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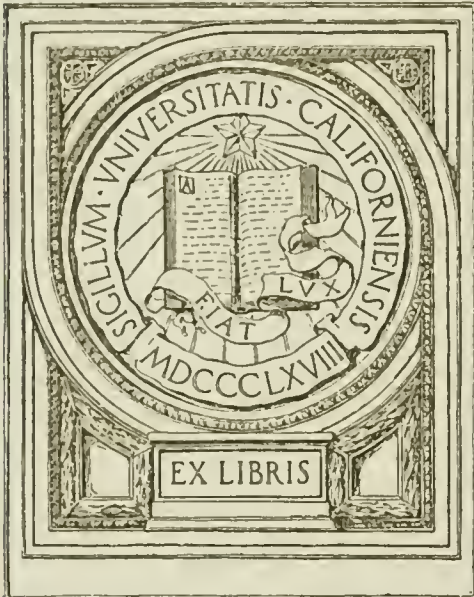
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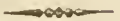
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TO

THOMAS ASTLE, ESQ. F.R.S. AND S.A.

TRUSTEE OF THE BRITISH MUSEUM, SOC ANTIQ. CASSELL. SOD, &c.

*Em. l*



RESPECTED SIR,

THE Favours received, and the Information derived, by my free Admission to your invaluable Library, demand my earliest Acknowledgements, not only on the Principle of Justice, but from my grateful Consciousness of the high Obligation conferred upon me. No sooner had my SPECIMENS of the HISTORY OF SOUTH-BRITAIN appeared, than you became its avowed Patron, invited me to your House, permitted me the unlimited Perusal of your ANCIENT DOCUMENTS, SAXON MANUSCRIPTS, and ANSTIS'S NOBLE COLLECTION of EXTRACTS and AUTHORITIES, and generously allowed me to transcribe whatever could illustrate the antient State of the British Realm. Not resting here, you have entrusted valuable Volumes to my Custody, referred me to the best Sources of Information, and introduced me to Gentlemen and Scholars, the Keepers of our national Records, to which I have had easy Access. When the next Number of my History appears, the Advantages derived from such Oppor-

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tunities will be manifested to the Public ; and the numerous References to the Manuscripts in your Possession, will best evince my Opinion of their Worth, and Sense of your Kindness. In the mean Time, though you are fully convinced that the Books of DOMESDAY have been my more immediate Study, permit me to present you with the First-fruits of my Proficiency in Saxon Learning, a Language essentially necessary for understanding many Parts of this AUTOGRAPH, till I can with Prudence pursue my grand Undertaking.

I am, respected Sir,

Your truly obliged

and sincere humble Servant,

LONDON, AUG. 10, 1798.

SAMUEL HENSHALL.

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THE  
SAXON AND ENGLISH  
LANGUAGES, &c.

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THE Study of the Anglo-Saxon Language has certainly engaged the attention of able Scholars and learned Divines. The ancient Records of this realm have been collected with laudable assiduity, many of them have been printed with a Version, and more liberally translated. To assert that no correct ideas can be collected from the laborious exertions of a Hickes, a Gibson, or a Wilkins; to affirm that their Latin interpretations are of little authority, unintelligible, and delusory; argues certainly a daring Challenger, or a Champion conscious of the merits of his cause, and therefore not easily intimidated.

The present investigator relies little on his own knowledge, but is confident in the errors of his opponents; he is better acquainted with ancient Latin Records than Saxon Documents, but having

been compelled, in the course of his investigations, to consult the Thesaurus of Hickes, the Leges Saxonicae of Wilkins, &c. and finding it impossible to form any certain inference from their Latin jargon, he was necessitated to examine the Original, in its vernacular idiom. Of the result of this investigation let others judge; but before condemnation is passed, let the evidence be candidly weighed by the judgment of a discerning jury. For this purpose we shall submit the Original in Saxon Characters, with the Version and Interpretation of the Editor's on one page; the Original, in Roman Characters, with the literal verbatim Rendering, in italics, on the other, that a just <sup>a</sup> verdict of their merits may be returned by an honest and impartial juryman.

To trifle away time is not the object of our researches. We shall therefore select a most curious Record for observation, the very first that the learned Hickes has inserted in his Dissertatio Epistolaris, and which he considers a valuable <sup>b</sup> document, conveying important information. This reports the Saxon process in an Assize, or the manner of holding a grand Court of Judicature for a County. It has deservedly occupied his peculiar attention and engaged his particular comment. We cannot therefore be accused of acting uncandidly in our selection, since we begin with one of our ablest scholars, take the first occurring Record in this part of his publication, and which he has certainly endeavoured to illustrate with precision. Far is it from our intention likewise to detract from the merit of such men, they have laboured for the great advantage of posterity; but our immediate object is to prove, that the mode of study adopted by them was insufficient to produce a correct knowledge of the Idioms of the Anglo-saxonic Language,

<sup>a</sup> Vere-dictum.

<sup>b</sup> Inter hæc autem merito *primum locum vindicat* Causæ five Litis cujusdam in Comitibus, &c. Dissert. Epist. p. 2.

which

which has little similarity with a Latin Construction, but is so really and truly our old English Tongue, that Lord Lyttleton so denominates a Saxon Proclamation in the reign of Henry the third, and Warton's Early Extracts in his History of English Poetry, are as pure Saxon, as can be produced at that æra. In the course of this investigation, Specimens will be given, to illustrate, and support, this assertion; for as Scholars, at this period, were generally Priests accustomed to the Romish Ritual, we must necessarily expect a mixture of Latin Phraseology in all their Compositions.

A SAXON MANUSCRIPT, transcribed from the HARLEIAN  
COLLECTION, with the LATIN VERSION of HICKES.—  
Thesaur. Vol. 2. Dissert. Epist. p. 2.

## VERSIO HICKESIANA.

Hēr sputelað on ðisrum  
geppite þ̅ an s̅c̅ir-gemot s̅æt  
æt Ægelnoðes-rtane be Cnutes  
dæge Linges: Ðær s̅æt on  
Æðelstan b. Raniꝯ Ealdorman.  
7 Eðp̅ine þ̅ær ealdorman̅ner. 7  
Leofp̅ine Fulp̅iges sunu. 7  
Ðuncil Hrita. 7 Top̅iꝯ P̅ruda  
com þ̅ær on þ̅ær Linges æpende.  
7 þ̅ær p̅ær Bryning̅ s̅c̅ir-gep̅eþ̅a.  
7 Ægelpeard̅ æt F̅rome. 7 Leof-  
p̅ine æt F̅rome. 7 Godric̅ æt  
Stoce 7 ealle þ̅a þ̅eꝯnar on He-  
repord-s̅c̅ipe: Ða com þ̅ær pa-  
pende to þ̅am gemote Eðp̅ine  
Enneap̅nes sunu. 7 sp̅æc þ̅ær  
on h̅is aꝯene modop̅æp̅ter sumon  
dæle Landes. þ̅ p̅er Weolintun.  
7 L̅yrd̅esleah. Ða acrode þ̅e

In hoc scripto ostenditur, Co-  
mitatus conventum quendam ha-  
bitum fuisse Ægelnothes-stane  
Rege Canuto regnante. In quo  
quidem conventu confidebant  
Æthelstanus Episcopus & Rani-  
gus Comes & Edwinus Comitis  
& Leofwinus Wulfgei filius. Eò  
etiam convenerunt ad negotia  
regis gerenda Thurcilus cui Al-  
bus<sup>a</sup>, & Tosigus cui comptus,  
cognomen erat, cum Bryningo  
vice-comite, Ægelweardo Fro-  
mensi, Goodrico Stocensi, & om-  
nibus pagi Herefordensis liberis  
hominibus. Tum ad conventum  
profectus Edwinus Ennawnes  
filius, agebat contra matrem de  
quorundam prædiorum jure, qui-  
bus nomina erant Weolintun, &  
Cradesleah. Controversiâ autem

<sup>a</sup> The original is wight—a wife man—a read man—a Counsellor, for all Thanes  
were not Witena. There is not the least authority for the insertion of Cognomen.  
See Dissertation on Ranks and Customs.



The SAME MANUSCRIPT ; the SAXON in ROMAN, the  
ENGLISH in ITALIC CHARACTERS.

*Here <sup>a</sup> settelth on this Writ, that one Shiremotc sat at  
Her swutelath on thissum Gewrite, that an Scir-gemot fæt æt  
Ælnoth's Stone, being Cnutes Day King. There satten Æthel-  
Ægelnothes-stane, be Cnutes Dæge Cinges. Thær fæton Æthel-  
stan Bishop, and Raney Elderman, and Edwin this Elderman's,  
stan B. and Ranig Ealdorman, and Edwine thæs Ealdormanues  
and Leofwin Wulfig's Son, and Thurchill Wight, and <sup>b</sup> Tofig  
and Leofwine Wulfiges Sunu, and Thurchil Hwita and Tofig  
Proud came there on this King's Errand, and there was Bruning  
Pruda com thær on thæs Cinges Ærende ; and thær wæs Bruning  
Shirc-reeve and Egelward at Frome, and Leofwin at Frome,  
Scir-gereva and Ægelweard æt Frome, and Leofwine æt Frome,  
and Godric at Stoke, and all the Thanas in Herefordshire.  
and Godric æt Stoce, and calle tha Thegnas on Hereford-scire.  
Then came there fore-hand to that Mote Edwin Enneawnes  
Tha com thær fa-rende to tham <sup>c</sup> Gemote Edwine Enneawnes  
Son, and spæc there on his own Mother, after some Deal of  
Sunu, and spæc thær on his agene Modor, æfter sumon Dæle  
Lands, that was Wellington and Curdsley. Then asked the  
Landes, thæt was Weolnitun and Curdesleah. Tha ascode the*

<sup>a</sup> Hence our modern Settlement, and it is settled, determined.

<sup>b</sup> Hicke's Version " Tofig cui comptus cognomen erat," destroys the idea intended to be conveyed by the Original, of the attendance of the King's Justiciary ; and how he could omit such a circumstance, and so render the passage, is astonishing.

<sup>c</sup> The Saxon *ge* prefixed, is almost constantly to be left out in modern English.—Mote was a County-meeting or Assize—hence moot-point—for the decision of such Court, dedisse ei Motam de Hereford cum toto Castello, Rym. Fæd. vol. 1. p. 8.

biſceop. hwa ſceolde and-ſpeþian  
 þor hiſ modor: Ða and-ſpeo-  
 rode Ðurcil Hwita. 7 ƿæde þ̅  
 he ſceolde. ƿiſ he þa talu cuðe.  
 þa he þa talu nanc cuðe: Ða  
 ſceopode man þreo þegnar of  
 þam gemote þær ðær heo þær.  
 7 þæt ƿær æt Fæliglæh. þæt  
 þær æt Fæliglæh. þæt ƿær  
 Leofwine æt Frome. 7 Ægelfig  
 þe Reada. 7 Ðunrig ðtæzðman.  
 7 þa þa heo to hipe comon þa  
 acroðon heo hƿylce talu heo  
 hæfde ymbe þa land þe hipe  
 ſunu æfter ſƿæc: Ða ƿæde heo  
 þ̅ heo nan land hæfde þe him  
 aht to gebyrede. 7 gebealh heo  
 ſƿiðe eoplice ƿið hipe ſunu. 7  
 gecleopode ða Leoflæde hipe  
 maƿan to hipe Ðurciller ƿiſ.  
 7 beƿoran heom to hipe þur  
 cƿæð. heſ ſit Leoflæde min  
 mæge þe ic zeann æzðer ze  
 mineſ landeſ. ze mineſ zoldeſ  
 ze næglæſ. ze neaſeſ. ze ealleſ  
 þe ic ah æfter minon ðæge. 7  
 heo ſƿiððan to þam þegnon

ab illo motâ, rogavit Episcopus,  
 quifnam responſurus eſſet pro  
 matre Edwini, cui ſtatim Thur-  
 cilus Albus ſc pro illa responſu-  
 rum ait, ſi cauſam, unde actio  
<sup>b</sup> descenderet, ſciret, cujus nullam  
 eſſe ſciebat. Tum conſpecti erant  
 in conventu tres liberi homines,  
 nempe Leofwinus Fromenſis,  
 Ægelfigus Rufus, & Thinſigus  
 Stagthmannus, qui erant è vico  
 Fæligleahenſi, ubi mater Edwini  
 habitabat. Hi à curia mandati  
 erant, ut ad eam proſecti roga-  
 rent, de jure quod haberet ad  
 terras, de quibus filius ejus con-  
 troverſiam moviſſet. His autem  
 illa reſpondens dixit ſe nullas ter-  
 ras habere, quas ille <sup>c</sup> aliquo juris  
 prætextu vendicare poſſet, & dein  
 heroica quadam indignatione in  
 ſuum filium vehementer excan-  
 deſcens, & Leofledam propin-  
 quam ſuam Thurcili uxorem ad-  
 vocans, ſic coram illis prope ſe  
 ſedentem eam allocuta eſt. Ecce  
 Leofledam propinquam meam,  
 cui Ego cum prædia mea, tum  
 aurum, tum etiam veſtes & in-

<sup>b</sup> If any man can form an idea, of the original ſenſe intended to be conveyed,  
 from ſuch a verſion, or any precise idea at all, I am much deceived.

<sup>c</sup> How ſimple, clear and definite the word “birth” when compared with this.

dumenta.

*Bishop, who should<sup>d</sup> ante-swear for his Mother. Then ante-Biccop, hwa sceolde and-swerian for his Modor. Then and-sweareth Thurcil Wight and said that he should, if he that Tale sweorote Thurcill Hwita and fæde that he sceolde, gif he tha Talu<sup>d</sup> couth, tho he that Tale none couth. Then sheweth man three cuðe, tha he tha Talu nane cuðe. Tha sceowode man thres Thanas of that Mote there<sup>c</sup> there<sup>f</sup> hoo was, and that was at Thegnas of tham gemote thær thær heo wæs, and thæt wæs æt Faleylae. That was Leofwin at Frome and Alfig the Red, Fæliglæh. Thæt wæs Leofwine æt Frome and Ægellig the Reada, and Thinfig Stedman, and they then hie to their<sup>f</sup> Common; then and Thinfig Stægdman, and tha tha heo to hire Comon, tha asked they what Tale hoo had about that Land, that her acsothon hoo hwulce Tale heo hæfde ymbe tha Land the hire Son after spæc. Then said hoo that hoo no Land had, that Sunu æfter spæc. Tha fæde heo that heo nan Land hæfde, the he ought to birth; and bawled hoo with Earl's Wrath her him aht to gebyrede, and gebealh heo<sup>e</sup> swithe eorlice<sup>b</sup> w..th hire Son & yclept there Leoflæde her Kinswoman to her Thurkill's Sunu & gecleopade tha Leoflæde hire Magan to hire Thurcilles Wife, and before them to her thus quoth. Here sit Leofled my Wif, and beforan heom to hire thus cwæth. Her sit Leoflæde min*

<sup>d</sup> Ante-swear—the Latin ante against.

<sup>d</sup> Couth—knew.

<sup>c</sup> Modern where.

<sup>f</sup> Hoo—she—Hoo-Justice—Female Justice. Lancashire Dialect, by Tim Bobbin, Esq; a Mr. Collier, of Rochdale; a Work of great original humour, and of infinite advantage to the Student of Saxon Literature, relative to Spelling.

<sup>f</sup> Common Court of their District.

<sup>e</sup> This word our Saxon Lexicographers have always rendered strenue, vehementèr, magnoperè, but it certainly is synonymous and of equal power with our modern *with*, as a radical un-compounded word, as *Mihtum swith*—Might with, or with Might. *Swith-fermian* Lyes crudescere with Ferment, &c.

<sup>b</sup> The MS. much injured, non sine Mendis plurimis, vid. Hickes, but probably wræth.

cræþ. doð þeƷnlice. 7 þel abeo-  
 dað mine æpende to þam Ʒemote  
 beƷoran eallum þam Ʒodau man-  
 num. 7 cýðað heom hƷæm ic  
 mineƷ landeƷ Ʒeunnen habbe. 7  
 ealþe minne æhte. 7 minan  
 aƷenan Ʒunu næƷne nan þing. 7  
 biðdað heom beon þiƷƷeƷ to Ʒe-  
 piƷneƷƷe: And heo þa ƷƷæ dýdon.  
 riðon to þam Ʒemote. 7 cýðdon  
 eallon þam Ʒodan mannum hƷæt  
 heo on heom Ʒeled hæƷde. Ða  
 aƷtoð Ðurcil hƷita up on þam  
 Ʒemote. 7 bæd ealle þa þæƷnaƷ  
 Ʒýllan hiƷ ƷiƷe þa landeƷ clæne.  
 þe hiƷe maƷe hiƷe Ʒe-uðe. 7 heo  
 ƷƷa dýdon. 7 Ðurcill Ʒað ða to

documenta, tum denique omnia,  
 quæ habeo, me mortuâ, fruenda  
 concedo. His dictis, deiu liberos  
 homines à curia missos sic adfatur.  
 Eja agite, ut liberos homines  
 decet, & diligenter perferte man-  
 data mea ad Curiam, fideliter  
 declarantes coram omnibus pro-  
 bis hominibus, cui terras meas  
 omnes, & universa bona eâ in-  
 tentione dedi, ut filium meum  
 exhæredem facerem, & rogate  
 eos, ut huic donationi testes esse  
 velint. Illi protinus, quod peti-  
 erat, præstiterunt. Equis enim  
 conscensis, ad conventum re-  
 meant, & coram probis homini-  
 bus universis, quod se præsentibus  
 Enneawne se defendens protu-  
 lerat, declaraverunt. Quibus  
 quidem declaratis, surgens, in  
<sup>d</sup> foro Thurcilus Albus ab omni-  
 bus liberis hominibus postulabat,  
 ut uxori suæ terras a lite im-  
 munes adjudicarent, quas illi pro-  
 pinqua ejus donaverat. Hi vero  
 ita fecerunt, prout rogaverat  
 Thurcilus, qui statim consenti-

<sup>d</sup> By such versions all historical accuracy has been destroyed; where can be found a term corresponding with "coram probis hominibus universis, et ab omnibus liberis Hominibus in Foro—the Original only specifies the Thanes assembled in the County Court, our present Grand Jury.

*Kinswoman that I've given after yea my Lands, yea my  
 Mæge the ic geann ægther ge mines Landes, ge mines  
 Golds, yea Pells, yea Ruffs, yea all that I have after my  
 Goldes, ge Pæglæs ge Reafes ge ealles the ic ah æfter minon  
 Days, & hoo fiththen to them Thanas quoth. Do Thanelike,  
 Dæge & heo fyththan to tham Thegnon cweth. Doth Thegnlice,  
 and well bid mine Errand to that Mote before all  
 & wel abeodath mine ærende to tham Gemote beforan callum  
 them good men, and couth them whom I my Lands  
 tham godam maunum & <sup>i</sup> cythath heom hwæm ic mines Landes  
 given have, and all me <sup>k</sup> ought and mine own <sup>1</sup> Son  
 geunnen habbe, & ealre minre æhte, & minan agenan Sunu  
 never none Thing, and biddeth them be on this to Witnefs, and  
 næfre nan Thing & biddath heom beon thiſſe to gewitneſſe &  
 they then ſo didden, ridden to their Mote, and coudden all  
 heo tha ſwæ dydon, ridon to tham Gemote & cyddon callon  
 them good men what hoo on them laid had. Then ſtood  
 tham godan mannum hwæt heo on heom geled hæfde. Tha aſtood  
 Turchill Wight up in that Mote and bid all the Thanas  
 Thurcil hwita up on tham Gemote & bæd calle tha Thægnas  
 ſhall his Wife the Landes clæne, that her Kinf-woman her giveth,  
 ſyllan his Wife tha Landes clæne, the hire Mæge hire geuthe  
 and they ſo didden, and Turckhill rid then to St. Æthelbert's  
 & heo ſwa dydon, & Turcill rad tha to ſce Æthelberhtes*

<sup>i</sup> Couth oppoſite to uncouth—I am ſurprized with an uncouth fear—Shakeſpear—  
 Vid. Skinner.—Uncouth in arms yelad—Spencer.—Unknown, conſequently *couth*  
 make them know.

<sup>k</sup> Ought—modern, to me owed.

<sup>1</sup> Alfred's grandfather had entailed many eſtates on the Spear-half, and had excited  
 probably no little animofity and jealousy among the Spindle-half; hence ſuch maternal  
 affection.—See hereafter.

ŕce Æþelberhter mýnŕte be  
ealles þer ŕolcer leape. 7 ge-  
piterre. 7 let ŕettan on ane  
ŕiŕter boc.

entibus universis, qui conventui  
interessent, cum omnium testi-  
moniis, equo consenso, ad Sancti  
Æthelberhti monasterium tendit,  
ad quod profectus, quod actum  
erat in quendam Evangeliorum  
codicem referri curavit.

*Minster by all those Folks Leave and Witness and<sup>m</sup> leet setten  
Mynstre be alles thæs Folcs Lcafe & gewitnesse & let settan  
in One Christ's Book.  
on ane Cristes Boc.*

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We entertain little doubt that English Scholars will imbibe more correct ideas of the Original from our homely Version, than from the Latin of Hickes; and the Historian and Lawyer have better notions of Courts of Judicature at this æra. To comment at large on this Record is not our immediate object, for we reserve it for discussion in that Dissertation of our History, where we shall consider Customs as the Common Law of the Realm. The next Specimen we shall exhibit is a Charter of the Conqueror's, published likewise in the Thesaurus, with an antient Latin Version.

<sup>m</sup> Let—permitted.

CHARTER

## CHARTA WILHELMI REGIS CONQUESTORIS

## DE SACA ET SOCNA.

Willm̄ Kinḡ ȝnet mine biſcoper  
 ȝ minna eopler. ȝ ealle mine  
 beȝnar ſrenciſce ȝ engliſce on  
 þan ſcýnan þer ſc̄ur Auguſtinur  
 heſð land inne ſneondlice. ȝ ic  
 cýðe eop þ̄ ic hadde ȝe-unnan  
 Gode and ſce Auguſtine. ȝ þam  
 hiſede þe þer to hýneð. þ̄ hieo  
 bien heope ſace peopðe ȝ heopa  
 ſocna. ȝ ȝriðbrýcer. ȝ ham-  
 ſocna. ȝ ſorrtaller ȝ inſanġener  
 þeoper. ȝ ſlemene-ſerimðe oſer  
 heopa aȝne men binnan burȝh  
 and butan. toller and teamer.  
 on ſtrande ȝ on ſtream. ȝ oſer  
 ſpa ſele þeȝna ſpa ic heom to  
 ȝe-leten hadde. ȝ ic nelle þat  
 anȝ man anȝ þing þeop on-teo  
 butan heom. ȝ hepe picneſer þe  
 hpo hit beo-tecen ſillan. ſor  
 þam þe ic hebbe ſor-ȝifen ȝode.  
 ȝ ſce Auguſtine þas ȝerhte  
 minne ſaple to alýredneſſe.  
 ealſpa Eaðorð kinȝ min meȝ  
 ær eſde. ȝ ic nelle ȝeþarjan þæt

Ego Wilhelmus rex ſaluto  
 omnes meos epos & comites, &  
 omnes meos optimates franci-  
 genas & anglicos, in illis comi-  
 tatibus ubi Sanctus Auguſtinus  
 terram habet. Notum vobis eſſe  
 volo me annuiſſe Sancto Auguſ-  
 tino ſuæque congregationi, ut  
 habeant ſuum Sake & Sockne,  
 & pacis fracturam & pugnam in  
 domo factam, & viæ aſfaltus &  
 fures in terra ſua captos, & la-  
 tronum ſuſceptionem ſuper ſuos  
 proprios homines intra civitatem,  
 & extra \* ... in litoribus & in ma-  
 rinis fluctibus, quod Anglice di-  
 citur teames & ſuper omnes allo-  
 diarios ſuos. Et ego nolo con-  
 ſentire, ut aliquis de aliqua re ſe  
 intromittat exceptis ſemetiſiſ,  
 & ſuis præpoſitis, quibus ipſi com-  
 miſerunt, vel committere volu-  
 erunt. Concedo enim iſtas recti-  
 tudines Deo & S. Auguſtino,  
 meæ animæ ad redemptionem,



## CHARTER OF WILLIAM THE CONQUEROR.

*William King greet my Bishops and mine Earls and all  
 Willm King gret mine Biscopes & mina Eorles and ealle  
 my Thanes french and english in them shire where St. Au-  
 mine thegnas frencise & engliose on than scyran wes Stus Au-  
 gustine haveth land in <sup>a</sup> friendlike and I <sup>b</sup> couth you, that I  
 gustinus hefd land inne freondlice and ic cythe eow, that ic  
 have given God and St. Augustine and the Herd that  
 hæbbe ge-unnan Gode & Sce Augustine and tham hirede the  
 thereto heireth that they be their Sac worthy and their Soc  
 therto hyneth that hæo bien heore Sace weorthe and heora Socne  
 and <sup>c</sup> agreed-break and homesteal and foresteal and within-fanging-  
 and Grithbryces and hamfocna and forstalles and infangen  
 thief and fleemen <sup>d</sup> frims over their own men within Borough  
 theofes and flemene-fermthe ofer heora agene men binnan burgh  
 and without.  
 and butan.*

<sup>e</sup> *Tolles and theam*  
 Tolles and teames  
 On Strand and in Stream  
 On Strande and on Streame

*and over such fealty thanes such I them to let have and I  
 and ofer swa fele thegna swa ic heom to ge-leten habbe and Ic*

<sup>a</sup> Synonymous perhaps with modern Franchise.

<sup>b</sup> Contrary to uncouth, make you know.

<sup>c</sup> *Agreed-break*—what was settled or established by the grand Council of the Nobility—*Grith*, Agreement. Chaucer.

<sup>d</sup> Lincolnshire Dialect—*Frim*s—folk—from *frembe*—a stranger—hence—from.

<sup>e</sup> Doubtless the Poetry of the age.

æniȝ man þis abþecan be minan  
 ꝥrendþcipe. God eop ȝehelð.  
 amen.

sicut Edwardus meus consanguini-  
 neus, & sui antecessores reges  
 fecerunt. Et ego nolo consen-  
 tire, ut aliquis istud frangat, qui  
 de mea amicitia curet. Valete.

<sup>f</sup> *will that any man any thing thereunto* <sup>g</sup> *but them and their*  
 nelle that anig man anig thing theor on-teo butan heom, and here  
*Vicars the who it take will, for that that I have*  
 Vicneres the hwo hit beo-tecen willan, for tham the Ic habbe  
*fore-given Gode and St. Augustine, thus to right my soul to*  
 for-gifen Gode and Sce Augustine, thas gerihte minne sawle to  
*loofednefs all so Edward King my Kinsman eer feed and I will*  
 alyfednefs ealswa Eadword King min Meg ær efde and ic nelle  
*suffer that any man this break by mine friendship. God*  
 gethasian that anig man this abrecan be minan frendscipe. God  
*you hold. Amen.*  
 cow geheld. Amen.

Since the learning of Hickes has hitherto never been questioned, since <sup>h</sup> Dr. White Kennet states his “Instructions of Grammar to be methodical and accurate,” since Bishop Nicholson reports his “Book as discovering an accuracy in this language beyond the attainments of any that had gone before him in this study;” since Gibson, Smith, and Thwaites have extolled his ability in England; Grævius, Wormius, and the Leipzig Acta Eruditorum on the Continent, we judge it expedient to give other Specimens of his inaccurate Versions, and unfaithful Translations.

<sup>f</sup> Nill, not will. Vid. Chaucer passim.

<sup>g</sup> See Tooke’s Diversions of Purley.

<sup>h</sup> Vide Testimonia Auctorum apud Hickes Thesaur. Vol. 1st. *Gilj. n*—circa singulas pæne voces hæsi, veritus ne iis subesset idiotismi nescio quid, mihi adhuc non quidem plane incogniti, sed tamen haud satis bene intellecti. Verum cum re prope desperatâ totum Consilium tantum non abjecissem, omne hoc incommodum opportunè sustulit *Clarus Georgius Hiccius—Smith—*Subsidia & quasi Manu-ductiones, quæ viam ad abditissima Penetralia (Linguæ Anglo-Saxonice addiscendæ) apertam, planam ac facilem muniunt ex Docti Somneri Dictionario & Docti Hiccii Grammaticâ suppeditantur.—Thwaites—Hicci literarum hujus omnis Instauratori maximo—*Grævius—*Vir pereruditus—*Wormius—*Legi iterumque perlegi—*Acta eruditorum* Vir hic doctissimus.—

## EXCERPTA E PSEUDO EVANGELIO NICODEMI.

Hick. Gram. Anglo-Sax. p. 72.

Ða cwæþ seo helle to Satane.  
 La ðu caldor ealre forþpýlle-  
 dnýrre. 7 la ðu orþpuma ealra  
 ýpela. 7 la ðu fæder ealra flý-  
 mena. 7 la ðu þe caldor pære  
 ealle deaþer. 7 la orþpuma  
 ealre modignýrre. for hwiz ge-  
 dýrretlæhtege ðu ðe þ ðu þ  
 zebanc on þ Iudeisce folc aen-  
 dege þ hiz dýrne Hælend ahen-  
 zon. 7 ðu him nænne zylt on ne  
 onneope. 7 ðu nu þurh þ trýp  
 7 þurh ða mode hærgt ealle þýne  
 blýrre forþpýlled.

Tum inquit Morta [Hecate]  
 ad Satanam : ô tu princeps per-  
 ditionis ! ô auctor omnium ma-  
 lorum ! ô profugorum [aposta-  
 tarum] omnium pater ! ô qui  
 fuisti princeps omnis interitûs ! ô  
 omnis ambitionis auctor ! cur  
 præsumebas indere in mentes  
 Judæorum, ut Jesum, quem scie-  
 bas esse innocentem, crucifige-  
 rent, quando quidem per <sup>a</sup> lig-  
 neam illam crucem tuam, omnem  
 delectationem perdidisti. Evang.  
 Nicod. p. 17. §. xxix.

<sup>a</sup> Ligneam,—a *wooden* Translation indeed.

## EXTRACTS FROM THE FALSE GOSPEL OF NICODEMUS.

*Then quoth she Helle to Satan Lo thou calder Earle of fore-  
Tha cwæth feo Helle to Satane. La thu ealdor earle for-  
spoiledness, and lo thou <sup>a</sup> earth-former of all evil, and lo thou  
spyllednyffe, and la thu ordfruma ealra yfela and la thu  
father of all fleemen, and lo thou thee <sup>b</sup> the that, thou that <sup>c</sup> Think  
fæder ealra flymena and la thu the the that, thu that gethanc  
in that Judaisih folk hast sent, that they this Healing one high-lang,  
on that Judeifce folc asendest, that hig thyfne Hælend ahengon,  
that thou him none guilt on never once knew, and thou now  
that thu him nænne gylt on ne oncneowe, and thu nu  
thorough that true one, and thorough that <sup>d</sup> Rood havefst all thine  
thurh that tryw, and thurh that Rode hæfst ealle thyne  
Blifs fore-spoiled.  
blyffe forespylled.*

---

That an accurate Investigator can never be satisfied with the Versions of Hickes, we presume is clearly established. The Author selected for our farther animadversions is David Wilkins, the laborious Editor of the Concilia and Leges Saxonicae. We shall select a Section from the Laws of the Confessor, which we defy any Scholar or Lawyer to comprehend or interpret, from his pretended Translation. We wish not hence to infer that our Conjectures or Rendering are uniformly right, for Saxon Records want the penetration and judgment, that Bentley displayed in Greek and Roman Literature, to purify their Text; we pretend to prove, however, that our predecessors have been grossly wrong, and that many of their errors have proceeded from their pursuing the study of Anglo-Saxon Learning through the medium of the Latin Language.

<sup>a</sup> Earth, the Source of every thing, the general Mother, and Cause of Life.

<sup>b</sup> This. <sup>c</sup> Think—synonymous with modern thought. <sup>d</sup> Synonymous with Cross.

## LEGES EDWARDI REGIS.

Wilkins Versio. p. 49. §. 2.

Be ðone þe oþrum rihtes wýrðe.

De eo qui alteri jus denegat.

Eac se crædon hwer se þýrþe  
 wære ðe oþrum rihtes wýrðe.  
 aþon oþþe on boclande. oþþe on  
 folclande. hwonne he him rihte  
 worhte beforan þæm zerefan :  
 Eif he þonne nan rihte næfde.  
 ne on boclande ne on folclande.  
 Þ se wære þe rihtes a wýrðe  
 scýldig xxx scill. wið ðone  
 Lýning : b Æt oþrum cýrre eac  
 swa : æt ðriðdan cýrre. Lýn-  
 inges oþerhýrnýrre. Þ is cxx  
 scill. buton he ær zerpice.

Item diximus, quod dignum  
 esset alteri jus denegare, siue in  
 possessione propria, siue in fundo  
 populari, quando ei jus datur  
 coram Præfecto. Si tunc nullum  
 jus habeat nec in possessione pro-  
 pria, neque in fundo populari,  
 fit ille qui jus denegat reus xxx  
 solidorum apud Regem ; altera  
 vice eodem modo ; tertia vice  
 contumaciæ erga Regem, hoc  
 est, cxx solidorum, nisi se prius  
 excuset.

## LAWS OF EDWARD.

Wilkins. p. 49. §. 2.

*Of them that other rights warneth.*  
Be thone the othrum rihtes wyrnth.

*Eke we woud, whofo he worthy were, that other Rights*  
Eac we cwædon hwæs fe wyrthe wære the othrum rihtes  
*warneth, either oth' on Bookland, oth' on Folkland, whence*  
*wyrnde, athor oththe on Bockland, oththe on Folcland, hwonne*  
*he him rihte worhte beforan thæm Gerevan. Gif he thonne nan*  
*rihte næfde, ne on Boclade, ne on Folclande, that fe wære*  
*the Rights worthy*<sup>a</sup> *sinneth 30 Shill with the King: At*  
*the Rihtes*<sup>b</sup> *wyrd feyldig xxx scill with thone Cuning: Æt*  
*other*<sup>c</sup> *Court eke so; at third Court, Kings overhighness,*  
*othrum Curre eac swa; æt thriddan Curre, Cuninges oferhyrness,*  
*that is 120 shillings.*  
that is cxx Scil.

<sup>a</sup> In the various readings of the Laws of this æra we find scynning and scyldig, in different MS.

<sup>b</sup> Lambard thus, p̃p̃b, certainly more intelligible than p̃p̃ñde.

<sup>c</sup> Courts were held every fortnight at this æra

## LEGES ÆLFREDI.

Wilkins Versio. p. 43. §. 37.

## Be Boclande.

Se mon seþe boclande hæbbe.  
 7 him his maȝar læfden þonne  
 retton þe þ he hit ne moſte  
 ſýllan of his mæȝburȝe ȝifðær  
 bið ȝerriȝ. oþþe ȝeritnýſſe. þ  
 hit þæra manna forþod þære  
 ðe hit on fruman ȝertrindon.  
 7 ðara ðe hit him ſealdon. þ he  
 ſpa ne mote. 7 þ ðonne on  
 Lýnnȝer. ȝe on Biſceoper ȝe-  
 ritnýſſe ȝeſece beforan his  
 maȝum.

Si quis terram hæreditariam  
 habeat, quam Parentes ejus ipſi  
 reliquerunt, tunc ſtatuímus, ut  
 eam non vendat a cognatis hære-  
 dibus ſuis, ſi adſit ſcriptura vel  
 teſtis, quod illi viro prohibitum  
 ſit, qui eam ab initio acquiſiuit,  
 & illi qui eam vendidit, ut ita  
 facere nequeat, & hoc tunc in  
 Regis vel in Epiſcopi teſtimonio  
 recitetur coram cognatis ſuis.



## LAWS OF ALFRED.

Wilkins. p. 43. §. 37.

*Of Bookland.*

*If man be that <sup>a</sup> Bookland have, and him his <sup>b</sup> Elders left,  
 Se mon se the Bockland hæbbe, and him his yldran læfden,  
 then set we, that he it not might sell off his <sup>c</sup> Kinsbrother,  
 thonne setton we, that he hit ne moſte ſyllan of his Mægburge,  
 if there beeth Writ, oth' Witnefs that it there man  
 gif thær bith gewrit, oththe gewitneſſe that hit thæra manna  
 forbod were, that it in firming reſtrained (they) and there that  
 forbod were, the hit on fruman geſtrindon and thara the  
 it him <sup>d</sup> ſealed, that he ſo not might and that then in Kings  
 hit him ſealdon, that he ſwa ne mote and that thonne on Cuninges  
 yea in Biſhops Witnefs be read before his Kinsfolk.  
 ge on Biſceopes gewitnyſſe <sup>e</sup> geredde beforan his Magum.*

<sup>a</sup> Bookland—Entered in one Chriſt's Book.

<sup>b</sup> yldran Textus Roffenſis Wylkins magar.

<sup>c</sup> The Spear-half, not the Spindle-half. See this illuſtrated when we examine Alfred's Will.

<sup>d</sup> Sealed in a Charter or Book.

<sup>e</sup> Very probably geredde for gerece.

## PÆNITENTIALE DOMINI ECGBERTI ARCH. EBOR.

Concilia Magnæ Brit. a Davide Wilkins, s. r. p. p. 138.

Ʒif hƷýlc cƷurten man hƷif  
 azen bearn. oþþe hƷif uehƷtan  
 mæƷ riþ anƷum purþe ŷýlle.  
 næbbe he nanne Ʒemanan mid  
 cƷurtenum mannum ær he hme  
 alýfed hæbbe of ðam þeopdome.  
 Ʒif he þonne hme beƷýtan ne  
 mæƷe. dæle ŷpa mýcel feoh þor  
 hýnd ŷpa he ær mid him nam. Ʒ  
 alýre oþerne of ðeopdome. Ʒ  
 feoƷe ðone. Ʒ feoƷte feoƷon  
 pucan on hlafe Ʒ on pætere. Ʒ  
 Ʒif he ðær Ʒerfeoneŷ næbbe þ  
 he alýran mæƷe. feoƷte ðonne  
 eahta Ʒ tƷentig pucena on hlafe  
 Ʒ on pætere.

Si quis christianus infantem  
 suum vel proximi sui pro aliquo  
 pretio vendiderit, non habeat con-  
 sortium aliquod cum christianis,  
 antequam eum e servitute rede-  
 merit; si autem ipsum obtinere  
 nequeat, tradat tantum pecuniae,  
 quantum prius per ipsum acce-  
 perat, et redimat eum e servi-  
 tute, ac liberet illum, et jejunet  
 septem septimanas in pane et  
 aqua: et si facultates non habeat,  
 ut eum redimere possit, jejunet  
 octo et viginti hebdomadas in  
 pane et aqua.

## PENETENTIAL OF ECBERT ARCHBISHOP OF YORK.

David Wilkins. p. 138.

*If ilk Christian man his own Barn, oth' his nighest  
 Gif hwule Cristen man his agen bearn, oththe his nehstan  
 Kinsmans, with any <sup>a</sup>Worth sell, not have he no Communion  
 mæg, with anigum wurthe fylle, næbbe he nanne gemanan  
 with Christian men, e'er he them loosed have of their  
 mid Cristenum mannum, ær he hine alyfed hæbbe of tham  
 thraldom, if he then them get not may, deal so mickle  
 theowdome, gif he thonne hine begytan ne mæge, dæle swa mycel  
 fee for them, so he e'er with them <sup>b</sup>nimmed, and loofe others of  
 feoh for hyne, swa he ær mid him nam, and alyfe otherne of  
 thraldom, and free thence, and fast seven Weeks on Loaf  
 theowdome, and freoge thone, and fæste feofon Wucan on hlafe  
 and on Wætere, and if he this strength not have, that he loofe  
 and on Wætere, and gif he thæs gestreones næbbe, that he alyfan  
 may, fast then eight and twenty weeks on Loaf and on  
 mæge, fæste thonne eahta and twentig wucena on hlafe and on  
 Water.*  
 Waetere.

<sup>a</sup> Synonymous with price.

<sup>b</sup> Nimmed his purse.—Shakespeare—Merry Wives of Windsor.

## LEGES IN Æ.

Wilkins. Concil. p. 59. §. 6.

## Be zereohctum.

Eap þa zereohcte on cýnningeþ  
 hupe. 7 y he feýldig ealles hif  
 ýpfeþ. 7 7y on cýnningeþ dome.  
 hpæþeþ he hife age ðe naze :  
 Eap þa on mýnreþ zereohcte.  
 hund tpeftig feillingeþ. zebete.  
 Eap þa on ealdormanneþ hupe  
 zereohcte. oþþe on oþreþ zepun-  
 zeaþeþ pítan. feftig feillingeþ  
 zebete he. 7 oþeþ feftig feil-  
 lingeþ zepýlle to pite : Eap he  
 ðonne on zapolgýlðan hupe oþþe  
 on zebuneþ zereohcte. ðreftig  
 feillingeþ to pite zepýlle. 7 ðam  
 zebuneþ feftig feillingeþ : And ðeah  
 hit 7y on mýððan feþða zepohcten.  
 hund tpeftig feillingeþ to pite  
 7y agýfen : Eap ðonne on zebe-  
 oncipe hi zeciden. 7 oþeþ heopa  
 mid zepýlðe hit feþþeþe, zepýlle  
 fe oþeþ ðreftig feillingeþ to  
 pite.

## De pugnis. Cap. 6.

Si quis in regis domo pugnet,  
 perdat omnem suam haeredita-  
 tem, et in regis sit arbitrio, possi-  
 deat vitam an non possideat. Si  
 quis in templo pugnet, centum  
 viginti solidis mulctetur. Si quis  
 in senatoris domo pugnet, vel in  
 alterius illustriſis ſapientis, ſexa-  
 ginta ſolidis mulctetur, et alios  
 ſexaginta ſolidos ſolvat poenae  
 loco. Si autem in tributarii domo  
 vel coloni pugnet, triginta ſolidos  
 poenae loco ſolvat, et colono ſex  
 ſolidos. Et licet in medio campi  
 pugnatum ſit, centum viginti  
 ſolidi poenae loco ſolvantur. Si  
 autem in convivio rixati ſint, et  
 unus horum patienter id ſuſtineat,  
 ſolvat alius triginta ſolidos poenae  
 loco.

## LAWS OF INA.

*Of Fights.*

*If wha fight in King's House, be he slighted all his Gif hwa gefeohte on Cunninges Hufe, fy he feyldig ealles his*  
*Reeves, and be in King's Doom, whether he e Life have the*  
*yrfes and fy on Cynniges Dome, hwæther he life age the*  
*no. If wha in Minster fight, hundred twenty shillings*  
*nage. Gif hwa on Mynster gefeohte hund tweltig scillinges*  
*give boot. If wha in Alderman's House fight, oth' in*  
*gebete. Gif hwa on Ealdormannes Hufe gefeohte oththe on*  
*other*<sup>d</sup> *Thanes, a Wight, sixty Shillings give boot he, and other*  
*othres Gethungenes, Witan fixtig Scillinges gebete he, and other*  
*sixty Shillings shall to Wight. If he then in Gable-geld*  
*fyxtig Scillinges gefylle to e Wite. Gif he thonne on gafoldgyldan*  
*House, oth' in Burgeffes, fight, thirty Shillings to Wight*  
*Hufe, oththe on Gebures, gefeohte, thrittig Scillinges to Wite*  
*shall, and that Borough six Shillings. And tho' it be in*  
*gefylle, and thaem Gebure fyx Scillinges. And theah hit fy on*  
*mid-field fought, hundred twenty Shillings to Wight be*  
*midden feldda gefohten, hund twelftig Scillinges to Wite fy*  
*given. If then in Borough-ship they chiden, and either of them*  
*agyfen. Gif thonne in Gebeorfeipe hi geciden and other heora*  
*with with-hold it forbear, shall the other thirty Shillings to*  
*mid gethylde hit forbere, gefylle fe other thrittig Scillinges to*  
*Wight.*

Wite.

<sup>a</sup> Wha wants me.—Edinburgh Language.

<sup>b</sup> Reeves, synonymous with Rolls—reef the Sails—all his chartered Lands.

<sup>c</sup> Whether he be a Lord or not, hlaford—Life—Source.

<sup>d</sup> Some Thanes not Wights.

<sup>e</sup> The Lord, who has the Court of Suit and Service, Fines and Forfeitures, or Sac and Soc.

Be ðam ðe heora Ʒepitnyrre be-  
Ʒoran biŷceope ƷeleoƷaþ.

VII. Eif hpa beƷoran biŷceope  
hiŷ Ʒepitnyrre. 7 hiŷ Ʒeð aleoƷe.  
Ʒebete mid hund tƷepƷiz ŷcil-  
linƷer.

De iis quorum testes coram epif-  
copo mentiti ſunt. Cap. 13.

VII. Si alicujus teſtis vel <sup>a</sup>vas  
coram epifcopo mentiatur, com-  
penſet centum viginti ſolidis.

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## CHRONICON SAXONICUM.

Anno 1137. Gibſon. p. 239.

I ne canne. 7 ne mai tellen  
alle þe Ʒunder. ne alle þe Ʒiner  
þ hi ðiden ƷƷeccc men on hiŷ  
land. 7 þ larƷede þa XIX. ƷintƷe  
Ʒile ðtephne Ʒaŷ kinƷ. 7 æuƷe  
it Ʒaŷ uueŷre 7 uueŷre. þi læi-  
denƷaildeŷ on þe tuncŷ æuŷeū  
Ʒile. 7 cleƷeden it tenŷeŷe. þa  
þe ƷƷeccc men ne hadden nan  
moŷie to Ʒuen. þa Ʒæueden hi  
and bƷendon alle þe tuncŷ. þ  
Ʒel þu mihter Ʒaŷen all adæiŷ  
Ʒaŷe ŷculdeŷt þu neuŷe Ʒinden  
man in tuncŷ ŷittende. ne land  
tiled. Ða Ʒaŷ coru ðære. 7  
Ʒlec. 7 cære. 7 butere. Ʒoŷ nan  
ne Ʒæs o þe land. ƷƷeccc men  
ŷtƷuŷen of hunƷær. ŷume jeden

Non autem poſſibile eſt mihi  
numerare omnia vulnera, om-  
neſque calamitates, quibus affixe-  
runt miſeros incolas hujus terræ :  
hoc vero duravit XIX. annos,  
quibus Stephanus fuit Rex, &  
quotidie deteriore erant condi-  
tione. Impoſuerunt tributa op-  
pidis valde frequenter, & illud  
vocarunt ..... cumque miſeri  
homines non haberent quicquam  
amplius quod darent, vaſtarunt  
& incenderunt omnia oppida ;  
adeo ut poſſes inter diei conficere,  
nec tamen reperire quemvis ho-  
minem in oppido viventem, aut  
terram cultam. Hinc fuit fru-  
mentum carum, & caro, & caſeus,

<sup>a</sup> What is Vas ?

§. 7. *If wha before Bishop, his Witnefs, and his Wed,*  
 Gif hwa beforan Biſceope, his Gewitnefs and his Wed  
*cauſe to lye, give boot with hundred twenty Shillings.*  
 aleoge gebete mid hund twelftig Scillinges.

Any Scholar muſt certainly be convinced of the Inaccuracies of Wilkins, and the impoſſibility of underſtanding the Original from his pretended Tranſlations. The next Extract we ſhall ſelect from the Saxon Chronicle; which has been edited by the learned Gibſon with greater care and fidelity, than we have met with in our reſearches; but ſtill we attempt to prove, even from this beſt Specimen, that the Latin Language cannot convey ideas equally accurate or correct, as may be acquired through the medium of Engliſh Phraſeology.

### SAXON CHRONICLE.

*I nay can and nay may tell all the Wounds nor all the Pains, that they did wretched men in this Land, and that laſted the 19 Winters, while Stephen was king, and ever it was worſe tha 19 Wintre, wile Stephne was king, and ævre it was werſe and worſe. They laid Gelt on the Towns every while, and and werſe. Hi laiden gæildes on the Tunes æureu wile, and yclept it <sup>a</sup> tenth-penny. <sup>b</sup> Then the wretched men not had any clepeden it tenſeprie. Tha the wrece men ne hadden nan more to give, then raviſhed they and burnt all the Towns, that more to given, tha ræveden hi and brendon alle the Tunes, that*

<sup>a</sup> Gibſon ſays “quæ ſit hujus vocabuli ſignificatio videant alii,” but every perſon converſant in ancient Records, where there are frequent contractions, knows that tenſeprie would be tenſepennie, and collateral hiſtorical authority juſtifies our interpretation.

<sup>b</sup> Synonymous to modern when.

on ælmes þe þaren sum þile rice  
 men. sum fluzen ut of lande.  
 For næure zæt mare þrecched  
 on land. ne næure heðen men  
 þerfe ne diden þan hi diden.  
 For ouer riðon ne for-baren hi  
 nouþer cýrce. ne cýrceærð. oc  
 nam al þe zod þ þar inne þar.  
 7 þrenden rýðen þe cýrce 7  
 altezædeþe.

& butyrum, quippe nihil eorum  
 fuit in hac terra. Pauperes peri-  
 bant fame : nonnulli ostiatim  
 victum petebant, qui fuerant olim  
 divites ; & aliqui terram relique-  
 runt. Nunquam adhuc erant  
 majores calamitates in hac terra,  
 neque unquam pagni plus mali  
 quam hi fecerunt ; tandem enim  
 neque pepercerunt Ecclesiæ, ne-  
 que cœmiterio, sed eripuerunt  
 quicquid boni inibi fuit, tuncque  
 ignes admoverunt Ecclesiæ, &  
 rebus quæ superessent.



*wel thou mightest<sup>c</sup> far on all a day, fore shouldest thou ever find  
 wel thu mihtes faren all adæis, fare sculdest thu neure finden  
 man in town sitting, or land tilled. Then was corn dear and  
 man in tune sittende, ne land tiled. Tha was corn dære and  
 flesh and cheese and butter, for none nay was in the land. Wretched  
 flec and cæse and butere, for nan ne wæs o the land. Wrecce  
 men starven of hunger, some<sup>d</sup> fedden on alms that were somewhile  
 men sturven of hunger, fume jeden on ælmes the weren sum wile  
 rich men, some flewn out of the land. Was never yet more  
 rice men, sum flugen ut of lande. Wæs næure gæt mare  
 wretchedness in land, nor ever heathen men worse nay did, than  
 wreched on land, ne neure hethen men werse ne diden, than  
 they did, for ever siththence not forborne they neither Church,  
 hi diden, for over sithon ne for-baren hi nouthen Circe,  
 nor Church-yard, but nimmed all the goods that therein was, and  
 ne Cyrcejærd, oc nam al the god that thar inne was, and  
 burnt siththence the Church and altogether.  
 brenden sythen the cyrce and altegædre.*

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To prove that Saxon Literature has not been cultivated with greater attention, or success, at a subsequent period; we shall exhibit the Conclusion of Alfred's Will, published by the University of Oxford, with the Annotations and Version of Manning, the Editor of Lye's Saxon Dictionary. And here, we cannot but lament, that the Corrector of the Press should have confounded the Unity of this valuable Document, by printing the Saxon Introduction, in the Register of the Abbey of New-minster, as the Will of the amiable and benevolent Alfred, and confounding the reader by a double preamble, in direct contradiction to the Copy transmitted. As a *literal* English Translation is here attempted, we shall add the Latin Version as a Note, to shew that this Record has been studied through the medium of the Latin Language.

<sup>c</sup> Farr-on—advance.

<sup>d</sup> Probably an error, *j* for *f*.

## EXTRACTS FROM ALFRED'S WILL,

In Bibliotheca Aftleianâ, p. 24.

## ORIGINAL.

7 ic biððe on Ʒodeſ naman.  
 7 on hiſ haligra. ꝥ minra maƷa  
 nan. ne Ʒrfepearða ne Ʒerpence  
 nan. ne niƷ cýneliſ þara þe ic  
 forþeƷeald. 7 me forþ-Ʒeaxena  
 Ʒitan to rihte Ʒenehton þæt ic  
 hi mot lætan ſpa forþe Ʒeope  
 foraðer ic Ʒille. ac ic forþ Ʒodeſ  
 lupan. 7 forþ minre ſaple þearfe.  
 Ʒýlle ꝥ hý riſn heona forþeolfer  
 Ʒýrðe. 7 hýra cýreſ. 7 ic on  
 Ʒodeſ lipender naman beoðe þæt  
 hý nan man ne bƷocie. ne mið  
 forþ manuƷe. ne mið næniƷum  
 þingum. ꝥ hý ne motan ceoſan  
 forþlone manni forþlone hý forþyllan.

7 ic Ʒýlle þæt man aƷýfe þam  
 lupum æt Domerham hame hýra  
 land bec. 7 hýra forþeolſ forþlone  
 hand to ceoſeune forþlone him  
 leofaſt riſ. forþ me. 7 forþ æl-

LITERAL ENGLISH TRANSLATION  
OF THE EDITOR.

And I beſeech, in God's name,  
 and in his Saints', that of my Re-  
 lations none, nor of my heirs  
 none do obſtrict, none of the  
 freedom of thoſe that I have re-  
 deemed. And for me the Weſt-  
 Saxon Nobles as lawful have pro-  
 nounced that I them may leave  
 either free or bond whether I  
 will. But I, for God's love, and  
 for my Soul's advantage, will  
 that they be of their freedom  
 Maſters, and of their Will, and  
 I, in God the living's name in-  
 treat that them no man do not  
 diſturb, neither by Money-ex-  
 action, nor by no manner of  
 means, that they may not chuſe  
 ſuch Man as they will.

And I will that they reſtore to  
 the families at Domerham their  
 Land-Deeds, and their free li-  
 berty ſuch perſon to chuſe, as to  
 them moſt agreeable may be;  
 for

EXTRACTS from ALFRED'S WILL, in the Possession of  
T. ASTLE, Esq; with a literal verbatim Rendering.

*And I bid in God's Name, and in his holy ones, that my*  
And ic bidde on Godes Naman, and on his haligra, that minra  
*Megs none no reeveeward not squench none, nor any Court-leave,*  
maga nan ne urfewearða ne gefwence nan, nænig Curelif,  
*there that I fore-sealed, and me West-saxon Wights to right*  
thara the ic foreseald, and me west-feaxena witan to rihte  
*righted, that I they might let (be) so free so thieves whether*  
gerehton, thæt ic hi mot lætan swa freo swa theorve swather  
*I will. And I for God's Love, and for my Soul's thirst,*  
ic wille. ac ic for godes lufan, and for minre sawle thearve  
*will, that they be their franchise worthy, and their <sup>a</sup> Courts.*  
wylle, that hy fyn heora freolfes wyrthe, and hyra Cyres.  
*And I in God's living Name bid that they no man nay*  
And ic on Godes lifendes Naman beode thæt hy nan man ne  
*break, nay with fees manage, nor with not any thing, that*  
brocie, ne mid feos manunge, ne mid nænigum thingum, that  
*they not might choose such <sup>b</sup> man, such they will.*  
hy ne motan ceosan swulcne mann swylce hy wyllan.

*And I will that man give them high-ones at Domesham*  
And ic wylle thæt man agyfe tham hiwum æt Domra-hamme  
*their Land <sup>c</sup> Book, and their <sup>d</sup> free-will such hand to choose,*  
hyra land bec, and hyra freols swulce hand to ceofenne,

<sup>a</sup> *Chairs* approximates nearer to the Original; hence the Chair of Justice, to take the Chair, to act as President.

<sup>b</sup> Patron, or Life Lord.—18 Liberi homines commendati tantum.

Little Domesday, for Norfolk, 249. a.

<sup>c</sup> Most probably Land-book or Book-land, since Alfred was not likely to have disseised them of that land, which Ellseda had conferred.

<sup>d</sup> We presume free-will or franchise, for it approximates much nearer than the variation of spelling in many words—give for instance.

plæde. 7 for þa frýnd þe heo forþingode. 7 ic forþingie. for me, and for Elfreda, and for the friends that she did intercede for, and I do intercede for.

7 7ec man eac on epicum ceape ýmbe minre 7aple þearfe. 7pa hit beon mæge. 7 7pa hit eac 7erýrne 7ý. 7 7pa 7e me for- 7ýrau 7ýllan. \* And seek they also, with a living price, for my Soul's health, as it be may, and as it also fitting is ; and as ye me to forgive shall be disposed.

## MANNING'S LATIN TRANSLATION.

\* Item, Obtestor, in Dei Nomine, et ejus Sanctorum, ut meorum consanguineorum nemo, neque hæredum interpellat nemo, arbitrio suo utendi facultatem eorum quos redemi è servitute. Profecto mihi West-Saxonum Optimates legitimum censuerunt, ut ego istos possem relinquere, sive liberos, sive servos, utrum vellem. At ego, propter Dei amorem, et propter animæ meæ salutem, volo ut sint libertatis suæ compotes et arbitrii. Necnon in Dei viventis nomine obsecro, ut eos nemo vexet, neque pecuniæ exactione, neque alio quovis modo, quo minus possint eligere talem Dominum qualem ipsi velint.

Item, Volo ut reddantur familiis apud Domes Manerium, eorum Chartæ, et eorum licentia talem Dominum eligendi qualem ipsis placuerit, propter me, et propter Ælfledam, et propter amicos pro quibus ipsa intercedebat, atque ego intercedo.

Denique, Imploretur Deus, viventi pretio, pro animæ meæ salute, quantum fieri possit, uti etiam congruum est, et prout vos mihi condonare velitis.

*such them liefest be, for me, and for Elfreda, and for the friend  
 swulce him leofast fy, for me, and for Ælfæda, and for tha frynd  
 that hoo forethought and I forethink.*

the heo forethingode and ic forethingie.

*And seek man eke on ° wick † Cheap about my Soul's thrift,*

And sec man eac on cwicum ceape ymbe minre sawle thearfe,  
*so it be may, and so it eke rising be, and so yea me  
 swa hit beon mæge, and swa hit eac gerysne fy, and swa ge me  
 forgiven (it) will.*

forgyfan wyllan.

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There are many other passages in this Will, that demand similar Examination and Illustration. The Land which Alfred's Grandfather had entailed on the weaponed half, (that is) the Spear-half, in Opposition to the Spindle-half, and which, if transferred into a Wife's or Female Hand, he orders to be purchased by his Heirs, and restored to the proper Line, is constantly confounded with the Acquisitions he had made, when the word is <sup>§</sup> asfryndon, strengthened, restrained, or straitened, not begæton, as in the Introduction of this Record. In confirmation of this interpretation, we find him urging the justice of such restoration of property to the entailed line, because he had bequeathed to his Heirs Male, many more Estates than they would be necessitated to repurchase, that he might have bestowed on Females. But we reserve farther comment to a future opportunity, in our historical Dissertation on Ranks and Services.

The next Specimen we shall exhibit is an antient Proclamation of Henry the third, which Somner considers a Saxon Record, Lord Lyttleton an Old-english Document.—*Som. Diçl. ad verbum unnan.*

° Alive—Northern Dialect—living—

† Cheap-men—modern Chap-men, selling their wares at a fixed price.

‡ For variation of spelling, take *give* an example—Gif, yef, if, yf, yeve, yeoven, given, giffis, geive, gin ye will, gi' me.

ROTUL. PATEN. de Anno 43. Hen. 3. Memb. 15. N° 40.

SOMNER ad verbum *unman*.

þenr. þurȝ Godeſ ſultume  
 King<sup>a</sup> on Englene loande. Lhoav-  
 verð on Yrland. Duk on Norþm.  
 on Aquitain 7 Eopl on Aniou.  
 rend iȝneting to alle hiſe<sup>b</sup> holde  
 ilærde 7 ileped on þuntindonn  
 ſchir. þæt witen ȝe pe alle þæt  
 pe pillen 7 unnen þæt þæt ure  
 nædermen alle. oþer þe moape  
 dæl of heom þæt beoþ ichoren  
 þurȝ ur 7 þurȝ þæt loander  
 polk on ure kunerliche hebbeþ  
 idon 7 ſchullen don in þe worþ-  
 neſſe of Gode 7 on ure tpeopþe  
 for þe ſreine of þe loande.  
 þurȝe þe beȝȝte of þan to  
 foren iſeide nædermen beo  
 ſtedepært and ileſtinde in alle  
 þinge abutan ænde. And pe  
 heaten alle ure tpeope in þe  
 tpeopþe þæt heo ur oȝen. ꝥ  
 heo ſtede-pærliche healden 7  
 ſprepen to healden 7 to perpen  
 þe iſetneſſer þæt beon makede  
 7 beon to makien þurȝ þan to  
 foren iſeide nædermen. oþer

Henricus Dei adjutorio Rex  
 Angliæ, Dominus Hiberniæ, Dux  
 Normanniæ, Aquitaniæ, & Co-  
 mes Andegaviæ, Salutem mittit  
 (i. dicit) omnibus fidelibus ſuis,  
 clericis & laicis in Comitatu Hun-  
 tindoniæ. Vobis omnibus notum  
 facimus, quod volumus & conce-  
 dimus ut quod Conſilarii noſtri  
 omnes, ſive major eorum pars, qui  
 fuerint electi à nobis & à gentis  
 plebe in Regno noſtro, fecerint  
 & facturi ſint (i. e. decreverint) in  
 honorem Dei, & fidelitatis quâ  
 nobis obligantur intuitu, pro bono  
 gentis, per conſilium antedic-  
 torum conſiliariorum, (eo nomine  
 ſcilicet) firmum ſit & ſtabile per  
 omnia in perpetuum. Et præce-  
 pimus omnibus fidelibus noſtris,  
 per fidem (vel, fidelitatem) quam  
 nobis debent, ut firmiter obſer-  
 vent & obſervare (vel, obſerva-  
 turos ſe) jurent & tueri, conſulta  
 quæ ab antediſtis Conſiliariis, ſive  
 à majori ipſorum parte, facta &

<sup>a</sup> In Bibliotheca Aſſeianâ uniformly ou, not on.

<sup>b</sup> A different diſiſion of Letters is adopted.

PATENT ROLL Anno 43. Henry 3. Memb. 15. N<sup>o</sup> 40.

SOMNER ad verbum *unnan*.

*Henry through God's* <sup>a</sup> *fultume, King of Englandsland,* <sup>b</sup> *Lord*  
 Henr. thurg Godes fultume, King ou Engleneloande, Lhoaverd  
*of Ireland, Duke of Normandy, of Aquitain, and Earl of Anjou,*  
 ou Yrland, Duk ou Norman, ou Aquitain, and Earl ou Anjou,  
*send I greeting to all his whole* <sup>c</sup> *servants of the Lord, and* <sup>d</sup> *allowed*  
 fend igretinge to alle hife hol theilaerde, and ilewede,  
*of Huntingdon Shire, that* <sup>e</sup> *ween ye well all, that we will*  
 ou Huntendon Schir, that witen ge well alle, thæt we willen  
*and wull,* that that our <sup>f</sup> *Read-men all, or the more Deal of*  
 and <sup>g</sup> *uune,* thæt thæt our Rædesmen alle othe the moare Dael of  
*them, that be chofen thorough us, and thorough that* <sup>h</sup> *Landsfolk,*  
 heom, that beoh ichofen thurg us, and thurg thæt Loandesfolk,

<sup>a</sup> Fultume, or Fulture, from Futura, Support.

<sup>b</sup> Lif-erth—Life-earth—Source of Life or of Bread, *Loaf*, hence *Bread* is the *Stuff*, or *Staff*, of *Life*.

<sup>c</sup> From theow Servants, hence modern thief, and the Provincialism, “Do you *thou* me, i. e. call me a slave?”—in Lancashire Dialect still theow.

<sup>d</sup> Allowed, lawful—Pacem Regis habentes in the Law—neither Villains or Thiefs—hence Alloy, or Allay—lawful Money with a proportion of lawful base Metal.

<sup>e</sup> The true Derivation of Words will so easily and naturally appear, from these Sources, that it will be frequently unnecessary to comment on them.

<sup>f</sup> Men of Letters—Reading—Witens—or Wisemen.

<sup>g</sup> Somner gives this Charter in his *Dictionarium Saxonico-latino-anglicum*, under the Verb *unnan*, a word no where found but in this passage, according to his conception of the passage.—The Original is abbreviated thus, *wune*, and from the common expression in Lancashire, “I will and wull,” we have little doubt that our Interpretation is correct.—Lye is subject to this error.

<sup>h</sup> The Folk of that County—Knights of that County—Communitas—for similar Writs were directed to each Shire of England and *Ireland*—Tyrrel's Common People is ridiculous, for there never was a Knight from an Irish *Electiō*, a *Representative* to an English Parliament—but of this in our History.

þurȝ þe moape dæl of heom  
 alþro alre hit is be þopen isead.  
 And þæt æhc oþer helpe þæt  
 þor to done bi þam ilche oþe  
 apener alle men (paucula quæ-  
 dam hic deesse videntur, hæc sci-  
 licet aut similia: in alle þinge  
 þæt) oȝt þor to done ȝ to  
 þoangen. And noan ne mine of  
 loande ne of eȝtephær þurȝ þis  
 berȝte muȝe beon ilet oþer  
 iserred on onie þise. And ȝif  
 on oþer onie cumen heȝ onȝener  
 þe pillen ȝ heaten þæt alle ure  
 tȝeope heom healden deaðliche-  
 istan. And þor þæt þe pillen  
 þæt þis beo sȝtedefærȝ ȝ leȝtinde  
 þe senden ȝep þis þurȝ open  
 isemed þis ure seel to halden  
 amanȝer ȝep ine hoȝd. Witnes  
 us seluen æt Lundæn. þane  
 eȝtetenþe dæg on þe monþe of  
 Octobr. in þe tȝro ȝ þoþerȝiȝþe  
 ȝeape of ure cȝunniȝe. And  
 þis þær isdon ætþopen ure ispo-  
 nen nædeȝmen Bonerac. arche-  
 biȝhop on Kanterbur. Valter  
 of Cantelop biȝhop on Kipe-  
 cheȝtr. Sim. of Muntþort Eoȝl  
 on Leisȝheȝtr. Ric. of Clap  
 Eoȝl on Glopcheȝtr. ȝ on þar-  
 þoȝd. Roger Biȝob Eoȝl on

facienda sunt, sicut prædictum est.  
 Et quod unusquisque, vigore  
 ejusdem juramenti, contra omnes  
 homines, in omnibus tum faci-  
 endis, tum recipiendis, ut id ita  
 fiat & observetur, alter alteri sint  
 auxilio. Et (quod) nullus sine de  
 terrâ (vel, gente) meâ, sine qua-  
 cunque aliâ, per consilium hujus-  
 modi (hujus scil. consilii obeundi  
 causâ) impediatur, sine damnum  
 patiatur, ullo modo. Et si quis,  
 sine vir sine fœmina, huic (edicto)  
 contravenerit, volumus & man-  
 damus ut omnes fideles nostri eos  
 habeant infensissimos. Et quia  
 volumus ut hoc firmum sit &  
 stabile, mittimus vobis hoc scrip-  
 tum patens, sigillo nostro signa-  
 tum, penes vos in archivo repo-  
 nendum. Teste nobis ipsis Lon-  
 dini decimo octavo die mensis  
 Octobris anno coronationis nostræ  
 (vel, regni nostri) quadragesimo  
 secundo. Hoc autem gestum fuit  
 coram juratis consiliariis nostris,  
 Bonifacio, Archiepiscopo Cantu-  
 ariensi, Waltero de Cantilupo,  
 Episcopo Wigorniensis, Simone  
 de Monteforti, Comite de Lei-  
 cestrensis, Richardo de Clare,  
 Comite Glocestrensi & Hartfor-  
 diensi,



*in our King's Reach, haveth done and shall do, in the Worthi-  
on ure Kyneriche habbeth idon and ſchullen don, in the Worth-  
neſs of God, and in our Truth, for the Freemen of the Land,  
neſſe of Gode, and on ure Treowthe, for the Freime of the Loande,  
thorough the ſight of the heretofore ſaid Read-men, be ſtedfaſt  
thurge the beſighte of thantsforen iſeide Rædeſinen, beo ſtedefaſt  
and laſting, in all things without end. And we<sup>1</sup> ordain all our  
and ileſtinde, in alle thinge abutan ænde. And we heaten alle ure  
true (men) in the Truth that they us owe, that they ſtedfaſt-  
treowe in the Treowthe thæt heo us ogen, thæt heo ſtede-ſaſt-  
like holden, and ſwearen to holden, and to warden, the<sup>k</sup> ſettineſſes  
lich healden, and ſweren to healden, and to werien, the iſetneſſes  
that bin maked and bin to make, thorough the heretofore ſaid  
that beon maked and beon to makæn, thurg than to foren iſeide  
Read-men, or thorough the more deal of them, alſo as it  
rædeſmen, other thurg the moare dæl of heom, alſwo alſe hit  
is beforſaid. And that each other help that for to do by their  
is beforen iſeid. And thæt æhe other helpe thæt for to done bi them  
<sup>1</sup> ilk Oath, againſt all men right for to do, and to<sup>m</sup> ſang. And  
ilche othe, agenes alle men rght for to done and to foangen. And  
none nor of mine Land, nor of<sup>n</sup> oughtwhere, thorough his ſetting  
noan ne mine of loande, nor of egte-whær, thurg his beſigte  
may be lett, or worſed in any wiſe. And if<sup>o</sup> ony or  
muge beon ilet, other iwerſed on onie wiſe. And gif ony other*

<sup>1</sup> Higt, to command—Skinner—hence English ordain—heaten, a thing ordained.

<sup>k</sup> Setneſſes, things ſet at the Sitting, what was determined at the Sitting or Selliſſions, ſynonymous to Aſſize Aſſia—Hence beheſt, be ſit, or ſet—what ordained at the Selliſſion.

<sup>1</sup> Ilk, Spencer the ſame.

<sup>m</sup> Deſtruction ſang Mankind—Shakeſpeare, Timon.—We ſtill have Dogs-ſangs, Teeth, the Holders, conſequently hold.

<sup>n</sup> Anywhere—a Lancaſhire provincialiſm.

<sup>o</sup> Ony, Lancaſhire for any.—Here ony and onic are the maſculine and feminine gender, Man or Woman.

Norþfolk. 7 Marſchal on Engle  
loand. Peſſer of Sauueye. Kill.  
of Fort Eorl on Aubem. Ioh.  
Pleſſiz Eorl on Farerik. Ioh.  
Geſſerſſune. Peſſer of Munt-  
fort. Ric. of Grey. Roger of  
Mortemer. Iames of Aldithel.  
7 ætrowen oþre moze.

And al on þo ilche poſden iſ  
iſend into aurihte oþre ſchipe  
ouer al þare kunerliche on Eng-  
lene loand. 7 ek in tel Iſelonde.

dienſi, Rogero Bigod, Comite  
Norfolcienſi & Angliæ Mareſ-  
callo, Petro de Sabaudia, Wil-  
lielmo de Fort, Comite Alber-  
marliæ, Johanne Pleſſiz, Comite  
Warwicenſi, Johanne filio Gal-  
fridi, Petro de Monteforti, Ri-  
chardo de Grey, Rogero de Mor-  
tuomari, Jacobo de Aldithel. &  
coram aliis pluribus.

Et omnino eiſdem (vel totidem)  
verbis miſſum eſt in unum-  
quemque per uniuerſum reg-  
num Angliæ Comitatum, ac  
etiam uſque in *Hiberniam*.

any come here against, we will and ordain that all our onic cumen her ongenes, we willen and heaten that alle ure truemen them holden <sup>p</sup> deadly. If then, and for that we will treowe heom healden deadliche. If than, and for that we willen that this be stedfast and lasting, we send you this Writ open that this beo stedefeste and lestinde, we senden gew this writ open signed with our Seal to hold amongst you in <sup>q</sup> Herd. Witnes ifeined with ure feel to halden amanges gew ine hord. Witnes ourselves at London the eighteenth Day in the Month of wi selven æt Lundæn thane egtetenthe Day on the Monthe of October, in the two and fortieth year of our crowning. And Octobr, in the two and fowertigthe gear of ure cruminge. And this was done afore our sworn Read-men Boniface Archbishop of Canterbury, Walter of Cantilupe Bishop of Worcester, Simon on Canterbur, Walter of Cantelop Bisshop on Wirechestr, Sim. of Montfort Earl of Leicester.

of Muntfort Eorld on Leirchestr, &c.

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The Saxon Poetry, that has been transmitted to us, admits of a similar Translation. The first specimen we shall exhibit is the conclusion of a Saxon Ode on a Victory of King Athelstan's. In this Poem Henry of Huntingdon complains of certain "*extraneous Words and uncommon Figures,*" which Warton terms "*Scaldic Expressions or Allusions.*" We pretend not to any acquaintance with such Language, but we are certain that he has not "given a literal English Translation of this Poem," as he professes. The Original is extracted from Gibson's Saxon Chronicle, with his Latin, and Warton's English, Version.

<sup>p</sup> In the language of that age, wolf-headed, gerentes caput-lupinum.

<sup>q</sup> In Congregation—a Number assembled.

## CHRONICON SAXONICUM.

Anno 938. <sup>a</sup> Gibson. p. 114.

Ne pearð pæl mare. on ðis  
eizlande. afeþ zýta. folceþ ze-  
fýlled. beforan þiffum. fpeoþ-  
deþ eczum. þær þe uf fecgað  
bec. ealde uðpitan. fiððan earþan  
hider Engle 7 Seaxe. up beco-  
mon. oþer þrýmum þrað. Brý-  
tene fohton. plance þiſſimidaþ.  
Fealleþ oþer-comon. eoþlaþ aþi-  
þate. earþ bezeatan. <sup>b</sup>

Non fuit strages major in hac  
Insula unquam [pluresive] populi  
occisi antehac gladii acie, (quos  
commemorant Liberi veterum  
Historicorum) ex quo ab Oriente  
huc Angli ac Saxones appellentes,  
& per mare latum Britanniam  
petentes, insignes bellorum fabri,  
Britannos superabant, Duces ho-  
nore præstantes : [&] terram oc-  
cupabant.

<sup>a</sup> This Chronicle, edited by Gibson, before he took his Master's Degree, ap-  
proaches nearer to the Original, than any Version or Translation we have met with.  
Gibson was afterwards Bishop of London;—He was a sound Scholar, an able Divine,  
and zealous Friend to our Establishment; he enforced pure practical Piety on true  
Christian Principles, not for the grand *ostentatus* sake of “maintaining the Pre-  
eminence of our Church over all Protestant States,” \* he countenanced not Sectaries,  
he encouraged not Schismatics.

<sup>b</sup> “Never was so great a slaughter in this island, since the Angles and Saxons, the  
fierce beginners of war, coming hither from the east, and seeking Britain through the  
wide sea, overcame the Britons excelling in honour, and gained possession of their  
land.” See Dissertation I. Warton's Poetry.

\* See a late circular Letter—and occasionally one Word, Sentence, or Action gives a  
truer Knowledge of the real Character, than the *Actor* displays on the Stage.—The bene-  
volent, pious, and orthodox Charles Baldwin of Manchester, a lay Gentleman, but a sound  
Divine, will probably enlarge on such subject.

## SAXON CHRONICLE.

An. 938. Gibfon. p. 114.

<sup>a</sup> *Nor were there Wail more, in this Island, ever as yet, (with)*  
 Ne wæρθ wæl mare, on this Eiglande, æfer gyta,  
*folks filled, before this, (by) swords edges, thus they us*  
 folces gefylled, beforan thiffum, fweordes eegum, thæs the us  
*(that) seeketh book, elder oth' wifemen, fith-thence Easterns hither,*  
 fægath bec, ealde uth witan, fiththan eastan hider,  
*Angles and Saxons, up came, o'er (the) briny broad, Britain*  
 Engle and Seaxe, up becomon, ofer brynum brad, Brytene  
*foughten, Lance with Smiths, Welch overcame, earls harrowed,*  
 fohton, wlance wig Smithas, Wealles ofer-comon, corlas arhwate,  
*earth they gotten.*  
 eard begeatan.

---

The numerous Extracts of antient English Poetry, published by Warton in the first Volume of his History, are all copied from Originals in the Saxon Character, and chiefly transcribed from the Thesaurus of Hickes. We shall select a Specimen, to prove the necessity of purifying the Text by conjectural Criticism, on rational principles, in this branch of Literature; and at the same time contradict that arrogant and ignorant assertion of the late Lord <sup>b</sup> Orford, that there “never did exist a more barbarous Jargon than the Dialect, still venerated by Antiquaries, and called Saxon.” Let us oppose “Jonson’s learned Soc,” to this modern buskin’d Hero. In <sup>c</sup> “Composition, our English Tongue, (which we think is

<sup>a</sup> They who are acquainted with Saxon Manuscripts will justify this reading.

<sup>b</sup> Walpole’s Historic Doubts, p. 10.

<sup>c</sup> Ben Jonson’s English Grammar, which we hope some sound Scholar will speedily reprint, with a few necessary alterations, to modernize it for the generality of readers. —To this Work Mr. Tooke is much indebted.

## WARTON'S ENGLISH POETRY, Vol. I. p. 13.

Þphen ȝrihtin o domeȝdei þind-  
 beð hiȝ hþeate,  
 And þeppēð þæt ȝurȝi chep to  
 hellene heate,  
 Þe mote beon a corn i ȝodeȝ  
 ȝuldene edene,  
 Ðe ȝurde ȝiȝ of latin to Engh-  
 rche ledene  
 And he þæt heȝ leapt onþȝat  
 ȝþa aȝ he cuþe. AMEN.

That is, "When the judge at  
 Doomsday winnows his wheat  
 and drives the dusty chaff into  
 the heat of hell; may there be  
 a corner in god's golden Eden  
 for him who turned this book  
 into <sup>a</sup> Latin, &c.

<sup>a</sup> This must solely be attributed to Warton's carelessness, since, immediately preceding, he states, "It was translated from the Latin." The inaccuracy in the Saxon must be immediately obvious to the Scholar.

proved to be the Saxon) is above all other very hardy and happy, joining together, after a most eloquent manner, <sup>d</sup> *sundry words of every kind of speech.*"

<sup>d</sup> Selections from Jonson—Mill-horse, Lip-wife, Self-love, \* Twy-light, there-about, not-with-standing, † be-cause, Table-nap-kin, Wood-bind, a Puff-check, Draw-well, Handi-craft, Foot-ball-player, a Tennis-court-keeper; we could subjoin innumerable other instances of its Precision, Accuracy, and Beauty, which entitle it to an Equality with the Grecian Language for combining Ideas, and fully establish its Superiority over the Latin and ‡ French vague Phrases and tautological Idioms. In || *Strength* and *Simplicity* it is unrivalled—only *two* Declensions of Nouns.

\* Tween-light, betwixt Light and Darknes. † Be the Cause, or Cause.

‡ I never see a Gallicism, or French Word anglicised, but I could exclaim with Ben Jonson's Peniboy—"There's a fine new Word Thom, pray God it signify any thing."

Staple of News.

|| Seven Consonants to one Vowel—the Sound an Echo to the Sense.

#### WARTONS' ENGLISH POETRY, Vol. I. p. 13.

*When* <sup>a</sup> *Do-right o'* <sup>b</sup> *Dooms-day winnoweth his wheat,*  
*Hwhen* *drightin o domesdei windthreth his hweate,*  
*And throweth the dusty Chaff to Hell's Heat,*  
*And therweth thæt dusti Chef to hellen heate,*  
*Ah! might be one Corner in God's golden Eden,*  
*He mote be ona corn i godes guldene edene,*  
*That throweth this of Latin to English* <sup>c</sup> *reading,*  
*The turthe this of Latin to Englische redene,*  
*An he that her least unthrowed so as he couth.*  
*And he thæt her least onthrat swa as he cuth. Amen.*

<sup>a</sup> The Title of our Lord.

<sup>b</sup> Doom Judgment—Wind-throweth—wind-thrath. Warton has mistaken the *th* for *w* thrice, and *p* for *w* once, in these five lines.

<sup>c</sup> In ancient MS. the *r* approximates in form frequently to a *j* or *f*.

Warton prefaces his Work by a curious assertion that “the Saxon Poetry has no connection with the nature or purpose of his undertaking;” but if any reader will consult Hickes’s learned Thesaurus, he will find “most <sup>d</sup> Citations (not) extracted from ancient Manuscript Poems never before printed,” but verbatim et literatim transcribed from the Anglo-saxon printed characters, without amendment, or alteration, in the division or explanation of the Original. We shall exhibit one Extract to facilitate the reading of such Poetry, in Warton’s Language, and our corresponding modern, accented, and divided rhythmically.

---

*Màiden Margaret—one Night in prison lay,*  
 Meiden Margarete one nitt in prison lai,  
*Hèr came before Olibrius—on that other Day.*  
 Ho com biforn Olibrius on that other dai.  
*Màiden Margaret—lìft up upon my Lay,*  
 Meiden Margarete, lef up upon my lay,  
*And jesu thou believest on—thou do him all away.*  
 And Ihu that thou levest on, thou do him al away.  
*Live in me and be my Wife—full wèll thou may speed,*  
 Lef on me ant be my wife, ful wel the mai speede.  
*Antioch and Asia—shalt thou have to meed:*  
 Auntioge and Afie scaltou han to mede:  
*Check-lawn and purple Pall—shalt thou have to wed:*  
 Ciculauton and purpel pall scaltou have to wede:  
*With all the Meats of my Lànð—full well I shall thee feed.*  
 With all the metes of my lond ful vel I scal the fede.

<sup>d</sup> Preface, p. 6.



The accomplished Alfred, in his valuable Translation of Bede's Ecclesiastical History, has transmitted a Chorus, or Burthen of a Hymn, of the presumedly inspired Cædmon. The judgment of this Monarch would not permit him to imitate Bede's affected Version, and he consequently transcribed the Original. Any Scholar that will compare the venerable Author's <sup>a</sup> sense of this passage, or collate the various Readings of different Manuscripts of this Poem, will make great allowance for our imperfections; for we pretend not to be uniformly right, though, we imagine, less incorrect than our predecessors. We give our Original from the best Edition.

EXTRACT from BEDE'S <sup>b</sup> HISTORY, and a FRAGMENT  
of CÆDMON. Smith's Edit. p. 597, and 170.

*Cædmon sing me somewhat, then answereth he and quoth, not  
Cedmon sing me hwæt, tha andswareth he and cwæth, ne  
can I none thing sing, and I for-that of this Boroughship  
con ic nan thing singan, and ic forthon of thyflum gebeorþcipe  
• outed and hither <sup>d</sup> gowed, for that I naught sing naw couth. After  
uteodè and hider gewat, forthon ic noht singan ne cuth. Est  
him quoth he, that with him speaking was, However thou might  
he cwæte se, the mid him sprecende wæs, hwæthere thu meahst  
me sing, quoth he. What shall I sing, quoth he. Sing me  
me singan, cwæth he. Hwæt sceal ic singan, cwæth he. Sing me*

<sup>a</sup> Hic est *Sensus*, non autem *Ordo* ipse *Verborum*.

Bed. Eceles. Hist. Edit. Smith. p. 171.

<sup>b</sup> We have taken the privilege of adopting such Readings as we judge the purest, and of modernizing some words.

<sup>c</sup> Went out.

<sup>d</sup> Modern went.

BEDÆ ECCLESIASTICA HISTORIA CUM FRAGMENTO  
CÆDMON. Ed. Smith, p. 579 & 170.

Cædmon. sing me [hpæt] hpezu. Ða 77papedý he 7 cpæþ. Ne con ic nan ðing singan. 7 ic forþon of ðýrrum zebeorþcipe ut eode 7 hider zepat. forþon ic noht [singan ne] cuþe: Eft he cpæþ seþe [mid] him 77pene cende pær. 77pæþene ðu meahht me singan. cpæþ he. 77pæt sceal ic singan. cpæþ he. Ðing me 77numſceart: þa he ða ðar 77pape onfenz. Ða ongan he 77ona singan in he77ene77e Godes 77cýppender ða 77er7 7 ða 77orð ðe he næ77e ne zehýrde. Ðara endebýrðne77e ðis is.

Nu we sceolan he77izean heo77on 77ice77 pearnð. metodes mihte 7 hi77 mod zehanc. [77eorc] pulðor 77æder. Ðra he pulðer77 zehpær ece Ðrihten orð on77ealde. he æ77er77 zercop eorþan bearnum heorpon to 77orfe haliz 77cýppend. Ða middan zearð mon cýnner 77earnð ece Ðrihtne æ77er77 teode 77urum 77oldan 77rea ælmihtiz.

Cædmon, inquit, canta mihi aliquid. At ille respondens, Nescio, inquit, cantare; nam & ideo de convivio egressus huc secessi, quia cantare non poteram. Rursum ille qui cum eo loquebatur, Attamen, ait, mihi cantare habes. Quid, inquit, debeo cantare? At ille, Canta, inquit, principium creaturarum. Quo accepto responso, statim ipse cœpit cantare in laudem Dei conditoris versus, quos nunquam audierat, quorum iste est sensus:

Nunc laudare debemus auctorem regni cœlestis, potentiam creatoris, & consilium illius facta Patris gloriæ. Quomodo ille cum sit æternus Deus, omnium miraculorum auctor existit, qui primo filiis hominum cælum pro culmine tecti, de hinc terram custos humani generis omnipotens creavit.

<sup>c</sup> forming of Creatures. When he then this answer <sup>t</sup> unfanged, frumfceaert <sup>s</sup> Tha he tha thas andfware onfeng, then began he soon sing in carnest, God shaping (it), that tha ongan he sona fangan in hereneffe, Godes scyppendes, tha verfe and that word, that he never nay heard—their end-burthens fers and tha word, the he næfre ne gehyrde—thara endeburdneffe this is.  
this is.

Now we shall hearen <sup>h</sup> heaven's <sup>i</sup> Reach word, mighty's might;  
Nu we sceolan herigean heofon Rices weard, mitodes miht;  
and his mode of thought; worked worlds father; so he worlds and his mod gethanc; weorc wuldor fæder; swa he wuldres give was; eke Do-right earth in stilled; <sup>k</sup> he erst shaped <sup>l</sup> elder geh wæs; ece Drihten ord onstealde; he erst gescop ælda Barns <sup>m</sup> Heavens to roof holy Shaping; then middle earth bearnum heofon to rofe halig Scyppend. tha middan geard men's kind <sup>n</sup> world eke Do-right after tied, <sup>o</sup> free folds from mon cynnes weard ece Drihtne æfter teode, fram foldan frea (the) Almighty.

Ælmihtig.

<sup>c</sup> From frm, on our system, are derived firm, form, from, farm, formation, &c.

<sup>t</sup> Unfanged—opposite to fang—not-hold—let go—delivered.

<sup>s</sup> The Saxon *f* and *p* are easily mistaken.

<sup>h</sup> The concluding *n* the ancient characteristic of the plural number, as *loven*, *chosen*, &c. became obsolete in the time of Henry the eighth, and in the opinion of Ben Jonson this change has produced great confusion and errors in our language.

<sup>i</sup> Synonymous with Realm.

<sup>k</sup> The Father.

<sup>l</sup> M. S. *Eliens*.

<sup>m</sup> To Heaven's Roof.

<sup>n</sup> The omission of a letter here, *l*, is sometimes not to be much regarded.

<sup>o</sup> Men created free beings.

The numerous errors of Wheloc, the quondam Arabic and Saxon Cambridge Professor, have been so fully proved by the subsequent Editor of Beda, that it might appear unnecessary to give any Extract from his Works : but since he has attempted to translate part of a curious old English Poem into Latin Verse, we will just exhibit a Specimen.

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BEDÆ ECCLES. HIS. PER WHELOC, p. 25.

Poeta quidam nostras & vetus. M.S. Coll. Trin. Cantab. p. 10,  
ita cecinit.

*of all for one Woman*

..... of alle for one Wiman

*That Helen was ycleped this Battle first began ;  
That Heleine was icleped this Baitaille first began ;  
One high man was there before, that ycleped was Dardan,  
On heig man was ther bifore, that ycleped was Dardan,  
Of him come the good Brutus, that was the first man,  
On him com the Gode Brutus, that was the furste man,  
That Lord was in England, as I you tell can.  
That Louerd was in Engelond, asc ic eu telle kan.*

*Sic Latine dedi—hæc unica fœmina, prima.*

*Ante omnes fœvit Trojani femina Belli  
Hanc Britones dixere Helenam, sed Dardanus ille  
Excelsus Bruti pater extitit, unde Britannii  
Heroum fumpfere genus ; fortissimus idem  
Hunc orbem primus regere & dominarier ansus.*

Having proved the inadequacy of all our best Saxon Scholars to convey accurate ideas of the <sup>a</sup> “ British-saxon, Anglo-saxon, or Norman-saxon Documents,” through the medium of a <sup>b</sup> Latin Translation; and having, as we presume, shewn that the English Tongue is the natural offspring of these Languages, (and Children surely have more Affinity to their Parents, and are better acquainted with them, than Aliens,) we will make an Extract from the Gospel of St. John, to manifest the sound Divinity in the Version edited by Junius, and then briefly suggest some Hints to Students relative to the best mode of cultivating the Knowledge of such Literature.

The GOSPEL of ST. JOHN. CHAP. I.

1. On fruman pær word. 7 þ word pær mid Gode. and Gode pær þ word.

2. Ðæt pær on fruman mid Gode.

3. Ealle þing pæron zepohlte þurh hýne. 7 nan þing næz zepohlte butan hým ðæt zepohlte pær.

4. On him pær lif. and ðæt lif pær manna leoht.

1. In <sup>c</sup> forming was <sup>d</sup> Worth, and the Worth was <sup>e</sup> midst God,

1. On fruman wæs word, and the word wæs mid Gode, and God was the Worth.

and Gode wæs the word.

<sup>a</sup> Such are the artificial Divisions of the Moderns. Warton's Eng. Poetry.

<sup>b</sup> All the beautiful Precision of our Language is lost in their Terms. How is the definite Saxon meaning of *zehirsumnerre*, *here summonings*, that is, Lanfranc's attempt to make the Archbishop of York swear to obey the Summons of the See of Canterbury, destroyed by Gibson's obsequium. Sax. Chron. p. 175.—or *Wheloc's professionem*.

<sup>c</sup> Forming or firming, i. e. the Creation, or Establishment of things.

<sup>d</sup> There is no Article, consequently, it cannot with propriety be rendered Word, and what a train of thought does Worth suggest—first as Goodness or Excellence—then as Price—the Price of Man's Redemption.

<sup>e</sup> It may be of no great consequence whether *midst* or *with*, but when we consider the Omnipotence of the Almighty, the former conveys a sublime idea.

2. *That was in forming midst God.*
  2. Thæt wæs on frumen mid Gode.
  3. *All things were wrought thorough him, and not one thing*
  3. Ealle thing wæron geworhte thurh him, and nan thing  
*not was wrought be-out him, that wrought was.*
  - wæs geworht butan hym, thæt geworht wæs.
  4. *In him was Life, and that Life was man's Light.*
  4. On him wæs Lif, and thæt Lif wæs manna Leoht.
- 

There never was an Heresiarch, that displays not his want of common sense and judgment, when he attempts to pervert the Doctrine contained in these simple and sublime Verses, whether Arius, Crellius, or Gilbert Wakefield. The Translation of the fourth verse by the last, in his lately edited English Testament, surpasses, if possible, in absurdity, the whimsies of all his predecessors. “What was made had Life in it, and this Life was the Light of Men.” That is, what was itself created, was the Cause of Creation to all created Beings, “All things were wrought thorough him.” But as controversial Divinity is not our immediate Subject, we shall cease farther comment; though we take this opportunity of noticing, that in the twelfth Verse of this Chapter, where our English Translation renders, “to them gave he power to become the *Sons* of God,” the Saxon Version has, “he sealed them one <sup>c</sup> would, that they were God’s *Barns*,” he *ƿealde* him *anƿeald* þ̅ hi ƿæron *ƿoðer* bearn. *Children*, not *Sons*, as the learned Dr. Vincent observed to me, that the Original is τέκνα θεῶν, not *υἱοί*, for the term “Sons” tends to confound our ideas of the Trinity in this Chapter.—But to resume our immediate object,

The attentive reader must have observed, that the same Saxon word is frequently spelt in a different manner even in a few lines;

<sup>c</sup> Would—Power—I would, could, should, &c.

Lily’s Grammar.

and that in our Rendering we have almost totally disregarded the <sup>f</sup> Vowels. We have certainly adopted such system, and we find it to answer far beyond our expectation; not only in the interpretation of Saxon Records, but in appropriating the Scite of Places in the celebrated Book of Domesday. We might more rationally expect classical spelling in a modern Country-fellow, than an uniform mode of writing in our Saxon Ancestors, and we must investigate the meaning of each in the same manner. To this Principle another must be subjoined, that is, the Distinction of Words that have an <sup>g</sup> affinity to each other in sound, or that are pronounced by the same organ, and which are often substituted for each other. The Hebrew Division of Letters will here assist us, that is, their Discrimination into those pronounced by the Tongue, Lips, Palate, Teeth, Throat, or such as are of the serpentine description, or hissing letters. We must farther note the Syllables that are lost in modern pronunciation, as *ge*, *a*, in the beginning of Words, *um*, *un*, *on*, *an*, *n*, *es*, &c. at the end: and also not much regard changing an *m* into a *uu*, or *nn*, and vice versa with each respectively, a *p* into *þ*, or *þ* into *p*, when the sense demands such alteration; because the latter have frequently been mistook for each other, and the first in antient Manuscripts cannot be distinguished. The Specimens we have exhibited will teach more than any instructions we can suggest by *certain* Rules, but we strongly recommend, to the Saxon Student, the actual pronunciation of every word that appears unintelligible to him, and to place particular emphasis on the Consonants. Without pursuing some such plan, it never would have been discovered that <sup>h</sup> Belicolt, Bilefolt, Biliffolt, Briceode, Berifout, Beriscolt, were intended to

<sup>f</sup> This mode is now uniformly adopted by Scholars in the Hebrew Language, and Dr. Vincent is of opinion that the Greek Consonants are principally to be relied on.

<sup>g</sup> *d* and *t*.

<sup>h</sup> See my Specimens and Parts of the History of South Britain.

designate

designate the same Hundred, Byrcholt, in Kent; or that Seward, Ofward, Sewart, Sidgar, Sigar, Siret, distinguished the celebrated Earl of Northumberland; or account for Turbatus being changed into Robertus, in less than three lines.

We will now attempt to sketch out a new Mode of studying Saxon Literature. Mr. Tooke is certainly correct in stating that “our Ancestors were ignorant of the false Divisions and Definitions

<sup>i</sup> Diversions of Purley, p. 325.—This Author has certainly great merit, but he assumes more than he is entitled to; he says that “except in *if* and *but* (in one sense of the word) I believe all former Etymologists are against me.” Vol. I. p. 146. What does he say to *anan*, *grant*—*onlegran*—*dimittere*, *hoc dimisso*, *eac*, *cacan*, *augere*, to add, *Skinner*—*געט*, *זעט*, yet *Lye*—*along*—*on long*. Also, *aly*—*Bote*, remedy *bi-utan*, *bi-innan*—*be out*, *be in*—*Tyrwhit*—and *Hozeven* first suggested the idea to him, that all Particles were originally Verbs or Nouns.—There is so much extraneous matter in this publication, and he so constantly “seizes every impertinent opportunity of insult\*,” talks of being “confined without the most flimsy pretence,” and has conducted himself in such an † inflammatory manner on the Hustings at Covent-garden; that I am stimulated to record a circumstance, omitted in the short-hand Report of his Trial, and which may perhaps a little ‡ embitter his life.—

“Does Mr. Tooke recollect one afternoon at the Old Bailey, about five o’clock, when the Attorney-General had retired from Court for refreshment, and the Solicitor-General was examining Evidence relative to the Proceedings of the Scotch Convention?—Does Mr. Tooke recollect rising indignantly, and wondering how such Evidence could implicate him?—Does Mr. Tooke recollect stating, that he certainly was in the Chair when the two first Resolutions of the Constitutional So-

\* This applied to T. Warton, p. 90.

† Such as this to his rabble—“Gentlemen,—Ministers, last year, made you eat Bread with all the Bran in it, this year (if you will let them) they will make you eat Bread made of Bran only—Next year (if you submit to it) they will make you eat Bread made of Bran with chopt Straw in it—Gentlemen—If you will follow my advice, eat nothing but fine white Bread, made of the finest wheaten Flour, and then Ministers will take care you shall have it.”—This stated by an intelligent man, who must have known, that Government, by their Bounty on Importation, had reduced Wheat six shillings per Bushel in a few weeks. To such conduct I cannot help exclaiming,

“That man I hate, as ill as hell,

“Who this can think, and that can tell.”

‡ Whilst I have my life, it will never be embittered for any regret for the past. P. 230.

“ciety,



nitions since received." Later Writers, by adopting the Distinctions of Greek and Latin Graminarians, have confounded our Language and destroyed its simplicity. The Diversions of Purley contain much useful information to the Saxon and English Student, and supply some excellent elementary Rules. As a Scholar, the Author of "Ἐπεα Πτεροεντα is entitled to our respect; as a Member of Society, we pity his fiend-like mind, " whose sole intent is ever to do ill." But the <sup>k</sup> Essence of this huge work, now extending to three quarto volumes, and exceeding the German <sup>l</sup> Hooeven in bulk, on the Particles of a Language, might have been comprized in fifty pages. Indeed a *Horn-book*, constructed on a similar principle to the one hundred and thirty-fifth page of his work, would contain the substance, though not the proofs.

"ciety, approving of their conduct, were carried, but that he then retired, and Mr. Gerald occupied it?—Does Mr. Tooke recollect his artful insinuation to the Jury, " that it was natural to presume that he withdrew in disgust, because he did not approve of the subsequent Resolutions? &c. &c.—And does he recollect that when " Sir John Scott was sent for into Court—that Sir J. instantly handed a paper to " Mr. Woodfall?—Does he recollect that Mr. Woodfall swore that it was Mr. Tooke's hand-writing?—Does he recollect that this paper contained *every* Resolution passed at such Meeting, approving of the Proceedings of the Scotch Convention?—Does Mr. Tooke recollect covering his face with his hand, sinking into " his chair and exclaiming, " AND A FEW COPIES UNFORTUNATELY PRINTED?"—Does Mr. Tooke recollect that he could not again lift up his head that evening?—In your own language to Mr. Windham—" Thou has fac't many things,—thou could not face this!"—Such is the acquitted guiltless innocent.—These things I heard and saw. S. H.—And whatever opinion Judges may have delivered, I ever shall be of the same sentiment with that sound Lawyer Sir John Scott, that not one iota of the Evidence of the Bishop of Gloucester, who had no connection or intercourse with Mr. Tooke twenty years preceding his Trial, could in the least exonerate this Arch-jacobin's actions, for the last five years—though old women, like pigs, " can " see where other folks are blind."

<sup>k</sup> The Quotations are generally frivolous; he still reads Greek Authors, through French Translations; and when *triumphing* over the ingenious Harris, an excellent Grecian, and boasting of " Authorities in his Favour, if you please Mr. Harris's favourite Authority," (Greek) gives a stinky French Translation of Plutarch. P. 283.

<sup>l</sup> Hooeven de Græcis Particulis, 2 vols. 4to.

The reader must long have observed, that we consider the Learning of Hickes, in his Anglo-saxon Grammar misemployed; and the Introduction to Lye's Dictionary of little authority. Indeed we are convinced, that they have increased the difficulty of acquiring a knowledge of this language. For in our native tongue there are only two variations of the Substantive's Termination, into s, the mark of the concurrence of two Nouns, or the sign of the Plural Number, as <sup>m</sup> Land-scapes, Self-freedom's Love; which in combination is frequently omitted, for we might say Self-freedom-love, as Self-love; or an addition of en, another mode of forming the Plural, as Ox, Oxen; or a change of the Vowel, as Man, Men, in the Saxon generally um, as Man, Mannum, Manig, Monegum.

The construction of the Verb is the most simple and easy, that can be found in any language. There are only two Inflections in the active Verb, the present, and the past, *do, did*. With the assistance of these two simple Actives, and other Verbs, equally simple, yet significant, every complex variation of the Greek, or Latin, can be clearly expressed. We will exemplify this from the Latin, premising, that, originally, when an idea of the present was intended to be conveyed, our forefathers pronounced the d soft, th—ðo, when the past, hard, ðð, did—*Present* Singular, I love, or do love, thou love-in-is, or lovenest, by abbreviation lovest, and loves,—he love-do or loveth. Plural, we <sup>n</sup> love-in, ye love-in, they love-in. *Past*—I love did, by contraction lovedd, written loved. *Past* and *present joined*, with the assistance of the Verb *have*. I

<sup>m</sup> Land-shape.

<sup>n</sup> In Love—from the Saxon on, the act of loving. Ben Jonson says, The persons plural were wont to be formed by adding en, (softened from in,) thus loven, fayen, complainen, but now, whatsoever is the cause, (one will be suggested) it hath quite grown out of use, and that other so generally prevailed, that I dare not presume to set this afoot again: Albeit (to tell you my opinion) I am persuaded that the lack hereof, well considered, will be found a great blemish to our Tongue. Jonson's Gram. *Since this Book is not easily found, it may be proper to note, that it begins at page 670 of his Works in Folio, though omitted in the Catalogue of Contents.*

have

have loveth, or d, that is, I have love do, or been in the act of loving, and continue to love. *The conditional past*, I had loveth, or ð, that is, I had love do, or been in love, if such a circumstance had not occurred. *The future* is expressed by the Verbs will and shall, whose various significations give our language a manifest superiority over the Greek and Latin. What is termed the commanding Mood, is expressed with peculiar energy and propriety—first, love thou, that is, þeop, love slave; then by the assistance of many Verbs, as *let* him love, *permit* him to love, *suffer* him to love, *allow* him to love, *grant* him to love, he *shall* love. In the Moods generally termed *Optative*, *Potential*, and *Subjunctive*, our language has an astonishing pre-eminence and wonderful precision. We can use God *grant*, *give*, *cause*, *permit*, &c. ° may might, ° can could, shall should, will would, owe ought, which with do as th, and did dd, and the Verbs *is*, *are*, *was*, *have*, &c. will convey more accurate ideas, than any language in the world. What has been termed the Infinitive Mood, and always been written *to love*, should be, we believe, *do love*, that is, be in the act of loving—*do hear*, to be in the act of hearing, probably written to, that distinction might be made betwixt the indefinite do hear, and when a Pronoun is prefixed, I do hear.—Doth is formed from *do* doubled *do-do*, a Provincialism in many counties. Love-ing, Participle from love-in, the act of love-ing. For *of loving*, *in loving*, &c. we refer to Επεα Πτεροεντα.

In what is termed the passive Voice PRESENT, (i. e.) loveth, *I am loved by* RIGHT-WISE men, converse, *righteous men love do me.* PAST, *I was loved or lovedd by* time-serving-men, converse, “*time-serving-men did love me.*” Have, had, will, be, been, &c. will explain the rest, when the distinction betwixt *do* ð, and did dd hard,

° Originally μαχ, παλ, μαχδιδεν, hence, probably, the μαχη, those who have power, which is translated Kinsmen.

° Can—can diden, in the plural originally then coulden, I, a letter half-vowelish, according to B. Jonson.

is understood. The Past completed in some Verbs, as taken, broken, was, we think, originally, take-end, break-end; but when the pronunciation, in the time of Henry the Eighth, had softened these to taken, broken, it then became necessary, for distinction's sake, to drop the final n plural. On the same principle done, do-end, in the northern counties it is still pronounced as do-aut—spoken, spoke-end. Indeed our slow-speaking ancestors always annexed ideas, or common sense, to their words, and this nation, happily, has retained the language that can convey them; but the Norman and French innovators, “talking like popinjays,” have so apostrophized, abbreviated, or cut short our Mother Tongue, to give volubility to *their tongue*, that labour and penetration are necessary to discover the Parent-Root from the altered Form of the Off-spring. But Prudence commands me to desist, for <sup>a</sup> Experience has convinced

<sup>a</sup> This Essay has been written subsequent to the publication of my Specimens and Parts of the History of South Britain; the second number of which I am prepared to send to the press instantly; but I certainly will not injure myself by the expence of engraving Maps, nor print one syllable, till I have two hundred Subscribers. No money is paid till the delivery.—And here I take leave to let a Right Honourable genealogical-loving President again *hear* from me. At the request of an antiquarian Friend, I sent my Specimens of the History of South Britain to this exalted Character. A month subsequent I called in Grosvenor-square for this Nobleman's opinion, and left my card. In a few days I was informed by the Porter, that his Lord knew no such person, but if I had any business I might signify it by a Letter. I wrote as respectful an Epistle as I could indite. I called again, and again, and again, and again. At last the Lacquey informed me, that it required no answer. Seeing no necessity why the Insulter should keep my Book, I wrote stating, that as my Specimens were of no value to him, I would thank him to return it by the Porter.—I called for it again and again. No answer. I then apprehended that the Letters might not have been delivered, for want of a proper fee. In consequence I again wrote to this Noble F. R. S. &c. stating these circumstances, and my suspicions, and gave him still an opportunity of examining it. It was then sent to Mr. Faulder, either from his Lordship or his servant, with, “Let me hear no more from him.”—Such is the patronage received from the President of a learned Body, incorporated for ancient Research, the Subject of my Work—Or such the rascality of Porters.—I am not an F. S. A.—There are other literary and exalted characters of a similar description.

me,

me, that, in general, the present age is fond only of frivolous investigation.

To the Saxon Students, especially the junior Members of the University of Oxford, and those particularly from the northern side of the Trent, we take leave to suggest a few brief observations on the mode of cultivating a knowledge of the Anglo-saxon language. When thoroughly acquainted with the characters, and capable of easily discriminating betwixt þ an p, f and þ, consider ð and þ or even d as of the same power, and m, n, u, as frequently requiring reciprocal changing, from the blundering of transcribers. (After reading this Essay with some little attention,) begin with the Saxon Gospel of St. John, without any Translation, and pronounce the Consonants of each word distinctly, that is not understood. In long words attend principally to the strong Consonants r, s, n, d, or þ in the centre; for this language, like the Hebrew, has numerous prefixes and suffixes, and a person skilled in the pronunciation of that tongue, will derive great advantage from such circumstance. To the Greek Scholar we recommend the plan, on which Scapula's Lexicon is formed. First find the Root, as frm—from whence we have <sup>r</sup> forme, form, from, frame, firm, all implying a Beginning, then firmed, whence farmed, secured to the Tenant on such conditions—and thence farm—farmer—and its dependancies—its modern affixes, affirm, confirm, and suffixes, firmness<sup>r</sup>, &c. Thus from the Stream with which we are acquainted we may trace the Source, and derive satisfaction from the investigation. If a corresponding word does not immediately occur to the mind, we may frequently recur with benefit to Skinner, the Glossary of Chaucer, the History of English Poetry by Warton, Spenser, Douglas, our

<sup>r</sup> Adam our forme Father—Chaucer—Mr. Tooke's from—beginning.

<sup>s</sup> *Nefs*, when used in Topography, implies uniformly a Curvature, from the Latin *Nasus*, our nose, nefs; annexed to other words it corresponds with *pauc*, and may be borrowed from Nest, or the Seat, or Residence of that Quality it is coupled with. We still say *Nest of Robbers*.

antient Chroniclers, black-lettered Characters, and for the last resource to Lye; but he certainly pays too much attention to Vowels. The Dictionary of Johnson may often be resorted to with great advantage, for antique or classical authorities, and the sense affixed to the word by different Writers; for though we are convinced that his Etymologies are little to be depended upon, the Work is certainly not a “disgrace to the Nation,” or to the Author; his Collection from the Antients has been of great use to the man who abuses him, and his gigantic mind could never be exercised fruitlessly. He certainly has done more for Literature, for Happiness, for Virtue, than that self-consequential Snarler, the venomous Viper of Democracy, once well-nigh strangled by our herculean Monarch, and whose hissings, and forked tongue, dare not now so openly threaten the Royal abode.

An acquaintance with the Lancashire Dialect of Mr. Collier will greatly facilitate the reading of Saxon Authors, and his short Glossary may be of some service, though his pretended distinctions of the derivations from Saxon, Belgic, Dutch, or British, are to be totally disregarded. We have selected a few Words from his Dialogue, which certainly displays original Humour, where the Consonants correspond nearly with our modern Terms, at least in Power or Sound, and which may serve to elucidate the original Derivation and confirm our system—*arnt*, Errand, rnt, or run it—*Beawt*, Mr. Tooke’s be-out—*blend it*, be-laid it—*awlung*, all-along, Mr. Tooke’s along—*staw*, stand all, all at a stand—*stangs*, fittings, whereon they sat—*down*, do-on—*doff*, do-off—*fair-faw*,

<sup>1</sup> The petulant Mr. Tooke’s assertion, who terms his own Enquiry about the Conjunctions, Prepositions, and Adverbs of our Language his “*Diversions*.”—What are his grand literary pursuits, or *grand objects*, that he only occasionally *deviates* from?

<sup>2</sup> Mr. Tooke knows the metaphor, who is allied to that sibilant Race

— — — whose forked Tongues  
Are steep in Venom, as their Hearts in Gall.

Ben Jonson’s Speech of Envy.

fair-fall, or fair happen it unto—*faigh*, faw, connecting fight and fec—*shiar*, share, Division, modern shire—*greedly*, go rightly—*ogreath*, on-go-right—*lack-o-day*, ah-luck-o 'th day—and we have some Consonants that convey the same Idea with every Vowel, *clack*, *cleck*, *click*, *clock*, *cluck*—the Note of our domestic Fowl to her Brood.—This mode of study will occasionally require great exertions of the mind, but it will ultimately be attended with more certainty and satisfaction.

The Scholar will soon find, that the Saxon radical words are in general monosyllables, and that most of the terms in our language, (the \* richest, most copious, and definite in the universe) convey a distinct meaning, if that meaning could be discovered. Thus Spinster is placed in opposition to Wife. Search for the distinction—wif—wives—weave, wove, west, woof—spindle-stir, (i. e.) move—Spindster, modern Spinster—Hence we obtain information that the Matrons superintended the Loom, the Virgins the Spinning of the Wool. The word *ʷ* Lady in a similar manner conveys an Idea,

\* This the learned Michaelis allows.—See Prize Dissertation on the Influence of Opinions on Language and of Language on Opinions, p. 36.—And here I cannot omit the compliment to our nation by this general Scholar, “ the false ornaments of the French language are never more striking, than on comparing them with the beautiful Simplicity of English Writers, who seem to mind only things.”

Translation, p. 68.

*ʷ* At the fest of Estre tho Kyng fend ys sonde  
That heo comen alle to London, the hey men of this Londe  
And the Lovedys al fo god, to ys noble fest wyde  
For he schulde crowne here, for the hie tyde.

Warton. Vol. I. p. 53.

MODERN ENGLISH, with nearly the same CONSONANTS in SOUND.

At the feast of Easter—the King sent his \* Command  
That they come all to London—the high men of this Land  
And the Ladies all so good—to this noble feast hied  
For he should crown there—for the high tide.

\* Sent his *send*, or *sonde*, corrupted by Latin Scholars to *summoned*, s, and c, easily changed in Pronunciation—Command.

the

the beloved. The whole of our Mother Language, we entertain little doubt, will admit of similar illustration; and if a few sound Scholars, well versed in English Literature, would thus dedicate a few months attention to the cultivation of Saxon Learning, there is little question, but we should speedily obtain, not only a Grammar superior to those of Lowth, and Jonson; not only a Saxon Lexicon, on the principle of Scapula, with English Notes and Illustrations, but a Dictionary, not indeed more voluminous; though far more valuable, than that of our late respectable, learned, laborious, and conscientious Lexicographer. The literary object to which we have pledged ourselves, if supported, is of no less moment; but should we be discouraged, that study, perhaps, may be continued by us at some future period, which at present we only pretend to have cultivated subserviently to a faithful Knowledge, of our antient British History.

THE END.





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