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THE

PHILOLOGICAL ESSAYS

OF THE Late

REV. RICHARD GARNETT

OF THE BRITISH MUSEUM.

EDITED BY HIS SON

WILLIAMS AND NORGATE,

14 HENRIETTA STREET, COVENT GARDEN, LONDON;

AND

20 SOUTH FREDERICK STREET, EDINBURGH

1859

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MEMOIR
OF THE LATE
REV. RICHARD GARNETT.

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The subject of this biography was born, July 25., 1789, at Otley in Wharfedale — a locality distinguished alike for natural beauty and the independent, intelligent character of the inhabitants, and in or near which his family, supposed to have originally come from Westmoreland, have been resident for several centuries. His father, Mr. William Garnett, a was a manufacturer of paper, and is still remembered as a man of unusual ability and force of character; his mother's maiden name was Rhodes. At an early age, he was sent to the grammarschool of his native place, an establishment whose condition at that period was so different from what it is at present, that the reputation be in due time acquired of being better qualified to teach his master than the latter to teach him must by no means be taken as denoting a very advanced stage of scholarship. As was to be expected, his original destination was to a life of business, it being intended to place him with a house engaged in foreign commerce. This proved ultimately most advantageous, as it led to his being sent to Leeds and placed with an Italian gentleman named Facio, for the sake of receiving instruction in the principal Continental languages. Here the foundation of his subsequent linguistic attainments was laid by a thorough acquisition of French and Italian; he also attained considerable proficiency in German. His literary affections, however, were at this period of his life decidedly engrossed by the Italian poets, and much is yet extant to evince the warm admiration he entertained for many of these, and for Petrarch in particular. By the time he quitted Mr. Facio (about 1803) the intentions entertained respecting his destination in life had undergone a change, and he remained several years at home, assisting his father in his manufactory. But it soon appeared that this was not at all his vocation. He was, indeed, far from deficient either in the industry or the prudence

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requisite for success in trade, and no one could be less inclined to the disdain which some men of more erudition than sense have affected to entertain for commercial pursuits. But his residence with Mr. Facio had powerfully stimulated his native enthusiasm for literature, and when he found the indulgence of this incompatible with the position of a manufacturer, he hesitated not to exchange the latter for the former,

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even though the comforts of home, the society of those most dear to him, the prospect of affluence and the satisfaction of a settled position in life had to be resigned at the same time. Nor was this all. Not only had he to go forth for a season upon the world, but the attainment of his wishes demanded an amount of labour which few, perhaps, would have possessed resolution to encounter. His ultimate goal was the Church — a profession for which his inborn piety and habitual seriousness seemed to have marked him out from the cradle, but from which his high sense of duty and responsibility, as well as the feeling of combined modesty and self-respect which never, throughout his life, permitted him to undertake anything which he did not feel certain of being able to perform with credit, could not but withhold him till he should feel his qualifications for the position far more in accordance with his own lofty standard than was ever the case during his residence at Otley. He must have felt, also, that the want of serviceable connections, as well as of the showy accomplishments of the popular divine, debarred him from every chance of distinction, save such as might be the meed of unusual merit and acquirements. Before all things, it was necessary to obtain a thorough acquaintance with Latin, of which he knew little, and with Greek, of which he knew nothing. This — as well as a competent knowledge of technical divinity and no despicable amount of Hebrew — was the work of something less than four years, much occupied with other tasks. In 1809 he quitted his father's roof to teach at the school of the Rev. Evelyn Falkner, Southwell — in 1813 he was ordained by the Archbishop of York, after an examination in which he displayed an amount of knowledge, especially Scriptural, declared by that prelate's chaplain to have surpassed every thing that, in his official capacity, had previously come under his notice. Traces of the severity of his application at Southwell survive in the mass of marginal notes that cover his books, as well as in his recorded feat of mastering the whole Iliad in a month. "I finished it," he remarked to one of his brothers, "but it nearly finished me." His first pastoral charge was at Hutton Rudby, in Cleveland, whither he went as curate to the Rev. Mr. Grice. It

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would have been difficult to find a more congenial spot than this quiet, secluded hamlet, with its grey old church picturesquely situated on a knoll rising in front of an amphitheatre of wood, the blunt contour of the Cleveland hills in the distance, and the foaming Leven at its foot. Add to this that some of his warmest friendships were contracted here, and it will not seem surprising that he should have regretted to exchange the tranquil scene for manufacturing, bustling Blackburn, whither he repaired in 1815 as curate of the Parish Church and second master of the Grammar School. Here too, however, he was not long without contracting intimacies that rendered his residence extremely happy. The most important of these, no doubt, was that which speedily united him with his Vicar, the Rev. Dr. Whitaker, a man of original character, a kind heart, and abundant learning, whose histories of Craven and Whalley entitle him to a place in the first class of British antiquaries. Dr. Whitaker doubtless rejoiced to find a congenial spirit in his curate, and his advice and encouragement must have been of essential service to the young student, who received an additional and melancholy proof of the regard in which he was held in the Doctor's dying request that he would preach his funeral sermon (1821). The late excellent Rev. S. J. Allen, subsequently Vicar of Easingwold, and author of "Lectures in defence of the Church of England," may also be named among his most intimate and valued Blackburn friends. The sphere of his attachments, however, was by no means confined to this locality. He had never ceased to maintain a most affectionate intercourse with his family, and his native place afforded him at least one other friend for whom he invariably entertained the highest regard, and whose name a disastrous fate has identified with the history of British discovery in Africa. This was Mr. Joseph Ritchie — the grandson of the Dr. Ritchie frequently mentioned in Wesley's journals, and the unfortunate companion of Captain Lyon's unsuccessful attempt to penetrate into Central Africa by way of Fezzan. As a medical student, Mr. Ritchie at one time resided in the metropolis, and mixed much in literary circles,* and it may easily be imagined how invaluable his correspondence (which has been preserved, and is remarkable for liveliness of expression and independence of thought) must have been to the secluded student at Southwell, the most retired of towns, where, while the grey Minster still endures in undecaying beauty, the stately archiepiscopal

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*An allusion to him will be found in Milnes's *Life of Keats*—also in Haydon's *Memoirs*, vol. I., p. 388.

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palace lies in ivied rain, and which is perhaps the only place in the kingdom where a railway has been closed from actual want of passengers.

1824 and 1825 were important years in Mr. Garnett's life. In the first he was united to his first wife, Margaret, daughter of the Rev. Godfrey Heathcote, of Southwell. In the second he made his first appearance as a writer by publishing a series of articles on the Hamiltonian system of tuition in the *Kaleidoscope*, a literary journal issued at Liverpool. The present writer has a dim recollection of having seen the numbers containing these essays, but the copy has long been lost, and he knows not where to find another. As will appear in the sequel, they were by no means laudatory of Mr. Hamilton, who would seem to have met with a full measure of the caustic severity which sciolists of all descriptions were tolerably certain of encountering at the hands of his critic. About this time also commenced Mr. Garnett's correspondence with Southey, whose acquaintance he had made a few years previously. That this acquaintance soon ripened into cordial esteem, is evinced, among other testimonies, by the following passage in a letter from the Laureate to Mr. Rickman, dated April 10., 1826, and printed in Mr. Warter's collection of Southey's correspondence, Vol. III, pp. 540-541— .

'The packet which comes herewith contains a note of introduction to Turner* for Mr. Garnett, who is a curate at Blackburn, and a very remarkable person. He did not begin to learn Greek till he was twenty, and he is now, I believe, acquainted, with all the European languages of Latin or Teutonic origin, and with sundry Oriental ones. I do not know any man who has read so much which you would not expect him to have read. He is very likely to distinguish himself in his vocation by exposing the abominable falsifications of such men as Milner and Lingard, whom he has industry enough to ferret out throughout all their underhand ways. The Bishop of Chester** knows him, and I hope will give him some small preferment, on which he may have

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leisure for turning his rare acquirements to good use. He was the schoolfellow and intimate friend of that poor Ritchie who lost his life in one of the African expeditions.' The nature of Southey's correspondence with Mr. Garnett will be explained by the allusions to Milner and Lingard. Lancashire, as the reader may be aware, is the most Roman

*Sharon Turner, the historian, whose friendship also Mr. Garnett had the good fortune to acquire.

**Dr. Blomfield, afterwards Bishop of London,

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Catholic county in Great Britain. Its rude and uncivilized condition at the Reformation prevented the new doctrines from making progress until much of the zeal with which they were originally urged had evaporated, and hence the number of the Catholic gentry is so great that, since the Emancipation Act has rendered them eligible, nearly half the county sheriffs have belonged to the ancient faith. There are also a great number of Irish immigrants, attracted by the pressing demand for labour and the geographical position of the county. It is not, then, surprising that the clergy of the rival communions should frequently come into collision; that, — especially at a period when " the Catholic question" was *the* question of the day — each should resort to the aid of the press for the discomfiture of its opponents, nor, assuredly, that Mr. Garnett's learning and abilities should have been employed on behalf of the Church to which his attachment, however temperate and rational, was always firm and cordial. It may, however, be affirmed with certainty that his motives for engaging in the controversy were not quite the same as those of most of his coadjutors. He never felt any uneasiness at the apparent progress of the Church of Rome; there is nothing in his writings to show that he doubted either the justice or the expediency of Emancipation; nor could he ever discover the Pope in the Apocalypse, or any incompatibility between the precepts of Catholicism and a good life attended by the Divine favour. No man, in a word, was ever less of a bigot, or less obnoxious to the charge of narrow-mindedness. His was the *literary* branch of the controversy; his prodigious reading had ranged over the whole field of ecclesiastical history and hagiology; and, himself a man

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of the purest integrity, he felt indignant at the disingenuousness with which too many Roman Catholic controversialists* have striven to misrepresent facts disadvantageous to their cause, as well as 'the mendacity so unscrupulously employed to procure the canonisation of some whose saintly virtues might have been thought to suffice without the aid of supposititious miracles. Perhaps the most masterly of Mr. Garnett's many powerful contributions to the "Protestant Guardian," is the series of papers devoted to the exposure of the mass of falsehood accumulated around the venerable name of Francis Xavier — and it is not without a sigh that the Editor refrains from offering any example of the vast erudition, masculine energy

*This is not meant as an indiscriminate censure. Mr. Garnett frequently eulogises the candour of Tillemont, and holds him up as an example and rebuke to less scrupulous writers.

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of diction and scathing sarcasm buried in the forgotten columns of an obscure provincial journal.

Southey's letters principally relate to his own and Mr. Garnett's share in the Roman Catholic Controversy — under the date, however, of March 31., 1825, he thus alludes to the latter's remarks on the Hamiltonian system: —

'I thank you for your Hamiltonian controversy — a subject concerning which I knew very little before; but it is always worth while to know upon what gross error, or misapprehended truth, any popular delusion or system of quackery is founded. If there be anything useful in his method, I apprehend it can be nothing more than would be attained by following old Lilly's instructions for beginning as soon as possible to exercise the pupil in literal translation. You have made a lively and amusing pamphlet.'

Southey was the means of introducing Mr. Garnett to the Rev. J. Blanco White, who soon became one of his most valued friends and correspondents. Some passages of this excellent man's letters are sufficiently interesting in themselves and characteristic of the writer, to warrant their insertion even in this brief memoir: —

June 16th. 1826.

My dear Sir,

‘I take the pen in hopes of forwarding this letter under a Government frank together with a copy of my answer to Mr. Butler, which I beg you to accept. You will see that I have taken the liberty of inserting in a note the passage from Villani which you had the goodness to send me. There is nothing so painful to me as the necessity of carrying on a controversy of this kind. My health suffers considerably from it. My mind was agitated while writing, and now that the Letter is published, I fear that in my vehemence I may have exceeded the limits of Christian moderation. I certainly did not allow my feelings to direct my pen without endeavouring to weigh what the nature of the subject and all its circumstances required.....

...When do you intend to favour us with your intended work? From the sketch I had the pleasure of reading, I feel assured that it will be of the greatest service to the good cause.’

Oriel College, Oxford.

March 19th. 1827.

My dear Sir,

Your very kind letter has been for some time in my hands, though I have not been so fortunate in regard to the pamphlet. My intimate friend, the Rev. Mr. Butler, whom I believe you saw

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at my Chelsea lodgings, has promised me to send it by the first opportunity; and I hope to have the pleasure of reading it ere long....

..... I believe I told you in London that having determined to fix myself somewhere out of that great Babylon, I had chosen Oxford as my residence. This determination I put in execution in October last, and after very near six months’ residence, I have every reason to be satisfied with it. My degree enables me to join the Society at Oriel College, which I consider as my home; though I do not live within its walls, and being

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allowed to dine in the Hall, I can live with more economy here than in London. My health is little more, or less the same as formerly, subject to daily sufferings, and constant weakness....

...You have seen, I suppose Dr. Philpotts' Letter to Canning. It is written with uncommon ability, and has, I believe, great effect. I hope you will soon publish your intended work — be cautious, however, how you deal with the booksellers. I have been exceedingly ill-treated by Mr. — —'

Oxford, Aug. 20th, 1827.

My dear Sir,

' I feel very much obliged to you for the two Nos. of the Protestant Guardian, which I conceive to be a very useful publication. Your letters on the Breviary are remarkable for that kind of accurate knowledge which you have a peculiar ability to collect and digest. If the Roman Catholics, in the mass, were open to conviction, I do not know anything more likely to produce it than the rooted love of falsehood and deception which their church displays in the Breviary. Your letters will be useful not only in a controversial point of view, but also as specimens of historical criticism

...I am sorry to find that Colburn is advertising a work by me. I had intended to write something as a supplement to *Doblado*; but as I grow older Spanish subjects become more and more painful to me; and having attempted them in different views, I find myself under the necessity of relinquishing the work.

Have you seen my Letter to the converted Roman Catholics? It is a mere trine; but I believe that in the controversy with Romanists it is of the greatest importance to show the great question at issue — the supreme authority on matters of Faith — as detached as possible from all collateral points. Such is the object of my little tract. I do not think that it has attracted the notice of the public, which makes me suspect that I have missed the true way of treating that important point.'

It will be seen that Mr. Garnett at this time meditated, and had probably nearly completed, a substantial work on the Roman

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Catholic controversy. But the hand of domestic calamity was now to intervene. In July, 1826, he had quitted his curacy for the incumbency of Tockholes, near Blackburn, on which occasion an exceedingly handsome testimonial, the subscription for which was by no means confined either to his own congregation or to persons professing the same religious sentiments, was presented to him, accompanied by a highly flattering address. Nor were other marks of the esteem of his fellow-townsmen wanting: —

‘Sure we are, said the *Blackburn Mail*, that if a conscientious discharge of duty, dictated by the loftiest principles, and accompanied by soundness of judgment, kindness of heart, and superior yet unobtrusive attainments as a scholar and divine, can secure esteem either in public or social life, the subject of this gratifying tribute will be surrounded where he is going, and where-ever his lot may be cast, by as sincere well-wishers as he leaves behind.’

The subject of *this* gratifying tribute, had not, however, been long at Tockholes before the scene began to overcloud, and in October, 1828, the deepest gloom was thrown over his mind by the untimely death of his wife,* followed within three months by that of his only child, an infant daughter. These calamities changed the whole current of his existence. Controversy was thrown aside, never to be resumed, and he eagerly sought an opportunity of quitting a spot once beloved beyond all others, but where everything now reminded him of his melancholy bereavement. This desire was gratified through the friendly intervention of the venerable Dr. Woodhouse, Dean of Lichfield, a relative of his departed wife. In May, 1829, Tockholes was exchanged for a Priest-Vicar ship in Lichfield Cathedral, and he entered upon an entirely new sphere of social intercourse and literary activity. The following letter from Blanco White needs no comment: —

*Margaret Garnett could claim the honours of a literary ancestry, her grandfather, Dr. Ralph Heathcote, having been an eminent divine in the 18th. century (see Nicholls, ‘Literary Anecdotes,’ vol. III, pp. 531—544.) and the blood of Simon Ockley, the famous Orientalist, and Mompesson, the heroic vicar of Eyam, also flowing in her veins. Her own character was thus sketched by one who knew her well: —"A lady who will be long and deeply regretted by every class of society amongst us, whose several orders she was formed to attach to herself, and to each other, by her gentle,

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cheerful, and charitable disposition, her unfeigned and exalted piety, her exemplary discharge of duty domestic or social, and the humble and unostentatious but active and persevering exercise of every Christian virtue." This gentleness, however, coexisted with much sagacity and intellectual vigour, and a remarkable talent for repartee.

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Oxford, Nov. 10th., 1828.

My dear Sir,

‘Had it been in my power to administer to you any consolation by letter when I heard of your great affliction, you may believe that no press of business would have prevented my writing.’ The sympathy which I felt would, however, have induced me to send you a word of condolence, if I had known where to address you. I feel therefore very much obliged to you for letting me know that you are now in your former residence; and am glad to find that you are determined to occupy your mind on literary subjects

.... Would you like, for instance, to write an account of some of the Spanish Chronicles? The embassy to Tamerlane by Ruy Gonzalez de Clavijo is full of curious matter. Gibbon was not able to consult it. The Chronicle of Don Alvaro de Luna is also very interesting, especially if compared with that of Don Juan II, written by the Condestable’s enemies. The reign indeed of Juan II. is one of the most remarkable in Spanish history. If you wish to have my copy of the Chronicles, I will send them to you by coach or waggon. I have them here, and if you write so that I may receive your letter before the 20th you shall have them immediacy.’

It does not appear that this friendly offer was attended by any immediate result. It may, however, have been owing to Mr. White that Mr. Garnett, soon after his removal to Lichfield, became a contributor to the *Encyclopædia Metropolitana*, then in course of publication under the direction of the Rev. Edward Smedley — author, among other works, of an admirable "History of the Reformed Religion in France." To the *Encyclopædia* Mr. Garnett contributed several chapters on the ecclesiastical history of the fourth century, as well as a review of the theological literature of the same epoch. At a later period, when, after the death of Mr. Smedley, the superintendence of the

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undertaking had passed into the hands of the late Rev. H. J. Rose, his connection with it was resumed, and he supplied several miscellaneous articles, the most important being those on "Superstition," "University," and "Writing." A letter from Mr. Rose, referring to the second of these essays, seems worthy of preservation from the interest of the subject and the clear enunciation of the writer's views—views, it should be added, substantially in harmony with those of his contributor: —

‘ ... As to the professional and tutorial systems I think your remarks are just, although they will bear modification — i. e., as it seems to me, it is not possible properly to teach mathematics or many other branches of science by oral lectures, but many of the accessory branches of knowledge are well communicated in

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that way. By accessory I mean those branches of knowledge which are not the staple commodity of the education given, and are not required from young men. Thus, I think, as mathematics and classics are required from young men, they cannot be efficiently taught by *vivâ voce* lectures. Those who are careless would get no profit from such lectures — nor perhaps can they be fully taught even to those who wish for improvement and information. But take botany for example. The public lectures give very excellent outlines of the science, the professor examines and gives the cream (to use a vulgar phrase,) of all the new discoveries and brings them before his class — and he gives examples either by drawing or by dissected flowers to illustrate the principles of the science, and, although a person would not become a first rate botanist by attending a course, he obtains a considerable stock of knowledge and is set upon his journey towards acquiring a full knowledge of the subject. In this way public oral lectures are admirable — so in chemistry, geology, &c. &c. In short I think in all cases where *to communicate the knowledge of a science* is the desideratum, public oral lectures are of admirable use, though not sufficient in themselves. But where *the effect on the mind of the student* is the principal matter, there public lectures will generally be of little utility, and therefore the *great* business of an University must necessarily be carried on chiefly by some such expedient as a tutorial system. But public lectures by

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the professors of the University are always to be united with this system as keeping up a high tone, and giving a stimulus to college lecturers.’

This, however, belongs to a later period of Mr. Garnett’s life. From the time of his arrival in Lichfield, his studies were almost entirely directed into a philological channel. The study of languages had, indeed, always been his favourite occupation — we have already seen Southey’s testimony to the extent of his linguistic acquirements in 1826, and the mass of notes covering the pages of his Spanish dictionary attests the zeal with which he had applied himself to the idiom of Cervantes in particular. Hitherto, however, philological lore had been amassed as a means, not as an end, and tongues acquired not for their own sake, but for that of the literary monuments they possessed. This was now to cease, and the future Quarterly reviewer entered upon his new career at the most auspicious period imaginable, when Rask and Grimm and W. Humboldt and many an illustrious fellow labourer were beginning to shed a light upon the science sufficient to display, without exhausting, the treasures awaiting the first fortunate explorers of its virgin realms.

No further occurrence of importance marked Mr. Garnett’s

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existence till 1834, when a second marriage (with Rayne, daughter of John Wreaks Esq., of Sheffield, and mother of his three surviving children,) insured the felicity of his remaining years. The following year witnessed the appearance of his first contribution to the Quarterly Review, which is also the first piece published in the annexed collection. The sensation it occasioned in learned circles was very great, and he was not long without gratifying proof of the attention it excited on the Continent. It also procured him the friendship and epistolary Communications of several scholars devoted to similar pursuits, among whom are especially to be named Sir F. Madden, of the British Museum, and Hensleigh Wedgwood Esq., the latter of whom was induced by his admiration for the article to address a long and valuable letter to the as yet unknown author, of which, as well as of several subsequent Communications of much interest, the Editor (by permission) has availed himself in his scanty annotations. Two additional articles succeeded in 1836, in the autumn of which year the Dean and

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Chapter of Lichfield presented him to the vicarage of Chebsey, a village in the neighbourhood of Stafford. His residence in this agreeable locality was, however, of short duration, he being, in February 1838, appointed Assistant Keeper of the Department of Printed Books in the British Museum, an office then vacant through the resignation of the Rev. H. F. Cary, the distinguished translator of Dante. He had now at length attained a position in entire harmony with his desires, and the remaining twelve years of his existence glided by in calm uneventful happiness, occupied in the discharge of his official duties, the persevering prosecution of philological researches, and the education of his children, to which no man could have been more devoted. He maintained a regular correspondence with the late Professor Molbech, of Copenhagen, a man of character and pursuits kindred to his own, and exchanged letters at intervals with other men of learning, The following letter from John Mitchell Kemble is at once too interesting and too characteristic to be omitted: —

My dear Mr. Garnett,

‘I am at length prisoner at large, that is, my tether extends to the whole area of my bedroom, which is something for a man who has been nearly ten days in bed: and so, having ascertained that I am in a fair way of recovery, I set to again with redoubled vigour. The longer Bewcastle inscription, of which Holmes* sent

*The late John Holmes Esq., Assistant Keeper of MSS. in the British Museum.

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me a copy, from the Gentleman’s Magazine of 1742, is a *crux*; but I have the key to it thus far — the inscription is in Latin, and refers to one Baldgar, who was somebody’s father and somebody’s brother. Interesting information, this! But we will hope it will not stop here.

If you have any bowels of compassion, and any specimens of Northumbrian Anglo-Saxon, you will lend me the latter for a few days. I am working at my grammar, literally from memory, having given Thommerel all I had of the Durham book, and my transcript in hand being nearly confined to Vesp. A. 1, which is not pure Northumbrian: thus I am in what the Yankees in their vernacular call "a precious nip

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and frizzle of a fix." Nor can I, in my present condition, haunt the Museum for the purpose of collating and collecting. This rere-winter troubles me: I was beginning to think of striking my tents and migrating when lo! frost and snow forbid me. One comfort is that it will kill the grubs in the earth: they have been a sort of locust plague in my little Egypt for the last three years. *Per contra* is alarm for the laurels, and the horse chestnut buds, which were beginning to swell and look gummy. So the Gods give us all things mingled; neither white nor black, but speckled! I have been reading Etmüller carefully: I dare say he is quite right in many of his remarks upon my preface, but I do not think him fair to me, considering that in the main he adopts my views, and without them would probably have had none of his own. However in this I suppose I undergo the common fate of predecessors. The main question — was Beowulf an Angle, i. e. a Mercian poem? remains I think as I left it. That Wermund is Garmund I continue to assert: that the Offa of the poem is the Offa *primus* of the Mercian line I reassert: that he is the Offa of Saxo I am certain, and Etmüller cautiously avoids the consequences from the lines "syððan geómor wóc, haelethum tó helpe, Henninges maeg, nefa Swerting," and the allusion in the travellers' song to the duel on the Eider. Nor does the existence of a tribe of Geáts in Sweden prove much, till we rid ourselves of Geát the eponymous, and God of the Saxons in England. The identification of Hygelác necessarily modifies a very few of my views; but in my preface I treated him as one of the personages who *might* be historical, and certainly was not mythic. That Hygd is a lady I still think open to doubt, though Thorpe has always held the affirmative. It is not without importance that the right of succession in the eldest son is recognised throughout the poem: as far as I can judge this was the Mercian i. e. Angle law, and was certainly not the Saxon, the latter taking from the royal family him who suited them best. Etmüller's translation I have not yet read attentively: I should think the Germans would find it as easy to learn the A.S. as the language into which it is *fordutched!*'

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This letter is undated but from the mention of Etmüller's edition of Beowulf was probably written in the spring of 1841. In the following year one of Mr. Garnett's

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warmest wishes was realised by the formation of the Philological Society, due in great measure to the exertions of his sincere friend and indefatigable fellow labourer E. Guest, Esq., and of which he long continued one of the most active members. The whole of his papers are reprinted in this volume. In 1848 he furnished his last contribution to the Quarterly, and in the July of the following year, discussed his friend Mr. Cureton's "Corpus Ignatianum" in the Edinburgh Review. The article is not reprinted here, as being scarcely in harmony with the general character of the collection; yet, as the precise value of the Syriac text published by Mr. Cureton seems still a subject of controversy, it may not be inexpedient to place Mr. Garnett's opinion on record: —

To the above lucid and convincing statement we shall merely add that similar conclusions drawn from similar evidence would have been acquiesced in at once in the case of a profane author. Let us suppose that certain passages occurring in a play of Euripides, known only from one or two manuscripts of the fourteenth century, had been pronounced spurious by Bentley and Porson on the ground of their faulty versification, barbarous phraseology, and allusions to events of the period of Augustus and Tiberius; and that, when these were cleared away, all the rest was worthy of the reputed author, and suitable to the age in which he lived. This criticism, if well supported by facts, would certainly be entitled to consideration. But suppose further that, years after the death of these critics, manuscripts six or seven centuries older should be produced from an Egyptian catacomb, in which the precise passages excepted against were omitted, to the manifest improvement of what remained, the literary world would immediacy admit that Bentley and Porson had been in the right, and would unite in applauding their learning and sagacity. But in the theological world such convictions are established much more slowly, for in that world, unfortunately, there is always a larger class of men who will resolutely shut their ears against the demonstrations of common sense, rather than renounce one of their favourite idols. [After some remarks on the retention of the celebrated verse of the "Three Heavenly Witnesses" as a case in point, the writer continues:] We are told by Guibert, Abbot of Nogent in the tenth century, that it was not safe to question the current popular legends of miracles; as the old women not only reviled bitterly those who did so, but attacked them with their spindles! The Corpus Ignatianum will excite something of a similar

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feeling — though the feeling. will probably not be manifested in precisely the same manner. There may not be material

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inkstands thrown at the editor's head, but there will be brandishing of pens, and a considerable amount of growling in cliques and coteries. However, *magna est veritas*, and those who assail it will in the end damage nobody but themselves.

ED. REV. NO. CLXXXI.

This, with the exception of the concluding papers on the Nature and Analysis of the Verb, was Mr. Garnett's last literary labour. In 1848 he had begun to suffer habitually from catarrh, and by the winter of 1849 it was but too evident that his health was declining. Still the progress of decay was very gradual, and his sons, at least, had little suspicion of its extent till the means of comparison between the actual and former state of their parent's health were afforded by a visit to Otley in June 1850, when it appeared that he who in the previous September had been accustomed to walk upwards of four miles daily to visit his aged mother-in-law, was then unable to go much beyond the garden. On his return to London, however, he attempted to resume his official duties, and it was only at the pressing instance of the present Principal Librarian (at that time Keeper of the Printed Books, and ever the warm-hearted friend of him and his,) that he consented to apply to the Trustees for leave of absence. This was immediacy granted, but the decline of his health could not be arrested, and terminated in a peaceful death on September 27. 1850. He was interred in Highgate Cemetery.

There are many and obvious reasons why the present writer should refrain from attempting any estimate of the extent and importance of his father's philological and ethnological labours. Not the least weighty is that the work has to a considerable extent been already performed by a pen as competent as his own is the reverse. The Editor's pleasure in adducing the following important testimony can only be equalled by that which he feels in recording that Dr. Latham was himself the first to draw his attention to its existence, and suggest its insertion in the present publication: —

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The chief writings that, either by suggestions, special indications, or the exposition of known facts, have advanced Keltic ethnology, now come under notice; and first and foremost amongst them the writings of the philologue so often quoted — Mr. Garnett. These have touched upon the grammatical structure, the ethnological relations of the stock in general, and the details of its constituent elements

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1. The oblique character of the pronouns of the persona of verbs is his palmary contribution to philology — to philology, however, rather than to ethnology.

2. His other notices are: —

a. In favour of the language of ancient Britain being that of ancient Gaul, and of both being British rather than Gaelic.

b. In favour of the Picts having been Britons rather than either Gaels or Germans.

c. In illustration of the affinities of Keltic tongues with the German, Slavonic, and other undoubted members of the Indo European stock, and with the Albanian, Armenian, and other branches beyond it

.... And here I may be allowed to express the hope, not only that Mr. Garnett's papers on the Keltic tongues, but that all his writings on philological subjects may be published. *They are by far the best works in comparative grammar and ethnology of the century.*

Latham's Edition of Prichard on the Eastern origin of the Celtic nations. Pp. 371—372.

Extreme weight is universally accorded to the philological judgments of Dr. Donaldson. He thus expresses himself in his *New Cratylus* (page 47, 2nd edition): —

‘Mr. Garnett, whose comprehensive and truly philosophical analysis of the constituent elements of language was first made known in a notice of Dr. Prichard's Celtic work, has since then developed his views in various contributions to the records of the *London Philological Society*, and we do not know where to look for sounder or more instructive examples of linguistic research.’

The reader of the papers thus highly eulogised must, however, bear in mind that they by no means appear in the form which the author would have wished to impart to

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them. As examples of scientific research, they are perhaps the most valuable of his writings, but in a literary point of view, he must be judged, if he is to be judged candidly, by his contributions to the "Quarterly Review." In these he was enabled to follow the natural bent of his mind by mingling the *dulce* with the *utile* — anecdote, allusion, humour were all in place — and it may be asserted with some confidence that the science on which he wrote never before or since gained so much in agreeableness with so little loss of profundity. There is a sort of dry warm raciness about these pleasant papers, "like clear sherry, with kernels of old authors thrown into it," as Hazlitt says of the prose of the writer's friend Southey. This tone would not have suited papers read before a learned Society, and hence, Mr. Garnett's productions of this nature are rather to be regarded

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as abstracts of treatises he could have written than substantial literary productions. It is much to be regretted that he was never enabled to work them up into essays after the manner of his articles in the Quarterly, when his extraordinary powers, of illustration and amplification* would assuredly have transformed the brief memoranda into a fascinating book. A yet more serious cause for regret is his inability to carry out a design he long entertained of producing an independent work on English provincial dialects — a task of national importance which still remains unperformed, notwithstanding the abundance of materials. No reader of the essay on the subject reprinted in this volume will question his remarkable qualifications for such an undertaking.

The pleasant duty remains of thanking those to whose friendly assistance the Editor has been indebted during the prosecution of his task. His acknowledgments are due, in the first place to the Philological Society for permitting the reprint of Mr. Garnett's papers from their published Transactions, and to Mr. J. Murray for a similar favour as regards the articles which appeared in the Quarterly Review. He has also to express his especial obligations to Dr. Latham, to Dr. Donaldson, to T. Watts, Esq., of the British Museum, to Hensleigh Wedgwood, Esq., the Treasurer, and F. J. Furnivall, Esq., the Secretary of the Philological Society.

April 20., 1858.

*Notwithstanding the amount of his philological attainments, Mr. Garnett was anything but a *mere* linguist. It would have been difficult to find anything with which he was not more or less conversant, from Sanscrit and Mathematics to chess and the manufacture of artificial flies (he was an enthusiastic angler.) The extent of his acquaintance with elegant literature is best shown by the copiousness of illustration from this source, observable in his more finished writings. His library may be said without exaggeration to have contained examples of every printed language, and every species of composition.

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ENGLISH DIALECTS.

[*Quarterly Review*, February 1836.]

1. *Provincial Glossary*. By Francis Grose, Esq. London. 1811.
2. *Supplement to the Provincial Glossary of Francis Grose, Esq.* By Samuel Pegge, Esq. London. 1814.
3. *An Attempt at a Glossary of some Words used in Cheshire*. By Roger Wilbraham, Esq. London. 1826.
4. *Observations on some of the Dialects in the West of England*. By James Jennings. London. 1825.
5. *The Hallamshire Glossary*. By the Rev. Joseph Hunter. London. 1829.
6. *The Dialect of Craven. With a copious Glossary*. By a Native of Craven. 2 vols. 8vo. London. 1828.
7. *The Vocabulary of East Anglia*. By the late Rev. Robert Forby. 2 vols. 8vo. London. 1830.
8. *A Glossary of North Country Words*. By John Trotter Brockett, F. S. A. Newcastle-upon-Tyne. 1829.
9. *An Etymological Dictionary of the Scottish Language*. By John Jamieson, D.D. 2

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vols. 4to. Edinburgh. 1808.

10. *Supplement to ditto*. 2 vols. 4to. 1825.

11. *Glossary of Archaic and Provincial Words*. By the late Rev. Jonathan Boucher. 4to. Parts I. and II. London. 1832, 1833.

It is justly observed by Johnson — whose theoretical ideas of philology were, like those of many teachers and preachers, much better than his practical performances — that the language of our northern counties, though obsolete, (i. e., discontinued in written compositions,) is not barbarous. On another occasion the Doctor told Boswell, that his meditated dictionary of *Scottish* words would be a very useful contribution towards the history of the English language. For our part, we never refer to that extraordinary work, Cotgrave's French Dictionary — the value of which is perhaps now better known in France than in England — without a feeling of regret that its author did not employ the same industry and research in collecting the obsolete and dialectical words of his native tongue. Not a few works, both in

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verse and prose, current in his time, and containing, doubtless, valuable materials for the illustration of the Literature of the Elizabethan period, are irretrievably lost; and since then many genuine Saxon words have gradually disappeared from the language of common use, especially in the southern and midland counties, which, if carefully preserved, would have freed the present race of antiquaries and critics from a great deal of uncertainty and error. However, it avails nothing to lament the archaisms which have sunk in the ocean of oblivion, together with Wade and his boat Guingelot. We cannot, perhaps, repair the injury we have sustained in this way, but we may check its increase by making a diligent collection of those which still survive. The books named at the head of the present article show various attempts of this sort have been made, and in various quarters. They possess, as might be expected, different degrees of literary merit; but all furnish materials of some value to the philologist and the critic, and will doubtless be thankfully received by those who are aware of the importance of the subject.

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We consider it superfluous to discuss the causes of dialect in the abstract, or to attempt to establish a clear and positive distinction between the vaguely employed terms *dialect* and *language*. The apparently simple question, — is Gaelic a tongue *per se*, or a mere dialectical variety of Irish? is not without its intricacies — nay, not without its perils — to a peaceably disposed man. Within the English pale the matter is sufficiently clear; all agree in calling our standard form of speech the English language, and all provincial deviations from it — at least all that assume a distinct specific character — dialects. How and when those different forms originated has never yet been fully explained: there is, however, no doubt that some of them existed at a very early period. Bede observes, that Ceawlin was the West Saxon form of Cælin; and a nice observer may detect diversities of grammatical and orthographical forms in our Anglo-Saxon MSS., according to the province of the transcriber*. The remarks of Higden on the subject, though neither very profound, nor, as we think, quite correct, are by no means devoid of interest: —

‘Although the English, as being descended from three German tribes, at first had among them three different dialects; namely, southern, midland, and northern: yet, being mixed in the

*The late Mr. Price promised a work on the Anglo-Saxon dialects: we do not know whether his collections on the subject are still in existence.

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first instance with Danes, and afterwards with Normans, they have in many respects corrupted their own tongue, and now affect a sort of outlandish gabble — (*peregrinos captant boatus et garritus*). In the above threefold Saxon tongue, which has barely survived among a few country people,* the men of the east agree more in speech with those of the west — as being situated under the same quarter of the heavens — than the northern men with the southern. Hence it is that the Mercians or Midland English — partaking, as it were, the nature of the extremes — understand the adjoining dialects, the northern and the southern — better than those last understand each other.

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The whole speech of the Northumbrians, especially in Yorkshire, is so harsh and rude, that we southern men can hardly understand it.’**

We see here that Higden (writing about A. D. 1350) was only aware of the existence of three different forms, which he regards as analogous to the dialects spoken by the Jutes, Old Saxons, and Angles, by whom the island was colonized. It is, however, certain that there were in his time, and probably long before, five distinctly marked forms, which may be classed as follows: 1. Southern or Standard English, which in the fourteenth century was perhaps best spoken in Kent and Surrey by the body of the inhabitants.*** 2. Western English, of which traces may be found from Hampshire to Devonshire, and northward as far as the Avon. 3. Mercian, vestiges of which appear in Shropshire, Staffordshire, and South and West Derbyshire, becoming distinctly marked in Cheshire, and still more so in South Lancashire. 4. Anglian, of which there are three subdivisions — the East Anglian of Norfolk and Suffolk; the Middle Anglian of Lincolnshire, Nottinghamshire, and East Derbyshire; and the North Anglian of the West Riding of Yorkshire — spoken most purely in the central part of the mountainous district of Craven. 5. Northumbrian; of which we shall treat more fully in the sequel. This sketch is only to be considered as an approximation to a geographical arrangement;

*This, literally interpreted, would denote that the Anglo-Saxon language was not yet quite extinct.

**Polychronicon E. Higdeni, ap. Gale, pp. 210, 211.

****"The only MS. I recollect, which presents us with an autograph specimen of a dialect at a certain period, is that of the Kentish speech written by Dan. Inchbold of Northgate, Canterbury, in 1320, and preserved among the Arundel MSS. This exhibits all the peculiarities of the East Somersetshire dialect; when therefore you state that the standard English was best spoken in the 14th century by the body of inhabitants in Kent and Surrey, you must confine your remark to the upper classes of the laity and clergy."

Letter from Sir F. Madden to the author.

for in this, as in all other countries, dialects are apt to get out of bounds, or to mix with their neighbours. For example — the pronunciation in the parishes of Halifax and Huddersfield is decidedly Mercian; while that of North Lancashire, Westmoreland, and Cumberland exhibits many Anglian peculiarities, which may have been occasioned in some degree by the colonies* from the south planted in that district by William Rufus.

We refrain from entering at present into the obscure and difficult subject of the origin and early history of the West-Saxon, Mercian, and Anglian dialects; especially as valuable materials for its illustration will shortly be laid before the public. When we are in possession of Layamon and the semi-Saxon gospels, illustrated, as we doubt not they will be, by the care and skill of Sir Frederick Madden and Mr. Kemble, we trust they will clear up many points connected with the early history of our language that are now involved in a good deal of uncertainty. We have not space to point out the distinctive peculiarities of our provincial dialects, consisting chiefly in minutiae of grammar and pronunciation, which it is sometimes difficult to render intelligible. Those of the West of England are exhibited by Mr. Jennings, and those of East Anglia by Mr. Forby, in the introductions to their respective Glossaries. Some information respecting the Halifax dialect will be found in Watson's history of that town; or in the Appendix to Mr. Hunter's 'Hallamshire Glossary.' It may not be unacceptable to some of our readers to know that Robert of Gloucester's language is decidedly West Saxon,** that the peculiarities of 'Pier's Ploughman's Vision' belong to the Mercian dialect; and that Manning's version of Langtoft's 'Chronicle' is written in the English of his age, with a pretty copious sprinkling of Middle Anglian. We know of no production of the middle ages in the Yorkshire Anglian or the Lancashire Mercian. Of the latter there is not even a decent vocabulary, though it is highly important to the philologist,

* Saxon Chronicle, A. D. 1092. A comparison of Anderson's ballads with Burns's songs will show how like Cumbrian is to Scottish, but how different. We believe that Weber is right in referring the romance of Sir Amadas to this district. The mixture of the Anglian forms, *gwo*, *gwon*, *bwous*, *boyd-word*, (in pure Northumbrian, *gae*, *gane*,

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banes, bod worde,) with the northern terms *tynt, kent, bathe, mare*, and many others of the same class could hardly have occurred in any other part of England.

** It is worth observing that the language of Layamon — just one step removed from Anglo-Saxon— bears an unequivocal analogy to the present West of England dialect; a pretty strong proof that the distinguishing peculiarities of the latter are not modern corruptions.

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on account of its peculiar grammatical structure and its many genuine Saxon terms. However, a tolerably correct idea of it may be formed from Collier's justly celebrated 'Dialogue between Tummus and Meary;' which is not only a faithful exhibition of the dialect, but perhaps the truest picture of the modes of thought and habits of the class of people described in it, in their native breadth and coarseness, that has hitherto appeared. The mixture of population consequent upon the spread of the cotton manufacture has greatly deteriorated the purity of the Lancashire speech; but our worthy friend the Laird of Monkbarne might still have found the genuine Saxon guttural in the mouths of old people. A single word still remains generally current, as a memorial of its former prevalence — namely Leigh, a town near Wigan; pronounced nearly like the German *leich*, both by gentle and simple.

The most important of our provincial dialects is undoubtedly the Northumbrian — both on account of the extent of the district where it prevails, and its numerous and interesting written monuments. It is the speech of the peasantry throughout Northumberland, Durham, the North and East Ridings of Yorkshire, nearly the whole of the extensive Wapontake of Claro in the West Riding, and the district called the Ainsty or liberties of the city of York. What is spoken in Cumberland, Westmoreland, and Lancashire to the north of the Ribble, is substantially the same dialect, but with many verbal varieties, and a less pure pronunciation. It is, as might be expected, more like English to the south of the Tees, and more like Scotch as we approach the Tweed, but its essential peculiarities are everywhere preserved. It is unquestionably — *pace Ranulphi Higdeni dixerimus* — the most pleasing of our provincial forms of speech, especially as spoken in the North and East Ridings of Yorkshire. The Durham

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pronunciation, though soft, is monotonous and drawling; and that of Northumberland is disfigured by the burr and an exaggerated Scotch accent.

The resemblance between this dialect and the lowland Scotch will strike every one who compares Mr. Brockett's glossary with Dr. Jamieson's dictionary, or Minot's poems with Barbour's Bruce. In fact, it is still a matter of debate among our literary antiquaries, whether some of our metrical romances—'Sir Tristrem,' for example* — were written

*The writer's views respecting the dialect of Sir Tristrem were subsequently fully stated in a long note to the edition of Warton's English Poetry published by Mr. R. Taylor in 1840. ED.

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to the north or the south of the Tweed. In our opinion, both may be practically considered as forming one and the same dialect. The vocabularies, it is true, are not perfectly identical, many words being used in Scotland which are unknown in England, and *vice versa*; but the verbal forms, the grammatical constructions, and all other distinguishing characteristics are the same in both countries. And now questions arise on which much Christian ink has been shed, and no small acrimony displayed: Where was this dialect first manufactured, and out of what materials?— Was it imported into Scotland from England, or into England from Scotland, or did it grow up in both countries simultaneously?

We thought, on concluding many years back an examination of the points of history and geography involved in the above questions, that they had all been set at rest long ago by Usher and Lloyd; and notwithstanding the argumenta adduced by Dr. Jamieson — the present champion of the Pinkertonian hypothesis — we think so still. On one side we have the positive testimony of contemporary authors — on the other, the dreams of Pinkerton, and the assertions of Dempster and Hector Boethius: men who thought it the duty of an historian — like that of an ambassador — to tell lies for the good of his country. We could easily show that the cardinal argument for the Scandinavian origin of the Picts — the very cornerstone of Dr. Jamieson's theory — is

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a threefold begging of the question; but we consider it superfluous to discuss a point, which, after all, we do not feel concerned to prove or disprove.* Whatever might be the race or language of the Picts, it is difficult to deduce the origin of the Scoto-Northumbrian dialect from them—for this weighty reason, that two of the three millions who speak it inhabit districts where that people never had a permanent settlement during any known period of their history. We first find them mentioned at the end of the third century, in conjunction with the Irish. Their precise abode is not specified, but we know that they did not occupy either Lothian or Galloway during the latter part of the fourth century. In the time of Valentinian, the ancient frontier of

*We the more willingly waive this subject at present, because we know that a work in which it is largely discussed will shortly issue from the press. We allude to Mr. William Skene's *Essay on the Highlanders of Scotland*, which obtained the Highland Society of London's gold medal for 1835 — but which the author is understood to be bringing before the public at large in a much extended form. ^(a)

^(a) For some remarks on this book see the essay on the languages of the British islands. ED.

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Antoninus was restored by the establishment of the new province of Valentia, having the Clyde and the Forth for its northern boundary. After the usurpation of Maximus, the barbarians beyond the frontier made repeated irruptions, which were successively repelled, till the final departure of the Roman forces, in the time of Honorius, left the northern part of the province at their mercy for several years. We have tolerably express testimony as to the proper territory of the Picts at this period. Gildas, speaking of their destructive invasion when the Roman forces were withdrawn, describes them as *a transmarine nation from the north* — words which Dr. Jamieson seizes upon in confirmation of his theory of their Scandinavian origin. Bede, however, who had evidently this passage of Gildas before him, will inform us in what sense his expressions are to be understood, — ‘We call these people (the Scots and Picts) *transmarine* — not because they were situated out of Britain, but because they were separated from the territory of the *Britons* by the intervention of two *arms of the sea*,

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of considerable length and breadth; one of which penetrates the land of Britain on the side of the eastern sea, the other of the western.’ Thus, according to the idea of Bede, who knew a great deal more about the Picts than we do — ‘transmarine from the north’ — means neither more nor less than from the other side of the Friths of Forth and Clyde. As Dr. Jamieson lays great stress on Bede’s account of the Scythian origin of this people, he cannot decently reject his testimony in the present instance. — ‘Testem quem quis inducit pro se — tenetur recipere contra se.’

As we are not writing the history of those ages, we shall content ourselves with observing that the Britons, after enduring the depredations of the barbarians for several years, at last derived courage from despair, and drove them back to their own territories. Gildas expressly states that, in his time, they were ‘seated in the extremest parts of the island, occasionally emerging from thence for purposes of plunder and devastation;’ and the whole tenor of Bede’s history plainly shows that he knew of no* Pictish community to the

*Dr. Lingard— whose general perspicacity in questions of this sort we cheerfully acknowledge—is evidently mistaken in placing Candida Casa (or Whitherne in Galloway) in the Pictish territory, on the strength of its being the cathedral of St. Ninian, the apostle of the southern Picts. This, we think, will appear from the following considerations:— 1. In the time of Ninian, who died A. D. 432, the province of Valentia was, at least nominally, in the possession of the Romans, or Romanized Britons. 2. In the passage of Bede referred to by Dr. Lingard, Ninian is said to have erected his church at Candida Casa of stone, ‘*insolito Brittonibus more.*’ 3. In a preceding passage (Eccl. Hist., I. i., c. I.), Bede expressly describes the frith of *Clyde* as the Boundary between the Britons and the Picts, ‘*sinus maris permaximus, qui antiquitus gentem Britonum a Pictis secernebat.*’ ‘*Antiquitus secernebat*’ does not mean that the *Picts* afterwards gained a settlement to the southward, but refers to the subsequent occupation of Argyle by the *Scots*. 4. The population of Strath Clyde to the north, and of Cumberland to the south, was undoubtedly British. 5. The writer of Ninian’s life expressly says, that after ordaining bishops and priests among his Pictish converts, and putting all things in order, ‘*ad Ecclesiam suam est regressus*’—*i. e.* to his British cathedral at Candida Casa. In another instance, Dr. Lingard goes still more

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widely astray (vol. i., p. 278), when he places the Badecanwyllan of the Saxon chronicle in Lothian. It is undoubtedly — as Gibson supposes — Bakewell, called Bathequell as late as the 13th century; and *Peaceland*, where the chronicler places it, is not the land of the *Picts*, but the *Peak* in Derbyshire. The reference to Camden is nothing to the purpose. He had no better authority for asserting that Lothian was called Pictland, than Hector Boethius—who contrived to extract the name out of the Pentland hills—as the Portuguese find Ulysses in Lisbon.

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south of the friths, from the arrival of the Saxons to his own time. Any one who bestows a moderate degree of attention on the early history of the island, will perceive that the conquests of Ida and his immediate successors in Bernicia were not made over Picts, but Britons of Cymric race; and that in the time of Oswy and Ecgfrid, the Saxons had not only military possession of a considerable tract of Pictish territory to the north of the Forth, but had even made some progress in colonizing it. It is true that the battle of Drumnechtan, A. D. 685, re-established the independence of the Picts; but it is equally certain that they made no permanent conquest in the Northumbrian territory after that period. This is decisively proved by the fact, that, at the time Bede wrote his history, A. D. 731, Abercorn, in Linlithgowshire, was within the Saxon limits, being described by him as situated ‘in the Anglian territory, but adjoining the frith which separates the land of the Angles from that of the Picts.’ During the next 120 years, we find them engaged in a series of sanguinary conflicts with the western Britons, the Scots, and the Danes; and before A.D. 850, they ceased to exist as an independent nation. We leave our readers to judge how probable it is that the Picts should plant a language, which it has never been proved that they spoke, in a district of which they never, as far as we know, had the civil administration for ten consecutive years.

We shall now bring an argument or two on the other side of the question, and leave our readers to judge which way the evidence seems to preponderate.

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Let us first consult the Highlanders, who are universally allowed to be great genealogists, and to have excellent traditional memories. They were well acquainted with the Scandinavians, whom they, as well as the Irish and the Welsh, uniformly call Lochlinneach; and have also sundry traditions respecting the Cruithneach or Picts. But do they ever call the Lowland Scots, or their language, by either of those appellations? No such thing! they regularly apply to both the term Sassgunach* or Sassenach — the very word which they, as well as the Irish, Manks, Armoricans, and Welsh, also constantly employ to denote *English* and *Englishmen*. If Dr. Jamieson will clearly and satisfactorily explain how a people and tongue *not Saxon* came to be so styled by their Gaelic neighbours, we will *almost* promise to believe in his Pictish etymologies.

Our next appeal shall be to the language itself. The general drift of Dr. Jamieson's reasoning is, that the Picts were a Scandinavian people, speaking a language identical, or nearly so, with Icelandic. If this really were the case, we say with confidence that the Lowland Scotch cannot be its lineal descendant, for this plain reason, that it is not, as to its structure and basis, a Scandinavian dialect. A tongue of Norse extraction is distinguished from a German, Belgic, or Saxon one by several broadly marked and unequivocal peculiarities. In all the latter the definite article is a distinct prepositive term: — *e. g.*, Germ., *der könig*; Ang. Sax., *se cyning*; Eng., *the king*. In the Scandinavian dialects it is uniformly postpositive and coalescing with its substantive, analogous to the *status emphaticus* of the Aramæan languages: *e. g.*—Icelandic, *konung*, king — *konunginn*, the king; Danish, *mand*, man — *manden*, the man. In Icelandic and its descendants there is a simple passive voice — *ek elska*, I love; *ek elskast*, I am loved: in all the German and Saxon languages the passive is formed by the perfect participle and the verb substantive, like the German *ich werde geliebet*. The above, as well as many peculiarities in the substance and form of the pronouns and numerals, are as conspicuous in Danish and Swedish, after five centuries of adulteration with Low German, as in the most ancient Icelandic monuments; and it is impossible for a person, even slightly acquainted with their structure, to read

*It may be objected they also call the Lowlanders, Dubh Gall — a name formerly given by the Irish to the Danes. This, however, is not a national appellation, but a term

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of contempt, denoting *black strangers*; also applied to Englishmen, but never to the *Picts*.

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two consecutive sentences in one of those three languages, or any of their subordinate dialects, without perceiving to what family they belong. In Lowland Scotch, on the contrary, we meet with nothing of the kind. There we find not the smallest vestiges of a postpositive article or a passive voice; and the pronouns, numerals, and most of the particles, plainly belong to the Saxon family.

For the proof of those assertions we refer our readers to the grammars of Grimm and Rask; reserving to ourselves the privilege of saying a few words about Scottish *particles*. We shall preface our remarks with an extract from a work well known to Dr. Jamieson, in the hope that an argument founded on the principles there laid down will have some weight with him and his disciples.

‘The particles, or winged words, as they have been denominated, are preferred in proof of the affinity between Greek and Gothic,* for several reasons. These are generally of the highest antiquity, most of them having received their established form and acceptance in ages prior to that of history. They are also more permanent than most other terms; being constantly in use, entering into the composition of many other words; constituting an essential part of every regular language, and determining the meaning of every phrase that is employed to express our thoughts. They are also least likely to be introduced into another language; because, from the various and nice shades of signification which they assume, they are far more unintelligible to foreigners than the mere names of things or of actions; and although the latter, from vicinity or occasional intercourse, are frequently adopted, this is rarely the case as to the particles; because the adoption of them would produce an important change in the very structure of a language which has been previously formed.’ — *Jamieson, Hermes Scythicus*, p. 2.

All this is very excellent, and furnishes an infallible criterion for tracing the affinities of tongues. Whoever takes the trouble to compare the particles — especially the simple prepositions and conjunctions — in Icelandic and Anglo-Saxon — will find

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sufficient resemblance to prove that they are *kindred* tongues; and sufficient dissimilarity to show that they do not belong to the *same division* of the great *Germanic* family. Many particles in the two languages are identical, or nearly so, in sound and meaning — many are of cognate

*It seems rather an extraordinary instance of *nyclalopia* to see the affinity between Greek and Gothic, and not to see that between Lowland Scotch and Anglo-Saxon.

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origin, but differ materially in form — and many others have nothing in common; proving clearly that the two tribes who spoke those languages must have been long and widely separated after branching off from the parent stock. The case is equally clear with respect to the derivative languages. Our English particles show a direct descent from Anglo-Saxon; while those of Denmark and Sweden are, with the exception of a few Lower Saxon terms, as unequivocally from the Icelandic. Every smatterer can see that the Danish preposition *imod* (contra) is not from Anglo-Saxon *ongean*, but from Icelandic *àmoti*, or *ìmoti*; and that this last cannot possibly be the parent of our English word *against*. Now, if the Lowland Scottish be tried by this criterion, the result will be anything but favourable to the theory of its Scandinavian origin. The presence or absence of a few Norse particles proves nothing decisive either way. Those which are wanting may have become obsolete, and those which actually occur might be introduced by the Danish invaders. But the existence of a large mass of words of this class, which never were Icelandic, but have their undoubted counterparts in Anglo-Saxon, fixes the character of the dialect beyond all controversy. We could furnish a long list of such terms; we will at present content ourselves with a few of the most ordinary and essential particles in Anglo-Saxon and Icelandic — leaving it to our readers ‘ayont the Tweed’ to decide whether the Scottish equivalents are more nearly allied to the former or the latter.

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English.	Anglo-Saxon.	Icelandic
through	ðurh	ì gegnum
against	ongean	ì moti
by	bi, be	hìa (Dan. hos)
among	gemang	á medal
between*	betveonum	á milli
about	ymbutan, abutan	kringum
than	ðonne	enn
but	butan	enn, helldur
or	odde	eda (Dan. eller)
neither	nauder	hverki
and	and	ok
not	na	ecki
yet	gyt	ennthà
yesterday	gystrandag	ì gær

* The old Scottish form *atweesh* is clearly the Lower Saxon *zwischen*. *Amell*, between, is found in Northumberland, but not in *Scotland*.

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English.	Anglo-Saxon.	Icelandic
soon	sona, suna	snart
when	hvænne	nær, er
how	hvu, hu	hversu

We do not think it necessary to give the Northumbrian forms, as they are in general mere dialectical variations from southern English; ex. gr., *aboot* for about, *amang* for among; and generally identical, or nearly so, with the Lowland Scottish. We admit that a number of particles occur in this last named dialect which are not found in modern English; nor can it surprise any one acquainted with the history of the British islands during the ninth and two following centuries, to find a few of Scandinavian descent,

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especially among the adverbs. But the number of ancient and radical particles derived from this source is much smaller than might have been expected. In fact, we doubt whether Dr. Jamieson's Dictionary furnishes six simple prepositions and conjunctions unequivocally of Norse origin.

The evidence furnished by the preposition *by* is so strong that we could be content to rest our case on it alone. There is not a vestige of the word in Scandinavian,* either as a separate particle or in composition. In Lowland Scottish it is extensively employed in both capacities, and enters intimately into the very structure of the language; often coalescing so closely with the fellow members of a compound term as to be with difficulty distinguished. It is sufficient to allege the following vernacular terms in proof of this assertion: *aboon* (supra) — q. d., à, or *on-be-ufan*; *but* (sine), *be-utan*; *ben* (inner apartment), *be-innan*; *but* (outer apartment), of the same origin as *but* (without); to say nothing of *be-east*, *be-west*, *belive*, *bedene*, and a multitude of others. To sum up the matter in a small compass, we say, most confidently, that if the truly Christian sentiment 'let *by-ganes*** be *by-ganes*,' and the familiar household words *but* and *ben* are genuine Scottish phrases, Scottish is not and cannot be a Scandinavian dialect.

'But,' says Dr. Jamieson, 'it cannot be a dialect of the

*To those who allege the use of *be* as a prefix in Danish and Swedish, we reply with the following passage from Molbech's excellent Danish Dictionary: — 'The particle *be* is a mere borrowed word from the German; nearly all the words compounded with it are more recent than the *fourteenth* century, and a great part of them not older than the sixteenth, seventeenth and eighteenth.'

**We may just observe, that the auxiliary *be* (esse) is as foreign to the Scandinavian dialects as the preposition *by*. The Icelandic verb is *vera*; Danish *være*; Swedish *vara*.

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Anglo-Saxon, as there is no good reason for supposing that it was ever *imported* from the *southern* part of the island.' Here we plainly perceive the fallacy which pervades every part of the Doctor's Dissertation. We know that the speech of Lothian was neither *imported* from the Thames, the Severn, nor the Trent; but we know too that it

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stands in the closest affinity to that used on the banks of the Tees and the Tyne; being, in fact — like that — Northumbrian Saxon, with a strong infusion of Danish and a small portion of Norman French: the very mixture which the known history of the district would lead us to expect. A careful grammatical analysis shows, moreover, that the Saxon forms the older portion or basis of the dialect; the two other component elements being demonstrably of more recent introduction. Clear as all this seems, Dr. Jamieson makes a bold attempt to bring the ‘blue bonnets over the border.’ He winds up an elaborate endeavour to prove that the term *Yule* must have been derived from the *Scandinavian Picts*, with the following observation: —

‘The name *Yule* is, indeed, still used in England; but it is in the northern counties, which were possessed by a people originally the same with those who inhabited the Lowlands of Scotland.’

Valeat quantum! We happen to know that the term *Yule* is perfectly familiar throughout the *West Riding* of Yorkshire, south of the Wharf and Ouse, where a dialect prevails quite distinct from the Northumbrian, and where, nevertheless, every peasant burns his Yule-log and eats his Yule-cake, up to the present time. Did they learn all this from the *Picts*? — Certainly not, but from the *Danes*, who once constituted more than half the population in our eastern counties, from the Welland to the Forth; and of whom we find unequivocal traces, as well in the dialects as in the topographical appellations of the district. The proposition that the northern counties were possessed by a people originally the same with those who inhabited the Lowlands of Scotland, being one of those commonly called *convertible*, we beg to state it in the following form: The Scottish Lowlands were possessed by a people originally the same with those who inhabited the north of England, —i. e., in the first instance, Northumbrian *Angles*, afterwards blended with Danes; and the Dano-Saxon dialect of this mixed race has

*A plain instance occurs in the present name of Whitby. In the time of Bede, and long after, it was called Streoneshalch; which the Danish occupants changed to Hvitby — q. d., the white town. All the *by*’s in our Anglian and Northumbrian provinces are of a similar origin.

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in substance simultaneously descended to the present occupants of both districts. — Q.
E. D. *

We recommend to Dr. Jamieson's consideration the following short passage from Wallingford, as, in our opinion, worth the whole of Pinkerton's Inquiry: —

'Sweyn, king of Denmark, and Olave, king of Norway, a short time before invaded Yorkshire, and reduced it to subjection. For there is, and long has been, a great admixture of people of Danish race in that province, and *a great similarity of language.*' — (*Chron. apud Gale, p. 570.*)

This concluding observation, equally applicable to Northumberland and Lothian, furnishes an easy and satisfactory solution of the entire question.

We have already observed that the works we have undertaken to review have different degrees of literary merit: some are necessarily meagre for want of materials; others, on account of the limited opportunities enjoyed by their compilers. In perusing their lucubrations we have frequently found cause to smile at their interpretations, and still more frequently at their etymologies; for every glossarist is, *ex officio*, an etymologist. We are not, however, disposed to scrutinize severely the defects of men who have done their best, but rather to thank them for preserving what might otherwise have been irretrievably lost. In the words of Wachter, 'Juvat hac obsoleta servari, aliquando profutura.' The spirit of scientific and rational etymology cannot fail to arise amongst us ere long, and whenever that happens these volumes will supply it with abundance of materials. Even Grose's 'Classical Dictionary of the Vulgar Tongue' furnishes matter on which a skilful and perspicacious critic might employ himself to good purpose.

Some of the compilations before us are in all respects too slight for any extended criticism. Among the smaller ones, the most respectable in point of execution is Mr. Wilbraham's 'Cheshire Glossary.' His words are well selected, and often judiciously illustrated; and his etymologies, though frequently defective, are seldom extravagant. The insertion of the South Lancashire words — which belong to the same dialect — would have added considerably to the value of

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*Our readers can hardly need to be told that the Lowland Scotch poets of the Middle Age always call the language in which they composed, *Inglis* —English. For example, Dunbar in one of his controversial pieces says:

‘I have on me a pair of Lothian hips
Sall fairer Inglis mak, and mair perfyte,
Than thou canst blabber with thy Carrick lips.’

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the work. Many genuine Mercian terms might also be gleaned in Staffordshire, Shropshire, and Derbyshire: the sooner this is done the better, as every successive generation loses something of the speech of its forefathers.

The Norfolk and Craven Glossaries are on a larger scale, and both are highly creditable to the zeal and industry of the authors. They furnish the fullest view of the two principal branches of the Anglian dialect that has hitherto been given; and ought carefully to be consulted by every one who wishes to investigate the general analogies of our tongue. We would particularly recommend the perusal of the Craven Glossary to our dramatists and novelists, who, when they introduce a Yorkshire character, generally make him speak something much more like Hampshire — occasionally even broad Somersetshire.* They have, however, now the means of studying the purest form of the West Riding dialect, synthetically as well as analytically. The respectable author has embodied the speech of the romantic and interesting district where he resides, in a couple of dialogues, which, though not equal to Collier’s in dramatic effect, are not destitute of merit. We can, at all events, vouch for the general accuracy of the dialect and idiom.

The most copious and best executed of our English vocabularies is undoubtedly Mr. Brockett’s ‘Glossary of North Country Words.’ He had ample materials to work upon, and he has turned them to good account. His work, though the fullest of matter, exhibits by far the smallest proportion of corrupt forms; and his explanations, especially of Northumberland words, are generally correct and satisfactory. A few North Yorkshire words appear to have escaped his notice; and we have reason to believe that many provincial terms, current in Westmoreland and Cumberland, have

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never been collected by any glossarist. Most of these belong to the Northumbrian dialect, and ought to be embodied in Mr. Brockett's work. It is, of course, the business of the *natives* to collect and transmit them, and we hope that some of them will take the hint.

Dr. Jamieson's Dictionary has been so long before the public, and its merits are so well known, that any praise on our part would be superfluous. As we trust that another edition will be published ere long, incorporating both parts of the work in one regular series, we take the liberty of

*The little farce of the 'Register Office' is an exception. The Cleveland dialect is there given with perfect fidelity, and must have been copied from the life.

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suggesting that it might be advantageously enlarged from the following sources: — 1. The Scottish Acts of Parliament, published by the Record Commission; especially the first volume — *if it ever appears*.* 2. The ancient northern metrical romances; many of which are still in MS. 3. Mr. Brockett's Glossary, which is, in all essential points, in the same dialect as Dr. Jamieson's Dictionary, and furnishes valuable materials for its elucidation and correction.

We shall devote more space to the last book on our list — Boucher's 'Archaic and Provincial Glossary' — on account of the comprehensiveness of its plan, and our wish that a work which has long been a desideratum in our literature should be executed in a creditable and satisfactory manner. The first part was published in 1832, accompanied with a promise that the following portions should appear at intervals of two months. It is, however, so much easier to project than to execute, that the three years which have since elapsed have barely sufficed for the production of part the second**. We are without means to account for this extraordinary delay; and, to say the truth, we shall not much regret it, if it gives the conductors an opportunity of reforming the defects of their plan, and availing themselves of better sources of information than they at present seem to enjoy. We shall freely point out what we conceive to be the imperfections of the work, and sincerely hope that our observations — which are prompted by no hostile spirit of criticism — will be taken in good part.

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In the first place, we cannot but regret that it has been thought expedient to publish the materials collected by Mr. Boucher, without any attempt at selection or discrimination. Mr. Boucher was a most worthy man, and exercised laudable zeal and industry in the prosecution of his favourite object. He has collected a multitude of words from a variety of sources, among which there is much that is valuable and well worthy of preservation. It is, however, easy to perceive that he was deficient in critical acumen, and imperfectly versed in the various branches of knowledge required for the scientific execution of a work of this sort. His Introduction shows that his ideas of the origin and affiliation of languages were singularly confused and erroneous.

*We ourselves rather despair of living to see either this volume — (which, considering the erudition and ability of its editor, could not fail to be of great importance) — or the ‘Anglo-Saxon and Welsh Laws.’ Everything interesting to the philologist and the general scholar seems to be studiously kept back to the very last. [Both have been published. ED.]

** No more was published. ED.

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He regards (p. 2) all the European languages as derived from Celtic, and Celtic from Hebrew. In the next page he tells us that ‘the languages of Europe may be traced to two sources — Celtic and Gothic; *if* indeed these two are radically different.’ By and by, he informs us, that the Germans, Hungarians, and Turks, are of *Sclavonian* origin; and then, that the Sclavonian language is supposed to have been formed from a mixture of Grecian, Italian (!!!), and German. He discovers that the vocabulary of Icelandic is *scanty*; and that it is so nearly allied to Celtic that a Welshman or Bas-Breton could easily make himself understood in Iceland! It is not to be expected that a man with such confused and imperfect notions should be equal to a task that requires qualifications of no ordinary description; he might be useful as a pioneer, but he could never become a wise master builder. The business of the present editors surely was not to cram down the throats of the public everything that Mr. Boucher had committed to paper, good or bad; but to proceed on a principia of rigorous selection and

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compression, and to adapt the work to the present advanced state of philological knowledge. Instead of this, they have given all Mr. Boucher's crudities, along with a good many of their own, and overloaded what is really valuable with a huge mass of useless and erroneous matter. The portion that has hitherto appeared is liable to the following exceptions.

1. One principle which ought to be strictly adhered to in works of this kind, is the rigid exclusion of mere modern words. The book before us professes to be supplementary to our ordinary dictionaries, and composed of different materials; it was, therefore, equally unnecessary and improper to encumber it with such everyday words as 'abeyance, abnegation, abstract, abut, acolyte, acquittance, action, admiral, admiralty, advocate, advowson, affianced, alcove, apprentice,' and a multitude of others of the like sort. The admission of them destroys all unity of plan, and makes an useless addition to the bulk and cost of the book. The prolixity with which they are treated makes the matter still worse: we have eight mortal columns about the game of *barley-break* — a word neither archaic nor provincial. It is no satisfaction to the public to be told that all this is derived from Mr. Boucher's MSS. The business of the editors of such works is to give us what we want, and not what we do not want.

2. It is of still greater importance to exhibit words in their genuine forms. Corruptions likely to create real difficulty may be briefly noticed, in order to refer them to their true

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source; but those which involve no difficulty whatever should be peremptorily rejected. In the unsettled orthography of the middle ages, a word is often found in half a dozen different shapes — all erroneous, but easily intelligible. The blending these and the genuine terms into one heterogeneous mass, as our editors have done, can only tend to swell the work with useless matter, and to confuse the analogies of our tongue. Surely any schoolboy could discover the meaning of *abominable, anough, anudder, auncian*, without the aid of an archaical glossary; and the simple observation, that our provincials frequently omit the aspirate, would have precluded all necessity for the incertion of such words as *alpurth, alwes, arm, ash, awer*, and many more of the same

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class. This indiscriminate heaping together of every vicious form found in an old book or MS. necessarily causes endless repetitions. After a good deal of prosing about a corrupt word, we are referred to another distortion of it, where we find nearly the same matter repeated—and sometimes a word hardly worth giving at all occurs no less than three times. What would our Greek and Latin lexicons be, if every error and corruption of the middle ages had been registered with equal fidelity?

3. In Mr. Boucher's portion of the work, a number of purely *Scottish* words occur. These, we conceive, ought to have *been* omitted by the present editors, since as they now stand they are positive blemishes. The book has clearly no pretensions to the character of a *complete* Scottish dictionary — which it ought to be, if meant to be of any value as a book of *reference* — and the little which is given is not to be relied upon. The following may serve as a sample of the care and skill bestowed on this department.

‘BACHLE, BAUGH. To distort, reproach.’

This definition is backed by four quotations. In the first, *bachle* means to put out of shape; in the second it is a substantive, denoting an old shoe or slipper; in the third, *bauchly* is an adverb, meaning imperfectly, indifferently; and in the fourth, *baugh* is an adjective, signifying poor, mean, inferior. Many other interpretations of Scottish words are equally defective. There was no great harm in Mr. Boucher's collecting them and interpreting them as well as he could; but there is now no excuse for giving mutilated and erroneous accounts of terms fully and correctly explained by Dr. Jamieson six-and twenty years ago.

We mention these defects, in the hope of their being avoided in the remaining, portion of the work; which, after

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all drawbacks, contains much that is really of value. Two of the conductors (Mr. Hunter and Mr. Stevenson) are known as men of research, and well qualified to furnish materials from sources to which few can have access. Many of Mr. Stevenson's contributions from the MSS. in our public libraries are peculiarly important, and his Anglo-Saxon etymologies are generally correct. He does not succeed so well in his

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illustrations from other languages, but *non omnia possumus omnes*. If he and his fellow-labourers will collect all the *words* which deserve a place in an archaic and provincial glossary, accompanied with data for ascertaining their *meaning*, they will be entitled to the thanks of the public— whether their etymologies are right or wrong.

We think ourselves bound in fairness to give some specimens of the works which we have noticed, both for the sake of justifying our criticisms, and of pointing out some sources whence this part of our language may be illustrated, that have hitherto been used imperfectly, or not at all. We therefore warn our readers, that we are about to occupy a number of pages with dry disquisitions about words and syllables, in order that those who have no relish for such matters may proceed *per saltum* to the next article. Our quotations are from Boucher's Glossary, when not otherwise specified.

‘AANDORN, ORNDORN, ORN-DINNER.’

This word appears in our glossaries in nine or ten different shapes, all equally corrupt. The true form is *undorn*, or *undern*; Goth., *undaurn*; Ang. Sax., *undern*; German, *unter*. The word is sagaciously referred by Schmeller to the preposition *unter*, anciently denoting *between* (compare Sanscrit, *antar*;* Lat., *inter*), q. d. the *intervening* period; which accounts for its sometimes denoting a part of the forenoon, or a meal taken at that time — and sometimes a period between noon and sunset. It occurs in the former sense in Ulphilas, *undaurnimat*, ἀριστον (Luc. xiv. 12); in the latter, in the Edda (Voluspà), where the gods are said to have divided the day into four parts — *myrgin*, morning; *mithean dag*, noon; *undern*, afternoon; *aftan*, evening. The Lancashire form *oandurth* approaches most nearly to the Welsh *antherth*, forenoon; fancifully resolved, as we think, by Owen into *an tARTH* = *without vapour*. We rather suspect a connexion with the Sanscrit *antar*.

*This is the true etymon of our *under* — not, as Tooke absurdly maintains, the Belgic *on neder*.

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ALDER. — A common expression in Somersetshire for cleaning the alleys in a potatoe-ground; i. e., for *ordering* them, or putting them into order.’

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A most profound conjecture! We conceive the word means to *ridge* — an operation usually performed when potatoes are *hoed*. Bavarian *alden*, a furrow. — It is uncertain whether the Icelandic *allda*, a wave, is of kindred origin.

‘ALLER.’

Mr. Boucher, misled by Keysler, describes the alder-tree as held in great veneration by our ancestors. Keysler’s statement evidently belongs to the *elder*. The Danish peasantry believe this tree to be under the protection of a sort of goddess called Hyldemær, who avenges every injury offered to it, and do not venture to cut an elder bough without falling on their knees and thrice asking permission. Several traditions on the subject are given in Thiele’s ‘Danske Folkesagen,’ pp. 132-197. The resemblance of this hyperborean deity to a Grecian Hamadryad is not a little curious.

‘AME, v. a.’

We are left by Mr. Boucher to choose among eight meanings affixed to this word by Hearne, four of which are certainly wrong. It is from the German *ahmen*; Bavarian, *amen*, *hämen*, properly to gauge a cask, also to fathom, *measure*. This is evidently the sense in his second quotation from Langtoft —

‘A water in Snowden rennes, Auber is the name,
An arm of the sea men kennes, and depnes may none *ame*.’

We are not aware of its ever being used by the Germans to denote *compute*, *reckon*; as it seems to be in the passage first cited —

‘Of men of armes bold, the number they *ame*.’

The connexion between the two ideas is however obvious enough. A diligent examination of our old writers would perhaps decide whether our *aim* comes immediately from this source, or more indirectly so through the medium of the French *esmer*. — Vide Ducange in *Esmerare*. An archer taking *aim*, *measures* or computes the *distance*.

‘AMELCORN. — A species of *wild* wheat, no longer *cultivated*. There is little doubt that this word is deduced from that which follows it [*amell*, between], being so named from occupying a middle space between wheat and barley.’—*Stevenson*.

We doubt it greatly. It is simply the Upper German *amelkorn*—i. e., *triticum spelta*, more commonly *weisser-dinkel*,

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or *sommer dinkel*. It is rightly described by Cotgrave as *starch-corn*, being used for that purpose on account of the whiteness of the flour [compare Gr. *αμυλον*; Lat., *amylum*; Fr., *amidon*, starch]. The Scandinavian preposition *amilli* is unknown in Germany, and has moreover the tonic *accent* on the *second* syllable.

‘AN; UNNE.—To give, consent, wish well to. Saxon, *annan*, *unnan*.’

Lye’s *anan*, dare, has led our etymologists grievously astray. The real infinitive is *unnan*, and the primary sense of the verb is not to give (dare), but to *favour*, *wish well* to; hence sometimes to *grant* as of favour, *concedere*. Dr. Jamieson’s interpretations — to *owe*, and to *appropriate*, are totally inadmissible. The old German form *ge-unnan* is the parent of the modern verb *gönnen*, and *gunst*, favour. This leading sense of *indulgence*, *favour* — the prominent one in all the Germanic dialects — shows the improbability of Horne Tooke’s etymology of *and*, q. d., *an ad*, add to the *heap*, in a forcible light.

‘ANCOME, a small ulcerous swelling formed unexpectedly.’

None of our editors attempt an etymology of the word — nor would one be easily found — if hunted for in the usual way, *juxta seriem literarum*. A slight tincture of Icelandic grammar would however have taught them that the *accented* particle *à* is equivalent to our *on*; and pursuing this hint, they would have readily found in Haldorson’s Lexicon *àkoma*, *vulnusculum*, *ulcusculum*, and have learnt at the same time that the genuine form is *oncome*. The Icelandic word also denotes a sudden shower, analogous to the Yorkshire and Scottish *down come*. We shall take occasion from this word to dwell a little on the importance of the *accents* of words in etymology. The Anglo-Saxon system of accentuation has been illustrated with accuracy and ability by Mr. Kemble, in a paper lately published in the ‘Gentleman’s Magazine’ (July, 1835).* We shall therefore confine our remarks to Icelandic, to which the other ancient Germanic languages bear a general analogy.

Any one who looks into Haldorson’s Lexicon, or a critical edition of any Icelandic author, will perceive many accentuated words, some of which are *monosyllables*. These accents do not so much denote the rhythmical *tone* of syllables

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*We are happy, by the way, to see what fresh spirit and interest have recently been infused into the venerable and valuable Miscellany of Mr. Urban.

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as the *quantity*; i. e., the presence of vowels long by nature, frequently convertible into diphthongs. These are radically and etymologically different from the short vowels, and must be carefully distinguished from them in tracing the origin and connexion of words. For example, *vin, friend*, is the old German *wini*; but *vin, vinum*, is the German *wein*. In like manner, *sâl* is the German *seele*, Eng. *soul*; *mòr, ericetum*, Eng. *moor*; *stó, locus*, Ang.-Sax. *stow*; *trú, fides*, German *treue*. A few practical applications of this observation to the branch of etymology that we are now treating will show the matter in a clearer light.

• FRAV, FREV, *from*.? — *Craven Glossary. Cumbrian*.

Barbarous corruptions! many of our readers will say. They are nevertheless genuine descendants of the Scandinavian *frá*, still pronounced *frav** in Iceland. As a corollary, we may add, that in the Icelandic lexicons we find *á (agna, ovis feminina)*, a word to all appearance utterly unlike any known synonym. But when we observe the accent, and learn that it is pronounced *aw* or *av* by natives, we immediately perceive its identity with the Sanscrit *awi*; Gr., οἴς (i. e., οφίς); Lat., *ovis*; provincial German, *auw*; and our own, *ewe*.

‘LEAGH, or LEIGH, a scythe. It may be from *lea*, meadow, and *ag*, cut; or Swed., *lie*, a scythe.’ — *Brockett*.

The first of these derivations, apparently borrowed from Willan, is downright naught; the second is something to the purpose. Both *leagh* and *lie* are from the Icelandic *liár, falx*. The terminating *gh* in the Northumbrian word, however pronounced, evidently originated in the *accented* vowel of *liár*.

‘LOVER, LOOVER, a chimney, or rather an aperture in the roof of old houses, through which the smoke was emitted.’ — *Craven Glossary*.

This word is used by Spenser and Langland. Our etymologists, not knowing what to make of it, derive it — *uno consensu* — from the French *l’ouverte*. It is plainly the Icelandic *lióri* (pronounced *liowri* or *liovri*); Norwegian, *liore*; West Gothland, *liura*;

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described in the statistical accounts of those countries as a sort of cupola with a trapdoor, serving the twofold purpose of a chimney and a skylight.**

‘DOVER, to slumber: Icelandic, *dofwa, slupere.*’ — *Jamieson.*

Certainly not from *dofwa*, but from *dúra*, nearly equivalent

*Compare the modern Greek pronunciation of ναυς, βους—*nafs, bofs, &c.*

**Lióri is evidently derived from *liós*, light — analogous to Fr. *lucarne.*

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in sound to *duvra*, and meaning exactly the same thing as *dover*; viz., *per intervalta dormire.*

It would be easy to multiply similar instances: the above will show the power of the Scandinavian accents, and the necessity of attending to them in etymological researches. It is remarkable, that the Northumbrians and Scotch have in many cases preserved the ancient Norse pronunciation more faithfully than the Swedes and Norwegians. Respecting the *tonic* accent — it is sufficient to observe that, in ancient and dialectical words, it is almost invariably placed on the *radical* syllable. This short rule will enable our readers to demolish a multitude of etymologies—old and new.

‘APPULMOY, a dish chiefly composed of apples.’

Mr. Stevenson’s emendation, *appulmos*, and his derivation from the Old Saxon *muos* (food), though timidly proposed, are indubitable. *Muos, mues, moos*, and their compounds, are used extensively in Germany to denote preparations of *vegetables*. Bavarian, *melker-mues*, a sort of furmity; Bremish-Saxon, *kirschmoos*, a preparation of *cherries*; and, to come more immediately to the point, Lower Saxon, *appelmoos* (ap. Richey Idiot. Hamburg, and Schütz, Holsteinisches Idiotikon); Danish, *aeblemos*, and German, *apfel muss*, all denote a sort of apple-sauce or marmalade. It is extraordinary that a man of Mr. Stevenson’s research did not stumble on a word found in more than a dozen dictionaries and vocabularies.

AREN, are. This *pleonastic* termination of the plural *are* is common in old writers.’ — *Boucher.*

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This final *n* or *en* is no *pleonasm*, but the regular grammatical plural, especially in the Mercian dialect. Every South Lancashire clown of genuine breed conjugates his verbs according to the following model: —

Singular.	Plural,
1st person, please,	pleasen,
2d „, pleases,	pleasen,
3d „, pleases,	pleasen.

It is remarkable that this Mercian plural resembles the German form *lieben, liebet, lieben*, much more nearly than the Anglo-Saxon *lufiath*. There are many reasons for believing that the written Anglo-Saxon, though perhaps generally *understood* by our ancestors, was by no means universally *spoken*.

‘ASK , a newt or lizard.’

Mr. Boucher’s idea of a connexion between this word and the Irish and Gaelic *iasg* (fish), *easg* (eel), is entitled to

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some attention. An affinity with the Greek *aspis* is possible, but not easily proved. We adduce the word chiefly for the sake of pointing out a remarkable connexion between one set of words denoting sharp or thorny objects, and a second signifying fishes or reptiles, which runs through several languages. The following, *inter alia*, may serve as a specimen:— Sanscrit, *ahi*, a serpent; Greek, *εχις, εχιδνα*, a viper — *εχινος*, a hedgehog — *εγγελυς*, an eel, (compare Latin *anguis, anguilla*—Old German *unc*, a serpent;) Bavarian, *agel*, a horsefly or gadfly; German, *egel*, a leech — *igel*, a hedgehog; Icelandic; *eglir*, a snake;—Gaelic, *asc** a serpent; *easg*, an eel; *iasg*, a fish: Welsh, *ball-asg,*** a porcupine; *ball-awg*, a hedgehog. The German *igel*, hedgehog, (Ang.-Sax. *igil*,) is undoubtedly so called from its sharp thorns — (compare Teutonic *egida*, a harrow; Latin, *occa*; Ang.-Sax., *egla*, arista, carduus.) *εχινος* is probably of cognate signification. "*εχις, εχιδνα, egel*, a leech, and *agel*, a gad-fly, seem to derive their names from the sharpness of their bite; *εγγελυς* and *anguilla* from the *resemblance* to a snake. The ancient German *egidehsa*, a lizard; Ang. -Sax., *aðexe*; modern German *eidechse*, is commonly resolved into *egi+dehsa*. The analogy of the preceding terms

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makes us think that it is rather *egida* + *ahsa*, or *ehsa*. The former part of the word either includes the idea of *fear*, *disgust*, or of something sharp or prickly. In this latter case, the name, though not applicable, as far as we know, to our European lizards, would exactly suit the *lacerta stellio*. It is very possible that the *Germans* may have brought the name from the East, and applied it to the reptiles they found in Europe, as the Ionians named the formidable Egyptian crocodile after the lizards in their own hedges.— Vide *Herodot.*, ii. 69.

The tyro in etymology may exercise himself in tracing the root *ac* or *ag*, through the various tongues in which it occurs, and may observe how the idea of material sharpness is transferred to bodily sensations, and then to mental emotions: ex. gr. — *Αχσ, αχανθα, αχις, αιχη* — *acuo, acus, acies*, — Teut., *ekke* (edge), *ackes* (axe); Icel., *eggia* (acuere, hortari—Anglicè, to *egg on*); German, *ecke*, corner; Bavar., *igeln*, prurire, (compare Germ. *jucken*, Scott. *yeuk*, Eng. *itch*,) — *acken* (to *ache*), *αχος*; Ang. Sax., *ege*, fear — *egeslich*, horrible— Eng. *ugly*; Icel., *ecki*, sorrow; Germ., *ekel*, disgust, —cum plurimis aliis. It is possible that Ang. Sax. *ege*, an

*Hallamshire people still sometimes call an *adder* an *asker*. En.

** *Asg*, a splinter; *awch*, *awg*, sharpness, keenness. — *Owen's Welsh Dictionary*.

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eye, may be of the same family. Compare the Latin phrase *acies oculorum*.

‘AWBELL.—A kind of tree, impossible to state the exact species — not observed in the *cognate languages*. — *Stevenson*.

Evidently the *abete* = poplar,* found in German and its dialects under the forms *alber*, *albboom*, *abelen*, *abelke*, *albe*. The *cognate languages* occupy a very large field, of which our etymologists have only explored a few corners; they should, therefore, be cautious how they make general assertions respecting them. Oblique, awry, left, &c.

AWK.

ALLOORKE,

ASKEW

ASLET, ASLOWTE

Oblique, awry, left, &c.

ASOSH

We class these words, all of which convey the same radical idea, together; chiefly as a text for a long dissertation on *right* and *left*. Respecting Tooke's etymology of the former word, (that which is *ordered* or *commanded*,) we shall briefly observe that it is at once refuted by a comparison with the Greek ορθος, our own *upright*, and the Lower Saxon *comparative* form, *rechter*. Apparently, Tooke was not aware that the phrase *right hand* was introduced into the Teutonic tongues at a comparatively recent period. It occurs once or twice in the Anglo-Saxon Gospel of Nicodemus, but is totally unknown in the Old German and Scandinavian languages. The common Anglo-Saxon term is *swithre*, q. d. *manus fortior* — but there is an older form in Caedmon, *teso*, the affinities of which are worth observing: Sanscrit, *dakshina*; Gr. δεξιος, δεξιτερος; Lat. *dexter*; Lithuanian, *deszine*; Gothic, *taihswō*; Old German, *zesō*, *zeswō*; Irish and Gaelic, *deas* (whence *deasil*); Welsh, *deheu*; words all indubitably of the same origin. That *right* simply means *straight*, *direct*, will, we think appear from the application of its opposite *left*, which, we venture to affirm, never means the *remaining* hand. The following synonyms from the cognate languages may serve to exercise the ingenuity of our readers, and to show how boldly Tooke could draw a sweeping conclusion from very scanty premises.

Goth. *hleiduma*; Icelandic, Old German, and Ang.-Sax. *vinstri*, *winistar*, *winstar*; Swedish, *laetta*; Danish, *keit*, *kavet*; Belg. *lufte*; German and its dialects, *äbig*, *äbsch*, *affig*, *awech*, *gäbisch*, *glink*, *letz*, *link*, *lucht*, *luchter*, *lurk*, *lurz*, *schenk*, *slink*,

*The name is properly restricted to the *white poplar* (*populus alba*.) ED.

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sluur, *schwude*; besides a multitude of minor variations. Leaving some of the above terms to the disciples of Tooke, we shall observe in general, that the numerous words denoting *left* may be classed under two leading ideas — *deficiency* and *deviation*. Of the first, we have a plain instance in the Italian *mano manca*. The second is clearly perceptible in the Greek σχαιος, denoting *oblique*,* *left*, and also by an obvious

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metaphor, foolish, awkward, rude; — compare Lat. *scaevus*, Icel, *skeifr*, oblique, Dan. *skiev*, Germ. *schief*, and our own *askew*, together with the apparently collateral forms *σχελλω*, to warp; *σχολιος*, *σχαληνος*; Scot. and Yorksh. *skellered*, warped by drought; Danish *skele*, to squint (Scoticè, to *skellie*); and perhaps *aslowte* and *asleet*. The ancient gloss in Graff's *Diutiska*, *awikke*, *devia*, shows that the same idea is contained in the provincial German *aweck*, a dialectical variety of the forms *äbig*, *affig*, &c. The English counterpart *awk*, anciently, as appears from the *Promptorium Parvulorum*, *left*, more generally denoted inversion or perversion; *awk* —end; *awk*— stroke, *i.e.* a *back* stroke (Ital. un *riverso*); and the adjective *awkward*. With the prefix *ge* it became *gawk*, *gawky*, left-handed, clumsy, evidently the origin of *gauche*, a word which has greatly distressed the French etymologists. The common German term *link* is apparently connected with *lenken*, to bend, turn; compare *linquo*, *obliquus*, and perhaps *λεχριος*, *λιχριφισ*. The Bavarian *denk* is remarkable as an instance of the interchange of *l* with *d*, parallel with *δαχρυ*, *lacruma*; *dingua* (ap. Varro), *lingua*. The Belgic and Lower Saxon *lufte*, *lucht*, *luchter*, show that their English sister *left* is not from *leave*, at least not its past participle. The true origin is *in nubibus* — if any body can *honestly* connect it with *λαιος* and *laevus* ** or with the root of the German *link* — we have no great objection. The Old German *lurk* furnishes an etymon not only for *aloorke*, awry, but also for *lurk*, *latere*, *clam subducere se*, (compare Belg. *slink*, *left*, with our *slink* away,) for *lurch*, the lateral heave of a ship, and *lurcher*. The Bavarian form *lurz* also denotes the loss of a double game at cards, whence our term, *lose one's lurch*, — *left* in the *lurch*. The Gothic *hleiduma* is in the *superlative* form (compare Lat. *dextimus*); it is apparently connected with the Gaelic and Irish *cli*, *clith*; Armoric *cley*, *left*; the old German *kleif*,

* Passow, *vir magnus*, sed qui in etymologiâ parum videbat, makes *left* the primary signification of *σχαίος*, and *oblique* the remotest, an evident hysteron-proteron.

** Compare *λαφος*, left handed (ap. Hesychium).

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oblique; and perhaps with *χλινω*, *χλιτως* and *clivus*. The form *winistar*, with its kindred — by far the most prevalent in Old German, Anglo-Saxon, and Scandinavian—has been commonly referred to *van*, *defectus*. We suspect it to be the Sanscrit and Bengali *wam*, *left*, with a comparative suffix. *Asosh* may possibly be connected with the Welsh *asw*, *aswys* = *left*, or *osg* = oblique; but however this may be, we have little doubt that *asw* is legitimately descended from the Sanscrit *sawya*. *Schwude*, a term used by German waggons, bears a strong resemblance to the Welsh *chwith*.

We have dwelt a little on this subject, in order to show the copiousness of the Germanic tongues, and the connexion between the different branches of the Indo-European family.

AUMBYR, AWMYR. — A measure of uncertain capacity, from *amphora*, *αμφορευς*.

Though this etymon has the sanction of Ihre — a name never to be mentioned without respect — it is nevertheless erroneous. Awmyr is the German *eimer*, denoting a *bucket* — and a liquid measure varying in capacity according to the locality — anciently *einpar*, *i. e.*, a vessel with a *single* handle; consequently, to deduce it from *αμφορευς* — a vessel with *two* handles — is like identifying *solo* with *duet*. The real counterpart of *αμφορευς* is *zwipar*; in modern German *zuber* or *zober*, a large double handled vessel containing eight *eimers*; in Lower Saxon *töver* and *tubbe* — whence our *tub*. The above etymologies were unknown, even to Adelung, before the publication of the Old High German glosses.

BA, BOTH.

This remarkable word is made the vehicle for two very unfortunate guesses. The Latin *bis* is not a genitive absolute of the Gothic *ba*, both, but from the Sanscrit *dwis*; in Greek, dropping the labial, *δισ*; in Zend and Latin, dropping the dental, *bis*; the Icelandic, more faithful to its origin, exhibits *tois* — *var*; English, *twice*. The conjecture that our *both* is compounded of *ba*+*twa*, is instantly shown to be impossible by the German form *beide*, compared with *zwei*. The real genealogy of *both* is as follows: — Sanscrit *ub'ha*, *ub'hau*, (whence, inserting the liquid *αμφο*, *ambo*;) Lettish, *abbu*; Slavonic, *obo*, *oba*; Gothic, by aphaeresis, *ba*, subsequently enlarged into *bajoths* (vid. Ulphilas, Matt. ix. 17, Luc. v. 38.); whence the Icelandic, *badir*; German, *beide*; Bavarian, *baid*, *bod*; English, *both*. The hypothesis of a Gothic origin

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of the Latin language, or any considerable portion of it, may be easily demonstrated to be a mere chimera: the languages are connected not by descent, but collaterally.

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BAWSAND. — Streaked with white on the face, applied to horses and cattle.

Dr. Jamieson refers this word to Ital., *balzano*, *white-footed*; while Mr. Stevenson laboriously endeavours to trace it to the *ιππος φαλιος* of Belisarius. The readers of their lucubrations are likely to be in the same predicament as the Breton peasants mentioned by Madame de Sévigné, who thought their curé's new clock was the *gabelle*, until they were assured that it was the *jubilee*. The matter lies on the surface. *Brock* is a badger; *bawsin*, ditto; *brock-faced* (ap. Craven Glossary, and Brockett), marked with white on the face like a badger; *bawsin'd*, ditto. This simple analogy weighs more with us than five hundred pages from the Byzantine historians.

BLACK-CLOCK. — The common black-beetle. — *Hallamshire Glossary*.

The word *clock*—peculiar, we believe, in this sense, to the North Anglian district — is used as a *generic* term for all coleopterous insects: ex. gr. *brown-clock*, the cockchafer, *lady-clock*, the lady-bird (*coccinella septem punctata*), *bracken-clock*, a species of melolontha, *willow-clock*, and many others. This might seem a mere arbitrary designation, or local perversion of some more legitimate term. It is, however, a genuine Germanic word, and of remote antiquity, as is shown by the ancient gloss published by Gerbert — '*chuleich*, scarabaeus.' It appears from Schmeller, that *kieleck* was the Bavarian appellation for the *scarabaeus stercorarius*, late in the seventeenth century. The preservation of this term in a remote English province is a good illustration of Ihre's excellent aphorism — Non enim ut *fungi* nascuntur vocabula.'

Both Tacitus and Ptolemy describe the Angli as a tribe of *Suevi*, an account which we believe to be confirmed by the numerous coincidences between the Dialects of South Germany and those of our Anglian and Northumbrian counties. Indeed", we have our reasons for thinking that the language of the *Angles* was in many respects more a *German* than a *Saxon* dialect, and that it differed from the speech of Kent, Sussex, and Wessex, both in words and grammar*. We expect that the publication of the Durham and Rushworthian glosses will either confirm or disprove this conjecture.

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*On the distinction between the Angles and the Saxons, see Dr. Donaldson's valuable contribution to the second volume of the Cambridge Essays. ED.

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HELDER or ELDER, sooner (rather). — Perhaps from the word *older*. — *Halifax Glossary*, ap. *Hunter*.

Ετυπολογία γραωδεστατη! The cognate languages show that *helder* is the true orthography, consequently the word has nothing to do with *old*. It might seem most obvious to refer it to the Icelandic *helldür*, *potiùs*, *procliviùs*, with which it agrees pretty exactly both in form and meaning. But so few Scandinavian *particles* have become naturalized among us, that it is safer to have recourse to the Saxon form *gehældre*, absurdly derived by Lye from *hælan*, to heal. The true root is *hald* — acclivis; Icelandic *haldr*. Compare, Suabian, *halden*, a declivity, *halden*, to slope; Upper Austrian, *hälder*, *hälter*, rather, sooner; German, *hold*, *huld*, ate. The analogy between these words and the Latin *clivus*, *proclivis*, *procliviùs*, is sufficiently evident, both in the primary sense of the terms as attributes of material objects, and their secondary application to denote operations or affections of the mind.

GAR. — To cause, make. — *Jamieson, Brockett, Craven Glossary*.

This word may be regarded as the Shibboleth of a language wholly or partially Scandinavian. The Germans and Saxons regularly employ *machen*, *macan*, which, in its turn, is unknown in pure Norse. *Garon*, to prepare, used by Otfried, has been long obsolete; a descendant, however, exists in *gerben*, to tan leather, formerly *garawen*. The root of the Icelandic verb *göra* appears to exist in the Sanscrit *kri*, *facere*; Persian, *kerden*; Greek, *χραινω*; Latin, *creo*; and the gipsy *gerraf* — Imper. *gerr*. — undoubtedly of Oriental extraction. Mr. Boucher, in his remarks under 'bamboozle', confounds the gipsy language with the *flash* of our thieves and pickpockets, not knowing apparently that this remarkable race have a regularly constructed tongue, with eight cases to its nouns, and more inflections for its verbs than we ourselves can boast of. We are not going to digress into an analysis of it, but shall merely observe that the name by which they call themselves, *Sinte*, (*i. e.*, people of *Sind*,) bears an odd resemblance to that of the ancient inhabitants of Lemnos, the *Σιντιες αγριοφωνοι* of

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Homer, commonly supposed to be a tribe of Pelasgi. An intrepid antiquary, capable of seeing a long way into a millstone, might patch up a fraternity between the two, by some such process as the following. The Pelasgi were an Oriental race — the Σιντιες were Pelasgians — Lemnos, the place of their abode, was the workshop of *Vulcan* — the present Sinte, also Oriental, have from time immemorial exercised the trade of

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tinkers; ergo, &c. As Cobbot used to say — *we do not vouch* for the fact.

LATE, or LEAT. — To search or seek; Icelandic, *leyta* [*leita*]. —

Rectè! — This word will enable us to correct an erroneous interpretation of Sir

Tristrem: —

‘Wha wad lesinges *layt*

Tharf him ne further go’ —

which *lait* Dr. Jamieson renders ‘give heed to.’ The meaning evidently is, ‘He who would *seek* after falsehoods needs not to go any further.’ The term *lait*, familiar to the inhabitants of the English northern counties, is, we believe, wholly unknown in Scotland proper; affording a presumptive argument, that the poem in which it occurs was written to the *south* of the Tweed. This we believe to have been the case with several other metrical romances usually claimed as Scottish. It is not sufficient for those who make this claim to show that they exhibit many words commonly employed in *Scotland*, unless they can also produce a number that were never used in *England*.

‘LATHE, a barn.’ — *Craven Glossary*.

From the Danish *lade*. It is well known that Chaucer puts this word in the mouth of one of his north country clerks in the ‘Reeve’s Tale,’ who, as the narrator informs us, were of a town hight *Strother*. Dr. Jamieson, deceived by the Northumbrian words employed by the speakers, boldly claims them as Scots, and maintains that Strother is certainly Anstruther in Fife. We say, certainly not: but, as Dr. Whitaker long ago observed in his *History of Craven*, Long Strother in the West Riding of Yorkshire. This may be proved—*inter alia*—by the word *lathe*, common in Yorkshire and its immediate borders, but never heard in Scotland. Long Strother, or Longstroth* dale, is not a *town*, but a *district*, in the northwest part of the deanery of Craven, where the

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Northumbrian dialect rather preponderates over the Anglian. Chaucer undoubtedly copied the language of some native; and the general accuracy with which he gives

*This appellation exhibits a curious jumble of Celtic and Teutonic. Strother appears to have originally been *Strath-hir*, the *long* valley. The present form is a good example of the difference between the Celtic and Teutonic *idioms*. By the way the oddest specimen of the jumbling of those dialects that we know of occurs in the name of the mountain at the head of the Yarrow, — viz. *Mountbenjerlaw*. — *Ben-Yair*, or *Ben-Yarrow*, was no doubt the old Celtic name, and the Romanized Provincials and the Danes successively gave the *Mont* and the *Law*, both of which superfluities are now preserved *in cumulo*. [See also Brindon Hill in Somersetshire. Bryn, W. dùn, Sax. Hill, English, all meaning alike. N.]

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it, shows that he was an attentive observer of all that passed around him.

We subjoin an extract from the poem, in order to give our readers an opportunity of comparing southern and northern English, as they coexisted in the fifteenth century. It is from a MS. that has never been collated; but which we believe to be well worthy the attention of any future editor of the *Canterbury Tales*. The italics denote variations from the printed text: —

‘John highte that oon and Aleyn highte that other:
Of *oo* toun were thei born that highte Strother,
Ffer in the north I can not tellen where.
This Aleyn maketh redy al his gere —
And on an hors the sak he caste anoon.
Fforth goth Aleyn the clerk and also John,
With good swerde and bokeler by his side.
John knewe the weye — hym nedes no gide;
And atte melle the sak a down he layth.
Aleyn spak first: Al heyle, Symond — in fayth —
How fares thi fayre daughter and thi wyf?’

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Aleyn welcome — quod Symkyn — be my lyf —

And John also — how now, what do ye here?

By God, quod John — Symond, nede has *na* pere.

Hym bihoves *to* serve him self that has na swayn;

Or *ellis* he is a fool as clerkes sayn.

Oure maunciple I hope he wil be ded —

Swa *werkes hym* ay the wanges in his heed.

And therefore is I come and eek Aleyn —

To grynde oure corn, and carye it *ham* agayne.

I pray yow *spedes** us *hethen* that ye may.

V It shal be done, quod Symkyn, by my fay!

What wol ye done while it is in hande?

By God, right by the hoper wol I stande,

Quod John, and see *how gates* the corn gas inne;

Yit saugh I never, by my fader kynne,

S How that the hoper wagges till and fra!

Aleyn answerde — John wil *ye swa*?

Than wil I be bynethe, by my crown,

And se *how gates* the mele falles down

In til the trough — that sal be my disport.

Quod John — In faith, I is of youre sort —

I is as ille a meller as *are ye*.

* * * * *

And when the mele is sakked and ybounde,

* Apparently a *lapsus calami* for *spede*.

This John goth out and fynt his hors away —

And gan to crie, harrow, and wele away! —

Our hors is lost — Aleyn, for Godde's banes,

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Stepe on thi feet — come of man attanes!
 Allas, oure wardeyn has his palfrey lorn!
 This Aleyn al forgat bothe mele and corn —
 Al was out of his mynde, his housbonderie.
 What — whilke way is he goon? he gan to crie.
 The wyf come lepyng *in* at a ren;
 She saide — Allas, youre hors goth to the fen
 With wylde mares, as faste as he may go.
 Unthank come on his hand that *band* him so —
 And he that *bet* sholde have knet the reyne.
 Alas, quod John, Alayn, for Criste's peyne,
 Lay down thi swerde, and I *wil* myn alswa;
 I is ful *swift* — God wat — as is a ra —
 By Goddes *herte* he sal nougt scape us bathe.
 Why ne hadde thou put the capel in the lathe?

I Il hayl, by God, Aleyn, thou *is* fonne.'

Excepting the obsolete forms *hethen* (hence), *swa*, *lorn*, *whilke*, *alswa*, *capel* — all the above provincialisms are still, more or less, current in the northwest part of Yorkshire. *Na*, *ham(e)*, *fra*, *banes*, *attanes*, *ra*, *bathe*, are pure Northumbrian. *Wang* (cheek or temple) is seldom heard, except in the phrase *wang tooth*, *dens molaris*. *Ill*, adj., for *bad* — *lathe* (barn) — and *fond* (foolish) — are most frequently and familiarly used in the West Riding, or its immediate borders. Several of the *variae lectiones* are preferable to the corresponding ones in the printed text, especially the line —

'I is as ill a meller as *are* ye.'

Now Tyrwhitt's reading, 'as *is* ye,' is a violation of idiom which no Yorkshireman would be guilty of. The apparently ungrammatical forms, *I is*, *thou is*, are in exact accordance with the present practice of the Danes, who inflect their verb substantive as follows:

<i>Sing.</i>	<i>Plur.</i>
Jeg er,	Vi ere,
Du er,	I ere,
Han er,	De ere.

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In Yorkshire.

<i>Sing.</i>	<i>Plur.</i>
I is,	We are,
Thou is,	Ye are,
He is,	They are.

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It is worth observing, that the West Riding dialect exhibits, at least, as great a proportion of Scandinavian terms as the speech of the more northern districts. This we regard as a proof that Anglian and Northumbrian were distinct dialects prior to the Danish invasion. We subjoin a specimen of the Northumbrian dialect as it existed in the fifteenth century, extracted from a poem* written by a monk of Fountain's Abbey—

In the bygynnyng of the lyf of man,
S Nine hundreth wynteres he lyffed than.
Bot swa gret elde may nan now bere;
For sithen man's life become shorter;
And the complexion of ilka man
Is sithen febeler than was than.
Now is it alther febelest to se;
Tharfor man's lyf behoves short be;
For ay, the langer that man may lyffe,
The mair his lyfe now sal him greve.
For als soon as a man is alde,
His complexion waxes wayk and calde:
Then waxes his herte herde and hevye,
And his heade grows febill and dyssie:
His gast then waxes sek and sair,
And his face rouches mair and mair.

* * * *

Of na thing thar they sall have nede;

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And without any manner of drede,
Thai sall nocht fare as men fare here,
Who live evermair in drege and were.
For here baith king and emperour
Have drede to tyne thair honour;
And ilka ryche man has drede alswa
His gudes and riches to forgae.
Bot thai that sall gain heaven's blysse,
Sall never drede that joy to mysse:
For thai sall be syker ynoghe thare,
That thair joy sall last ever mare.'

A comparison of these lines with the extracts from Barbour and Wynthoun, in Ellis's 'Specimens,' will show the similarity of the language. The diction of the two Scottish writers is in several respects more *English* than that of the Yorkshireman.

* *Clavis Scientiae, or Bretayne's Skyll-kay of Knowing*, by John de Wageby — our specimen is from a publication by W. Jos. Walker, A. D. 1816.

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The difference between the northern and midland dialects will most clearly appear on comparing with the above an extract from that lately recovered and highly curious piece of antiquity, 'Havelok the Dane' —

The lond he token under fote,
Ne wisten he non other bote,
And helden ay the rithe []*
Til he komen to Grimesby.
Thanne he komen there, thanne was Grimded,
Of him ne haveden he no red;
But hise children alle fyve
Alle weren yet on live;
That ful fayre ayen hem neme,

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Hwan he wisten that he keme,
And maden ioie swithe mikel,
Ne weren he nevere ayen hem fikel.
On knes ful fayre he hem setten,
And Havelok swithe fayre gretten,
And seyden, "Welkome, loverd dere!
And welkome be thi fayre fere!
Blessed be that ilke thrawe,
That thou hire toke in Gode's lawe!
Wel is hus we sen the on lyve,
Thou mithe us bothe selle and yeve;
Thou mayt us bothe yeve and selle
With that thou wilt here dwelle.
We haven, loverd, alle gode,
Hors, and neth, and ship on flode,
Gold, and silver, and michel auchte,
That Grim ure fader us bitawchte.
Gold, and silver, and other fe,
Bad he us bitaken the.
We haven shep, we haven swin,
Bi leve her, loverd, and all be thin;
Tho shalt ben loverd, thou shalt ben syre,
And we sholen serven the and hire;
And hure sisters sholen do
Al that evere biddes sho;
He sholen hire clothen, washen, and wringen,
And to hondes water bringen;
He sholen bedden hire and the,

*Hiatus: Sir F. Madden conjectures '*mey.*' Perhaps '*sti.*' Comp. v. 2618, 19 —

‘ He foren softe bi the *sti*,
Til he come ney at Grimesbi.’

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For levedi wile we that she be.”
Hwan he this ioie haveden maked,
Sithen stikes broken and kraked,
And the fir brouth on brenne;
Ne was ther spared gos ne henne,
Ne the hende, ne the drake;
Metē he deden plente make,
Ne wantede there no god mete;
Wyn and ale deden he fete,
And made hem glad and blithe;
Wesseyl ledden he fele sithē.*

It would lead us too far to discuss all the dialectical peculiarities of this poem, which is on many accounts one of the most remarkable productions of its class. It is easy to see that it is written in a *mixed* dialect — more Mercian than Manning’s *Chronicle* — more Anglian than Peirs Plouhman — more northern than Gower’s *Confessio Amantis* — and more strongly impregnated with Danish than any known work of the same period. This blending of different forms renders it probable that the author was a native of East Derbyshire or Leicestershire, where the Mercian and Middle Anglian meet, and where there was a powerful Danish colony during many years. The Scandinavian tincture appears, not only in individual words, but in various grammatical inflexions, and most remarkably in the dropping of the final *d* after liquids — *shel, hel, hon, bihel* — which exactly accords with the present pronunciation of the Danes. The confusion between aspirates and non aspirates, generally reputed as a cockneyism — *hure* (our), *hende* (duck, Danish *aand*, Germ. *ente*), *eir, ether, is*, for *heir, hether, his* — is common to the vulgar throughout the midland counties. The mixture of dialects is sometimes exhibited in the same words; for example, *carle* (husbandman) and *kist* (chest) are Anglian forms, and the equivalents *cherle, chist*, Mercian.

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We add a short specimen of the present vulgar dialect of Cleveland; being Margery Moorpoot's reasons for leaving Madam Shrillpipes' service: —

'Marry—because she ommost flyted an' scau'ded me oot o' my wits. She war t' arrantest scau'd 'at ever I met wi' i' my boorn days. She had sartainly sike a tongue as never war i' ony woman's hēād but her awn. It wad ring, ring, ring, like a larum, frae morn to neet. Then she wad put hersel into sike flusters, 'at her fēāce war as black as t' reckon creuke. Nēāa, for 't matter

*Havelok, pp. 66-68, vv. 1199-1246.

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o' that, I war nobbut reetly sarra'd; for I war tell'd aforehand by some vara sponisible fowk, 'at she war a mere donnot.'*

The resemblance to Scotch is sufficiently obvious. The following is a short sample of the Craven dialect. The interlocutor are deploring the ignorance of some grouse-shooters, who did not know what to make of Yorkshire oatcakes:—

. 'Giles. — Thou sees plainly how th' girt fonlin didn't *ken* what havver cakes war.

'Bridget. — Noa, barn, he teuk 'em, as they laid o't flēāk, for round bis o' leather. I ax'd him to taste it; an *seea* taks up 't beesom start, potters *yan* down an' keps it i' my apron. He then nepp'd a lile wee nooken on't, not t' validum o'my thoum naal, an' splutterd it out ageean, gloaring *gin* he war puzzom'd, an' efter aw I could say, I cudnt counsel t' other to taste *ayther* it or some bannocks.' **

It will be perceived that the above is *North-Craven*, and slightly tinctured with *Northumbrian*. The proper Anglian terms for *ken*, *seea*, *yan*, *gin*, *ayther* — are *knaw*; *sōā*; *one* (pron. *wūn*); *as if*; *awther*.

As a specimen of the Lancashire dialect, we give Collier's excellent apologue of the tailor and the hedgehog; just premising that the sage light of the village there pourtrayed is meant as an emblem of a *reviewer*.

'A tealyer i' Crummil's time, war thrung*** poo'ing turmets in his pingot, an' fund an urchon ith' had-lond rēān; he glender'd at 't lung, boh cou'd mey nowt on't. He whoav'd his whisket owr't, runs whōām, an' tells his neigbbours he thowt in his guts

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‘at he’d fund a thing ‘at God newer mede eawt; for it had nother hēād nor tele, hond nor bough, midst nor eēnd. Loath to believe this, hoave a dozen on ‘em wou’d geaw t’ see if they cou’d’n mey shift to gawm it; boh it capt ‘em aw; for they newer a won on ‘em e’er saigh th’ like afore. Then they’dn a keawnsil, an’ th’ eend on ‘t wur, ‘at tey’dn fotch a lawm, fawse, owd felly, het an elder, ‘at cou’d tell oytch thing, for they look’nt on him as th’ hammel scoance, an’ theawt he’r fuller o’ leet than a glow-worm’s tele. When they’dn towd bim th’ kese, he stroak’d his bēārd, sowghd an’ order’d th’ wheelbarrow wi’ th’ spon new trindle to be fotch’t. ‘Twur done, an’ they beawld’n bim away to th’ urchon in a crack. He glōārd at ‘t a good while, droyd his bēārd

*From the farce of The Register Office.

**Craven Dialect, vol. ii. p. 300.

***Pronounced *thrun*k. In this and the preceding specimens, we have occasionally adjusted the orthography to the English or Scottish standard, where the pronunciation does not materially differ.

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deawn, an’ wawted it ow’r wi’ his crutch. "Wheel me abeawt agen o’ th’ tother side," said he, "for it sturs — an’ by that it su’d be whick." Then he dons his spectacles, steared at ‘t agen, an’ sowghing said, "Breether, its summot; boh feather Adam nother did nor cou’d kerson it — wheel me whoam agen."

This resembles Anglian more than Northumbrian — but is sufficiently distinct from both. The shibboleth of the three dialects is *house*, which the Northumbrian pronounces *hoose*, the North Anglian *hāoose*—nearly like *au* in the Italian *flauto* — and the inhabitant of South Lancashire in a way *quod literis dicere non est* — but generally represented in print by *heawse*.

We know no better specimen of the genuine West of England dialect than Robert of Gloucester’s Chronicle. The present Somersetshire and Devonshire are more barbarous and ungrammatical than the northern dialects — and their distinguishing peculiarities are well known.

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We could extend our remarks on every branch of this copious subject to a much greater length, but the above may suffice *speciminis gratiâ*. We have perhaps already given our readers cause to twit us with the *μηδεν αγαν* of the Grecian sage, and to tell us that our lucubrations on the barbarisms of our provinces are about as acceptable to the public, as the Antiquary's dissertation on Quicken's bog was to the Earl of Glenallan. However greatly, therefore, we may long to prove that *dreigh* (tedious) is closely related to *δολιχος*, and that *leemers*, a north-country phrase for ripe nuts, profoundly referred by our glossarists to *les mûrs*, is more nearly akin to *leprosy*, we shall for the present be silent about these and other matters of similar importance. As Fontenelle observes, a man whose hand is full of truths, will, if he is discreet, often content himself with opening his little finger.

*View of the Lancashire Dialect, Introduction.