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THE
EPOCHS OF LANGUAGE
IN GENERAL
AND
OF THE ENGLISH TONGUE
ESPECIALLY.

AN INAUGURAL DISSERTATION
UPON OBTAINING THE DEGREE
OF DOCTOR OF PHILOSOPHY AND MASTER OF ARTS

IN THE
UNIVERSITY OF GÖTTINGEN

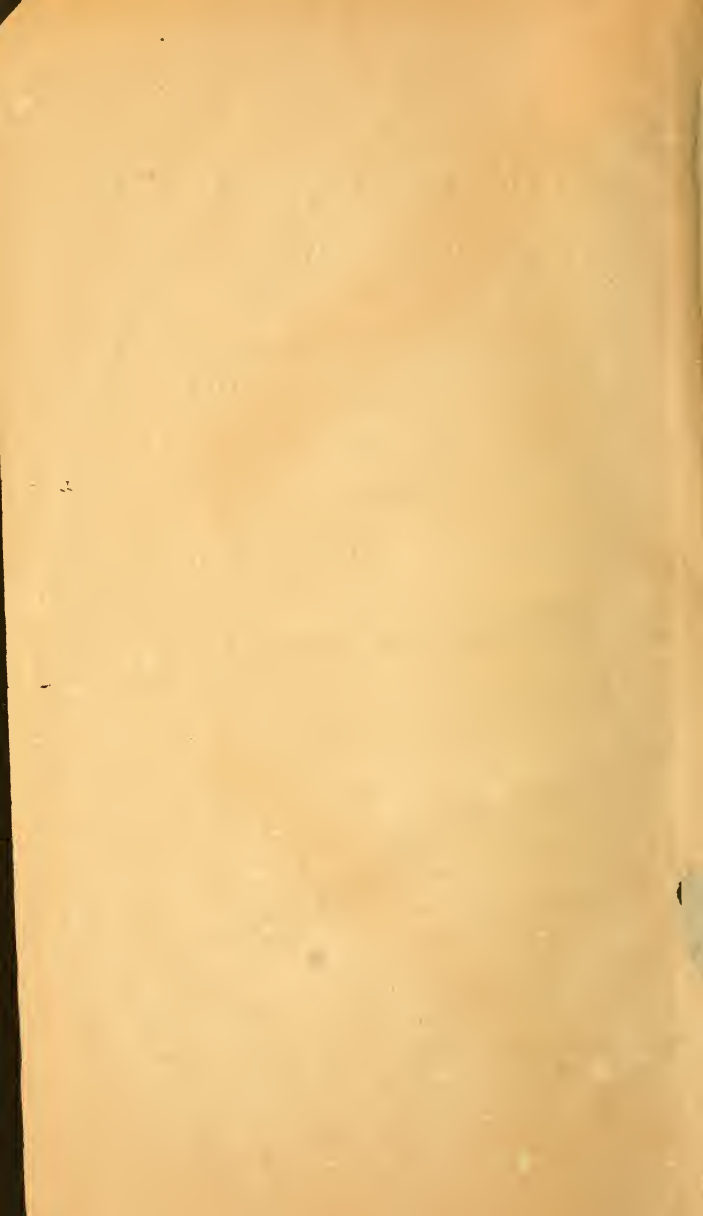
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CHAPTER I.

THE EPOCHS OF LANGUAGE.

According to one school of philologists, — language has passed through three distinct stages:— *First*, a *Radical* or *Monosyllabic* stage represented by the Indo-Chinese group of idioms; *Secondly* an *Agglutinative* stage, represented by the Turanian family; and *Thirdly* — an *Inflexional* stage, represented by both the Aryan and Semitic families.

It is contended that all inflected languages have previously passed through an agglutinative stage, and that all agglutinative languages were previously radical, and monosyllabic. Now that there is a generally observable morphological distinction between the Turanian and the Indo-European and Semitic families of languages, cannot well be denied. There is a characteristic difference, for example, between the structure of the Osmanlic or Magyar verb — for the Hungarian verb is a scarcely less remarkable and beautiful example of agglutination than the Turkic, and that of a Gothic or Pelasgic language. Take for the sake of illustration the following forms of the Hungarian verb *verni* = *to beat*:

- I. *ver-ni* . . . to beat
- II. *ver-het-ni* . . . to be able to beat
- III. *ver et-ni* . . . to be beaten

- IV. ver-et-het-ni . . to be able to be beaten
 V. ver-eget-ni . . to beat frequently
 VI. ver-degél-ni . . to beat frequently a little at a time
 VII. ver-int-ni . . to beat a little
 VIII. ver-eked-ni . . to beat one another
 IX. ver-öd-ni . . to beat oneself against anything
 X. ver-göd-ni . . to beat through with difficulty
 XI. ver-tet-ni . . to cause to beat.

Now these, although beautiful examples of agglutination, do not establish the exclusively agglutinative character of the language to which they may belong. Notwithstanding the highly agglutinative character of the conjugational systems of these, and other idioms of the Turanian family, it would still be more correct to say that they were agglutinativo-inflexional rather than purely agglutinative. The morphological difference between an Aryan and a Turanian language is not as great as some philologists are disposed to think. A distinction which is to furnish the basis of a classification — and above all of a natural classification, ought itself to be a distinction both well-defined and founded in nature. Does such distinction, therefore, exist between the so-called agglutinative idioms and those which are inflexional? With all deference to the eminent scholarship of Dr. Max Müller, and others of his school, we are disposed to answer in the negative. How does the Professor distinguish between these two classes of languages? „The chief distinction,” he writes, „between an inflexional and an agglutinative language consists in the fact that agglutinative languages preserve the consciousness of their roots. and therefore do not allow them to be affected by phonetic corruption; and though they have lost the consciousness of the original meaning of their terminations they feel distinctly the difference between the significative root and the

modifying elements. Not so in the inflexional languages. There the various elements, which enter into the composition of words may become so welded together, and suffer so much from phonetic corruption, that none but the educated would be aware of an original distinction between root and termination, and none but the comparative grammarian able to discover the seams which separate the component parts." — *Science of Language Vol. I. pp. 337. 338.* And again: — „The difference between an Aryan and a Turanian language is somewhat the same as between a good and bad mosaic. The Aryan words seem made of one piece, the Turanian words clearly show the sutures and fissures, where the small stones are cemented together." — *The Science of Lang. Vol. I. pp. 303. 304.* But these surely are the distinctions rather of poetry than of science. There are surely here no sufficient morphological grounds upon which the languages of the Aryan and Scythian families should be separable into distinct classes, as inflexional and agglutinative respectively. Upon the contrary, the two classes are essentially — despite admitted differences, one and the same. Phonetic corruption may, it is true, have more extensively affected the Aryan than the Scythian or Turanian languages; but upon the other hand, the Scythic are not exempted from the operation of a similar law. As Professor Dr. Henry Ewald in his *Sprachwissenschaftliche Abhandlungen* has indicated, Turanian words do not always show the „sutures and fissures." Although there is an admitted difference between these two great classes of languages as to the degree in which they admit of synthesis or agglutination, — yet are they alike in this that in their conjugational and in some cases even in their declensional systems the component linguistic elements are welded together into a common mass, and are

distinguishable only by the aid of the science of comparative grammar. What essential — we use the word *essential* designedly and deliberately, is there between the following Turano-Turkic, and Aryano — Pelasgic grammatical forms?

The Turk says: —

	Present		Preterite
سورم	— sever-i-m = I love	سوردم	— sever-di-m
سورسین	— sever-sin	سوردن	— sever-di-ñ
سور	— sever	سوردی	— sever-di
سورز	— sever-i-z	سوردق	— sever-di-k
سورسگن	— sever-siñiz	سوردنیز	— sever-di-ñiz
سورلر	— sever-ler	سوردلر	— sever-di-ler

The Latin says: —

Present	Preterite
am-o	am-av-i
am-as	am-av-isti
am-at	am-av-it
am-amus	am-av-imus
am-atis	am-av-istis
am-ant	am-av-erunt

Were is there, we ask, any essential morphological difference between these two sets of grammatical forms? In the Turkish, it will be said, there is a consciousness of the significative root as distinguished from the modifying element. Exactly so: — and if that is all, it is readily admitted. But may not the same observation be extended as much to the Latin as to the Turkish? The Latin was quite as conscious of the theme *AM* as distinguished from its modal, temporal, and pronominal terminations as is the Turk of the theme *سو sev* as distinguish from *its* postfor-

matives. And in the great majority of Aryan verbs the theme is in a similar manner consciously distinguished from the merely formative increment, whether postpositional or prepositional. Nor even in the case of those words which in the process of inflexion also admit of intromutation is there this supposed oblivion of the thematic element. Thus the Aryan recognizes the root or theme, as may be, as contradistinguished from the termination as much in *eg-i* *I have done* as in *ag-o* = *I do*; as much in *ε-τνφ-α* as in *τνπ-τ-ω*; — nor is he less conscious of the root in the intromutative forms *at-est*, *thought-est*, and *men* than in the forms *eat-est*, *thi(n)k-est*, and *man*.

But further, it must be remembered that in the conjugational systems of many of the Turanian languages phonetic corruption has transpired in respect of the formative elements. It can not be denied that the following pronominal terminations

	Singular			Plural		
	1.	2.	3.	1.	2.	3.
Turkish	-m	-ñ	—	-miz	-niz	—
Estonian	-n	-d	-p	-me	-te	-wad
Magyar	-m	-sz	—	-unk	-tok	-nak
Tungusian	-m	-(n)di	—	-wun	-sun	-tin

are phonetic corruptions — mere mutilations of earlier independent forms. They are at least as much so as are the ordinary Aryan sufformatives. Whatever is maintained in the one case, must be maintained in the other. And the same criticism holds good as much in the case of the temporal as in that of the pronominal exponents. Has the preterital *-t-* in *ama-Tus* lost its original character, and been reduced like the *-d* in *love-d* to a mere increment? Has it, in a word, experienced phonetic corruption? Even so. As much must be maintained in respect of the Os-

maulic preterital ɔ d , the Tungusic $-\text{cà}$ (= ta), the Magyar $-\text{t}$ or $-\text{d}$, the Finnish $-\text{t}$ or $-\text{d}$, and the preterital $-\text{t}$ or $-\text{d}$ of the Tamil, Canarese, Malayalam, Tulu, Sconi Gõnd, and other Dekhanic idioms.

Nor must we in this discussion omit the fact that in the Turanian languages, even the stem-words are not always preserved in their integrity. Thus the Magyar

1. lel-em = I find		is in Esthonian	1. lei-an
2. lel-ed	—	—	2. lei-ad
3. lel-i	—	—	3. lei-ab
1. lel-juk	—	—	1. lei-ame
2. lel-itek	—	—	2. lei-ate
3. lel-ik	—	—	3. lei-awad

Here the verbal radix is *LEL*: but in Esthonian it has suffered phonetic corruption into *LEI* — to which latter theme the pronominal suffixes attach themselves as if to an original root. And the Magyar itself furnishes further instances of the same thing. Thus *feküdni* = *to lie*, *aludni* = *to sleep*, *venni* = *to buy*, and *menni* = *to go* furnish the root-forms *feküd*, *alud*, *ven* and *men*: and yet, notwithstanding all this, in the present and preterite tenses of these verbs, — *not* the true radix, but a phonetic corruption of it, is exhibited. Thus: —

Present

Radix (<i>feküd</i>)	Radix (<i>alud</i>)	Radix (<i>ven</i>)	Radix (<i>men</i>)
1. fekszem	alszom	veszek	megyek
2. fekszel	alszol	veszel	megysz
3. fekszik	alszik	veszen	men
1. fekszünk	alszunk	veszünk	megyünk
2. fekszetek	alszotok	vesztek	menetek
3. fekszenek	alszanak	vesznek	mennek

Preterite

1. fekv-ém	alv-ám	vev-ék	men-ék
2. fekv-él	alv-ál	vev-él	men-él
3. fekv-ék	alv-ek	vev-e	men-e
1. fekv-énk	alv-ánk	vev-énk	men-énk
2. fekv-étek	alv-atok	vev-étek	men-étek
3. fekv-ének	alv-anak	vev-ének	men-ének

It may be stated indeed that some monosyllabic verbal roots in the Magyar deviate from their radical forms so far as to show a new root for nearly each tense. Similarly the primitive roots *jöv* = *to come*, *löv* = *to shoot*, *szöv* = *to weave*, *hív* = *to call*, and *szív* = *to draw*, lose the terminal consonant of the radix, appearing in the infinitive as *jö-ni*, *lő-ni*, *sző-ni*, *hi-ni*, and *szi-ni*. So also the Causative forms of *en-ni*, *hinni* and *venni* are *etetni* not *entetni*, *hitetni* not *hivtetni*, *vetetni* and not *ventetni*.

And this phenomenon appears elsewhere in the Turanian group. In the Tartar languages of Southern India, for example', verbal roots not infrequently experience intromutation and phonetic corruption similarly to the intromutation and detrition of radical elements which are admitted to characteristically affect the radices of the Aryan and Semitic languages. Thus the Telugu evinces a tendency to reject or soften away consonants from the middle of words — even though such consonants should belong to the root. Thus the Tamil *neruppu* = *fire*, *elumbu* = *a bone*, *porudu* = *time*, and *marundu* = *medicine* appear in Telugu as *nippu*, *emmu*, *poddu*, and *mandu*. Similarly a radical consonant sometimes disappears from words in the Tamil, while it has been retained in the Telugu. Sometimes too in the Dravidian vernaculars the vowels as well as the consonants undergo mutation. Thus this shortening

or modification of the vowel of the root occurs in certain Tamil preterites. For example, *vé* = *to burn* becomes in the preterite — not *vē gundu* or *vēndu*, but *vēndu*; *nōgu* (Root *nō*) = *to be in pain*, becomes in the preterite — not *nōgundu* or *nōndu*, but *nōndu*; and *kān* = *to see*, not *kāṇḍu*, but *kāṇḍu*. A lengthening of the vowel also occurs in certain substantives derived from verbs, as *mīn* = *a star* from *mīn* = *to shine*, with which compare वक् *vác* = *speech* from वच् *váč*. In Canarese and Telugu but especially in the latter, the final consonant of the root is usually either euphonicly commuted or wholly elided: and as it appears to us, any such change, even although due to laws of euphony, has a real grammatical value, — for doubtless, laws of euphony must explain many of the radical intromutations of the Aryan and Semitic idioms, which, upon that account are not, and cannot be considered as any the less instances of phonetic corruption. Thus in Telugu *eddu* = *an ox* and *penchu* = *to increase* occur instead of the Tamil *erdu* or *erudu*, and *perukku* or *perunchu*. Also among the disyllabic roots there frequently occurs a softening away of the middle consonant, as when canarese *dogal-u* = *skin*, *peśar* a name, *togap-pu* = *a collection* appear in Tamil as *tól*, *pêr*, and *tôp-pu*. These examples also illustrate the tendency to monosyllabism already referred in the foregoing pages.

And the sort of changes here indicated occur also in other Tartar idioms. In the Tungusic and Lapponic, it is interesting to observe, how the pronominal roots undergo intromutation in the oblique cases: thus, the Tungusic *bi* = *I* (pl. *bi* = *we*), shows in the oblique cases of the singular the theme *min*, and in the oblique cases of the plural the theme *mūn*. So in like manner the Mandshu

bi = *I* shows an intromutation of the radix in its plur. nom. *be*, while in the oblique cases of the singular the theme is *min* and in the corresponding cases of the plural *men*. Thus too the Lapponic *mon* = *I*, *don* = *thou*, *son* = *he* appear in their oblique cases as *mu*, *du*, and *su*, and in the plural as *mi*, *di*, *si*; while the relative pronouns *gi* = *who*, and *mi* = *what* appear in their oblique cases as *gae*, and *ma*. — *Lappisk Grammatik, udarbejdet efter den finmarkiske Hovedialekt eller Sproget af I. A. Friis. Cand. Theol., pp. 59, 70, Christiana 1856.* Similarly in the Lapponic verb *laet* = *to be*, we have as marked an example of phonetic corruption of the radix as in any Aryan vocable that could be cited. If as Friis states the stem-form of this verb is *laekke*, we are safe in affirming that it has suffered mutilation throughout nearly the whole of its paradigm. But premising that that is the root in Lapponic as in other Ugro-Tartar idioms, which remains after the removal of the sign of the infinitive — even then the root-form thus furnished admits indisputably of intromutative modification. The third person singular of the present tense of the Indicative mood is *lae*, which corresponds as in other Turanian languages with the form, which remains after the removal of the sign of the infinitive. Thus infinitive *lae-t*, the *-t* being formative gives *lae* as in the third person singular of the Indicative present.

But even this shorter theme in *lae* is not maintained uniformly throughout the conjugation of this verb. In the first pers. dual of the Indicative present, it is changed to *le*; thus *le-dne* = *we two are*, not *lae-dne*. In the Preterite first person singular, and third pers. pl., the form, which Friis declares to be the radix appears as *leg*, not *laek*; while in several imperative forms, the theme is neither *leg*, nor *laek*, but *lek*. In the optative present *lae* the

probable root appears modified from *lae* to *li*. Thus in the Lapponic of northern Finmark, we have in the Optative:

Singular	1. li-féi-m ... I would be
	2. li-féi-k
	3. li-féi
Dual	1. li-féi-me
	2. li-féi-de
	3. li-féi-ga
Plural	1. li-féi-mek
	2. li-féi-dek
	3. li-fci

And, in the Lapponic of Sweden, the radix takes yet another form that namely of *lu*, as:

Singular	1. lu-li-b ... I would be
	2. lu-li-h
	3. lu-li
Dual	1. lu-li-men
	2. lu-li-ten
	3. lu-li-kan
Plural	1. lu-li-me
	2. lu-li-te
	3. lu-li-n

Thus far then it is clearly demonstrated that the difference between the so-called agglutinative languages, and those which are inflexional is one rather of degree than of kind. Phonetic corruption has, it is true, operated more extensively upon the Aryan than the Turanian group: but at the same time there is no sufficient reason for their separation morphologically. The consciousness of the roots, which is said to mark off the agglutinative from the inflexional stage, is found in many cases not to have been preserved. The Turanian roots are not exempt from the Semitico-Aryan intromutations they have been operated

upon only in a less degree by phonetic corruption. And, therefore, the so-called agglutinative idioms are *agglutinative-inflexional* rather than strictly and exclusively agglutinative. Consequently also the division of the history of language into the three stages already described as *Radical*, *Agglutinative*, and *Inflexional* appears to us to be open to valid objection.

What then, we come to enquire, are the epochs, through which language has passed? Through how many clearly defined periods has it been brought? The answer is easy. Upon historical evidence we have it that language has passed through two distinct stages, to which, by inference, a third or rather a *first* is added.

If the Sanscrit or Zend be compared with their modern derivatives, it will be seen that they respectively differ from each other in their grammatical tendencies. The same difference is also observable between English and Anglo-Saxon, Danish and Icelandic, Dutch and Old Frisian, and New High German and Maeso-Gothic. And the difference, when exactly defined is this, — that while the Sanscrit, Zend and Gothic are in the *synthetic* stage, their more modern derivatives have passed into that named *analytic*.

In the second or *Synthetic* stage of a language, ideas are conveyed inflexionally rather than circumlocutionally. The genius of a language in this stage of its development favours the formation of conjugational and declensional systems. Thus in the Tamanac Indian *jarer-bac-ure = I carry* is formed, according to Wilh. von Humboldt, of the root *jare*, — (Infin. *jareri = to carry*); of *bac* or *uac*, — (Infin. *uacschiri = to be*); and of the personal pronoun *ure = I*. In the same language *uteripipra = I will not go*, or more literally *I-to-go-choose-not*, is an expression com-

pounded of *uteri* = *to go* + *ipi* (Inf. *ipi-ri* = *to choose*) + *pra* = *not*.

Similarly in the Chayma Indian dialect spoken in the province of New Andalusia, *utechire* or, *I shall go* = literally the pronoun *u* = *I* + *te* (shortened from the radical *ute* = *to go*) = *go* + *chire* = the conj. *also*, or *then*; and *punpuectopuchemaz* = *thou art fat in body* or literally, *flesh-for-fat-thouart* is compounded of *pun* = *flesh*, *puec* = *for*, *topuche* = *fat*, *m* = *thou*, and *az* = the theme of the Chayma verb substantive. And to such an extent is this synthesis carried that the Chayma and Tamanca verbs exhibit an enormous complication of tenses; while even to the rudest of the American aboriginal vernaculars is this synthetic structure so preserved — that the whole of these New World idioms have not inappropriately received the characteristic denomination of „*Poly-synthetic*“. The Coptic in like manner shows a decided tendency to synthesis, not only in its conjugational system, but also in its formation of words. Thus *metrepherpetou* = *malice*, is composed of five elements, and may be rendered as „the quality (*met*) of a subject (*reph*), which makes (*er*) the thing which is (*pet*), evil (*ou*).“ The first element also appears in the words *metouro* = a *kingdom* (from *met* and *ouro* = a *king*), and *met matoi* = an *army* from a composition of the same prefix with the word *matoi* = a *soldier*. The second element appears in the words *rephnau* = an *inspector*, and *rephshemshe* = a *minister*, the prefix in question having been compounded in the one case with the verb *nau* = *to see*, and in the other with ϣϣϣϣ *shemshe* = *to minister*. In Bashmouric this prefix appears as *leph*. Hence $\lambda\epsilon\varphi\tau\zeta\epsilon\eta$ *lephtihet* is the Bashmouric for *judge* and contains three distinct elements (1) the formative prefix *leph* signifying the subject of an action; (2) *ti* a

verbal prefix = *to do at this present time*; and (3) the root hep = judgment (in Coptic *hap*). Similarly in Coptic $\mu\alpha\eta\iota\eta\alpha\pi$ *maentihap* = *a tribunal* in synthesized from *ma* = *a place*, *en* = a genitival postfix, *ti* = a verbal prefix *to do* or *be doing*; and fourthly a finally *hap* = a substantival radix signifying *judgment*. In the Turkish also this tendency to synthesis is markedly exhibited. Thus the Turk in his conjugational scheme expresses the ideas of negation, possibility or potentiality, causality, passivity, reflexiveness, and reciprocity — not by separate words, but by means of inflexional increments. For example, *sev-mek* = *to love* becomes by means of the increment μ *me*, *sev-me-mek* = *not to love*; and by means of the increments μ *ehme*, *sev-eh-me-mek* = *to be unable to love*. By the increment μ *der* causality is expressed as in *sev-der-mek* = *to cause to love*, and *sev-der-eh-me-mek* = *to be not able to cause to love*: so also by the increment μ *il* the Turk expresses *passivity*, — by μ *ish* reciprocity, — and by μ *in* reflexiveness. Thus *sev-il-mek* = *to be loved*, or negatively *sev-il-me-mek* = *not to be loved*, or causatively *sev-il-der-mek* = *to cause to be loved*. So also *sev-ish-mek* = *to love reciprocally*, or with the passive increment *sev-ish-el-mek* = *to be loved reciprocally*; or with the increments of passivity, causality, and impossibility, we have *sev-ish-el-der-eh-me-mek* = *to be unable to cause to be loved reciprocally*. Similarly *sev-in-mek* = *to love one's self*, and *sev-en-der-eh-me-mek* is *to be unable to cause to love one's self*.

Now in all these cases inflexional increments are employed in preference to analytic or metaphrastic forms. The relations of nouns — the comparison of adjectives, and even the relation of subject and predicate are by

idioms in the Synthetic stage expressed inflexionally. In the Greenlandic, which by verbal inflexions expresses the accusative relations of the pronouns there are, in consequence, not fewer than twenty-seven forms for every tense. And as to case relations even the Latin expresses as many as six, the Sanscrit as many as eight, and the Finnish the extraordinary number of *fifteen*. Now it is manifest that a language, which in its expression of the relations of nouns, can construct not fewer than fifteen cases, is in a high degree synthetic — is, in fact, typical of its class.

Languages like the Finnish, Lapponic, Basque, Turkish, and Hungarian, evidently prefer a terminational method of expressing thought — where it is not impracticable. And such being the case — they, and languages of like psychologico-linguistic tendency, as evidently pertain to the epoch denominated *Synthetic*.

But in the modern languages, properly so called, a reverse tendency is observable. Preference is shown, not for inflexional, but for analytic forms. Thus instead of the Old Frisian *skip-a* = *of the ships*, and *skip-um* = *to the ships*, which are inflexional expressions, the modern Dutch has *van de schepen*, and *aan de schepen*.

In brief, languages in the *third* or Analytic epoch of development prefer circumlocutional to inflexional or agglutinative forms of utterance. Inflexions may not have entirely disappeared; but they are nevertheless obsolescent. Disappear they must and will — at least ultimately — and for this reason that the genius of a language, when it has entered upon this third or analytic stage of its development, is decidedly repugnant to grammatical forms. The modern English, for example, is almost as entirely destitute of all grammar proper as the language of China. A language in this last stage of its evolution shows a strong

and characteristic tendency to discontinue all inflexional modes of expression. Prepositions and auxiliary verbs take the place of cases and tenses: syntactical conventions supplant the older linguistic or grammatical forms: agglutinations are resolved, — inflexions analysed; — until human speech is made, in its last reduction, closely to resemble, — as in the case of the Chinese, what it must have been in the very genesis of its history. Its vocables are not pure un-compounded radicals, it is true, but perhaps that is all that remains, by which to distinguish a perfectly *analytic* from a perfectly *radical* and primordial idiom.

A first or Radical stage has, however, been here as elsewhere alluded to; but the existence of such an epoch of development is a matter purely of inference. No known language belongs to such epoch. The Chinese has indeed been referred to as a Radical language; but only by mistake. While professors Max Müller, and Benloew speak with confidence a favour of the radical structure of this language; — Jacob Grimm speaks only with hesitation; — and Wilhelm Schott — one of the very highest authorities upon Asiatic philology, speaks to an exactly opposite effect. We have already shown that the Chinese is rather an Analytic than a Radical language, since its glossary shows the extensive operation of phonetic corruption. It is therefore, only by inference that a Radical stage is presumed to have had existence.

It is evident, for example that the inflexions which are met with among the Terminational or Synthetic languages are due for their formation to the agglutination of distinct words, which, in an earlier period, must have had an independent existence. Thus the modal, temporal, causative, frequentative, desiderative and other verbal in-

crements were probably (though not certainly) in the first instances independent vocables, which have in the course of time lost their original and independent character. It seems highly probable, therefore, — although not absolutely demonstrable, that there existed a first or Radical stage which furnished the elements out of which arose the complicated so-to-say kaleidoscopic linguistic combinations of the next succeeding epoch.

In the first period all is in solution: in the second — crystallization has ensued: and in the third and last deliquescence.

There are, then, three epochs in the history of language.

First, — the *Radical Epoch*, in which all words were radicals being monosyllabic, polysyllabic, or both, and which as such admitted only of syntactical modification.

Secondly — we have a *Synthetic or Terminational Epoch*, in which by means of verbal synthesis the various declensional, conjugational, and other inflexional systems have taken their rise.

And *thirdly*, we have an *Analytic or Metaphrastic Epoch*, in which the grammatical systems of the second period are decomposed in to their component elements or equivalents. And, morphologically considered, the English language pertains, as we have already remarked, to this third or Analytic period.

CHAPTER II.

THE TRANSITION OF ANGLO-SAXON INTO ENGLISH.

The transition of Anglo-Saxon into English proceeded by several successive stages. Thus Anglo-Saxon became what is called Semi-Saxon; — Semi-Saxon passed into Old English, — into Middle English, — and Middle English into New or Modern English. These changes, however, did not take place otherwise than very gradually and almost imperceptibly. The stages respectively are not marked off from each other by very precisely determinable dates. But yet when compared at intervals of something like a century, or more, — it will be easy to discern and describe the nature of the changes actually effected. These, as will here after be seen, relate chiefly to orthography, inflexion, and the introduction of new forms.

Anglo-Saxon. From about A. D. 450 to A. D. 1150, the language of England was Anglo-Saxon, — the chief authors being Alfred, Caedmon the Anglo-Saxon Milton, the „Saxon Chroniclers“, Elfric, and the unknown poet who sang of the exploits of „Beówulf, king of the Weder Geáts.“

Semi-Saxon. From *circa* A. D. 1150 to A. D. 1250, the language of England was not Anglo-Saxon, but *Semi-Saxon*, and the principal works written during this stage of the language were — the „*History of King Lear and*

his *Daughters*“, the „*Poem of Layamon*“, the latter part of the „*Saxon Chronicle*“ and the „*Ormulum*.“ Marsh, however, regards the *Ormulum* as English than as Semi-Saxon.

Old English. From *circa* A. D. 1250 to the death of Edward II. (A. D. 1327), the language of England was *Old English*, and the principal works pertaining to this stage of our tongue were — the „*Vision of Piers Plowman*“ supposed to have been written *circa* A. D. 1362 by one Robert Langton a monk; the „*Romance of Havelok the Dane*;“ the „*Poems*“ of Robert Mannyng; the „*Charter of Henry III.* (A. D. 1258); — and some other literary monumenta.

Middle English. From *circa* A. D. 1327 to *circa* A. D. 1558 the language of England was *Middle English*, the principal Middle English writers being Chaucer, Wycliffe, Mandevil, Lydgate, and Caxton.

Modern or New English. From the reign of Henry VIII. up to the present time, the language of England was the *Modern or New English*. This period is pre-eminently rich in every species of literature.

The following are some of the chief points of contrast and comparison between *Anglo-Saxon* and *Semi-Saxon*.

1. The forms *se*, *seó* of the Anglo-Saxon article begin to occur less frequently, or are, in other words, obsolescent forms in the Semi-Saxon stage. The ablative form *þý* = *by*, *with*, or *from the* is also in this second stage, obsolescent.

2. The Semi-Saxon as contrasted with the Anglo-Saxon is marked by the shortening, and in some cases by the apocopation of terminal vowels. Thus in the „*History of King Lear*“, in what is perhaps the older version, it is said: —

„Bladud hafde ene sone
Leir was ihaten“

where *son-e* occurs for the Anglo-Saxon accusative *son-u*. Again, in the same production „*in þan*“ occurs for „*in þon-e*“ by apocopation of *-e*, and change of the included vowel from *o* to *a*. Similarly Semi-Saxon puts — *þæt ylc* for the older and completer form *þæt ylce*: and *dag-es* for the Anglo-Saxon plural *daeg-as*.

3. Another characteristic of the Semi-Saxon is the confusion of the plurals of the several Anglo-Saxon declensions. Thus nouns which in A. S. are pluralized in *-as* as *munac-as* are sometimes pluralized in S. S. in *-an* as *munac-an*: and nouns which were properly pluralizable in *-an* are upon the contrary frequently pluralized in *-s* or *-es*, as *steorr-es* for A. S. *steorr-an*.

The Anglo-Norman plural in *-s* or *-es* may have in part facilitated this process.

4. The replacement of the A. S. dative in *-m* by a dative in *-n* is also characteristic of Semi-Saxon. Thus in the „History of King Lear and his Daughters“, it is said of the town build by the king: —

„Kaer-Leir hehte þe burh.
Leof heo wes þan kinge,
þa we, an ure leod-quide,
Leir-chestre clepiad,
Geare a þan holde dawon“

where the expression — „*a þan holde dawon*“ would be represented in Anglo-Saxon as „*an þám eald-um daég-um*.“ The dative in *-m* has been replaced by a Semi-Saxon dative in *-n*. Compare the A. S. adverb *hwilum* (a dat.) with *hwilon* the form it has assumed in the S. S. stage.

5. We have already seen that the Semi-Saxon shows a confused use of the several Anglo-Saxon puralic suffor-

matives: — a fact, which must be regarded as clearly indicative of the breaking up of the Anglo-Saxon declensional system. Hence, as we have now to remark, the obsolescence of the dative and ablative cases.

6. Another characteristic of the Semi-Saxon is the obsolescence of the dual forms. In A. S., the only dualizable forms were the pronouns of the first and second persons. Hence the forms *wit* = *we two*, *git* = *you two*. In S. S. these forms were fast passing away. In Old English they had entirely disappeared. And hence from their occurrence in the „*Ormulum*“ it would seem — notwithstanding the Hon. G. P. Marsh's view to the contrary, that the *Ormulum* was Semi-Saxon rather than Old English.

7. In Semi-Saxon, moreover, besides the apocopations already noticed, there occurred

a. An apocopation of the infinitival termination in *-n*. Thus S. S. *nemn-i* for A. S. *nemn-an*.

b. An apocopation of the past participle of the Strong conjugation in *-en*. Thus S. S. *i-hot-e* for A. S. *ge-hát-en*, or *hát-en*.

8. It is also noticeable that in Semi-Saxon the proper gerundial formative in *-anne* or *-enne* became obsolete being replaced by the infinitive form — in *-an*. Thus S. S. *to luf-ian* for A. S. *tó lufig-enne*.

9. In Semi-Saxon, the indicative plural termination in *-að* passed in like manner into obsolescence, being replaced by the subjunctival termination in *on* — changed however, for the most part into *-en*. Thus *hi clep-en* = *they call* for *hi clypi-að*: so also *heó gunn-en* for *heó gunn-að*.

10. There is also observable in Semi-Saxon a tendency to phonetic changes of considerable importance. The period was also marked by a somewhat unsettled orthography.

Differentia between Semi-Saxon and Old English. When Semi-Saxon had developed into Old English, the following among other points of contract presented themselves.

1. While in S. S. the forms *se*, *seó* of the article were obsolescent — the form *þæt* being chiefly in use, — in O. E. all three forms became quite obsolete, being replaced by the form *þe*.

2. In O. E., the Semi-Saxon dative form in *-on* (A. S. *-um*) finally disappears, the preposition *to* with a plural in *s* being used instead. A dative singular in *-e* is nevertheless retained.

3. The genitive in *-es* is also generally omitted in O. E. after the preposition „of“: — generally, we say, because this was not invariably the case. Thus in Lawrance Minot (A. D. 1333—1352):

„Now God of might-*es* mast.“

And further it is noteworthy that the genitive in *-es* comes in O. E. to be exclusively employed for all nouns whatsoever. Thus O. E. gen. *nam-es* for A. S. *nam-an*: — O. E. *sprec-es* for A. S. *spraéc-e*.

The genitive plural in *-ena* was also ejected, as O. E. *eyes'* for A. S. *eág-ena*; *tung-es'* for *tung-ena*.

The genitive plural in *-r* or *-ra*, although existing in O. E. as *heora* = *theirs*, *aller* = *of all*, was nevertheless decadent.

4. In Old English all A. S. plurals in *-a*, *-u*, and *-an* have finally disappeared. Thus *son-s* for S. S. *Son-an* and A. S. *sun-a*: — O. E. *tree-s* for A. S. *treów-u*; O. E. *tong-es* for A. S. *tung-an*.

5. The dual forms *wit*, and *git* are in O. E. totally obsolete.

6. In Old English the pronominal forms *heó*, *hi*, *hir*, *heom*, *hem* etc., are current, although in the state of ob-

solescence, as in the following alliterative couplet from Minot: —

„With *hir* bellies and *hir* bags
Of bread full y-crammed.”

7. Participles in *-ande* or *-ende* take in O. E. the terminations *-ung* or *-ing*. Thus in the Proclamation of Henry III. to the people of Huntingdonshire — „*Send I gret-ing*“ where O. E. *gret-ing* is for A. S. and S. S. *grétende*.

8. In Old English many preterites are strong which subsequently became weak as *dalve* or *dalf*, afterwards *delved*; O. E. *wop* and *wex*, which in later English still appeared as *wept* and *waxed*.

9. In O. E. the infinitival termination in *-u* disappears after the preposition „*to*“.

10. The plural indicative form in *-að* is replaced by the subjunctival pl. form in *-on* even more completely than in the Semi-Saxon period, although even in O. E. it will occasionally occur — as indeed it does as late as the time of Shakespeare. Thus Robert of Gloucester writes — „Ac lowe men hold-*eth* to Englyss.“ Usually, however the replacement occurred. Thus in Piers Plowman the phrases: — „*playd-en* full seld“: — „*feign-en* hem fantasies“ etc.

11. In O. E. the ad of the third person singular is more generally replaced by *-S*, as *he tells* for *he tel-ð*, and *he loves* for *he luf-að*.

Differentia between O. E. and M. E. As to the Middle English it is distinguished from English in the earlier stages principally by the absence of certain grammatical forms.

1. In M. E. the article is destitute of inflexion, the indefinite form *þe* being employed alike in all cases. In

O. E. upon the contrary *þan*, *þenne*, *þære*, and *þam* were current forms.

2. The M. E. substantives lose all their inflexions. All genitive terminations disappear except the genitive in *-s*. The O. E. genitive plural in *-r* or *-ra* becomes quite obsolete. The analytic expression *of all* occurs for the O. E. *all-er*, etc. The accusative terminations also entirely evanesce: and in a similar manner the O. E. dative in *-e* becomes obsolete.

3. Certain pronominal forms become obsolete. Thus *heó*, is replaced by *seó* = *she* — the feminine singular of the definite article in Anglo-Saxon. The plural forms *hi*, *heora* (hire), and *hem* are replaced by the words *they*, *their*, *them*. And here it may be remarked that the datives of the pronouns of the third person were used as accusatives, while the true accusative forms evanesced. Thus *hine*, *hi*, and *hit* are respectively replaced by *him*, *her* and *him*: and the plural accusative *hi* was in like manner replaced first by its proper dative *him* or in the O. E. orthography *hem*, and then finally by the dative plural of the article, namely, *þam* or in M. and N. E. orthography *them*.

The obsolete forms of the definite article came in this way to be applied to new uses, and in this — their new application, were no longer obsolete. It is by a similar process that *ille*, *illa*, *illud* came in Latin to be used not only in its proper character as a demonstrative, but also in a new sense as a personal pronoun of the third person. In the Danish a similar replacement occurred, not indeed in the singular, but in the plural of the pronoun of the third person. Thus: —

masc.

N. han = he

G. hans

A. ham (really a *dative*)

fem.

N. huu . . . she

\ G. hendes

A. hende

Plural

m. et f.

N. de

G. deres

A. dem (really a *dative*).

In the modern Dutch a replacement of the original personal pronoun of the third person has occurred in the nominative case only of the feminine singular, and in the genitive only of the masculine singular; while in the plural, replacement has occurred in all the three genders, but only in the nominative case. Thus, in the following declension of the pers. pron. of the third person — *zij* (cf. A. S. *seó*; Germ. *sie*; Eng. *she*), — *zijns* (cf. Germ. *sein*), — and *zij* = *they* (pl. for all three genders) — are not original constituent elements of the pronoun in question, but are parts of the definite article employed to supply declensional gaps due to the *partial* obsolescence of such original personal pronoun

In Old Frisian the replacement here indicated has not transpired the 3rd pers. pl. *they* being represented, not by any form of the article as *zij*, *sie* etc., but by the original form *hja* — it being homologous with the A. S. *hi*, the Erse *hé*, and the Cornish-Armorican *hi*.

4. In Middle English the forms *mîn* and *pîn* are obsolescent — the forms *my* and *thy* being of more frequent occurrence.

5. Middle English is further characterised by a preference for weak preterites. In Old and Middle English too the Anglo-Saxon and Semi-Saxon plural forms *synd*, *syndon* are replaced by *ben* and *beeth*.

6. In M. E. the past participle *ge-wes-en* becomes quite obsolete, being supplanted by the form *been*.

7. The subjunctive forms *be*, *been* (A. S. *beó*, *beón*) were in M. E. substituted for the older subjunctival forms of the substantive verb, namely *waere*, *waeron*. Thus in Chaucer

„That they mote sing-en and *be-en* light“

where *be-en* is the Anglo-Saxon plural subjunctive form *beón*.

8. In M. E., the infinitive *be-en* (A. S. *beón* and Gerund. *tó beónne*) is obsolescent. Its use is occasional, however, in Chaucer and other M. E. writers. Thus in the „*Romaunt of the Rose*“:

„For there is neither busk nor hay

In May that it n'ill shrowded *been*.“

Where *be-en* is an infinitive representing either the A. S. inf. *beón* or the Gerund *tó beónne* with the usual change of *-anne*, *-onne*, or *-enne* to *-en*.

Usually, however, in Middle English both the infinitival termination in *-en*, and the infinitivo-Gerundial termination in *-nne* have disappeared.

9. In Old and Middle English alike, and even in Semi-Saxon, there are observable processes of phonetic refinement, and of orthographic change, which have ultimately effected a total change in the physiognomy of the language. In Semi-Saxon the dissolution of the inflexional system of the Anglo-Saxon, was almost more than incipient. And once begun, the process went rapidly on to its completion.

New or Modern English. In the New or Modern English all grammar proper has totally disappeared. „The last characteristic of a grammar different from that of the present English is the verbal plural in *-en* as *we tell-en, ye tell-en, they tell-en.*“ And as this disappeared from current use in the reign of Henry VIII., the Middle English may be said to have passed in that reign into English called New or Modern. „To tell you my opinion“ wrote Ben Jonson „I am persuaded that the lack here of *-en* will be found a great blemish to our tongue.“ In Ben Jonson’s time, therefore, the plural form in *-en* had evidently become antiquated. It was frequently employed, it is true, by Spenser (A. D. 1553 — 1559) — an Elizabethan writer; but its employment by Spenser was due solely to that poet’s liking for archaic forms of diction. And to this *penchant* of the poet must be attributed the fact that Spenser’s style was Middle English, although he himself was a writer of the Modern period.

CHAPTER III.

TRACES OF THE ANGLO-SAXON GRAMMAR IN MODERN ENGLISH.

Although, as has just been remarked, all grammar proper has disappeared from the English, — although in other words, it has, as a language passed from the Inflectional into the Analytic stage of linguistic development; yet is it an interesting fact, that our present English retains some traces of its former grammatical structure.

1. In forms like *ough-t*, *tha-t*, *i-t* (cf. A. S. *hi-t*; Du. *hi-t*; Icel. *hi-tt*; O. Frisian *hi-t*; M. Gothic *i-ta*), *athwar-t*, *wha-t*, etc., — we have an ancient neuter postfix, said by many grammarians to be of Norse origin, but which is, in reality, found not only in both the Norse and the Teutonic languages of the Gothic, but also in many other languages both Aryan and Extra-Aryan. This postfix in *-t* Anglo-Saxon preserved exclusively in the declension of its pronouns as *he*, *heó*, *hi-t*, — *he*, *she*, *it*; *se*, *seó*, *þae-t*; and *hwá* = who and neuter *hwaé-t* = *wha-t*. In the Scandinavian idioms alone, however, is this neuter postformative currently employed as such. Thus Dan. *en god mand* = a good man where *mand* is masculine; but *e-t god-t barn* = a good child, where *barn* is neuter. Both the article and the adjective take the postfix in question.

It is also more than possible that some of our sub-

stantival and adverbial forms in *-t*, especially when derived from verbs and adjectives, are also primitive neuters. Thus Dan. *röd-t* = *redness* is from the adjective *röd* = *red*: Dan. *Bertiner-blaa-t* = *Prussian blue* from the adjective *blaa* = *blue* by the addition of the neuter sufformative. Compare also such words as *see-d*, A. S. *saé-d*, Germ. *saa-t*, Du. *zaa-d* and *chil-d*, A. S. *cil-d*, Germ. *kin-d*, Du. *kin-d*.

2. In forms like *on-ce*, *twi-ce*, *thri-ce*, *hen-ce*, *when-ce*, or according to the O. E. orthography *on-es*, *twi-es*, *thri-es*, *heann-es*, *whenn-es* etc., we have the Anglo-Saxon genitive termination in *-es*. Compare also such forms *toward-s*, *by right-es*, *betime-s*, *eft-soon-s*, *unaware-s*, *while-s*.

3. In forms like *mi-ne*, *thi-ne*, *wood-en*, *oak-en*, *gold-en* etc., we have the Anglo-Saxon genitive in *-an* or *-n*, pl. *-ena*.

4. In forms like *he-r* (A. S. *hi-rd*), *ou-r* (A. S. *ú-re*), *you-r* (A. S. *eów-er*), *thei-r* (A. S. *þa-ra*) — we have the Anglo-Saxon genitive in *-r*, *-re*, *-er*, pl. *-ora* or *-ra*. In the Provincial forms *he-r-n*, *ou-r-n*, *you-r-n*, *thei-r-n*, the genitive in *-n* has been by excess of expression added to the genitive in *-r*: while in the current forms *he-r-s*, *ou-r-s*, *you-r-s*, *thei-r-s*, the genitive in *-s* has been pleonastically added to the genitive in *-r*.

5. In forms like *me* in *me thinks*, *me-seems*, *hi-m*, *the-m*, *who-m*, *seld-om*, *whil-om* etc., we have the A. S. dative in *-m* pl. *-m* or *-um*. The corresponding forms in A. S. were *me*; *him*; *þám*, or *þaém*; *hwám* or *hwaém*; *seld-an* (dative in *-an* cf. Germ. *selt-en*, Du. *zeld-en*); and *hwil-um*, or *hwil-on*.

6. In the accusative form *her* we have the dative of *heó*, viz. *hi-re*, of which dative form *he-re* (A. S. *he-r*);

the-re (A. S. *þær* (*para*)); *whē-re* — A. S. *hwaer* (*hwar*) — are further examples.

7. In forms like *the-n* — A. S. *þonne*; *when* — A. S. *hwaenne*; *twai-n* — A. S. *twegen*; *tha-n* which is etymologically the same word with *the-n*: — we have traces of the Anglo-Saxon accusative in *-an*, *-na* or *-ne*.

8. In *why* — A. S. *hwý'* we have the ablative of *who* — A. S. *hwá*. In the word „*the*“ in such phrases as „*the more*“ — „*the better*“ — in Anglo-Saxon *þý' má* — *þý bet*; and in the Ormulum „*th-i ma*“ and „*te battre*“: — we have an ablative of the article. The „*the*“ derived, as in this case, from *þý'* and the „*the*“ derived from the indeclinable pronoun *þe* — are quite distinct.

9. In Anglo-Saxon the nominative and accusative pl. of the indefinite inflexion of the adjective terminated in *-e*: and this form is pretty generally preserved in Old and Middle English. Thus singular *all* pl. *all-e*. The following are examples.

a. A good man bringeth forth *god-e* thingis of good „*tresore*“. — *Wycliffe*.

b. And *his-e* disciples comen and token his „*body*“ — *Wycliffe*.

c. „And *all-e* we that ben in this aray
And maken *all* this lamentation

We losten *all-e* our husbondes at that toun“ —
Chaucer — *Knighte's Tale*.

We may also add to these the following examples. Thus in Latimer's IIIrd sermon occurs the following passage:

a. There were, sayeth St. John *multi ex principibus qui crediderunt in eum*“; — „*many-e* of the *chyef-e* meune believed in hym.“ Doo ye se any boddy follow hym but *begerly-e* fishers, and *such-e* as have nothyng to take to?“

In Sir David Lindsay there also occurs this passage:

- b. „For fyrst furtht on the *fresch-e* feildis, the nolt
maid noyis vitht many loud lon.“

Again in Sir John Mandevil in the VII chapter entitled — „Of the Pilgrimages in Jerusalem and of the Holy Places there aboute,“ — written *circa* A. D. 1400 — the subjoined citations.

- c. This contree and lond of Jerusalem hath ben in many *dyvers-e* nacones hondes . . . that is to sayne, of Jewes, of Chananees, — Assiryenes, Perses, Medaynes, Macedoynes, of Grekes, Romaynes, of *Christen-e-men*, of Sarrazines, Barbarryenes, Turkes, Tartaryenes, and of *many-e other-e dyvers-e* nacyons. And now have the *hethen-e* men holden that land in her honds XL. zer and more.“
- d. „Bawdewyn, and *other-e cristen-e* kyngs of Jerusalem.“

So also in the couplet of Lawrence Minot A. D. 1333 — 1352.

- e. „It seemd he was feared for strokes
When he did fell his *great-e* oakes.“

And it may be here remarked that of this nominative and accusative plural in *-e*, we have probably a remnant in the word *thes-e*. Here the *-s* is radical not inflexional as appears from the Anglo-Saxon *þas* with its singular forms *þes*, *þeós*, *þis*. The probability then is that the suffixed *-e* is the Anglo-Saxon adjective plural of the indefinite inflexion.

10. In the forms *child-er*, *yeoman-ry*, *rook-ery*, we have the A. S. plural in *-ru*, *-ra*. In the word *child-r-en*, we have a pleonastic plural — compare the Anglo-Saxon

cild, pl. *cild-ru* or *cild-ra*; the Provincial form *child-er*; and the Germ. pl. *kind-er*. In this plural in *-r*, there has, therefore, been added a pluralic *-n*. *Lamb-er-en* — an analogous form occurs in Wycliffe.

The Dutch has the pleonastic plurals *kind-er-s*, and in exact analogy with the modern English *kind-er-en*.

11. In the pronoun *you* — A. S. *eów*, — we have a proper accusative, while in *ye* — A. S. *ge*, we have its nominative.

12. In *it-s*, we have a form due to false analogy: for *i-t* (A. S. *hi-t*) is of course a neuter, to which the genitival postfix *-s* has been annexed, in ignorance of its proper genitive *his* as such. (See Chapt. II).

13. In the form *my*, we have an accusative — A. S. *me*, *meh*, *mec*, employed as a genitive.

14. In comparatives as Bopp has shown, the fundamental idea is that of a relation between *two*, in superlatives that of a relation and comparison between *many*. Hence in forms like — *eith-er*, *neith-er*, *wheth-er*, *oth-er*, *ov-er*, *und-er*, *upp-er*, *low-er*, *inn-er*, *out-er* — we have true comparatives both in form and in sense.

15. In the form *wor-se* we have apparently a comparative in *-s*, with which may be compared the M. G. comp. in *-za*, the Latin in *ios*, *ius*, the Bohemian and Polish in *ssj*, *-ssy*, the Zend in *-is*, the Sanscrit in *-iyas*, and Vedic in *-yas*.

The existence of such forms as M. G. *vairs-iza*; O. H. G. *wirs-iro*; M. H. G. *wirs-er* would seem, however, to favour an opposite conclusion, to wit, that the *-s* in *wor-se* was radical, not formative.

Upon the other hand the O. Norse *verri*; Dan. *vaerre*, and Swed *vårre* seem to indicate that the *-s* is after all

inflexional: — in which case the M. G. *vair-s-iza*, — the O. H. G. *wir-s-iro*, and the M. H. G. *wir-s-er*, like the Provincial English *wor-s-er*, — must be regarded as double comparatives. And this view is strengthened by the existence of such forms as the O. S. *wir-so* and the A. S. *wyr-se*, where there is no pleonasm. As to the two forms of comparison in *-r* and *-s*, they are linguistically identical: — the form in *-r* being but a derivate from that in *-s*. Thus in Latin the form *mel-ios* is older than the form *mel-ior*.

16. Double comparatives are not uncommon. Thus *nea-r-er* is a double comparative. The positive was in Anglo-Saxon *neah* = *nigh*; the comparative *nea-r-re*, *ny-r* or *nea-r*; and the superlative *neh-st*, — *nyh-st*, or *next*.

17. In *for-m-er*, we have a comparative formed upon a superlative. In Anglo-Saxon *se for-ma* was a superlative, signifying *the first* or *fore most*. To this superlative, therefore, the comparatival postform *-er* has been annexed by false analogy, in the word in question.

18. In *whil-st*, *betwi-xt*, *amid-st* we have superlative forms.

19. In *hind-m-ost*, *in-m-ost*, *out-m-ost* etc., we have double or pleonastic superlatives. In the Sanscr. *papistha-tama* = *κἀκιστος*, *pessimus*, we have a similar excess of expression. For superlatives in *istha* (A. S. *ost*; Eng. and Germ. *est*) are occasionally treated as positives, and made to take the terminations *tara* for the comparative, and *tama* for the superlative, as: — *pap-istha-tara*, *pap-istha-tama*. The *-m* in such forms as *for-m-ost*, *hind-m-ost* etc. is a remnant of the Moeso-Gothic superlatival termination in *-ema* or *-ma* as *fru-ma*, *hind-ema*. Compare also the above cited Anglo-Saxon superlative *for-ma*.

20. Of such forms as *furthermost*, *hindermost* etc. two views may be taken: —

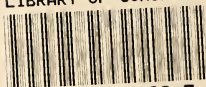
a. That there is as Dr. Latham, Rask, and others hold, a true composition of the comparatives *further*, *hinder* with the superlative *-most* as *further-most*, *hinder-most*.

b. That these are pleonastic superlatives having a comparative as theme thus *further-m-ost*, *hinder-m-ost*. The former view is the only tenable one.

21. Among the verbs such forms as did the preterite of *do*, and *hight* — A. S. *hê-ht* which has been identified with the Moeso-Gothic *hai-hait* = *vocavi*, — there is generally held to be a trace of the reduplicative perfect found in the Gothic, Pelasgic, and other idioms. The form *did* is supposed to be an altered form from *di-do*, the theoretic reduplicative perfect of *do*. In A. S. its chief presentments are pres. *dó*; pret. *dy-de*; inf. *dó-n*; Ger. *tó dó-nne*; pres. partic. *dó-nde*; and past participle (*ge*)-*dón*.

22. The termination *-ing* in the present participle is the *-ung* of Anglo-Saxon nouns, and is not in any way connected with the A. S. participial ending in *-ende* or *-nde*. The participle in English is therefore as to its form a verbal noun. Compare such Greek forms as $\delta\ \omega\nu$, $\eta\ \omicron\nu\sigma\alpha$, $\tau\omicron\ \omicron\nu$, which show the participle under treatment as a noun. *Tò ov* for example signifies the abstract principle of existence and is one of the names ascribed to the Deity.

23. As to the adverbs, it may be remarked that in A. S., they were frequently formed from adjectives by the addition of *-e*, which in many instances was afterwards dropped. In some, however, it has been preserved as in *wid-e*, — originally an adverb derived from the Anglo-Saxon adjective *wid* = *wide*: and in *sor-e* — also originally an adverb formed as above from the adjective *sar*.



In early English *rathe* — in A. S. now wholly obsolete, derived by the annexation of *-e* from the Anglo-Saxon adjective *hraed* = *quick*, *rath*. The theme of this word is preserved in our comparative *rath-er* — in A. S. *hraeð-re*, — *hraeð-or*.

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