a* is added to it ; as in *sea, pea, flea, yea, plea, tea* ; or by adding *y* as in *Marshalsea, Langley, Henley,* &c. Though the *e* is now often left out ; as *Marshalsy,* &c.

Q. Do we write the *e* in the active Participles ?

A. It is usual in all the active participles to leave out *e* before *ing* ; as, for *love-ing, give-ing, have-ing,* we write *loving, giving, having,* &c.

N. B. But when the casting away the *e* would cause any confusion in the sense, it would be better to retain it, as from the verb *singe*, write *singe-eth, singe-ing*, to distinguish it from *sing-eth, sing-ing.*

Any man that begins a new spelling will run the hazard of his discretion ; and if he is not followed in it, it comes to nothing. For general Custom is at last the only thing that can give countenance or credit to it.

Of the Vowel *I*.

Q. How is the Vowel *I* sounded ?

A. When the vowel *i* is short, it is sounded most commonly with a small sound ; as in *bit, will, still, win, pin, sin, fill,* &c.

But when *i* is long, it is most commonly pronounced like

like the Greek, or *ei* of the Greeks; as in *bite*, *wile*, *stile*, *wine*, *pine*.

There is also a third sound of *i*, like *ee*, as in *oblige* [oblege] &c. And if at any time the sound of the short *i* is to be lengthened, it is not always writ with *i*, but sometimes with *ee*, as in *steel*, *seen*, *feel*; sometimes with *ie*, as in *field*, *shield*.

N. B. No *English* word ends in *i*, but has always an *e* after it, as *easie* not *easi*, though now *ie* is frequently changed into *y*.

Of the vowel O.

Q. How is the vowel o sounded?

A. The vowel *o* has three sorts of sounds, as in *rose*, *go*, &c. Sometimes it is expressed by *au* or *aw* and a long, as in *fully*, *fond*, where the sound of the first vowel is the same with *a* in *fall*, and *aw* in *faun*, only the last is long; and the former short; lastly, it is sometimes sounded like the obscure *u*, as when we carelessly pronounce *condition*, *London*, *compass*; as if they were written *cundition*, *Lundon*, *compasse*, &c. And so likewise some pronounce *come*, *dane*, *some*, *son*, *love*, *dove*, as if they were written *cum*, *dun*, *sum*, &c.

Few *English* words end in *o*, except *do*, *go*, *to*, *no*, *so*, *ro*, *two*, *unto*; the sound of *o*, at the end of words, being generally expressed by *aw*; except in *toe*, *foe*, *doe*, *roe*.

Of the vowel U.

Q. How is the vowel u sounded?

A. The vowel *u* is either *short*, or *long*. The short vowel *u* is pronounced with an obscure sound; as in *but*, *cut*, *burst*, *curst*, &c.

The long vowel *u* is pronounced like the *French* *u*, with a small or slender sound; as in *lute*, *mute*, *musse*, *cure*, &c. with a sound as it were made up of *i*, and *w*. This sound might be distinguished from the former by a point or accent placed at the top of *u*; thus, *û*.

No *English* word is ended by *u*, except, *thou*, *you*, the sound of *u* being commonly expressed by *ue* or *ew*; as *ague*, *true*, *new*, *nephew*, *few*, &c.

Questions relating to the third chapter.

Q. What do you mean by a long syllable?

A. A syllable where the vowel has a long sound.

Q. What do you mean by a short syllable ?

A. A syllable where the vowel has a short sound.

Q. What is E final ?

A. An E that ends a word.

Q. What do you mean by E mute or silent ?

A. E that is not sounded or pronounced in a word as in *heart, hearth*, which are sounded *hart, harth*.

Q. What is the use of the silent or unsounded E ?

A. 1. It serves to preserve the quantity of the foregoing vowel.

2. It serves to soften the sound of *c, g, th*, as in *pace, page, breathe, sing, singe*, &c.

3. It serves to distinguish the *V* consonant from the vowel *U*; as *have* instead of *hau*.

Q. Is not silent F in the singular often sounded in the words of the plural number ?

A. Yes; and it is likewise sounded in the third person singular of verbs.

Q. Give me some examples ?

Nouns.

Verbs.

S.	P.	First Person.	Third Person.
<i>age,</i>	<i>ages.</i>	<i>So I rage,</i>	<i>he rages.</i>
<i>fish,</i>	<i>fishes,</i>	<i>I place,</i>	<i>he places.</i>
<i>box,</i>	<i>boxes.</i>	<i>I rise,</i>	<i>he rises.</i>
<i>house,</i>	<i>houses.</i>	<i>I parch,</i>	<i>he parches.</i>
<i>horse,</i>	<i>horses.</i>		

Q. What is the reason of this ?

A. Because the sound of *s* cannot immediately follow the consonants *s, z, sh*, or *c, g, ch*, pronounced soft.

Q. Is it not so before the other letters ?

A. No: For in other nouns and verbs the syllable is not encreased.

A hide makes hides.

<i>wife,</i>	<i>wives.</i>	<i>So to hide,</i>	<i>he hides.</i>
<i>name,</i>	<i>names.</i>	<i>to pipe,</i>	<i>he pipes.</i>
<i>rope,</i>	<i>ropes.</i>	<i>to gape,</i>	<i>he gapes.</i>
<i>fire,</i>	<i>fires.</i>	<i>to write,</i>	<i>he writes.</i>

Q. What have you got farther to observe concerning vowels in general ?

A. All single vowels are short, where only a single consonant comes after them in the same syllable; as *cut, sin, not, cur*; and they have a long sound if *e* be added

added at the end of a word after a single consonant ; as, *cate, since, note, cure.*

CHAP. IV. *Of the Diphthongs or double Vowels.*

Q. *WHAT is a Diphthong?*

A. A *Diphthong*, or *double Vowel*, is the meeting of two vowels in one and the same syllable.

Meeting, that is the *union* or *coalition* of two vowels ; which is better than to say the *sounding* of two vowels ; for in some diphthongs the sound of one of the vowels is never heard ; as in *meat, pleasure*, where the sound of *a* is not heard. From what has been here observed, we may divide the diphthongs into *proper* and *improper*.

Q. *What is a proper Diphthong?*

A. A *proper Diphthong* is where both the vowels are sounded. As in *aid, maul, &c.*

Q. *What is an improper Diphthong?*

A. An *improper Diphthong* is where the sound of but one of the two vowels is heard : As in *head, bread, &c.*

Q. *Which are the proper Diphthongs?*

A. The *proper Diphthongs* are *ai* or *ay*, or *au* or *aw*, *ee*, *oi*, or *oy*, *ou*, or *ow*.

But when a *proper Diphthong* loses its natural sound, and changes to any other simple sound, it ceases to be a *proper*, and becomes an *improper Diphthong*, as having only the simple sound of some one single vowel. Except where *ou* sounds like *oo* ; as in *could, should, would* ; for *oo* is also a *proper Diphthong*.

Q. *Which are the improper Diphthongs?*

A: The *improper Diphthongs* are *ea, eo, eu, ie, oa, and ui, and oe.*

Where the sound of only one of the vowels is heard ; and in most of them it is the sound of the first vowel that is heard : Though it is very likely that both the vowels were formerly pronounced ?

Q. *How are these Diphthongs sounded?*

A. *Ai*, or *ay* expresses a sound composed of one short *a* and *y* ; as in *day, praise.*

In the middle of a word it generally has its full sound. At the end of a word it is sounded like *a* ; as in *may*

pay, &c. Also before *r*, it has the sound of *a*; as in *hair*, *fair*, &c.

Before words ending in *n*, it is better to write *ai*, than *ei*, as *fountain*, &c.

N. B. *Ai* is written in the beginning and middle of words, but *ay*, always at the end; (unlets in *aye*) therefore we must always write, *ay*, at the end of words, instead of *a*, which ends no *English* word.

A. *Au*, or *aw*, rightly pronounced, would give us a sound made up of the *English* short *a* and *w*: But it is now a-days simply sounded, the sound of *a* being expressed broad, and the sound of *w* quite suppressed.

For they do with the same sound pronounce *all*, *aul*, *dawl*, *call*, *caul*, *cawl*, &c.

Aw, always ends a word; *au*, not.

A. *Ea*, is now pronounced as the long *e*, the sound of *a* being quite silenced and suppressed, and the sound of *e* lengthened. For the chief use of *a* is, that it makes the syllable to be counted long: So *met*, *meat*; *set*, *seat*, &c. have no difference in sound, only the vowel in the former is short, and the latter is long.

A. *Ee*, or *ie*, is sounded like the *French* long *i*, that is, slender *i*; for the *French* give the same sound to *fin*, *win*, as the *English* do to *feen*, *veen*, or perhaps to *fien*, *vien*, as we do in *fiend*, *seen*. Single words in one syllable in *e*, often sound *ee*, and ought therefore to be written with double *ee*; as in *bee*, *hee*, *mee*, *wee*, *shee*, &c.

Ie is used for *y* at the end of words; as *signifie* or *signify*.

Words written with *ie*; as *friend*, *fiend*, *believe*, *grieve*, &c. might perhaps be better written with a single *i*, short or long; or *e* long.

A. *Eu* or *ew*, is sounded by clear *e*, and *y*; or else simply by *e* long, the sound of the *y* being suppressed; as in *receive*, *seize*, *deceit*; or else like *ai*, or *a* long in *reign*, *feign*, *eight*, &c.

A. *Ee*, *eu*, *eau*, are sounded by clear *e*, and *w*; or rather *u* long. As in *neuter*, *few*, *beauty*, &c. But some pronounce them more sharp, as if they were to be written *niewter*, *fiew*, *bieuty*, or *nieuter*, *fiw*, *biwty*, &c. especially in the words *new*, *knew*, *shew*. But the first way of pronouncing them is the better.

A. *Oo* has its own natural sound in *good, stool, root, foot, &c.*

Oo sounds like long *o* in *door, floor*: But like long *u*, in *stool* and *blood*.

A. *Oi* or *oy* are expressed by open and clear *o*, but short, and *y*. As in *noise, boys, toys, oil, oyster, &c.* But some do pronounce them like *o*, or obscure *u*; as *oyl, toil, or uyl, tuyl, &c.* In some words it is sounded like *i* long; as in *join, point, anoint, &c.*

N. B. *Oi* is used at the beginning and middle of words; *oy* at the end.

A. *Ou* and *ow*, have two sounds, one more clear, the other more obscure.

In some words the sound is expressed more clear by the open *o* and *w*. As in *soul, snow, know, sow, owe, bowl, &c.* With which sound the simple *o* is sometimes expressed, namely before *ld*; as in *gold, scold, hold, cold, old, &c.* and before double *ll*; in *poll, roll, toll, &c.* But all these words are pronounced by some by full *O*; as if they were written *sole, sno, &c.*

In other words *ou* and *ow* are pronounced with a more obscure sound; namely, with a sound composed of the obscure *o*, and *u*, and *w*.

As in *house, mouse, our, out, owl, foul, fowl, bows, bough, sow, &c.*

But in *could, would, should, course, court, ou* is negligently pronounced as *oo*.

A. *Eo* in *leopard, feodary, jeopardy, &c.* *O* is silent.

In *people, eo* is sounded *ee*.

A. *Oa* is sounded like *o* long, the *a* being added only to make the sound long, and is neglected in the pronunciation; as in *boat, float, goat*. But it is sounded like *au*, in *loat, abroad, groat, &c.*

A. *Ui* is put for *i* short; as in *Guildford, Guildhall, build, &c.* 2. for *i* long, or a *Diphthong*; as in *guide, guile, &c.* 3. for *eu*, or *u* long; as in *juice, fruit, bruise, &c.*

Q. Is *ui* always to be taken for a *Diphthong*?

A. No. For it is not a *Diphthong* in many words, as *fru-i-ti-on, je-su-it, ge-nu-ine*.

A. *Ae* and *Oe*, at the beginning of words are no *English Diphthong*: Though some authors do retain *æ* in *Latin*.

Latin proper names, and æ in Greek words; both æ and œ found like e long: But as they are generally neglected in common names, so they might be in proper ones. As *Cæsar, Cæsar, æconomy, &c.*

But *oe* at the end of words of an *English* original, is a kind of improper *Diphthong*, as in *toe, doe, foe, shoe, woe*, where the *e* is silent, and the *o* made long.

Q. *What is a Triphthong?*

A. A *Triphthong* is when three vowels meet together in one syllable; as *eau*, in *beauty*; but this we pronounce *buty*.

But the *English* tongue scarce admits of any *Triphthongs*.

CHAP. V. Of the Consonants.

Q. *IS there any difficulty in the pronunciation of the Consonants?*

A. There is no great difficulty in the pronunciation of the Consonants, since they have the same sound with us, as they have for the most part among other nations, especially *b, d, f, h, k, l, m, n, p, q, r, z.*

Q. *What is a Consonant?*

A. A *Consonant* is a letter that cannot be sounded without adding a vowel before or after it; as *m*, which is sounded as *em*; *p*, which is sounded as *pe*.

Q. *How are the Consonants divided?*

A. The *Consonants* are divided into *Mutes* and *Semi-vowels*, or *half-vowels*. Four of the *half-vowels* are called *Liquids*.

Q. *What is a Mute?*

A. A *Mute* is a letter which makes no sound without a vowel added.

Q. *Which are they?*

A. *B, c, d, g, p, q, t, z.*

Q. *What is a Semi-Vowel?*

A. A *Semi-Vowel* or *Half-Vowel*, is a letter which makes an imperfect sound, without any vowel added; as *S* is expressed by hissing, *R* by a quivering of the tongue.

Q. *Which are they?*

A. *F, h, l, m, n, r, s, x.*

Q. *What*

Q. *What is a Liquid ?*

A. A *Liquid* is a letter which loses part of its sound in another consonant joined with it.

Q. *Which are they ?*

A. *L, m, n, r.*

Q. *What is the natural sound of C ?*

A. The genuine and natural sound of *c* is hard like *k*, as when it comes before *a, o, u, l, or r*; as in *can, cost, cub, clear, crab*. But *c* before the vowel *e, i, y, or before (') an Apostrophe* denoting the absence of *e*, has generally the soft sound of *s*; as in *cement, city, cypher, plac'd for placed*.

As often as the harder sound of *c* comes before the vowels *e, i, y*; *k* is always either added or put in its place; as in *skin, skill, p^ublick*, (for *publique* is a French way of writing, who use *qu*, because they have no *k*;) Though we may write the words *public, &c.* without a *k, c* at the end of a word having always a hard sound. But if by chance *c* has any where a softer sound, as in the end of a *syllable*, or before a consonant, or the vowels *a, o, u*, they add the silent *e* to render the sound softer; as *chance, advancement, forceable (forcible), &c.*

Q. *How is S sounded ?*

A. When *S* keeps its natural sound, it is pronounced with an *acute* (sharp) or hissing sound: But when it ends a word, it has for the most part a more obscure or soft sound like *z*; which sound it also sometimes has when it comes between two vowels or diphthongs.

Note, When *S* has this soft sound, it would be convenient to write it with the shorter character of that letter; as *his, advice*, as in all other places with the longer; as *hisse, advise*, (if it be written with an *s*, and not with a *c*.) These words end in hard *s*; *us, this, thus, yes*. Wherefore all words of one syllable, except these four which end with, and bear hard upon the sound of *s*, must be written with double *ss*; but if they be words of more than one syllable, and end in *us*, the *s* is not doubled, but the *o* is inserted before *u*; as in *tedious, gracious, &c.*

N. B. Though we generally pronounce the *ou* in these words like *u*, as *gracius, righteous, &c.*

Q. *How*

Q. How is T sounded?

A. When T comes before I, another vowel following it, it has the sound of the hissing S, otherwise it keeps its own sound.

As in *potion, nation, meditation, expatiate, &c.* which are sounded *posion, nasion, meditasion, expasiate, &c.* But when T comes after S or X, it keeps its own sound; as in *question, sustain, combustion, bestial, mixture, &c.*

Q. How is X sounded?

A. X is sounded like Cs or Ks.

Q. What do you observe about W?

A. This letter comes before all the vowels except U; it also goes before R, and follows Th; as *want, went, winter, wont, wrath, write, wry, &c.* It follows as a vowel A, E O, and unites with them into the diphthongs *aw, ew, ow*, just like U, as *saw, sew, sow, &c.*

It likewise comes before the letter H, though it is really sounded after it; as in *when, what, which*, that are sounded *hwen, hwat, hwich*, and so our Saxon ancestors were wont to place it.

W is sounded in *English* as U in the *Latin* words *quando, lingua, suadio*, and in others after Q, G, S. We always count this letter a consonant; yet its sound is not very different from U.

Q. What do you observe with relation to Y?

A. This letter is both a consonant and a vowel. Y at the beginning of a syllable comes before vowels only, especially A, E, O; and it also follows these, and does with them make up the *diphthongs*; as *ay, ey, oy*, which have the same sound as *au, eu, ou*. At the end of a word Y is more frequently written than I; but in the middle of words it is not so frequently used as I is, unless it be in words which come from the *Greek* written with Y.

Q. What do you observe about V?

A. We pronounce the V consonant with a sound very near the letter F.

For F and V have the same difference as P and B. It is now written with a different character from the vowel U. In our language it comes only before the vowels, but never before the consonant R, as in the *French* tongue, nor before L as in *Dutch*. It follows not only the vowels, but also the consonants L, R, in the last part of the same

some syllable; but the silent *E*, or else an *Apostrophe* is put in its place, lest it should be taken for a vowel; as *vain, vein, virtue, vice, voice, vulgar, have, leave, live, love, carve, calves, &c.*

Q. What do you observe of J?

A. It always begins a syllable, and is placed only before vowels: For if at any time its sound comes at the end of a word, it is expressed by soft *G*, or *Dg*, with the silent *E* after it, that the softer sound of the letter *G* may be perceived; as in *age, rage, knowledge.*

It is now a-days written with a longer character thus, *J*, to distinguish it from the vowel *I*. We pronounce the *J* consonant harder than most other people.

Q. What do you observe with relation to G?

A. *G* before *A, O, U*, is sounded hard; as *game, gone, gun*; but when it comes before *E, I, Y*, or before an apostrophe, the mark of an absent *E*. It has for the most part a softer sound in all words derived from *Latin*; like as in *gender, ginger, gypsy, judg'd for judged.*

But as often as *g* is to be pronounced with a softer sound, it would be convenient always to have it marked with a point placed over the head of *g*, to distinguish it from the hard *g*: which would be of great advantage to foreigners. But *g* keeps its natural hard sound in all words not derived from the *Latin* or *French*; as in *give, forgive, get, forget, beget, gold, begin, together*, and in all the words that come from them. Also in *anger, hunger, linger, eager, vinegar, swagger, stagger, dagger, &c.* And whenever *gg*, come together, they are both hard, though *e, i, or y* follow. Also in words derived from *long, strong, big, beg, sing, bring*, and in others whose primitives (or the words they come from) end in hard *g*. In some words *u* or *h* is added after *g*, which hardens its sound: as *guide, guilt, guide, tongue, guest, ghesse, ghost*, and to others where the *u* is not sounded.

Q. How is Q sounded?

A. *Q* sounds *que*, having *u* after it, and beginning words with that sound.

N. B. *Q* is generally agreed upon to be nothing else than *cu*, therefore it is reckoned superfluous. But as we
always

always put a *u* after it, we make no more than a *c* of it.

Q. *What do you observe of X and Z?*

A. *X* and *Z* are double consonants, *x* containing the sound of *cs* or *ks*; *z* contains the sound of *ds*.

CHAP. VI. *Of some Consonants joined together.*

HOW is Gh sounded?

A. *Gh* at the beginning of words is pronounced as hard *g*: As in *ghost*, *ghes's*.

Though it is very seldom used: By some it is pronounced by the soft aspiration *h*: As in *might*, *light*, *night*, *right*, *fight*, *figh*, *weigh*, *weight*, *though*, *thought*, *wrought*, *taught*, &c.

In some few words it is pronounced like double *ff*; as *cough*, *trough*, *tough*, *rough*, *laugh*, are sounded *coff*, *troff*, *tuff*, *ruff*, *laff*.

Q. *How is Ch sounded?*

A. *Ch* is sounded as *tsh*, *tshurstsh*, *church*.

But in foreign words it is sounded like *c* or *k*; as *chymist*, *Baruch*, *Archippus*, &c.

Q. *How are Sh, Ph, and Th sounded?*

A. They have peculiar sounds.

A. *Sh* is pronounced as the French *ch*; as *shall*, *shew*.

A. *Ph* is sounded like *f*, but is seldom written but in words that come from the Greek written with ϕ , or *phi*, as *philosopher*, *physick*.

A. *Th* has a double sound; one soft, coming near the letter *D*; the other strong, approaching near the letter *T*.

It hath a softer sound in all pronouns, relative words, conjunctions. As *thou*, *thee*, *thy*, *thine*, *the*, *this*, *that*, *these*, *those*, *they*, *them*, *their*, *there*, *thence*, *thither*, *whither*, *either*, *whethier*, *neither*, *though*, *although*.

In a few nouns and verbs ending in *ther*. As *father*, *mother*, *brother*, *leather*, *weather*, *feather*, *smooth*, *neither*; *feethe*, *wreathie*, *breathie*, *bequeath*, *clothe*.

Elsewhere it generally has a stronger sound.

As in the prepositions *with*, *without*, *within*, *through*. In the verbs *think*, *thrive*, *throw*, *thrust*, &c. *loveth*, *teacheth*, *hath*, *doth*, &c. In the substantives *thought*, *thigh*,

thigh, thing, throng, death, breath, cloth, wrath, length, strength, &c. In the Adjectives *thick, thin, &c.*

Dh and *Th* are then of that power which we commonly ascribe to the letters *D, F*, aspirated or sounded thick.

N. B. There is one thing which doth generally seem most difficult to strangers in our *English* tongue, that is, the pronouncing these aspirations, (as they are called) which are very frequently and familiarly used amongst us, but hardly inimitable by others, though these are but few; these five words, as is said, comprehending all of them. *What think the chosen Judges?* Which a little practice might soon overcome.

CHAP. VII. *Of the division of syllables, and some rules to be observed in writing of words.*

SPELLING being the parting words into convenient parts, in order to shew their true pronunciation, or for accuracy of writing; the *grammarians* have given several rules for the performance of this matter.

Q. What do you think is the best way of spelling or parting words?

A. I am apt to believe that the easiest if not the best way, is, in reading or pronouncing, to part the syllables as they sound best to the ear; and in writing, as they shall appear best to the eye.

But however I shall add two or three directions for spelling.

Q. What is the chief rule for true spelling?

A. In dividing syllables aright, you must put as many letters to one syllable as make one distinct sound in pronouncing that word; as *si-nal, mor-tal, re-sur-rec-tion, phi-to-so-pher, pe-cu-li-ar.*

Q. What other rule is there?

A. A consonant betwixt two vowels must be joined to the latter of them: as *pa-per, a-bide, na-ked*; except before the letter *x*, which is always joined to the vowel that goes before; as *ox-en, ex-er-cise.*

Q. What other directions have you?

A. When two consonants of the same kind come together

gether in the middle of a word, they must be parted ; that is, one to the former syllable, and the other to the latter, as *bor-row*, *com-mon*, *lit-tle*.

Q. *What other directions do you give?*

A. When two vowels come together in the middle of a word, and both are fully pronounced in distinct sounds, they must be divided in distinct syllables, as *cre-ate*, *ru-in*, *No-ah*.

Some rules to be observed in the writing of words.

Q. *When are capital or great letters to be used?*

A. Great letters are never to be used in the middle or end of words, but at the beginning, and then only.

1. At the beginning of any writing.
2. After a period or full stop, when a new sentence begins.
3. At the beginning of every verse in poetry, or in the Bible.

4. At the beginning of proper names of all kinds ; as of *men*, *women*, *cities*, *rivers*, &c.

5. At the beginning of any word of special note ; as, *God*, *Queen*, *Sir*.

6. The pronoun *I* must always be a *capital* or *great* letter.

Great letters are also used to express numbers ; as **I** stands for 1, **V** for 5, &c.

CHAP. VIII. *Of some Points used in writing, and of the abbreviation or contraction of words.*

THERE are several marks or points that do more strictly relate to the *Orthography*, or writing of words.

Q. *What is an Hyphen?*

A. A *Hyphen* is a mark which is used at the end of a line, when there is not room for all the word, but one or more syllables remain to be written at the beginning of the next line : The mark is a strait line thus (-). It is also used in the compounding or joining two words into one ; as *house-keeper*, &c.

Q. *What is an Apostrophe, or Apostrophy?*

A. An *Apostrophe*, which denotes some letter or letters

ters to be left out, for quicker pronunciation; as *I'll* for *I will*, *can't* for *cannot*, &c. the mark is a *comma*, at the top, which is thus written ('), as in *don't*.

But this drawing of two words into one, has very much untuned our language, and clogged it with consonants, and is therefore to be avoided as much as possible; as *mayn't*, *shan't*, *don't*, *won't*, and the like; for *may not*, *shall not*, *do not*, *will not*, &c.

Q. *What is a Caret?*

A. A *Caret* (Λ) is used when a letter, syllable, or word happens to be left out in writing: The mark must be just under the line where the letter or word is to come in.

the

As, *Thou art* Λ *man*. This is very properly called a note of *Induction*, or bringing in a word.

Q. *What is an Asterism?*

A. An *Asterism* (*) directs to some note or remark in the margin, or at the bottom of the page. In some *Latin* books it denotes that something is defective or wanting.

Q. *What is an Index?*

A. An *Index* (☞) the fore-finger pointing, signifies the passage to be very remarkable over against which it is placed.

Q. *What is an Obelisk?*

A. Sometimes an *Obelisk* (†) or dagger is used upon the like occasion as the foregoing note.

Q. *What is a Section?*

A. A *Section* (§) or division is used in the subdividing of a chapter into less parts or portions.

Q. *What is a Paragraph?*

A. A *Paragraph* (¶) is a note which denotes what is contained in the sentence or period.

Q. *What is a Quotation?*

A. A *Quotation* (") or a double *comma* reversed at the beginning of a line, denotes that passage to be quoted or transcribed from some author in his own words.

Q. *What is an Abbreviation?*

A. We have also in writing *Abbreviations*, or words made short, and this is done for a quick and expeditious way of writing. But we shall only mention a few of them. We are to take notice that a point is always to

be

be written after the word thus-abbreviated, unless when the abbreviation is made by putting the letter at the top:

Anfw. for answer.

Mr. master.

A. D. Anno Domini, or the
year of our Lord.

Mrs. mistress.

Mty. Majesty.

Acct. for account.

Rev. reverend.

Abt. about.

S. T. P. Professor of, or Doc-
tor in divinity.

Ag. against.

B. A. Batchelor of arts.

Sr. Sir.

Bp. Bishop.

St. Saint.

B. D. Batchelor in divinity.

Obj. objection.

Bar. Baronet.

Qu. question.

Chap. Chapter.

Sol. solution.

D: D. Doctor of divinity:

ye. the.

Dr. Doctor.

yt. that.

Esq; Esquire.

yu. you.

i. e. id est, that is.

yn. then. yr. your.

Empr. Emperor.

ym. them.

Honb. Honourable.

&. and.

Kt. Knight.

&c. et cætera, and the rest

LL. D. Doctor of laws.

(or what follows)

M. D. Doctor of physick.

But one ought to avoid these contractions of words as much as possible, unless it be for one's own private use, and where it would be ridiculous to write them in letters at length; as, &c. for *and so forth*, or *the rest*, Mr. for *Master*, and Mrs. for *Mistress*, &c. It argues likewise a disrespect and slighting to use contractions to your betters, and is often puzzling to others.

PART II.

CHAP. I. Of Etymology.

Q. *WHAT* is Etymology?

A. *Etymology* is that part of grammar which teaches you what belongs to each part of speech.

Words are *Primitive* or *Derivative*.

Q. *What* is a *Primitive* word?

A. A *Primitive* word is that which comes from no other word in our language; as, *fish*, *babe*.

Q. *What*

Q. What is a Derivative word?

A. A *Derivative* word is that which comes from some other word in our language; as, a *fisher*, *fishy* from *fish*; *babbler*, *babbling*, from *babe*.

Of the Eight Parts of Speech.

TO signify the difference of our thoughts or notions in any language, there is need of several sorts of words: Now every word being considered as a part of our speech or discourse, the *Grammarians* (or those who write of *grammar*) do reckon up eight sorts of words of a different nature, which they call, *Eight Parts of Speech*.

The Eight Parts of Speech are,

<i>Noun,</i>	<i>Adverb,</i>
<i>Pronoun,</i>	<i>Conjunction,</i>
<i>Verb,</i>	<i>Preposition,</i>
<i>Participle,</i>	<i>Interjection.</i>

Of all which we shall treat in their proper place.

Questions relating to the first chapter.

Q. What is Speech?

A. Speaking or discourse.

Q. How many parts of speech are there?

A. Eight.

Q. What are their names?

A. Noun, Pronoun, Verb, Participle, &c.

Q. What do you mean by eight parts of speech?

A. Eight sorts of words, which men use in speaking.

Q. Are there no more than eight words in a language?

A. There are thousands of words, but yet there are but eight sorts; for every word which men use in speaking, is either a *noun* or an *adjective*, i. e. a word that signifies the quality or manner of a *noun*, or a *pronoun*, or a *verb*, or a *participle*, or an *adverb*, or a *conjunction*, or a *preposition*, or an *interjection*.

Q. Why do they give different names to the parts of speech?

A. To distinguish one part of speech from another; in like manner as a *carpenter*, to distinguish one tool from another, calls one an *hammer*, another a *chissel*, another a *saw*.

Q. Are the parts of speech the same in English as in Latin?

A. Yes.

A. Yes. For that which is a *noun* in *English*, is a *noun* in *Latin*; and so of the rest. But as for numbers, cases, genders, declensions, conjugations, &c. these are not the same in both languages.

CHAP. II. Of a NOUN.

Q. WHAT is a Noun?

A. A *Noun* is a general name, expressing either the thing itself, or any property, quality, or attribute inhering in, or belonging to the thing.

Q. What is a Noun Substantive?

A. A *Noun Substantive* is the name of the thing itself; as, a man, a horse, a tree.

Q. What is an Adjective?

A. The *Adjective* is a word that expresses the qualities or properties of a thing; as good, bad, wise, foolish, great, small, &c.

Questions relating to the second chapter.

Q. Is not a Noun the thing itself?

A. No: for *grammar* treats of words, and not of things.

Q. How do you make it appear that the words man, horse, tree, are substantives?

A. Because if any one says, *I see a man, I see a horse, I see a tree*, in each saying the sense is plain and full, and I understand the meaning.

Q. How do you make it appear that the words good, bad, wise, foolish, great, small, are adjectives?

A. Because if any one says, *I see a good, I see a bad, I see a wise, I see a foolish, I see a great, I see a small*, in these sayings there is no sense, nor do we understand the meaning of them, but there needs to be put in a *substantive* to each *adjective* to make sense; as, *I see a good man, I see a small horse, I see a great tree*.

Q. In these sayings following tell me which words are substantives, and which are adjectives, and the reason why.

The cat catches mice,

Peter loves pudding,

The boy writes a good

We love it best,

This is a foolish,

This a wife.

A wife

*A wife reads books, Horses drink water
They play a snail,*

CHAP. III. Of Substantives *proper and common.*

THE far greater part of words that make all *languages*, are general terms; but because there is occasion to mention this or that particular person or thing, they must have their proper names to be known, and distinguished by.

Q. *How are Nouns Substantives divided?*

A. *Nouns Substantives* are either *proper* or *common*.

Q. *What is a Noun Substantive proper?*

A. A *Noun Substantive proper* is a word that belongs to some (*individual*) particular one of that kind; as, *Anne, Peter, James, Mary, &c.*

Q. *What is a Noun Substantive common?*

A. A *Noun Substantive common* is a word which belongs to all of that kind; as, *man, woman, horse, tree, &c.*

Note. Besides persons, countries also, cities, rivers, mountains, and other distinctions of places, have usually found peculiar names, they being such words as men have often occasion to mark particularly.

Questions relating to the third chapter.

Q. *Is the word Anne, a proper or common name?*

A. It is a proper name; because it belongs to some particular one of that kind; for *Anne* is not the name of every woman.

Q. *Is the word woman, a proper or common name?*

A. It is common, because it belongs to all of that kind; for every woman is called a woman, but every woman is not called *Anne*.

Q. *Are the words ship, river, horse, proper or common names?*

A. They are common; for every *ship* is called a *ship*, and every *river* is called a *river*, &c.

Q. *Are the words Albemarle (the name of a ship) the Thames, Bucephalus, proper or common names?*

A. They are proper, because they belong to some particular ones of that kind; for every *ship* is not called the *Albemarle*, neither is every *river* called the *Thames*, nor every *horse* *Bucephalus*.

CHAP. IV. Of NUMBERS.

Q. WHAT is Number?

A. Number is the distinction of *one* from *many*.

Q. How many Numbers are there?

A. There are two Numbers, the *singular* and the *plural*.

Q. When do we use the *singular* number?

A. The *singular* number is used when we speak of but one *thing* or *person*; as, a *stick*, a *boy*.

Q. When do we use the *plural* number?

A. The *plural* number is used when we speak of more than one *thing* or *person*; as, *sticks*, *boys*.

Q. How is the *plural* number in *English* made?

A. The *plural* number in *English* is commonly made by putting *s* to the *singular*; as *stick* makes in the *plural* *sticks*; so *boy* makes in the *plural* *boys*.

Q. Is it always thus made?

A. Not always: for when the *singular* ends in *ch*, *sh*, *fs*, or *x*, then the pronunciation requires that *e* be put before *s*, or (which is all one) that *es* be added to the *singular*; as,

Church,	}	<i>makes</i>	{	Churches,
Brush,				Brushes,
Witness,				Witnesses,
Box,				Boxes.

Note, The *plural* number (when it is made by putting only *s* to the *singular*) has no more syllables than there are in the *singular*; as in *boy* there is but one syllable, so the *plural*, *boys*, has likewise but one; and as in *father* there are but two syllables, so in the *plural*, *fathers*, there are no more. But when the *singular* number ends in *se*, *ze*, or in *ce*, *ge*, pronounced soft, then the *s* that is added cannot be heard in the sound, except it makes another entire syllable. For example, *horse* in the *singular* hath but one syllable, but *horses*, in the *plural*, has two; so *face*, in the *singular*, has but one syllable, but *faces*, in the *plural*, has two.

Formerly all *nouns* received the addition of *es* for the *plural*,

plural, which is to this day retained in several counties of England.

Q. How do words that end in *f* or *fe* make their plurals?

A. Word that end in *f*, or *fe*, do (for better sound's sake) make the plural by changing, *f* and *fe* into *ves*; as,

Calf,	} makes	Calves	Sheaf,	} makes	Sheaves,
Half,		Halves,	Shelf,		Shelves,
Knife,		Knives,	Self,		Selves,
Leaf,		Leaves,	Thief,		Thieves,
Leaf,		Loaves,	Wife,		Wives,
			Wolf,		Wolves,

So, *dwarf*, *mischiefs*, *handkerchiefs*, *reliefs*, *scarfs*, *wharfs*, *reprcofs*, *strife*, *scoff*, *skiff*, *muff*, *ruff*, *cuff*, *snuff*, *stuff*, *puff*, &c. And generally speaking, words ending in *ff*, make the plural by the addition of *s*. But *staff*, makes *staves*.

So in words ending in *s* and *th*, though the writing is not changed, yet the sound is softened; for in *house*, the sound of *s* is changed into *z*, as *house*, *houses*, (*houzes*); so *th* is sounded as *dh*, as in *path*, *paths*, (*padhs*); *cloth*, *clothes*, (*clodhes*); *sneath*, *sneaths*, (*sneadh*s). But *earth*, *birth*, keep their own sound, and all that end in *rth*.

As nouns ending in *y* do often change *y* into *ie*, so *ys* in the plural is often changed into *ies*, as,

Herefy,	Herefys,	or	Herefies,
Cherry,	Cherrys,		Cherries,
Inquiry,	Inquirys,		Inquiries.

Q. Do all words form or make their plural by adding *s* to the singular?

A. No. Some words do form or make the plural otherwise than by taking *s* or *es*, and are therefore irregular.

Singular.	Plural.	Singular.	Plural.	
Die,	} makes	Foot,	} makes	
Mouse,		Dice,		Feet,
Louse,		Mice,		Teeth,
Goose,		Lice,		Pence,
		Geese,	which is a contraction of penny	

But these, *ox*, *oxen*; *child*, *children*; *brother*, *brethren*; are imitations of the Dutch plural, which ends in *s*, and frequently in *en*. Man among the Saxons was an irregular word, and makes *men* in the plural, also all the compounds of man make their plural in *en*; as *woman*, *foot-*

man, horjeman, statesman; in the plural, *womer, footmen, horsemen, statesmen, &c.*

Some words are used in both numbers, as *sheep, horse, swine, fern, pease, deer*. *Chicken* is not plural, for we say *chickens*.

Note. *Swine* is a contraction of *sowin*; we likewise say *sows* from *sow*, which is spoken of the female only; but *swine* is used in both numbers, and spoken of both sexes. It is better also to say in the singular a *pea*, in the plural *peas*.

Brother makes also *brothers*, for we seldom use *brethren* but in sermons, or in a burlesque sense.

Q. *Have all words a singular and plural number?*

A. No. Some words have no singular number;

As *ashes, bellows, bowels, breeches, entrails, lungs, scissars, sheers, snuffers, thanks, tongs, wages*.

A. Some words have no plural number; as, the proper names of *cities, countries, rivers, mountains*: the names of *virtues, vices*: So the names of *metals*; as *gold, silver, copper, &c.* The names of most *herbs*, as, *grass, marjoram, parsley, sage, mint, &c.* except *nettles, poppies, lilies, coleworts, cabbages, &c.* The names of several sorts of *corn and pulse*; as *wheat, rye, barley, darnel, &c.* except *bean, which makes beans, and pea, peas*. So *bread, wine, beer, ale, honey, oil, milk, butter*, want the plural, with many others; but these examples may suffice for the present. And some of these when they signify *several sorts*, are used in the plural; as *wines, oils, &c.*

Q. *Have Adjectives any difference of numbers?*

A. *Adjectives* have no difference of numbers.

Note. As we say, a good boy in the singular, so we say, good boys in the plural; where you see the *adjective* is the same. Yet sometimes we meet *adjectives* with an *s* added to make them plural; as *good, goods; new, news*; but then they become or are made *substantives*; as *goods*, for good things; so *news*, for new things; *blacks*, for black men, or black colours; *whites, reds*, for white or red colours.

Q. *What is an irregular word?*

A. That word is said to be *irregular*, or excepted, which is contrary to, or that does not follow the general rule.

The *general rule* in this place is, that the plural number is made by adding *s* or *es* to the singular.

Q. What is a compound word?

A. It is a word that is made up of two or more single words; *footman* is made up of *foot* and *man*; so *coachman* is made up of *coach* and *man*.

CHAP. V. *Of the English Genitive Case, with a note concerning Gender.*

THE mind is not always employed about single objects only, but compares likewise one thing with another, in order to express the *relation* and *respect* that things have to one another: In the *Latin* and *Greek* tongues, and our antient *Saxon*, following therein the *Greek*, they make different endings of the same noun, to denote the *references* or *respects*, and these different endings are called cases. The *Latins* have six in each number, whose names are as follow,

The <i>Nominative</i> ,	The <i>Accusative</i> ,
The <i>Genitive</i> ,	The <i>Vocative</i> ,
The <i>Dative</i> ,	The <i>Ablative</i> .

But the *respect* of things to one another in our language is shewn by the help of certain words called *Prepositions*; such are *of*, *to*, *from*, &c. So that we have no cases, except the *Genitive*, whereby we are freed from a great deal of trouble and difficulty that is found in other languages.

Q. Have the English any cases?

A. They have but one, called the *Genitive*, which ends in the singular and plural number in *s* or *es* (if the pronunciation requires it;) as, *man's nature*, or the *nature of man*; *men's nature*, or the *nature of men*; *Milton's poems*, or the *poems of Milton*; the *church's peace*, or the *peace of the church*.

Q. If the English have but one case, how do they express the relation and respect of things to one another?

A. They do it by the help of certain words, called *Prepositions*; such are, *of*, *to*, *from*, *with*, &c.

Note. This genitive case answers to the genitive case of the *Latins*, and to the *English Preposition of*, signify

ing, 1. the *possessor*, 2. the *author*, 3. the relation of a *thing*, as *Peter's horse*, or the horse that *Peter* possesses, or has. So *Milton's poems*, or the poems of *Milton*, that is, the poems that *Milton* made; the king's son, or the son of the king.

Q. Suppose two *s's* to meet together in the genitive case?

A. If the substantive be of the plural number, the first *s* is cut off: as, the *warriour's arms*, or the *arms of the warriours*; the *stone's end*, or the *end of the stones*, for the *warriour's arms*, the *stones end* (a).

(a) I cannot but be of opinion with a learned divine, who conceives this way of speaking to be contrary to analogy, and not justifiable: we have a good way of denoting the genitive in the singular, which way we derive from our *Saxon* ancestors: but they never used it for the genitive plural; neither did we. I have observed several good writers, who being offended at this way of speaking, have chosen to clap in *their*; as, *warriours their arms*, thinking thereby to make the genitive plural to answer the singular; one by *his*, and the other by *their*: but they have gone upon a false supposition, in taking the *'s* to be a contraction of *his*, in the genitive singular. I know no justifiable way of coming off here, but to alter the form of expression, and to say *arms of the warriours*. No pretence that I can think of, will ever make the other pass for *correct* writing. The ignorant vulgar began it; and the learned have followed it as ignorantly, not understanding the nature of the expression, or whence it came. And yet every body almost at the first hearing, perceives that there is something amiss, some flaw in the expression, and are not satisfied with it while they use it. We have really no distinct genitive *plural*, though we have a genitive *singular*: there is the flaw. I was, indeed, for entirely giving up this *genitive plural*; but on consulting a very judicious friend, I have let it stand. And indeed, when the plural ends in *en* there seems to be a plain *genitive plural*; as *the oxen's feet*; *the children's bread*; though it does not seem so when the nominative plural ends in *s*.

Note.

Note. I say, the first *s* is cut off, or left out; for when the substantive plural ends in *s* (it sometimes ending in *en*, as *women*) there will be a double *s*: one *s* that makes the plural, as *warriours*, and another *s* that makes the genitive case, as *warriours's*; then the former *s* is cut off, or left out for the better sound's sake.

Q. When the singular number ends in *s*, are both the *s's* to be written in the genitive case?

A. When the singular number ends in *s*, both the *s's* are for the most part expressed; as *Charles's* horse, *St. James's* park.

Note. Yet here when the pronunciation requires it, you may leave out the first *s*; as for *righteousness's* sake.

Q. But if three substantives come together, how do you make the genitive case?

A. When three substantives come together, the genitive case is made by adding *s* to the second; as the *Queen of England's crown*, the *King of Spain's court*.

Q. How happens this?

A. *s* is added to the second substantive, and for this reason, because the *Queen of England's* is reckoned but as one substantive.

Sometimes you will find two or three of these genitives put together; as, *Peter's wife's portion*; that is, the portion of the wife of *Peter*; *Peter's brother's wife's portion*; that is, the portion of the wife of the brother of *Peter*.

Q. May not I say, the book master's, as well as the master's book?

A. No. For this genitive case is always put before the substantive it is to be joined to; as *man's nature*, not *nature man's*; *Milton's poems*, not *poems Milton's*.

N. B. But they are mistaken who think the *s* is added instead of *his*, (the first part of the word *his* being cut off) and therefore that an (*'*) *apostrophe* is either always to be written, or at least to be understood.

Q. Is not this *s* added instead of *his*, the first part of *his* being cut off?

A. No: *Mary's* book would signify *Mary his* book; so likewise when I say *Susan's* fan, the sense would be, if *s* was put for *his*, *Susan his* fan.

Q. Is it necessary that an (') apostrophe should be always written before the s?

A. No.

Q. When must I write it?

A. When some letter or letters are left out in the genitive case.

A note concerning Gender.

As we have just mentioned one great advantage of our language, in being freed from that trouble and difficulty which arises in the *Greek* and *Latin* from the variety of cases; so we shall now take notice of another advantage it has, full as great as the former.

Of all the languages both antient and modern, there is none but what admits of a difference of *Gender* in their nouns, except the *English*, and *Chinese* languages.

Q. What is Gender?

A. Gender is the distinction of *sex*.

Q. How many sexes are there?

A. There are two sexes, the *male* and *female*.

Q. Has the English tongue any Gender?

A. No. We have four ways of distinguishing the sex.

Q. How do we English distinguish the sex?

A. I. When we would express the difference of *sex*, we do it (after the same manner as we distinguish the ages and other accidents) by different words.

So in relation of persons.

<i>Male,</i>	<i>Female.</i>	<i>Male,</i>	<i>Female.</i>
Batchelor	Maid Virgin	King	Queen
Boar	Sow	Lad	Lass (a)
Boy	Girl	Lord	Lady
Bridegroom	Bride	Man	Woman
Brother	Sister	Master	Dame
Buck	Doe	Milter	Spawner
Bull	Cow	Nephew	Niece
Bullock	Heifer	Ram	Ewe
Cock	Hen	Sloven	Slut
Dog	Bitch	Son	Daughter
Drake	Duck	Stag	Hind
Drone	Bee	Uncle	Aunt
Father	Mother	Widower	Widow

Male,

(a) *Lass* is a contraction of *Laddeß*.

<i>Male,</i>	<i>Female.</i>	<i>Male,</i>	<i>Female.</i>
Friar	Nun	Wizard	Witch
Gander	Goose	Whoremon-	Whore or
Horse	Mare	ger.	(Strumpet.
Husband	Wife		

II. But when there are not two different words to express both *sexes*, or when both *sexes* are comprehended under one word, then we add an adjective to the word to distinguish the sex, as a *male child*, a *female child*, a *he-goat* for the male, a *she-goat* for the female.

III. Sometimes we add another substantive to the word, to distinguish the sex, as a man-servant, a maid-servant, a cock-sparrow, a hen-sparrow.

IV. There are likewise some few words which distinguish the female sex from the male, by the ending [*ess*].

<i>Male,</i>	<i>Female.</i>	<i>Male,</i>	<i>Female.</i>
Abbot	Abbess	Jew	Jewess
Actor	Actress	Ion	Lioness
Adulterer	Adulteress	Marquess	Marchioness
Ambassador	Ambassadress	Master	Mistress
Baron	Baroness	Patron	Patroness
Count	Countess	Prince	Princess
Deacon	Deaconess	Prior	Priores
Duke	Duchess	Poet	Poetess
Electer	Electress	Prophet	Prophetess
Emperor	Empress	Shepherd	Shepherdess
Governor	Governess	Tutor	Tutress
Heir	Heiress	Viscount	Viscountess
Hunter	Huntress		

And two words in [*ix*] *Administratrix*, *Executrix*.

Q. What are the words that you generally use when you speak of a thing that is male or female?

A. The common words that we use to express the difference of Sex by, are *He* and *She*. When we speak of the male sex, we use the word *He*; when we speak of the female sex, we use the word *She*: but when we speak of a thing that is neither of the male nor female sex, we use the word *It*. For example, speaking of *butter*, we do not say *He* or *She* melts, but *It* melts; so speaking of *beer*, we do not say *He* or *She* is good, but *It* is good. *It*, is also sometimes used when the sex is undetermined; as *do not awake the child, it is asleep*.

CHAP. VI. Of the ARTICLES.

BECAUSE nouns commonly signify *things* in a general and large sense and manner, certain words called *Articles* are made use of in some languages, as in the *Greek, Welsh, English*, and several others, to determine and fix their signification, and apply them to a particular *thing*.

Q. *What is an Article?*

A. An *Article* is a word set before a substantive, for the clearer and more particular expressing of it; as a *man*, that is, *some man or other*; *the man*, that is *some certain man*, of whom you have spoke before.

Q. *How many Articles are there in English?*

A. There are two *Articles*, *a* and *the*.

Note. These are really adjectives, and are used almost after the same manner as other adjectives.

Q. *What is the use of the Articles?*

A. To determine and fix the signification or sense of *nouns*, and apply them to a particular thing.

A is an *article* that may be applied indifferently to any one particular person or thing.

A is a numeral *article*, or an *article* of number, and signifies as much as *one*; though less emphatically; that is, not in so strict a sense as *one*, unless in this phrase, *all to a man*.

But when the substantive begins with a vowel, or *h*, then we write *an*, instead of *a*, if the *h* be sounded; as, *an eye*, *an hour*; but *a hare*, *a hand*, *an habit*, or *a habit*.

Q. *What is the difference between a and the?*

A. *a* or *an* denotes or signifies the applying of a general word to some one particular person or thing, in a large and undetermined sense; that is, not telling what particular person or thing you mean; as, *patience is a virtue*; and therefore is set only before nouns of the singular number.

A. *The* is an *article* that declares, or shews, what particular thing or person is meant in speaking or writing. It signifies as much as *that*, but less emphatically, that is, not so fully.

Note.

Note. *The*, is a demonstrative article, because it shews what particular you mean.

The article *the* is set both before the singular and plural number; because we can speak determinately, or in a fixt sense, as well of *many* as of *one particular*; as *the man*, that is, *he who wrote the book*; *the men*, that is, *they who robbed the house*.

Q. *Are the articles put to the pronouns?*

A. The articles are not put to the pronouns, *I, thou, you, we, ye, my, thy, our, &c.* We do indeed use them before *same, self, he, she*; as, *the same, the self, a or the he, a or the she*; yet here some substantive is understood, as *the same*, that is, *person or thing*; and so of the rest.

Q. *Are the articles set before the particular names of virtues, &c.*

A. The articles are not set before the particular names of virtues; as *justice, sobriety, &c.* Of vices, as *drunkenness, &c.* Of metals; as *gold, silver, &c.* Of corn; as *wheat, &c.* Of herbs; as *marjoram, &c.*

Q. *Are the articles put before proper names?*

A. No.

Q. *Why have not proper names and the pronouns the articles set before them?*

A. Because they do of themselves *individually* or *particularly* distinguish the things or persons of which one speaks; and they being thus particularly distinguished, need not any more particular distinction: And for this reason the word *God*, signifying the *Sovereign Being*, has no article before it. So likewise the names of *countries, provinces, rivers, mountains, &c.* have no article before them.

Except. 1. When it is for distinction sake; as, *he is a Churchill*; that is, *one whose name is Churchill*; so, *the Talbots*, that is, *the family of the Talbots*. Or by way of eminency; as *the Alexanders, the Cæsars, the Marlboroughs, the Eugenes*; any brave and valiant men being called by those names.

2. When some substantive is understood; as *the Albemarle*, that is, *the ship Albemarle*. *He was drowned in the Thames, in the Rhine, or in the Danube*, i. e. *in the river Thames, &c.* river being understood.

We shall take notice of the division of the articles into *definite* and *indefinite*.

Q. *What is the Definite Article?*

A. The *Definite Article* is, *the*, which restrains or determines the sense of the word it is put before, to some particular.

Q. *What is the Indefinite Article?*

A. The *Indefinite Article* is *a*, which leaves the sense of the word, to which it is prefixed, undetermined to what particular you mean.

Q. *Have all the languages the articles?*

A. No: for the *Latin* is without them.

CHAP. VII. Of the Adjective.

AS the *Noun Substantive* is used to denote the substance of any thing, or the thing itself; so the *Adjective* is used only to denote its *manner* or *quality*, according to the different notions we conceive or form of it: for example, the word *plant* denotes the thing itself; but if I would express some *quality* belonging to it, I add the word *fine* to *plant*, and this word *fine* is called an *Adjective*.

Q. *What is an Adjective?*

A. The *Adjective* is a word that expresses the qualities or properties of a thing: as *good*, *bad*, *wise*, *foolish*, *great*, *small*, &c.

When two substantives are put together in composition, the first takes to itself the nature of an adjective, and is commonly joined to the following substantive, by a (-) *Hyphen*; as a *sea-fish*, i. e. *the fish of the sea*.

Note. But we may reckon these words only compounded substantives; since it is usual only for adjectives to be joined to substantives; and indeed in most of them, some other word may be fairly understood; as in *sunshine*, i. e. the shine of the sun; where *of* may be understood; so in *self-torment*, i. e. the torment of one's self: so, a *gold-ring*; i. e. a ring of gold. Here we may observe, that in substantives thus compounded, the substantive that should be first, is, for the better sound sake, placed last; as the *head ach*, the ach of the head.

Adjectives

Adjectives are often used as substantives : as *others*, for *other men*, or *other things* : so *one* has in the Plural *ones*, as *little ones*. But we shall have occasion to speak of this afterward.

Adjectives do also often take the nature of *Adverbs*, and then are reckoned as such ; as, *ill done*, &c.

All the original numbers, as *first*, *second*, &c. are never added to a substantive plural.

It may not be amiss to take notice of the use of some *adjectives*. *Sundry* and *both* are added only to substantives plural ; as, *sundry times*, *both the men*. For *both the man and the woman*, is a particular way of speaking. *All* being put to a *substantive* of the singular number, signifies the whole quantity ; as, *all the wine*, i. e. the whole quantity of the *wine* : but being put to a *substantive* plural, it signifies the whole number ; as, *all the boys*, i. e. all the number of the *boys*. *Every* is joined only to a *substantive* singular, as *every man*, *every boy*, not *every men*, *every boys*. *Much* is added to a *substantive* singular, and denotes a great quantity, as, *much wine*, i. e. a great deal of *wine*. *Many* is joined with a *substantive* plural, and signifies a great number ; as, *many men*, for a great number of men. For *many a man* is a particular phrase. *More* with a *substantive* singular, signifies a greater quantity ; as, *more wine*, i. e. a greater quantity of wine. But when added to a *substantive* plural, it denotes a greater number ; as *more men*, i. e. a greater number. So *most*, with a *substantive* singular, denotes the greatest quantity ; with a *substantive* plural, the greatest number. *Each* is joined only to a *substantive*, as *each man*, not *each men*. As to the word *enough*, whether it be joined to a *substantive* singular or plural, as *wine enough*, *books enough*, I see no reason for a different spelling ; though I grant it is usual to pronounce it when joined to a noun plural more softly, as *enow*.

For *no*, when the *substantive* does not follow, we use *none*, as, *Is there any beer ? there is none*. We likewise use *none* with the addition of these words, *of it*, in the beginning, middle, or end of a sentence.

CHAP. VIII. Of the Comparifon of Adjectives.

Q. WHAT is Comparifon?

A. The comparing things between one another, whereby we fee that one thing is *ſuch*, another is *more ſuch*, and another is *moſt ſuch*. So of three ſoft things, one is *ſoft*, another is *ſofter*, and the third is *ſoſteſt of all*; where you fee, that in order to make this comparifon between things, *adjectives* are turned into other endings; ſo that we make three ſteps, which are called Degrees.

Q. How many degrees of comparifon are there?

A. There are three degrees of *comparifon*, the *poſitive*, the *comparative*, and the *ſuperlative*; as *ſoft*, *ſofter*, *ſoſteſt*.

1. The *poſitive degree* is uſed to denote or ſignify a thing to be ſimply *ſuch*; as *ſoft wool*, a *fair woman*, wherefore there is properly ſpeaking no *degree*, is denoting the thing to be *ſuch*, without having any relation or reſpect to any other thing.

2. The *comparative degree* is uſed to denote a thing to be *more ſuch* than another thing, as *ſofter* or *more ſoft wool*, a *fairer*, or *more fair woman*. And in this degree the comparifon begins to be made, it having relation to ſome other wool that is not *ſo ſoft*, or to ſome other woman that is not *ſo fair*.

3. The *ſuperlative degree* is uſed to denote the thing to be *moſt ſuch*; as the *ſoſteſt*, or *moſt ſoft wool*, the *faireſt*, or *moſt fair woman*.

Q. How is the comparative degree formed or made?

A. The *comparative degree* is formed or made by putting *er* to the *poſitive*; as *ſofter*, *fairer*.

Which words are made by putting *er* to the poſitives *ſoft* and *fair*.

But if the *poſitive degree* ends in *e*, then you cut off the firſt *e*, or, which is all one, only add *r*, to make the comparative; as *wiſe*, *wiſer*; for if you were to add *er* to *wiſe*, and not cut off the firſt *e*, it would be *wiſeer*.

Q. How is the ſuperlative degree formed or made?

A. The

A. The *superlative degree* is formed or made by putting *est* to the *positive*: as, *softest, fairest*.

Which are made by putting *est* to the *positives* *soft*, and *fair*.

But if the *positive* ends in *e*, then the first *e* is cut off, or, which is all one, *st* is only added to make the *superlative*, as *wifest, &c.*

The *comparative degree* is likewise expressed by adding the adverb *more* to the *positive*; as *soft, more soft*, or *softer*: so likewise the *superlative degree* is expressed by putting the adverb *most* to the *positive*; as *soft, most soft*, or *softest*: so that *soft* denotes the *positive degree*; *softer*, or *more soft*, the *comparative*; *softest*, or *most soft*, the *superlative*.

But *Adjectives*, such chiefly as come from the *Latin*, and that end in *ain*, as *certain*; in *ive*, as *fugitive*; in *cal*, as *angelical*; in *en*, as *golden*; in *ly*, as *fatherly*; in *less*, as *friendless*; in *ry*, as *necessary*; in

Al as *general*,

Ant as *constant*,

Able as *commendable*,

Ent as *excellent*,

Ing as *loving*,

Ible as *visible*,

Ish as *peevish*,

Ed as *wicked*,

Est as *honest*,

Id as *rigid*,

Ous as *virtuous*,

Some as *troublesome*,

Form or make the *comparative degree* by putting the word *more* before them, and the *superlative* by putting the word *most* before them.

Except *able* and *handsome*, which are compared according to the rule.

Some *adjectives* are compared by putting the word *better* to make the *comparative*, and *best* to make the *superlative*, as *learned, better learned, best learned*; *natured, better natured, best natured*.

Q. Are all *adjectives* compared by adding *er*, or *more* to the *comparative*, and *est* and *most* to the *superlative*?

A. No: there are some *adjectives* which are *irregular*, that is, are not compared according to the foregoing rules; such are the

Positive,

Comparative,

Superlative,

Good,

better,

best (*bettest*)

Bad, *evil* or *ill*,

worse,

worst (*from* (*worrest*))

Little,

less,

least (*lessest*)

Q. Can

Q. Can all adjectives be compared?

A. No: there are some adjectives that cannot be compared, or take the words *more*, *very*, or *most* before them; because they do not admit of any increase in their signification: that is in those adjectives, we cannot say, one is *such*, another *more such*, and a third *most such*; as *all one*, for of *three ones*, we cannot say, one is *one*, and another is *more one*, and the other is *most one*.

These want the comparative degree; *middle*, *middlemost*, *very*, *veryest*.

Some adjectives of the comparative and superlative degree are formed from prepositions; as from

Fore comes *former*, *foremost*, [and *first*, as it were, *for'st*.] From *up*, *upper*, *upmost* and *uppermost*. From *neath*, (obsolete) *neather*, *neathermost*. From *hind*, *hinder*, *hindermost*. From *late*, *later*, and *latter*, *latest*, or *last*. *More* (formerly used) makes *more*, *most*, as it were *mo'r*, *mo'st*.

Questions relating to the eighth chapter.

Q. Tell me what Degrees of Comparison the following words are of; *hard*, *harder*, *hardest*, *more hard*, *most hard*; *fair*, *fairer*, *fairest*, *more fair*, *most fair*, &c.

A. *Hard* and *fair* are of the Positive Degree.

Q. How do you know that?

A. Because they denote or signify the thing or person to be simply so, and to without comparing them with any other person or thing: for if I say, *Mary is fair*, that does not gainsay, but that *Sarah may be as fair*: so if I say that *iron is hard*, I may also say, *steel is as hard*.

Q. But of what Degree of Comparison are the words, *fairer*, *more fair*; *harder*, *more hard*?

A. They are of the Comparative Degree.

Q. How do you know that?

A. Because when I make a comparison between *Mary* and *Anne*, I find that *Mary is fair*, but *Anne is fairer*, or *more fair*, that is, exceeds *Mary* in beauty.

Q. Of what degrees of Comparison are the words *fairest*, *most fair*, *hardest*, *most hard*?

A. Of the Superlative.

Q. How

Q. How do you know that ?

A. Because when I make a comparison between *Susanna*, *Elizabeth*, and *Lucy*, I perceive that *Susanna* is fair, but that *Elizabeth* is fairer, or more fair than *Susanna*, and that *Lucy* is the fairest, or most fair, of either *Susanna* or *Elizabeth* : that is, *Lucy* exceeds them both in the highest degree of beauty.

Q. Is it good English to say, more stronger, most strongest ?

A. No: you ought to say, *stronger*, or else *more strong*; *strongest*, or else *most strong*; for *more stronger* would signify as much as *more more strong*, and *most strongest*, as much as *most most strong*.

Q. Do not Substantiv *s* form Comparison ?

A. No: for though a thing may have the word *more* or *less* applied to it, as it is of a larger or less extent than another thing; yet it cannot be said to be *less a substance* than another thing: For example, a *plant* cannot be more or less a *plant*, than another *plant*.

Q. Give me the Comparative and Superlative Degree of these adjectives following; sweet, ripe, high, good, all, big, loud, broad.

A. Sweet, *sweeter*, *sweetest*. Ripe, *riper*, *ripest*. High, *higher*, *highest*. Good, *better*, *best*. All is not compared. Big, *bigger*, *biggest*. Loud, *louder*, *loudest*. Broad, *broader*, *broadest*.

CHAP. IX. Of the PRONOUN.

AS the too frequent repetition of the same words is disagreeable and unpleasant, so this inconvenience could hardly have been avoided; since men have occasion to make frequent mention of the same things; if certain words had not been made use of to supply the place of *Nouns*, and prevent their being too often repeated; which words are called *Pronouns*, that is, words put for *Nouns*. For as *Nouns* are the marks or signs of things, so *Pronouns* are of *Nouns*.

Q. What is a Pronoun ?

A. A *Pronoun* is a word that may be used instead of any *Noun-substantive*. As,

instead

Instead of my name, I say, *I*.

Instead of thy name, I say, *Thou*.

Instead of his name, I say, *He*.

Instead of her name, I say, *She*.

So instead of saying, *the book of Peter*, we say, *his book*; in speaking to *Peter*, we say, *it is your book*, &c.

Now we are to consider that all *discourse* may be brought under, or confined to those three Heads; that is, we either speak of ourselves, to another, or of another. And these three heads are called by the name of *persons*.

Q. *How many persons are there?*

A. There are in discourse three *persons*.

Q. *What do you mean by three Persons?*

A. Three heads which comprehend or contain all the branches of our discourse or speech.

Q. *What Pronouns are of the first, second, and third persons?*

A. 1. In speaking of myself, I use the word *I*; and if more than one speak of themselves, they use the word *we*: which words *I* and *we* are said to be of the first *person*.

2. When we speak to another, we use the word *thou* or *you*; but when we speak to more than one, we use the word *ye* or *you*; which words *thou* or *you*, and *ye*, are said to be of the second *person*.

3. In speaking of another, if of the *male-sex*, we say *he*, if of the *female-sex*, we say *she*: But if we speak of a thing that is neither of the *male* or *female sex*; we use the word *it*; and if we speak of more things than one, let them be of the *male* or *female sex*, or otherwise, we use the word *they*: and these words *he*, *she*, *it*, and *they*, are said to be of the third *person*.

Hence we may observe:

- | | | |
|----|---|---|
| 1. | { | <i>I</i> is of the first <i>person</i> singular. |
| | { | <i>We</i> is of the first <i>person</i> plural. |
| 2. | { | <i>Thou</i> or <i>You</i> is of the second <i>person</i> singular. |
| | { | <i>You</i> and <i>ye</i> are of the second <i>person</i> plural. |
| 3. | { | <i>He</i> , <i>she</i> , <i>it</i> , are of the third <i>person</i> singular. |
| | { | <i>They</i> is of the third <i>person</i> plural. |

And so likewise all other *Nouns*, when spoken of, are of the third *person*: of the third *person* singular, if only one

one be meant ; of the third *person plural*, if more than one be meant.

Q. *We use you when we speak only to one person, how can that then be of the plural number ?*

A. It is customary among us, (as likewise among the French and others) though we speak but to one particular person, to use the plural number : but then we say *you*, and not *ye* ; and the verb that is put to it is always of the plural number. For we say, *you love*, which is the plural ; and not *you lovest*, which is the singular. So likewise out of complaisance, as we use *you* for *thou* and *thee*, so we frequently say *your* for *thy*, and *yours* for *thine*. When we speak in an emphatical manner, or make a distinct and particular application to a person, we often use *thou* ; as, *remember, O King, thou art a man*. Otherwise if any one speaks to another, in the singular number, as, *thou Thomas*, it is reckoned a sign of contempt or familiarity.

We likewise generally use *you* for *ye*. We seldom use *ye* before the verb, unless by way of distinction, familiarity, or contempt : as, *ye are the men* : but it is oftener used after the verb or preposition ; as, *I will give ye a taste of it : I will go away from you*.

Q. *What do you mean by the foregoing and following state of the Pronoun ?*

A. The *Pronouns* have a twofold state, both in the singular and plural number. The first state we shall call the *foregoing state*, as, *I, we* ; the second state we shall call the *following state*, as, *me, us*.

The *Pronoun* is used in the *foregoing state*, when it is set alone ; as, *who did it ? I*. Or, when it goes before the *Verb* ; as, *I love, not me love ; we read, not us read*. But it is used in the *following state*, when it follows the *verb* or *preposition*, as, *the man loves me, not the man loves I ; God bless us, not God bless we*. So *Peter gave to me, not to I ; John wrote to us, not to we*.

Who is an *Interrogative Pronoun*, (or a *Pronoun* that we commonly use in asking a question) and is the same in both numbers : its *following state* is *whom*, which is also the same in both numbers.

Whom, though it be naturally the *following state*, yet use in our language, as well as in most others, places it

it before the verb; as, *he is the man whom I saw*, that is, *he is the man I saw whom*. But it does for the most part follow the preposition, as, *he was the man to whom I gave it*: I say for the most part, because when the preposition is put out of its natural place, *whom* does then go before it; as, *whom did you give that to?* for, *to whom did you give that?* *whom do you go with?* for, *With whom do you go?* *whom* is sometimes left out; as, *he is the person I gave it to*, i. e. *to whom I gave it*.

Q. *How are who, which, and what used?*

A. *Who* is used when we speak of persons, as, *who is that man?* but we do not say, *who is that book?* For when we speak of things, we use *what*; as, *what book is that?* And though *what* be used sometimes when we speak of persons, yet then it seems to have another sense than what the Pronoun has, and is rather a Noun-*adjective*; as, *what man is he?* that is, *what sort of a man?*

Who and *whom* are also frequently used when no question is asked, and signify relation to some person; as, *Peter is the man whom I saw*. *They are the men who built the church*. See the article under the word *which*.

Q. *Which are the Pronouns-Possessive?*

A. From the Pronouns above-mentioned come several others, called *Pronouns-Possessive*, because, they signify possession: as, from *me*, come *my* and *mine*; from *thee*, come *thy* and *thine*; from *us*, *our*, and *ours*; from *you*, *your* and *yours*, &c. So *my book*, is the book belonging to me, *your book* is the book belonging to you.

Yet these *Pronouns-Possessive* are not always used to denote possession: For sometimes they are used to express the cause or author of a thing; as, *this is your doing*: that is, *you are the cause or occasion of this*. *This is my book*, for, *this is a book of my writing*, or, *I am the author of this book*.

Q. *Is there any difference between my and mine, thy and thine, &c.*

A. The Pronouns *my*, *thy*, *her*, *our*, *your*, *their*, are to be used when they are joined to substantives; as, *this is my house!* *this is my book*. But *mine*, *thine*, *hers*, *yours*, *theirs*,

theirs, are to be used when the substantive is left out or understood, as, *this house is mine; this book is mine; that, this house is my house, &c.* Likewise if *own* does not follow: as, *it is your own, not yours own; so, our own, not ours own.* Yet *mine* and *thine* are sometimes used when the substantive is expressed, if the substantive begins with a vowel, but not else; as *my arm, or mine arm; thy own, or thine own.*

A Table of all the Pronouns.

Their Possessives to be used.

		The foregoing state.	The following state.	With a Substantive.	Without Substantive.
I. Perf.	Sing.	<i>I</i>	<i>Me</i>	<i>My</i>	<i>Mine</i>
	Plur.	<i>We</i>	<i>Us</i>	<i>Our</i>	<i>Ours</i>
II. Perf.	Sing.	<i>Thou or You</i>	<i>Thee</i>	<i>Thy</i>	<i>Thine</i>
	Plur.	<i>Ye or You</i>	<i>You</i>	<i>Your</i>	<i>Yours</i>
II. Perf.	Sing. Male	<i>He</i>	<i>Him</i>	<i>His</i>	<i>His</i>
	Female	<i>She</i>	<i>Her</i>	<i>Her</i>	<i>Hers</i>
	Neuter	<i>It</i>	<i>It</i>	<i>Its</i>	<i>Its</i>
	Plur.	<i>They</i>	<i>Them</i>	<i>Their</i>	<i>Theirs</i>
The Interrogative	of Persons	<i>Who</i>	<i>Whom</i>	<i>Whose</i>	<i>Whose</i>
	of Thing	<i>What</i>		<i>Wherof</i>	

Q. Which Pronouns are substantives, and which are adjectives?

A. The Pronouns are divided into substantives and adjectives; the Pronouns substantive are *I, thou or you, we, ye or you, himself and themselves*: the adjectives are, *he, she,*

she, they, it, my, mine, thy, thine, our, ours, your, yours, her, their, theirs, who, what.

The following words, *this, that, the same*, are not Pronouns, but *Adjectives*.

For they are not put to supply the place of the noun substantive; but are joined to substantives just as other adjectives are; as, *this man, that man, which man, the same man*. And if at any time we meet them without their substantives, which is not often, yet the substantives are understood.

This makes in the plural number *these*, and *that* makes *these*.

1. *That* is often used instead of *who, whom, or which*; as, *I saw a man [who] had been on the same side that [which] I had been on. He is the man that [whom] we saw.*

2. *This* and *that* are called Demonstratives, because they shew what particular person or thing you mean; and they frequently have *very* put after them, for the fuller and more clear demonstration of what you mean.

This and *that* are said both of persons and things; as, *this or that man, this or that book.*

Which is an Adjective, and is the same in both numbers; it is used when we speak of things, as *who* and *whom* are when we speak of persons.

Which is called an Interrogative when it is used in asking a question: as, *which is the place?* and it is also called a Relative, when it has relation to some substantive expressed or understood; as, *which thing will never do. Here is the ring which [ring] you lost.*

Own which is used sometimes after the pronouns possessive in an emphatical or expressive manner, is also an Adjective; as, *my own house, my own lands, Alexander's own sword.*

The word *self* makes in the plural *selves*, and has always a pronoun adjective before it; as, *my self, thy self, our selves, your selves.*

But we commonly say *himself* for *his self*; *itself* for *its self*, and *themselves* for *their selves*; except *own* be added; for then we say, *his own self, its own self, their own selves.*

CHAP. X. Of the Verbs, with notes concerning
Tenses or Times, Persons, and Moods.

Q. WHAT is a Verb?

A. A Verb is a word that betokeneth *being*, *doing*, or *suffering*.

1. *Being* is here to be taken not only in its common sense of existence, but also in its largest sense, as it denotes the *being* in some posture or situation, or circumstance, or some way or other affected; as, *to stand*, *to sit*, *to hang*, *to lie*, *to abide*, *to be cold*, *to be hot*, *to be wet*.

2. *Doing* denotes all manner of action; as, *to fight*, *to write*, *to play*, *to dance*, &c.

3. *Suffering* denotes the impressions that persons or things receive: we are to consider, that as persons or things act or do, so they are often acted upon, or become the subject of action themselves; as *Charles beats*, here *beats* denotes the action of *Charles*; *Charles is beaten*, here *is beaten* denotes the impression or suffering that *Charles* receives; for *Charles* is the subject on which the action of *beating* is exercised.

Q. What words are Verbs?

A. All those words that denote or signify *being*, *doing*, or *suffering*, are called Verbs.

Those Verbs that signify merely *being*, may be called *Essential Verbs*; those that signify *doing* are called *Verbs Active*; those that signify *suffering* are called *Verbs Passive*. But we have, strictly speaking, no *Verbs Passive*.

NOTE I. Of Tense or Time.

Q. What is Tense?

A. Tense is the Time of the Verb.

Q. What is the Time of a Verb?

A. The Tense or Time of a Verb relates to a thing; as *doing*, *done*, or *not done*.

Q. How many Tenses are there?

A. As for Tenses or Times, the natural or proper number is three, because all Time is either *past*, *present*, or *to come*: that is,

I. The

I. The *Present Time*, that *now is*.

II. The *Preter Time*, that *is past*.

III. The *Future Time*, that *is yet to come*.

If we consider whether an action be perfect, or imperfect, we may make six *Tenses* or *Times*; that is, three times of the imperfect action, and three times of the perfect action. As,

I. The *Present Time* of the imperfect action; as, *I sup, I do sup, or I am at supper now*, but have not yet done.

II. The *Preter Time* of the imperfect action; as, *I was at supper then*, but had not yet done it.

III. The *Future Time* of the imperfect action; as, *I shall sup, or shall be yet at supper*; but not that I shall have then done it.

IV. The *Present Time* of the perfect action; as, *I have supped*, and it is now done.

V. The *Preter Time* of the perfect action; as, *I had then supped*, and it was then done.

VI. The *Future Time* of the perfect action; as, *I shall have supped*, and shall have done it.

Q. *How many Tenses are there in English?*

A. There are in *English* two *Tenses* or *Times*, the *Present Time*, and the *Preter Time*.

Q. *How do you know them?*

A. The *Present Tense* or *Time* is the *Verb* itself, as *burn*.

A. The *Preter Tense* or *Time* is commonly made by adding *ed* to the *Present Time*, as *burned*.

But if the *Present Tense* ends in *e*, as *love*, then the *Preter Tense* is made by only adding *d* to the *Present*, as *loved*. The frequent contraction of this *Tense* is very blameable, as, *lov'd* for *loved*, *drown'd* for *drowned*; unless in poetry, when the verse requires it.

Q. *But if we have but two Tenses, how do we express the other Times of the Verb.*

A. We do it by the help of certain other words called *helping Verbs*.

In somewords, whose *Present Tense* ends in *d* or *t*, the *Preter Tense* is the same with the *Present Tense*; as *read, read*; and then the sense of the place, and the *helping Verbs* must distinguish them. It is very probable they
are

are contractions of *ed*, and so should be writ with a double *dd* or *tt*; as, *I have readd, sheadd, or shedd, shreadd, spreadd, castt, hiftt, knitt, hurtt, putt, shutt, sett, slitt, splitt, thruftt, wettt, sweatt.*

Q Does the Preter Tense always end in *ed*?

A. Not always, for sometimes it ends in *t*, or *en*. For there are a great many irregularities in the *Preter Tense*, that is, there are a great many words of this *Tense* which do not end in *ed*.

NOTE II. Of the Persons of the Verbs.

When we spoke of the pronouns, there was mention made of the *Persons*, which are three in both numbers; *I, thou* or *you, he* or *she*, for the singular; *we, ye, or you*, and *they*, for the plural.

The distinction of persons and numbers in the *English* verbs, is chiefly signified by these pronouns being put before them; as, *I burn, they burn*; or in the third person by any other substantive; as, *the fire burns, the boys play.*

In *English* there is no change at all made of the Verbs; except in

The second person singular of the present tense, and in the second person singular of the preter tense, which persons are distinguished by the addition of *est*; as, *thou burnest, thou readeest, thou burned'st, thou loved'st.* So likewise

In the third person of the present tense, an alteration is made by adding the ending *eth* or *s*, (or *es* if the pronunciation requires it;) as, *he burneth* or *burns, he readeth* or *reads.* In all the other persons the word is the same; as, *I burn, we burn, ye burn, they burn.* So *I burned, he burned, we burned, ye burned, they burned, &c.*

If the present tense ends in *e*, then *st* is added instead of *est*, in the second person, and *th* instead of *eth* in the third person; as, *I love, thou lovest, he loveth.* Some observations relating to the second and third persons of Verbs.

In the second person of the Helping Verbs *will* and *shall*, we say *will't, shall't*, by a figure called a *Syncope*, for *will'st, shall'st*: likewise *hast* in the second person for *ha'st*, that is, *hav'st* or *have'st*: so in the third person,

son, *hath*, that is, *ha'th*, for *hav'th* or *haveth*; also *had* for *hav'd*.

Q. Do all persons take *eth* in the third person singular?

A. The helping verbs *will*, *shall*, *may*, *can*, never take the ending *eth* in the third person; for we do not say, *he willeth fight*, *he cannoth fight*, &c. but *he will fight*, *he can fight*, &c.

Q. How do the persons plural of verbs end?

A. The persons plural keep the termination of the first person singular.

These personal terminations or endings, *est* and *eth* are omitted when the verb is used in an imperative or commanding sense; as, *fight thou*, not *fightest thou*; *let the soldier fight*, not *let the soldier fighteth*, or *fights*. Sometimes also they are left out after the conjunctions, *if*, *that*, *though*, *although*, *whether*; as, *if the sense require it*, for *if the sense requireth*, or *requires it*: *he will dare*, *though he die for it*, that is, *though he dies for it*. So, *if I were*, for *was*: these endings of the person of the verb are also sometimes left out after some other conjunctions and adverbs, especially when the verb is used in a commanding or depending sentence.

In the ending *est*, *eth*, *ed*, and *en*, the vowel *e* is oftentimes left out, unless the pronunciation forbids it; and its absence is, when it is necessary denoted by an (') apostrophe; as, *do'st* for *doest*, *do'th doth* for *doeth*, *did'st* *did'st* for *didest*, *plac'd* for *place*!, *burn'd* *burnt* for *burned*, *know'n* *known* for *known*.

The verb is also often used without expressing either the person or thing that is, does, or suffers, or the number; and then the preposition *to* is set before it; as, *to burn*, *to love*.

When the verb is thus used, it is called a verb infinite or infinitive, that is, not bounded; because its signification is not determined to any person or number. This is used like the infinitive mood in *Latin*, and is placed after verbs and adjectives; as, *I love to fight*, *it is good to labour*: it is also used as a substantive; as, *to pray is a good action*, that is *to pray* or *prayer is a good action*. But the preposition *to* is sometimes omitted or left out, especially after the helping verbs *do*, *will*, *shall*, *may*, *can*, and

and their preter tenses, *did, would, should, might, could*; also after *must, let, bid, dare, help, and make*; as, *I do read, I will teach.*

NOTE III. *Of the Moods.*

Q. *What is Mood?*

A. As cases are the different endings of the noun, which are used to denote the respect or reference that things have to one another; so moods are the different endings of the verb that are made use of to express the manners or forms of its signifying the *being, doing, or suffering* of a thing. The *being, doing, or suffering*, of a thing may be considered not only simply by itself, but also as to the possibility of a thing, that is, whether it can be done or not; as to the liberty of the speaker, that is, whether there be no hindrance to prevent his doing of a thing; as to the *inclination of the will*, that is, whether the speaker has any mind or intention to the doing of it; or to the necessity of the action to be done, that is, whether there be any obligation of any kind upon a person to do a thing.

They commonly reckon in *Latin* four Moods, the Indicative, the Imperative, the Subjunctive, and the Infinitive.

1. The Indicative declares, demands, or doubts; as, *I love, do I love.*

2. The Imperative commands, entreats, exhorts, or permits; as, *let me love.*

3. The Subjunctive depends upon some other verb in the same sentence, with some conjunction between; as, *he is mad, if he were there.*

4. The Infinitive is used in a large undetermined sense; as, *to love.*

Q. *Has the English tongue any Moods?*

A. There are no Moods, because the verb has no diversity of endings, to express its manners of signifying.

Q. *How do you express the different manners of verbs, whether a thing may or can be done, &c.*

A. We do all that by the aid of auxiliary or helping verbs, which in the *Latin*, and some other languages, is done by the diversity of terminations or endings.

For the possibility of the thing is expressed by *can* or *could*; the liberty of the speaker to do a thing by, *may* or *might*; the inclination of the will is expressed by *will* or *would*; and the necessity of a thing to be done, by *must* or *ought*, *shall* or *should*.

Questions relating to the tenth chapter.

Q. *What do you mean by an Essential Verb?*

A. A Verb that signifies *being*.

Q. *What do you mean by a Verb Active?*

A. A Verb that signifies *doing*; as, *to love, to eat, to read, to make*.

Q. *What do you mean by a Verb Passive?*

A. A Verb that signifies *suffering*.

Q. *Have we any Passive Verbs?*

A. No: for we have no one word that denotes *suffering*, but are obliged to make use of two or three words to supply that want.

Q. *How do we distinguish the Persons of the Verbs?*

A. We distinguish the second person singular of the present and preter tense by the ending *est*; as, *thou lovest, thou burnest*: and the third person singular of the present tense by the ending *eth* or *s*; as, *he loveth, or loves*. But the distinction of the persons and number of verbs, is chiefly performed by the pronouns, *I, we, &c.* being put before them, or in the third person by any substantive; as, *the fire burns, boys play*.

Q. *What do you mean by the Present Tense?*

A. The time that now is.

Q. *What do you mean by the Preter Tense?*

A. The time that is past.

Q. *What do you mean by the Future Tense?*

A. The time that is yet to come.

Q. *Whence comes the word Verb?*

A. From *verbum* a word, it being so called by way of eminence; for it is the chief word in a sentence, and there is no sentence, wherein it is not either expressed or understood.

CHAP. XI. Of a PARTICIPLE.

BEFORE we come to give you an account of the helping *verbs*, it is necessary that we say something of that part of speech which is called a *Participle*, because it is frequently joined to those *verbs*.

Q. What is a Participle?

A. A *Participle* is a part of speech derived of a *verb*, and betokens *being*, *doing*, or *suffering*, as a *verb* does; but it is otherwise like a *noun adjective*.

I. *Derived of a verb.*] It always comes from some *verb*; as from *to love*, come the *participles loving* and *loved*, from *to burn* come *burned* and *burning*.

II. *Signifies being, doing, or suffering.*] 1. It signifies *being*, as, *I have been a child, I was sitting*.

2. It signifies *doing*; as, *I am reading the book, I was sweeping the house, I have burned the wood*.

3. It signifies *suffering*; as, *I was burned, I was whipped, I was abused, &c.*

Q. Are the Participles ever used as adjectives?

A. Yes.

III. *But is otherwise like a noun-adjective.*] That is it is often joined to a *substantive* just like an *adjective*; as, *a loving child, a dancing dog, a shaved head, a ruined man*; yet in these examples you see how they signify *doing* or *suffering*, as the *verb* does: they signify *doing*; as, *a loving child*, i. e. *a child that loves*; *a dancing dog*, i. e. *a dog that dances*; they signify *suffering*; as *a shaved head*, i. e. *a head that is shaved*; *a ruined man*, i. e. *a man that is ruined*.

Q. How many Participles are there?

A. There are two *Participles*, the *Active Participle*, which ends in *ing*, as *loving*, and the *Passive Participle*, which ends in *ed*, as *loved*.

The *Participle* which ends in *ing*, is called the *Active Participle*, because it has an *active sense*, or signifies *doing*; as, *I am cutting a stick*. The *Participle* which ends in *ed*, is called the *Passive Participle*, because we, having in *English* no *passive voice*, that is, no distinct ending to distinguish a *verb* that signifies *doing*, from a *verb* that

signifies *suffering*, make up this want by the help of the *verb am*, and this *participle*; as, *I am loved, I am burned.*

N. B. For this *Participle* cannot be properly called a *Passive Participle* from its signification alone, it being also often used in an *active sense*; as, *I have loved the man, I had burned the papers.*

The *Active Participle* is made by adding *ing* to the *verb*; as, *burn, burning, fight, fighting*; but if the *verb* ends in *e*, as *love*, then the *e* is left out in the *Participle*; as, *loving.*

Q. Does the *Active Participle* always end in *ing*?

A. Yes.

Q. Why is the *Participle* in *ing* called the *Active Participle*?

A. Because it signifies *action* or *doing.*

This *Participle* is often used as a *substantive*; as, *in the beginning, a good understanding, an excellent writing.*

This *Participle* is used in a peculiar manner with the *verb to be*, especially in answer to a question; as, Q. *What were you doing?* A. *I was writing.* Q. *Have you been writing?* A. *I have been writing, &c.* And in this case *a* is often set before the *Participle*; as, *he is a-going, it is a-doing, he was a-dying, &c.* And particularly after the verbs of motion, *to go, to come*; as, *he goes a-hunting, she came here a-crying: Why come you hither a-scolding?*

Q. What is the meaning of *a* in *he goes a-hunting, he is a-dying?*

A. The *a* is undoubtedly the remains of the Preposition *on* rapidly pronounced. *John xxi. 3.* in *Saxon* the words of *Peter* are, *Ic wille gan on fixoth. I will go a-fishing.* And there is, *And going on hunting,* in *Stow's Summary, p. 10.*

The *Passive Participle* is made by adding *ed* to the *verb*; as, *burn, burned, kill, killed*: But if the *verb* ends in *e*, as *love*, then it is made by adding *d*, as *love, loved.*

Q. Why is the *Participle* in *ed* called the *Passive Participle*?

A. Because *that*, with the *verb to be*, makes up the whole *Passive Voice.*

Q. *Death*

Q. Doth the Passive Participle always end in en?

A. The Preter Tense and the Passive Participle are regularly the same, both ending in *ed*, as *burned*. But are often subject to contractions and other irregularities, which are sometimes the same in both; as, *teach, taught, taught, bring, brought, brought*: And sometimes different; as, *see, saw, seen: give, gave, given*.

This Participle being used with the verb *to be*, has the same sense with the words which end in *able* or *ible*; such are *admirable, visible*, and it relates to the future time; as, *it is to be admired*, that is, it is *admirable*; *it is to be seen*, that is, it is *visible*, &c.

Q. Are not the Participles really meer Adjectives?

A. We have already observed, that the Participles often become adjectives; but we cannot therefore by any means grant, that they are therefore always mere adjectives, as some do affirm, they being often used in such a sense where no adjective can have place: for in these examples, *I am writing a book, he is mending a pen, we have burned the coals, ye have praised the horse*, I cannot see how any of these Participles are used as Adjectives.

Questions relating to the eleventh chapter.

Q. Are the Participles ever used as Adjectives?

A. Yes.

Q. When are they so used?

A. 1. When they have no respect to time; as, *a learned book*.

2. When they are joined to substantives; as, *an understanding man, a writing desk, a carved head*.

3. If they may be compared, as, *learned, more learned, most learned*.

4. If they are compounded with a preposition, that the verb they come from cannot be compounded with; as, *unbecoming, unheard, unseen*, for we do not say, *to unbecome, to unhear*, &c.

CHAP. XII. *Of the Helping Verbs which are defective.*

WE have already observed, that the verbs in *English* do not change their endings as in the *Latin*, to denote the times of *being*, *doing*, or *suffering*, and the moods or manners of their signifying: for in our tongue all these matters are performed by the assistance of certain words which we call *Auxiliary* or *Helping Verbs*: of which we shall now treat, beginning with those that are defective.

Q. *What do you mean by a Helping Verb?*

A. A *Verb* that is put to another *Verb* to denote or signify the *time*, or the *mood* or *manner* of a verb.

Q. *Which Verbs are those?*

A. *Do*, *will*, *shall*, *may*, *can*, with their preter tenses, *did*, *would*, *should*, *might*, *could*, as also *must*, which are set before any other verbs, the preposition *to* being left out; except after *ought*.

So likewise these verbs, *bid*, *dare*, *let*, *make*, being set before an infinitive verb, the preposition *to*, is left out.

Q. *What do you mean by a Defective Verb?*

A. We call the *Helping Verbs* Defective ones, because they are not used but in their own tense, (that is, the present tense) and the preter tense; besides they have no participles, neither do they admit any *Helping Verbs* to be put before them.

But these two, *do* and *will*, because they are sometimes used as absolute verbs, and therefore formed throughout all tenses, that is, they have participles, [*doing*, *done*, *willing*, *willed*,] and do also admit of the *Auxiliary* or *Helping Verbs* before them, to express the times, &c. that is, when they are used as verbs absolute, but not when they are *Helping Verbs*.

Q. *When a Helping Verb is joined to another verb, does it change its ending to make the second and third person singular?*

A. When

A. When the *Helping Verb* is put before another verb, it changes its own ending, but the verb that assists is always the same; for example,

I do burn, thou dost burn, he doth burn, &c.

Here you see the helping Verb *do*, changes its ending, but in *burn* there is no change of ending at all.

Do and di t.

Do does emphatically denote the present time, and *did* the preter time: as, *I burn, I burned*, or in a more emphatical or expressive manner, *I do burn, I did burn*. They are thus formed:

I do, thou dost, or you do, he doth or does. Plural. *We do, ye do, or you do, they do.*

I did, thou didst or you did, he did. Plural. *We did ye did or you did, they did.*

Shall and Will.

Shall and *Will* denote the future time, or the time yet to come; as, *It shall burn, it will burn*. They are thus formed:

I shall, thou shalt or you shall, he shall. Plural. *We shall, ye shall or you shall, they shall.*

I will, thou wilt or you will, he will. Plural. *We will, ye will or you will, they will.*

Q Is there any difference between *shall* and *will*?

A. *Shall* in the first persons, as, *I shall, we shall*, simply expresses the future action or event: but in the second and third persons; as, *he shall, they shall*, it promises, commands or threatens.

A. *Will* in the first persons, as, *I will, we will*, promises or threatens: but in the second and third persons; as, *thou wilt or you will, ye will or you will, he will, they will*, it barely foretells.

Thus when I say *I shall go*, or *I will go*, I declare my willingness or resolution to go: but if I say, *you shall go*, there is a plain command or injunction. So in *I shall burn, thou wilt, (or you will,) he will, we will, ye will, they will burn*; here I barely foretell: But in *I will, thou shalt (or you shall,) he shall, we will, ye shall, they shall burn*; I promise that it shall be, or I will see that it shall be done.

Should and Would.

Shall makes *Should*, and it is thus formed ;

I should, thou shouldst or you should, he should. Plural.
We should, ye should or you should, they should.

N. B. *Shouldst* is used for *shouldest*, as *wouldst* for *wouldest*.

Should tells what was, or had been to come.

Will makes in the preter tense *would*, and it is thus formed ;

I would, thou wouldst or you would, he would. Plural.
We would, ye would, or you would, they would.

Should tells what was, or had been to come.

Q. *Is there any difference between should and would ?*

A. There is this difference between *would* and *should*, that *would* intimates the *will or intention* of the doer, but *should* the bare *futurity*, or that the thing will be ; as, *I would burn*, that is, I am willing to burn : *I should burn*, i. e. I ought to burn.

May and Can.

May, and its preter time *might*, denote or intimate the power of doing a thing. They are thus formed ;

I may, thou mayest or you may, he may. Plural. *We may, ye may or you may, they may,*

I might, thou might'st or you might, he might. Plural.
We might, ye might or you might, they might.

Can, and its preter time *could*, intimate the power of doing a thing, and are thus formed ;

I can, thou canst or you can, he can. Plural. *We can, ye can, or you can, they can.*

I could, thou couldst or you could, he could. Plural. *We could, ye could or you could, they could.*

Q. *Is there any difference between may and can ?*

A. There is this difference between *may* and *can* ; *may* and *might*, are spoken of the right, lawfulness, or at least, the possibility of the thing : but *can* and *could*, of the power and strength of the doer. As, *I might burn*, i. e. it was possible or lawful for me to burn ; *I can burn*, that is, I am able to burn : *I could burn*, i. e. I was able to burn.

N. B. *Mayst* for *mayest*, *mightst* for *mightest*, *canst* for *caneft*.

Must

Must and *ought* imply necessity, or denote that the thing is to be done ; as, *I must burn, I ought to read.*

I must, thou must or you must, he must. Plural. *We must, ye must or you must, they must.*

I ought, thou oughtest or you ought, he ought. Plural. *We ought, ye ought or you ought, they ought.*

Must comes from the Saxon, *moſt*, a word of the same signification.

Can, may, will, and *must*, are used with relation both to the present and future time. *Shall* is used only in the future, and *ought* in the present time. But *could*, the preter time of *can*, *might*, the preter time *may* and *would*, the preter of *will*, have relation both to the time past and to come : but *should* from *shall*, relates only to the future time.

But if *have* follows *must, ought,* and *should*, then they relate to the time past ; as *I ought to have done it, I must or should have gone thither.*

Q. Give me the preter time of the defective Helping Verbs ?

A. *Do* in the preter tense makes *did*, *may* makes *might*, *can* makes *could*, *will* makes *would*, *shall* makes *should*. But *must* and *ought* have no preter tense.

CHAP. XIII. Of the Perfect Helping Verbs, Have and Am or Be.

THE verbs mentioned in the foregoing chapter are called defective, because they take no helping verbs before them, on any occasion ; neither are they used beyond the preter tense or time: Now, for the contrary reason, these following verbs are said to be perfect and entire, *i. e.* *Have* and *Am* or *Be*.

Q. Why are these verbs called Perfect Helping Verbs ?

A. Because they are formed like other verbs.

Have.

Have is a verb of very great use among us, and in all other modern languages ; for it is used to denote divers times or tenses of verbs, both in an active and passive signification ; and because it assists, or helps to denote the times of verbs, it is called a helping verb. But

when it is not joined with another verb, then it denotes possession, and has a noun always following it; as *I have a book, I had a horse.* It is thus formed;

Present Tense.

I have, thou hast or you have, he hath or has. Plural. *We have, ye have or you have, they have.*

Preter Tense.

I had, thou hadst or you had, he had. Plural. *We had, ye had or you had, they had.*

The active participle is *having*; the passive participle is *had* for *haved*.

Have denotes the time of the action to be just past when we spoke; as, *I have dined.* *Had* denotes the action to have been finished at that time, when we were discoursing of the matter; as *I had dined*, that is, *when Peter came to my house.*

But *had* does likewise intimate the time past of an action not done, but intended to be done; as, *I had g'n thither, but Peter prevented me; I had dined with you, but the rain hindered me.*

But when *shall* or *will*, is added to *have*, it signifies the time that will be past; as, *I shall have burned, he will have burned.*

Am or Be.

To supply the want of verbs passive in our language, we, as well as the other modern languages, make use of the helping verb *am* or *be*.

Am or *be* being joined to the passive participle, makes up the passive voice; as, *I am loved*: but when it is used by itself, it signifies *being*.

Am or *Be* is also sometimes used with the active participle to express action or doing: As, *I am writing*, for *I write*; *I was writing*, *I have been writing*, *I had been writing*.

This verb is very irregular, as it often happens that those things which are most vulgar or common are most irregular: and it has a double or twofold formation.

Present Time.

I am, thou art, or you are, he is. Plural. *We are, ye are or you are, they are.* Or,

I be, thou be'st, he be. Plural. *We be, ye be, they be.*

The

The Preter Tense.

I was, thou wast or you were, he was. Plural. *We were, ye were or you were, they were.* Or,

I were, thou wert, he were. Plural. *We were, ye were, they were.*

When it is used infinitively, it makes *to be*; the active participle is *being*, the passive participle is *been*; for which some corruptly write *bin*.

Q. When are be and were to be used instead of am?

A. The second formation or ending of the present Tense, that is, *be, be'st, be, &c.* and the second formation of the Preter Tense, that is, *were, wert, were, &c.* is for the most part used after the conjunctions *if, that, although, whether*; as, *if I be then alive: I do not know whether it were he or no.* *Be* is also used after the Verb *let*; as, *let him be, &c.*

N. B. But some are for making this second formation a Subjunctive Mood.

Do, did, shall, should, will, would, can, could, may, might, are always set before the Verb in the Present Time; as, *I do burn, &c.* But *have, had, am, be was, been,* are set before the active and passive participle; as, *I have loved, I am loving*

These helping Verbs are likewise often joined together as, *I might have died*; but then one of them expresses the manner, the other the time of the Verbs signifying, except in *be* or *been*, which is used to denote *being* or *suffering*, i. e. *to be done.*

CHAP. XIV. Of the Irregular VERBS.

WE shall now give you an account of the Irregular Verbs of our tongue: where are two things to be taken notice of.

Q. Where does the Irregularity of the English Verbs consist?

A. 1. The Irregularity relates only to the formation of the preter tense, and the passive participle.

For in our Irregular Verbs, we have nothing else irregular.

2. This

2. This irregularity does not relate to foreign words, but only to the native words of our tongue.

By foreign words, I mean those that we have borrowed from the *Latin, French, Italian, Spanish, or Welsh*, of which there are a great number: but I call those native words, which take their original from the old *Teutonick* or *Saxon* language; all which are words of one syllable, or derived from words of one syllable.

The first irregularity, and that which is the most general, took its rise from our quickness of pronunciation by changing the consonant *k* into *t*, (the vowel *e* in the regular ending *ed*, being cut off) that the pronunciation might be made more easy and free. And it seems indeed to be rather a contraction than an irregularity.

For *c, ch, sh, f, k, p, x*, and the consonants *s, th*, pronounced hard, and sometimes *l, m, n, r*, (when a short vowel goes before) more easily take *t* after them than *d*. As *plac't* for *plac'd* or *placed*, *snatch't* for *snatch'd* or *snatched*, *fish't* for *fish'd* or *fished*, *stuff't*, for *stuff'd* or *stuffed*, *clapt't* for *clapp'd* or *clapped*, *mixt* for *mix'd* or *mixed*, *wak't* for *wak'd* or *waked*, *dwell't* for *dwell'd* or *dwell'd*, *smell't* for *smell'd* or *smelled*, from the verbs, *to place, to snatch, &c.*

But sometimes when a long vowel goes before, it is either shortened, or changed into a short one, for the sake of quicker pronunciation; as, *kept, slept, wept, crept, swept, leapt*, from the verbs *to keep, to sleep, to weep, to creep, to sweep, to leap*.

But *d* remains after the consonants, *b, g, v, w, z*, and *s, th*, when they are softly pronounced; and *d* likewise remains after *l, m, n, r*, when a long vowel goes before; for they more easily unite and join together with *d* than with *t*, by reason of the like direction of the breath to the nostrils. So, *liv'a, smil'd, raz'd, believ'd* from *live, smile, raze, believe*.

Except when the long vowel is shortened before *l, m, n, r*; or when *b* and *v*, are changed into *p* or *f*, and the softer sound of the letters *s, th*, passes into their harder sound. As, *felt* from *feel*, *dealt* from *deal*, *dreamt* from *dream*, *meant* from *mean*, *left* from *leave*, *bereft* from *bereave*, &c.

But in some words whose present tense ends in *d* or *t*, the preter tense is the same as the present tense; as in
the

the present *read*, preter *read*; in the present *cast*, so in the preter *cast*: but it is very probable they are contractions of *ed*, and should be writ with a double *dd* or *tt*.

Verbs ending in *y*, either take a *d* with an apostrophe; as *marry*, *marry'd*, or else change *y* into *ied*, as *married*, *tarried*, *carried*, &c.

There is another common irregularity, but which relates only to the *Passive Participle*; for the *Passive Participle* was formerly often formed in *en*, in imitation of the *Saxons*: and we have a great many of this sort, especially when the *Preter Tense* suffers any remarkable irregularity. But this ending may be reckoned as another formation of the *Participle*; as *been*, *given*, *taken*, *slay'n*, *know'n*, from the verbs *to be*, *to give*, *to take*, *to slay*, *to know*.

We do also use, *written*, *bitten*, *eaten*, *beaten*, *shotten*, *rotten*, *chosen*, *broken*, as well as, *writ*, *bit*, *eat*, *beat*, *shot*, *rot*, *chose*, *broke*, &c. in the *Passive Participle*, though not in the *Preter Tense*; from the verbs, *to write*, *to bite*, *to eat*, *to beat*, &c. For example, we say, *I eat*, but not *I eaten*, but we say, *I have eaten*, or *eat*.

So likewise we say, *sow'n* or *sow'd*, *shewn* or *shew'd*, *hew'n* or *hew'd*, *mow'n* or *mow'd*, *loaden* or *loaded*, *laden* or *laded*, from the verbs *to sow*, *to shew*, *to hew*, *to mow*, *to load* or *lade*.

But the irregularities of the verbs will best appear, if we put them alphabetically; first those that alter the *Present Tense*, the *Passive Participle* being the same with it; and then those that have a *Passive Participle* different from the *Preter Tense*.

Those that have this mark (*) before them are not proper or usual.

TABLE I.

<i>Pres. Tense.</i>	<i>Pret. Tense.</i> and <i>Partic.</i>	<i>Pres. Tense.</i>	<i>Pret. Tense.</i> and <i>Partic.</i>
Awake	Awoke	Unbend	Unbent
Abide	Abode	Bereave	Bereft
Be	Been	Beseech	Besought & * beseeched
Bend	Bent		Bind

Bind	Bound	Leave	Left
Bleed	Bled	Leap	Leapt
Breed	Bred	Lend	Lent
Bring	Brought	Lose	Lost
Buy	Bought	but	
Catch	Caught	Loose	Loosed and
Creep	Crept	Make	Made (loos'd
Deal	Dealt	Mean	Meant.
Dig	Dug and * Digged	Meet	Met
Dream	Dreamt	Rend	Rent
Dwell	Dwelt	Say	Said
Feed	Fed	Seek	Sought
Feel	Felt	Sell	Sold
Fight	Fought	Send	Sent
Find	Found	Shine	Shin'd and
Flee	Fled	Sit	Sat (shone
Fling	Flung	Sleep	Slept
Fraight	Fraught	Smell	Smelt
Geld	Gelt and Gelded	Spell	Spelt
Gild	Gilt and Gilded	Spill	Spilt
Gird	Girt and Girded	Spend	Spent
Grind	Ground	Spin	Spun
Hang	Hung	Stand	Stood
Have	} { Had for } { Haved	Stick	Stuck
whence			Sting
Behave	Behaved	Sweep	Swept
Hear	Heard	Teach	Taught
Keep	Kept	Tell	Told
Lay	Laid	Think	Thought
Lead	Led	Weep	Wept
		Wind	Wound
		Work	Wrought &
		Wring	Wrung (worked

T A B L E II.

<i>Present Tense.</i>	<i>Preter Tense.</i>	<i>Participle.</i>
Bear	Bore or * Bare	Born
Begin	Began	Begun
Bid	Bid or Bade	Bidden
Beat	Beat	Beaten

Bite

<i>Present Tense.</i>	<i>Preter Tense.</i>	<i>Participle.</i>
Bite	Bit	Bitten
Blow	Blew	Blown
Break	Broke or * Brake	Broken
Chide	Chid	Chidden or Chid
Choose or Chuse	Chose	Chosen
Cleave	{ Clave Cleft Clove	{ Cleft or * Cloven
Come	Came	Come
Crow	Crew and Crow'd	Crow'd
Dare	Durst or Dared	Dared †
Die	Died	Dead
Do	Did	Do'n or Done
Draw	Drew	Drawn
Drink	Drank or * Drunk	Drunk
Drive	Drove	Driven
Eat	Eat or Ate	Eaten or Eat
Fall	Fell	Fallen
Fly	Flew and Fled	Flown
Forfake	Forfook	Forfaken & For-
Freeze	Froze	Frozen (fook
Get	Got	Gotten or Got
Give	Gave	Given
Go	Went from Wend	Go'n or Gone
Grow	Grew	Grown
Help	Helped or Help'd	Help't
Hew	Hewed	Hewn
Hide	Hid	Hidden and Hid
Hold	Held	Holden
Know	Knew	Known
Lie	Lay	Lay'n
Mow	Mowed	Mown
Ride	Rid or Rode	Ridden or Rade
Ring	Rang	Rung
Rise	Rose	Risen
Run	Ran	Run
See	Saw	Seen
Seeth	Sod	Sodden Shake

† And *did dare*, when *not* is added ; as, *He did not dare.*

<i>Present Tense.</i>	<i>Preter Tense.</i>	<i>Participle.</i>
Shake	Shook	Shaken and shook
Shear	Shore	Shorn
Shew or Show	Shewed	Shown
Shoot	Shot	Shotten and shot
Shrink	Shrank	Shrunk
Sing	Sang and * Sung	Sung
Sink	Sank or Sunk	Sunk
Slay	Slew	Slain
Slide	Slid	Slidden
Sling	Slung	Slung
Smite	Smote	Smitten
Snow	Snowed	Snown
Sow	Sowed	Sown
Speak	Spoke * spake	Spoken and spoke
Spring	Sprang or sprung	Sprung
Steal	Stole	Stolen and stole
Stink	* Stank or stunk	Stunk
Strike	Struck	Stricken & struck
Spit	Spat	Spitten, spit and spat
Strive	Strove	Striven
Swear	Swore and fware	Sworn
Swell	Sweld	Swollen or swell'd.
Swing	Swung and * swang	Swung
Swim	Swum and * swam	Swum
Take	Took	Taken and took
Tear	Tore and * tare	Torn and tore
Thrive	Throve * Thrived	Thriven
Throw	Threw	Thrown
Tread	Trod	Trodden and trod
Win	Won and * Wan	Won
Wear	Wore	Worn
Weave	Wove	Woven
Write	Writ and wrote	Written, writ and Wrote

CHAP. XV. *Of the formation of the Times or Tenses of the Verb Active, or the Verb that signifies Doing.*

WE shall first speak of the formation of the *Time present, past, and to come.*

The Present Time is thus formed or made. Singular number. *I burn, thou burnest or you burn, he burneth or burns.* Plural. *We burn, ye burn or you burn, they burn.*

This time you may call the first Present time.

The Preter or past Time is thus formed or made. Singular. *I burned, thou burnest or you burned, he burned.* Plural. *We burned, ye burned or you burned, they burned.*

This Time is the first Preter Time.

These two tenses are made by changing the end of the verb in the second and third persons of the singular number; but the word denoting the other time, is done by the assistance of another verb; as,

The Future Time, or that Time which is yet to come, is expressed by the help of *shall* or *will*: as,

Singular number. *I will burn, thou wilt burn, or you will burn, he will burn.* Plural. *We will burn, ye will burn or you will burn, they will burn.*

Sing. *I shall burn, thou shalt burn or you shall burn, he shall burn.* Plural. *We shall burn, ye shall burn or you shall burn, they shall burn.*

This tense you may call the first Future Time.

There are also two other ways of expressing the Present Time.

For when we would express the action more distinctly and fully, we make use of the helping verb *do*; especially with the adverb *not*; as, *I do not burn.*

Sing. *I do burn, thou dost burn, or you do burn, he doth burn or does burn.* Plural. *We do burn, ye do burn or you do burn, they do burn.*

Or when we would express more fully that it is now a-doing, or the continuance in doing, we use the verb *am*, and the active participle. As,

Sing. *I am burning, thou art burning or you are burning,*
he

he is burning. Plural. *We are burning, ye are burning or you are burning, they are burning.*

And indeed,

All the tenses of a verb active may be expressed by the verb *am*, and the active participle; as, *I am burning*, that is *I burn*, *I was burning*, that is, *I burned*, &c.

There are also four other ways of expressing the Preter Time, or the time past.

For we may say that a thing is precisely or just done, or we may only say that it was done, without determining to a day, a week, a month, a year, &c.

When we only say that the thing was done, we express it by the Preter Tense, just mentioned, as, *I burned*; but when we express the action to be precisely or just done, we do it by the helping verb *have*.

The preter time of the action precisely or just done, is thus expressed: as,

Singular. *I have burned, thou hast burned or you have burned, he hath or has burned.* Plural. *We have burned, ye have burned or you have burned, they have burned.*

N. B. This Time you may call the second Preter time; or the present time of the perfect or finished action.

But if we join any of these words, *formerly, heretofore, in times past*, to *have*; then *have* may denote or signify a greater space of time; as, *I have formerly loved him.*

N. B. *Have*, with the Passive Participle immediately after it, always denotes action; but if *been* comes between, it denotes suffering: thus, *I have burned*, is active, but *I have been burned*, is passive. But wherever the Active Participle is, it denotes action; as, *I have been burning.*

But if we consider the action as imperfect, or not yet finished, we express the time past by *was*, and the Active Participle: and this time is called the Preter-Imperfect Time, or the time imperfectly past, or the Preter Time of the imperfect Action.

2. The Preter Time of an imperfect action, or an action not finished, is thus expressed. As,

Singular. *I was burning, thou wast burning or you were*

or *was burning, he was burning.* Plural. *We were burning, ye were burning or you were burning, they were burning.*

But when we would express a time as past, before some other time past; as, *I had supped before the clock struck six*; or if we would express the time past of an action not done, only designed; as, *I had kill'd the third, if you had not hindered me*, we do it by the verb *had*, and the passive participle.

3. The time considered as preter or past before some other time past, or the past time of an action not done, only designed, is thus expressed. As,

Singular. *I had burned, thou hadst burned or you had burned, he had burned.* Plural. *We had burned, ye had burned or you had burned, they had burned.*

This tense is called by some, the Preter-plu-perfect Tense, or the Preter time more than past.

Lastly, When we would express the Preter or past time, in an emphatical or full manner, we make use of the verb *did*.

4. The expressing of the time past in an emphatical, or full manner, is as follows;

Singular. *I did burn, thou didst burn or you did burn. he did burn.* Plural. *We did burn, ye did burn or you did burn, they did burn.*

This word *did* denotes indeed the time as absolutely past, but when *whilst* is set before it, then it denotes the time imperfectly past; as, *Whilst I did write, that is whilst I was writing.*

There is also another way of expressing the Future time.

For if we consider the time to come of the action as finished; or if we consider two things to come, one of which is supposed to be past, before the other will be done, we express that time by the adding of *have* to *shall* or *will*.

The future time of the action not finished is thus expressed; As,

Singular. *I shall have burned, thou shalt have burned; or you shall have burned, he shall have burned.* Plural. *We shall have burned, ye shall have burned or you shall have burned, they shall have burned.*

This

This Tense you may call the second Future.

N. B. *Shall* is often omitted or left out; as, *if he write*, for *shall write*; *if he have written*, for *shall have written*. The present and preter times are also frequently used instead of this, and the other future time; as, *when he writes*, for *when he shall write*; *when he has written*, for *when he shall have written*.

A scheme of the Tenses of the Verb Active, considering the action as imperfect or not finished, or perfect and finished.

I. *The Present Time of the imperfect action.*

Sing. I burn or do burn, thou burnest or dost burn or you burn or do burn, he burneth [burns] or doth burn.

Plural. We burn or do burn, ye or you burn or do burn, they burn or do burn.

II. *The Preter Time of the imperfect action.*

Sing. I was burning, thou wast or you were burning, he was burning. *Plural.* We were burning, ye or you were burning, they were burning.

III. *The Future time of the imperfect action.*

Sing. I shall burn, thou shalt or you shall burn, he shall burn. *Plural.* We shall burn, ye or you shall burn, they shall burn.

Or, *Sing.* I will burn, thou wilt or you will burn, he will burn. *Plural.* We will burn, ye or you will burn they will burn.

IV. *The present Time of the perfect action; as,*

Sing. I have burned, thou hast or you have burned, he hath or has burned. *Plural.* We have burned, ye or you have burned, they have burned.

V. *The preter time of the perfect action.*

Sing. I burned, thou burnedst or you burned, he burned. *Plural.* We burned, ye or you burned, they burned.

Or thus, *Sing.* I had burned, thou hadst or you had burned, he had burned. *Plural.* We had burned, ye or you had burned, they had burned.

Or thus, *Sing.* I did burn, thou didst or you did burn, they did burn. *Plural.* We did burn, ye or you did burn, they did burn.

VI. *The*

VI. *The future time of the perfect action.*

Sing. I shall have burned, thou shalt or you shall have burned, he shall have burned. *Plural.* We shall have burned, ye or you shall have burned, they shall have burned.

Or, *Sing.* I will have burned, thou wilt or you will have burned, he will have burned. *Plural.* We will have burned, ye or you will have burned, they will have burned.

Questions relating to the fifteenth chapter.

Q. When may I use the present tense without the verb do?

A. When you simply or barely affirm the thing to be so or so; as, *I burn, I love, I read, &c.*

Q. When do you use do, to denote the present tense?

A. When I would express the action more distinctly or full, or when I deny the thing to be so or so; as, *I do love it dearly, I do read, I do not love him.*

Q. When do you express the present time, by am, and the active participle?

A. When I would express that I am now a-doing the thing, or my continuance in doing it; as, *I am reading now, I am now burning.* The present time is also most frequently thus expressed, in answer to the question, *What are you doing?* *A.* I am writing, I am reading.

And so likewise are the other tenses often expressed by this verb and the active participle; as, *What were you a-doing?* *A.* I was playing. *What have you been a-doing?* *A.* I have been reading, &c.

Q. When do you use the preter tense without the verbs, have, had, &c.

A. When I would denote the action as past, without determining or naming the time when the thing was done; as, *I loved, I burned, I wrote, I taught.*

Q. When do you express the preter time by the help of the verb have?

A. When I say that the thing is precisely or just done, or that it is already done; as, *I have fought, or I have been fighting; I have burned the paper, or I have been burning it;* the preter time is always thus expressed in answer to the question, *Have you done it?* As, *Have*

you danced? I have [danced]. Has Charles played? He has [played].

N. B. Danced and played are put into crotchets, because in answer to the question made by have, the participle passive is seldom expressed; as, Have you supped? A. I have.

Have, is also used in the question How often? and in answer to it, when the particular time is not specified. How often have you seen the King? I have seen him fifty times. But if the precise time is expressed, we use did, an interrogative, and the preter time without the helping verb in the answer; as, Did you see the King when you were at Kensington? Yes, I saw him twice.

Q. When is the Preter Time to be expressed by the verb was, and the Active Participle?

A. When we would express the time past in an imperfect or unfinished action, (or when we would express, that at some time past something was then a-doing, but not finished;) as, I was supping, or I was then at supper.

Q. When do you express the preter or past time by the verb had?

A. When we would denote a time as past, before some other time past; as, I had read it before he came.

Or, when we would denote or mark the time past of an action not done, only designed; as, I had watered the garden, if I could have found the pot.

Q. When is the preter or past time to be expressed by did?

A. When we would express the time past in an emphatical or full manner; as, I did burn it, not Peter.

Or, when the adverb not is added to the verb; as, I did not burn the house, I did not do it.

Q. When do you express the future time by will?

A. When I promise or threaten to do a thing; as, I will study, I will punish you.

Q. When is the future time to be expressed by shall?

A. When one simply foretells a thing; as, I shall go, I shall use it, I shall die.

Q. When must I use the second future time?

A. When you would denote or express an Action that will be past, before another will be finished; as, I shall have dined, before he will come.

CHAP. XVI. *Of the Formation of the Times of the Verb Passive.*

THE Verb Passive is expressed by the help of the verb *am* or *be*, and the passive participle; as, *I am burned.*

The present time is thus expressed,

Sing. *I am burned, thou art or you are burned, he is burned.* Plural. *We are burned, ye or you are burned, they are burned.*

But the other formation *be*, is used in a depending sentence, after the conjunctions *if, although, &c.* As, *If I be burned, although he be burned, &c.*

N. B. When the passive participle ends in *en*, (for there are several irregular ones, that end thus) this *en* is frequently neglected in the tenses of the active verb formed by *have* and *had*; as, *I have* or *I had spoke to him.* Yet when this participle is used as an adjective, or helps to make the passive verb, it is better and more usual to use the ending *en*; as, *It is a written book, not a writ book; it is spoken abroad, not spoke abroad; it was written, not writ.*

There are three preter times; which are thus expressed,

The first preter absolute, commonly called the Preter-imperfect Time; as,

Sing. *I was burned, thou wast or you were burned, he was burned.* Plural. *We were burned, ye or you were burned, they were burned.*

The second Preter Tense commonly called the Preter-perfect; as,

Sing. *I have been burned, thou hast or you have been burned, he hath or has been burned.* Plural. *We have been burned, ye or you have been burned, they have been burned.*

The third preter, commonly called the preter-pluperfect; as,

Sing. *I had been burned, thou hadst or you had been burned, he had been burned.* Plural. *We had been burned, ye or you had been burned, they had been burned.*

The

The first Future is thus expressed,

Sing. *I shall be burned, thou shalt or you shall be burned, he shall be burned.* Plural. *We shall be burned, ye or you shall be burned, they shall be burned.*

Or Sing. *I will be burned, thou wilt or you will be burned, he will be burned.* Plural. *We will be burned, ye or you will be burned, they will be burned.*

The second Future is thus expressed,

Sing. *I shall have been burned, thou shalt or you shall have been burned, he shall have been burned.* Plural. *We shall have been burned ye or you shall have been burned, they shall have been burned.*

Or, *I will have been burned, thou wilt or you will have been burned, &c.*

N. B. Not being able to please myself in the description of the times of the Verbs Passive, they differing in some respects from the tenses in the Verb Active; I have contented myself with barely setting them down by the old names, though I am afraid my reader will not be much benefited thereby.

CHAP. XVII. *Of the method of expressing the Moods or manners of a verb, signifying, Being, Doing, or Suffering.*

WE have no Moods, that is, no different endings of the verbs to denote the manner of the verbs signifying *Being, Doing, or Suffering.*

The bare or simple asserting a thing, to be so or not so, is thus expressed;

I burn or do burn, I do not burn, I will burn, I will not burn, &c.

This manner of signifying is called the Indicative Mood in *Latin.*

The manner of verbs signifying command, or exhortation, is thus expressed;

In an active sense.

Singular.

Burn thou or do thou burn.

Plural.

Burn ye or do ye burn.

In a passive sense,

Singular.

Be thou burned.

Plural.

Be ye burned.

Note,

Note, The second person singular and plural are oftener express'd without a nominative case than with; as, *Go, and preach to all nations, &c.* for *go ye* and *preach ye*.

But this manner of signifying in the other persons, is express'd by the verb *let*; as,

In an active sense.

Singular.

Let him burn.

Plural.

Let us burn.

Let them burn.

In a passive sense

Singular.

Let him be burned.

Plural.

Let us be burned.

Let them be burned.

Sometimes the first person is thus express'd, *Sing we unto the Lord*, but this manner of speaking is not to be imitated. The third person is also thus express'd, *Be it so, know all men by these presents, &c.* but here the word *let* may be understood.

This manner of the verbs signifying, is called in Latin the Imperative Mood.

The manner of the verbs signifying the power of doing a thing, is express'd in the present time by *can*, and in the preter or past time by *could*; as,

Present Time.

Singular. I can burn, thou canst or you can burn, he can burn. *Plural.* We can burn, ye or you can burn, they can burn.

The Preter Time.

Sing. I could burn, thou couldst or you could burn, he could burn. *Plural.* We could burn, ye or you could burn, they could burn.

This manner in a passive sense is thus express'd.

Present Time.

Sing. I can be burned, thou canst or you can be burned, &c.

Preter Tense.

I could be burned, thou couldst or you could be burned, &c.

The manner of a verb's signifying the liberty of a person to do a thing, or of a thing to be done, is express'd by *may* in the present time, and *might* in the time past; as,

Present Tense.

Sing. I may burn, thou mayst or you may burn, he may burn.

burn. Plural. *We may burn, ye or you may burn, they may burn.*

Past Time.

Sing. *I might burn, thou mightest or you might burn, he might burn.* Plural. *We might burn, ye or you might burn, they might burn.*

This manner in a passive sense is thus expressed; as,

Present Time.

Sing. *I may be burned, thou mayst or you may be burned,* &c.

Preter Time.

Sing. *I might be burned, thou mightest or you might be burned,* &c.

This manner is called in *Latin* the Potential or Subjunctive Mood. It is called the potential, because it denotes the power of doing: And it is called the subjunctive mood, because it is subjoined or added to the first sentence by some couple or tie; as, *Peter comes that he may preach*, where *that* joins the two Sentences together.

N. B. *Can* and *may* are used with relation both to the time present and to come; *could* from *can*, *might* from *may*, have a relation both to the time past and to come.

The manner of expressing the inclination of the will, is done by *will* and *would*; and the necessity of a thing to be done, by *shall* and *should*, and also *must* and *ought*.

But the difference between *shall* and *will*, and *should* and *would* is, * that *shall* and *will* denote the future time absolute, and *should* and *would* denote the future time as conditional.

The manner of the verbs signifying, *being*, *doing*, or *suffering*, without expressing either the person or thing, that is, *does* or *suffers*, or the number, is denoted by setting the preposition *to* before the Verb; as, *to be*, *to burn*, *to love*, *to be loved*.

This manner is called in *Latin* the Infinitive Mood.

* These words are generally confounded in Ireland, *would* being used for *should*, and *will* for *shall*; Thus, it is common to say, *will* I do such Thing, for *shall* I, &c. and I *would* be obliged to you for I *should*, &c.

CHAP. XVIII. *Of the Verb Active and Neuter.*

A Verb Active is a verb that can have after it a noun signifying the subject of the action or impression that the verb is used to denote; as, *to create the world, to receive a wound*: Or,

A Verb Active, is a verb that signifies so to act, as that the action passes over on some other thing; as, *to read a book, to beat a dog.*

A Verb Neuter, is a verb that signifies the *state or being*, and sometimes the action of a person or thing; but then it can have no noun after it, to denote the subject of action.

But then it can have no noun after it.] That is, when it denotes action, the action does not pass upon any other thing: for we do not say, *to walk a thing, &c.*

This verb is also called a Verb Absolute, because the action is terminated in the same person or thing; as, *Peter grieves, &c.* For the action does not pass upon a subject indifferent from him who acts.

From what has been said it appears, that,

There are two sorts of Verbs Neuter:

1. One sort that does not signify action, but denotes the *being or state* of a person or thing, either in respect to its posture or situation; as, *to sit, to hang, &c.*

2. The other sort of Verbs Neuter signify action, but in such a manner that the action does not pass upon a subject different from what acts; as, *to crawl, to creep, to walk, &c.* So in this sentence, *the worm creeps*; here the action of creeping does not pass upon any other subject, for we do not say, *to creep a thing*, but the action is terminated in the *worm* itself.

The signification of Verbs Absolute (or Neuter, which signify action) is in a manner passive: and therefore verbs absolute and passive are frequently used for each other; as, *I am grieved, for I grieve, I am rejoiced, for I rejoice; I am laid, for I lie.*

So the verb *to go*, may be expressed also passively in the present and future tenses; as, *I go or I am gone, I will go, I will be gone, &c.*

These verbs following, *arrive, come, decay, fall, fly, go, grow, pass, return, stray, wither, run, &c.* commonly take the passive formation, *I am, I was,* for the active formation, *I have, I had;* as,

I am come, thou art come, he is come, we are come, ye are come, they are come; for *I have come, thou hast come, &c.* So, *I was come, thou wast come, he was come, &c.* for *I had come, thou hadst come, he had come, &c.*

Questions relating to the eighteenth chapter.

Q. What is a Verb Neuter?

A. A Verb Neuter, is a verb which signifies the state or being, and sometimes the action of a person or thing; but then it can have no noun after it, to denote the subject of action.

Q. How many sorts of Verbs Neuter are there?

A. Two. One sort that signifies only the being or state of a thing; and the other sort which signifies action, but in such a manner, that the action does not pass upon a subject different from him that acts.

Q. Are not some Verbs Neuter expressed like Verbs Passive?

A. Yes. As, *I grieve, or I am grieved, &c.*

Q. What do you mean by a Verb Transitive?

A. A Verb which signifies to act, as that the action passes over on some other thing.

Q. What do you mean by a Verb Intransitive?

A. A verb that signifies to act, but the action does not pass on any other thing.

Q. Do Verbs Neuter ever become Transitive?

A. Sometimes; as, *walk the horse, &c.*

CHAP. XIX. Of the ADVERB.

WE are now come to speak of those parts of speech which are by some called Particles, as it were little parts of speech; and it is in the right use of these, that the clearness and beauty of a good style does more particularly consist. And we shall begin with the Adverb.

Q. What is an Adverb?

A. An

A. An adverb is a word that is joined to a verb, to an adjective, to a participle, or another adverb, to denote or mark some circumstance, some quality, or manner signified by them.

[*Joined to a verb.*] The verb signifies *being, doing, or suffering*; the adverb is joined to it, to shew *how, or whether or no, or when, or where one is, does, or suffers*: *As, the boy paints neatly, he writes ill, he writes now, the book is read there, &c.*

[*To an adjective.*] *As, he is very good, no man is always wise, &c.*

[*To a participle.*] *As A man truly fearing God, he is always living well, &c.*

[*To another adverb.*] *As, he lives very happily, &c.*

Q. Is an adverb joined only to a verb?

A. No. For it is also joined to adjectives, participles, and to other adverbs.

Q. What is the use of the adverb?

A. To denote some quality, manner or circumstance, which the word it is put to signifies.

We shall, without troubling the reader with unnecessary divisions, divide the adverbs into adverbs of *Time* of *Place* or *Situation*, of *Order* or *Rank*, of *Quantity* or *Number*, of *Quality*, of *Manner*, of *Affirmation*, of *Negation* or *Denying*, of *Doubting*, and of *Comparison*.

Adverbs of Time refer either to the time present, past, to come, or to an undetermined time, or to a time not fixed: those that relate to the time present are, *now*, i. e. *at this time*, *to day*, i. e. *in this day*. Those that refer to the time past, are, *yesterday*, i. e. *the preceding day*, or *the day before the present day*; *already*, i. e. *before this time*, or *having been before*, or *which is now done*; *heretofore*, i. e. *before this time*. Those that refer to the time to come, are, *to morrow*, i. e. *the day following this*, or *the next day to this day*; *henceforth*, i. e. *from or after this time*; *hereafter*, i. e. *after this time*; *by and by*, i. e. *in some time that is near this time*. Those that relate to an undetermined time, when alone, are, *often* or *oftentimes*, i. e. *frequently*; *always*, i. e. *in all times*. *When* is used in asking a question, i. e. *in what time*; *then*, i. e. *at that time*; *ever*, i. e. *at all times*; *never*, i. e. *at no time*.

Adverbs of Place relate to all sorts of place indifferently, and serve only to mark the difference of the distances and situation in regard either to the person that speaks, or to the things that are spoken of; as, *where*, i. e. *in which place*, or *in what place?* (this word is used in asking a question.) *Here*, i. e. *in this place*; *there*, i. e. *in that place*; *whither*, i. e. *to which place*, or *to what place*; *upward*, i. e. *towards the top*; *downward*, i. e. *towards the bottom*; *whence*, i. e. *from which place* or *from that place*; *by* or *hard by*, i. e. *near such a place*; *far* or *far off*, i. e. *a great way distant from such a place*; *asunder*, denotes separation, or the space between. *Nowhere*, i. e. *in no place*; *elsewhere*, *in some other place*. The notion of order or rank, is inseparable from that of place, under which they are naturally comprized, and a great many of them refer both to order and place; as, *before*, *behind*, &c. but these are rather prepositions. Those that relate to order, as, *secondly*, *thirdly*, *fourthly*, *afterwards*, *for first*, *second*, &c. are really nouns adjective, some substantive being understood.

Adverbs of Number are, *once*, i. e. *one time*; *twice*, i. e. *two times*; *thrice*, i. e. *three times*. But afterwards we express the number by two words; as, *four times*, *five times*, &c. *rarely*, *seldom*, are also esteemed Adverbs of Number. *Frequently*, *often*, signify also an indefinite number.

Adverbs of Quantity, or those which serve to denote the price or value of things, as well as any quantity of them, are, *how much*, i. e. *how great*, when it signifies quantity: but *how many* when it signifies the number: *Enough*, i. e. *what is sufficient*, &c. *So much*, *little*, which are really adjectives.

Adverbs of Affirming or of Consent are, *yea*, *yes*, *I*.

Yes is more useful and modish than *yea*. *I* for *yes*, is used in a hasty or merry way; as, *I Sir, I Sir*. And sometimes we use *ay*, but this way of affirming is rude and ungentle.

Adverbs of Denying are, *no*, *not*, and *nay*.

No and *nay*, are used absolutely, that is, without being joined to any other word; as, *Will you do it?* *A.*

No.

No. *Not* is used when joined to some other word; as, *I do not love it*, where we must not say, *I do no love it*: neither may we use *I do no read*, *he is no well*, for *I do not read*, *he is not well*, &c. But *no* before a substantive is an adjective for *none*; as, *no man*, or *no body did it*.

Nay is emphatically and elegantly used to correct an error in ourselves or others; as, *he is a good scholar as you are, nay, a better*.

N. B. Two Negatives, or two Adverbs of *denying*, do in *English* affirm.

We put our adverb of *denying* after the verb; as, *I do not love him*, *I love not him*, or *I love him not*: but the other adverbs may be placed indifferently either before or behind. Only you may observe, that the adverbs which end in *ly*, are commonly placed next to the verb.

Nor is always in the second number of a sentence, and then *neither* is in the first; as, *I have eaten neither meat nor bread to day*. But if *not* be in the first member, *neither*, but rather *nor*, is in the second: as, *I have not tasted bread to day, nor [neither] have I seen any*.

Adverbs of Doubting, whether it be so or not, are *perhaps* or *peradventure*, i. e. *it may be so or not so*.

These are applicable both to affirmation and negation, and are conjectural, doubtful, and contingent: *perhaps* and *peradventure* are used adverbially, though strictly speaking they are no adverbs, but a preposition compounded with a substantive: as, *perhaps* is by hap or accident: *peradventure* is by adventure; or rather by an adventure; as also, *indeed*, which is compounded of a preposition and a substantive.

But these words relate to certainty, or confidence, that the thing is so or not so; *truly*, *surely*, *indeed*, *verily*, &c.

Adverbs of Composition; those adverbs which do themselves mark comparison, or the difference of degree in persons or things, are, *how as*, *so*, *how much more*, *less*, *lest*, *most*, *very*, *rather*, *than*.

The adverbs of comparison, *more*, *lest* and *most*, are

joined to any adverbs, that are capable of receiving *more* or *less*.

Q. *What sort of adverbs are adverbs in ly?*

A. *Adverbs of Quality, or of the manner*; from most adjectives in our language are formed adverbs which end in *ly*, and these for the most part denote the same quality or manner, as the adjectives do, whence they are derived: as, *that was nobly done*, or *that was a noble deed*; *God's mercy is infinite*, or *God is infinitely merciful*. So from *just, wise, prudent, brave, right, constant*, &c. come the adverbs *justly, wisely, prudently, bravely, rightly, constantly*. &c.

This sort of adverbs commonly admit of comparison; as, *happily, more happily, most happily*.

N. B. There are abundance of words which are reckoned for adverbs and are not; and there are great numbers of adjectives that are used adverbially, or as adverbs: but these, and those that are formed from them ending in *ly*, and several prepositions that I have reckoned as adverbs, I have designedly omitted.

Q. *Are not adverbs sometimes compared?*

A. Some adverbs are also compared; as, *often, oftener, oftenest*.

Adverbs in *ly* are compared by *more* and *most*; as, *wisely, more wisely, most wisely*.

Sometimes the article *the* is used in an emphatical manner before the comparative; as, *the less I see him the better*; *the more I talk with him, the less I like him*.

Motion from one place to another, is commonly expressed by the adverbs that end in *ther*; as, *hither, to this place*; *thither, to that place*.

Hither is sometimes used in an adjective; as, *on the hither side of it, in contradistinction to the other side, or the farther side of it*.

The adverb is also often in the modern languages explained by the noun and the preposition; as, *with justice, for justly*; *with wisdom, for wisely*, &c.

CHAP. XX. *Of the Conjunction.*

Q. *WHAT is a Conjunction?*

A. A Conjunction is a part of speech that joins sentences together, and shews the manner of their dependence upon one another.

Q. *What is the use of a Conjunction?*

A. It is used to join sentences.

Q. *Does it join words together?*

A. Strictly speaking it does not: for in this sentence, *Peter and Paul preaches*, *preaches* is understood in the first part of the sentence; that is, *Peter preaches*, and *Paul preaches*, where you see there are two sentences joined together by the couple or conjunction *and*.

I shall divide the Conjunctions into Conjunctions Copulative; into Disjunctive, or of Division; into Adversative or of Opposition, and of Exception; into Conditional; and Suspensive, or of Doubting; into Concessive; into Declarative; into Interrogative; into Comparative; into Augmentive and Diminutive; into Casual, or Causative; into Illative, or Conclusive; into Conjunctions of Time, and of Order; and into Conjunction of Transition.

Conjunctions Copulative

Are those words which serve to join or couple two propositions or sentences under the same affirmation, or under the same negation. *And*, *also*, are those which are used for the affirmation; *nor*, *or* *neither*, for the negation.

There is no Conjunction of such general use as *and*. As *bread and cheese*, *beer and ale*, and *yet*, and *therefore*, &c.

Conjunctions Disjunctive

Are those words which do serve in such a manner for the connection of discourse, that they mark at the same time division or distinction in the sense of the things spoken of: these are, *or*, and *whether*, *either*; as, *is is one or other*. *I do not know whether it be good or bad*.

Conjunctions Adversative; or,

Conjunctions of Opposition, are those words which are used to couple two sentences, in marking the opposition in the second sentence, with regard to the first. The chief of these are *but*, the others are, *nevertheless*, *however*, &c.

Conjunctions of Exception or Reflection are *unless*, *but*, *otherwise*, &c. as, *I will not go unless you will go with me.*

Conjunctions Conditional are such as, in connecting one part of the discourse to the other, serve to put between the two sentences that they join a condition or clause, without which, that which is expressed in the principal sentence ceases to have its effect. These conjunctions are, *if*, *but if*, also *save* and *except*; if they be allowed to be conjunctions.

The Conjunctions Suspensive or Dubitative, which serve to mark suspension or doubting in discourse, are *whether*, &c. as, *I do not know whether it be so or no.*

Conjunctions Concessive, or such as grant the thing to be so, are *although*, &c.

Conjunctions Declarative, are such as are used to explain the thing more clearly; as, *as*, *namely*, *to wit*, *for example*, &c.

As, *there are four elements, namely, or for example, or to wit, earth, water, air, fire.* But if any one should insist that *namely* is an adverb; *for example*, a preposition and a substantive; *to wit*, a preposition and a verb; I shall not dispute it. *To wit*, comes from the Saxon, *witan*, to know.

Conjunctions Interrogative, are such as are used in asking a question, or the reason of a thing: these are, *why*, *wherefore*, &c. as, *why did you do it?*

The Conjunctions not yet mentioned are, *for*, *because* (i. e. *by cause*, as it was wrote formerly;) *that*, *therefore*, *whereas*, *since*, *likewise*, *thereupon*, &c.

If any shall reckon some of these words as adverbs, and some of the adverbs as conjunctions, they being often used in both senses, there will be no great harm done

CHAP. XXI. Of the PREPOSITIONS.

THE Prepositions of which we shall now treat, and the Conjunctions of which we have spoke already, are, as it were, the nerves and ligaments of all discourse; and we cannot attain to a right knowledge of any language, without a good understanding of these two parts of speech.

Q. *What is a preposition?*

A. A Preposition is a part of speech, which being added to any other parts of speech, serves to mark or signify their state of reference to each other. Or, you may take it thus;

A Preposition is a word added to other words, to shew the respect or relation one thing has to another.

Note, By a part of speech is meant a word, for every word is a part of our speech. I use the word *added*; for though the preposition is added chiefly to the noun substantive, yet it is also added to other parts of speech; as for example, before the pronoun; as *he came to him*, or *from me*: before the verb; as, *to fight*, *to read*, &c. before the participle; as, *after having read*: before the article; as, *with the help of a sword*: before the adverb; as, *from hence*; and sometimes after the word it governs; as, *what did you sell this for?*

It serves to mark or signify the state or reference to each other: that is, it shews what respect or relation one thing has to another; as, *Peter goes over the bridge*, or *under it*: I go *to* the place or *from* it: so as to its state; *John dwells at the market*; *Charles lives in the college*; he lives *within* the city, or *without* it.

The *English* tongue has no diversity of cases, (which the *Greeks* and *Latins* especially have) but does all that by the help of prepositions, which the *Greeks* and *Latins* did partly by prepositions, and partly by the diversity or difference of cases.

I shall treat of the Prepositions in an alphabetical manner.

ABOVE. *Above* chiefly relates to *place*, and answers to *below* or *beneath*; as, *his chamber is above mine*.

It hath also divers other acceptations.

1. It denotes being higher in greatness, excellency, or any degrees of honour, &c. As, *Cæsar could not abide to have any above him, i. e. in power, &c. He is above him in learning.*

2. *Above* signifies *beyond*, or *more than*; as, *above his strength, i. e. beyond. He minded none of those above the rest, i. e. more than the rest.*

3. It denotes *more*, or *longer than*: As, *he fought above two hours, i. e. more or longer than, &c.*

4. It denotes *besides*: As, *over and above these evils, there was, &c. i. e. besides.*

ABOUT. *About* relates both to *place* and *time*; As, *about noon*; *about the field.*

1. *About* is used to denote *within* the compass, or *in* some part of; as, *they have set up a shop about Cheapside, i. e. in some part or near Cheapside.*

2. It signifies *round about*: As, *they made a hedge about the ditch, i. e. round about, &c. They made a moat about the house, i. e. round about, &c.*

Concerning or of: As, *he wrote about the circulation of the blood; i. e. concerning, or of: &c. nigh, at: as, it was about night, i. e. nigh, or at night.*

About being put to words of measure: signifies *almost near upon*, more or less than that measure: as *about four fingers long; above five bushels.*

About being put to verbs, signifies *ready to do or the future time of action*: as, *he is about to fight, i. e. he is ready to fight; he is about to depart to-morrow, i. e. he will.*

It denotes also the present time of action, and imports one's being *busied* and *employed* in the doing of any thing; as, *I am about business, i. e. doing or designing it.*

AFTER. *After* is a preposition which relates to *time* and *place*.

It serves to denote *posteriority of time*, and *inferiority of place or order*, and is put in opposition to *before*.

1. *Posteriority of time*, i. e. a being or coming *after*: as, *after the Deluge Abraham was born, i. e. Abraham came into the world, or his birth was after the deluge. After Julius Cæsar our Saviour was born, i. e. our Sa-*

vour

viour came into the world *after* the reign of *Julius Cæsar*.

2. *Inferiority of place or order*, i. e. a lower degree of place or order: as, *the Lieutenant comes after the Captain: his place is after the master's.*

But *after*, when it is put to verbs, has then reference only to *time*; as, *after he arrived.*

There is a particular sense of *after* used in painting; as when one says, *to paint after Raphael: to paint after Titian*, i. e. to copy a picture made by *Raphael*, made by *Titian*. But we may here render *after* by *according to*: as also in the following phrase, *he writes after his copy*, i. e. according to.

There are several other senses in which *after* is taken; as, *he longs after it*, i. e. *he wishes after it with an ardent desire.* *After all*, i. e. *after having well examined all things, every thing being well considered.* So likewise in, *after that, &c. it being so.* And this expression is used by way of connection to discourse.

AGAINST. *Against* hath two particular significations very different from one another. In one it is used to denote *opposition, contrariety*; in the other, *situation of place.*

And each of these two significations has also two distinct uses from one another.

1. In the first acceptation, *against* sometimes serves to denote a direct *opposition*, by which one designs to fight, to attack, to destroy a person or thing: as, *to march against the enemy. To conspire against the Queen. To speak against religion.*

So likewise, to speak *for* or *against*, where *for* and *against* are prepositions, *thing* or *person* being understood.

Against, also, as it relates to *place*, signifies,

First, *Over against*; as, *his house against me. He lodges against the church. I was placed against him.*

Secondly, It denotes *contiguity*, or *joining to*; as in the following instances, *to fasten a thing against the wall: he ran up the wall against our house.*

It signifies also as much as *from*: as, *to defend the myrtle against the cold*, i. e. *from the cold.*

For. As, *he prepares a dinner against to-morrow*, i. e. *for*, &c.

Lastly,

Lastly, against, joined with *over*, i. e. *over-against*, is only used when reference is made to the opposite position of some thing, person, or place; as, *that house was straight over-against the other*. *Over-against that place*. *He stood over-against him*.

AMONG, or AMONGST, signifies as much as *between* or *betwixt*; but there is a distinction to be observed in the use of them. *Between* or *betwixt* properly signifies between two; and therefore when we speak of more than two persons or things, it is better to use *among*. Though I confess *between* or *betwixt* is sometimes used when the discourse is of more than two; but it is an improper way of speaking.

AT. *At* denotes *nearness* to a thing or place; also, *time*, *price*, the *instrument*, *cause*, *manner*, &c. and signifies as much as,

In. As *at school*, *at church*, *at London*, i. e. *in the school*, &c. *It lies at the bottom*, i. e. *in the bottom*. *At the beginning*, i. e. *in the beginning*.

About. As, *at sun-set*. *At break of day*, i. e. *about sun-set*, &c.

Near or close by. As, *he watches at the door*, i. e. *near the door*.

For. *He sold it at a great rate*, i. e. *for a great*, &c. *What do you sell it at?* for *what do you sell it?*

With. As, *he plays at bowls*, i. e. *with bowls*.

According to. As, *at his pleasure*, i. e. *according to his pleasure*.

On, or upon. As, *Shore is excellent at the trumpet*, and *at the lute*, i. e. *on*, &c. *Lully is skilful at the hautboy*, i. e. *on*, &c.

It is used also to denote all sorts of *business* or *action*: As, *to be at study*. *To be at dinner*. *To be at writing*, i. e. *He studies*. *He dines*. *He writes*, &c.

BEFORE. *Before* is used to denote *priority of time*, *order*, *rank*, *situation*, &c.

1. It denotes *priority of time*: As, *before the creation of the world*. *Before the birth of Christ*.

2. It denotes the *priority of order*: As, *the Captain marches before the soldiers*. *The horse goes before the cart*.

3. It is used to mark the *setting* or *placing* of a person

son or thing ; and when thus used, it does likewise denote *nearness* ; as, *put it before the fire*, i. e. over-against or near ; *he laid down the child before St. Paul's church*, i. e. over against, or near.

It is used by way of *comparison*, and denotes *preference* of any kind ; as, *he values gold before learning*, i. e. more than, &c. And in this sense it signifies as much as,

Beyond. *As, in many arts before all, and in rhetorick behind none ; before all*, i. e. beyond all. It signifies also sometimes,

Rather or Sooner. *As, I will do any thing before I will comply*, i. e. rather or sooner. *I shall want voice before I shall want words*, i. e. sooner, &c.

BEHIND. *Behind* is a *preposition* relating to *place*, and is used to mark the situation that is directly opposite to that which is expressed by *before* : *As, behind the door, behind your house.*

It is used likewise when we discourse of things that have not, strictly speaking, any *face* or *fore-part* ; as, *he hides himself behind the tree. He lies behind the bush.*

It is used also in a figurative manner, when we speak of a person that excels others in any thing ; as, *in that part of learning he leaves all others far behind him*, i. e. he excels all others.

BENEATH, or BELOW. *Beneath* or *below* is generally used in respect to *place* or *situation*, and answers to *above* : as, *beneath the firmament,*

It is used also to denote the being *inferior*, or less than another of any kind. *As, he is beneath him in honour*, i. e. not so honourable. *He is beneath or below him in birth*, i. e. not so well born or descended.

This is a particular phrase. *It is beneath, or below him to do so and so*, i. e. he would scorn &c.

BETWEEN. *Between* or *betwixt* relates to *time* and *place*, and is spoken of two terms or words, in which the *space* of *time* or *place*, of which we speak, is included ; as, *between the promise made to Abraham, and the coming of the Messias*, i. e. the space of time which was from the time when the promise was made to *Abraham*, and to the time of the coming of our Saviour. *Between*
Heaven

heaven and the earth, i. e. the space that is between the places heaven and earth.

1. And in these phrases, *Between or betwixt hope and fear: Between the father and son: Between you and me* there are always two terms considered, as being equally distant from the subject of which we speak. As for instance, in the first sentence, *the man is between hope and fear*, i. e. the man is as distant, or far from hope, as he is from fear; or, he has as much hope as he has fear.

2. It signifies as much as *in the middle, or thereabouts*; as, *the river ran between the two sides, i. e. in the middle, &c. He sat at dinner, between or betwixt them, i. e. in the middle of them, &c.*

3. It serves to denote *society or union*: as, *there was a conference between them. There is a great friendship between him and me.*

4. It denotes *participation or sharing*; as, *the grey is between the white and the black, i. e. the grey colour partakes of part of the white, and part of the black colour.*

5. It denotes *privacy*; as, *that was done between them both, i. e. privately, or that no person joined with them in doing a thing.*

BEYOND. *Beyond* relates chiefly to *place, or to the farther side of which any thing is or goes.* As, *beyond the mountain, beyond Cheapside.*

It is used also to denote any sort of excess, either good or bad and is applied to any *moral things*; or things relating to the *manners of men.* as, *he goes beyond all in justice, i. e. he excels all &c. It pleases him beyond imagination, i. e. it exceeds your imagination to think how it pleases him. He rewarded him beyond his merits, i. e. the reward was greater than he deserved.*

It signifies *superiority* in any thing, as, *he went beyond all in valour, in strength, i. e. he excelled them, &c.*

Beyond signifies also as much as, *over*; as, *he is gone beyond sea, or over sea.*

It signifies also *on the other side*, and answers to

Behither, or on this side.] *Behither* is used to denote a place that is near, or *beyond* denotes that which is more distant or farther off: as, *the parlour lies behither, or on this*

this.

this side *the kitchen*. *The army lies* behither, or on this side *the river*.

BY. *By* denotes the *efficient cause* of a thing or action; (or the cause by which a thing is performed or done) the *motive* which makes one do a thing, and the *means* which contribute to that end: as, *he was slain by his enemy, but was wounded first by his own fear, then by his enemy's sword*.

1. It denotes the *efficient cause* of a thing or action; as, *all things were created by the Word of God*.

2. It denotes the *motive* which makes one do a thing; as, *she is hurried on by her passion*.

3. It is used to denote the *means* by which one uses to do a thing, or which contributes any way to the doing of it; as, *he satisfies all the World by his conduct. He receives the letter by the post. He persuades by his reasons*. It signifies also as much as,

In. As, *by day, by night*, i. e. *In the day time, &c.*

Through. As, *by Cheapside*, i. e. *through Cheapside*.

Besides. As, *by the mark, besides, &c.*

At. As, *to come by*, i. e. *to obtain or come at*. There are abundance of other acceptations, but we must not enlarge.

Beside. Beside (i. e. *by the side*) denotes nearness, and signifies as much as,

By, or nigh to. As, *He sate beside the river, i. e. by or nigh to the river. Lay my bones beside his bones, i. e. nigh to, &c.*

It denotes erring or wandering. As, *he shoots beside the mark, i. e. fram, &c. He is beside himself, i. e. mad*,

Except, save, or but. As, *no body thinks so beside himself, i. e. except, but, &c.*

But its chief use is to denote *augmentation or addition*; as,

More, more than, over and above; as, *there were many things besides these, i. e. more than, &c.*

FOR. The preposition *for* has a great many significations; and denotes chiefly for what *purpose, end, or use*, or for whose *benefit or damage* any thing is done; as, *Christ died for us. He got a dinner for Peter*.

1. *For*, serves to denote the *end* or *object* which one proposes in any action; as, *to fight for the publick good.*

2. It serves to mark the *motive*, the *cause*, the *subject* of any action, and may be rendered by, *in consideration of*; as, *God hath done all things for his own Glory. He doth all things for the love of virtue. I will write the book for your sake.*

3. It is used to mark the *use* for which a thing is done; as, *Chelsea hospital was built for disabled soldiers. He has the beef for his dinner.*

4. It is used likewise to denote *profit*, *advantage*, *interest*, and may be rendered by, *in favour of*; as, *the lawyer pleads for his client. I do it for your interest. I wrote for your satisfaction.*

5. It is used to denote for what a thing is proper or not; as, *a good horse for the chariot. It is fit for a cabinet. It is a good remedy for the fever.* In which last example, *to cure* is to be understood; and so likewise in all such sort of phrases; for, *for* is never used to signify *against*, wherefore some verb is always to be understood. For,

6. This preposition is used to denote *agreement*, or *help*, in opposition to *against*; as, *Peter is for me, John is against me. The soldier fights for the King.*

7. It is used to denote the *convenience* or *inconvenience* of a thing; as, *the coat is too big for him. The house is too little for him. He is big enough for his age.* Under this head we may reduce the phrase, *It is well, Sir, for you.*

8. It is used to denote *exchange*, or *trucking*, *recompence*, *retribution*, or *requital*, and *payment*; as *he changed silk for lace. He gave a diamond for the chrysal. He rewarded him for his good services. To render evil for evil. He gave him money for the book.* Hither we may likewise refer these phrases, *eye for eye, fault for fault.*

9. It is used to denote, *instead of*, *in the place of*; as, *I will grind for him, i. e. in his stead. I will watch for you, i. e. in your place.* Sometimes it serves to denote a mistake; as, *he speaks one word for another: to take one person for another*; and in this sense we are to take this phrase, *whom do you take me for?* When a man supposes all that respect is not paid him which he counts his due.

10. It is used to denote the distribution of things by proportion to several persons; as, *he sets down twelve acres for every man.*

11. It denotes the condition of persons, things, and times: *He was taxed enough for his estate, i. e. considering his estate. He was a learned man for those times, i. e. considering those times.*

12. It likewise is used to denote *in the quality of*; as, *he had him for a tutor. He hired him for a coachman. He suborned him for a witness.*

It signifies likewise as much as *because of*, or *by reason of*. As, *to punish a man for his crimes, i. e. because of, &c. To imprison him for debt, i. e. because of, &c. He could not walk faster for age, i. e. by reason, or because of, &c.*

It signifies *as*, or *to be*. As, *he was sent for a pledge, i. e. as, or to be a pledge.*

During, As, *he was chosen for life, i. e. during life.*

This preposition is often used to denote the future time, or time to come, as in the foregoing example.

Concerning, *about*, *as to*; *as for me*, i. e. *concerning me.*

Notwithstanding. As, after having spoke of the faults of a man, we add, *for all that, he is an honest man, i. e. notwithstanding all that, &c.*

FROM. *From* signifies motion from a place, and then it is put in opposition to *To*, as, *he goes from London to York, he goes from school.*

1. It is used to denote the beginning of time. As, *from the creation of the world. From his birth.*

2. It denotes the original of things. As, *it grew so big from a small seed. He is descended from the family of the Stuarts.*

3. It denotes the order of a thing. As, *from head to foot. From first to last.*

And in these three last senses it is put before *adverbs*. As, *From thence, i. e. from that place. From hence, i. e. from this place. From henceforth, i. e. from this time or, at all times after this.*

4. It signifies *off*. As, *he took me from the ground, i. e. off the ground.*

IN or INTO. *In* serves chiefly to denote or mark, *time, place, the manner of being, of thinking, and of acting, or doing, the motive which causes one to act, and the means we use to act by.*

In relates to *rest*, *Into* to *motion*. As, *Peter lives in the house; not into, &c.* But *Peter goes into the cellar.*

1. It relates to *time*; as, *In the summer, in the winter.*

2. It relates to *place*; as, *In the city, in the country.*

3. It is used to denote or mark the different *postures* and *dispositions* of the body; and the diverse manners of existence or being, either of *persons* or *things*, with relation either to *art* or *nature*; as, *to be in a suppliant posture. To be in good health. An army in battle array. He is in his shirt. He is in a robe of state.*

4. It serves likewise to denote the different circumstances of a person's fortune and affairs; as, *to be in favour. To be rich in land, in ready money. To be in war. To have his affairs in a good condition.*

5. It serves also to express the different manners of being, with relation to the passions and affections of the soul, to the thoughts and operations of the mind; as, *to be in fear. To be in doubt. To put him into good humour. To take it in good part. His memory is in esteem.*

6. It denotes also the *motive* and *object*; as, *he did it in revenge; he works in hope.*

7. It signifies as much as *among*; as, *the wicked has no God in all his thoughts, i. e. among all his thoughts.*

8. It denotes the changes of a person or thing, whether it be into better or worse; as, *they turn brass into gold. Narcissus was changed into a flower, &c.*

9. *In* signifies sometimes *against* or *into*; as, *he ran the poker in my face. He put in his mouth.*

OF. *Of* answers to the *genitive case* of the *Latins*, and admits of the same variety of significations with it, whether it be put after *substantives, adjectives, or verbs.*

1. It signifies the *author* of a thing; as, *the works of Cicero, i. e. the works which Cicero wrote.*

2. It signifies the *possessor, or owner* of a thing; as, *the palace of the king.*

3. As

3. As it signifies all sort of relation or respect that the latter substantive has to the former, so it signifies natural relation; as, *the son of the earl, or the earl's son.*

4. It signifies the *subject*; as, *a cup of water, or piece of bread.*

5. It signifies the *object*; as, *a treatise of physick, i. e. concerning physick. He writes of the mathematicks.*

6. It signifies the *matter* of which a thing is made: as, *a cup of gold, a building of marble, i. e. a cup made of gold, a building made of marble,* which phrase may be turned into an adjective; as, *a golden cup, a marble building.*

7. It is used to signify the *means* or *cause*; as, *to die of hunger, to die of a consumption.*

8. It is used to mark or denote the *quality* of a person or thing; as, *a man of honour, an affair of importance.*

9. It sometimes denotes an *active sense*; as, *the providence of God, i. e. the providence by which God takes care of all things.* Sometimes it denotes a *passive sense*; as, *the fear of God, i. e. by which he is feared.* Sometimes it serves to denote both these senses; as, *the love of God, i. e. the love with which God loves his own people; or, the love with which good men love God.*

10. It is sometimes only a note of *explication* or *specification*; as, *the city of London, the city of Rome.*

Lastly, It signifies as much as *among*; as, *of four daughters three were blind, i. e. among four daughters.*

From. As, *south of London, i. e. south from, &c.*

But sometimes we express *of*, especially when it signifies possession, by the *genitive case*; as, *the king's palace, i. e. the palace of the king; Peter's horse, i. e. the horse of Peter.*

OFF. *Off* signifies *separation* or *distance*; as, *to put off his clothes. He stood off from the fire.*

1. It denotes *delay*; as, *he puts me off, i. e. delays.*

2. *Off* and *on* being joined together denote *inconstancy* or *unsettledness*; as, *he is off and on with me, i. e. he sometimes agrees, and sometimes will not.*

ON or UPON. *On* or *Upon* relates both to *time* and *place*; as, *on or upon that day. On or upon the table.*

1. When

1. When *on* or *upon* relates to place, it has diverse uses, where it is employed in a sense more or less proper, but it every where denotes the superiority of the situation [that is, being uppermost or over] of persons or things in respect to one another; as, *to put the fish on or upon the table. To lie on or upon the bed. To put his hat on or upon his head. A bridge on or upon the Thames.*

2. And in allusion to his acceptance, it is used in speaking of the imposition or raising of taxes, contributions, &c. And then it serves to denote either the persons of whom the taxes are demanded, or the funds from whence the taxes are raised; as, *he laid contributions on or upon all the enemies country. It is paid out of the tax upon malt, and upon coals, candles, &c.*

3. In speaking of business it is used to denote what we are doing, and the matter or subject of our conversation, deliberation, or application; as, *to dispute on or upon the subject of, &c. To deliberate on or upon such a proposition. To make notes on or upon such an author.*

4. It serves also to denote the cause or occasion of doing any thing; as, *Upon the news of her arrival he presently departed. On or upon the advice of the approach of the enemy they fled.*

5. It serves to denote by the virtue or consideration of what a person says, does, or designs any thing; as, *On or upon those hopes we married. He ventured relying upon the public faith, i. e. by virtue of, in consideration of, &c.*

6. It serves also to denote the terms which one makes use of to affirm any thing; as, *I protest on or upon my honour. On or upon my conscience. To swear on or upon the gospels.*

On or upon do also signify.

Concerning; as, *he has agreed on that matter, i. e. concerning, &c.*

Also after: and denotes the reiteration or repeating of something already done or spoken; as, *he thanks me with letter upon letter. He repeats line upon line, and precept upon precept.*

When it is added to verbs, it signifies as much as *forward*

ward or continuation; as, to go on, i. e. to go forward, &c. and answers to off, as, to put on, to put off.

OUT, or OUT OF. Out or out of refers to the *matters, place, time, number, or multitude* from whence any person or thing comes, goes, is sought, fetched, taken, &c. As, he took it out of the fire. He come out of the church.

It denotes the reason or cause of a thing; as, she did it out of spite, i. e. by reason of spite.

It signifies distance; as, go out of my sight, i. e. from my sight

It signifies not within the reach of; as, out of gun-shot, i. e. not within the reach of, &c.

It signifies not in; as, Out of date. Out of place. Out of fashion. Out of heart, i. e. not in date, &c.

OVER. Over refers to the height or place, above which any thing is said to be, or to be done: as, a black shower hangs over his head. He holds the sword over her head.

It refers to the distance of place, beyond or cross or overthwart which any thing moveth or is made to move; as, he goes over sea, i. e. beyond or cross, &c.

Over denotes excess; as, it comes by over much ease, i. e. too much, &c. No body is over happy, i. e. too, &c.

It signifies above; as, it is not two fingers over, i. e. above, &c.

It signifies through; as, he is known all over the world, i. e. through the whole, &c.

It signifies power or authority; as, the captain is over the soldiers, i. e. above in command or dignity.

Besides; as, as he gave me four over, i. e. besides, &c.

Being put after verbs it signifies to desist or leave off; as, he gives over, i. e. he desists, &c.

THOROUGH or THROUGH. Thorough or through, serve to mark the efficient cause (or the cause that brings a thing to pass) of a thing or action, the motive of doing a thing, and the means that conduce thereto.

1. The efficient cause; as, nothing is done but through the permission of God. The world was created through the power of God, i. e. by.

The motive; as, she does it through envy,

3 Thorough or Through relates likewise to place, and is used

used to denote *presence* and *movement into place*; as also to the *medium* or *middle of place*; as, *the power of God is seen throughout the world. He ran him through the body. The beams of the sun pass from the Heaven through the air to the earth.*

Quite through, i. e. through both sides.

'TILL or UNTIL. 'Till or until relates only to *time*: as, *he staid till four o'clock*

'Till signifies *before*; as, *they did not dare to begin the war, till the ambassadors were came back from Rome i. e. before.*

It denotes *delay*; as, *he hath borne gently with me till or until now.*

TO. To (or unto, which is not so much used as formerly) signifies

1. *Motion to a place*; as, *I go to Rome, to France, &c.*

2. *Relation*; as, *good to his friends. Favourable to the Church. I give money to Peter. Like to me.*

3. It likewise denotes the *use for which a thing is designed*: as, *a mill to grind Coffee. A basin to wash hands.*

4. It denotes the *capacity, aptitude, and present disposition*; as, *a man qualified to undertake any thing. It is easy to do. Wine fit to drink.*

It denotes also *design, or intent*; as, *to invite to dinner. To have somewhat to do.* It likewise signifies as much as,

In. As, *to day, i. e. in this day. To morrow, i. e. In the next day.*

For. *He did it to the end, i. e. for the end. He gave her 500 pounds to her portion, i. e. for, or to be her portion.*

Before. As, *He made an Oration to the queen, i. e. before the queen. He commends him to his face, i. e. before his, &c.*

About, Of, concerning. As, *it follows that I speak to that one part of honesty, i. e. about, of, &c.*

Towards. As, *Your kindness to me is great, i. e. towards me, &c.*

Until. As, *The parliament is prorogued to November i. e. Until November, &c.* And here it denotes *delay.*

In

In comparison of. As, *He is nothing to me*, i. e. in comparison of me. *He thinks them clowns to him*, i. e. In comparison of him, and sometimes it signifies,

May or Can. As, *I have none to comfort me*, i. e. who may, can or will comfort me.

Lastly, This preposition being put before our verbs, answers to the infinitive mood of the *Latins*; as, to *fight*, *pugnare*, to *teach*, *docere*. Where we may farther observe, that to *fight* is as much as *fighting*; so to *teach*, teaching as, *I love to fight*, to *teach*, i. e. *I love fighting*, teaching.

This preposition is frequently left out both in speaking and writing; as when we say, *like me*, *give me*, *tell me*, *near me*, &c. In all which places *me* is put for *to me*.

To is ordinarily left out after verbs of one syllable that imply a relation, whether of acquisition or motion, especially before the personal pronouns, when the nouns or pronouns immediately follow the verbs; as, *Give me the cup*. *Send me my book*. *Bring me your sword*. And also after the helping verbs, *can*, *let*, &c. And likewise before the infinitive mood.

TOWARD. *Toward* or *towards* has much the same signification as *ward*, and is used to denote both *time* and *place*, though it does more naturally refer to *place* than to *time*.

1. It is used to denote *time*, but without any precise fixing of it; as, *towards the spring*, *towards noon*, *towards the end of winter*.

2 But it gives you a more precise and exact distinction, when it is applied to *place*; as, *the troops march towards the Rhine*. *To have his Eyes turned towards heaven*.

From *Ward*, (see *Ward*,) comes *hither-ward*, *up-ward*, *down-ward*, *fore-ward*, *backward*.

UNDER. *Under* is a preposition that refers both to *place* and *time*.

But as it relates to *time*, it is ordinarily restrained to the marking the time of a *Reign* or *Government*; as, *under the reign of queen Anne*, *under the government of Augustus Christ was born*; and by abbreviation, or for shortness sake, we say, *under queen Anne*. *Under Augustus*. And we use it in the same acceptation or sense in speaking of the time of the birth of any fortunate person, as, *he was born under a happy planet*, *under a favourable*

constellation, i. e. a happy planet, a favourable constellation ruled at his birth

Under, as it relates to place, denotes being lower in situation or place; as, *every thing that is under heaven, or under the earth.*

And it is in allusion to this acceptation, when we say, *he retired under the cannon of such a place: to put a thing under lock and key.*

It signifies privately or secretly; as, *to do a thing under hand, i. e. privately.*

Lower, as *under lip*, *under side*, i. e. lower.

WARD. *Ward* is a preposition that is always set behind another word, and denotes the tendency of persons or things to one another; as, *heaven ward, i. e. to heaven, or towards heaven.*

Ward comes from the Saxon *weard*. The Saxons say, *eastward, westward*, as we do *eastward, westward*, i. e. towards the east, &c.

Of this word and the preposition *to* is compounded the preposition *toward*.

WITH. *With* is used to denote *conjunction, union, mixture, society, accompanying, means, instrument, manner, &c.*

1. It serves to denote conjunction, union: *he is friends with all the world.*

2. It denotes mixture: *to put a little vinegar with a great deal of oil.*

3. It denotes society, or accompanying; as, *To eat with his friends. To go with him.*

4. It is used to mark the means; as, *with the grace of God. With the help of his friend. He purges himself with buckthorn.*

5. It marks the manner of being or doing; as, *To speak with eloquence. To answer with sweetness, with haughtiness, &c.*

6. The instrument; as, *He killed him with the sword.*

7. Opposition or against; as, *The Duke of Marlborough fights with the French, i. e. against, &c.*

WITHIN. *Within* is a preposition referring both to time and place.

1. When *within* refers to place, it serves to denote, that the person or thing of which we speak is contained

or comprehended in that place ; as, *Peter is within the house. He walks within the Garden.*

2. When it refers to time, it serves to fix and determine the space of time, with respect to the thing that is doing ; as, *He will go within three days. It will be finished within two hours.*

WITHOUT. *Without* is put in opposition to *within* ; as, *He is not within the house, for he is without doors.*

It denotes what they call privation or exclusion.

It is used to denote privation, that is, in speaking of a good or advantage we have not ; as, *Nothing can be without the Grace of God. He passes the night without sleep, i. e. not having any, &c.*

Exclusion, or being exempt or free from ; as, *He spoke without passion, i. e. free from, &c.*

Without, signifies *not with* ; as, *He did it without the authority of parliament, i. e. not with, &c. without jesting, i. e. not with, &c.*

It signifies *void of* ; as, *He is without wisdom, i. e. void of, &c. He is without riches, i. e. void of, &c.*

It signifies *unless, or except* ; as, *He will not come without being sent for, i. e. unless or except, &c. for without he be sent for, is not good English.*

It signifies *besides* ; as, *There were two hundred without the boys, i. e. besides, or not counting the boys.*

As to the words, *touching, concerning, according to, belonging to, during, &c.* these are rather participles than prepositions.

Q. *What does above relate to?*

A. *Above* relates to *place*, and answers to *below* or *beneath*, &c. And so you may repeat the question relating to the rest of the prepositions.

CHAP. XXII. *Of the Prepositions used in Composition.*

Q. *WHAT is a compound word?*

A. A compound word is, when two or more words go to the making up of one.

Words in *English* are compounded, either with a preposition, or with some other part of speech.

The prepositions are of two sorts, separable and inseparable; the separable prepositions are such as may be used alone, the inseparable are such as are not used in *English*, unless in composition.

But we shall consider the chief senses of the prepositions in an alphabetical order. We shall begin with the *English* prepositions, then we shall speak of those that are *Latin*, and lastly of those that are *Greek*.

A is used for *on* or *in*; as, *afoot*, *ashore*, for *on foot*, *on shore*; *abed*, *adays*, *anights*; for *in bed*, *in the days*, &c. This *a* is also oftentimes redundant or superfluous, at the beginning of a great many words; as in *abide* for *bide*, *arise* for *rise*, *awake* for *wake*, *above*, *abroad*, &c.

Be is often redundant or of no signification at the beginning of a great many words; as, *bemoan*, &c. But it sometimes is significant, and signifies *about*; as in *besprinkle*, i. e. to sprinkle about; to *bestir*, i. e. to stir about; to *besmear*, to *bedarw*, to *bethink*, i. e. to have his thoughts about him, &c. *To besiege*, &c. It signifies *by* or *nigh*; as, *beside*, i. e. by or nigh the side. It signifies *in*; as *betimes*, i. e. in time, or early. It signifies *for* or *before*; as, *to bespeak*, i. e. to speak for, &c.

For signifies negation or privation, i. e. it denies or deprives; as in *to forbid*, i. e. bid not to be done; *to forsake*, i. e. not to seek it any more; *to forgive*, i. e. not to give or reckon it to one, &c. *to forswear*, i. e. to swear the thing not to be that is so, &c.

Fore, signifies as much as *before*; as, *to foresee*, to see before it comes to pass; *to forebode*, to tell or say before it happens.

Mis, is always used in a bad Sense, it denotes defect or error; as, *Mis-deed*, i. e. an ill deed, or not done right; so from *take*, *to mistake*, to take it wrong, or otherwise than it is; so *to misuse*, *to misemploy*, *to misapply*, &c.

Over signifies eminency, or superiority; as, *overcome*, *to over-see*, *to over-rule*: it denotes also excess; as, *over-hasty*, i. e. too hasty, *over-joyful*.

Out, signifies excess, excellency or superiority in any thing; as, *to out-do*, *to out-run*, *to out-go*, &c.

Un denotes negation and contrariety, or the not being so or so; also dissolution or the undoing a thing already

ready

ready done: for example, *un* being prefixed or set before adjectives, signifies *not*; as, *pleasant, unpleasant*, i. e. not pleasant; so *unworthy*, i. e. not worthy; *unsound*, i. e. not sound, &c. Here *un* answers to the *Latin* preposition *in*. But when *un* is put to verbs, it destroys, makes void, or undoes what has been already done; as, *to say, to unsay*, which signifies not only *not to say*, but to call back and deny what has been said to be said; so *to undo*, is to destroy what has been already done; *to unweave*, is to undo what has been already weaved. This is an imitation of the *Saxon* *on* or *un*, which is also compounded with adjectives and verbs; as, *unlytel* not little, i. e. great, so *unenytan*, to untie, &c. Thus the *Scots* say *unwell*, i. e. not well.

Up denotes motion upwards, or place and things that lie upwards; as, *upland*, i. e. the upper land, or the land that lies high in respect of some other; *upside*, i. e. the side that is highest.

With, signifies against; as, *to withstand*, i. e. to stand against; sometimes it signifies as much as *from* or *back*; as, *to withhold*, i. e. to hold from one; *to withdraw*, i. e. to draw from or back, &c.

Of the *Latin* prepositions, that are used in the composition of English words.

Ab or *Abs*, i. e. *from*, when it is compounded, denotes some excess or encreasing the sense of the words, as, *to abhor, to abuse, absurd*, &c. or else it signifies parting or separation; as, *to abstain, to abolish, to abdicate*, &c.

Ad, signifies *to* or *at*; as, *advocate, advent, adverb, adjective, adjacent*, &c. Where *advocate* is one that is called *to*, &c. *Adjacent*, that which lies *at* or *nigh*.

Ante, signifies *before*; as, *antecedent*, the foregoing word, or the word that goes before another in a sentence: *to antedate*, or date it *before*, &c.

Circum, signifies *about*, as *Circumlocution*, a round about way of speaking, as when one word is expressed by many; *circumvallation*, a ditching about; *circumstance*, what stands, as it were, *about* a matter as *time, place, person*, &c.

Con from *cum*, signifies *with* or *together*; as *convocation*, a calling or meeting *together*; *colloquy*, a talking *with* or *together*; *copartner*, a partner *with* another; *commerce*, *trading together*.

Contra, signifies *against*; as, to *contradict* or *gainsay*; and denotes *opposition* or *contrariety*: And hence comes the preposition *counter*, as to *counterfeit*, &c.

De, signifies a kind of motion *from*; as, *decant*, *detract*, *deduce*, *decay*, *defile*, for *filings off*, to *decamp*, that is to move the *camp*, &c. Sometimes it only extends the sense of the word; as, to *demonstrate*, to *deplere*, &c.

Dis, signifies *separation*, *difference* or *diversity*, and does every where give a signification contrary to the word it is compounded with; as, *disagree*, not to agree; *disbelieve*, not to believe; *disadvantage*, no advantage; *dislike*, not to like.

Di, has hardly any other use than the extending or stretching out the sense of the word it is compounded with; as, to *direct*, to *diminish*, &c.

E or *Ex*, signifies *out*; as, *Evert*, the falling *out*; to *eject*, to cast *out*; to *exclude*, to *shut out*: so to *express*, *exhibit*, *expect*, *explain*; *eloquence*, *elocution*, &c.

En, see under *in*.

Enter, comes from the French *entre*, and that from the Latin *inter*, i. e. *between*, &c.

Extra, signifies *beyond*, *over* and *above*; as, *extravagant*, one that goes beyond bounds; *extravasated blood*, blood that is thrown out of, or beyond the vessels, &c.

In generally denotes the position or disposition, or an action, whereby one thing is as it were put into another, or the impression whereby a thing receives such or such a form, and becomes such or such; as, to *import*, to *impale*, to *inclose*, to *invelop*, to *inroll*, to *infuse*: in these words, *in* marks the action by which one thing comes to be put into another. But in these words, to *inchant*, *inrage*, to *incourage*, to *inrich*, *in* denotes the impression by which one thing receives such or such a form, and becomes such or such, &c.

In is also used at the beginning of words to denote privation or *not*, and gives a contrary sense to the word it is compounded with; as, *indecent*, i. e. *not decent*; *inhumane*,

humane, not *humane*; *injustice*, not *justice*; *innocent*, not *nocent*, i. e. *hurtful*; *invincible*, not to be conquered.

En is a preposition that we use in the spelling of words that come from the *French*; as, to *enrage*, *encourage*; though we do not always observe this distinction; for we sometimes write *in* instead of *en*; this *en* has much the same signification as *in*, but it never denotes *privation* or *not*, which *in* often denotes.

But it is to be observed, that as all *Latin* words compounded with *in* do not denote *privation*; so neither do all *English* words which are written with *in*: for we have many of them from the *French*, but which are for the most part originally *Latin*, that are promiscuously written with *en* or *in*, in which the genuine signification of the *Latin* preposition *in* is preserved; as, *ingender*, *implant*, *ingrave*, &c. which are also written with *en*; as, *engender*, *engrave*, &c. and their participles *engendered*, *engraven*, &c. And it were to be wished, for the sake of foreigners, that *en* were preserved in those words that come from the *French*, rather than that the *Latin in* should be restored, whence the *en* came: by this means all ambiguity or uncertainty concerning the signification of this preposition would be removed; for *un* is always *privative*, or signifies as much as *not*; *en* never is: but *in* is sometimes *privative*, namely, in those which come from *Latin* words that are originally so.

Inter, signifies *between*; as, to *intervene*, to come between; *interval*, the space between; *interrupt*, to break in between other business; but in *interdict* it signifies as much as *for* in *forbid*, &c. Sometimes we use *enter* into words that come from the *French*, and they are written *entre*; which comes from the *Latin inter*.

Intro is a *Latin* adverb from the preposition *intra*, or a various ending of the same preposition, and signifies *within*; as, to *introduce*, to bring into, &c.

Ob, signifies *against*; as, *obstacle*, i. e. what stands in the way; to *oppose*, to put against.

Per, i. e. *through*, it denotes a certain degree of excellency or excels; *perfect*, i. e. thoroughly done; *perforate*, to pierce through, to persecute, to persuade.

Post, after; as *postscript*, i. e. written after; a *posthumous work*, that is published after the author's death.

Pre, comes from the preposition *præ*, and signifies before; as, to *premeditate*, to meditate of before; *preface*, *prepare*, *prefer*, *prevent*; *pre-engage*, or to engage before-hand, &c.

Pro, signifies for, or forth; but it has also a great many other senses; as, to *profess*, *protect*, *pronounce*, *prorogue*, *promise*, &c.

Preter, signifies against: as, *preternatural*, against nature.

Re, generally implies a repeated action; as, to *repeat*, i. e. to say over again; to *relapse*, to fall ill again; to *return*, i. e. to come again; to *re-enter*, to enter again: sometimes it denotes opposition or against; as, to *repulse*, to beat back: it often denotes only the enlarging the sense of the simple verb; as, to *repose*, *repast*, &c.

Retro, signifies backward; as, *retrograde motion*, i. e. a going backward.

Se, for *sine* without, or *seorsum*, by itself, in such words as these, *secure*, (i. e. *sine curâ*, or *seorsum à cura*) *semete*, *separate*, *seclude*, and the like.

Sub, signifies under; as, to *subscribe*, to write under.

Subter, under; as, *subterfluous*, flowing under, &c.

Super, upon, over, or above; as, *superscription*, the writing upon a letter; *superfluous*, over and above: this preposition is changed into some words that come from the French into *sur*, upon or over; as *surface*, &c.

Trans, signifies over or beyond; to go beyond; and it signifies in a great many words the moving from one place to another; as, to *transplant*, to *transpose*, *transmigration*, &c. In other words it denotes the changing of one thing into another; as, *transform*, *transfigure*, *transubstantiation*, &c.

The Greek prepositions; the chief of these are,

A, which signifies privation or not; as, *anonymous*, without a name; *anarchy*, without government.

Amphi, signifies on every side.

Anti, signifies against; as, *antagonist*, one that is against you; *antichrist*, one that is in opposition to Christ.

Hyp̄er, over or above.

Hypo, under.

Meta,

Meta, is the same as *trans*, i. e. *beyond*; or: else denotes the changing of one thing into another; as, *metaphor*; *metamorphosis*, i. e. transformation.

Peri, about.

Syn, with or together; as, *Synod*, that is, convocation; *Syntax*, that is construction.

The prepositions often change their last letter into the consonant that the word begins with: as, in *con*, *n* is changed into *l*, as *colloqui*; and sometimes they lose a letter, as in *coeternal*, when *n* is left out, &c. But we must not now enlarge.

Questions relating to the twenty-second Chapter.

Q. What does *ab* signify?

A. From, and denotes separation, &c.

Q. What does *ante* signify?

A. Before, and so you may repeat the question with respect to any of the other prepositions.

CHAP. XXIII. Of the INTERJECTION.

Q. WHAT is an interjection?

A. An Interjection is a part of speech, that denotes some sudden motion or passion of the soul.

They may be divided into *Solitary* and *Passive*, being used by us when we are alone, or not so directly tending to discourse with others, in which the party speaks or suffering some change in himself. They are the result, either of a surprized judgment, denoting either admiration, as, *heigh*; doubting or considering, as *hem, hy*; despising, as *pi sh, shy, tush*, &c. or such as denote a surprizing affection moved by the apprehension of good or evil, denoting mirth; as *ha, ha, he*; sorrow, as *hoi, oh, oh, ah*; love and pity, as *ah, alack, alas*; hate and anger, as *vaugh hau, phy, soh*.

The other sort may be stiled *Social* and *Active*, being never used by us when we are alone, but immediately tending to discourse with others, in which the party speaks with design to procure some change in his hearers. These are such as denote exclaiming, or crying out, as *oh, soho*; silencing, as *st, hush*; such as are

used to dispose the senses of the hearer, bespeaking i attention, *ho, oh*; expression, attention, as *ha*; such as are used to dispose the affections of the hearer, by way of insinuation or blandishment, as *now*; or by way of threatening, as *we, woe*. But *woe* is rather a substantive; for *wo's me* is *woe is to, or for me*.

P A R T III.

CHAP. I. Of Etymology or Derivation.

HAVING in the former part treated of the several parts of speech; I shall now come to observe the agreement or affinity of each to the other, or how one word comes or is derived from another: and this part of Grammar is called Etymology?

Q. What do you mean by Etymology?

A. Etymology, as it is here treated of, relates to the derivation of words, or shews how one word comes from another.

From any substantive, or adjective put for a substantive, (in the singular number) is formed the genitive case, by adding *s*.

Every substantive put for an adjective, becomes an adjective.

Q. Do substantives ever become verbs?

A. Yes: many substantives, and some adjectives (and sometimes the other parts of speech) being put for verbs, become verbs; and denote or signify some sort of application of the same thing, or the thing signified by the substantive: The vowel being commonly made long, and the consonant softened.

As, from a house comes to house, i. e. to go into a house, or to receive into a house. From brass to braze, i. e. to cover with brass: so from glass to glaze; grass to graze.

Sometimes the syllable *en* is added, especially to verbs that come from adjectives; as, from *short* comes *shorten*,
that

that is, to make short; *fast*, to fasten; *white* to *whiten*, or to *white*.

Q. Do substantives come from verbs?

A. Yes. From verbs are formed the participles; the passive one that ends in *ed* or *en*; as, *loved*, *given*: and the active participle that ends always in *ing*, as *loving*: from which verbs, by the addition of *er* to the ending of the present tense, comes a substantive signifying the agent, or *doer*. As, from *hear* comes the noun *hearer*, i. e. one that hears: from *run*, *runner*, i. e. one that runs.

Q. What do adjectives that end in *y* denote?

A. From substantives, by adding the termination or ending *y*, are formed adjectives of plenty, or of abounding.

As, from a *louse*, comes *lousy*, i. e. one that has a great many lice; *wealth*, *wealthy*; *health*, *healthy*; *might*, *mighty*.

Some adjectives end in *en*, and signify the matter out of which any thing is made; as, *ashen*, *birchen*, *oaken*, *beachen*; an *oaken stick*, i. e. a stick made of oak.

Q. What do adjectives that end in *ful* signify?

A. From substantives come also adjectives, denoting *fulness*, by adding the termination *ful*.

As, from *joy*, comes *joyful*, i. e. full of joy; *fruit*, *fruitful*; *youth*, *you'hful*.

Q. What do adjectives that end in *some* denote?

A. Sometimes the termination *some* is added, having much the same sense with *ful*.

As, from *trouble* comes *troublesome*, i. e. full of trouble; *delight*, *delightful*; *game*, *gamesome*; *burden*, *burdensome*.

Q. What do adjectives in *less* denote?

A. The termination *less*, being added to substantives, forms adjectives signifying *want*.

As, *worthless*, i. e. of no worth, or that wants worth; *witless*, *heartless*, *joyless*, *careless*.

The same thing is also signified by *un* or *in*, prefixed to adjectives, though *in* is only used in words derived from the *Latin*.

As,

As, *pleasant, unpleasant*; i. e. not pleasant; *wise, unwise*; *profitable, unprofitable*; *innocent*, i. e. not hurtful; *impatient*, i. e. not patient.

By adding the termination *ly*, to substantives, and sometimes to adjectives, are formed adjectives which denote *likeness*.

As, from *giant*, comes *giantly*, i. e. like a *giant*; *earth, earthly*; *heaven, heavenly*; *god, godly*; *good, goodly*.

The same termination *ly*, being also added to adjectives, forms adverbs of quality; as from *mighty*, comes *mightily*; *rich, richly*, &c.

Q. *What do adjective, in ish signify?*

A. Adjectives diminutive, or adjectives that denote lessening of the signification, are made by adding *ish* to adjectives, and often to substantives.

As, *green, greenish*; i. e. a little or somewhat *green*; *soft, softish*; *thief, thievish*; *wolf, wolfish*.

N. B. But these words in *ish*, if they come from a substantive, do generally denote *likeness*; as *wolfish*, i. e. like a *wolf*, from the substantive *wolf*; but if they come from an adjective, they denote diminution, or lessening the sense of the word they come from; as, *softish*, i. e. somewhat *soft*; from the adjective *soft*.

There are also some national names which end in *ish*; as, *English, Spanish, Danish, Scottish*, (by contraction *Scots*) *Swedish*, &c.

CHAP. II. Of Substantives Diminutive, &c.

Q. **W**HAT is a Diminutive Noun?

A. A Noun *Diminutive* is a word, that commonly, by the addition of some letter or syllable to the word from whence it comes, serves to denote a diminution or lessening the sense of that word from whence it comes; as, *lambkin* from *lamb*.

Here *kin* being added to *lamb*, denotes the lessening the signification of the word, for *lambkin* is a little *lamb*.

Ing is mostly the diminutive termination as to *animals*; *gosling, duckling*, and the like. *Ing* there seems to signify *young*; so that *lambkin* is for *lambing, lamb-young*. The *k* being put in here for better sound's sake.

So there are forms of diminutives: from *hill*, *hillock*, i. e. a little hill; *part*, *particle*; *parcel*; *poke*, (an old word) *pocket*, i. e. a little poke; *I will not buy a pig in a poke*, i. e. a bag. *A goosie*, *goslin*. So *Wilkin*, i. e. little *Will*; *Tomkin*, little *Tom*.

Q. *What do nouns that end in ship denote?*

A. Words ending in *ship* denote or signify office, employment, or condition.

As, *kingship*, i. e. the office of a king; *stewardship*, the office or employment of a steward; so *fellowship*, *partnership*, *chancellorship*, *headship*, *lordship*, *worship*, whence, *worshipful*, and to *worship*.

Q. *What do nouns ending in dom denote?*

A. Words ending in *dom* denote, first, office or charge, power and dominion, or without them; as, *popedom*, *kingdom*; secondly, the *state*, *condition*, *quality*, and *propriety*, and also the *place* in which a person exercises his power; as *freedom*, *thraldom*, *whoredom*, *wisdom*, &c. *Dukedom*, which denotes the authority or power of a duke, as also the place where he exercises that power.

Q. *What do nouns that end in rick and wick denote?*

A. Words ending in *rick* and *wick* denote also office and dominion; as *bishoprick*, *bailiwick*.

From adjectives, by adding *ness*, come also substantives, which signify the essence of the thing.

As, from *white*, *whiteness*; *hard*, *hardness*; *great*, *greatness*; *skilful*, *skilfulness*, &c.

Q. *What do words that end in hood or head denote?*

A. Nouns that end in *hood* or *head* denote the *state*, *condition*, and *quality*; as, *godhead*, *manhood*, *widowhood*, *knighthood*, *likelihood*, *falsehood*, &c.

There are also other substantives (derived from adjectives and verbs) which are made by adding the ending *th*; there being sometimes some small change made.

As, from *long* comes *length*; *strong*, *strength*; *broad*, *breadth*; *wide*, *width*; *deep*, *depth*; *high*, *height*, (or as formerly *heighth*;) *true*, *truth*.

CHAP. III. Of words borrowed from the Latin.

WE have a great many words borrowed from the Latin, (and indeed almost all that are not words of one syllable, are Latin:) but the greatest part of these the French or Italian borrowed from the Latin, and we from them.

Noun Substantives, as well as adjectives, are made English from the Latin, by some little alteration or change in the words, which is common to us with the French; as,

Nature comes from the Latin word *natura*; grace from *gratia*; clemency, *clementia*; synod, *synodus*; ingenious, *ingeniosus*; ingenuous, *ingenuus*; ornament, *ornamentum*; vice, *vitium*.

Our verbs that come from the Latin, are formed or made from the present tense, or from the supines, by laying aside the termination or ending, and making some other small alteration.

From the present tense are formed, extend from *extendo*; spend and expend from *expendo*; conduce, *conduco*; dispose, *dispicio*; approve, *approbo*; conceive, *concipio*.

From the supines *supplicatum*, *demonstratum*, are formed *supplicate*, *demonstrate*: So *dispose*, *suppress*, *collect*, come from the supines by throwing away the ending *dispositum*, *suppressum*, *collectum*.

There are also many nouns and verbs which we have brought into our tongue, that are purely French, and which are not derived from the Latin: As,

Garden, *garter*, *buckler*, *to advance*, *to cry*, *to plead*, which come from the French, *jardin*, *jartier*, *bouclier*, *avancer*, *crier*, *pleader*, &c. Though indeed there are not many words in the French tongue that are purely French, and which are not originally derived from the Latin.

But there are many words which are for the most part common to us with the Germans, of which it is doubtful whether the antient Teutones received them from the Latins, or the Latins from them, or whether they did

not both receive them from the same common fountain.

As, *wine*, *vinum*, Sax. *siroc*; *wind*, *ventus*, Sax. *wind*; *went*, *veni*, Sax. *wendan*; *windan*; for to *wend* in old English is to go.

Q. What are the rules whereby to know when a word is derived from the Latin, and how it may be made Latin again?

A. These eight rules will direct you to the knowledge of what you ask after.

1. Most English words ending in *nce* or *cy*, are derived from Latin words in *tia*; as, *temperantia*, *clementia*, *temperance*, *clemency*.

2. Words in *ion* in English, are made Latin by casting away *n*; as, *question*, *quæstio*; *religion*, *religio*.

3. Words ending in *ty* are made Latin by changing *ty* into *tas*; as *liberty*, *libertas*; *charity*, *charitas*.

4. Words ending in *ude* are derived from the Latin by changing *o* into *e*; *fortitude*, *fortitudo*; *gratitude*, *gratitudo*, &c.

5. Adjectives which end in *d*, do for the most part become Latin by the addition of *us*; as, *rigid*, *rigidus*; *putrid*, *putridus*, &c.

6. Words ending in *t*, *n*, or *r*, between two vowels, become Latin by changing the last vowel into *us*; as, *muto*, *mutus*; *obscure*, *obscurus*; *obscene*, *obscænus*; &c.

7. Most words ending in *nt* are made Latin by changing *nt* into *ns*; as, *latent*, *latens*; *vigilant*, *vigilans*, &c.

8. Many words ending in *al*, by the addition of *is* become Latin; as, *liberal*, *liberalis*; *substantial*, *substantialis*.

P A R T IV.

CHAP. I. *Of the Syntax.*

WE are now come to speak of that part of Grammar which treats of the right placing or joining of words together in a sentence, called *Syntax*. And this part is the end of Grammar. For to what purpose is it to have words, if we do not join them together? and yet this is not sufficient, unless we rightly join them, that is, as the best speakers used to do; for example, *A stone the parrot the boy with killed*. Here are words joined together, but here is no *Syntax*, that is, there is no right joining of them: for the best speakers would thus join them; *the boy killed the parrot with a stone*.

Q. *What is Syntax?*

A. It is a right joining of words in a sentence.

Q. *Where is the nominative word, or the substantive that verb relates to, to be placed?*

A. The substantive that *is*, *does*, or *suffers*, comes before the verb; as, *I am, Peter loves, the men read, the book is read*.

Q. *Is it always placed before the verb?*

A. No. 1. For in an interrogative sentence, or where a question is asked, the substantive is put after the verb; as, *is John at home?*

If there be any helping verb, then the substantive comes after that; as, *does Peter love? will you read?*

If there be two helping verbs, then the substantive is set after the first of them; as, *could he have done it? might Charles have brought it?*

Except. 2. In an imperative or commanding sentence, where the substantive is likewise set after the verb; as, *burn thou, burn ye*.

3. Also, when the verb is used by way of yielding or concession; as, *had I [if I had] known, he should not have done it! were I a bad man, &c.*

4. The substantive or nominative word is put after the

the verb, when *there* is set before the verb; as, *there came a man to me. There was the boy in the dirt. There is heat in the sun, i. e. heat is in the sun.*

5. When the substantive or the nominative is more particularly denoted or pointed at, we often set *it* before the verb, and put the substantive after it; as, *It was John that spake last. It was the glass that fell.*

Sometimes the substantive is also set after the verb, when none of those foregoing exceptions happen; as, *then followed the general, &c. says I, for I say; said he, for he said; Peter writes, and so do I, i. e. and I do so, &c.*

Q. *How is the genitive case to be placed?*

A. When the genitive case and another substantive come together, the genitive case is always put first; as, *John's horse, not horse John's.*

Q. *How is the adjective to be joined?*

A. The adjective is joined to its substantive without any difference of *case, gender, or number.*

Except in the words *this*, which makes *these*; and *that*, which makes *those* in the plural. Also in *whose* and *whom* from *who*, *is* from *he*, *hers* from *her*, *its* from *it*.

Q. *How is the adjective placed?*

A. The adjective is immediately placed before its substantive; as, *a good boy, a good girl, a good thing; good boys, good girls, good things.*

Q. *Is the adjective always to be placed before the substantive.*

A. Yes. Unless a verb comes between the adjective and its substantive; as, *happy is the man, the man is happy*: or when some other word dependeth on the adjective; as, *a subject loyal to his prince.* Also frequently in poetry, for the more harmonious sounding of the verse; as,

Human face divine.

MILTON.

Q. *When two or more adjectives come together, where are they to be placed?*

A. When there are more adjectives than one joined together, or one adjectives with other words depending on it, the adjective is generally set after the substantive;

as,

as, a general both wise and valiant, a general very wise, a general skilful in political and military matters.

Q. May a substantive have more adjectives than one joined with it?

A. A Substantive with its adjective is reckoned as one compound word, (and so is any governing word with the words that depend on it;) whence the substantive and adjective so joined, do often take another adjective, and sometimes a third, and so on; as, a man, an old man, a good old man, a very good old man, a very learned, judicious, sober man.

Q. How are the articles *a* and *the* joined?

A. The article *a* is joined only to substantives of the singular number; *the* to substantives either singular or plural.

Q. How are the articles to be placed?

A. They are generally placed before the substantive; as, a man, a boy, a girl.

But when the adjective goes before the substantive, as it generally does, the article is put before the adjective; as, a wise king, a pretty bird.

Except after *such* and *what*, and the adverbs of comparison, *as*, *so*, *to*, (and scarcely after any other words) when the article *a* is put between the adjective and substantive; as, *such a man, he gave me such a book, too little a coat, what a man is he? he is as great a clown as you.*

Q. How is the Pronoun to be placed?

A. The Pronoun has two states: the foregoing state, which goes before the verb.

A. The following state, which follows the verb or preposition; as, *I love, we love, love me, love us, to me, to us.* But *whom* is generally placed before the verb; as, *he is the man whom I saw.*

Q. Is the foregoing state of the Pronoun never placed after the Verb?

A. Yes. When a question is asked in a commanding sentence; as, *am I, is he, fight thou, &c.*

But more particularly it goes before and follows *am* and *he*; as, *I am he.*

But after the verb *am* or *he*, the foregoing state of the pronoun is used; as, *it is I, not me.*

Q. What

Q. *What do you mean by the nominative Word?*

A. The word that answers to the question, *Who is? Who does? Who suffers?* or, *What is? What does? What suffers?* is the substantive to which the verb relates, and is called the Nominative Word; as, *I love*, who loves? *I*, that is the Nominative Word. *We read*, who reads? *We*, where *We* is the Nominative. *The book is read*, what is read? *the book*; here *book* is the Nominative Word.

N. B. When we speak of persons, the question is to be made by *who*, when we speak of things it is to be made by *what*.

This nominative word is what the *Latins* call the Nominative Case.

Q. *Is not a verb put infinitively, and sometimes a sentence, counted as a nominative to the verb?*

A. Yes. For not only nouns, and the pronouns substantive, but whatever denotes that which *is*, or *does*, or *is done*, is accounted a nominative word to the verb.

So the verb put infinitively, that is, with the preposition *to* before it, often tells *what is*, *does*, or *suffers*, and therefore is a nominative word to the verb; as, *to play will please*, what will please? *to play*; therefore *to play* is a nominative to the verb *please*. *To laugh will fatten*. And so may any sentence, that shews what *is*, *does*, or *suffers*, be as a nominative word to the verb; as, *that the sun shines is clear*, or *it is clear that the sun shines?* *What is clear?* *That the sun shines*; therefore, *that the sun shines*, is a nominative word to the verb, *is clear*.

If a verb put infinitively (that is with the preposition *to* before it) or if a sentence be as a nominative word to a verb, we usually set the verb infinitive, or the sentence after the other verb, and put *It* before it; as, *It is an evil thing to lye*, i. e. *to lye is an evil thing*. *It is the custom of boys to neglect their books*, i. e. *to neglect their books is the custom of boys*.

So likewise when the nominative word, or the substantive to which the verb relates, is left out or understood, we put *It* before the verb; as, *It rains*, *it snows*, *it thunders*, &c. Where *rain* or *cloud*, or some other word is understood: for there can be no verb that signifies

nifies *being, doing, or suffering*, but what refers or has relation to some person or thing, that *is, does, or suffers*.

Q. *How must the verb agree with the nominative word?*

A. The verb must be of the same number and person as the nominative word or substantive is of, to which it relates; as, *Peter loveth, men love*.

Where you see *loveth* is of the singular number, and of the third person, because *Peter* is so; *love* is the plural, because *men* is so.

Now *Peter love, or men loveth*, would be false grammar. So *I art, we am, ye is, thou are*, is false grammar; for we ought to say, *I am, we are, thou art, ye are, &c.*

Q. *If two substantives singular come together, how must the verb be put?*

A. When two substantives singular are joined together, they speak of more than one, and so being of the plural number, must have a verb plural; as, *Robert and Mary love, not loveth, or loves*.

Q. *How shall I know what persons they are of?*

A. 1. *I and another* is as much as *we* the first person plural:

2. *Thou and another* is as much as *ye* the second person plural.

3. *He [she or it] and another*, is as much as *they* the third person plural.

Sometimes the verb may be put in the singular number, when there are two substantives; as, *his justice, and goodness was great*: but then here, *was great* is left out in the first sentence; as, *his justice was great and his goodness was great*.

Q. *Is not the verb sometimes of the plural number, though the nominative word be of the singular?*

A. Yes: though the noun be of the singular number, yet if it comprehend many particulars, the verb may be put in the singular or plural number: as, *the committee has examined the prisoner*: or *the committee have examined the prisoner*: where *has* is of the singular number, and *have* of the plural.

Where, in the first example, the verb *has* is of the singular number, because the substantive, *committee*, is so; and, in the second example, the verb *have* is of the

the plural number, because the substantive includes more than one person. *So part is gone, part are gone.*

Sometimes the endings *est, eth, or s* of the verb are left out after the conjunctions, *if, that, though, although, whether, &c.* As, *If the sense require it, for, If the sense requireth or requires it. He will dare though he die for it, that is, though he dieth or dies for it.* These endings of the person of the verb are also sometimes left out after some other conjunctions and adverbs, especially when the verb is used in a commanding or depending sense.

Not, the adverb of denying, is put after the verb; as, *it burned not, it did not burn, it burned me not.*

We shall just take notice that a sentence or saying is either single or compounded.

Q. What is a simple or single sentence?

A. A Single sentence is that which has but one verb finite in it; as, *life is short.*

Q. What is a verb Finite?

A. By a Verb Finite, you are to understand any verb but what is put infinitively, *i. e.* that has *to* put before it; as, *to love, to read.*

Q. What is a Compound Sentence?

A. A Compound Sentence is when two single sentences are joined together by some *cople* or *tye*: so then in a compound sentence, there is,

1. One simple or single sentence; as, *life is short.*
2. Another single sentence after it; as, *art is long.*
3. Between these two a *copel* is put to join them together; as, *Life is short, and art is long. Life is short, but art is long.*

Q. What Words are those that cople or join sentences together?

A. The copels are conjunctions, whose only use is to join two sentences together; as, *and, &c.*

2. A relative word, or a word which fetcheth back a foregoing substantive; as, *who, which, that.*

3. A comparative word, whereby two things are compared together; as, *so, as, such, so many, as many, more than.*

Examples where a conjunction is the cople; *Peter died, and so did John: Will you play, or will you not?*

Examples where a relative is the cople; as, *this is the man*

man which [*man*] I saw; he is the man that stole the horse; this is the boy who came to our house.

Examples where a comparative word is the cople; as, *as you do, so will I; I eat more than he: I heard such a story as you never heard in your life,*

Questions relating to the first chapter.

Q. How is the article *a* to be placed?

A. Only before substantives of the singular number; as, *a man, a boy, not a men, a boys.*

Q. How is the article *the* to be placed?

A. Before substantives either of the singular or plural number; as, *the man, the men, the boy, the boys.*

CHAP. II. Of the Transposition, or the transplacing of words or sentences.

THE *Syntax*, or the construction of words into sentences, may be distinguished into two kinds: 1. That which is *natural* and *regular*; or, 2. That which is *customary* and *figurative*. That *Syntax* may be called *regular*, which is according to natural sense and order of the words. Customary or figurative *Syntax*, is that which is used in the forms of speech peculiar to several languages.

Q. What is Transposition?

A. *Transposition* is the putting the words in a sentence or sentences out of their natural order; that is, putting words or sentences before, which should come after, and words or sentences after, which should come before.

The substantive is often put out of its place, especially when *there* or *it* is set before the verb; as, *there was a man, i. e. a man was; it is the custom, i. e. the custom is.*

So always in an interrogative sentence.

So adjectives, especially if a verb come between the substantive and the adjective; as, *happy is the man, for the man is happy.*

The preposition is frequently transplanted; as, *whom do you dine with? for with whom do you dine? what place do you come from? for from what place do you come?*

Q. Why do they place words out of their natural order?

A. To

A. To render the words more harmonious or agreeable to the ear.

Q. May we then transplace all words in every sentence as we please?

A. No; not always, but we must in this, as in all other things, follow the use of the best speakers.

We shall observe one thing; which is, that the best and clearest writers have the fewest transpositions in their discourses; and that they are more allowable in poetry than in prose, because it is there generally sweeter and more agreeable to the ear. For example: *any thing, though ever so little, which a man speaks of himself, in my opinion, is still too much.* The natural order is thus: Any thing is too much, in my opinion, which a man speaks of himself, though ever so little.

So; ————— *Yet not the more*

*Cease I to wander where the muses haunt;
Clear spring or shady grove, or sunny hill,
Smit with the love of sacred song, but chief
Thee, Sion, and the flow'ry brooks beneath
That wash thy hallowed feet, and warbling flow,
Nightly I visit, &c.*

The natural order is thus: Yet smit with the love of sacred song, I cease not to wander, &c. But chiefly, I nightly visit thee, Sion, &c.

*Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater man
Restore us and regain the blissful seat,
Sing, heavenly muse, &c.*

The order is thus: Heavenly muse, sing of man's first disobedience, &c.

CHAP. III.

WHAT is Ellipsis?

A. Ellipsis is the leaving out of words in a sentence,

Q. May we leave out what words we please in a sentence?

A. No!

A. No: but whatever words may be as well understood when left out, as they would be if they were mentioned, may be left out in a sentence.

Q. Upon what account may words be left out?

A. Words may be left out upon four accounts.

I. When a word has been mentioned just before, and may be supposed to be kept in mind, then it is often left out. As, *Cæsar came, and saw, and conquered*; where you need not say, *Cæsar came, Cæsar saw, and Cæsar conquered*; So, *ye have eaten more than we*, i. e. *than we have eaten*. *This book is the master's*, i. e. *book*. *Whose horse is this?* *ours*, i. e. *our horse*.

Therefore in a relative sentence, (a sentence having *who*, *which*, or *that* in it) the antecedent [foregoing] word is seldom repeated: as, *I bought the horse which you sold*, i. e. *which horse*, &c. *The wine is bad which you sent me*, i. e. *which wine*, &c. *What words I spoke, those I deny*, i. e. *those words*, &c.

II. When any word is to be mentioned straight or presently, if it can be well understood, it may be left out in the former part: As, *I ever did, and ever will you love*, i. e. *I ever did love*, &c. *Drink ye white or red wine*, i. e. *drink ye white wine, or*, &c. *The best of the churches is Paul's*, i. e. *the best church of the churches is Paul's church*; or to put it into the natural order; *Paul's church is the best church of the churches*.

III. When the thought is expressed by some other means; as, *who is he?* pointing to a man, you need not say, *what man is that man*.

IV. Those words which, upon the mentioning of others, must needs be supposed to be meant, may be left out; as, *when you come to Paul's turn to the left*, every body knows you mean *Paul's church*, and the *left-hand*, therefore these words need not be expressed. The preposition *to* is often left out; as, *reach me the book*, for *reach the book to me*. *Hand* is often left out; as, *turn to the right*, *turn to the left*, i. e. *to the right hand*, *to the left hand*, &c.

Thing and *act* are frequently left out when they may be understood; as, *it is hard to travel through the snow*, i. e. *it is a hard thing*, &c. *it is easy to do so*, i. e. *it is an easy thing or act*, &c.

The cople *that* is often left out in a compounded sentence, &c. as, *I desire (that) you would write for me. I think I saw him, i. e. that I saw, &c.*

The relatives *that, which, who, whom*, may be omitted or left out; as, *that is the man I killed, i. e. that or whom. Give me the horse you stole, i. e. which you stole, &c. Is this the man ye spake of? i. e. of whom you spake.*

CHAP. IV. *Of the Points or Pauses in a sentence.*

THE method of distinguishing the sense in a sentence, properly belongs to that part of Grammar that is called Syntax. For in a sentence, not only its structure or order is to be regarded, but also distinction. For the use of stops is not only to mark the distance of time in pronouncing, but also to prevent any confusion or obscurity in the sense, by distinguishing words from words, and sentences from sentences.

Q. How many chief points or stops are there?

A. The points or stops that direct what kind of pause is to be observed, are four: a Comma (,) a Semicolon (;) a Colon (:) a Period or full stop (.)

Note. Of these we shall immediately treat, after having taken notice, that writing being the picture or image of speech, ought to be adapted unto all the material circumstances of it; and consequently, must have some marks to denote these various manners of pronunciation; which may be sufficiently done by these six kinds of marks or points.

Q. How many points or marks are there to denote the various manners of pronunciation?

A. Six.

Q. Which are they?

A. 1. *Parenthesis.* 2. *Parathesis.* 3. *Erotesis.* 4. *Ecphonesis.* 5. *Emphasis.* 6. *Irony.*

Q. What is a Parenthesis?

A. A *Parenthesis*, or *Interposition*, serves for the distinction of such an additional part of a sentence, as is not necessary to perfect the sense of it; and is usually expressed by the enclosing of such words betwixt two

curve or crooked lines, (). As, *your kindness to me, (which I account a very great happiness) makes me undergo, &c.*

Note, Some do use this point wrong, when they include *as I think, as he says, &c.* in this point; where it is sufficient to set only a *comma*, or at most a *semicolon*, on each side. We ought also to take care that our *parentheses* be not too frequent or too long, not run one into another, for that obscures and darkens the sense.

Q. What is a Parathesis?

A. A *Parathesis*, or *exposition*, is used for distinction of such words as are added by way of explication, or of explaining something that precedes or goes before, and is usually expressed by enclosing such words between two angular lines []. As, *Angular lines [Brackets] mark the point called a Parathesis.*

Q. What is an Erotesis, or an Interrogative point?

A. An *Erotesis*, or *Interrogation*, is a kind of period for the distinction of such sentences as are proposed by way of question, and is usually thus marked (?). As, *does he yet doubt of it?*

Q. What is an Ecphonesis?

A. An *Ecphonesis*, *Admiration* or *Wonder*, and *Exclamation*, is a note of direction for raising the tone of voice, upon occasion of such words denoting some vehement passion; and is marked thus (!). As, *O the folly of men!*

Note, Some often omit this note; and they had better do so, than in such sentences to make a note of *Interrogation*, as some do.

Q. What is an Emphasis?

A. An *Emphasis* is used for the distinction of such word or words, wherein the force of the sense doth more peculiarly consist, and is usually expressed by putting such kind of words into another character, as the *Italick*, &c. Some also express it by beginning the word with a capital or great letter: Wherefore, for the better keeping up the use of distinction emphatical, one ought not promiscuously to write every noun with a great letter, as is the fashion of some now-a-days. But we have in the orthography laid down some rules when to write words with capital letters.

Q. What

Q. *What is Irony?*

A. An *Irony* is for the distinction of the meaning and intention of any words, when they are to be understood by way of *sarcasm* or *scoff*, or in a contrary sense to that which they naturally signify.

Q. *What is the mark for it?*

A. Though there be not (for aught I know) any note designed for this, in any of the instituted languages, yet that is from their deficiency or imperfection: For if the chief force of *Ironies* consists in the pronunciation, it will plainly follow, that there ought to be some mark for direction, when things are to be so pronounced. As, *he's a special fellow*: suppose this mark \wedge : I have lately learnt from a *German* writer, that the *Germans* make use of the note of exclamation, inverted, to mark the *Irony*; as, *O good sir*; which mark may do very well.

Q. *What is the Comma?*

A. The *Comma* is the shortest pause or resting in speech, and is used chiefly in distinguishing *Nouns*, *Verbs*, and *Adverbs*. As, *a good man, and learned. To exhort, to pray. Sooner, or later, every body must die.* It distinguishes also the parts of a shorter sentence; as, *life is short, and art is long.*

Q. *What is a Semicolon?*

A. A *Semicolon* is the mark of a pause that is greater than a *Comma*, and less than a *Colon*. The proper place for this point is in the subdivision of the members or parts of a sentence: Example, *as the shadow moves, and we do not perceive it; or as the tree grows, and we do not apprehend it; so man, &c.* It is also of great use in the distinguishing of nouns of a contrary signification; as, *things domestick; things foreign; publick things; things private; things sacred and profane.*

Q. *What is a Colon?*

A. A *Colon* is used when the sense is perfect, but the sentence not ended: as, *if you sing, you sing ill: if you read, you sing.*

The *Colon* is generally used before a comparative conjunction in a similitude: Example, *As the Ape commonly kills her young ones by too much fondling: so some parents spoil their children by too much indulgence.*

Also if the *Period* runs out pretty long, the *Colon* is often made use of.

Q. *What is a Period?*

A. A *Period* or full stop is the great pause, and is set after the sentence when it is compleat and fully ended: as, *God is the chiefest good.*

We may also add a crooked line, which they call a *Brace*; which is used to couple two or more words or lines together, that have a relation to one another. It is also used in poetry when three lines have the same rhyme or ending, which is called a *Triplet*. The mark of the *Brace* is this }

Of P R O S O D Y.

Q. *What is Profody?*

A. *Profody* is the art of pronouncing words according to the due *accent* and *time*.

But for a full and large account of *Profody*, we shall refer you to the *Essay* itself.

A

P R A X I S

O N T H E

G R A M M A R.

HAVING finished the Grammar, I thought it might be necessary to add a few pages relating to the *Praxis, Practice*, or use of the parts of speech, and the joining of words together in a sentence. And I shall first speak of the distinction of one part of speech from another. In these sentences following, tell me what part of speech every word is; and why:

Good boys love good books. Where is the school? We will go with you to the temple. I walk in the shade, because it is pleasant. The book is published. I saw a prancing horse.

What part of speech is *Good*? An Adjective, because it shews the manner of a thing; (see p. 34.) *Boys* is a Noun Substantive, because it signifies the thing itself, (p. 22.) It is the Plural Number, *s* being added to it; as, *boy, boys*, (p. 24.) *Love* is a Verb Active, because it signifies doing, (p. 45.) *Good* is an Adjective as before. *Books* is a Substantive as before. *Where* is an Adverb, (p. 76.) And it is an Adverb of Place, (p. 78.) *It* is a Verb Essential or Neuter, because it signifies *Being*, (p. 45.) *The* is an Article, or Adjective, (p. 32.) *School* is a Substantive, (p. 28.) *We* is a Pronoun, because it is put instead of a Noun. *Will* is a helping Verb, (p. 48.) *Go* is a Verb as before. *With* is a Preposition, because it shews the relation or respect that one thing has to another, (p. 83, 98.) *You* is a Pronoun, (p. 40.) *To* is a Preposition as before, (p. 83.) *The*, an Article, as before, (p. 32.) *Temple*, a Substantive as before, (p. 22.) *I*, a Pronoun, (p. 40.) *Walk* is a Verb Neuter, because the action does not pass on some other thing, (p. 83, and 92.) *In* is a Preposition, (p. 86.) *The*, as before. *Shade* is a Substantive, (p. 22.) *Because* is a

G 3

Conjunction,

Conjunction, for it joins sentences together, (p. 81.) *It* is a Pronoun, (p. 39) *Is*, is a Verb Neuter, as before. *Pleasant*, is an Adjective, (p. 34 and 36.) *The*, as before. *Book*, as before. *Is*, is a Verb Neuter, as before. *Published* is a Participle, (p. 51.) and a Participle passive, because it ends in *ed*, (p. 51.) But, *is published*, being taken together, is called a Verb Passive, (p. 71.) *I*, is a Pronoun as before. *Saw*, a Verb Active, (p. 65) *A*, is an Article or Adjective, (p. 32.) and a Numeral Article, (p. 32.) *Prancing* is a Participle, (p. 51.) and an active Participle. *Horse*, a Substantive, (p. 22.)

The second P R A X I S.

The LORD'S PRAYER.

OUR father which art in heaven: hallowed be thy name: thy kingdom come: thy will be done in earth, as it is in heaven: give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil: for thine is the kingdom, the power, and the glory, for ever and ever. Amen.

The] Is an Article Demonstrative, (p. 33) and answers to *le* of the *French*: it denotes or signifies the determination or fixing the sense of one or more particulars, and it shews what particular you mean. So, *the Lord* is put by way of eminence: Namely, *our Saviour Jesus Christ*.

Lord] Is a Noun Substantive, (p. 22.) It has no difference of cases, except the genitive, (p. 27.)

Lord's] The final or ending *s*, is the letter that forms or makes the *English* genitive case, (p. 27.) It answers to the genitive case of the *Latins*, and signifies the author, (p. 27, 28.)

Prayer] Is a Noun Substantive.

The Lord's Prayer] That is, the Prayer of the Lord.

Our] Is a Pronoun possessive put for the first person of the plural number, (p. 42 and 44.) It is *Our* not *Ours*, because the Substantive *Father* is expressed. The pronouns *my*, *thy*, *our*, &c. are to be used when they are joined to substantives. *Our*, like other adjectives, has no differences of cases, genders or numbers, (p. 113.)

Father]

Father] Is a Noun Substantive, (p. 22.)

Which] Is a Relative, (p. 44.) It is spoken both of things and persons, (though chiefly of things;) as *who* and *whom* are used when we speak of persons, (p. 42.) And *who* would have been in this place more proper, because it speaks of the person, and is now-a-days more frequently used. Hence it is, that in our *English Liturgy*, or *Common Prayer Book*, where formerly they used *which*, it is in the latter editions changed almost always into *who* or *whom*, as being more elegant when we speak of persons. But in this prayer of our Lord, it has not been thought convenient to vary from the received form, which is so very familiar with the common people:

Art] Is a Verb Essential or Neuter, (p. 45 and 50.) It is the second person singular of the verb *am*, (p. 58.) It is the second person singular, because it agrees with thou understood, (p. 112.) For *thou* is the nominative word of the second person singular, (p. 40. N. B. This verb is very irregular, (p. 58.)

In] A Preposition, (p. 83 and 92.) But we do all by the help of prepositions, which the *Greeks* and *Latins* did, partly by prepositions, and partly by the diversity or difference of cases, (p. 83.)

Heaven] A Noun Substantive; (p. 22.)

Hallowed] A Participle passive which ends in *ed*, (p. 51.) by the help of which participle and the verb *am* or *be*, we express what the *Latin* Grammarians call the Passive Voice. Of the formation of the verb passive, see (p. 71.) N. B. *Hallowed* comes from the verb *to hallow*, that is to sanctify or consecrate, from *holy*, or rather the old word *haly*; and to this day the *Abbey* of the *Holy Cross* near *Edinburgh* in *Scotland*, is called *Haly Rood-House*, i. e. *the House of the Holy Cross*. For *Rood* or *Rude* is a *Cross*; and *Haly Rood-Day* is the day of exalting or shewing the *Holy Cross*.

Be] Is a Verb from *am*, and is used here in an imperative or commanding or bidding (i. e. *praying*) sense, (p. 58.) and therefore it is put before the nominative word, (p. 112.) *Except*. 2d. How the imperative manner is expressed, see p. 72.

Thy] Is a Pronoun Possessive, (p. 42.) It is put for *thou* the second person singular. It is *thy* and not *thine*.

because it does not come before a word beginning with a vowel, and because the substantive is not left out, (p. 42 and 43) all which come from the *Latin tu*, or the *Dorick*, i. e. *Greek τὺ* for *σὺ*.

Name] A Substantive, (p. 22.) But this sentence might be thus placed, *hallowed be thy name*, as it is in this place; or, *thy name be hallowed*, (as in the next clause, *thy will be done*) or *be thy name hallowed*. But the first way is the best.

Thy] As before.

Will] A Substantive from the verb *to will*, or else this may come from that.

Be] As before.

Done] It would be better written *do'n* or *doen*, for it is the participle passive from *to do*, p. 60, 61, and 63.

In] As before.

Earth] A Substantive.

As] An Adverb, p. 77, 79.

It] A Pronoun of the third person singular, p. 40. It is spoken of a thing that is neither of the male nor female sex, p. 40. For when we speak of the male sex, we say *he*; if of the female we say *she*.

Is] Is a Verb Neuter, the third person singular of *am*, *I am*, *thou art*, *he is*, &c. p. 58. *Is*, is the third person singular, because the nominative word is so, p. 112. *Is*, is used, and not *be*, because it is put in an indicative sense, and not in an imperative or subjunctive, nor after the conjunctions *if*, *when*, *her*, &c.

In Heaven] As before.

Give] A Verb; it is used in an imperative sense, the pronoun *thou* being left out, for *give thou*.

Us] Is the following state of the pronoun *we*, and it is thus put, because it follows the verb *give*, or rather the preposition *to* understood, p. 41. *Give us* is used by an ellipsis for *give to us*, p. 97.

This] Is an Adjective, p. 44. And it is a demonstrative adjective. *This* makes in the plural *these*. *This* is spoken both of person and thing.

Day] A Noun Substantive, p. 22. But *this day* is spoken or *in this day* by an ellipsis; as, *hodie* in *Latin* for *hoc die*, or *in hoc die*.

Our] As before.

Daily]

Daily] An Adjective from the substantive Day; it signifies what we have *every day*, or what is *sufficient for a day*.

Bread] A Substantive.

And] A Conjunction, p. 81. It is a copulative, and joins sentences together, p. 81.

Forgive] A Verb used in an imperative sense. *For*, in composition, denies or deprives, p. 100.

Us] As before.

Our] As before.

Trespases] A Noun Substantive, *s* is added to make the plural number, from *trespasse*, p. 24. But it is made by this addition a word of three syllables, because if the sound of the vowel were not pronounced, the last *s* would not be heard, p. 24.

As] As before.

We] A Pronoun, and in the foregoing state, because it comes before the verb *forgive*, p. 41.

Forgive] A Verb, the ending in the plural number is never changed, p. 47.

Them] Is the following state of *they*. See the table, p. 43. It is *them* and not *they*, because it follows the verb, p. 41.

That] An Adjective Relative, or an adjective that has relation to some other word, that is used for *who* or *which*, p. 44. It is spoken both of persons and things, p. 44.

Trespass] A Verb. It is used in declaring (or as the *Latin* calls it, an indicative) manner, p. 49. It is the *present tense* or *time*, p. 46. it is thus formed, *I trespass, thou trespassest, he trespasseth*. Plural. *We trespass, ye trespass, they trespass*, p. 65.

Against] A Preposition, p. 85. What a preposition is, see p. 83.

Us] As before.

And] As before.

Lead] A Verb. It is here used in an imperative sense, p. 72. But the nominative word is left out; as, *lead, for lead thou*.

Us] As before.

Nor] An Adverb of denying, p. 78. What an adverb

verb is, see p. 76. When it is used absolutely, that is, not being joined to any other word, we say *no*, p. 78. But when it is joined to a verb or noun, we say *not*; as, *lead us not*, p. 79. *Not* is here put after the verb, p. 70.

Into] A preposition, *In* relates to rest, *Into*, to motion, p. 92.

Temptation] A Substantive.

But] A Conjunction, p. 82. What a conjunction is, see p. 81.

Deliver] A Verb.

Us] Is the following state of the pronoun, because it follows the verb *deliver*, for *deliver we* would be false *English*.

From] A Preposition, p. 91. *N. B.* They formerly used *fro* for *from*; whence *froward*, that is, one that turns from others, that will not agree to things: and as *from* is used in opposition to *to*, so *froward* is to *toward*, and *towardly*: a *toward youth*, that is, a youth that applies his mind or will to things; fit, or made for any thing. We do also now say *to and fro*, for *to and from*; *hither and thither*.

Evil] Is an Adjective, but is here used as a Substantive, that is, without having another word joined to it; as *the evil (thing or person)* p. 35.

For] Is here a conjunction, p. 82. There is also *for* a preposition, p. 89.

Thine] A Pronoun. *Thine* is here used, and not *thy*, because the substantive is left out, p. 42. The natural order of the words is *this, the kingdom is thine*, that is, *the kingdom is thy kingdom*; but because *the kingdom* in the last place is left out, therefore *thine* is used rather than *thy*: and the words are put out of their natural order, the nominative word, *the kingdom*, being put after the verb *is*, that it might more smoothly and easily join with the following words, *the power and the glory*. *Thine is the kingdom*, that is, *thou hast the kingdom*.

Is] A Verb, the third person singular from *am*; and agrees with the nominative word *kingdom*; see p. 112.

The] As before. But here it is used in an emphatical or expressive manner, by way of eminence or distinction, p. 32.

Kingdom] A Substantive. It is a *Substantive Common*, p. 23. It comes from *King*, by adding the termination *dom*; and denotes the kingly state or government, and the place governed, p. 109.

The] As before.

Power] A Substantive.

And the] As before.

Glory] A Substantive.

For ever and ever] A solemn form, for throughout all ages or times.

For] Is a Preposition, p. 89.

Ever] Is originally an Adverb; but is used here as a substantive, denoting an everlasting duration.

Amen] The usual epilogue, conclusion or ending of prayers: it is a *Hebrew* word, but common to almost all languages, and signifies the speakers *assent*, or, *so be it*. The *Lord's Prayer* in its natural order, with the words that are left out.

(2) **O**UR Father which art in heaven: hallowed be thy name (thy name be hallowed): (Let) thy kingdom come; thy will be done in earth as it is (done) in heaven: give (thou to) us our daily bread (in) this day: and forgive (thou to) us our trespasses, as we forgive (to) them (their trespasses) that trespass against us: and lead (thou) us not into temptation; but deliver (thou) us from evil: for the kingdom is thine, the power (is thine) and the glory (is thine), for ever and ever. Amen.

The Third P R A X I S.

The Apostle's Creed.

I Believe in God the Father Almighty, maker of heaven and earth. And in Jesus Christ his only son our Lord: who was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified dead and buried: he descended into hell: the third day he rose again from the dead: he ascended into heaven: and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

The]

The] A Demonstrative Article added to the substantive *apostle's* : or to *apostle's creed*, which is reckoned but one substantive, p. 33.

Apostle's] *Apostle* is a substantive, p. 22. By the addition of *s* it is the plural number *apostles*, p. 24. and by the addition of the other *s* it is made as the genitive case, p. 28. *apostles's* ; but for the better sound sake the first *s* is cut off, p. 29. and an apostrophe is added, as *apostle's*, p. 29.

Creed] A compendium or abstract of things to be believed. From the verb *credo*, *I believe* : which is the initial or beginning word of the creed in *Latin*.

I] A pronoun of the first person of the singular number, p. 40. It is the foregoing state of the pronoun, because it comes before the verb *believe*, p. 41.

Believe] A Verb. The *present tense*, or *time*, *I believe* or *I do believe*. *Be* is a Preposition set before verbs and participles, &c. p. 100.

In God] Or *on God*, in the same sense. *In* is a Preposition, p. 92. *God* is a Substantive.

The Father] As before.

All-mighty] A compound Adjective of *all* and *mighty*, i. e. *powerful*. *Mighty* is formed or made from the substantive *might*, by the addition of *y* ; for from substantives, by adding the ending *y*, are formed adjectives of plenty or abounding, p. 107. And *might* comes from *may*.

Maker] A Substantive, signifying the *doer* ; for from *make* comes the verbal substantive *maker*, by adding the ending *er*, p. 107.

Of] A Preposition, and answers to the genitive case of the *Latins*, p. 92.

Heaven and Earth] As before.

And in] As before.

Jesus Christ] *Jesus* is a proper Name, or a Substantive proper, p. 23. *N. B.* It signifies a *saviour*. *Christ* is also a proper name, and signifies *anointed*.

His] Is the genitive case of *he*, the pronoun of the third person singular, and denotes the male sex, p. 43.

His, see the table.

Only] Is an Adjective in this place ; for sometimes it is used *adverbially*. *An* and *one*, have this difference, that *an* is less emphatical than *one*, p. 32. Son]

Son] A Substantive.

Our] As before.

Lord] A Substantive common, p. 23.

Who] Or *which*. *Who* is spoken of persons only, *which* of things, p. 42, 44.

Was] The preter time of the verb *am*, p. 59. *I was*, *thou wast*, &c. But here *was* being joined by the participle *conceived*, denotes the first preter time of the *passive voice*, as the *Latins* call it, p. 71.

Conceived] A Participle passive, from the verb *conceive*, by the addition of the formative termination *ed*, p. 52.

By] A Preposition, signifying the efficient cause, p. 89.

The Holy Ghost] *The*, as before. *Holy*, see *hallowed*. *Ghost* is a Substantive, it signifies *spirit*, which word we now use instead of *ghost*. Though it is yet retained, from antient custom, as the title of the *Holy Spirit*, lest the common people should think there was some change or innovation in the doctrine, if the name was altered. But we also say the *Holy Spirit*. From the Substantive *ghost*, by the addition of *ly*, comes the word *ghostly*, that is *spiritual*, p. 108. which is now also more frequently used.

Born] A Participle passive from *to bear*, which makes in the preter tense *bare* or *bore*, p. 62. Whence comes the participle *boren*, p. 61. which by contraction is made *bor'n*, *born*.

Of] A Preposition, p. 92.

The Virgin] A Substantive.

Mary] A Substantive proper, p. 23.

Suffered] The preter tense of the verb *to suffer*, which is made by adding the ending *ed*, p. 46. and is thus formed, *I suffered*, &c. p. 66.

Under] A preposition, p. 97.

Pontius Pilate] Substantives proper.

Was] As before.

Crucified] A participle passive from *crucify*. *Was crucified* is the first preter tense of the passive verb, see p. 71.

Dead] An Adjective from *to die*, whence also *death*, p. 109.

And] As before.

Buried]

Buried] A participle, from *to bury*; *was buried*, is also the first preter tense of the passive verb, see p. 71.

He] A pronoun of the third person singular, p. 40. It is the *nominative word* to the verb.

Descended] The first preter time of the verb *descend*, p. 42. See the formation of it, p. 65. N. B. It comes from the Latin word *descendo*, *to descend*, that is, to go down, *descended*, i. e. *went down* (from the old word *wend*) p. 111. Of the sense of *de* in composition, see p. 102.

Into] A Preposition, p. 92.

Hell] A Substantive.

The] As before.

Third] Is an Adjective, and is called an *Ordinal Number*: as *three* is a *Cardinal Number*.

Day] A Substantive. *The third day* is put by an *ellipsis*, for *in the third day*, or *on the third day*.

He] As before. It is the *nominative word* to the verb, and comes before the verb, p. 41.

Rose] Is the preter tense of the verb *to rise*; it is an irregular preter tense, p. 63.

Again] An Adverb.

From] A Preposition, as before.

The dead] Here, as also before, the substantive *person*, or people may be understood.

He] As before.

Sitteth] Is the third person singular, present tense, of the verb *to sit*; for the third person of the present tense generally endeth in *eth*, p. 47. It is the third person singular, because the *nominative word*, *He* is so, p. 116. *He* is the third person, p. 40. *He* is here left out, because it was mentioned just before; *He ascended into heaven, and (he) sitteth, &c.* p. 120.

On or at] A preposition, p. 93. *On* signifies *at or nigh*: for we say, *at the right hand*, or *on the right hand*.

The right hand] *Right* is an adjective, and agrees with the substantive *hand*, p. 43. and it is placed before the substantive, p. 114.

Of God the Father Almighty] As before.

From thence] *From* is a preposition, p. 91. What a preposition is, p. 83. It is here added to the adverb *thence*, p. 83. *From* is here a sort of *expletive*, p. 78.

Thence is an *Adverb of place*, and signifies as much as *from*

from that place, p. 78. For hence, thence, whence, in some places they say herence, therence, wherence; but this manner of expression is not to be imitated.

He shall come] He, as before. - Shall is a helping Verb, p. 55. It is thus formed, I shall, thou shalt, he shall; Plural. We shall, &c. p. 55. Shall and will denote the future time, or the time to come, p. 55. Shall in the third person, does here promise, but sometimes it commands or threatens; p. 74. Come is a verb; when two verbs come together, the latter has the preposition to placed before it, p. 54. (This the Latins call the Infinitive Mood; but after the helping verb, (such a one is, shall) and some few other verbs, the preposition to is left out, p. 62. Come makes in the preter time came.

To judge] Is the latter of two verbs, and therefore has the preposition to placed before it, p. 74. This is called the Infinitive Manner.

The Quick] An Adjective, which is joined to its substantive without any difference of case, gender, or number, p. 113. Men, the plural of man, is understood, p. 25. Quick is now a-days used chiefly to signify swift, nimble, &c. but formerly (whence in the creed it does now retain its antient sense) it more often, and now it signifies alive; so that the quick and dead is the living and dead. From quick comes the verb to quicken, p. 107. But now for quick we generally use living and alive; The Saxons for quick said cuice, cuce, for Q was not very usual with them; the Dutch, quick; we say quick-silver, to pare the nails to the quick, &c.

And the dead] As before.

I believe in the Holy Ghost] As before.

The Holy] As before.

Catholic] An Adjective, and signifies general, universal.

Church] A Substantive.

Communion] A Substantive from the Latin, *communio*; for words in ion are made Latin by casting away n; as, communion, *communio*, p. 111.

Of Saints] Of, is a preposition. Saints, is a Substantive of the plural number, which is made by adding s to the singular saint, p. 24. It is put in the plural

plural number, because it is spoken of more than one *saint*, p. 24.

The forgiveness] A Substantive made from the verb *forgive*, by adding the ending *ness*, p. 109. which sort of words are often formed from adjectives, but very seldom from verbs.

Of Sins] *Sins* is the plural of the Substantive *sin*, and is made by adding *s*, p. 24.

The Resurrection] That is the *up-rising*, or the *rising-again*; it is a Substantive from the *Latin*, *resurrectio*, p. 111. The force of *re* in composition, see p. 104.

Of the Body] A Substantive.

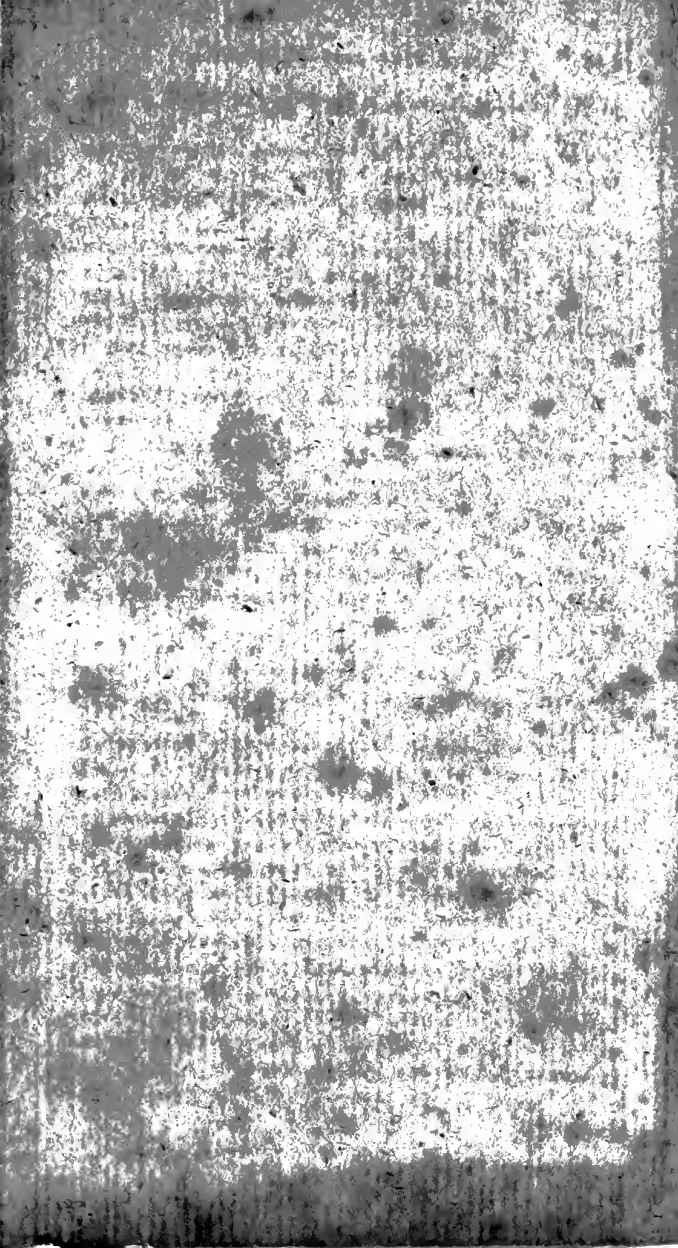
And the Life] A Substantive. Hence comes the verb *to live*, p. 106. Thence comes the active participle, *living*, and *lively*, p. 108, also *lifeless*, or *liveless*, i. e. without *life*, p. 108.

Everlasting] It is a compounded Adjective, or a word made up of the adverb *ever*, and the participle, *lasting*, from the verb *to last*, to continue or *abide*, p. 113. *Life everlasting*, and the father almighty, for ever lasting life, and the almighty father: where you see the adjective is put after the substantive.

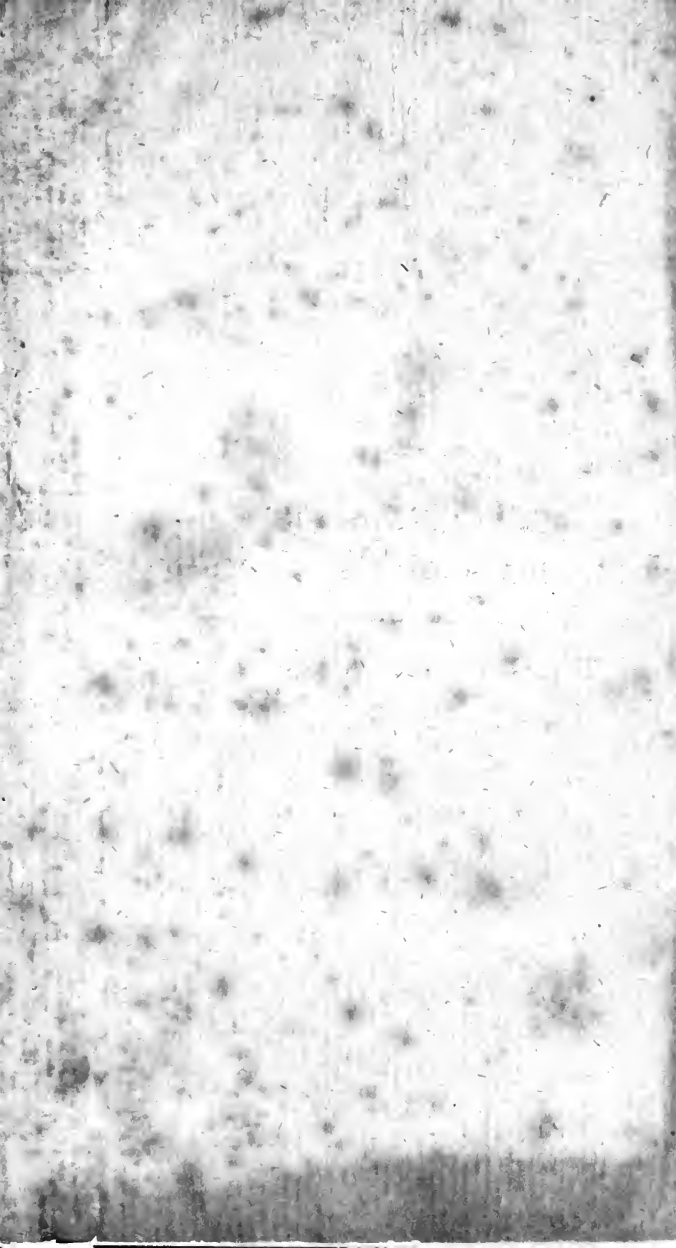
Amen] As before.

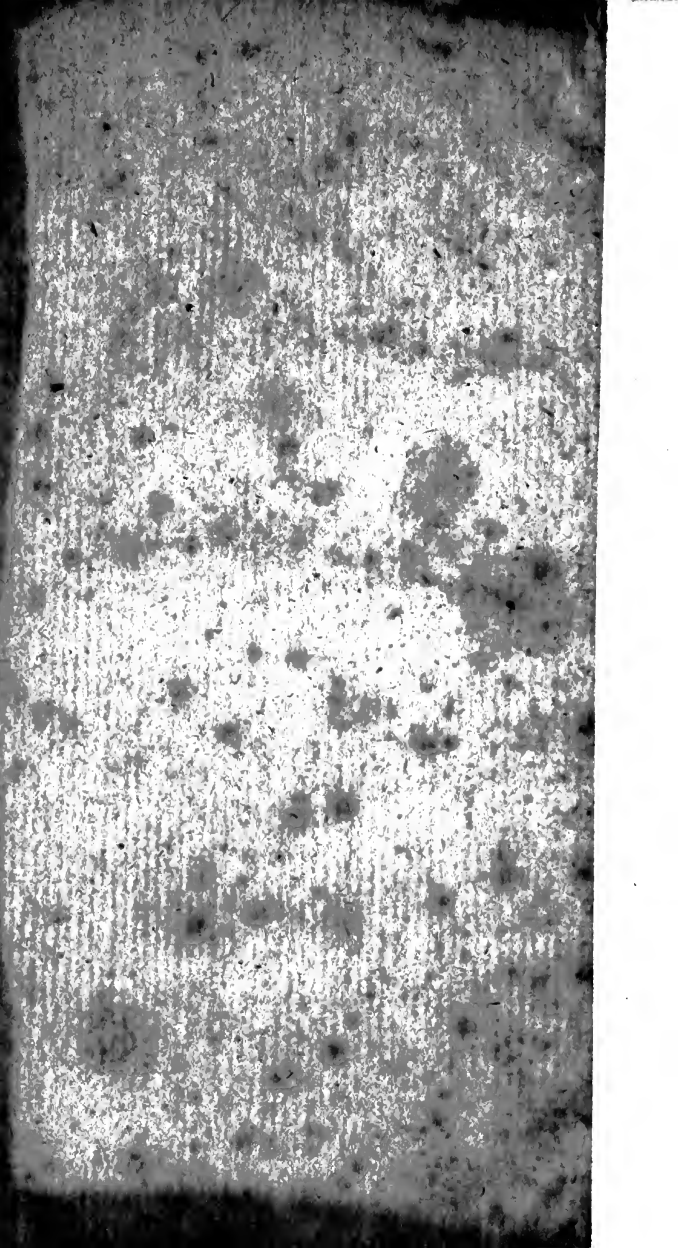
The *Creed* placed in the order of construction, or in the natural order, with the *ellipses*, or the words that are left out.

I believe in almighty God the father (the) maker of heaven and earth. And (I believe) in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost (who was) born of the virgin Mary, (who) suffered under Pontius Pilate, (who) was crucified; (who was) dead, and (who was) buried; he descended into hell; he rose again from the dead (people) (in or on) the third day; he ascended into heaven; and (he) sitteth on the right-hand of Almighty God the Father; from thence he shall come to judge the quick (people) and the dead (people). I believe in the Holy Ghost; (I believe) the holy catholic church; (I believe) the communion of saints; (I believe) the forgiveness of sins; (I believe) the resurrection of the body; and (I believe) the life everlasting. Amen.









PE
1109
G74
1783

Greenwood, James,
d. 1737
The Royal English
grammar,

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