A MEMORIAL

BY THE TRUSTEES

OF

COWGILL CHAPEL,

WITH

A PREFACE AND APPENDIX, ON THE CLIMATE,

HISTORY AND DIALECTS OF DENT.

BY

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APPENDIX, No. VI.

Provincial Dialects of the North of England. The Saxons,
Danes and Norwegians. Their traces upon the Map of
England. Their Influence upon the dialects.

In this number of the Appendix I wish to add a few words respecting the provincial dialects of the North of England, especially that of the Parish of Sedbergh, of which Dent forms the Southern portion. Being cut off from the neighbouring parts of Yorkshire by a broad chain of mountains, it may be considered physically and geographically, as a part of Westmoreland. In fact, the dialect of the Parish is almost identical with that spoken in the principal valleys of Westmoreland. We find slight differences in certain sounds and forms of speech between one valley and another; but still the essential peculiarities of dialect remain the same.

When I began to make excursions to the Lake District, in the early part of this century, I was greatly surprised to find that the natives of Borrowdale, Wastdale, Eskdale, Langdale, and of the other valleys in the highest and most rugged parts of the mountains, spoke a language which, in words and accent, seemed identical with the tongue of my native Dale. If, however, I approached Cumberland by the line of the great road to Carlisle, in the comparatively low country, there was a considerable change of dialect, both in word and accent, by a gradual infusion of the Lowland Scotch. This was easily accounted for, and was what one might have expected. But it was to me an unaccountable puzzle, to find my native tongue spoken among the rugged distant valleys of Cumberland, with which Dent had no communication; while on

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the other hand, if I went out at the head of Dent, crossed the wide grouse-cover, and descended into Wensleydale, I found myself among a people whose dialect and accent

differed very greatly from my own. How was this to be accounted for? I will try to answer this question before I finish this number of the Appendix.

The progress of education inevitably tends to destroy the peculiarities of dialect; and it is certainly desirable that we should all write and speak a language raised up to a common standard. But, for many reasons, it is also desirable to keep alive, among all well-informed persons, a knowledge of the tongue spoken by their forefathers. For this knowledge enables them to understand, and to feel the full force of works, which (although of the greatest interest to the honour and moral health of the country) are, year by year, becoming more and more difficult to comprehend: chiefly because their words and idioms are dropping out of common use. Is it not possible, among the schemes for national education, to do something that may help to arrest this evil, which is gradually shutting us out from the pure living fountains of intellectual joy which our fathers built up for us? I am here alluding to the sublime poetry and great works of genius of the olden time of England. Nor may I pass over the sacred records of our religion; for in the English Bible are many old words that have quite dropped out of common use, and yet are familiar in the speech of the old people of our Dales.

The young people are not now speaking a language like that which I heard when I was a schoolboy; and were I to address a boy or a girl in the tongue I myself spoke in Dent, when I was their age, they would think that my words had a very *úncouth* sound with them. By *úncouth* I simply mean *unknown, rare,* or *strange;* and the word may still be heard in Dent in this sense, as I used to hear it when I was a boy.

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This, at least, I know, that it was so used five hundred years ago. For example, several times in the writings of old Chaucer:

> "Who coudé tellen you the forme of daunces
>
> "So *úncouth*, and so freshé contenances."

> *Squire's Tale.*

That is, who could tell you the figure of dances so new, and such fresh countenances.
Again in another poem,

"So well could he devise

"Of sentiment, and in so *úncouth* wise

"All his array, that every lover thought

"That all was well whatso he said or wrought."

CHAUCER. *Troilus and Cresseide.*

The modern word *uncóuth* means something awkward and disagreeable: but not so in Chaucer; and his word *úncouth* still survives in Dent with the same meaning and accent which the old Poet gave it.

In a preceding page (p. 72) I have introduced the word *renable*—formerly used in Dent for one who was ready, or fluent, in speech. That good word has I fear dropped out of common use. It certainly was in use five hundred years ago:

"And speke as *renably, &* faire & wel

"As to the Phitonesse (witch) did Samuel."

(CHAUCER. *The Frere's Tale.*)

Again, in Thomas Thistlethwait's Letter (p. 43), the word *storm* is used for a *frost*—not for a *tempest,* as the word is taken now: and he uses the words *calf-parrock* and *cow-parrock.* Now the word parruck, or parrock, is a pure old Anglo-Saxon word, of which the modern word paddock is a vile corruption.

The word *arval* or *arvel* (p. 74), I need not explain to my countrymen, as I hope the custom of the *arval*-offering

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may be still kept up. The word *arval* is of very great antiquity—probably was in use while the ancient Britons occupied the valleys in the north of England.

My father was in his 50th year at the time of my birth; and, in my boyhood, he often told me of expressions which were rare in the years of his youth; but, in my time, had become quite obsolete. The following is one of his examples: *yede ymel*—that is, went, or was going, between place and place. For example, as I *yede ymel* Dent and Gawthrop. This is, I believe, very nearly pure Anglo-Saxon, and the two words are found in Chaucer (*Reve's Tale*).

I will give another instance of a change of meaning in a word of familiar use. The word *tale* now means a story or little history; but in the Bible it means *a count, in number.* Thus the Israelites had to make bricks *by the tale.* "No straw shall be given you, yet shall ye deliver the *tale* of bricks." Again, "We bring our years to an end as it were a *tale* that is told*." Which means, an account that is summed up and finished—counted out.

I will take an example of another word, *Foss,* a water-fall, which is still used in Dent: e.g. *Hud's Foss.* Now this is the word for a waterfall in Norway; and the Norwegians brought it with them to Dent, where many of them settled. I believe the same word *Foss* was carried also into Cumberland by the Norwegians: but the right word *Foss* has been *forced* out of its place by the Lake Poets and other distinguished writers; who, probably, did not know the real meaning of the word Foss; and therefore put the word *Force* in its place. While we pretend to be weeding out a barbarous word, let us take care we do not pull out a good plant along with it†.

* Exodus v. 18 and Ps. xc. 9.

† To the concluding number of the Appendix I hope to subjoin a few more examples of the changes wrought by time in the language of the country.

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But if the knowledge of the old words of our tongue enable us to read our ancient books and histories, the same knowledge helps us while we are tracing the history of kindred nations; and learning how they gradually grew up, and worked their language into a consistent structure; and how they spread themselves over separate parts of the earth, and were ruled by different forms of government. This is a difficult subject—quite unfit for this little Appendix— and, indeed, I do not pretend to know of it more than what might well be called the Horn-book or the Spelling-book. But I can state on this point, at second-hand, a few facts which will, I hope, interest my countrymen.

It is well known that England has been peopled in succession by several tribes and nations.

lst. First were the ancient Britons, who spoke a tongue called the Keltic. Of the ancient Keltic language, as spoken in Great Britain, there were two chief subdivisions; one of which is now represented by the Welsh tongue; the other by the Irish and the Gaelic.

2ndly. Next came the Romans, who conquered the country and had it in military possession for about 400 years. We can trace them by their great roads, and by some of their camps and cities—such as York, Chester, and Lancaster. Necessity called them back into their own country; and then England was again in possession of the ancient Keltic race.

3rdly. In less than half a century after the Romans left this Island, many tribes of Anglo-Saxons, and of other tribes that peopled the northern sea-board of Germany, invaded and gradually spread themselves over the richest parts of England. After many battles and long-continued warfare, they drove the ancient Britons out of the low country: and

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forced many of them to seek a refuge among the mountains and forests of North and South Wales, where the British (or Keltic) tongue is still spoken. A smaller portion of them was driven into the fastnesses of Cornwall and the western edge of Devonshire, where the old Keltic language was gradually lost; but where the names of the hills, rivers, and towns are still chiefly Keltic: and some of the Keltic race sought a refuge in Cumberland.

In course of time the Anglo-Saxons were converted to Christianity, and became a great and civilized people—for a while under separate princes, but at length they formed an united kingdom. Of their kings, Alfred the Great was the most famous. But sometime after the early Anglo-Saxon invasions, the Danes also began to pour into the country: and for a while they triumphed over the Saxons: and in some parts of England they became permanently settled. Of the Danish leaders king Canute (or Knute) was the most famous.

4thly. The Norsemen, or Norwegians, frequently invaded the coasts of England during the course of three or four centuries. First they came as plunderers and sea-rovers; and afterwards as settlers. They were a valiant race; and famous, in ancient times, as skilful sailors and bold navigators in unknown seas. They spread themselves over Caithness; over the Orkney and Shetland islands; over Iceland and a part of Greenland; and they are supposed to have touched upon the northern shore of America. They took possession of the Western Isles of Scotland; of the Isle of Man; and of the mountainous parts of Cumberland and Westmoreland. Traces of them are found as far as the extreme south-western coast of South-Wales: and, strange to tell, some of them made conquests in Italy and Sicily.

This wonderful Race (partly united with the Danes) conquered, and settled in, a province of France; which from

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them is called Normandy (or North-man-dy). But being comparatively few in number, they gradually lost their own tongue, and learnt to speak French—the language of the people among whom they had settled. So also in Caithness, and the Orkney and Shetland Islands, they had driven out the ancient Kelts; but as civilization advanced, they lost the Norse tongue, and gradually learnt to speak English.

5thly. The same Northmen, along with multitudes of Frenchmen, invaded this country under William the Conqueror: and, after the conquest, began that succession of English monarchs which has come down to the present day. In course of a few centuries the Norman-French became engrafted upon the old languages of the country; and different dialects arose, while this engrafting took place on the Anglo-Saxon, the Danish, and the Norwegian tongues—as spoken in the different settlements of this Island. Such is the feeble outline of the early part of English History.

Men learned in the Anglo-Saxon, Danish, Norwegian and Icelandic tongues, have been enabled to trace the parts of this country which had been overspread by the different Races above mentioned; and maps of England have been constructed shewing—by means of colours—the chief settlements of the several Races who have

peopled this Island*. But how is this possible, considering the multitude of changes that have taken place since the settlements were made by these ancient Tribes? It is done chiefly by help of the old names of the towns and villages in different parts of England. If, for example, a town have a name of a true Norwegian type, we conclude, almost with certainty, that it was settled by the

* In these remarks I chiefly rest on the authority of a Volume called *Words and Places,* by the Rev. Isaac Taylor. It is a work of vast research and labour; and it is drawn up with great skill and clearness of arrangement.

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Norwegians: and the same rule holds good of the Saxon and Danish settlements.

Let some one of common sense, and able to read and understand the meaning of a map—yet profoundly ignorant of modern history—be asked to point out upon a map what parts of America had been colonized from England, and what parts from Spain. Such a one, in an hour or two, (spite of his supposed ignorance of history) would be able to tell, by help of the names upon the map, what parts of the Continent had been settled by Englishmen, and what parts by Spaniards. Moreover the map would enable him to make out that the English settlers, in what are now called the United States, were Protestants; and that the settlers in Central and South America were Roman Catholics.

Now let us endeavour to apply this kind of reasoning to the successive Tribes that have peopled this Island. There are multitudes of names which are common to the Saxons, Danes, and Norsemen; for they were nearly related to one another. Such names give us no help in determining the settlements of the several Tribes in England; and in colouring our maps, ethnographically, as it is called. But fortunately, there are many old names of places which are of a form almost entirely confined to one Race; and these can be turned to good account.

Thus in the country of the Anglo-Saxons are names of places that end with such syllabes as *ton, ham, worth, fold, garth, &c.;* which are, from their position, called *suffixes.* Of these *suffixes, ton* is the best test-word. For it is found abundantly in the old

districts peopled by the Anglo-Saxons; and it is hardly ever seen in the old country of the Danes and Norwegians. Hence, if we find in any part of England several places with names having the suffix *ton,* we are almost certain that they were founded, in ancient days, by the Anglo-Saxons

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Thus we conclude that Ingle-ton, Caster-ton, Middle-ton, Killing-ton, &c were all Anglo-Saxon settlements. It deserves remark, that the five suffixes above mentioned all meant an enclosure or fence; for protection of crops and cattle, and for defence against attacks: and as the wild tribes that invaded Britain came not as friends but, generally, as enemies; they would naturally group together in villages for mutual help. *Ton* is of the same family with *town.* But *town* did not at first mean a more populous place than a small village. It at first meant a small village and sometimes even a single house with its offices. Thus the word Dent means the whole parochial chapelry; and the village with its Church is called Dent's Town. And so it would have been called had the Town been but a quarter of its present size*. On second thoughts I am sorry that I used the word village at all as applied to my birth-place; I ought to have called it Dent's Town, like a true bred Dalesman.

It is certain that the word Town was used in the same sense by Chaucer in his charming picture of a *poor Parson of a Town.* Chaucer's *Town* was a mere village in "a wide Parish with houses far asunder." And still more striking is the use of the word Town by Wycliffe in his translation of the Bible (St Matt. xxii. 5,—concluding words of the Parable of the Marriage of the King's Son).

In the original Greek of this passage is the word, *αγρόν,* which is very well translated by the word *farm:* and so in our authorized Version, the translation runs as follows:— "They made light of it, and went their ways, one to his farm, another to his merchandise."

In the Vulgate (or Latin Bible), from which Wycliffe made his translation—the words of this passage are—" Illi

* A similar remark applies to many small villages or towns in the Northern Counties.

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autem neglexerunt et abierunt, alius in villam suam, alius vero ad negotium suum"—which in Wycliffe's version is as follows:

"But thei dispiseden, and wenten forth, oon to his town, another to his marchaundis." Wycliffe therefore by the word *town* meant a country-house with its offices; and such is the use of the word *town,* to this day, in Iceland. *(Words and Places,* p. 12.)

Of the remaining suffixes, *ham* is the best. It is a good Anglo-Saxon form; but it is found, though rarely, in the Danish or Norwegian country. And still less perfect is the test of *garth;* for it is found occasionally in the Norse settlements.

By a like examination of those names and suffixes which abound in the Danish country, we are enabled to establish another set of test words. The suffix *thorp* is the best Danish test word. For it appears in considerable frequency on the map: and it is (almost without exception) confined to the country of the Danes. The suffix *toft* is also found to be a good test; but it is not so secure as the former, because there are more exceptional cases. The terminal syllable *by* is a very good test between Danish and Anglo-Saxon settlements; and it appears in very great abundance on the maps: but it is not so good a test between the Danish and the Norwegian. The word *by* in Danish means *town;* and probably, in the earliest times of settlement, it might mean a very small village or a single house. In a part of the Lowlands of Scotland, and in the northern parts of Cumberland, *byr* or *bier* means a cow-house or ox-stall. Whit-by means White-town; and Kirk-by Lonsdale means Church-town in the Vale of the Lune: and on the authority of the tests, we may assert that both these towns are probably Danish, though possibly Norwegian; but certainly not Anglo-Saxon.

In like manner we have many Norwegian test-words, but the best of them is *thwaite;* and when we see the name of

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a place ending with *thwaite,* we are almost certain that the Norwegians, or Norse, settled there and gave the name to it. For to give a name implies a settlement of a long duration. The armies of the great Napoleon trampled over many of the nations of Europe; but they left no trace of their movements by changing the name of so much as a single town or village. They marched over the country and did not remain there as colonists; and they had no time to build towns or villages.

In all the above statements respecting the test-words my information is only at second-hand; for I know nothing, beyond a few words, of the Keltic, Saxon, Danish, Norse and Icelandic tongues. I only state to my countrymen what I accept as truth, on what I believe to be good authority.

As a matter of fact, the Anglo-Saxons, Danes, and Norsemen did, in a long succession of invasions, settle over the greater part of England; and they built towns and villages to which they naturally gave their own country names. Through these names—sifted by help of the test-words—we are often able to track the different Tribes of the invaders, in their course over the country. Let us then shortly endeavour to apply our principle to the case of England. Taking the line of the Watling-street (the old Roman road from London to Chester), we find hundreds of Danish names on the N. E. side of the line, while on the S.W. side of it there is hardly a single name that betokens a Danish settlement. Thus between the Watling-street and the banks of the Tees there are full 600 names ending with the Danish suffix *by.* In Lincolnshire there are 100 names ending with *by;* and in that county, it is said, there are full 300 places with names that indicate a Danish settlement. And spreading out from Lincolnshire, the Danes gradually occupied the country, and formed an independent Danelagh (under treaty with the later Saxon kings)—

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till Saxons, Danes, and North-men were all absorbed under the rule of the Norman Conqueror*.

Again, if we take the Danish suffix *thorp* as our test-word, we have 63 *thorpes* in Lincolnshire, and in Cumberland only *one.* But taking the Norwegian suffix *thwaite* as

the test, we have not one in Lincolnshire, and in Cumberland 43: and there are a good many more *thwaites* in Westmoreland and North Lancashire. It is therefore plain that Lincolnshire was quite under Danish rule. In like manner the number of settlements made by the Vikings or Sea-Rovers, in the region of the Lake Mountains, prove that the Northmen became masters of the country—sometimes perhaps after slaughtering or making slaves of the first inhabitants. Therefore in the ethnographical map (*i.e.* the map which represents the geographical distribution of the Races) Lincolnshire must have the Danish colour, and the Lake Mountains the Norse colour†.

Let us next apply these tests to the neighbourhood of Dent—commencing at the seaside. If we enter by the river Ribble—where the small Saxon ships might have sought shelter—we find the map of the country covered with names ending with *ton,* and a few other terminations, all of which are Anglo-Saxon. Or if we enter by Morecambe Bay we find the shore covered with Saxon names; such as Ulvers-ton, Bol-ton, Whar-ton, Farl-ton, Bur-ton, &c. At the top of the bay we find Miln-thorpe, which is Danish; and Haver-thwaite, and Ali-thwaite, which are certainly Norwegian. Again, if we ascend by the valley of the Lune we have Kirkby Lonsdale, which is probably Danish: and rising still higher we have Caster-ton, Middle-ton, Killing-ton, &c.—places that were originally Saxon settlements. Leaving the Lune and ascending the river Rother (which is a British name) we cross the hamlet

* *Words and Places,* Chapters 7 and 8.
† *Words and Places,* p. 176.

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of Mar-thwaite, which is certainly Norwegian; and then, near Sedbergh, is the village of Miln-thorpe, certainly Danish; and farther up the valley we find Hebble-thwaite, Thwaite, and Smorthwaite which are certainly Norwegian.

Lastly, let us leave the valley of the Rother; and, returning again to Mar-thwaite, let us ascend the tributary Dee which comes down the dale of Dent

Beck, or river, is good Norwegian; and Holm Fell is good Norwegian. A snow-capped mountain in Norway is called Sna-Fell—just as we say in Dent. Bracken-thwaite, Smor-thwaite-Gill, and Helms-Gill are perfect Norwegian names. Colm Scar is, I think, partly British; but Scar is Norwegian. Gaw-throp is certainly Danish, and probably the oldest settlement in Dent*. Thack-thwaite and Heuthwaite are Norwegian: and so are Helms-Gill, Flinter-Gill, Scotcher-Gill, and Hacker-Gill. So probably is Huds Foss—a water-fall in Kir-thwaite Beck—and so is Kirthwaite. The whole Hamlet has a true Norwegian name, which means cattle-pasture (p. 36).

Hence I conclude, that the Saxons had settled largely on the borders of Morecambe Bay; and that the Danes followed them and made several settlements, of which Gawthrop is the highest that we have traced. Then came the Norwegians, who overcame the old settlers, and cleared away the old forests, so as to convert Kir-thwaite into pasture land.

* Nearly all the suffixes (or concluding syllables) of the proper names mentioned above, mean settlements, farms, villages, and towns; and such is the meaning of the word *throp* or *thorp.* But what is the meaning of the word *Gaw?* Mr Matthews (who has considered such questions much more than I have done) thinks it has the same meaning as the German word *Gau.* Now *Gau*—according to the Author of *Words and Places,* page 141—means "a primary settlement with an independent jurisdiction." Hence, (according to Mr Matthew's opinion) Gawthrop means "the primary settlement, and independent jurisdiction of the hamlet of South Lord Land." Were I to adopt this explanation of the name Gawthrop, I should rather make it the ancient metropolis of the whole valley of Dent: for the separation of the Hamlets may have taken place at a later period.

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In the same manner in which I have imagined the ascent of the Norsemen up the valley of the Lune, and thence up the dale of Dent, let me in imagination follow them along one of the valleys of Cumberland. Their small piratical vessels would find a good shelter at Mary Port or Workington; and the rich, low country would supply them with

ample plunder. This would induce fresh hordes to follow; and, finally, to settle in the country. They then, as they increased and multiplied, began to ascend the Derwent, and they made *forest clearings* by the side of Bassen-thwaite Lake; and thence they easily might advance into Borrowdale. And that some of them did advance and settle there is proved by the fact—that two of the higher branches of the dale are called Ross-thwaite and Sea-thwaite. The syllable *thwaite* plainly tells the tale. And if we cross over the highest mountain ridges, and descend into the valley of the Duddon, we again meet with a Sea-thwaite; which must have been an old Norse settlement.

It thus appears, that if we pass the Norwegian colour (as stated above) over the Lake Mountains, we must also spread it over a part of the basin of the Lune, and extend it to the head of Dent.

I hope my countrymen will not be ashamed of the blood of the old Vikings and Sea-Rovers that is flowing in their veins. They were a grand, bold, and conquering race. Though small in number, they were great in enterprise. They were converted to Christianity at an early time; and at the Reformation they chose that side which gave them liberty of conscience, and they became Protestants; and we their children have done the same. They were daring and skilful sailors, and made great discoveries, especially in the North Seas. We their children have done, and are now doing, the same. They colonized the remotest parts of Europe, and went in

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search of, and settled in, distant lands. We their children have colonized North America and the great Islands of the Southern Hemisphere, not far from our antipodes. Few in number, but of daring courage, they held under their authority remote countries thickly peopled, and not speaking their tongue. We, their children, have conquered India, and hold two hundred millions of its natives under our sway. It is not our shame but our glory to think of such a parentage.

The difficulty mentioned before (page 79), is therefore cleared up. We speak the same tongue at Dent, Langdale, Borrowdale, and Wastdale,—because we are all

descended from the same Race. We are all of the blood of the North-men—the grand Norwegian Sea-Rovers or Vikings of ancient song.

On the contrary, if we were to cross the moors, and go down Wensleydale, we should get into a country of more pure Anglo-Saxon blood, and therefore speaking a dialect a little more removed from our own.

The dialect of Dent sounds, I fear, very barbarously in fastidious ears; but I will give a short example of it. A master says to his servant: *Jack, hes t' eh' dun thi wark?* The reply is: *Naë Maëster, but I's gaën at du it.* Now this is not a corruption of a better form of old English. It is a sentence in a true Danish or Norwegian grammatical form. For in their tongues, the word of existence *(am)* is neither inflected in the singular number nor the plural. Whereas in English we inflect the verb in the singular, and do not inflect it in the plural. And certainly the form—I is, thou is, he is, we are, ye are, they are—is more symmetrical than—I am, thou art, he is, we are, you are, they are. Again, in using in Dent the words, *at do it,* instead of, *to do it,* we are merely following the teaching of our Norwegian ancestors. With them it is a national idiom: with us, at second hand, it is intensely provincial and vulgar.

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APPENDIX, No. VII.

Further remarks upon the Dialects of the Northern Dales,
and their changes. Words of Chaucer, still heard in Dent,
&c.—Conclusion.

In this concluding number I wish to discuss again the dialects of Dent and the Dales adjacent to it, which are but slight modifications of the dialects spoken through the whole Lake district. Connected with this subject are two volumes, of great local interest, first published more than forty years since *(Carr on the Dialect of Craven, with a Copious Glossary).* The work contains most of the provincial words that are used in Dent, and some that are peculiar to Craven; and it is, I think true, from the evidence of

the Glossary, that the dialect of Dent is more near to the Norwegian type than is that of the Craven district.

There are some excellent and comparatively modern works upon our north country dialects, which my many engagements and my present infirmity of sight prevent me from studying as I could wish: but I may mention *Garnett's Philological Essays on the Language and Dialects of the British Isles*—a very elaborate work; and I have several times quoted the Rev. Isaac Taylor's *Words and Places.* But such works are the result of learned research, and of a knowledge drawn from the old Saxon, Danish, and Norse dialects. I am also told that there is a valuable work, *Northmen in Westmoreland and Cumberland,* by Robert Ferguson; which proves that there are 150 personal names of the Icelandic type within the Lake district. This is just as it ought to be, if the conclusions I have drawn respecting Dent, in the previous Number, were well founded. Iceland was colonized by the Northmen as well as Dent; and there

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are many words, commonly regarded as provincial, which are used in Iceland just as they are in Dent: and we have personal names in plenty derived from the Northmen; for example, Thistlethwaite, Hebblethwaite, Braëthwaite &c.— all of them originally the names of small Norwegian forest-clearings; which afterwards gave surnames to those who resided in them.

There is a great difficulty, 1 might say an impossibility, in giving a real phonetic spelling to our provincial words. I mean such a spelling as would convey their correct sound to the reader. The common northern negative reply to a question is *na.* But the reply may be, and often is, *na-yeh,* the two syllables slurred together like the slide of two notes in music. But in truth we cannot spell the word so as to represent the sound by any combination of our letters. If we seek for a good phonetic spelling for our dialects, we must begin by finding out a new alphabet. Our present letters will not do.

Before I touch upon one or two points in the variations of our spoken dialects I must first briefly discuss, the elements of our articulate sounds, whatever be our provincial dialect. To represent our words we have vowels, diphthongs, and consonants. A true

vowel is a simple natural sound, which we can continue like a musical note upon a flute. Thus I could go on sounding *a, e, o* as long as I pleased, without any change in the note, or in my organs of speech.

A diphthong (which means a double sound) represents the union of two vowels which are sounded together, and help to make only one syllable. Thus in the words *house* and *head,* the vowels *ou* and *ea* help only to make one syllable, and are true diphthongs. But in many other words, such as *fear* and *hear,* the vowels do not unite into a diphthong: and in the Westmoreland dialect these unions are almost always broken;

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so that the two diphthongal vowels are sounded in two syllables. In the same dialect, long vowels are often replaced by two short ones, which in each case make two syllables.

A consonant gives us no sound by itself. Take, for example, the first consonant *b.* I cannot sound it until I put a vowel to it, and then it may become *ba, be, bo*, &c. But there are four consonants—*l, m, n,* and *r*—called *liquids,* because we can make them flow on before our syllable begins, or after it ends. Thus I can dwell upon the *l* before I sound the syllable *life;* and I can do the same with the final *l* in *tell.* And this is often done with good effect in public speaking. In like manner I can go on rolling an *r* before, or after, I sound a syllable. So far we are all of one mind. But to *l, m, n,* and *r,* I wish to add *v,* which is, I think, as good a liquid as any one of them. Strangely and falsely it has long been united with *u,* which is a vowel, and sometimes a diphthong. *V* is a true consonant, and is now commonly separated from *u,* to which it is not at all akin: and it is a liquid consonant, because I can lengthen it out, or make it flow on, at the beginning or the end of a syllable. I can say *vice,* or I can sound it *v-v-vice.* And were I writing a Grammar, I should also add *f* to the liquids, for a like reason. But I must not dwell upon such points as these.

Our Grammars used to tell us (I do not know what they do now) that there were five vowels, *a, e, i, o, u,* and sometimes six by adding *y.* Now we have these six letters; but

only three of them are true vowels. For *i* is not a true vowel; we cannot go on sounding it. It is a diphthong made up very nearly of *a* and *e*: and by using the vowel *i* as the representative of this diphthong, we have taken a step which tends to tear asunder our written language from its true vocal analogies with those of Europe. *O* is a good vowel: and so would be *u* if we could confine it to the sound of *oo*. For $\widehat{oo}$ is a simple

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vowel sound with which I can go on as long as I please. But *u* is so peculiarly and frequently combined with *q,* that they have sometimes been erroneously regarded as taking the place of a consonant—*e. g.* in such words as *queen, quit.* Moreover in many words—such as cube, use, rebuke, duke, &c,—*u* is not a vowel but a diphthong. It cannot therefore be retained in our list of true vowels. And as for *y* it is never a distinct vowel. It is either a consonant, or it is put in the place of another vowel;—as in the words *you* and *only.* In the former word it is a consonant; in the latter, it stands in the place of a short *e;* and *y* sometimes fills the place of the diphthong *i.*

Thus, out of our six vowels I have discarded three. Still we have *six true vowels,* by the test of continued sound; as I think I can prove. Thus under the first letter of the alphabet we have two vowels *â* and *a.* The first is sounded like *a* in the word father; the second like *a* in the word fate, or hate. Now the *â* is a natural sound, entirely from the throat—sounded like a low note in music, with the mouth open and the tongue and lips at rest. It is therefore a guttural sound; but it differs from the other gutturals in being unconnected with the aspiration of the letter *h;* and it ought to have a distinct symbol. For the other *a* is not a guttural: the two *a*'s are perfectly distinct vowels, each of which may be long or short; and they ought not to be represented by one letter or symbol. Thus we have found four vowels *â, a, e, o.*

But the double vowel, in such words as *look* and *took,* is only a bad or unfortunate spelling. The letters $\widehat{oo}$ in such cases, make but *one* true vowel *sound;* and we can go on sounding it like a note on a wind instrument. It ought therefore to have a separate letter: and *u* would serve the purpose very well if we could confine it to the above simple

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vowel-sound *(oo)*. But we have spoilt it, as a vowel, by using it as a diphthong in such words as cube, duke, &c. I have now five vowels *â, a, e, o, (o͡o)*.

We have, however, a *sixth* good vowel-sound which may be called *ô* guttural; and it is here marked like *â* guttural. This *ô* is also sounded, like a low note in music, entirely from the throat, with an open mouth and the tongue at rest: and thus we have found six true vowels—two of which are natural and guttural sounds, unchanged by the lips and tongue, and unconnected with the hard breathing of the letter *h*.

The *ô* guttural is a very important vowel; for it is often a test letter between a north country and a south country pronunciation; and I believe that its sound did not exist at all in the old dialects of Westmoreland and Cumberland. There are thousands of countrymen in the North of England who cannot sound the *ô* guttural when asked to do so. As examples of the *ô* guttural I will take the word *hall;* and the two proper names, *Saul, Paul.* In the word *hall* the true vowel sound is *ô* guttural: and so also in many other words, such as *fall, ball,* &c. &c. In the two proper names the two letters, *a, u,* are fully sounded (as they ought to be) in several living languages: but in England, the despotic authority of custom has decided that the two vowels, in the proper names, are to be sounded—not as a diphthong, but as a true vowel—the *ô* guttural; which we can sound, like a musical note, as long as we please with the lips and the tongue at rest*.

* This use of the *ô* guttural for certain diphthongs greatly distresses Foreigners when first learning to speak English. The sound of our (so-called) vowel *i* in such words as mill, fill, pitch, &c. &c, I do not profess to analyze in this elementary discussion. The sound is correctly given in Westmoreland and the Dales: but in many parts of Scotland the natives are incapable of sounding it, if they have not acquired the sound in early life.

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I must mention two more letters, *h* and *w,* before I leave these first elements of written and spoken language. All our vocal sounds are produced, like the sounds of a

reed instrument, by forcing the air through the windpipe and setting the membranes or small fringes at its top in a sonorous vibration. The vibrations pass into the air that fills the mouth, and become articulate sounds by the action of the lips and tongue. But we can breathe hard without any vocal sound, because we have a regulating power over the sounding membranes; and we can make sounds within the compass of our voice with a hard or with a soft breathing. Here is the phonetic use of the letter *h.* It marks the hard breathing sound of an opening syllable. Thus *hear* and *ear* have the same vocal sound; but the former is roughly breathed (or aspirated), and the latter is sounded softly. The letter *h* is a very important symbol in the separation of provincial dialects. In one County it is hardly sounded at all; and in many provincial dialects it is often affixed to a wrong syllable. But this vulgar abuse of the letter *h* does not characterise the dialects of the North of England. There is no prominent misuse of it in the Lake Country; and among my dalesmen of Dent the letter is hardly ever misapplied*.

The letter *w* has been, I think, in many cases erroneously called a consonant. In the cases to which I allude it has *very nearly* the power of the vowel $\widehat{oo}$. How then account for such sounds as *wanton, wabble, will, &c,* if we do not give to *w* the power of a consonant? If we take for granted that *w* is the equivalent of $\widehat{oo}$, the words become *oo-anton, oo-abble, oo-ill* Then let the vowels be sounded together as diphthongs, and rapidly run together as in a musical slide; and we shall obtain our first words *wanton, wabble, will.* Therefore

* See the remarks, upon this paragraph, which precede the Conclusion to this No. of the Appendix.

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the *wa* and the *wi* are simple diphthongs; and *w* has, in these cases, little or no power as a consonant.

There is however a difficulty in the phonetic spelling when the letter *oo* is combined with *h,* in such words as *what, where, whirl,* &c. &c. Our old writers often introduced *qu* in the place of *w,* e. g. *quawes* for waves, and *quat* for what. Without approving the

ancient spelling I think the modern spelling is false—regarding it as phonetic—and that the pre-fix *wh* ought always to be written *hw.* On this supposition the three words become *hoo-at, hoo-ere, hoo-irl.* Again, let these words be pronounced rapidly and blended together as in a slide of music, and we at once obtain our original words *what, where* and *whirl.* But it is in vain to argue against the authority of established usage in a question of a spoken language. *W* and *h* will remain where they are; and it would be lost labour to make *w* the equivalent of the vowel $\widehat{oo}$ *.

What I wish, in conclusion, to remark is this—that in the dialects of the north of England we generally preserve a full sound of the aspirated *w (wh).* On the contrary, in what is called the standard English of the South, the *h*—in such words as *where, when* and *wheel,* &c. sometimes almost ceases to play its part among articulate sounds—in my mind to the great enfeebling of the English tongue. But it is no wonder that our tongues should be so various when we think of the strange mixture of blood that is running in the veins of Englishmen.

Having thus pointed out one or two distinctions between provincial and good English in the very vocal elements of our articulate sounds, I will give a summary of the previous discussion upon these elements. (1) Of the six

* In the written Welsh tongue, *w* stands in the place of the vowel *(oo),* and the spelling is entirely *phonetic.* But they have lost by it more than they have gained; for it increases their difficulty in taking the early steps in the acquisition of another living language.

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vowels of our old Grammars I have turned out three; for *i, u,* and *y,* as we use them, are not true vowels, but are either diphthongs or consonants. (2) We have six vowels *â, a, e, ô,* and $\widehat{oo}$*;* of which two are musical gutturals; and the *ô* (guttural) is a test vowel among the dialects of England. (3) The guttural vowel *â* in the dialects of the North, often takes the place of true diphthongs, or replaces long vowels. The vowel $\widehat{oo}$ in like manner replaces diphthongs; so *cow* becomes *c$\widehat{oo}$,* and *house* becomes *h$\widehat{oo}$se:* and the *ô* guttural

sometimes replaces diphthongs. Not only are these elementary changes made; but in their local distribution they seem to defy all obedience to any intelligible rule.

I will now point out, under separate heads, some of the peculiarities of the northern dialects.

lst. There are great local distinctions in the use of the article *the.* Take, for example, the following three words— *in the abstract.* In the old tongue of Dent the words would be pronounced *i th' abstract.* In Craven, and many other parts of the north of England, the words would be *i t' abstract*—the *t* sounded *hard.* This difference may seem very small; but it produces a great effect, as we hear it in conversation recurring almost every moment. As a general rule, the *th* is not suppressed in Westmoreland, but strongly sounded.

I was greatly surprised when I first heard from a learned gentleman of Iceland—who paid us a visit at Cambridge— that many of the old words we use in Dent—such as *beck, gill, syke, and keld*—were common words in his native country. And when, in course of a discussion upon our dialects, I pronounced the name of the great Danish Sculptor as if it had been written *Torvaldsen,* he turned round upon me, and asked how they would pronounce the name in Dent. In reply I then gave the name Thorwaldsen—sounding the

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th and the *w* in full force. "That's right," he said; "that's our own way; and do not be ashamed of your own tongue."

2ndly. A very great difference in the dialects of the Dales arises from a difference in the sound of the long vowels and diphthongs, and in the variable use of the vowel $\widehat{oo}$. I state the fact, and am not able to give any reasons for the fickle and arbitrary variations, which show themselves even in the same parish, or the same valley. Let us take some words which are often used as tests among school-boys. *Our brown cow ran down the brow.* In the old dialect of Dent, the words would be *Our brawn caw ran dawn th' braw.* At Sedbergh it would be *Oor broon coo ran doon th' broo:* and in Craven and Wensleydale it would be very nearly the same as at Sedbergh, except that the hard *t'*

would replace the *th'*. My countrymen may perhaps tell me that I am now sending coals to Newcastle. But I wish again to remind them, that the variations of the dialects, however strange and sudden, have their limits; and that it would be against all rule, founded on experience, to suppose that Cowgill was the right spelling of Cogill. Had the well-known Gill been at first called Cowgill, the word might have been changed into Coogill; but never could have been corrupted into Cogill.

3dly. Of all dialectic corruptions, the most common and the most mischievous are those where we replace a good old word, that has partly become obsolete, by some known modern word of similar sound. I believe our friend Thomas Thistlethwaite made that mistake when he replaced the old name Harbergill, by the modern word Harbourgill (p. 42). In like manner I should reject the spelling of Rise-hill for the well-known hill Risell, opposite Dent's Town: but in these two instances I may perhaps be wrong.

About the spelling of the great hill, Baugh-fell, above Sedbergh, I have however no doubt. It is now commonly

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pronounced Bâ-fell. But in my schoolboy-days the first syllable, as pronounced by the old people in the valley, had a distinctly guttural sound; and this sound is well given by the spelling Baugh-fell, which has been found in the best and oldest authentic documents. In some modern maps the hill is spelt Bow-fell—a name which is doubly corrupt. For it conveys a false idea of the form of the hill; and the word Bow never could have been corrupted into bâ—as the first syllable is now sounded. Baugh-fell is undoubtedly the old and genuine orthography.

4thly. The letters *h, v,* and *w* are often misused in the provincial dialects of England. In one county, as stated before, the letter *h* is hardly sounded at all. In many places it is fully sounded; but very often misplaced: and in many parts of England—London certainly not excepted—*v* and *w* so frequently and ludicrously change their places as to give intense vulgarity to the language in common use. Now these misapplications of the three letters are seldom if ever heard among the natives of the Lake Mountains. I never heard them in my native Valley.

5thly. The *suppression of the guttural sounds* is, I think, the greatest of all the modern changes in the spoken language of the northern counties. Every syllable which has a vowel or diphthong followed by *gh* was once the symbol of a guttural sound: and I remember the day when all the old men in the Dales sounded such words as *sigh, night, sight,* &c, with a gentle guttural breathing; and many other words, such as *trough, rough, tough,* had their utterance, each in a grand sonorous guttural*. All the old people, who remember the contested elections of Westmoreland, must have

* The former of these guttural sounds seemed partly to come from the palate; the latter from the chest. Both were aspirated and articulate; and differed entirely from the natural and simple vocal sounds of the guttural vowels *â, ô.*

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heard in the dales of that County the deep guttural thunder in which the name—*Harry Brougham*—was reverberated among the mountains. But we no longer hear the first syllable of *Brougham* sounded from the caverns of the chest,—thereby at once reminding us of our grand northern ancestry, and of an ancient Fortress of which Brough was the written symbol. The sound first fell down to Bruffham; but that was too vigorous for the nerves of modern ears: and then fell lower still into the monosyllabic broom—an implement of servile use.

We may polish and soften our language by this smoothing process; yet in so doing we are forgetting the tongue of our fathers; and, like degenerate children, we are cutting ourselves off from true sympathy with our great northern progenitors, and depriving our spoken language of a goodly part of its variety of form and grandeur of expression.

6thly. The changes last alluded to seem to affect all our northern dialects alike, and therefore give us no tests of comparison. But I will now point out one or two changes which help to bring out the peculiarities of the dialect of Westmoreland and all the Lake Country.

In all the dialects of the North there is a tendency to divide the long vowels and the diphthongs into two, so as to make two syllables in the place of one. Thus *more, sore,*

late, pace, &c. become *ma-er, sa-er, la-et, pa-es.* But of this change there are many modifications: *e.g.* in Craven and Wensleydale *more* and *sore* and *pace* become *mâr* and *sâr* and *pâs.* In Carr's *Craven Dialect* the words are spelt *maar, saar* and *paas;* to which I entirely object: for no doubling of *a* can make *â* guttural*. It was this difficulty that led me to discuss

* The substitution of *â* for the *long vowel o,* so often distinguishes the dialects of Craven and Westmoreland that I will add one or two instances to those above given.

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the six vowels which are common to all English dialects: namely, *â, a, e, ô, o, o͡o.* We want, as I said before, a new letter for the *o͡o;* for it cannot be represented by our letter *u,* which is often a diphthong,—as in St *Luke,* or in the vulgar provincial word *luke* (look). Neither will *w* serve our purpose; though it makes a near approach to it.

In the standard English of the present day we hear the sound of the two vowels in the words *fear, hear, beard.* But we miss them or change them in many words, such as *seat, meat, treat,* &c; while the northern dialects, especially that of Westmoreland, are much more consistent, and the three words become *se-at, me-at, tre-at,* &c., &c; and so in very many instances. In such cases our northern dialects have become vulgar, by refusing to conform to the inconsistent standard of the South of England.

No wonder that a country which has afforded settlements to Britons, Romans, Saxons, Danes, Norwegians, and Norman-French, should show some confusion in its dialects. But when any one of the successive settlements became firmly established in an English district, the dialects there remained fixed for hundreds of years, with very little change. Time will, however, produce changes even in the meaning of the same word among the same people; and as our knowledge and wants increase, our language must go on increasing with them, if it is to keep its place as a medium of communication between man and man. But while we are adding to our stock of verbal signs, and adding both to their expressiveness and polish, let us not go on with our polishing till we rub

woe	=	*waë*	Westmoreland:	*wâ*	Craven.
a toe	=	*taë*	——	*tâ*	——
a bone	=	*baën*	——	*bâne*	——
whose?	=	*whaës?*	——	*whâs?*	——

In each instance, where in Craven they substitute â, in Westmoreland they split the long vowel and make two syllables.

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them into the quick: above all, let us be on our guard against rejecting words which we may not want to express our meaning to one another; but which we *do want,* that we may understand the meaning of those who have lived before us, and left their works for our study.

England in old time had many invaders who, one after another, made changes in her tongue; and she is now invaded by a power which is stronger than any that came before—I mean the schoolmaster and his followers; and to them, had I a fit occasion, I would address the caution last given.

The remaining part of this number of the Appendix will chiefly consist of a series of examples, from the works of Chaucer, bearing upon the subjects here discussed.

————————————

Words of which the meaning has been slightly changed since the time of Chaucer.

I have before given an example of this kind in the word *úncouth.* I will give another in the words *unweld* and *unweldy. Unwieldy,* as we now spell the word, means a person who is clumsy from heaviness. Chaucer uses the word simply as inactive from the feebleness of age.

(1) *e.g.* his description of *old age* under the figure of a *woman:*

"All woxen was her body *unwelde,*

And drie and dwined all for elde;

A foul forwelked thing was she

That whilom round and soft had be."

Her body had become *unweld* and dry and pined and wasted from age; a foul, much wrinkled thing was she, who had once upon a time been plump and soft. We do not use

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the word wieldy in Dent, but in Chaucer it is used as follows:

"So fresh so young so *weldy* seemed he,

It was a heaven upon him for to se."

Here *weldy* means active and lithe: and *unweldy* means just the contrary.

(2) Our word *silly* in Dent means *feeble* in body, not *in mind*. It is often a term of compassion, "*Silly man ïs waë for him; the poor fellow, he's just lost his wife."* In such a sentence *silly* does not mean foolish; nor does *poor* mean that the man has an empty purse. Now Chaucer often used the word *sely* nearly in the same sense. He calls two Cambridge men "these *sely* Clerkes;" certainly not because poor in intellect And he calls Absolom (in the *Miller's Tale) sely;* certainly not because he was a fool. But the term is used, I think, by Chaucer in jest rather than pity.

(3) *Fulsome* in the northern dialect, when applied to words, means nauseous flattery: in Chaucer it means *too full* of matter—long to weariness—as "For *fulsomeness of the prolixitee" (Squire's Tale).*

———————————————

In the following list, the words in Italics from Chaucer's works have come down to us in the Northern Dialects without any material change of meaning. W, affixed to a word, means the dialect of Dent; which is considered the same with that of Westmoreland and Cumberland.

[The prefixed numbers refer to the quotations subjoined.]

Bane—near, convenient.

Balk—beam of a roof.

Bete—to repair, to mend; generally applied to a fire.

Brat—an apron.

Brere—a briar.

Bumble—the buzzing noise made by the bittern; the noise of the bumble bee

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Brent—burnt.

Brosten—broken or burst; brossen, W.

Corn-Crake—the land-rail*;* also called dacre-hen, W.

Croppen—crept.

Daff—a booby.

Daft—foolish.

1   *Draff*—the refuse grain after brewing.

Eme, eäm, W.—uncle. Only used *now* when combined with *aunt*—eäm and aunt, W.

2   *Ferly,* farly, W.—strange, wonderful to see.

Fond—foolish.

3   *Fother*—a cart-load; or to load a cart (now generally said of hay).

4   *Gaure,* glo-ar, W.—to stare.

5   *Groine,* grune, W.—the snout of a swine.

6   *Hap*—to cover up; to wrap in warm clothes.

Heronsew—heronshaw.

7   *Kem*—*a,* comb; or to comb.

Lake—play.

8   *Lathe,* laithe, W.—a barn with stable, or cow-stalls, attached.

9   *Mell*—meddle.

Orts—refuse hay in an ox-stall or stable.

10   *Ratouns,* ratons, W.—rats.

11   *Shepen*—shuppen, W. —cow-house.

12   *Shiver,* shive, W.—a slice of bread.

13   *Snewed*—snowed.

      Souk—suck.

      Stot—bullock.

14   *Swough,* sooh, W.—a sound of water, or of a distant tempest

      Threpe, thre-ap, W.—to dispute obstinately.

15   *Thwitel,* whittle, W.—a large knife; generally that of a butcher.

      Urchon, urchin, W.—hedgehog.

      Wick, qwick, alive.

16   *Wode,* wood or weud, W.—mad or foolish.

17   *Wonning*—house, dwelling-house. To *won,* to dwell, W.

      Yeman— so spelt, and so pronounced in Westmoreland.

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Notes or Quotations in proof of the list.

1   "And I lie as a *draff-sack* in my bed."

2   "Who harkened ever s' like a *ferly* thing!"

                                                 (Reve's Tale.)

3   "That had ylaid of dung full many a *fother."*

                                     (Prologue to the Tales.)

4   "The neighboures, bothe small and grete,

      In rannen, for to *gauren* on this man."

                                             (Reve's Tale.)

5   "A fair woman without discretion 'is like a ring of gold that is worne in the *groine* of a sowe.'"   *(Parson's Tale.)*

6   "The floure of fairnesse *happeth* in his arms."

                         (Complaint of Mars and Venus.)

7   "With *kemped* herés on his browés stout."

<div align="right">*(Knight's Tale.)*</div>

"And her comb to *kem* her hede."

<div align="right">*(Romaunt of the Rose.)*</div>

8   "Why n'ad thou put the capel in the *lathe?"* (Capel, in Norman French, meant horse.)   *(Reve's Tale.)*

9   "For in no wisé daré I *mell*

In things wherein such peril is."

<div align="right">*(Booke of the Dutchesse.)*</div>

10   " ...went unto a Poticary

And prayed him, that he him woldé sell

Some poison that he might his *ratouns* quell."

<div align="right">*(Pardonerés Tale.)*</div>

11   "The *shepen* brenning with the blaké smoke."

<div align="right">*(Knight's Tale.)*</div>

12   "Have I not of your capon but the liver,

And of your whité bread, na't but a *shiver."*

<div align="right">*(Sumpners Tale.)*</div>

13   "It *snewed* in his house of mete and drinke."

<div align="right">*(Prologue to the Tales.)*</div>

14   "In which there ran a rumble and a *swough,*

As though a storm shoulde bresten every bough."

<div align="right">*(Knight's Tale—The temple of Mars.)*</div>

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15   "A Shefeld *thwitel* bare he in his hose,

Round was his face and camuse was his nose."

<div align="right">*(Reve's Tale.)*</div>

16   "Like sharpe *urchons* his haire was grow,

His eyes red, sparkling as the fire glow,

His nose frounced full kyked stood,

He come criand as he were *wood."*

<div align="right">*(Personification of Danger—Romaunt of the Rose.)*</div>

17   "His *wonning* was full fayre upon a heth;

       With grené trees yshadowed was his place."

<div align="right">*(Prologue to the Tales.)*</div>

The *preceding list* gives us a set of words that are in vulgar use and have remained unchanged for more than five hundred years: and the list might easily be made much larger. We must remember also that Chaucer did not invent the words. Most of them were brought over to this country during the times of the Norwegian, Danish, and Saxon invasions; and, even then, they were considered as old words by those who planted them in this county. Some of the slighter changes in certain words, since Chaucer's time, help us to understand the language of our own day. Of this I will give three examples— *gossip, nostrils,* (snirls W) and *thropple.*

Gossip commonly means one who runs about with the talk and news of the day: but it also means Godfather or Godmother. How comes this about? In Chaucer the word is written *God-sib. Sib* is a true old Saxon word (still, I hope, used by the old people in Dent), and means a blood-relation. Gossip—which comes from God-sib—tells us, therefore, that in the mind of the Church of Christ, the man or woman who answers for a child in baptism, takes the place of a blood-relation. Using the same endearing language, St Paul

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calls the slave Onesimus his Son; and addresses Timothy as "his beloved son."

Nostrils. In Chaucer's Prologue the word is written *nose-thirles.* Now *thirles* (pure Saxon) are holes made by a drill. Therefore the word nostrils simply means nose-drills or nose-holes—a homely, but true derivation.

Thropple. The wind-pipe, at the top of which is the *reed-organ* of our voice. In Chaucer (*Reve's Tale*) the upper part of the wind-pipe (the part sometimes known as "Adam's apple") is called *throte-bolle;* and from *throte-bolle* has come the word *thropple.*

In the following examples we find traces of dialects differing from the common language of Chaucer's day: also of customs and idioms and sayings, which, however strange at first sight, may still be traced among the customs and phrases of our Dales.

In the *Reve's Tale* we have these two lines:

"I is as ill a Miller as is ye."

"This Miller smiled at hir nicetee."

The first line—a perfect specimen of our living dialect at Dent—is spoken by a native of "a town called Strother, far in the North." Carr (*Craven Dialect*) supposes it to be Langstrath Dale.

Rake the fire. We all know the old custom of keeping the fire alive, over night, by burying a piece of turf in the ashes. I think Chaucer had seen this done; and alludes to it in the following lines:

"For whan we may not don, than wol we spaken,

Yet in our ashen cold is fire *yreken*."

(*Reve's Tale,* at the opening.)

This and the preceding example make me suspect that Chaucer had visited our northern Dales.

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Draw-cutte, to determine by the lot of *drawn cuts*—The custom and the name are still, I presume, quite common.

"Now *draweth cutte,* or that ye further twinne;

"He which that hath the shortest shall beginne."

(Opening of the *Canterbury Tales.)*

By-word, a nick-name or a proverb; still in vulgar use;

"To which full oft a *by-word* here I say."

(*Tro. and Cres.* iv. 769.)

Feel, to perceive:

"Thought suddenly *I felt* so sweet an air."

(*Second Nun's Tale.*)

It comes very near to our common vulgarism, *I feel a smell.*

A long of occurs in *Troilus and Cresseide,* Book ii.:

" Of me is nought along thine evil fare."

i. e., "it is not *a long of me* thy fare is evil." Just so still in Dent, *It's o' álang o' thee.*

Per auntre, at a venture, by chance,

"And eké, *per aunter,* this man is nice."

(*Legende of Goode Women.*)

So—he *auntred it,* he ran the risk. (*Reve's Tale.*)

Thus *per aventure* was first corrupted into *per auntre:* and then, by another change, the phrase became, in our dialect, *an anters.*

I's come an anters, at a venture, to take my chance; and *I's come to spy farlies*—to see what curious sight I can.

Kele, to cool:

"Then down on knees full humbly gan I knele,

Beseeching her my fervent wo to *kele.*

(*Court of Love.*)

By Shakespeare the word is spelt keel, in that *good* old song at the end *of Love's Labour's Lost;* in which we read

"Tu-who a merry note

While greasy Joan doth *keel* the pot"

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In Westmoreland at the present day the word is *cule*— the *u,* diphthong, commonly replacing the vowel $\widehat{oo}$.

Conne, to know, to learn, to be able: *con thank,* to know that I owe thanks; to thank.

"That she, for whom they have this jolité,

Con hem therefore as *mochel thank* as me."

(*Knight's Tale.*)

So in W. I *con ye muckle or mickle thank,* or I *con ye naë thank:* and a lad *connes his lesson, &c.*

Here I end the extracts, as I think them sufficient for their purpose; and this number of the Appendix has, I fear, reached a length too great for the reader's patience.

To give us a grasp of the change wrought in our tongue within the last five hundred years, no works are better than those of Chaucer; which are of great length, and are much varied in their subjects; and they have been edited with an elaborate glossary, without which some of the author's lines might seem to be written in an unknown tongue.

As a conclusion to some remarks that are made in the preceding pages, I express my earnest wish that some short Tracts—fit to be laid before the classes of our National Schools in the northern Counties—were drawn up containing words and phrases, found in the works of our best old authors, which are now almost obsolete, but are still lingering among our northern Dales. Such Tracts, with a set of well-selected quotations, put in comparison with the homely language in daily use, might be made very amusing, as well as instructive, to young people: and surely this is a great recommendation.

The Tracts might be so varied as to fit every class, from the highest to the lowest. They might help to preserve some venerable old words that seem to be vanishing out of sight and

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hearing, and might teach the children to think and reason about the words by which they make their thoughts known to one another. Such a training would also take away from the vulgarity of the old dialects; and teach the young people not to scorn the homely tongue of their parents; and not to think too proudly of their own small knowledge. But in these remarks I am only throwing out a few hints, and not entering on a discussion which would be much too wide for these pages.