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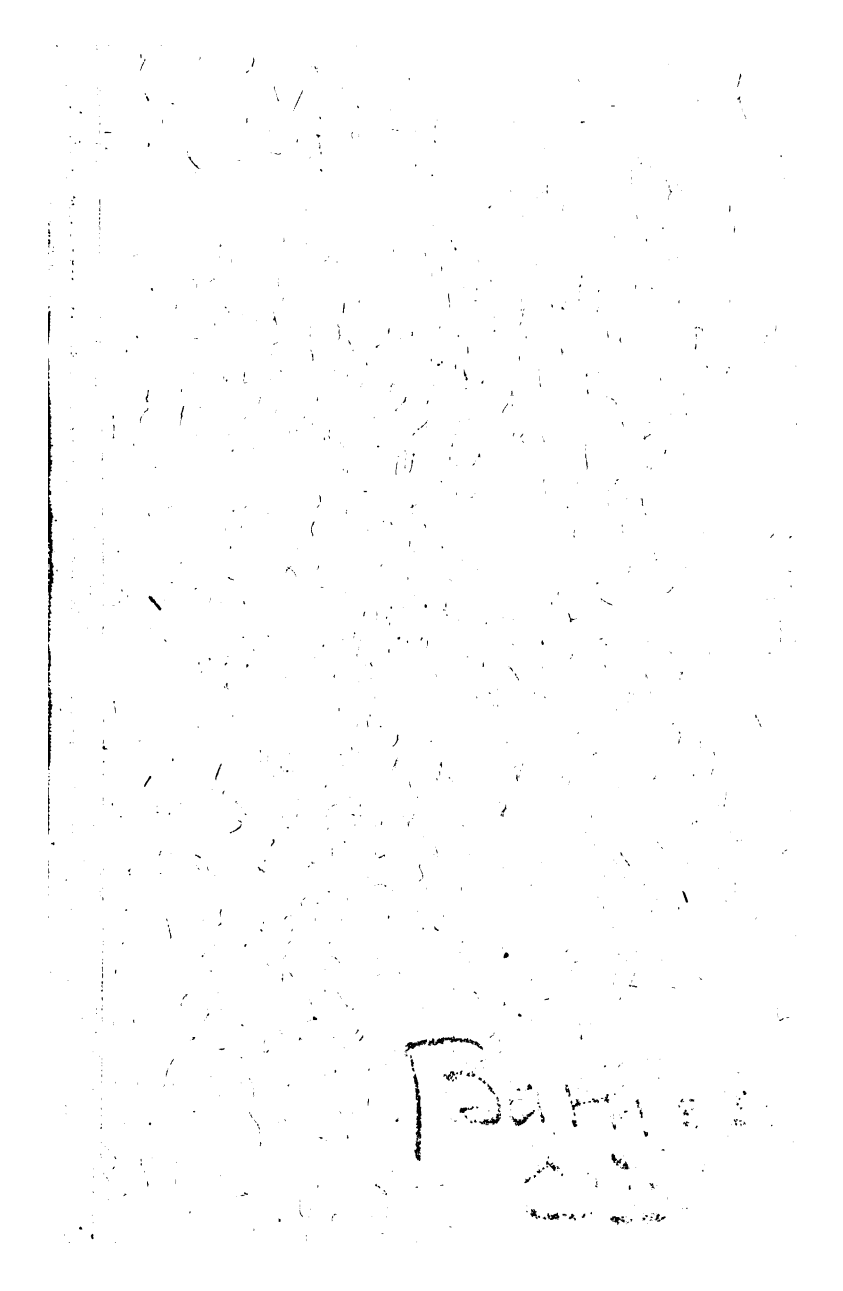

EARLY ENGLAND

AND THE

SAXON-ENGLISH;

WITH SOME NOTES ON THE

FATHER-STOCK OF THE SAXON-ENGLISH,

THE FRISIANS.

BY

W. BARNES, B.D.

"Look unto the rock whence ye are hewn, and to the quarry whence ye are digged."—*Isaiah* li. 1.

LONDON:
JOHN RUSSELL SMITH, 36, SOHO SQUARE.

MDCCCLXIX.

LONDON:
PRINTED BY S. AND J. BRAWN, 13, PRINCES STREET, LITTLE QUEEN
STREET, HOLBORN.

FORE-NOTE.

THERE are books, great and good, on the Saxon-English times, whether by Turner or Kemble, or other writers, and yet, to readers who may not be quite ready to furnish their book-shelves with works of costly sizes; or may not have time for long and deep reading, a handbook on the history of their forefathers may not be unwelcome.

The matter of my little work has been drawn from early and good sources, and, however its views on some points may seem to be mistaken, I believe that they are so far wellgrounded as to be worthy of thought with others.

W. BARNES.

ERRATA.

Page 75, line 4, *for* τὸ(ν) κυριακὸν οἶκον,
read nominative ὁ οἶκος κυριακὸς.

Page 107, line 13, *for* Dextal, *read* Dextral.

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ENGLISH SETTLEMENTS.

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but the lust of wealth and power seems to have so far overwhelmed better yearnings, that at last one emperor slew another to strip him of his purple for his own shoulders, only to fall himself by the might of a third.

After the Romans left Britain, about the year 426, the Britons lived on under their own princes, though their peace was soon broken by the inroads of the Picts and Scots.

The Picts and Scots were both of the Gael or Irish race, for the Irish were formerly called Scots, even by the Saxon-English. The Saxon chronicle tells us that, in Alfred's days, three Scots, "ðreo Scottas," came to him in a boat from Hibernia; and the Welsh call Scotland, or at least the Highlands, *Iscoet Celyddon*, "Under the wood of shelters or woodlands," for *Celyddon*, whence comes the name of *Caledonia*, means coverts or woods, or the bush; so that the Scots were most likely the Gael of Ireland or Irish, and the Picts the Gael of the Highlands, or our Highlanders. That the Gael of Scotland and the Irish were both of the Gaelic race, is shown by Bishop Carsuel's Gaelic version of the Confession of Faith, in 1567, as he says it is for

the "Gaoidhil Alban agus Eireand," Gael of Alban, or the Highlands, and the Gael of Ireland; and Irish history tells us that the Irish were allies of the Picts, when our history gives the Scots as their helpers.

So, again, the British mostly call the Irish *Gwyddelod*, the Covert men or Bushmen, and *Gwyddelod* from *gwydd*, trees or wood is the British form of the Gaelic *Gaoidhil*, and the Welsh *Iscoet, Scot?* meaning under the wood, is of like meaning, and the name *Gwyddel Fficti*, Irish Picts, would betoken that the Picts were the British branch of the Irish race, while the Scots were their Irish brethren, and it is markworthy that Scotland means the land of the Scots who were Irish.

Against the inroads of the Picts and Scots the Emperor Severus, about the year 189, had built a wall athwart the land from sea to sea, and of this wall, which we have called the "Picts' wall," and the Welsh the "wall of Severus," *Gwal Sefer*, the Saxon chronicle says that Severus made a wall with turf, and a broad wall (of stone) thereon.*

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* Weall mid turfum and braedde weall thaeron ufan.
And an old Welsh bard sings—

For the history of the struggles of the Saxon-English with the Britons, we have been wont to take only the Saxon-English without the Welsh writings; but, as we know that, in later wars, the men of each side make the best of their own deeds, and the truth stands partly with both sides rather than wholly with either of them, so it is likely that the truth of the history of the Saxon-English settlements may be shown more clearly through the blended Welsh and English writings than by the words of only either the Saxon or Briton.

When, on the withdrawal of the Romans, the Gael assailed the wall-warded Britons, and, as an old chronicler says, caught the wall-fighters off the walls with a kind of pole-hooks, *Gwrteyrn* (*Gwr*, man: *teyrn*, ruler), as the Welsh call him, or *Weortgeorn*, or *Vortigern*, as the English give his name, was rightfully or wrongfully head of the princes of Britain, and sent, in A.D. 449,

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"Gorug Seferus waith cain,
Yn draws dros ynys Frydain,
Rhag gwerin gythrawl, gwawl fain."

"Severus built a work of hand,
Full fair, athwart the British land,
A wall of stone against the foemen's band."

four commissioners * to hire men of the Angles and Saxons for his service in his war.

The Angles lived in the land then, and now, called *Anglen*, in Sleswick; Ethelwerd says between the Saxons and Jutes of Jutland; and their headquarters seem to have been on the land between Sleswick and Flensberg, and the word *Anglen*, from *Ange*, *Enge*, Narrow? might mean Narrows, being, as rated by Holsten, the narrow part of the peninsula. Ptolemy (Geogr II., 11), says the Saxons dwelt on the neck, narrow land, ἐπὶ τὸν αὐχενα, of the Cimbric Chersonesus.

The Saxons lived about Holsten, and would seem, on sundry grounds, to have made some settlements on the eastern shore of Britain before the time of Gwrteyrn; and, indeed, the name *Saeson*, by which the Welsh now call us, would seem to have been first given to some such earlier Saxons rather than to the Saxon-English of Gwrteyrn's time, as they always called themselves English and not Saxons.

Welsh writers hold that the true king was Constans,

* Cadwaladr ap Tudor Rudfaog, Gwrgant ap Maelgwn Ynad, Rhydderch ap Cadwgan Freichfras, and Meurig ap Treharn.

but that he chose to withdraw to a monastery, and left Gwrteyrn as warden of the kingdom, and that Gwrteyrn set him Picts for his body-guard, and afterwards edged on some of his warders by songs, written to the shame of Constans and his own praise, to kill him; and then slew the Picts in a sham grief for the king's death, and so took his crown: and that the inroad of the Picts from the north was against him as the slayer of their brethren.

A Welsh triad says * Gwrteyrn Gwrthenaw called the Saxons first to this island to help him in his usurpation, and he was afterwards put off his throne, which was taken by Gwrthevyn, against whom Pascen, the son of Gwrteyrn, sided with the Saxons, but they were beaten, and Pascen fled and Emrys Benaur (Ambrosius Golden-head), the son of one of the slain men, became a leader under Gwrthevyn.

Nennius says that the leaders of the first Saxon-English forces, Hengist and Horsa, were banished from their

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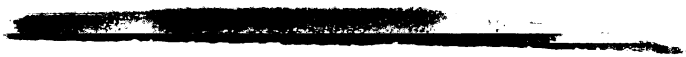
* Gwrteyrn Gwrthenaw a wahoddes y Saeson gyntaf i'r ynys hon y ganllawiaid iddo yn ei drawsdeyrnedd.

fatherland, and it is said that a spot is yet marked in Holsten as that of a battle in which Horsa and Hengist fought before they came to Britain ; and, if they were beaten, and in a civil war; they might have been too ready to seek another land ; but yet, as we are bound to believe that they came hither on the call of Gwrteyrn, we cannot well take the tale of their banishment or flight unless we understand that Gwrteyrn had heard of their fall, or had happened to seek Saxon help at the time of it.

Gwrteyrn is said to have loved Rowena, daughter of Hengist, and to have given her father Kent for her dower ; but there are grounds for belief that the Saxons fought for Kent ; though most likely they had at first no more thought of winning Britain than had the British of losing it. Misunderstandings as to pay, for one thing, bred wranglings and skirmishes, and then wider war, and the taking of lands ; and the history of the out-spreading of our rule in India will help to show how we won land in Britain.

Gildas, the British writer, calls our forefathers the fierce and impious Saxons. Impious, it may be, as heathens, or as the bard Aneurin calls them in the Gododin



SAXON-ENGLISH SETTLEMENTS.

THERE was a time, the fifth century, when, as now, our friends or neighbours are flitting from our shores to settle in our colonies, so our forefathers were leaving Holsten, or Sleswick, or Saxony, to set their hearth in this land of Britain; and many a message of love has gone from the early tillers of the soil of England, to their kindred in old Anglen, to tell them of their life and welfare in the new land of their toils and hopes.

When the Saxon-English came to England the Roman empire, as it is said by some, was tottering under its own greatness; or, as others might believe, was falling from its own vices.

There seems to have been hardly any soundness in it,

The Saxon chronicle says: "508.—This year Cerdic and Cynric slew a British king whose name was *Natan-leod*, and five thousand men with him. After that the land was named *Natan-lea* as far as *Cerdicesford*." Evans's Welsh history, the "Drych y prif Oesoedd"—"The Mirror of the Early Ages," makes the battle in which Nathan Llwyd was slain—I know not on what grounds—to have been fought near Bath.

Natan-lea is taken by some to be *Netley*, as *Cerdicesford* is thought to be *Chardford* in Hampshire; but, if Natan Leod was slain at Netley, he was not slain near Bath. *Leod* may be a Saxon shape of the Welsh *Llwyd*, but *Leod* means "the Common people," and *Llwyd* means Brown or Grey; while *Lea* means a Plain or Field, and if Natan-lea be so called as the death-ground of Natan-Leod, or Nathan Llwyd, and is Netley Abbey, he should, therefore, have been slain also at Netley marsh, near Minstead, in the New Forest.

The blending of the names of men and places in the Saxon chronicle must be read warily. It says that *Port* and his sons landed at a place called *Portesmuða* (Portsmouth), which might be taken to mean that it was so called after *Port*, whereas *Portsmouth* is the

mouth or channel of the haven, and answers to *Llong borth*, which would seem to be the British name of it.

So, again, it says that, in 530, Cerdic and Cynric took the Isle of Wight and slew many men at *Wiht-gara byrg* (Carisbrook), and afterwards gave the island to their two nephews, Stuf and *Wihtgar*.

Now *Wiht* is pretty clearly the British *G-wyth*, or *Wyth*, a Channel; so that "Ynys Wyth" would mean the "Channel Island," and does not seem to be a Saxon-English word, though it might yield the British "*G-wyth-gwyr*," Wight men; as *Wihtgara-byrg*, would mean "The stronghold of the Wight men," and how, then, became the name of a Saxon eðel to be *Wihtgar*, unless in honour of the taking of the Isle of Wight?

500.—Cerdic is said to have sailed round West Britain, or Wessex, and to have marked its shores.

501.—Port landed at Portsmouth, and slew, in a battle with the Britons, a young Briton of high birth, who, as it seems from a poem of the bard Llywarch Hên, was Geraint, the son of Erbyn, prince of Cornwall, whom the bard bewails as slain in the battle of *Llongborth*, which means *Port's mouth*.

552.—Searoburig, or Old Sarum, fell into the hands of Cynric.

571.—The Saxon-English won lands in Buckingham and Oxfordshire, and in

577,—under Cuthwine and Ceawlin, they won a footing in Shropshire, Gloucestershire, and Somerset, winning a battle, as the Saxon chronicle says, at *Deorham*, or *Derham*, in Gloucestershire, and taking Gloucester, Cirencester, and Bath, and slaying three kings, Comail, Condidan, and Farinmail.

Condidan is the *Cyndylan* of the British bard Llymarch Hen, who has left an elegy on his death.

Farinmail, as the chronicle gives his name, was Caranmael, the son of Cyndylan.

The Welsh name of *Comail* was most likely Cymael, or Cyvael, but the bard leaves him out.

In the 6th century the Saxon-English of the northerly settlement, with allies of the Picts and Scots, made war on the Britons of the north, between the Tyne and the Clyde, or the Pict's Wall, and won a stretch of their lands. Aneurin, the British bard, has left a poem on these wars, called *Godod'in*, the name of the land of

his tribe, the Ottadini of Ptolemy, and he tells of the battle of Cattraeth, a stronghold of Godod'in.

Taliesin has sung another battle, that of "Argoed Lwyven, By the wood of the Elm," a battle fought under Ida, against the Britons under Urien Reghed, and also the battle of "Gwen ystrad," or The fair valley.

The English settlements spread and met, though not without many quarrels and much war with the Britons, and Layamon's Brut (vol. III., p. 172) tells of a device by which the Saxon Gurmund took Cirencester. He caught sparrows, and put tinder into nutshells, and tied them on to their feet, and they were let loose, and flew on the roofs of straw and kindled them.

A like piece of cunning is said to have been shown by Harold Hardradd, a viking, in the taking of a Sicilian town (Mallet).

THE SAXON-ENGLISH SETTLEMENTS,

FOUNDED AT SUNDRY TIMES, BECAME, AT LAST, SUNDRY STATES, UNDER KINGS AND CONSTITUTIONAL LAWS.

Kent, beginning in 449, under Hengist and Horsa, had 18 kings.

The old Angles founded the settlement of the South Saxons (Suð Seaxan), under Ella, in 536. It overspread Sussex and Surrey, and was holden under 7 kings.

Essex, or the settlement of the East Saxons (East Seaxan), begun in 614, took in Essex, Middlesex, &c., under 17 kings.

The old Angles of Sleswick founded East Anglia (East Anglen), under Uffa, in 546, and took up Norfolk (Norðfolc, the North folk), Suffolk (Suðfolc, the South folk), and Cambridgeshire, under 17 kings.

Northumberland (Norð ymbra) was founded in two settlements, Bernicia, the British state of *Brynaich*, the Highlands, under Ida, in 547, and Deira, the British state Dewyr, or Deivr, Durham, under Ella, in 559. It took up York, Lancashire, Durham, Cumberland, Westmoreland, and Northumberland. 23 kings.

Mercia (the Mearc, *i.e.*, the boundary settlement touching the British lands on the west) took in the shires of Buckingham, Bedford, Hertford, Northampton, Leicester, Lincoln, Nottingham, Derby, Worcester, Warwick, Stafford, Chester, and Shropshire. 18 kings.

The Jutes settled in the Isle of Wight.

As the English settlements reached westward, there were set, by an understanding between the English and Britons, for the sake of peace, some *mearc*, or boundary line. An earlier one was that of the streams of the Upper Ax and the Parret. Then the Severn, and afterwards Offa's Dike, was the landmark between the English and South Welsh, as the Wye offmarked the North Welsh and English.

This Dike, called by the Welsh *Clawdd Offa*, Offa's Dike, was made by Offa, who became King of Mercia about 755.

It reached, as Asser says, "from sea to sea between Britain and Mercia;" or began at Sidenham, or Beachley Passage, near Chepstow, and reached by Old Radnor to the Dee.

Another account of the Dike says, "It runs through Herefordshire and over a part of Shropshire, into Montgomeryshire; then, again, it reaches into Shropshire, and so through Denbighshire into Flintshire, and ends a little below Holywell, where that water falls into the river Dee."

That it was made against quarrels and war, upon

grounds of jurisdiction, is shown by the Welsh Laws of Hoel Dda, which say (Welsh Laws, lib. ii. p. 154) that if foreigners leave their Lords before they have become landowners, in some cases, "they ought not to stay anywhere within Offa's dyke" ("ni ddylyant drigaw yn un lle y tu hwn i Glawdd Offa").

Names of some of the Southern and other Counties of England.

Kent was doubtless in the British *y Caint*, or *an Caint*, the Plain or Flat, as is the land on the eastern shore.

Sussex was the settlement of the Saxons on the South, the *Suðseax*, or South Saxons, as offmarked from the *East Seax*, or East Saxons, of Essex.

Surrey was the *Suðrige* or *Suðerea*, as south of the water or shore of the Thames.

Hampshire, the shire (scir) of *Hamtun*, now South-ampton, as offmarked from Northampton. *Ham* is an inclosure, and often a British stronghold, while *tun* is the Saxon-English for a farm inclosure.

Wiltshire is so called from *Wilton*, its old chief town,

on the river *Wiley*. Wiley, in British, *Gwillwy*, or in the soft form, *Willwy*, means The Straggling (stream), whence *Wily*, and then *Wilitun*, or *Wilton*, and lastly, *Wiltunscire*, Wilton shire, or Wiltshire.

Dorsetshire, the shire of the settlement of Dorn, Durn, Durin, Durinum, for the Saxon-English wrote Dornsaet, Durnsaet, Dorsaet. Dorn, Durn, or Durin, is doubtless *Dwrin*, the "Little water," for the Britons of *Dwrin* were called also *Morini*, *Morin-wyr*, the people of the Little sea; the Little water, or Little sea, being the Poole, orWareham estuary (see map of Dorset), and the inlet at Abbotsbury is now called the Little sea.

Somerset, the settlement of Somer, or Summer, whatever it may mean, though the name seems to have been taken by the English from a mistake of the use of the Welsh name of it.

Hav, in Welsh, means *Fulness* of land-teeming, or growth, or produce; and

Hav means the *Season* of fulness of land-teeming, or growth, or produce, that is, Summer.

The Welsh call Somerset "y Gwlad yr Hav," The District of fulness of land-teeming, the fruitful district,

the district, not of summer, but what summer brings forth; and the English seem to have taken the word as of the first instead of the second meaning.

Devon is, in British, y Dyvnaint, the Depths, or Dingles, from Dwvn, deep.

Cornwall, from Cerniew, may mean the Cairns or Rockheaps.

Many of the shires take their names from their chief towns.

Norfolk and *Suffolk* were the settlements of the so-called North-folk and South-folk.

Cumberland and *Northumberland* were, till the wars between the English and Britons in the 6th century, in the hands of the Cymry, or Britons, and thence the Cymry land, Cumberland, though Northumberland was the land north of the Humber.

SAXON-ENGLISH FEUDS.

Hardly had the Saxons and Angles won the land of their settlements for their plough, when their leaders began to wrangle and to fight one with another, though they might have found that the unbyholdingness of the little chiefdoms of the Britons was their weakness.

568.—(1) Ceawlin of Wessex fought with Ethelbert of Kent, and drove him home from a raid on Wessex.

507.—(2) Ceolwolf of Wessex fought with the Angles.

607.—(3) Ceolwolf of Wessex fought with the South Saxons.

617.—(4) Redwald of Anglia slew Ethelfrid of Northumberland, and (5) Edwin of Northumberland took his kingdom, and drove out the sons of Ethelfrid, for which

626.—(6) Cwichelm of Wessex sent Eumer to stab Edwin (5), and therefore (7) Edwin (5) marched against the West Saxons, and slew five ethelings and other men.

628.—(8) Cwichelm and Cynegils of Wessex made war on Penda of Mercia.

633.—(9) Cadwalla and Penda of Mercia slew Edwin of Northumberland (8).

642.—(10) Penda of Mercia and the Southumbrians slew Oswald, son of Edwin of Northumbria.

645.—(11) Penda of Mercia drove Cenwalh of Wessex out of his kingdom, for that he had cast off his queen, Penda's sister.

650.—(12) Oswy of Northumberland put to death Oswin of Mercia.

655.—(13) Oswy of Northumberland slew Penda of Mercia and thirty ethelings.

(14) Oswy and Peada, son of Penda, made peace, and hallowed it by the founding of an abbey.

661.—(15) Cenwalh of Wessex fought at Pontesbury, and took Wulfhere, son of Penda of Mercia.

Wulfhere wasted Wight, and gave it to Ethelwald of South Saxony, his godson.

675.—(16) Wulfhere, son of Penda of Mercia, fought with Escwin of Wessex.

676.—(17) Ethelred of Mercia ravaged Kent.

686.—(18) Cadwalla of Wessex and Mul his brother wasted Kent and Wight.

687.—(19) Mul fell, with twelve other men, into the hands of the men of Kent, and was burnt.

694.—(20) The Kent men made peace with Ina of Wessex by a high wergeald (blood fine) for the burning of Mul.

715.—(21) Ina of Wessex and Ceolred of Mercia were allies.

721.—(22) Ina slew Cynewulf, the etheling.

722.—(23) Ealdbert, whom Ina had therefore banished, went to the South Saxons, and Ina fought against them, and in

725, killed Ealdbert in another war.

728.—(24) Ethelard of Wessex, kinsman of Ina, fought with Oswald the etheling, who was also of the Wessex line of kings.

733.—(25) Ethelbald of Mercia took Somerton from Ethelard of Wessex, and so,

741—(26) Ethelred of Wessex fought with Ethelbald of Mercia.

744.—(27) Cuthred of Wessex and Ethelbald of Mercia were friends, and fought together against the Welsh.

752.—(28) Cuthred of Wessex fought against Ethelbald of Mercia.

784.—(29) Cyneard slew Cynewulf, and was also slain, and Bertric became king of Wessex.

792.—(30) Offa of Mercia beheaded Ethelbert of East Anglia.

796.—(31) Cenwulf of Kent took Pren of Mercia, and laid waste his land.

And so held on the sundry settlements of the Saxon-English till the inroads of the Danes and the time of Egbert, who made himself king of England or the Saxon-English race in full.

BRETWALDASHIP.

Some of the kings of the Saxon-English states were called Bretwalda, a title of which the meaning has not been found very clear. The more common reading has been "Ruler of the Britons," or Britain, taking *Bret* or *Bryt* for Britains, and Walda for a Ruler, or Wielder. Some of the kings, however, who were called Bretwalda were no more Rulers of the Britons than others who were not so called, and not one of them was ruler of all the Britons in Britain.

It is written of Egbert, king of Wessex, a Bretwalda, that he overcame Boernwulf, king of Mercia, and his son, Ethelwulf, and Wulfheard his caldorman, and drove Baldread, the king of Kent, over the Thames; and the men of Kent, and Surrey, and Sussex, and Essex, and the king of the East Angles turned to him, and the people sought him as a safeguard against the anger of the Mercians, and he was the eighth king that was Bretwalda. The first was Aella, of Sussex, 427—514, who had so great a rule; the next was Ceawlin, king of the West Saxons (560—591); the third was Ethelbriht, king of the Kent men; the fourth was Redwald, king of the East Angles; the fifth was Edwin, king of Northumberland; the sixth was Oswald, who was king after him; the seventh was Oswio, Oswald's brother; the eighth was Egbert.

Now, although Egbert made a raid into South Wales, the account of his Bretwaldaship shows that he won it by the overcoming of English settlements rather than Britons.

Hengest and Esc, who were not Bretwaldas, made as much way against the Britons as did the Bretwalda, Ella of Sussex.

Ceawlin of Wessex overcame British tribes, and so did Cerdic and Cynric, though they were not Bretwalda; but Ceawlin beat Ethelbert of Kent (see No. 1) who was the next Brytwalda after he was outdriven in 591.

Ethelbert died in 616, and in 617 Redwald of East Anglia slew Ethelfrid of Northumberland (see No. 4), and was Bretwalda, as was his son Edwin (see No. 5), and Edwin's son Oswald and his brother Oswio, after whom the Bretwaldaship was won by Egbert.

If the kings who won the title of Bretwalda earned it by war, their Bretwaldaship would seem to be rather a mastery over the English states than over the Britons; and some of the Bretwalda kings wielded less of might over the British than did others who were not marked by the high title, and the English called the Britons Wealas rather than Bryttas.

Then Walda or *Wealda* has been read as of the singular number, and meaning a *Wielder* or *Ruler*, rather than a wielding or rule, which it would mean; and *Walda* ending in *a* would show itself as the possessive plural of *Wald*, and as meaning "of dominions or powers;" and the word *Brytta*, or *Bryta*, again means *Bestower* or *Lord*, as "Life's Brytta," Lord, or giver of life;

"Goldes Brytta," Gold bestower; "Sinces Brytta," Treasure bestower; "Morðres Brytta," Lord of slaughter; "Tires Brytta," Lord of glory; and it seems likely that *Bretwalda* is Lord or Bestower of dominions, a name given to the king who made himself, or was owned, among the English states as arbiter.

It seems that the Saxon-English did not wholly displace the Britons, but settled among or by them, with a friendly understanding that was only broken by wranglings, such as are ours with the Maories of New Zealand, about the land.

Some token of this is that there holds, in Kent, the law of gavel-kind, or the law that, at the death of a father, his land should be dealt among all his sons, or that the lands of a childless man should fall to his brethren. This was a British or Welsh law, though some would hold that it was taken by the Welsh from the English, and that it was called by the English *Gavelkind*, from *Gife, eal, cyn—i.e.*, given to all the kin. But, indeed, the land is given, not to all of a man's cyn (kin), nor even to all his children, but only to his sons; and if it is possible, though not likely, that *Gife, eal*

might become *Gafel*, yet we do not find anything in Saxon-English writings of a law of *Gife-eal-cyn*, nor has it been brought down through Saxon England. On the other hand, *Gavael*, in Welsh law, does mean a Holding or Tenure, and *Gavael cenedl* means a Family tenure.

SAXON-ENGLISH LAWS.

THE ground of Saxon-English law was the *Burh*, or Borough, sometimes called the free-burgh or free-borough, or in later times frank-pledge.

The first meaning of *burgh* was a banking or mounding up, as a stronghold for safety, and then a safeguard, by word or pledge.

Hence to *borrow* was to take on pledge of giving back, and to *bury* is to bank up; and Wycliffe uses *Biriel* for a grave-mound or tomb. A *borough*, or burh (town) was so called as a banked or mounded hold, though politically a borough might be so called from the burh or fellow pledgeship of its burgesses.

The Saxon-English boroughship was that every ten free men or landholders were bound together to answer

to the law for the lawful life of each of them; so that there were nine pledges to bring each man to right his wrongs. If one broke the law and fled, the others were to bring him, or his kindred, within a month, to answer for his crime, or to answer for him themselves.

Women, girls, and boys under twelve years old, were under the wardenship or burhship of their husbands or fathers, or free-men next-of-kin.

These boroughships of ten men were called Tithings or Tenthings, and the divisions above the Tithings were the Hundreds.

The Tithings seem to have been formed by the Saxon-English; and Blackstone and others have thought that the hundreds were formed by King Alfred. They were not, however, formed by any code of our Saxon-English kings, and *Cantrevydd*, or divisions of a hundred hamlets or landlordships were known to Welsh law of seemingly very early times of Saxonless Britain; and the heads or motemounds of many of our hundreds are in oustep-spots, where there was never a hamlet of English people, and the British *Cantrevydd* were made of andershares very unlike our Tithings.

There are traces of hundredship among the Romans. The *Centuria* sounds as if it were first a *Cantrev* of a hundred hamlets (trevydd) and the *Centurion* (Centurio) would seem to be, as the Saxon-English Hundredes earldor, the elder or head of his hundred ; and if *Tribus*, a *tribe*, was at first, as the British *Trev*, a cluster of abodes, then we can understand why the centurion was chosen by the Tribunes (Tribuni) of the people, or the heads of the Trevydd.

The Saxon-English most likely found the hundreds, already formed by the Britons upon the Boroughship of tribes, or kindreds, and, as the English did not fill up the hundreds by tribes, for that they settled on the land only as freemen and not each as a man with his kindred at home, in Anglen or Saxony, so instead of the burh of kindred, which they could not have, they formed such an one as they could, that of freemen.

When the hundreds or cantrefydd were first formed, they most likely had each a hundred hamlets or landlordships, but when the tithings were formed it would seem that the hundreds had, as they now have, some more and some less than ten tithings.

The end of the boroughship of hundreds and tithings, was peace, and right, and the amending of wrongs; or, as Alfred says, that we should all be of one friendship or one foeship:—"Ðat we waeron ealle on ánum freondscipe oððe feondscipe."

The *Welsh Laws* say the laws were made for three ends: 1.—That men may learn what is wrong-doing, and keep from it. 2. That wrong which may have been done may be amended. 3. That wrong-doers may be punished by geald, fine, or otherwise.

The Laws of Eðered say:—"Every man shall have a true burh, that might hold him to right;" and the Laws of Edgar are "that if any one should do evil and flee, the burh should bear that which he should bear."

If a guilty man could not be found or brought to right, as if he had slain a man, and then drowned or hanged himself, his burhmen were free from their geald by the oath of a jury of their peers.

The codes of Saxon-English laws now left to hand are the laws of Eðelbert, Hloðar, Edric, and Wiðrald, of Kent; Ina, of Wessex; and Offa, of Mearc or Mercia.

After the union of the states, those of Alfred, which were mainly taken from former ones of Edward the Elder, and Eðelstan.

By the Saxon-English law, a price was set on a man's head, and on every kind of his goods ; and the man that wrongfully took his life or goods was guilty of the fine.

The money fine for a crime was called the *geald*, whence our word guilt, which means what is owed to justice ; but the geald, or blood-money, for a man's life was called the *wergeald* ; the *ware*, or *ward* geald, or *protection* money. Or, if *wer* means a man, as it has been understood by some readers, a *wergeald* is the mangeald. Though it seems likely that, as a German scholar has hinted, *wer* means a man, in so far as he was *wared*, or warded by the wergeald.

We have many fellow stems of *waer*.

Beware is not "Be thou, or you ware," but it is the verb Bewaerian, to Byware, or Byward. Beware, ward or fence yourself. Weer, in North English, is to ward or keep off, and to ware one's money, is to take care of it.

A Wear, or Were, is a mound, or dam to ward back fish or water.

A Warth, in North English, is a dam or ford.

To Warne, waren, a man is to beware or ward him, by words, against the evil of some deed.

A Warrant is what bewares or wards a man, on the doing of some office.

Thence a warden, or warder, is one who wards or wares, and a ward is one wared or warded by a warden.

A Warren is a warded or fenced covert.

There were sundry wergealds for a king, noble, eðeling, earldorman, thane, or ceorl; and the word mostly used for the paying of the geald was *Betan* or *Gebetan*, to amend or make up. Give to boot or amendment.

BLOOD WRONGS.

In lands of patriarchial headship, the house-father is the head of his household; wife, children, and others, and warden of their lives.

Of such households may be formed tribes, and, at

last, great tribes of house-tribes or kins (cin, in old English), and the head of a kin, kindred, or great tribe, is called by sundry names among sundry people; as in Saxon-English a cin-ing, king, or kin-head.

The tribe law is mostly that if a man of the tribe, A, should slay one of a tribe, B, there must be a clearing of blood by the death of the slayer; or, it may be, if he is shielded by his tribe, that some man of the tribe should die by the tribe of the slain.

Or by a straiter law, as that of the Mosaic law, that the manslayer shall be slain by a kinsman of the dead man, as by the avenger or redeemer of blood: the Goel-ha-dum, who was the eldest first-born of the kin; or that a kinsman of the slayer may be slain by a kinsman of the slain.

Or again, to save bloodshed, that a compensation of blood-money shall be given to the kindred of the slain by the kindred of the slayer, which blood-money was called by the Saxon-English the *geald*, by the Welsh *galanas*, and by the Arabs *Thar*.

If the blood-money be withholden, the wronged

tribe may clear the blood by raid of war, in booty, or in blood for blood.

Among the Arabs the call for blood-money or blood, reaches by law, as it reached by the old British law, to the fourth kindred of the slayer, reckoned downward and sideways; and thus men have unwittingly justified the Word of God in the Commandment, that He visits, in worldly life, and not on the soul, the sins of the fathers upon the children unto the third and fourth generation; and indeed the Commandment is shown in strength in the penal colony at Sydney, where, as it is said, it takes three generations to wear out the taint of convict blood, and make the crime-tainted man's offspring pure, and welcome to the untainted; and, as it is said, it takes three generations to make a gentleman.

And it is said that the Guernsey law calls on the kindred, out to the third remove, of a man of vicious life to pay for his sustenance in the poor-house.

Some crimes of less guilt than capital ones were rated by whipping, but theft, robbery, perjury, burning, housebreaking, and breaking of the peace by fighting, were bound by high fines.

On some crimes the law sets the fine straitly, while on others it sets a body-pain, which might be bought off by a geald.

A Welshman's skin, by the laws of Ina, was rated by a hide-geald, by the payment of which he might buy it from the whip.

Crime is a wrong to a man wronged, and a wrong to the king, as keeper of the peace, and of justice; and so, in many law-breaches, a geald was paid to the wronged man, and a fine, called a *wite*, to the king.

The Saxon-English laws aimed at hindering of crime, or a righting of a wrong already done. We, in our laws, hardly aim at all at the righting of criminal wrongs. We think only of the wite for the law-breach, and forget the geald for righting the wrong to the loser by the deed. No wergeald was paid for a thief or robber killed in his crime.

If a free-man had been a man of such an unlawful or bad life that he had spent all his wealth in gealds, or vice, or idleness, a landowner or monastery might give a pledge as borough for him, and was then said to *thingian* (to thing) for him; *ðingian* meaning to answer, in the way of pledge or bail.

The man for whom another had *thinged* then became his *theow*, or an over-thinged man, and was under his hand, and unfree; and was sometimes called a *wite-theow*, or fine-theow: and if a man newly become a *wite*-theow had been guilty of an unamended thievery while he was free, the wronged man was to take a whipping of him, "ane swingelan aet him."

If a bad man could not find a tithing or lord to *thing* for him, his friends were warned to bring him to the *Folcmo't* (Folk-meeting), and find him borough.

If none would receive him he was outlaw, (utlaga) and bore a wolf's head.

It might be thought that the wite-theow might flee from his lord, or *thinger;* but there was a heavy fine for the harbouring of a runagate; and if a man slew a wite-theow, he should pay the lord his wergeald; and no theow might be sent beyond the sea. And if a householder should receive any unknown man for more than three nights, without a recommendation from his borough, he would thereby become borough for him.

Under the Saxon-English laws there was not much "doing of time" within the walls of a jail, built as such, as wrongs were mostly righted by the geald; and few men, were shut up in idleness to be kept by the crimeless. At times, however, criminals might have been shut up for longer or shorter times—hours or days—and the place of confinement was called a Cwaertern, which might have become our word Quarters.

It may well be thought that the law of imprisonment, and the handling of the prisoners, are improved since the time of Charles the Second. The Habeas Corpus Act and the Insolvency Laws, are a great shield of freedom against wrongful and malicious imprisonment; and care has been bestowed on the bettering of imprisonment into its best form for its best end.

Let it be allowed that our laws of imprisonment are raised to a better form on a measure of time of 200 years; yet we can hardly hold that they have been so bettered on a longer measure of time, 1,200 years; inasmuch as among the Saxon-English sentences of imprisonment were almost unknown.

"Good and wise Saxon-English," one may be ready to cry, "to live in community without a jail."

No, not so good; since they had theowship, or an openair slavery.

In every state, men who cannot hold their freedom wisely and righteously, but work by it against the very end of the statelife, as a murderer or thief, it is found needful to take it from them.

Some of our criminals lose their freedom as slaves to the state, in jails, or in working gangs at convict-prisons, or in the colonies; and some of the Saxon-English criminals lost their freedom as theows to freemen.

If a man were slain his wergeald was paid to his kindred—two-thirds to his father's side and one-third to his mother's; but why was it not paid to his young children, or wife? It was paid to the men who would thing, or be borough, for his wife and children.

If a stranger or foreigner were slain the king had two-thirds of the wergeald and his kindred the rest. If he were without kindred the king had half and the lord of the manor half.

If a manslayer could not pay wergeald his kindred (mægas) paid half, and his borough half.

If a manslayer had no kindred by his father's side, his mother's kindred paid one-third, his borough one-third, and he fled for one-third.

If he had no kindred his borough paid half, and he fled for half.

There may be an objection that the equality of the geald itself made it unfair, since a wergeald was less heavy to a rich than to a poor man.

This is a sound objection; and one that lies against our lawbreach fines, for if a rich and a poor man, are both fined alike, for the like lawbreach, whereas the fine may be only an hour's income to the rich man, it may be a week's income of the less rich. But there are Saxon English and Welsh laws, which show that they were less unfair than our own.

The laws of King Canute say "And a swa man biŏ mihtigra, oþþe maran hades, swa sceal he deoper, for Gode and for woruld unriht gebetan."

"And so, as a man may be mightier, or a man of more

wealth, so shall he the deeper before God and the world, amend his wrong."

And on the mingling of more kinds of wickedness in a crime, or on the greater wealth of the criminal, the law put on a double or threefold, or manifold geald: and in the Welsh law there was a rule of what was called *Dyrchafael* or Increase. If the normal fine were a, then, in cases of great wickedness or wealth,

$$1 = \text{to } a + \frac{a}{3}$$

$$2 = \text{to } a + \frac{a}{3} + \frac{a + \frac{a}{3}}{3}$$

The Welsh laws say no fine is owing for the intention, without the deed, which seems a fair law; but it is unlike our game laws, which make a man guilty of an intention to take game.

The Saxon-English laws made fine distinctions o cases of crime: for the burning of a tree, the geald was twice as much, as cutting it with an axe. "Forþam seo eax byþ meldana ðaes ðeof;" for the axe is a teller of the thief; and elsewhere it is said in the Laws of Ina.

Porþam ðe fy´r biþ ðeof.

For the fire is a stealthy thief.

The Law-courts or meetings, like our Sessions and Assizes, or Parliament, were called *Gemot* or *Mot*, from the verb *metan* to meet, and so a moot-point in law means a point for the decision of the Moot or Gemot, or Court.

There was a Hundredes gemot, or Hundred's court, holden every month, and a Burhgemot, the Borough or Freeborough Court, for business of the Buhrship, or confederation of free men, as pledges for each other; and it was holden three times a year.

The Scirgemot or Shiremote, like our county assizes, holden twice a year.

The Folcgemot or Folk-mote, gathered by ringing of a mot-bell on sudden occasions.

The Wittenagemot or Meeting of the Wise, as our Parliament.

An oath was very hallowed and strong with the Saxon-English, and a man under some kinds of accusations could clear himself by his own oath, and that of twelve or more

or less of his friends, or likes, that they believed him guiltless; as, if he had killed a man as a thief, or robber, or sold an unsound animal. A king's thane was to be tried by a king's thane, the lower man by lower men, and every man by his peers or likes.

LANDHOLDING AND RANKS OF MEN.

THE LAND.

THE land, as it was won by the settlers, was under the hand of the king for the people, and so was called folc-land; and it was mostly holden by the people on measures of hydes, a hyde being one ploughland, or the land that was deemed enough for the bread of one house. From time to time shares of folc-land were made over as freeholds to men who may have been of service to the people or king, by bo'c (roll or book), and was then called *boc-land*, book or roll-land, a name that lingers in some few places called *Buckland*. Land was holden with the condition of following the king to the

war, or, as it was called, the *ferde*; and was forfeited by the holder who would not heed the call to fight for the land in common.

Some of the ranks of men were—the *eorl*, our earl, a name which would mean a foremost man, as a land-owner, or one high-born; the *ceorl*, so called by a name formed as a diminutive from *ceor*, a bondman, was a man of some slight unfreeness, as one free and yet bound, as a land-tiller or holder, to some services to the lord. A common man, our churl.

A *thane*, or king's thane (thaegen or thaen) was a man who had *thinged*, þingod, or pledged himself to the king for land or service. A thane may have *thinged* or hired himself to any man, and hence the word means a servant. A *cnitht*, our knight, was by first meaning a youth, and then a waiting man; and afterwards a follower to king or noble.

A *gerefa*, or reeve, was an overseer or steward of some land or borough, and the overseer or steward of a whole shire was called the *scirgerefa*, the shire-reeve, our sheriff. The head of the weapon-men of a land-shire was an ealdorman, while the leader at the head of an

army (here) in the field was a *heretoga*, a host-leader, or at last, what *herzog* in German now means, a Duke.

In the old fatherland of the Saxon-English, it is said they did not live under a settled king, but the men of each tribe or shire were under a ealdorman; and in the time of a great war-gathering, the ealdormen drew lots for the great headship, which, after the war, was again given up.

The king's home-thanes, or officers of the household, were the Hraegel-þen, Robe-thane, Groom of the stole; Hordera, Horder, or Treasurer; Hors-þen, Horse-thane, or Equerry; Stealere, Steward; and the Disc-þen, Dishthane, or Butler.

The eorl, or great landholder, was bound to find, for his service in warfare, so many horses, saddled and unsaddled, with sundry kinds of weapons, an outfit, called his *heregeat*, or army-going, or gift; and a smaller heregeat was owing from a lower holder of land; and within twelve months after the death of a land-owner, his widow was to give up his heregeat to the king or lord, for the outfit of another thane in his room; and afterwards the heregeat was paid in money, and so became the heriot now paid to the lord under our copyholds.

WEDLOCK.

By the laws of Canute no woman was compelled to wed a man against her will; but the Saxon-English bridegroom paid the bride's elders, or boroughmen, a gift, or price for what, as it may be, our laws have rated in money, in other cases,—the loss of her services.

FARMSTEADS, CATTLE, MARKETS.

Whatever land inclosures of the Britons the Saxon-English found in Britain, they seem to have made others; and one kind of land-fence was called a *tún* from the verb *tinan*, to hedge in.

In Gothic we find *taine* for a twig or sprout, whence we have *tinth*, *tinnet*, *teenage*, brushwood, or underwood, for hedging; and, in Dorset, to *tine*, or hedge in ground. The word *tun*, in the north, means a farm-yard, or inclosure: and in England the word *tún* has become *ton* in the names of many villages, as Newton, and *town* is applied to an overgrown village.

The Saxon-English seemed to have called some inclosure or parrock a *weorth*; which means a warded or weired, or infenced, if not inbanked ground; and hence the name of places called *worth*, as Blocksworth, Bloces-weorth, or Bloce's inclosure. The nearer inclosure round the house, as that of the yards, was sometimes called the *ham*, which has become our *home* and the German *heim*; the word *Hus*, house, means also an inclosure, but that for the man himself. The *stockade*, stakefence, or wooden fence, also gave the name of *Stoke* to many of our villages, as Stoke Wake, Stoke under Hamdon.

In the laws of King Ina is one that, if churls have a grass inclosure (gaerstun) in common, or other share of land, to tine (to ty nanne) and some have hedged their shares, and some not; and (cattle) should eat their common grass, then those whose cattle eat it shall go and make good to the others who might have hedged their shares the damage they should have done. The law of hedges and cattle-straying was indeed much as is our own. If a man did not hedge his ground, he could not claim amends for harm from his neighbour's cattle.

Hogs or swine were sometimes fattened in the woods; and wood-owners sometimes took them in for fattening, and were paid in kind. By the laws of King Ina, of such as were three fingers deep in fat he took every third hog; for two fingers deep, every fourth; for an inch deep every fifth. Every kind of cattle was rated by a geald, as was indeed an ox's or cow's horn, or tail, or eye.

As cattle was the main form of wealth with the Saxon-English, so cattle-stealing (and between the English and Welsh cattle-lifting) may have been one of the main crimes against wealthowners, and the laws bade that cattle should be bought before witnesses, and mostly in the open market.

A market bargain, or the thing under the bargain, was called a *ceap* (our word cheap), from a root, meaning to keep a store, or shop, or goods. The market was also called the *ceap*, or *ceapstow*, and the bargaining man the *ceapman*, our chapman; and the law against forestalling seems to have been first set against thievery, rather than any wrong to the buyers from a thin market. *Ceapian*, to cheapen, meant to bargain on either side; and *bygian* and *syllan*, to buy and sell, were

taken for the deeds of seller and buyer, as offmarked each from the other.

B, as a root mark, betokens to *bow*, *bulge*, *bunch*, or *bulk up*, or to *biggen*.

S, as a root mark betokens to *sink* down, or to *sink* under pressure, to be *soft*. So, to buy, bygan, gebigan, is to add to the bunch or bulk, to biggen: and to sell, Syllan, is to sink the bulk or bunch, to send down. That *s* betokens to *sink* and to be *soft*, clears up some seeming anomalies, as *sorry*, sunk in mind; a *sorry* fellow, a sunk or low man; *seed*, what is sunk in the ground; a man looks *seedy*, sunk, fallen.

Much light has been thrown on the subject of Saxon-English settlements or landholdings by the labours of later Saxon scholars on the once overlooked speech and writings of our Saxon forefathers, and especially by Kemble in his "Saxons in England;" and one may win a still further insight into it from the Saxon laws, chronicles, and charters, as from the *Chronicon Monasterii de Abingdom*, lately published by the Master of the Rolls, and even from the language and names of the people of Friesland, the stock from which the Saxon

settlers came forth. To perceive the value of such traces of Saxon settlers, we must bear in mind that the ending *ing* to a Saxon man's primary or root-name formed a name for his son, or men of his *kin* (cyn); and so *Etheling* was the son of an *Ethel*, or noble; and *Æl-ling*, or *Edding*, was the son or descendant of *Ælla*, or *Edda*; and where we should call the kin of *Horsa*, or or *Goda*, or *Knotta*, the *Horsas*, or, *Godas*, or *Knottas*, the Saxons would call then the *Horsingas*, *Godingas*, and *Knottingas*; the *Horsings*, and *Godings*, and *Knottings*. Wherever a Saxon or his underkinsman might settle on his land, it might be called his *tún*, farmstead, as *Ællas-tún*, *Ellaston*; or, *Ællingtún*, *Allingtun*; or his *weorth*, his estate or residence; his *ham*, his abode; his *leah*, his field or land; his *ea* or *eage*, his water; or his *stoc*, his stockade; and thence we have *Amesworth*, *Emsworth*, *Nottingham*, *Odstock*, and *Hornsea*. In the following ist of names No. 1 are what may be the stock names of settlers. Those of them that stand without the note of interrogation are proper names in Saxon or Friesic, for the Frieses still bear many of the old Saxon names; and those with the note of interrogation are Saxon words, which are likely—but not known to me, at least—to

have been names of men; and those marked 2 are names of the kins (Cyn); those marked by 3 are the names of places which may be referred to the former ones, and may so far be traces of the settlement of men and kindred on the places. We should bear in mind that it is not every place-name ending in *ton*, *worth*, or *ham*, that bears the name of a Saxon man; as Compton and Moreton, for instance, are *Cwm-tun*, the farmstead in the bottom, and *Mor-tun*, the farmstead by the moor. The strong tokens of the Saxon settler are the endings *-ston*, *-sworth*, and *-ingston*, *-ingsham*, where the *s* betokens the possessive case. Without the *s* or *ing* a name should be referred to a settler with great caution.

Ing is sometimes the ending of the name of a place-tribe, or, as Kemble takes it, of a Saxon mark, and the root of the word is the name of a place, as *Fordingas*, the *Fordings*, or men of the Ford, as at Fordington or Fordingbridge. Many of these tribe or mark-names are of much later formation than the name of the *ton*, or *weorth*, or *ham*, and the *Cannings* and *Mannings*, and *Hardings*, bear a more honourable name than the *Canningtons* and the *Manningtoœs* and *Harlingtons*, since the former have the blood of the tribe-head, and the others

only the blood of some man that, at some time, came out from the place of the tribe, whether he were Thane or Churl.

1. ABBA. 2. Abbingas. 3. Abston, Abbington.

1. ÆLLA—ELLA. 2. Ællingas. 3. Alston, Ellaston, Allington, Ellingham, Ellington.

1. ÆSC—ESC. 2. Æscingas. 3. Ashington.

1. BABA? 2. Babbingas. 3. Babworth, Babbington, Babingley.

1. BACCA—Fr. Backe. 2. Backing. 3. Beckingham, Beckington, Bexington? Backington.

1. BEARN? 2. Bearningas. 3. Barnston, Barnham, Barnesley, Barningham.

1. BAR—Fr. BARE. 2. Bearingas. 3. Baring, Barrington.

1. BENNA—Fr. BENNE. 2. Benningas. 3. Bennington.

1. BYRLE. 2. Byrlingas. 3. Burlston, Burlington.

1. BEORM. 2. Beormingas. 3. Birmingham.

1. BLECCA. 2. Blecingas. 3. Blackston, Bletchington, Bletchingley.

1. Bloc? Blæc? 3. Blocsworth, Bloxham, Bloxwich.

1. Bucca. 2. Buccingas. 3. Buxton, Buckingham.

1. Calemund, Colman. 2. Calemundingas? Colmaningas. 3. Chalmington.

1. Canne. 2. Canningas, Cannington.

1. Cead, Cedd, Cudda. 2. Ceadingas, Cuddingas. 3. Cheddington.

1. Cylla. 2. Cyllingas. 3. Chillingston, Chillingham, Killingworth.

1. Cusa, Cissa. 2. Cusingas, Cissingas. 3. Cossington.

1. Duda—Fr. Dede, Dote. 2. Doddingas, Dedingas. 3. Dudston, Dodworth, Duddington, Doddington, Deddington, Diddington.

1. Edda, Eddi. 2. Eddingas. 3. Eddston, Eddington, Eddingthorpe, Eddingley.

1. Ella. 2. Ellingas. 3. Elston, Elsworth, Eling, Ellingham.

1. Elesa. 2. Elesingas. 3. Elston? Elsing, Ilston, Ilsley, Ilsington.

1. GIL?—Fr. GELLO. 2. Gillingas. 3. Gilston, Gilling, Gillingham.

1. GODMAN? 3. Godmanston.

1. GRIM—Fr. GRIM. 3. Grimston.

1. HAR, HARA, HERE—Fr. HARE, HER. 2. Haringas, Heringas. 3. Harston, Harrington, Herringston.

1. HEARD? 2. Heardingas. 3. Harding, Hardingston, Hardington.

1. Fr. HEME, HÆM? 2. Hemingas. 3. Hemington.

1. HENNE. 2. Henning.

1. HEOR? 2. Heoringas?—Fr. Hare. 3. Horrington.

1. HODA. 2. Hodding.

1. HORN? 2. Horningas. 3. Hornsea, Horningsham, Horningsea.

1. HORSA. 2. Horsingas. 3. Horsington.

1. HREMME. 3. Rempston?

1. IDA—Fr. EDDE. 2. Idingas. 3. Idsworth, Eddington.

1. LEAC. 2. Leacingas. 3. Lackington.

1. LEOFA. 2. Lovingas. 3. Lovington, Lavington?

1. LILLA. 2. Lillingas. 3. Lillington, Lillingston.

1. LULLA—Fr. LOLLE. 2. Lullingas. 3. Lulworth, Lolworth, Lullington, Lullingston.

1. MAN?—Fr. MANNO. 2. Manningas. 3. Manston, Manningham.

1. OSA, OSMA? OSBERT, OSRED, OSMUND. 2. Osmingas. 3. Osmaston, Osmington.

1. ODO. 3. Odstock.

1. PADA. 2. Paddingas. 3. Padworth, Paddington

1. PÆL—Fr. PALLE. 2. Pallingas. 3. Pallington.

1. Fr. POL. 2. Pollingas? 3. Polesworth, Polington, Pollingston.

1. ROD, RAD. 2. Rodingas. 3. Rodstock, Rodsley, Roddington.

1. SCEAL. 2. SKILLING, Skillingas. 3. Shillingston.

1. SNELL. 2. Snelling.

1. TADDA, TÆTWA—Fr. Tade, Tat. 2. Taddingas Tattingas. 3. Tatton? Tattingston?

1. Fr. WOLLE. 3. Woolston.

1. WULF—Fr. WULF. 3. Wolveton.

1. HWITA. 2. Hwitingas. 3. Whittington, Whit tingham.

TRADE.

The class of storekeepers, or dealers, who brought wares into a store for sale, were often called mongers (mangers) or holders of a *maenge*, a maneg, or a store, and butchers were known under the name fleshmongers (*flaescmangere*).

The main weight was the pound (*pund*) *i.e.* one pushing or pulling of the scale, a weight; and a common measure was the pint (pynt), which might have been another form of the stem (pund), as a pint might have been a pound.

The standard coin seems to have been the shilling (scilling) or, by meaning, the shareling, or scaleing, in which the law mostly set the geald. Under the shilling was the penny (penning), which would seem to be a diminitive of *pund*, and to mean the little weight; and under the penny was the *sceat*, or little share.

Some of the Saxon-English measures, which are ours,

were taken from the body of man, as the finger's breadth (thymel), the foot, the ell (elne), or lower arm-bone; the yard (geard), the girth, or body-girdle's length; the fathom (faeðem), or length from finger-tip to finger-tip of the outstretched arms, or the height of a man.

FOOD, &c.

The following were notes written some years ago by a writer who called himself Historian of Poole, and printed in a west English newspaper.

Food of the Anglo-Saxons.—In the dialogues composed by Elfric to instruct the Anglo-Saxon youths in the Latin language, which are yet preserved to us, we have some curious information concerning the manners and trades of our ancestors. In one colloquy the fisherman is asked, 'What gettest thou by thine art?' 'Food, clothing, and money.'—'How do you take them?' 'I ascend my ship, and cast my net into the river; I also throw in a hook, a bait, and a rod.'—'Suppose the fishes are unclean?' 'I throw the unclean out, and take the clean for food.'—'Where do you sell your fish?' 'In the city.'—'Who buys them?' 'The citizens; I cannot take so many as I can sell.'—'What fishes do you take?' 'Eels, haddocks, minnows, and eel-pouts, skate and lampreys, and whatever swims in the river.'—'Why do you not fish in the sea?' 'Sometimes I do;

but rarely, because a great ship is necessary there.'—'What do you take in the sea?' 'Herrings and salmons, porpoises, sturgeons, oysters, and crabs, muscles, winkles, cockles, flounders, plaice, lobsters, and such like.'—'Can you take a whale?' 'No, it is dangerous to take a whale; it is safer for me to go to the river with my ship than to go with many ships to hunt whales.' 'Why?' 'Because it is more pleasant to me to take fish which I can kill with one blow; yet many take whales without danger, and then they get a great price, but I dare not, from the fearfulness of my mind.' This extract shews the uniformity of human taste in the main articles of food. Fish was such a favourite diet that the supply never equalled the demand, and the same fishes were then in request which we select, though our taste has declined for the porpoises. The porpoise is mentioned in a convention between an archbishop and the clergy at Bath, which enumerates six of them under the name of mere-swine, or the sea-swine, and 30,000 herrings. . . . It is an article in the 'Penitentiale' of Egbert, that fish may be bought though dead. The same treatise allows herrings to be eaten, and states that when boiled they are salutary in fever and diarrhœa, and that their gall, mixed with pepper, is good for a sore mouth! Horse-flesh, which our delicacy rejects with aversion, appears to have been used, though it became unfashionable as their civilization advanced. The 'Penitentiale' says, 'Horse-flesh is not prohibited, though many families will not buy it.' But in the council held in 785, in Northumbria, before Alfwold, and in Mercia, before Offa, it was discountenanced. 'Many among you eat horses, which is not done by any Christians in the East. Avoid this.'

But though animal food was in much use among our ancestors, it was, as it is with us, and perhaps will be in every country in which agriculture has become habitual, and population much increased, rather the food of the wealthier part of the community than of the lower orders. That it could not be afforded by all is clear from the incident of a king and queen visiting a monastery, and inquiring, when they saw the boys eating only bread, if they were allowed nothing else. The answer returned was that the scanty means of the society could afford no better. The queen then petitioned the king to enable them to provide additional food. They had wheat and barley in general use, but their prices were different; wheat, like meat, was a dearer article, and therefore less universal. It is said of the abbey of of St. Edmund, that the young monks eat barley-bread because the income of the establishment would not admit of their feeding twice or thrice a day on wheaten bread. Their corn was thrashed with a flail, like our own, and ground by the simple mechanism of mills, of which great numbers are particularized in the 'Doomsday Survey.' In their most ancient law, we read of a king's grinding-servant; but both water-mills and windmills occur very frequently in their conveyances after that time. They used warm bread. The life of St. Neot states that the peasant's wife placed on her oven 'the loaves which some called loudas.' In the agreement of one of their social guilds, a broad loaf well besewon and well gesyfled is noticed. In one grant of land we find six hundred loaves reserved as a rent and oftentimes cheeses. They were allowed to use milk, cheese, and eggs on their fast-days.

Poole. HISTORIAN.

BEER.

The Teutonic race might be rather clearly off-marked from others as the beer-brewing race, since all tribes of them have been fillers of the vat and emptiers of the beer-horn.

Beer is rightly a strong drink, made by the steeping of the *bere*, or *berry* of grain, though we talk of spruce beer.

Bere
Barley } is a berry.

Beren
Berern } a corn place, barn.

Beer, liquor of barley, or berry.

Barm, froth of beer.

In the Saga, or Death Song of Lothbrok, the Viking, we have the cry, "Dreckom biör at bragþi or biugviþom hausa," "We shall soon drink beer from wide-bowed skulls;" as some read it, or, out of horns, as the Eddas tell of the joys of Valhalla.

BODY GEAR.

Saxon-English ladies often wore a full and loose hood, much like what was worn in later times under the name of the wimple.

The cyrtel (kirtle) was a kind of thigh-low round frock or gown; but the word *cyrtel* was also bestowed on a man's kind of coat; and King Alfred, in his Orosius, speaks of a berenne cyrtel, or a bearskin coat.

Saxon-English women often wore also necklaces of beads, and rings of gold and silver; and their wimple or veil was sometimes fringed with gold or brocade.

The Saxon-English men wore over the coat what was sometimes called a rock or tunic, and was fastened with clasps or buttons, some of which have been found enriched with rubyred glass on gold foil, or silver gilt and glass, and gilded bronze. Over the coat men sometimes wore a short cloke or mantel, and round their waists a girdle, on which they seem to have hung their purse, or a bag, as do the Highlanders; as in the Saxon-English Gospel, our Lord's words to the Apostles,

that they should take no money in their purse, is (Matt. vi. 8), "þat hig namon ne feoh on hyra girdlum," that they should take no money on their girdles.

The girdle was fastened with a buckle (figel or fifele) sometimes of an alloy of tin and brass, or iron, or bronze ; and on the right side hung the sword and knife, the *seax*, or long knife, or the *cnif* in a sheath. On the side hung, by a strap, a bag or purse (faetels), sometimes of leather with a metal mouthframe, like some of our purses.

The Saxon-English stocking or hose was overbound by bands (hose bandas), which were wound spirally round the leg from the foot to the knee, somewhat as the highlanders' leg bands.

The Saxons used the spear (aesc) of sundry lengths for war and hunting, with a haft of ash (aesc), though both the spear and the ash-treee might be called *aesc*, as what ekes out long.

They had also the shield and the sword (the sweord) or the weapon that has *swayed* or *swung*.

Tacitus says of the Germans that they rarely fought with the sword or greater spear, but with the *hasta*,

which they called framea, with a narrow and sharp blade, so handy that it might be used in close or open fight. The horseman had commonly only a shield and framea, and the footman was often a thrower of missiles.

"In the researches at Brighthampton, near Witney, under the direction of Mr. Akerman, Secretary of the Society of Antiquaries, some Saxon graves yielded beads, fibulæ of various forms, the whirls of spindles, buckets, knives, toilet implements, &c. Many instances of urn burial were also brought to light, shewing that this mode of sepulture was observed by our Anglo-Saxon forefathers on their first settlement in that locality. The chief discovery, however, was made in the grave of a man whose skeleton measured seven feet. It was accompanied by a magnificent sword, the guard being ornamented with embossed silver. The shape of the scabbard is of massive bronze, inlaid with the figures of monsters in gold."

Eðelwerd says of the Saxons that their hearts lodged in brave dwellings, and that slavery is the step-mother of all misfortune.

The mindstrength, and body worksomeness of the

Saxon, which are of great might for good when well spent, need a training in wisdom to keep them from mischief. The Saxon's mind, and above all in the young, is destructive, and his sprackness wants the guidance of refined thought, without which we see that the bare sight of bird or beast awakens an eagerness to kill it, however useful or harmless alive, or worthless dead. Thence it is that seats (chairs) put out at towns are often wantonly wrenched asunder, that bars and stiles are notched by bearers of an axe, that the guide-post is upset, and coping stones are pushed off bridge walls, and trees and shrubs are damaged, and the limb sprackness is spent in whittling sticks.

The Welsh have a saying—

Chware Cymro digrivwch
Chware Sais angeu.

The sport of the Welshman is fun:
The sport of the Saxon is death.

HEATHENHOOD.

It would seem, from the mythology of sundry races of men, that, as some writers have already holden, their gods have been the bodily beings and workings of the natural world, and even the passions of the soul of man, and for the fatherhood and sonship of the gods men have often taken cause and effect, as—

Πόνος εὐκλείας πατήρ ἐστι.

Labour is the father of glory;

Or, as we say, "Necessity is the mother of invention." So we call Death "the King of Terrors," and Somnus (sleep) is made a god by Virgil, Lib. V., l. 838 to l. 861. In line 841, he writes—

"—— puppique deus consedit in alta."

"The God sat up on the high poop."

In the Hindoo mythology of the Veda, Fire and other of the elements are Gods; and Arnobius writes to the heathen that they themselves had said—"For it is not that which is written, and set forth in the first look of the words that is meant and said, but all those things are understood in allegorical meanings and hidden mysteries. So he who says that *Proserpina* was taken away by Father *Dis* does not mean, as you may think, that the girl was taken away for base ends of lust, but because we hide seeds in the soil, therefore that the Goddess is under the ground, and with *Orcus*, means that she gives a pledge of teeming pregnancy.*

So it is clear that Demeter, the Great Mother, the Δαὶ μήτηρ, Δαὶς-μήτηρ, the Food Mother, is the Earth, as Arnobius writes to the heathen†.

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* "Neque enim quod scriptum est, atque in primâ est positum verborum fronte, id significatur, et dicitur; sed allegoricis sensibus, et subditivis intelliguntur omnia illa secretis."

"Sic et ille qui raptam Dite a patre, Proserpinam, dicit, non ut reris, in turpissimos appetitus viraginem dicit raptam, sed quia glebis occulimus semina, esse sub terras Deam, et cum Orco significat fœdera genitalis conciliare feturae."

† "Some of you, inasmuch as the earth affords food to all

Ovid makes *Ceres* to be corn itself in the words—

"Dum cadit incurvâ falce resecta *Ceres*."

"While the reaped corn (Ceres) falls by the bowed sickle."

So Horace writes (Sermonum II., II. 124)—

"Ac venerata Ceres, ita culmo surgeret alto."

"And the beloved Ceres should rise on her high stalk."

And Virgil (Æneidos, Lib. IV., 58)—

"Legiferae Cereri Phœboque patrique Lyaeo."

"To law-giving Ceres, Phœbus, and father Bacchus.'

Law-giving Ceres, because the sowing of grain or tillage brings in laws of land-rights, and of the wealth of settled men.

Vulcan is fire who was cast down from heaven in lightning by Jupiter, and on the earth is lame, as he cannot go of himself without the help of some burning body,

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living beings, call her the 'Great Mother,' and some, because she bears fruit of healthful grain, call her *Ceres*."

"Terram quidam e vobis, quod cunctis sufficiat animantibus victum, Matrem esse dixerunt magnam; eandem hanc aliquot, quod salutarium seminum frugem gerit, Cererem esse pronunciant."

and he is said to have been taken up by blacksmiths as he is now.

"Let us pass by Vulcan that we be not irksome," says Arnobius, "whom you all with one mind say is Fire."*

That Vulcan was Fire Virgil shows in Æneid, (Lib. II., l. 310)—

> "—— jam Deïphobi dedit ampla ruinam.
> Vulcano superante domus."
>
> "Now the wide house of Deiphobus, with
> Vulcan (the Fire) overwhelming it, fell down."

That Minerva was Wisdom or Wit we see from Horace (Serm. II., 2).

> "Nec meus hic sermo est, sed quae praecepit, Ofellus.
> Rusticus, abnormis sapiens, crassaque Minerva."

"Nor is this my speech, but what Ofellus delivered, a man untrainedly wise, and of blunt *wisdom* or *wit*."

Janus, as Arnobius shows, was taken by some to

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* Praetermittimus hoc loco, satietatis fugâ, Vulcanum; quem esse omnes, ignem, pari vocum pronuntiatis assensu."

be the World, by some the Year, and others the Sun.*

Some took Juno to be the Air or the Sky, as hints Arnobius—"Now, however, does not such a supposition (as that the gods were mythical) take Juno out of the list of the gods; for if she is *Air*, as you are wont to turn it, and tell people, she will be found to be no sister of the almighty Jove."†

The Titanes, sons of Cœlus and Terra, Sky and Earth, who were imprisoned under ground, and threw stones against Jupiter, might be the fiery mountains which so throw up stones, and the god who overcame them may be *Gravitation* that pulls back their missiles.

The Messagetes, as Herodotus writes, worshipped the

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* "Incipiamus ergo solenniter ab Jano, et nos, patre quem quidam ex vobis mundum, annum alii, solem esse prodidere nonnulli."

† "Jam vero Junonem opinatio nonne consimilis deorum tollit e censu; nam si aer illa est, quemadmodum vos ludere ac dictitare consuetis, nulla soror et conjux omnipotentis reperietur Jovis."

Sun—ἥλιον—only of all the gods, and sacrificed horses to him, to the swiftest of the gods, the swiftest animal —(Clio. 215).

Baldur, of the Northmen's Eddas, may be the *Sun*, under a name formed from the root *Bing*, to bow, bend, or bulge up; from which we have ball, belly, belt and billow; and a *bold* man seems to have been at first one who bulges or bows out his upper body, a token of boldness which boys and men often give even now.

Baldur's down-sinking to hell, and his uprising again, seem to mean the sun's disappearance below the horizon, and his first rising above it, the beginning and end of the sunless winter time in the high north.

Baldur then is, under another view, the *Apollo* of the Greeks and Romans, who, like Diana or the Moon, is a far-shooter with his arrows or rays, and with them he smites men to disease and death, as we can understand from the breeding of fever or cholera by heat-raised smells of unwholesome air.

In the prose Edda (Nott) *Night* was the mother of Day (Dagr). *Night*, rides round the world on the horse

Hrimfaxi (Rime-hair), and Day on a horse Skinfaxi (Shinehair). So Thunder is the god *Thor* and *Thialfi* (Lightning) is his companion.

The giant *Loki* (Hunger) took an eating match with the giant *Logi* (Fire), and was beaten, he having eaten only the flesh, whereas Logi had consumed flesh and bones and the meat trough. So *Thialfii* (Lightning) was outdone, as he ran a race with *Hugi* (Thought).

From what is written by Livy, Eutropius, and Arnobius, about the worship and rites of Numa Pompilius and Tullus Hostilius, with the god Jupiter Elicius, it would seem that they had known and followed some such way of bringing down lightning as by the electric kite. Arnobius gives the tale as that Numa, not having the knowledge of winning lightning (fulmen) and having a wish for it, had learnt of Faunus and Martius Picus (whoever they were), how to draw forth (elicere) Jupiter, who was therefore called Jupiter Elicius. Then we are told, by Livy and Eutropius, that while Tullus Hostilius was imitating Numa in his rites, he was smitten by lightning and burnt with his palace.

It is markworthy that the days of the week with the Britons, Romans, and the Indians of the Sanscrit tongue, take for their names those either the planets or of gods with the planets' names.

IN SANSCRIT.

Itwar, It-bar, Sunday.
Sómwar, Sómbar, Moon-day.
Bhómwar, the day of the planet Mars.
Budhwar, the day of the planet Mercury.
Brihaspat-war, Jupiter's day.
Sookwar, Venus's day.
Saneechar, Saturn.

So in Latin and Welsh :—

LATIN.	WELSH.
Dies Solis.	Dydd Sul.
Dies Lunae.	Dydd Llyn.
Dies Martis.	„ Mawrth.
Dies Mercurii.	„ Mercher.
Dies Jovis.	„ Jau.
Dies Veneris.	„ Gwener.
Dies Saturni.	„ Sadwrn.

Which names, like the Sanscrit ones, mean the days of the Sun, Moon, Mars, Mercury, Jove, Venus, and Saturn. It may be thought that the Welsh names were taken, in later times, from the Latin, though the Latin and Welsh are so clearly daughters of the same great mother speech, from which they both may have them in common; and, moreover, the Welsh Gwener, Wener, shows the meaning of the Latin word Venus, as *Gwen* is fair, winsom, charming; and fairness, or charmingness, matches with the common poetical view of Venus, the Goddess.

Then, with our race, the Saxon-English, we find the days of the week to be—Sun-day, Moon-day, Tiw's-day, Woden's-day, Thor's-day, Friga's-dy, Seater's-day. Now the puzzling truth in this case is that some of the names of the week, as those of the planets, are also names of gods other than the planets. The *Tiw* would seem, from what is said of him in the northern Mythology, that he was born of the earth and man her son, to be a personification of *Life*, while the Mars, Mavors, of the Romans, is the god of war. So, if Woden be the same as the Roman Mercury, he is *Thought*.

Thor is pretty clearly shown by the sagas to be the

Jupiter Tonator (Thunder) ; indeed, Thorsday is now called by the Germans Donnerstag, Thundersday (Thursday).

Friga, or Frea, is the Roman Venus, as *freon* is to love, and *Frea* would mean love, or the mother of love ; Fairness, Venusitas, but it is not easy to understand whether the planets and week days took their names from the gods, or the gods from the planets.

CHRISTIANITY.

SOME take the word *church*, *kirk*, or *kirche* to be a worn-shape of the word κυριακὸν, of the Lord, as the church was called τὸ κυριακὸν οἶκον, the Lord's House, though, in the Western Church, in communion with which the churches of the Teutonic and Celtic peoples arose, the church was called *Ecclesia*, which, in French, has become Eglise, and in Welsh, Eglwys.

The stem, K—r, or K—r—k, however, in the Teutonic speech, means an inclosing line, or ring, and *Chirihhe* (old German) and *Kirche* (middle German) means a Ring or Round; and it is more likely that kirk, kirche, was used for a holy inclosure even in heathen times, and that kirk, kirche, church, means the (hallowed) inclosure.

The Christian Church had stood among the Britons long before the Saxon-English settled in the land; and the English first received the Gospel from Augustine, a missionary sent over from Rome by the Bishop of Rome, Gregory the Great.

Augustine landed in Kent, and was well received at Canterbury by the king, Edelbert, and his queen, Bertha, who had been bred a Christian, as the daughter of Clothaire, king of the Franks; and at Canterbury he founded a church, from which arose, as the Gospel spread over the land, many others, and so the missionary church at Canterbury became, as it still is, the mother church of England, and the Archbishop of Canterbury is the head of the English clergy.

The spreading of the Gospel in England was much helped on by ladies. Chilperic, of Burgundy, had a daughter, Clotilde, who was brought up a Christian, and she wedded Clovis, king of the Franks, and won her husband to the faith.

Eðelbert of Kent had wedded Bertha, daughter of Charibert, king of the Franks, and she helped Christianity on the coming of the missionary Augustine.

Eðelburh, daughter of Eðelbert of Kent, wedded Edwin, king of Northumberland, and commended her religion to her husband.

Eðelflede and Osfriede, daughters of Osway, wedded sons of Penda of Mercia, and helped the Gospel in Mercia.

There is no proof that the State, in full, ever endowed the church, or that there was any Act of Parliament, or Wittenagemot, or other such national council, by which lands or tithes were taken up by law from the laity, and given as a state endowment to the Church, or to any Church in her fulness, either with the Irish, the Britons, the Saxon-English, or the English.

By an old Saxon-English law, "If a commoner (*ceorl*) so throve that he should have five hides of his own land, and a *church* and kitchen, a *bell-tower* or *steeple* (bell-hús), and a seat at the hundred's court (mót), then he should be worthy of the rank of a noble (thegen). This law clearly bespeaks church building and church endowment by the landowner, while the State only rewarded him, not unwisely, by an honour, which, however, cost it nothing. We have tokens of this truth in parish after parish, where we find the church beside the old court-house, manor-house, or hall: and why? but that the

landowner built his church where he would, on his own land, and therefore set it near his house, a Saxon house it may be, that rose on his ground long before the now old manor-house was built on it? A Welsh law, among the laws of Hoel Dda, is noteworthily of a like kind—Bk. 2, chap. 8. "If the king gives licence to a serf-hamlet (*taiogdref*, a hamlet of men all serfs) to build a church, and a graveyard be marked out for it, and ministers be given to it for the divine services, then that hamlet shall henceforth be free." In Bk. 4 the law is given in another and striking form. There are three kinds of men, it says, who may win a higher life-rank in one day. 1st. "A man of a serf-hamlet, in which a church has been consecrated by the licence of the king. That man in the morning was a serf, and in the evening he is free." The need of a licence from the king does not prove that the king would build the church, but shows only that he was the head of the law of serfdom. It may be answered "Yes; but we know from Saxon-English, and other charters, that kings did give lands to the Church." Yes, such kings who were great landholders gave, as did other landholders, from time to time, lands of their own at sundry places to some church or a monastic brother-

hood ; but an endowment made by a king, out of land under his own hand, is not at all an endowment by the State, or Wittenagemot, or Parliament, with the king at their head.

The Irish began to receive the Christian faith from the preaching of St. Patrick, in the fifth century, and in the eighth or beginning of the ninth century King Brian, who had happily freed his land from the Danes, then "rebuilt and repaired those churches and public edifices which the fury of the Danes had either overthrown or disfigured and dismantled ; and, summoning all the clergy together, collected everywhere those revenues of the church which had been *sacrilegiously seized*, and delivered them into the hands of the ministers, *restoring* them to their several claims and offices, and putting them on the same footing as they were before the domestic troubles had disturbed and altered them." (Winne's Ireland.) By the end of the 8th century, then, the Church in Ireland had been more or less endowed, and I say by pious Churchmen, and the King Brian only restored to her the endowments which the Danes had sacrilegiously seized, and it is yet to be shown that her endowments had ever been given by the State.

In the 12th century, a synod of the Church (not a Parliament) was called under Henry II., and, among other articles, was one "that every Christian body do faithfully and truly pay yearly the tithes of his corn, &c., *to the Church or parish where he is a parishioner*," a token that tithes had been already paid to the Church in full.

At one time a king would found or endow a church or monastery, at another an eorl or king's thane, or a queen or princess or other rich lady would build a house for Christian worship. Many churches, however, were offshoots from the monasteries, and built on their own outlying lands, or set among the newly gathered children of the church.

So King Ethelbert of Kent built the first church of St. Paul's in London, and gave a piece of land to a chapter of clergy at Rochester; and King Edwin of Northumberland built a church of timber, and afterwards one of stone, at York.

Winchester became the capital of the kingdom of Wessex, and was made a Bishop's See by Cenwalh, who finished a church that was begun bv Cynegils, and more

than one of the Saxon-English kings gave ten hides of land (a wonted quantity) for a monastery; but at another time a bishop bought land of a king.

The abbey of Shaftesbury was founded by King Alfred, but that of Cerne by St. Augustine, and that of Abbotsbury by Orc, a thane of King Canute.

King Ethelbert of Kent, as Bede writes, allowed St. Augustine and his followers to build or repair churches in all places; and the churches which they would find too shattered for use must have been churches built by the Britons or Romans before the coming of the Saxon-English. The mind, or ground on which a king, eorl, or ceorl might build and endow a church is shown (659) by Ethelwald of Deiri, who gave Bishop Cedd some land to build a monastery, to which the king himself might go to offer his prayers and hear the Word, and be buried in it when he should die; and Bishop Aidan (651) of Northumberland had a church of his own and a few fields about it, but he found a church and a chamber at the king's farm-house, where he sometimes stayed for a while.

Bishop Paulinus (628) built a stone church at Lincoln; and from the mother church of Lindisfarne, or Holy

Island, under Aidan, other churches sprang up between the Tyne and the Tweed and elsewhere.

(633) The missionary Fursey, of Ireland, preached to the East Angles, and built himself a monastery.

In 636, Byrinus, a missionary from Pope Honorius, preached the Gospel to the West Saxons, and the king, Cynegils, was baptised by him at Dorchester, in Oxfordshire, which Cynegils and his godfather, Oswald of Northumberland, had given him for the see of his bishopric, in which he built and consecrated other churches.

Cwichelm, the next following king, was also baptised in 638, as was Cénwalh, who took the kingdom after him. Æðelbyrt of Gaul took the headship of the Wessex Church after Byrinus, and held it till 660, when he was followed by Wine.

In 688, King Cadwalla went to Rome, and was received into the Romish Church by Pope Sergius, and soon thereafter he died, and the kingdom was taken by Ina, who built a handsome church at Glastonbury, and his sister Cuðburh founded Wimborne Minster.

King Ina (705) formed the bishopric of Sherborne, which took in Dorset, Somerset, Wilts, Devon, and

Cornwall. It continued more than three hundred years, till the see was removed to Wilton, and then to Sarum.

There were seventeen bishoprics in 731 (Bede's time), and those bishoprics imply many churches within them; and the building of churches in the Saxon-English times is shown by the word *minster* in the names of places; since minster is the Saxon-English word for a monastery, and often for a common church, and shows that there was a church in the time of the Saxon-English at the *minster*-marked towns; as, Axminster, Beaminster, Bedminster, Charminster, Ilminster, Kidderminster, Leominster, Sturminster, Westminster, Warminster, Yetminster.

The law of Sanctuary of King Athelstan, that if a thief or robber should flee to the king, or to *some* church, or the bishop, he should have nine nights' time of asylum, would imply that churches were, not unclosely, dotted over the land.

Whatever is said of tithes in Saxon-English laws or other writings, only shows that tithes were already paid as owing to God, while no law of our Saxon-English forefathers endows the Church with hitherto unclaimed tithes; and such laws as regulate tithes regulate them

only with church scot (*cyric sceat*, paid by holders of church lands) and two or three other kinds of scot, which were no more an endowment than is a wedding fee. Mr. Kemble has shown that the document by which some have thought Ethelwulf of Essex tithed the land of his kingdom was only a remission of a tenth of some income from his own land; and so Ethelstan beseeches his reeves to pay the tithes of his stock as a landowner. Indeed, it is not at all likely that the State should have endowed the Church in full; for it is not at all likely that the State should endow churches all over the land while the missionaries were, as yet, working only on one edge of it; and by the time the Church should have gathered in the whole breadth of the people, she would have had endowments from her own more wealthy children, and the State would have only to protect Churchmen's property, with that of other subjects.

The lives of the very many Welsh saints, who, as a kind of Church-spreading clergy, if not pure missionaries, built churches among outstanding bodies of churchless Britons, would be likely to show that they did not work under State endowments, though a king, like another landowner, might give them, and, as

Ynyr of Gwent gave St. Beuno, a patch of ground ; and some of them, as Avan, Cawrdav, Cathan, Egwad, Trillo, and Tydno might have founded churches yet called by their names, as in Llanavan, Llangathen, Llanegwad, and Llandydno.

By the laws of King Ina of Wessex, if a freeman set his theow to work on a Sunday, he thereby became free, and a priest, for working on a Sunday, paid twice as heavy a fine as a layman.

If the unowned child of an unwedded father were killed, the king, instead of the father, took its wergeald.

A child was to be baptised within thirty days of its birth, under a fine ; and if it died unbaptised, its belongings (and reversions) were lost.

The Saxon-English Church, although she was a branch of the Church of Rome, did not hold—what, indeed, the mother church had not then broached—all the doctrines which our Church cast off at the Reformation as unsound and not of Catholic truth. Some writings of Bishop Ælfric, as his Pascal Homily on the Housel, says that the housel is truly Christ's Body and Blood, but not so bodily but ghostly. "Na swa-þeah licamlice, ac gastlice."

THE DANES.

A LITTLE more than three hundred years after the Saxon-English began to settle in Briton they found themselves in the plight in which their forefathers had put the Britons, and were called to fight for their land against the rovers of the old land of the Wicings, or Vikings, the Danes.

The Wicings were so called as they dodged about in wicas, or bays, to make raids on shore; for Wic, Wick, Wyke, now Witch, means a bend or bay, or inlet, as in Wyke Regis, Sleswick, Swanwick, Greenwich.

The Danes made what seems to be their first inroad in the time of Brytric, of Wessex (784), in a landing of some northmen of *Hereðaland*, or the land of the Hae-

reðas, or Haerder, or the Harudes, or Charudes of some Latin and Greek writers, the land about Hardanger fiord. The chronicle says that Brytric reigned sixteen years, and in his days came first the ships of northmen of Hereðaland

The brunt of the main inroads of the Danes was borne by the West Saxons. Danish rovers, in five ships, put in at Charmouth, and were withstood by Egbert.

835.—The Danes, with a fleet, made a league with the Welsh, and came against Wessex, but were put to flight by Egbert.

837.—The ealdorman Wulfherd beat, with great slaughter, a Danish fleet of thirty-five ships at Southampton;

838.—And Eðelhelm ealdorman, with the men of Dorset, defended the shore against the Danes at Portland, but was slain.

838.—The Danes were in East Anglia.

840.— } They were fighting for a footing in the west
845.— } of England; and, after winning some and los-
851.— } ing other battles, they wintered in Sheppey.

844. Osric, ealdorman of Dorset, with the ealdorman of Somerset, fought with the Danes at the mouth of the Parret, and beat them.

860.—They harassed Hampshire, but were beaten.

865.—They pitched in Thanet.

866.—They overrode East Anglia.

867.—They went to the north, and so shifted their ground over the whole land for about ten years, when they yielded to the sword of King Alfred.

876.—Eðelwerd writes, the Danish forces at Cambridge came into Dorset, to the western division, near Wareham, and in

877, a hundred of their ships were wrecked in a storm near the rock which is called Swanwich, or as Asser writes, the Pagans, leaving Wareham, went, some on horseback and some by water, to Swanwich, where one hundred and twenty of their ships were lost.

998.—The Danes went into Frome-mouth, and every where there, they went up as far as they would into Dorset.

Asser writes, The army of Pagans, leaving Granta-

bridge by night, came to a stronghold called Wareham, where there is a monastery of holy maidens between the two rivers Fraun and Trent, in the district, which is called in British *Durngueis* (or as it would now be written Dwrin-gwys), but in Saxon *Thornsœta*, placed in a very safe situation, were it not open to danger on the western side from the nature of the ground.

When the Danes were beaten by Alfred they went home or settled in Derby, Leicester, Stamford, Lincoln, and Nottingham.

In 1003, Sweyn, the Dane, landed in Cornwall to avenge the slaughter of the Danes, and afterwards came on to Dorchester, and burnt the town, and overthrew most of the walls.

THE ENGLISH LANGUAGE.

When our forefathers settled in England they brought the same speech which they left behind them in Holsten and Sleswick, though now the languages of England and Holsten, or Friesland, are worn off from their old form and from each other.

In the Saxon-English Gospel of Saint Matthew, c. v., 45 verse, is—

Ðaet ge sin eowres faeder bearn, ðe on heofonum ys :
That ye be your father's bairns that in heaven is :
se ðe deth ðaet his sunne up-aspringeth ofer ða godan, and
who that doth that his sun up-springeth over the good and
ofer ða yfelan ; and he laet rinan ofer ða rihtwisan, and
over the evil ; and he lets rain over the righteous, and
ofer ða unrihtwisan.
over the unrighteous.

Almost all the words of Saxon-English are made from Teutonic roots or stems, and this pure speech lasted with only the changes of common wear till the incoming of the Normans in 1066.

In the houses of the great Norman landowners the Neustrian Norman was spoken, and more or less taken up from them by some of their neighbours. It was also spoken at court, and under the Norman laws was the speech of the law writings, and trials of the bench and the bar.

Thence nearly all our words of law are Norman Neustrian, though in the Saxon, before the time of the Norman conquest,

A Judge was dema or deemer.

Judgment or Sentence, Dóm—our doom.

Assizes, Sessions, Gemôt or môt.

Franchise, Freoburh.

Parliament, Wittenagemot.

Prison, Quaertern.

Sanctuary, Fyrst.

Bail, Burh.

Whereas we have now (French)—

Judge, Juge.

Jury, Juré; hommes jurés.

Plaintiff, Plaintif—the complainer.

Defendant, Defendant—he who defends himself.

Default, Default, from defaillir—to fall off, fail.

Escheat, Eschete, from escheoir, to fall—to fall into hand.

Fief, Fief—land holden under the king or other lord.

Franchise, Franchise—freedom.

Justice, Justice.

Main-morte, Morte main—a dead hand, as the hand of the clergy or of a woman, who could not fight for the land.

Parliament, Parlement.

Prison, Prison.

Process, Proces.

Puisné (judge), Puisné younger.

Aisné (judge), Aisné older.

Sentence, Sentence.

Seneschal, Seneschal.

Sergeant, Serjent.

Appeal, Appel—a calling, as on a judge.

Assizes, Assises—sittings, from asséoir, to sit.

Arrest, Arrester—to stop, stay.

Bail, Bail—wardenship or pledge.

Baron, Baron—a man, king's man.

Crime, Crime.

Tally, Taille—cut, score, notch.

Tresor trové, Treasure found.

Farming and handicrafts were still in Saxon-English hands, and most of the words for things of those callings were and now are plain English.

Chaucer, born 1328, was one of the first among marked men who wrote in the Norman-English of the upper ranks, while the landfolk still spoke the purer Saxon-English; and a rather purer English than Chaucer's was written by other men of about Chaucer's time.

The following poem by Chaucer lately printed by Mr. Furnivall, may be a welcome sample of his language :—

OLD ENGLISH.

A NEW 'ENVOY' OF CHAUCER'S.

It contains the completest copy, and also one of the best, of the poet's ballad 'Fle fro the pres,' or 'Trouthe,

(or 'Good Counseil of Chaucer,' ed. Morris, vi. 295) having an additional stanza, or Envoy, to the ballad as printed by Mr. Morris and other editors. It occurs on the fly-leaf at the end of Chaucer's translation of Boethius, now being copied for the Early English Text Society from the Additional MS. 10,340, the earliest MS. of the treatise known. The handwriting of the ballad is later than that of the Boethius. The recognition of the special value of this copy, when shown him, is due to the Librarian of the University of Cambridge.

F. J. Furnivall.

Fle fro þe pres and dwelle wiþ soþefastnesse ;
Suffise þin owen þing þei it be smal ;
For horde haþe hate, and clymbyng tykelnesse :
Prees haþe envye, and wele blent oueral.
Sauoure no more þanne þe byhoue schal ;
Reule weel þi self þat oþer folk canst reede,
And trouþe schal delyuere, it is no drede.

Tempest þe nought al croked to redresse,
In trust of hire þat tourneþ as a bal ;

Myche wele stant in litel besynesse,
Bywar þerfore to spurne *agh*eyns an al.
Stryue not as doþe þe crokke wiþ þe wal,
Dau*n*te þi self þat dau*n*test oþeres dede;
And trouþe shal delyu*e*re, it is no drede.

þat þe is sent, receyue in buxhu*m*nesse;
þe wrestlyng for þe worlde axeþ a fal.
Here is non home, here nys but wyldernesse.
Forþe, pylgryme, forþe! forþe, beste, out of þi stal!
Knowe þi contre, loke vp, þonk God of al.
Holde þe heye weye and lat þi gost þe lede,
And trouþe shal delyu*e*re, it is no drede.

[L'Envoy.]

þerfore, þou vache, leue þine olde wrechednesse;
Vnto þe world leue now to be þral.
Crie hym mercy, þat of hys hie godnesse
Made þe of nou*gh*t; and in especial
Drawe vnto hym, and pray in general
For þe, and eke for oþer, heuenelyche mede;
And trouþe schal delyu*e*re, it is no drede.

A few lines of Richard Rolle, of Hampole, a writer.

of the former half of the fourteenth yearhundred, are—

This word is mekel agen these clerkes,
This word is greatly against these clerks,

That shuld kenne lewed folk good workes,
That should teach common folk good works,

And gader hem to Goddis hord,
And gather them to God's congregation,

With rightful lyf, and Goddis word,
With rightful life, and God's word,

Hem auhte thinke, if thei wer wise,
Them it ought to bethink, if they were wise,

How they schul stonde at Goddis assize,
How they should stand at God's assize,

And gelden acountes of all hir wit;
And to pay accounts of all their knowledge;

How thei in the world han spent it.
How they in the world have spent it.

The English of Kent, in 1340, of Dan Michel, in his "Ayenbite of inwut" ("Remorse of Conscience"), written in 1340, as brought out by Mr. Morris for the Early English Text Society, is almost the old English of Dorset—

This boc is y-mad vor lewede men/
Vor vader/ and vor moder/ and vor other ken/
Ham vor to berye vram alle manyere zen/
Thet ine hare inwytte no bleve no voul wen.

From Wicliffe's version of the Bible, in 1389, Matt. c. 6—

Therfore y say to you, that ye ben nat besie to youre lijf, what ye shuln ete, othir to youre body, with what ye shuln be clothid : wher youre lijf is nat more than mete, and the body more than clothe.

Beholde ye the fleeyinge foulis of the eir, for thei sowen nat, ne repyn, neither gadren into bernys ; and youre fadir of heven fedith hem.

From Tyndale's Bible, 1526, Matt. 6, v. 32 :—

Seke ye first the kingdom of heven and the righteevesness therof, and all these thynges shal be ministred unto you. Care not therfore for the daye folloyinge, for the daye folloyinge shall care for yt sylfe : eche dayes troubles ys sufficient for the same silfe daye.

The English has come on to us, changing by slow wear, or wilful word-changings, to the form in which we now speak it.

By the common word-wear of a speech words become of shorter or of easier shape, by the outleaving of clippings in common talk ; for the saving of time, and of tongue, and lip-work ; as Gódspel, Good message, has become Go'spel ; Fugel, fu-el, fowl ; Hlaford, Hla-ord, Lord ; Laferc, la-erc, lark.

Swegen ge-endode his daegas,
Swe-en endod his dae-as,
Swein ended his days.

Thus the sailor calls the Boatswain the Bo's'n, and longer names of men and places are worn into shorter forms, as Cholmondly into Chumley, Majoribanks into Marchbanks, Anketel into Antell, Portisham into Possam, Portishead into Posset.

Words most often uttered in daily talk are mostly, in all tongues, the soonest worn shorter.

As we have fought out most of our wars out of our island on the mainland, and many of them with the French, so, on the ground that we may fairly learn of our foes, we have taken many of our words for soldiery and war from the French or Italian language :—

Army, Armée.

General, General.

Baton, Bâton—club, staff.

Colonel, Colonel—head of a colonna or column.

Captain, Capitaine.

Lieutenant, Lieutenant—stead-man.

Ensign, Enseigne—token or standard man.

Serjeant, Sergent.

Corporal, Caporal.

Marshall, Mareshal.

Infantry, Infanterie.

Cavalry, Cavalerie—from cavallo, a horse.

Grenadier, Grenadier—a man with the grenade or hand-shell.

Barracks, Barraques—huts.

Comrade, Camarade—room-mate, from camera, a chamber.

Magazine, Magazin.

March, Marcher—to walk.

Parade, Parade—an offshowing, prinking, dress.

Rank and file, Rang et fil—thread.

Defile, Defiler—to thread out.

Enfilade, Enfilade—an onthreading.

Combat, Combat.

Attack, Attaque.

Defence, Defense.

Volley, volée—flight.

Squadron, Escadron — Italian, squadrone, a great square.

Platoon, Peleton—a ball or bunch.

Troup, Troupe.

Batallion, Bataillon.

Detachment, Detachement.

Cannon, Canon—canone, a great tube.

Rampart, Rampart.

Bastion, Bastion.

Terrepleine, Terre-pleine.

Banquette, Banquette—a little bench.

Glacis, Glacis—a smooth slope.

Fascine, Fascine—a little faggot.

Ravelin, Ravelin.

Ricochet, Ricochet.

With the Saxon-English the words of warfare were others—

Here, Army.

Heretoga, Earldorman } General.

Thane, Officer.

Hundredes Ealdor, centurion or captain.

English has become a more mongrel speech by the needless inbringing of words from Latin, Greek, and French, instead of words which might have been found in its older form, or in the speech of landfolk over all England, or might have been formed from its own roots and stems, as wanting words have been formed in German and other purer tongues.

Thence English has become so much harder to learn, that, in its foreign-worded fulness, it is a speech only for the more learned, and foreign to unschooled men, so that the sermon and book are half lost to their minds: whereas in Tuscany and in the west of Ireland, or in Wales, the speech of the upper ranks is that of the cottage, and the well-worded book of the higher mind needs no list of hard words to open its meaning to the lower.

Some of the mongrel form of our English has arisen from the slighting of Saxon-English, and other Teutonic tongues at our universities and in our schools, where Latin and Greek have been, to barely Latin and Greek

scholars, the only sources of wanted, or at least new, words.

From the use of foreign words, or it may be stumps of foreign words, instead of English ones, there comes a need of two-fold learning; as, in the following words, English minds would understand No. 2 from No. 1, but to understand No. 4 they should learn No. 3.

1	2	3	4
Year,	yearly;	annus,	annual.
Brother,	brotherly;	frater,	fraternal.
Call,	calling;	voco,	vocation.
Cloth,	clothmonger;	drap,	draper.
Dove,	dove-house;	columba,	columbarium.
End,	endly;	finis,	finally.
Even,	even-night; efen-niht.	aequanox,	equinox.
Fore,	forewarn;	premoneo,	premonish.
Five,	fivefold;	quinque,	quintuple.
Ghost,	ghostly;	spiritus,	spiritual.
Happy,	happiness;	felix,	felicity.
In,	inly;	inter,	internally.

1	2	3	4
Long,	longwise ;	longitudo,	longitudinal.
Moon,	moonsick ; moonmad.	luna,	lunatick.
Nothing,	nothingness ;	nonens,	nonentity.
Out,	outgate ;	exeo,	exit.
Out,	outcast ;	exjacio,	eject.
Plunge,	plunger ;	pinso,	piston.
Rede,	redeship ;	κρίνω,	criterion.
Shade,	shady ;	umbra,	umbrageous.
Till,	tillage ;	ager colo,	agriculture.
Wrongwise,	wrongwise-ness ;	inaequum,	iniquity.
Firm,	firmness ;	sto,	stability.

It may be said that the words brought in from Latin, Greek, or French, were all needed for new things as they were brought under spèech, and that our tongue is richer by all of those words than it was in the olden time. Not so, those who read the books in our earlier speech find English words which have been offcast, and see that many foreign words which have taken their places stand now only as a word intaken for a word cast out, as—

Ancestors, Fore-elders.

Annual, Yearly.

Agriculture, Earth-tilth—earth-tillage.

Beauty, Fairhood, or fairhede.

Caution, Forewit.

Cemetery, Licherest.

Censer, Reclefatt—reekle vat.

Commandment, Bodeword.

Continuity, Ekeness.

Crepusculum, Evenglome.

Environs, Outskirts.

Epidemic, Manqualm.

Equinox, Even-night.

Excessive, Passing.

Ignite, Kindle.

Immaculate, Unwemmed.

Incantation, spell.

Iniquity, Wrongwiseness.

Liberty, Freedom.

Library, Book-room, Boc-cof—book-cove.

Library (Books)—book-hoard.

Labyrinth, Maze.

Miracle, Wondertoken.

Merchant, Chapman.

Oblique, Slanting.

Obstructive, Hindersome.

Prudence, Forewit.

Republic, Commonwealth.

Reprimand, Upbraid.

Residence, Wonstead.

Conclusion, Upshot.

To disrupt, To to-break.

Conscience, Inwit.

Desolation, Forwasting.

Coruscation, Fireflaught.

Vicinity, Neighbourhood.

Then, again, the foreign words were not of great need, inasmuch, as words for things that came newly under speech, might have been taken from the word-stores of our landfolk over the kingdom, or have been made from our roots and stems.

Luckily our tramways and railways were first made by working men who used for things under hand, English words of their own, as rail, railway, sleeper, ballast, tram, truck, trolly, shunt, and a siding ; but, when the railway was taken into the hands of more learned men,

we had the *permanent* way for the full-settled way, and the *terminus* instead of the rail-end, or way-end, or outending.

The Latin and Greek mingled-speech of the pulpit is often one ground on which the poor leave their church, where the preaching is, as they call it, too high for them.

Mr. Boyd, in his "Common-Place Philosopher," says:—

"Many a clergyman, who would not think of giving orders to his man-servant in terms which that person could not understand, is yet accustomed every Sunday to address a rustic congregation in discourses which would be just as intelligible to it if they were preached in Hebrew."

What we want for the pulpit, as well as for the book, and the platform, for the people, is a pure, homely, strong Saxon-English of English stems, such as would be understood by common English minds and touch English hearts.

The wording of one of our collects, "By reason of our frailty we cannot always stand upright," is as welcome to the poor as the finer one which was once uttered in a church, "We cannot always maintain an erect position."

In the "Recollections of Oxford," by G. V. Coxe, M.A., late Esquire Bedel, at Oxford, 1868, we find, as a passage of an Oxford sermon, "A system thus hypothetically elaborated is, after all, but an inexplicable concatenation of hyperbolical incongruity."

We should not reach the English mind or heart the more readily by turning "He scattered his foes" into "He dissipated his inimical forces," nor by making "I have no proud looks" into "I exhibit no supercilliousness." Nor would an officer gain much good by crying, "Dextral rotation" for "Right wheel."

It may be thought that Latin and Greek-English is more refined and lofty than pure Saxon-English; but refinement and loftythoughtedness must be in the thoughts, and it is idle to put words for wit.

Cardinal Wiseman has spoken on words and thoughts, and in behalf of pure English, to the Marylebone Institution, and the *Examiner*, in speaking of the praise bestowed on Latin-English by Dr. Whewell, says :—

"In the Bible there are no Latinisms; and where is the life of our language to be found in such perfection as in the translation of the Bible? We will venture to affirm that no one is master of the English language who is not well read

in the Bible, and sensible of its peculiar excellencies. It is the pure well of English. The taste which the Bible forms is not a taste for big words, but a taste for the simplest expression, or the clearest medium for presenting ideas. Remarkable it is that most of the sublimities in the Bible are conveyed in monosyllables. For example, "Let there be light, and there was light." Do these words want any life that Latin could lend them? Nay, let Dr. Whewell try the experiment of introducing a Latinism, and certain we are that the effect will not be improvement, except to his own peculiar taste. Very likely he would deem this reading an emendation of Moses, "Let there be light, and there was solar illumination." The best styles are the freest from Latinism, and it may be almost laid down as a rule that a good writer will never have recourse to a Latinism if a Saxon word will equally serve his purpose. We cannot dispense with the words of Latin derivatives. Johnson wrote *latinè*, but he spoke English, and his conversation was always the conversation of wit—his writing often the writing of a pedant. His sayings live among us as freshly as in the moment of their delivery, but his 'Rambler' and 'Rasselas' slumber on the bookshelves. Not so his 'Lives of the Poets,' which are more natural—that is to say, more English in style."

One of the subjects first discussed at a meeting of teachers in the Sandwich Islands, was the name by which they should call their meeting.

It was proposed by somebody to call it the Teacher's

Society (Sokiètè). Others said "No; that their language was getting barbarous; that, if they did not take care it would become a mongrel," &c.—Cheever's "Life in the Sandwich Islands."

A notice of Dan Michel's "Ayenbite of Inwit," brought out by by Mr. Morris, says:—

"THE AYENBITE OF INWYT.*

"If ever there was such a thing as English undefiled, the 'Ayenbite of Inwyt' has a right to the name. How many ordinary readers—nay, how many ordinary English scholars—would understand the title at first sight? It is so purely English that it has ceased to be understanded of English folk. Not only penny-a-liners, but everybody, would more easily understand what is meant by Remorse of Conscience than by Ayenbite of Inwyt. And yet Ayenbite of Inwyt is, in all truth and soberness, the English translation of Remorse of Conscience. *Ayenbite* is the *again-biting—ayen* for *again* like *yett* for *gate*—an exact rendering of *remorse*; and the *Inwyt* is the *wit* or knowledge that is *in* us, that is to say, Conscience. And as

* Dan Michel's "Ayenbite of Inwyt; or, Remorse of Conscience." Edited by Richard Morris, Esq. London: published for the Early English Text Society, by N. Trubner and Co. 1866.

the title is, so is the book. It is hardly possible to conceive a book in which the Romance element in our language should be brought nearer to a state of *Nirvana*. There is hardly such a thing as a Latin word, except those technical words which at no time could be wholly got rid of, and some of which have been naturalized from the very beginning of things. It is indeed plain that the writer went on a fixed principle in the matter; he deliberately intended to write in a purely Teutonic speech. One cannot help suspecting that some of the words which he uses were words of his own composition. For in his hands English retains the power which it has now lost of forming compound words at will to express abstract ideas. We light, for instance, at a shot, on the word *Ontodelinde*. It looks queer at first sight, but it is English for *indivisible*. *Ontodelinde* is that which cannot be cut into *deals* or parts. It is a thrilling thought that, had Dan Michel's *ontodelinde* kept its place in our tongue as a philosophical term, nobody would ever have thought of calling a man an *individual*."

It may be said that well-schooled men of all ranks understand all the words of our Latin and Greek-English; but, whether they understand them or not, many of them use them as if they knew not their meanings; and, as they are not shapen from our own well-known stems, but less known ones, they are not kept steadfastly to their true meaning.

The word *aristocracy*, which is now made to mean

men of the upper ranks, even lower than those of the nobility, means, by right, not men at all, but only a state-wealding by the nobles, and in England there is no *aristocrateia* but that of the House of Lords.

Eliminate, to put out, as " e limine," out of the door, has been misused for to outdraw or elicit.

Period, which means a ring-gang, *περίοδος*, or going round, from and back to a point, is used for a point in a straight line, as—"At one *period* of my life I thought this or that."

A day from midnight to midnight, or a week from Sunday to Sunday, or a month from new moon to new moon, or a year from and to a point of the earth's year-gang (annual revolution), is a *period* ; but, in a man's life, there is no ring-gang or period, as from youth back to youth again.

A *photograph* is not rightly such, for *γράφω* is to grind or grate along, as on a surface, but to put or hit down plumb on a surface, as rays of light on a sun-print is *τύπτω* not *γράφω* ; and so the sun-print or flame-print is rather a phototype than a photograph.

The word *exception* seems to be very often misused for a *failure* of a rule.

An exception, out-taking, to a rule is nothing but that which is taken out by the man who gives the rule, and yet most often, when a man who may have laid down what he would give as a rule, is shown an open failure of it, he will answer, "The exception—(he has made no exception)—proves the rule." So, if he had said all skippers are healthy men, and you show that Skipper John is very unhealthy, he will answer, "The exception proves the rule." The failure does not; and, moreover, the words "The *exception* proves the rule," are only a half of a canon in logic, the whole of which is, "the exception proves the rule in things not excepted."

English may be made more clear in words for faculty than it is with the word Faculty. What is a faculty? It is from *facio* to make; but is it makingness or makesomeness?

Birds have a nest-makingness; a way of making-nests all the year round; but, in the spring, it becomes more than makingness. It is a nest-makesomeness, a

yearning to build nests. So, if faculty means both makingness and makesomeness, it is less clear than English would be with the two English words.

We have read in print of a *dilapidated* dress or coat, though dilapidated is from de, out, and lapides, stones, and delapido in pure Latin meant a different thing from stone-shattering in a house, and it is a queer word for tattered, or torn, or ragged, as cloth.

It may be answered, if we take dilapidated to mean what we may now understand by it, its Latin meaning is of little weight. Yes, we may use the word Lapides for Sand, and a Lapidary for a Woodcarver; but, then, the better a man might know Latin the less he would understand English.

It has been asked what we would say of a brick house in a state now called dilapidated. If the wall were only cracked or shaken, as workmen call it, we might say, the "wall-shaken or shaken-walled house." If the wall were broken into a breach we might call it the "wall-broken or broken-walled house." If the walls were all more or less loose, and had lost stones, it would be a "wall-shattered or loose-walled house." If the roof

were broken, it might be called the broken-roofed house. If walls, roof, and door, and windows, were all shattered, it would be an all-shattered house, and so we might mark the sundry states of the house with more precision than the word dilapidated would show.

It can hardly be anything but an evil, in the new form of our tongue, that, from word-wear and word-taking, it has now many twins of words of the same sound, though of sundry meanings; and most of the twin-words are worn-shapes of words that, in Saxon-English, were of sundry sounds, as they still are in the speech of Wessex, so that English is now, to the ears, less distinctive than it formerly was, or than is the Dorset speech.

S. means Saxon-English; *D.* Dorset.

Ale, ail.

(*S.*) Eala, (*D.*) Eäle; (*S.*) Adlian, (*D.*) Aïl.

All, awl.

(*S.*) Eall; (*S.*) Ael, alw.

Ant, aunt.

(*S.*) Aemet, (*D.*) Emmet; (*S.*) Faðe.

Ashes (trees), ashes.

(*S.*) Aesces, (*D.*) Ashes ; (*S.*, *D.*) Axan.

Bale (evil), bail.

(*S.*) Balew ; (*French*) Bailler.

Bare, bear (ursus).

(*S.*) Bar ; (*S.*) Bera.

Boil, boil (tumor).

Beat, beet.

(*S.*) Beät-an, (*D.*) Beät ; (*S.*) Beta.

Boar, bore.

(*S.*) Bar, (*D.*) Bwoar; (*S.*) Bori-an, (*D.*) Bore.

Bowl, bole.

(*S.*) Bolla ; (*S.*) Stelge.

Bow (to bend), bough.

Big-an ; (*S.*) Boga.

Call, caul.

Char (of work), char (burn).

(*S.*) Cer, (*D.*) Choor ; (*D.*) Char.

Chare (of work), chair.*

(*S.*) Cer, cyrre, (*D.*) Choor.

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* Chair seems to be the Welsh cader, caer, chair.

Course, coarse.

Crop (of corn), crop (craw).

(*S.*) Croppa ; (*S.*) Crop.

Crowd, crowd (fiddle).

(*S.*) Cread ; (*Welsh*) Crwth.

Deer, dear.

(*S.*) Deór ; (*S.*) Deor.

Diet, diet (*German*).

Dough, doe.

(*S.*) Dah ; (*S.*) Da.

Down (land), down (feathers).

(*S.*) Dún.

Ear, year.

(*S.*) Eare ; (*S.*) Gear.

Even (evening), even.

(*S.*) Aefen ; (*S.*) Efen.

Ewe, yew.

(*S.*) Eowu, (*D.*) Yoe ; (*S.*) Iw, (*D.*) Yew.

Four, fore.

(*S.*) Feower, (*D.*) Vowr ; (*S.*) For, foran.

Feet, feat.

(*S.*) Fét ; (*D.*) Veet ; (*D.*) feät.

Fowl, foul.

(*S.*) Fugel, (*D.*) Vowl ; (*S.*) fúl, (*D.*) Foul.

Fall, fall (autumn).

(*S.*) Feallan, (*D.*) Vall ; (*D.*) Fall.

Gate, gait.

(*S.*) Geat, (*D.*) Geät ; (*D.*) Gaït.

Gin (snare), gin (spirit).

Great, grate.

(*S.*) Great.

Hale, hail.

(*S.*) Hál, (*D.*) Heäle ; (*S.*) Haegel, (*D.*) Haïl.

Hear, here.

(*S.*) Hyr-an ; (*S.*) Her.

Hare, hair.

(*S.*) Hara ; (*S.*) Haer.

Heart, hart.

(*S.*) Heorte-an ; (*S.*) Heort-es.

Heal, heel.

(*S.*) Hael-an, (*D.*) Hél ; (*S.*) Hel, (*D.*) Heel.

Hide (*s.*), hide (*v.*).

(*S.*) Hyde ; (*S.*) Hid-an.

Hew, hue.

Hiwi-an ; Hiw, form.

Knave, nave (of a wheel).

(*S.*) Cnafa ; (*S.*) Nafu.

Knight, night.

(*S.*) Cnit ; (*S.*) Niht.

Knap (a hillock), knob ; Nap.

Lime, lime (tree).

(*S.*) Lime ; (*S.*) Lind.

Last (of shoe), last.

(*S.*) Last ; (*S.*) Laest.

Leak, leek.

(*S.*) Hlece ; (*S.*) Leac.

Lean (*v.*), lean (*a.*)

(*S.*) Hlyni-an ; (*S.*) Hlaene.

Lie (along), lie (mentior).

(*S.*) Lig-an ; (*S.*) Leog-an.

Load, lode.

(*S.*) Hlade, (*D.*) Lwoad ; (*S.*) Lád, (*D.*) Lode.

Loan, lone.

(*S.*) Hlaen, (*D.*) Lone ; (*D.*) Lwone.

Loom (*s.*), loom (*v.*)

(*S.*) Loma ; (*S.*) Leom-an.

Mast (ship's), mast (acorns).

(*S.*) Maest ; (*S.*) Maste.

Maid, made.

(*S.*) Maegð, (*D.*) Maïd; (*S.*) ge-macod, (*D.*) Meäde.

Male, mail.

(*D.*) Male, (*D.*) Maïl.

Mane, main.

(*S.*) Maene, (*D.*) Meäne ; (*S.*) Maegen, (*D.*) Maïn.

More (plus), more (root).

(*S.*) Máre, (*D.*) Mwore ; (*D.*) More.

Meet, meat.

(*S.*) Met-an, (*D.*) Meet ; (*S.*) Mete, (*D.*) Mete.

Mead, meed.

(*S.*) Maede ; (*S.*) Mead.

Meal, meal (food).

(*S.*) Maelew), (*S.*) Mael.

Mint (for money), mint (plant).

(*S.*) Minta ; (*S.*) Minte.

Might, mite.

(*S.*) Mihte ; (*S.*) Mite.

Mole (animal), Mole (on skin).

Need, knead.

(*S.*) Neod, (*D.*) Need ; (*S.*) Cnaed-an, (*D.*) Kneäd.

Oar, ore.

(*S.*) Ar ; (*S.*) Ore.

Pale, pail.

(*S.*) Pál, (*D.*) Peäle ; (*D.*) Païl.

Pane, pain.

(*D.*) Peäne ; (*S.*) pin ; (*D.*) Païn.

Peace, piece.

Peak, pique.

Plait, plate.

Pole, poll.

(*S.*) Pál.

Plaice, place.

(*D.*) Plaïce ; (*D.*) Pleäce.

Read, reed.

Red-an, (*D.*) Rede ; (*S.*) Reod (*D.*) Reed.

Row, (*v.*), roe.

(*S.*) Rowan ; (*S.*) Ra.

Sale, sail.

(*S.*) Sel, (*D.*) Zeäle; (*S.*) Segel, (*D.*) Saïl.

Sow, sew.

(*S.*) Saw-an ; (*S.*) Siwi-an.

Steal, steel.

(*S.*) Stel-an, (*D.*) Stael ; (*S.*) Style, (*D.*) Steel.

See, sea.

(*S.*) Seón, (*D.*) Zee ; (*S.*) Sae, (*D.*) Sae.

Seam, seem.

(*S.*) Seam, (*D.*) Sém ; (*D.*) Seem.

Soul, sole.

(*S.*) Sawel ; (*S.*) Sahl.

Some, sum.

(*D.*) Zome ; (*D.*) Sum.

Son, sun.

(*S.*) Sunu, (*D.*) Son ; (*S.*) Sunne, (*D.*) Zun.

Seller, Cellar.

Stare, stair.

(*S.*) Stawri-an ; (*S.*) Staeger.

Seal (signet), Seal (animal).

(*S.*) Sigel : (*S.*) Seol.

Sweet, suite.

Tale, tail.

Tale, (*D.*) Teäle ; Taegel, (*D.*) Taïl.

Tear, tier.

Toe, tow (hemp).

Ta, (*D.*) Tooe ; tow.

Time, thyme.

Waste, waist.

Ware, wear.

Weight, wait.

(*S.*) Wiht.

Weeds, weeds (widow's).

(*S.*) Weod ; (*S.*) Waed.

Wane, wain.
(*S.*) Wan-ian ; (*S.*) Waen.

This unlucky kind of sound-matching is strengthening by our unhappy dropping of the *h*, which we should be most careful to keep. It makes—

Hair, air.
Hall, all.
Hand, and.
Harm, arm.
Harrow, arrow
Hedge, edge.
Helm, elm.
High, eye.

And, as we have heard—Homer hit Horace with the hollow of his hand, and hurt his head, into 'Omer 'it 'Orace with the 'ollow of 'is 'and, and 'urt 'is 'ead.

The h is often dropped with the aspirated w, even by bettermost speakers, who make—
Wheel, weal.
When, wen.
Whet, wet.
Where, were.

Whether, weather.

Whey, way.

While, wile.

Whole, hole.

Which, witch.

Whin, win.

Whine, wine.

White, wight.

The aspirate has been wrongly dropped in *wing*, which was *hwing*, as it is in Dorset. *Hwing* means by root-head what quivers or vibrates, but *wing* means what is weak or winding.

Against what I have said of the resources of pure English for the outbuilding of our speech from the word-stores of the land-folk, and by branch-words from its own stems, I might be challenged to show some such words as might have been found instead of those that we have taken from Latin, Greek, or French; and therefore I give a few of such ones, though I do not call on my readers to take them up, nor bind myself to the use of them:—

Auction—Bode sale, bidding sale.

Asterisk—Starkin.

Accumulate—Upheap, upgather.

Abject—Downcast.

Abrade, Corrode, } Outfray, outfret.

Altitude—Height, heightwiseness.

Latitude—Breadth, breadthwiseness.

Longitude—Length, lengthwiseness.

Anticipate—Foreween, foretake.

Annuity—Yeardole, yeargyld.

Anniversary—Yearday, yeartide.

Appendix—Onhenge.

Attentive—Heedsome.

Anti- Re- Contra, } With, gain :—

Antithesis—Withsetting, withstalling,

Contradict—Gainsay,

Resist—Withstand,

Retain—Withhold,

Revolve, Convolve, } Withwind,

Retire—Withdraw,

Recalcitant—Withspurring.

Aufait—Skilled, a dapster, thorough-skilled, ready-handed.

Austere—Tart.

Butler—Winethane, cellar-thane.

Copious (speech)—Wordrich, outbuilt.

Commiserate—Overyearn.

Consummation, Consupremation, } Fullheightening.

Contaminate—Befoul.

Co-operative Society—Trade-club, work-club.

Continent—Mainland.

Consort—Lotmate, lifemate.

Critic—Deemster, demster.

Critical—Deemsterly.

Criticism—Deemstery, deemsterhood.

Curtain—Forehanging, forehenge.

Culmen—Tip.

Culmino—Tippen.

Culmination—Uptippening.

Curriculum (of study)—Loreway, loreline—course.

Deciduous—

(living in stem, but dying in leaf)—Leafshedding, winter-sere ;

(dying in stem, as a nettle)—Stem-sere, stem-sinking.

From *craft* or *lore*, for sciences or arts, we may have :

Gleecraft—Music,

Lawcraft—Jurisprudence,

Talecraft—Arithmetic,

Tastecraft, tastelore, fairhood craft, or lore—Æsthetics,

Wortlore—Botany,

Starcraft, or lore—Astronomy,

Mightcraft-lore—Dynamics,

Weightcraft-lore—Statics,

Kincraft-lore,
Mankincraft-lore, } Ethnology.

Decimate—Offtithen.

Determine—Offmark.

Diligence—Earnestness.

Disseminate—Outsow, outscatter.

Domestic—Housely.

Duplicate—Twayfold.

Eclipse—Swarthen, swarten.

Elucidate—Outclear, outshow.

Electricity—Fireghost (ghost meaning not soul, but gast, spiritus).

Embouchure (of a river)—Outfall.

Pirate—Sea-rover.

Enthusiasm—Faith-heat.

Ennui—Irksomeness, listlessness.

Equerry—Horsethane.

Errata—Misprints, mispennings.

Estuary—Frith, tidefleet.

Extortion—Ravelock.

Excerpta—Outcullings.

Excite—Raft.

Exude—Outooze.

Flexible—Bendsome.

Foliate—Overscale, overfilm.

Patois—Folk-speech.

Fragments—Brocks.

Genuflection——Knee-sinking, or, if full-kneeling, knee-grounding.

For, as in forgive, forlorn, means off, and would have done for:

Forburning—Combustion,

Forbreak—Disrupt,

Forcast—Discard,

Forcarve—Amputate,

Fordo—Destroy,

Forholding—Continent, temperate,

Forlet, Forsink —Condone,

Forsend—Dismiss,

Forsunder—Divorce,

Perigee—Earthnearing.

Apogee—Earthoffing.

Perihelion—Sun-nearing.

Aphelion—Sun-offing.

Glossary—Word-store, word-book.

Globule—Ballkin.

Conglomerate — Upclodding, upclouting, cloddening, cloutening, ballening.

Haughty—Overmoody, overmindy, high-minded.

Halo—Sun-trendle, moon-trendle.

Adhere—Oncleave.

Cohere—Upcleave.

Hibernate—Winter-wone.

Homicide—Manslaughter.

A *Hoard,* as herd, is a kind of gathering of any kind of things, as a *hoard* of savages, or of coins:

Book-hoard—Library,

Word-hoard—Vocabulary.

Starhoard—Constellation,

Horizon—Skyedge.

Incidence—Onfall.

Insect—Incarveling (insects have two deep incarvings, sundering head, throat, and belly).

Injure—To wrong or hurt.

Injure is surely misused in speaking of something harmed or broken by chance.

Inveterate—Onoldened.

Invective—Inwaging.

Invalid—Unhale.

Interpolate—Infoist.

Instinct—Ongoading.

Inundation—Landflooding.

Lapidary—Gem-cutter, Gem-shaper.

Liquidate—Offclear.

Machine—Jinny (old).

Magnify—Greaten.

Magnanimity—Greatmindedness.

Maritime—Sea-skirting, sea-edged.

Mediator—Daysman, mid-friend.

Mediocre—Middling.

Mellifluent—Honeysweet.

Mollify—Soften.

Mote—A meeting;

Raymote—Focus,

Gleemote—Concert,

Mirthmote—Convivial party,

Loremote—Meeting or congress of learned societies.

Obliged—Beholden.

Dependant—Beholding.

Obedience—Hearsomeness.

Omnibus—Folkwain.

Perfect—Outshapen, outbuilt.

Pedals—Footkeys.

Manuals—Handkeys.

Peculation—Thefting.

Preface—Forespeech, forerede.

Quadrangle—Fourwinkle.

Refrain—Offhold.

Representative (man)—Steadsman.

Servile—Craven.

Servility—Cravenness.

Sheriffalty—Sheriffdom.

Spiral—Withwinkling, windling.

By spell—Message; as in Gódspell, Gospel, good message:

Statespell—Embassy.

Statespellsman—Ambassador,

Ringspell—Encyclical letter,

Stimulate—Upgoad, upquicken.

Supremacy—Elderdom, eldership, headship.

Supplicate—undercrave.

Supercilious—Brow-knitting.

Superannuated—Overyeary, overyeared.

Supereminent—Overtippening.

From *Stow, Stead,* an abiding or standing place:

Beestow—Apiary,

Birdstow—Aviary,

Cheapstow—Emporium,

Sleepstow—Dormitory,

Treestow—Arboretum,

Wonestead—Residence.

Tacit—Wordless.

Reticent—Tongue-tied, tongue-tying.

Technical—Craftly, artly.

Conterminous—Evenended.

Teem, team, means to reach forth, as time or team, what reaches on, thence :

Generations—Bairn-teams, child-teams,

Procession—Teamgang,

Defile, Narrowpass } Teamstrait,

File (of men)—Man-team.

Veracity—Soothfastness.

Vibrate—Whiver.

Variegated—Many-hued, hue-mottled, hue-pied, hue-striped.

Wone ; wunian—Abide, hold on, use.

Wont—Custom.

Wonted—Accustomed, used,

Unwonted, Unwontedly } Unusual,

Wonestead—Residence, domicile,

Winterwone—Hibernate,

Outwonted—Obsolete.

Inwoning—Subjective,

Outwoning—Objective,

Onwone—Inure.

BRITISH WORDS IN ENGLISH.

N., *North*; E., *East*; W., *West*; S., *South—of England.*

Arval (Westm.), funeral; Arwyl (Brit.) a funeral.

Avens, a plant; (Brit.) Avan, raspberry.

Aunt and uncle, kindly epithets to elderly women and men of no kindred; so Modryb and Ewythr, aunt and uncle, are used in Welsh.

Bag (Heref.), to bag peas, to cut them with a hook; Bach (Welsh), a hook; Bachu, to hook.

Boast, (Welsh) bost.

Boozy (Corn.), tipsy; (Cornoak) Bûr, Bos, food, heavy with drinking or eating.

Buddle (Corn.), to wash ore; (Brit.) Boddi, to steep, to drown.

Bunt (Heref.), (Brit.) Bunta, to push with a blow.

Brae (North.), (Brit.) Bre, a hill.

Bragget (Cornoak), Bregaud (Welsh), Bragawd, from brag, malt, a kind of brewed drink.

Bale, Bail, Bale-hills (N.), hillocks on the moors where fires were formerly kindled; (W.), Bal, a height, or Bel, war. ?

Banefire (N.), Bonfire, a hill or hillock fire ? (Brit.) Ban, a height.

Cammed (North.), crooked, bent; (Brit.), Cam., id.

Keks (W.), Cecys (Welsh), Kesh (N.), dry hemlock stem

Cheg (North.), to chew hard; (Welsh), Ceg, the mouth; Cegi, to mouthe.

Clachan (Scotch, Gaelic), Clachan, id.

Click (Corn.), Click hand, left hand; (Cornoak) Gledh. or Glikin.

Clopping (Corn.), (Brit.), cloff, lame.

Clunk (Corn.), (Cornoak) Klunk (Welsh), Llunci, to swallow.

Coosy (Corn.), (Cornoak), Cous, to talk; (French), Causer, from Armoric.

Cop, Attercop, Attercob, a spider; (Brit.), Copyn, a cop, cob, a spider; thence cob-web.

Crane (Brit.), Garan, a shank and a crane—*i.e.*, Long-shanks; (Gr.), γέρανος.

Creech (West.), (Welsh), Crug (Cornoak), Crech, a hillock.

Corncrake (Brit.), Corncrech, Horn-screamer, or, from its sound, like Crekh.

Cutwith (Hereford.), Cydwydd (Brit.), a bar of a sull.

Gar (N.), to make or do; (Brit.), Goru, to do; (Cornoak), Guraf, I do; Sal ger cry (Sco.).

Garlick (Brit.), Garlleg.

Gossan (Cornwall), the bed or course of the lode.

Kevin of beef (Hereford.), (Brit.) Cefn, back, ridge.

Loover (N.), an opening at the top of a dove-cote.

Imp (Welsh), Imp, a scion, a shoot.

Mabier (Corn.), Mabjer, Mabgiar, Mabiar (Brit.), Hen's child, a pullet.

Mad (S.), an earthworn; (Brit.), Mad, a crawler.

Mawn (Hereford.), Welsh, peat.

Mullein, a plant with yellow blossoms; (Brit.), Melyn, yellow.

Mundic (Corn.), a shining metallic mineral; (Cornoak), Mun tec, fine metal.

Oss (N. and C.), (Br.) Osio, to try, to offer.

Padzher-pou (Corn.), Eft, lizard ; (Cornoak), Padzher-paw, four paws.

Paut (N.), Poot (Corn.), to kick, to lumper ; (Brit.), paw, a foot.

Peer, to be tried by one's peers ; in Cornish, a *peer* is a party or set, as of miners.

Penpaly (Corn.), a tomtit ; (Cornoak), Pen pali, glossy head.

Pilm (W.), (Cornoak), dust.

Pill (Heref.), (W.), Pil, a small creek.

Pipit, a bird ; (Cornoak), Piphit, a piper.

Pixy (W.), a fairy ; (Cornoak), Pisky.

Poise, Paise (Brit.), Pwys, weight.

Pooty, Potie (W.), (Welsh), } Pwt, short and thick.
Poty, Potter (Pegge), }

Pear (Glouc.), (Brit.), Pêr, sweet ; Aval pêr, sweet apple.

Pure (W.), very ; I be pure well, I thank ye ; (Cornoak), pur ; Pur lowenek, very gladly ; Pur theffry, very earnestly ; Pur wyr, very true.

Quilquin (W.), (Cornoak), a frog.

Ragrowter (W.), to romp ; (Brit.), Rhagruthro, to rush on.

Rean, Reen (N. W.), a gutter or channel; (Br.), Rhin; thence the Rhine.

Roister (York.), to make uproar; (Cornoak), Rouest confusion.

Ruck (N.), wrinkle or plait; (Brit.), Rhych, a furrow or trench.

Scat (W.), (Cornoak), a blow, to strike.

Suck (N.W.), (Heref.), (Brit.), Swch, Soch, a ploughshare.

Skeyse (Corn.), to frisk, to skit, to cut off; (Cornoak) Skesy, to run off.

Tallet (W.), hayloft; (Brit.), Tavlawd.

Tare (W.), eager; (Brit.), Taer.

Tomal (Corn.), a heap, a lot; (Cornoak), Tomal.

Tubban (Corn.), clods, spits; (Cornoak), Tubban.

Tump (W.), (Brit.), Twmp, a knap or mound.

Towt or Tot (W.), (Brit.), Twt, a single hill. Sand tots (Somerset.)

Vean (Corn.), small; (Cornoak), Vean.

Weeny (N.)

Carry (W.) Cario.

The British guttural aspirate "chw," has left some of its breathing in Craven; in k., as Maker, Michael, Craven, Maher, Mihil.

The British hard-breathed "Ll" has affected the "l" in Craven; Settle, Settilgh; Greenal, Greenhalgh; Kendal, Kendalgh.

THE FRISIANS

THE FATHERSTOCK OF THE SAXON-ENGLISH PEOPLE.

In the reading of what some of the Latin writers have told us of the tribes of North Western Germany, it is not always easy to understand which of them were Teutonic, or which were Celtic.

The word *Germania* does not help our wavering thought, for we have no good grounds for believing that the Teutonic tribes ever called themselves *Germani*, or that *Germania* is a Teutonic word. The people whom we, with some of the Roman writers, call Germans, have always called themselves by a name of such clippings as T * T, T * D, or D * T, as Teutons, Deutsch, Duitsch, from which even the Italians have taken the name of

Tudesco, instead of *Germanus*, while the French call the Germans *Allemands*. Now *German* and *Allman* are Celtic words, *German* meaning neighbour or inlander, and *Allman* foreigner or outlander; and even now *yr Allman*, in Welsh, would mean either a stranger in general, or a German as such.

It seems likely, therefore, that the Gauls called some tribes near them, or, it may be, on their own side of the Rhine, *German*, or neighbour tribes, and others farther off, as on the other side of the Rhine, *Allman*, or strange or foreign tribes : as the French still call the Deutsch.

Tacitus says that the name Germania was of late use, and that the Teutons who first came over the Rhine, and outdrove the Gauls, were at one time called *Tungri*, and at another *Germani*, and we can understand clearly enough that they might have been called *Tungri*, as they were in their former land, and *Germani*, as neighbour or inland tribes, to the Gauls.

Tacitus hints that the over-Rhiners were at last called by the Gauls Germani, as of the same race as the Tungrian Germans, or, in a looser way, as being of the neighbour land. How far this name was given by the

Gauls to the Teutons we may not know, though we know that the French, as successors of the Gauls, have retained the name *Allman*, *Allemand*, or foreigner for the Teutonic German. That Germanus is a Teutonic word, from *wehrman*, warrior, will not be very likely, till we know a people taking a name from their warfare rather than from their land, and till we find that the Teutonic Germans were more warlike than the Celtic tribes, in or before the time of Cæsar or Tacitus.

The *Helvetii*, a Gallic tribe, were most warlike, fighting with the Germans "fere quotidianis prœliis," in almost daily battles (Cæsaris de Bell. Gall. lib. i.); whereas the Chauci, who were clearly a Teutonic people, were quiet men, who waged no wars, though they were become a state of wide land and great might.*

Unhappily warfare is too common to become a distinctive mark of any one tribe, as hardly any one people could be clearly understood, in those days, by the name, 'the warring people;' nor could *Germanus*, a brother or cousin-Germain well mean a warrior, though

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* Tacit. Germ.

it might mean *gur y german*, or *gervan*, a man of near place or kindred.

We might hope to find some guidance to the races of the German tribes from the statements of the Roman writers, either of their kindreds themselves, or of their tribe names, or the names of their leaders, or places, or weapons, or ownings of any kind; or from the hatred and wars of a tribe against another of known blood, though it is not easy to reconcile all the statements of the Latin writers, even about the Germans in full.

Tacitus writes that the Germans had poems (*sagas?*), which celebrated *Tuisto*, *Tiw*, born of the earth, and his son *Mannus*, man; though *Tiw* is said elsewhere to be the son of Woden and Frigga, Frag, Frea, Friga, Venus, and this is Teutonic lore, and as such, bespeaks the Germans as Teutonic; but then he says that they called their poetry *Barditus*, *Barddaeth*, which is Celtic, and not Teutonic; and of the name *framea*, which he says was the German name of the common spear or dart, there seems to be no form in Teutonic or Welsh; though it has been thought it is the word *Priem*, a prod or pricker.

They are said to have worshipped very earnestly the god *Mercury*, which is true as far as they worshipped *Woden*; for the name Wednesday, Wodensday, and the Latin, Dies Mercurii, and the Welsh, Dydd-Mercher, and French, Mercredi, as well as the names of days with the Hindoos, shew us that Woden and Mercury, Thought or Mind, are the same God.

Of the tribes west of Friesland, the Boii and Helvetii were Celtic; and as the Batavi followed the Boii and were followed again by the Gallic tribes of the Decamates Agri, in Suabia, and as the Tulingi were allies of the Helvetii,* a Celtic tribe; and the Tulingi were of the land of the Suevi, Swabia, so far it would shew the Suevi to be a Celtic people, as we might again deem they were by their outdriving of the *Usipii* and *Tencteri*, who were Teutonic tribes; but yet we Teutons have not always refrained from warfare on our own kind, as we know from the wars of the Saxon-English settlers in Britain, and from the war in America.

Tacitus writes that the Suevi were of sundry tribes

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* Caesar.

and names, and that some, at least, of them worshipped in common *Hertha*, or *Mother Earth*, *Mater Terra*, which would shew them to be Teutonic, like the Swabians of our own time.

We are told that the *Gothini* were a people of Gallic speech, and that the tongue of the *Esthii* was rather British, and yet that they called amber *Glesum*, which, like glass, is a Teutonic word; and the Esthonians of our time are of the Finnish race. There are grounds of belief that the Hircinian forest, so called from Hir, long, ? was a kind of boundary, west and east, between Celtic tribes on the south, and Teutonic ones on the north; and one ground is that *Marcomanni*, Markmen, or boundary tribes lived by it, north of some that are said to have been Celtic.

The *Catti*, by the Hircinian Forest might have been so called from the Celtic, *coit*, wood, as the *Chattuaria* of Strabo might be *Coitwyr*, the Woodmen. The *Amsibarii*, Emsburen, Emsdwellers, and the *Ambrones*, the Emmeren by the Ems, and the *Chamavi* and *Ungri-*

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* Geoffrey of Monmouth, in writing of the wars of the

varii, between the Ems and the Weser, seem to have been Teutonic.

Wherever there were *Allobroges* it is likely that the name was taken from the lips of the Celts, and that they were to them *All-bro-og* (*Allvroog*) foreign, or of another land.

It has been said that our forefathers, Angles and Saxons, were Frisians, and true enough it is from their speech, the old Saxon, or old English, that they were of Frisian kin; but if the Angles, Saxons, and Frieses, took their names, as such, from the lands of their abode, the Angles were not Frisians, only as Dorset men are not Devonshire men, though the men of both counties are of the English kin.

The Saxon Chronicle states that our fore-elders, the Teutonic settlers in Britain, came from three kindreds (maegðum) of Germany, Old Seaxen, Anglen, and the

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Britons and Saxons makes Eldoi, a Briton, cry to the Welsh, "Down with your foes, the *Ambrons.*" *Ambrones* was the name of a tribe of Gallia Narbonensis, given to pillage; and Erasmus has been quoted as saying that, "hereof vile and naughty fellowes are called Ambrones; but it is not unlikely that the Britons meant the Emmeren."

Joten; though we need not believe that these kindreds (maegas) were of sundry races, since the word *maeg* is used in the Saxon-English laws of geald for a kinsman of a criminal, most likely not wider off than the fifth blood; and, it may be, not wider than those kindreds called by the Frisian laws the six hands,—father and mother, sister and brother, child and child's child.

Tacitus and Ptolemy set the Angles near what we understand was the land of the Saxons, among the *Suevi*, and between the Elbe and the Oder; and, as we take it, about Anglen, between Flensborg and Sleswick.

Yet Wiarda, a writer on the old Friesic and Saxon speech says that the Angles, the foreelders of us English, belonged to the Suevi or Swabians, and that Ptolemy calls them Angel-Suevi.

The Saxons seem to have been unknown to the Romans of the second century; but in the third they were known to Eutropius*, as neighbours to the Franks, and by Zosimus (lib. iii.) they are taken to have spread from the Weser to the Rhine, though how far

* ix. 3.

this outspreading is to be deemed a settlement on the Rhine-side lands, we may not easily understand, since we may believe that the Frisians of our time are the same kin as those of the time of Tacitus, and that they have never been driven from their land by any other tribe.

Guicciardini* quotes Vigle, the learned Frisian, as saying the Frieses had retained their name over all the peoples of Germany, who have lost their tribe-names while the Frieses have kept both their old name and their old abode, though Guicciardini had read that they were the offspring of *Grunio*, a Trojan, by Frigia (Phrygia) in Asia Minor, and that Grunio gave his name to Groningen!

It is true that at the earliest times from which we have heard of the Frieses, as from Pliny, Tacitus, and Ptolemy, they were dwellers between the outflow of the Rhine and the Ems, while the land between the Ems and the Elbe was holden by the *Cauci*, as Tacitus and Pliny call them, or *Cayki*, as Lucan writes their

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* Paesi Bassi.

name. Tacitus writes that they not only held but filled their wide land, and were a wellbehaving, upright and peaceful people, but that their land was without trees, and they were without cattle. They might have been called *Cauki*, from the Frisian, *Kauche*, a piece of rather high land, that was dry even before diking. Tacitus says of them that that miserable people took as abodes the small hills or bits of high ground (tumuli), or built dams; and Pliny writes that there was with the tide, against which the Cauci built dams, (tribunalia), a struggle as to whether their abode belonged to the sea or the land. As the *Kauki* might have been so called as *Kaucheburen*, or hillock-men, so the word *Fri*, or *Friez* might have meant, at first, the open land.

About the time of the Emperor Valentinian, the Friesic tribes met with the Romans by the Rhine, and afterwards came on to the shores of Gaul and Britain as sea-robbers, in their long ships, *Pandi Myoparones* (as they are called by Apollinaris Sidonius) in which he says a man might deem there were as many archpirates as there were oars. The Frisian long ships, pandi, might have been *punten*, or sharpstemmers, whether our *punts* are so or not.

The Saxons of Sleswick, the Saxons of Holstein, and the Jutes of Jutland, formed a band which was called the *Saxon* band, as if the Saxons were the leading tribe, or the kinhead, and yet on their settling in Britain, the speech which they brought hither was called *English* as if the Angles were the kin-head tribe; and then again, to baffle one still the more, the Britons called the Teutonic settlers *Saison*, or *Saxons*, and their speech *Saisnig*, or *Saxon*, as if the English tribe was lost in the Saxon one.

That the Saxon band took in the Frieses seems pretty clear, as it took in the land from the Rhine to Denmark*, and the Dutch Rhyme Chronicle of Melis Stoke says

Oude boeken hoer ie gewagen,
Old books hear I to say,

Dat al't land beneden Nymagen,
That all the land beneath Nymagen,

Wilen Neder Zasen hiet,
Whilom Nether Saxony was called,

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* Fabius Quaestor.

Also als de stroem verschiet,
So as the stream offshoots

Van der Masen ende van den Rine,
From the Maase and from the Rhine,

De Schelt was dat West en de Sine,
The Schedt was the West and the Seine,

Alzo als si valt in de zee,
Just as it rolls in the sea,

Oest streckende of ter Elve.
East striking from the Elbe.

We find that there were Frieses with the Saxons in one of their battles in Britain, and Procopius reckons in Britain three tribes, Angles, Frieses, and Britons, as if he had given the Frieses for Saxons. A proof of the sameness of kin of the old Frieses and Saxon-English, is the almost more than likeness, the almost sameness of their speech, which is shewn by the old Freisic and Saxon-English laws and other writings, and may be seen by a book which has lately come out (Giesen, 1861) a reading book of old Saxon and Saxon-English, with pieces

in Friesic*, by Max Rieger. It contains more than thirty pieces of Teutonic verse and prose, on divine and worldly themes, and a handy wordbook.

The first of the three tied lines of the following piece, which is very interesting, is from the laws of King Ethelbert, and in Saxon-English, and the third line is old Friesic.

Gif thuman ofaslaehth XX schill.
If (a) thumb (one) offslays XX shillings.
Gef thuman offeslayt XX scill.

Gif thuman naegle weordeth III scill. gebete.
If (a) thumb nail be(cut off)III shillings boot. (amends.)
Gef thuman negl weorth III scill. ebete.

Gif man scytterfinger ofaslaehth VIII scill. gebete.
If (a) man the shooter shoot } finger offslays VIII shillings boot.
Gef man scot fingr (index finger) offeslayt VIII scill. ebete.

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* Alt und Angelsachsisches Lesebuch nebst Altfriesischen stücken.

Gif	man	middelfinger	ofaslaehth	IV gebete.
If	man	(the) middle	offslays	IV amends.
Gef	man	lange fingr long finger	offeslayt	IV scill ebete.

Gif	man	goldfinger	ofaslaehth	VI scill. gebete.
If	man	(the) goldfinger	offslays	VI shillings boot.
Gef	man	then goldfingr (ring finger)	offeslayt	VI scill. ebete.

Gif	man	thon	litlan	finger	ofaslaehth	XI scill. gebete.
If	a man	the	little	finger	offslays	XI shill. amends.
Gef	man	then	litka	fingr	offeslayt	XI scill. ebete.

Aet	tham	neglum	gehwylcum	scill.
At From	the	nails	each	(a) shilling.
From	tham	neglum	hwelicum	scyl.

Aet	tham	laerestan	wlite	wamme	II scill.
At From	the	least	open	wound	II shill.
From	tham	lerestan	wlita	wlemma	II scil.

And aet tham maran VI scill.

And at / from } the greater VI shillings.

And from tham maran VI scil.

These pieces of the Saxon-English and Friesc, not only show that they were of one kin and speech, but what, in the time of Ethelbert, was a code of *geald* law, with its *geald* in shillings for maiming.

Marcellius talks of learned Christian teachers who, as being bred in England of the Frisian and Saxon race,—he leaves the Angles out of speech,—could easily preach to them the Gospels.

Bede writes, Hist. B. 5, c. 9, that the priest Egbert would preach the Gospel to the many tribes of Germany from whom had sprung the race of Angles and Saxons in England, and whom the Britons called mongrel Germans, such as the Fresones, Rugini, Dani, Hunni, and old Saxons, antiqui Saxones ; and, in the time of King Pepin, Wilbroad, and eleven other Saxon-English mis-

sionaries went to Friesland and preached to the Frieses in their tongue; and as an old rhyme chronicle sings—

bekeren
turned

Vele luden t' onser Here,
Many people to our Lord,

Angels uten Neersassen was,
Angles out (of) nether-Saxony were

Van Northumberlande das
From Northumberland that

Ons tie schreften laten horen.
Us the scriptures let hear.

Sinte Willeboerd geboren,
Sint Willbrod born,

En te prekten zy to mael.
And to preach they at once.

Goed· in te Friese tael.
Good (things)? in the Friesic talk.

And Rolyn, in his Dutch rhyme chronicle—

Die Nieder-Sassen heeten nu Vriesen.
The Nether-Saxon are called now Friesen.

From so much coincidence, and yet confusion as we find in this subject, we can draw little less or more than the belief that the Frieses, Saxons, and Angles, were of the same one kin, and formerly of one speech.

The Friesic race must have been a worksome people even in the Roman times, as we may learn from the sea-dikes of the Cauci, and even now one traveller tells us that the boers are wealthy, and another writes that the most wealthy as the most numerous class of East Friesland is that of the peasants; and, in the time of Guicciardini, its 13 states contained 490 towns and villages.

In the time of the Emperor Tiberius they had a high name for bravery, and even the emperor himself winked at a stroke of their anger rather than open a war with them; and Guicciardini says that they are very fond of freedom, and do not spare their lives for its sake; and when a yoke has been put on them, either by new lords or their own, they have always lifted up their heads and won right by the sword.

There was an uprising of the Friesians, about the tribute, against the Romans, under Olennius in the

time of Tiberius. Tacitus says that Olennius withdrew from Frisian wrath, to the stronghold *Flevum* (by the *Flie* stream), which the Frisians beset; but, on finding that other Romans were coming on them, they left the stronghold, and went off (*ad sua tutanda*) to guard their own, as it has been read; but Ptolemy makes σιατουτὰνδα, *Siatutanda*, not *Sua-tutanda*, to be the name of a place, along with *Fleum* (Flie) and *Tekelia* (Texel); and Gabbema a Friesic writer, thinks that *Siatutanda* is *Sia-T'-UT-ANDA*, 'the sea's out end, with the article *TE* in the middle of a compound name, like *Land-the-end*, without the least ground in Teutonic speech for such a wordbuilding. May *Sia-tutanda* mean *Sia-tuwt-anda*. The *Sea-horn-end*, or the end of the seahill or promontory? or is it *Sia-twiete-anda* the end of the sea-strait, at the outlet of the middle sea, between Oostergoo and Westergoo?

The lands of the Friesic rule shrank in before the Franks, and Charlemagne held a share of Friesland under landgraves, while Eastern Friesland, between the Fly stream and the Weser, was a free state, as it stood, with its Friesic speech, till the beginning of the fifteenth century.

In the middle of the fifteenth century East Friesland was drawn under the German landgraves, and afterwards felt the pressure of some other states, till they came into the Netherlandish union, and Low or High Dutch became their book-speech, and then as Wiarda, a Friesic writer, says, the old Friesic or Saxon speech, died wholly out. Died out, we may understand as a book-speech, but not as the speech of all Frieslanders, among many of whom a Friesic speech-form yet lingers, both in West and East Friesland, between the Flystrom and the Weser, where the true old Friesic the longest kept its ground, and a Frenchman (Olevier) of Guicciardini's time calls Friesland, La doubteuse Holland, doubtful Holland.

One cause of the stedfastness of the Friesians in abode and speech, was, first that on the north and west their land was water-bound, and offsundered from other peoples on the land-side by marshes; and again that the free Frisians, while they were free, were Spartan-like in their laws and lives. They did not care to go abroad or to have among them new comers, whether inthrallers or inthralled, though I do not understand, as Mr. Wiarda did, a law of the Brockmen, that who-

ever should take a foreigner into his house or haven, or wharf, should answer for his deeds, which we may believe, was not a law of penalty, but was one of precaution, such as was needful to all the tribes who had laws of boroughship, or geald, under which every man must be in the mund of some borough or free man, or would have a wolf's head.* Gabbema, however, tells us that the Frisians had their Friesic shibboleths for the catching of untrustworthy outlanders, and if an unlucky weight, could not come out of the ordeal as a Friese he might be doomed to a *Wapel-drank*, or pool-dipping.

One of the shibboleths was;

Hyrdt raeryrn lyrre.
Hears hum the lyre.

Another of them:

Dir iz nin klirk zo krol az klirrkamstukrol here, di klirk aller klirken iz hia to krol.

There is no clerk so proud as the Claro-Campo lord, that clerk of all clerks is the most proud.

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* That is would be an outlaw.

And the third:

Op ouws finne-herne lizzie.

Op (on) our fen-horn / corner of the fen } lie

Fiower klaer lotter liepayen yn ien nist.

Four clear fresh lap-(wing's) eggs, in one nest.

They had a law against service in aggressive wars that no Frieses should be called to warfare farther than east to the Weser, and west to the Flee, and southward not farther than that they might come back in the evening to hold their land against the water, and against the heathen-bands.

The following bit of history of a bad ruler, Kene of Broekmerland, will shew the form of the Friesic speech in the end of the fourteenth century.

Kene fan Broeckmerland, een néifolger fen syn fader

Kene of Broeckmerland a follower of his father

ende broeders in boosheyd, ende mei quaedheydt hi and brother in basehood, and with evil-hood he

dit land bitwong, en mackese eerm wrmits Zeeraveren; the land oppressed, and made it poor through sea-robbers

en hi spared gastelyck ner wraldsch,
and he spared (neither) ghostly nor worldish (things)
ende was boes in alle tingen, en uyt da Tzercken,
and was base in all things, and out (of) the churches
naem hy dat jield, deer hi da stryd mei furd.
took he the money (where)* he the war (with)* waged.

The foremost documents of the old Friesic speech are the old laws of the times of boroughship, or múnd of man answering for man, and gealdship or the righting of wrongs, as of bodyharm, by law-set compensation in money ; though these laws handle other subjects besides geald for bodyharms; among which the law reckoned not only bone-breakings and wounds, but *swem-sleken, swoon-slaughts,* or strokes that stunned a man.

Trial by battle, and the wardship of orphan-children (alderlose kinder, elderless children), were settled by some, if not all, of the Friesic laws.

The Asega bôk, or Doom book of the Rüstringer about the beginning of the thirteenth century. It was printed by Wiarda (Berlin, 1820.) Some of the old

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* Deer-Mei, wherewith.

Leuward Laws are given with the poems of Japiks (1681).

Laws of the Brockmen about the thirteenth century.

The Emsiger Laws from the year 1312 (Leuward, 1830) by Hettema.

The Fivelingöer and Oldampster Laws, Printed at Dockum (1841.)

Lex Frisionum sive Antiquæ Frisionum Leges. Sic. cama Franek, 1617.

Jurisprudentia Frisica. In Friesic and Dutch, in three parts, octavo, from a manuscript of the fifteenth century, by Hettema (Leewarden, 1834).

The East Friesic Law. Ostfriesische Landrecht. By Wicht. (Aurich, 1746).

The East Friesic of our time, leans to the lower Saxon, and in Wiarda's opinion, it was to be wished that an East-Frisian Idioticon would come forth. This wish has now been fulfilled in a North-Friesic Grammar,* grounded on the Moringer speechform, by Bende Bendsen. (Leiden, 1860.)

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* Die Nordfriesische Sprache.

This is a full well-written grammar, of the sheet-eight size, and of nearly five hundred pages, and it quickens in our mind a wish that we could see such a one of the West-Friesic speech.

It has small word-stores, with idioms, and some small pieces of prose and verse, and among the latter, a version of Mrs. Hemans's "Better Land," called 'De sàhn tó sín mudder.' The son to his mother.

The East Friesian leans in some cases to the German, and from its way of spelling, seems to be less than it is, like the West Friesic. The following are specimens of it.

Dat swyard hungt bài 'e sidd.
The sword hung by his side.

Godd ás bái de.
God is by thee.

He gongt bái däi an nagt.
He goes by day and night.

En staurk unner 'e hámmel wiyt sin tid.
A stork under the heaven wits (knows) its tide.

En turteldöw, en kranik, an en swalken
A turtledove, a crane, and a swallow.

Marke yáre tidd.
Mark their tide.

The East Friesic is spoken most purely among the Saterland fens, and in the island of Wangerof, and the North Friesic is heard on the West coast of Sleswick and its off-lying islands.

Wiarda (1784) quotes writers who had stated that they had known of the Old Friesic spoken in some outstep places of the main land, and in the islands of East Friesland, in the eighteenth century.

Bendsen gives a list of nineteen pieces of writing in the North Friesic, Prose Songs, and Psalms, with a play, and Luther's smaller Catechism.

There is a useful wordbook, 'Glossarium der Friesischen Sprache,' by Outzen, in small sheet-fours, (Copenhagen, 1837). Bendsen calls it a useful guide to the North Friesic speechform, though it holds only a share of its rich wordstore, and there are found in other books not wholly on Friesic, or in free-forms, some other word-stores, or speech-guides, and essays, though we believe much of the work of old Friesic pens, has not yet been printed.

So far does the North Friesic differ from Danish and German, that, as Bendsen says, "a Friesian can never help laughing to hear a Dane or German try to speak Friesic, to which they cannot give the true Friesic form, even after a Friesian life of ten or fifteen years."

As the Friesic, has not, for a long time, been a state speech of book-set form, and the spelling of it has been very uneven among sundry writers, and even with the same hand ; and among the word-books, there is not yet a full Friesic Dictionary, the reading of Friesic books is less easy than it might be made. The word son, as Wiarda observes, has been spelt, Suine, suna, sun, sen, zen, syn.

Among Friesic works are some papers by the Friesic Antiquarian Society, with a book on Friesic by Hettema. (Leewarden, 1832.)

Sylstra's Guide to Friesic Grammar, printed in 1854, by the Friesic-speech-and-lore Society ; and a Guide to Friesic by Wassenbergh.

De Boeresionger, (The Boorsinger) a song book for young men and maidens. (1857.)

Frieske sankyes. (Friesic Songies) Lyouwert, 1842.

Friysce Fyouwerstim (Friesic four voice songs).

Some plays, with versions of Shakespear's "Merchant of Venice," "Julius Cæsar," and "As you Like It."

A book on Farming (De Burkery) under the four seasons.

Foryier,	Zimmer,	Herst,	Winter.
Fore-year, spring,	Summer,	Harvest,	———

A list of English words compared with Dutch, and Friesic, by Mr. Hettema, was printed by the English Philological Society in their Transactions of 1858.

And there is a very useful little book, "Essai d'une bibliographie de la Literature Frisonne," which is a Catalogue of about two hundred books in the Friesic speech, or treating more or less of it, or its literature. It was on sale by Martinus Nijhoff, à la Haye, and G T. N. Suringar, at Leewarden. A work of high worth among West Frisians is the Friesic Poetry (Friesche Rymlerye) of Gysbert Japiks. It is in three parts: The first of Love-songs and Idyls, the next of some Homely Poems, and Versions, in sundry measures, of about sixty of the Psalms of David. There are Friesic versions of the Psalms of David in the rhymlery of Ian Althuysen, Leouwerd, 1755.

Our edition of 1681 is the *second*, and has a further collection, by Gabbema, of a slight outline of Friesic Grammar, with copies of the old West Friesic, or Bolsward laws, and a course of letters from Japiks, who gives his months by old Friesic names.

For-yier moanne. Fore-year moon, January.
Wiyn moanne. Wine month.
Blomme moanne. Flower month, &c.

The book contains also in Friesic, The History of Doulis and Cleonice, from the French, and a piece on "Life and Death," from the French of Philip de Mornay. Gysbert Japiks was born about 1603, and was, as his editor calls him, a worthy schoolmaster in the old Hans town of Bolsward, and by the words of Gabbema was unrivalled in the Friesic landspeech.

Outzen calls his rhymlery (poems) unmatched and renowned, than which no West-Friesic writ is better known ; and we learn from a note to his text that a new edition of the works of Japiks, with a full word-book of West-Friesic, (of which we ourselves have felt the greatest need) was brought out at Lewarden in 1824, by

Epkema. Our English Francis Junius went to Friesland, and stayed with Japiks for two years, under the name of Nadabus Agmonius,* that he might learn the Friesic, as a kind of living Saxon-English, showing us, as Outzen writes, of how high a worth in the sight of a Teutonic philologist is the Friesic speech.

Of the abode of Junius, as a pupil, with Japiks, Gabbema speaks in a Dutch poem on the Friesic.

Thou wilt not, O scholar, (he says) despise this speech.

den grooten Junius, 't oracle van veel talen,
which (the) great Junius, the oracle of many tongues,
quam in Bolzurnaas stad, en lerde 't van
came into Bolsward town, and learnt it from
dees man.
this man.

On the 7th July 1823, there was a commemoration of Japiks, with singing or reading of commemorative poems, in the church of St. Martin, at Bolsward.

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* Gabbema.

A few pieces of his verse, cleared up to the reader with English words, will show his style, with the form of his Friesic.

THE WIFE OF AN IDLE HUSBAND.

Az de bern my to' eare kriytte
As the bairns me to ear } cry
to my ear }

Mâm, mâm ytte, ytte, ytte,'
Mammy, mammy, eat, eat, eat, (Food)

In iyk yild nogh yten fiyn
And I money nor food find

Yn miyn pong,* nogh' yn uws spiyn,
In my purse, nor in our larder,

Den tinckt my† miyn hert moat brecke.
Then me-thinks my heart must break.

---

* Pong, a primary form of poke, sack, pocket, pong, pog, poke.

† In the phrase 'me-thinks,' thinks is neuter, and means it seems, it puts itself, to me.

From the Psalms.

Here is a line that gives the etymology of the Scotch *But* and *Ben*.

Het ick bin, fen buwte in binne.
What I am, from be-out and be-in,
without within.

O lieave Heere' ho goe', ho miild, ho swiet,
O loved Lord, how good, how mild, how sweet,

Habbe'y 't seft-moedigh' herts siin winsch forheard.
Have ye the soft-mood-y heart its wish forheard.

The Rainbow.

Dy wond're boog', dear booge' on booge' iinboogie
The wonder bow! where bows on bows inbow.

Thou coverest thyself with light as with a garment, the expression of the 104th Psalm, he puts in a rather striking form.

Y binne yn 't lyeacht (ô wond're-oer wondre)
Ye be in the light (o wonder-o'er wonder)
oerschaed
oershaded

Yn 't lyeacht oerschuwll.
In the light o'erclouded. *i.e.*

Thou art so bright that even light is a dark cloud over thy glory.

A markworthy feature in the verse of Japiks, is that of the long compound epithets which he often uses, his "word-o'er-wordy words" as he himself might have called them.

As, a lion lurks,
In ljeap op 't 'nin-quea'-tinckjend' schiep.
And leaps upon the 'no-ill-thinking' sheep.

In bern-miild-lieavend A'der
A child-mild-loving* Elder.

---

* Loving as tenderly as a child.

Oef az in kirt-stuwn'-nacht-weyts' gauw forfleyn'
Or as a short-stand-night-watch quick foreflown.
..... az gerz forschrealet,
..... as grass forescorched

D'yer moarn bloey-grien-bly-blomme
Which at early morn, (with) (blowing-green-blithe-
[bloom

proncke prealt.
pride shows forth.

Uwt-luwcke' (yn hiet-ontstits'ne moed)
Out plucks (in heat-upstirrèd mood)
Uwt d'libb'ne lan', az wioed.
Out (of) the living land as weed.

Hy gearre,' az op yen heap', 't see-wetter
He makes, as up(on) an heap the sea-water.
't suwz-ruwz-bruwz-hol-bol-hobb'le top.
the (souse-rush-brush-head-swell-leaping) top.

The Friesians cannot well think without pride, that their old mother speech, as Habbema calls it, was formerly understood from the West of Holland to the East of Denmark, and was that of their settlers in England; and they are so unwilling to lose it, although

the voice of the law and of wider commerce, has cast it aside, that as late as 1846 a writer, *Sylstra*, asks in a pamphlet, what have the Friesian writers to bear in mind, or to do, to further their language. They have printed some children's books as some by Dykstra.

In boekye mei moaye printsyes en
A bookie (little book) with many printies and

rîmkes
rhyme-kins. } (little rhymes.)

Blommekranske for da Fryske berntsyes,

Bloom-crown-kin
Little flower garland } for the Friesic bairn-kins.

A Friesic child's reading book, and Veen's

Litse rîmkes foar bern.
Little rhyme-kins for bairns.

In 1858, His Highness the Prince L. L. Bonaparte, printed at his own cost, a Friesic version of the Gospel of Saint Matthew, under the care of J. H. Halbertsma. This welcome aid in Teutonic speechlore is not on sale, as only 250 copies were called through

the press, of which each was successively numbered in type, and His Highness's great kindness has placed No. 30 in our hands. Of the Friesic of this version the following piece may be taken as a specimen.

Dy ommers swart by it alter, swart daer by 'ind
Who ever sweareth by the altar, sweareth there-by and

by alles, hwat Daer op leit. Ind hwa swart
by all what there up (on) lies. And who sweareth

by di timpel, swart daer by ind by him, dy
by the temple sweareth there-by and by him, who

er yn wennet Ind hwa swart by di
therein woneth (dwelleth) And who sweareth by the

himel, swart by di troon Goads, ind by him
heaven sweareth by the throne of God, and by him

dy er op sit.
that there up (on) sitteth.

The uses of the Friesic tongue, for Teutonic speech-lore and history, and especially for a higher knowledge of our own tongue and of our fore-elders as Englishmen, are great and of manyfold kinds.

The early Friesic laws, in comparison with those of the Saxon-English, will help to show how far an intercourse was upholden between the British settlements and the fatherland, and the Friesic speech will clear up the Saxon-English body of our tongue, much of which, has been so long slighted that it has been, at last, mistreated from our misunderstanding of it. Of this one instance will be enough, and it is that of the verbal noun in *-ing*, which has been called, by our leading grammarians a participle. And Friesic will be most useful to those who may take up Saxon-English which it almost quickens into a living speech. For, whereas, the sounds and quantities of voicings, single and twofold, and the pronunciation of clippings which we have changed in later times, are best learnt from the sundry forms of words in other Teutonic speech-forms, so Friesic is of all of them, the best guide, as being, at a former time, the same speech, and, in our own days, less forgone, than is our English, from its old form.

Friesic names of men help to illustrate English history, as many of them are those of known Saxon-English men in Britain, or of those to whom, or to

whose kin, many of our lands, from the names of English places, seem to have belonged.

Adde, Adding—Addington.

Arp, (Arpus princeps Chattorum, (Tacitus.)

Ballo, Balston.

Bare, Barring—Barrington.

Buco, Buxton—Buckingham.

Ebbe, Ebbsfleet.

Emo, Emsworth.

Ello. Ælla—Allington.

Ewe, Ewston.

Frode, Frodsham—Froud.

Grim, Grimston.

Hemme, Hemming.

Heer, Her } Herring—Herringston.

Ida, Ine, Ina } Saxon-English names.

Knut, Canute—Cnute.

Lolle, Lulle, } Lulworth.

Luwe, Lewestoⁿ.

Manno, Manning.

Offo, Offa.

Palle, Paling—Pallington.

Ranni, Ranston.

Wello, Welling—Wellington ?

Wulf, Ethelwolf.

LONDON :

S. AND J. BRAWN, 13, PRINCES STREET, LITTLE QUEEN STREET, HOLBORN.