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- ART. I.—1. *The Intermediate State: a Sermon by the Rev. Reuben Sherwood of Hyde Park.* New York, pp. 18. Appendix, pp. 42.
2. *No Intermediate Place: a Sermon delivered in the Reformed Dutch Church in Hyde Park, by the Rev. William Cruikshanks,* pp. 22.

THE discourse of Mr. Cruikshanks is a brief, plain, straightforward, honest and manly illustration of the doctrine of an intermediate *state* of departed souls; with a refutation of the doctrine of an intermediate *place* of the dead. Mr. C. goes forth into the field to meet a challenge; and he goes with his sling and the smooth stones of the brook, although he is not a Goliath that he has to encounter. He goes forth with his Bible, and tells us what God's word has declared in reference to the state of departed souls.

That there is no intermediate *place*, he argues from the plain statements of the holy Scriptures; from the fact that it is contrary to all the desires and expectations of the people of God; that it is contrary to their approved faith; that it is in direct opposition to the case stated by our Lord, in his parable of Dives and Lazarus; and to the holy visions of the

ART. V.—*A Dictionary of the Anglo-Saxon Language, containing the Accentuation—the Grammatical Inflections—the irregular words referred to their themes—the parallel terms from the other Gothic languages—the meaning of the Anglo-Saxon in English and Latin,—and copious English and Latin Indexes, serving as a Dictionary of English and Anglo-Saxon, as well as of Latin and Anglo-Saxon. With a Preface on the Origin and Connexion of the Germanic tongues—a Map of Languages, and the Essentials of Anglo-Saxon Grammar.* By the Rev. J. Bosworth, L. L. D. Dr. Phil. Leyden; B. D. of Trinity College, Cambridge, &c. &c. British Chaplain at Rotterdam. Royal 8vo. London, 1838. pp. 923.

J. W. Alexander

WE give the whole of the copious title, as the most compendious way of indicating the contents of this valuable work; which must certainly be considered as marking a great advance in this walk of antiquarian philology. The study of the Anglo-Saxon tongue is yet in its infancy in America; and even in Great Britain, to the shame of its learned men, there has been so little use made of their facilities in this kind, that the most important researches have been ingloriously resigned to continental scholars: for it is scarcely needful to say, that there has been no Englishman, since the days of Junius, even if he is an exception, who can come into competition with Grimm and Rask.

There is one reason for this, however, which may serve as a partial apology. It is on the continent that the great boughs of the Teutonic tree still exist, while in England we have a scion cut away from the parent trunk, and deformed by numerous grafts from other stocks. Whatever may be thought of this, it will be apparent to every student, that the chief modern authorities, in this branch of comparative philology, are of the German and Scandinavian nations. It is from such sources that Dr. Bosworth has deduced some of his most useful matter, and by means of his seemingly familiar acquaintance with all the languages of which he speaks, he has produced a volume, which, though costly, is in our opinion a treasury of information to any one who would search into the wealth of the English tongue. The Preface alone, which fills more than two hundred pages, is fraught with the general and comparative literature of the Anglo-Saxon and its allied tongues, and with an amount of critical and bibliographical

learning, which, so far as we know, cannot be matched in any book in the English language. The author treats first of the importance of ethnography and comparative grammar, and endeavours to trace the affinities of language in their various ramifications. He then proceeds to consider the Germanic and Scandinavian languages, and the division into High and Low German. He dwells at length upon the Anglo-Saxon, and its sister tongue, the Friesic, concerning which he gives a rich and ingenious dissertation, from the pen of the Rev. Mr. Halbertsma, himself a Friesian, and enthusiastically devoted to the honour of his country, and his vernacular dialect. The same course is pursued, with regard to the Old Saxons, the Hollanders, the Goths, the Alemanni or Suabians, the Franks, and the Scandinavians. These dissertations, for they are chiefly such, are valuable for the great number of specimens of all the languages and dialects which are mentioned; many of these being derived from rare books and manuscripts, which are altogether beyond the reach of the recluse scholar.

From the preliminary account of the Anglo-Saxon language, and of the manner in which it grew into the present English, we purpose to be large borrowers. There is no subject of greater interest to one who loves his mother-tongue, and there are few concerning which gross ignorance and extreme error are more rife. It has become very common for writers, who ought to know better, to speak concerning our language, about Saxon and Anglo-Saxon, in terms which plainly show that they are aware of no difference between the two, or between either and the English tongue. Before adducing any of Dr. Bosworth's facts, we distinctly acknowledge the extent of our obligation, especially as, wherever it is convenient, we shall use his very words.

The Anglo-Saxons are derived from the Angles, a tribe of the Saxon confederacy, occupying Anglen, in the south-east part of the duchy of Sleswig, in the south of Denmark. Their origin was oriental, but as they were as far westward as the Elbe, in the year 90, they were probably among the first of the Germanic tribes that visited Europe. By gradual increase, the Saxons came to possess the country within the Elbe, the Sala, and the Rhine, in addition to their former territory between the Elbe and the Eyder.

The principal tribes which entered Britain were the Jutes, the Saxons, and the Angles. Of these the Jutes came first. Hengist, and Horsa, two brothers from Jutland, arrived in three small ships in A. D. 449. For assisting the Britons

against the Picts, they had the Isle of Thanet assigned to them: they afterwards gained the Isle of Wight, Kent, and part of Hampshire. After the Jutes, must be mentioned the Saxons, who were called *Old Saxons*, to distinguish them from their kinsmen in Britain. The first Saxon kingdom was established by Ella, in A. D. 491, under the name of South-Saxons, or South-Sax, now Sussex. Another colony, under Cerdic, arrived in 519. These were the West-Saxons, (West-Seaxe,) occupying, at their widest extent, the north of Hampshire, Berks, Wilts, Dorset, Somerset, Devon, and part of Cornwall. A third kingdom, in A. D. 527, was planted in Essex, Middlesex, and the south of Hertfordshire, under the name of East-Sax, or Essex. But besides the Jutes and the Saxons, were the Angles, as mentioned above. In A. D. 527, they settled themselves in East Anglia, containing Norfolk, Suffolk, Cambridge, and part of Bedfordshire. The other Angle kingdoms were Bernicia, Deira, and Mercia, established in 547, 559, and 586, respectively. Thus, one Jute, three Saxon, and four Angle, altogether eight kingdoms, were established in Britain, by the year 586. "This state of Britain," says Turner in his History of the Anglo-Saxons, "has been improperly denominated the Saxon heptarchy. When all the kingdoms were settled, they formed an octarchy."

The Angles emigrated in a mass, so as to leave their original country uninhabited; they were accompanied by many of the Friesians. The term Anglo-Saxon denotes that the people so called, were the Angles, a nation coming from the Saxon confederacy. The country of their settlement came to be called Engla-land, or the Angles' land, now England.

Upon the full establishment of the Saxon tribes, the Britons were driven into Wales, and the Saxons began to contend among themselves. The West-Saxons gradually gained upon the others, till A. D. 327, when Egbert, King of Wessex, defeated, or made tributary all the other kingdoms. He and his successors had to contend with the Northmen, or Danes. The most successful of these kings was Alfred the Great, who drove out the Northmen. The literary turn of Alfred is well known. He translated into Anglo-Saxon, Boethius, Orosius, and Bede, and thus gave a pre-eminence to the West-Saxon language. There was a change of dynasty in A. D. 1016, when Canute, the Dane, came to the throne. The Saxon line was restored in 1042, and continued till the Norman conquest in 1066. But the Anglo-Saxon language

continued to be spoken till the time of Henry III. A. D. 1258. Dr. Bosworth thinks that what was written after this date may fairly be called English.

From this statement it will appear, that it was Alfred's patronage of the West-Saxon, which erected it into the court dialect, and basis of our speech. This is the pure Anglo-Saxon, and is found in the works of Alfred, Ælfric, the Anglo-Saxon laws, Cædmon, &c.

As a specimen, of easy comparison, we give the following from the parable of the Sower, in Marshall's Gospels:

Mk. iv. 3—8.

3. Gehyrath, Ute eode se saedere hys saed to sawenne.
 4. And tha he sew, sum feoll with thone weg, and fugelas comon and hyt fræton. 5. Sum feoll ofer stanscyligean, thar hyt næfde mycel eorthan, and sona up-eode, fortham the hyt næfde eorthan thicnesse. 6. Tha hyt up-eode, seo sunne hyt forswælde, and hyt forseranc, fortham hyt wirtruman næfde. 7. And sum feoll on thornas, thia stigon tha thornas and forthrysmodon thæt, and hyt wæstm ne bær. 8. And sum feoll on god land, and hyt sealde, upstigende and wexende, wæstm, and an brohte thrittig-fealdne, sum syxtigfealdne, sum hundfealdne.

It is probable that the Jutes, Angles, and Saxons, were not without some differences of dialect when they arrived. But the Jutes were few in number, and the influence of their language must have been small. The dialect of the Angles, which was formerly called the Dano-Saxon dialect, was harsher and harder than the West-Saxon. Specimens of these several dialects are given in the work before us. Instead of these, however, we will introduce specimens of the Lord's Prayer, from the Mithridates of Adelung:

1. Anglo-Saxon of King Alfred, A. D. 875.

“Fæder ure, thu the earth on Heofenum,
 Si thin Nama gehalgod;
 To be cume thin Rice;
 Gewurthe thin Willa on Eorthan swa swa on Heofnum;
 Urne ge dāghwanlican Hlaf syle us to dæg;
 And forgyf us ure Gyltas, swa swa we forgyfath urum Gyl-
 tendum;
 And ne gelādde thu us on Costnung;
 Ac alyse us of Yfle.”

2. Dano-Saxon, of Aldred, A. D. 880.

“Fader uren, thu arth in Heofnum,
 Si gehalgud Noma thin;
 To cymeth Ric thin;
 Sie Willo thin suae is in Heofne and in Eortha;
 Hlaf usenne of wistlic sel us to Dæg;
 And fergef us Scylda usna, suä ue fergefon Scyldgum usum;
 And ne inläd usih in Costunge;
 Uh gefrig usich from Yfle.”

3. Probably the same in a different dialect.

“Uren Fader thie arth in Heofnas,
 Sie gehalgud thin Noma;
 To cymeth thin Ryc;
 Sie thin Willa sue is in Heofnas, and in Eortho;
 Uren Hlaf ofer wittlic sel us to Dæg;
 And forgef us Scylda urna, sue we forgefän Scyldgum urum;
 And no inläd usih in Custnung;
 Ah gefrig usih from Ifle.”

4. Dano-Saxon, of A. D. 900.

“Thu ure Fäder, the eart on Heofenum,
 Si thin Nama gehalgod;
 Cume thin Rice;
 Si thin Willa on Eortha, swa swa on Heofonum;
 Syle us to Dæg urne dāghwanlican Hlaf;
 And forgif us ure Gyltas, swa swa we forgifath tham the
 with us agyltath;
 And ne läd thu na us on Costnunge;
 Ac alys us fram Yfele. Sih it swa.”

5. Probably of the same date.

“Fäder ure, thu the in Heofunum,
 Beo gehalgud thin Noma;
 Cume to thine Rice;
 Weorthe thin Willa swa swa on Hoefune, swile on Eorthe;
 Hlaf userne dāghvamlicu sel us so Dæg;
 And forlete us ure Scylde, swa swa we ec forleten thäm the
 scyldigat with us;
 And ne gelät us geleade in Costnungä;
 Ah gelese us of Yfle.”

6. Dano-Saxon, from Marshall's Gospels.

“Fäder ure, thu the eart on Heofenum,
 Si thin Nama gehalgod;

To-becume thin Rice;
 Gewurthe thin Willa on Eorþan swa swa on Heofenum;
 Urne daghwamlican Hlaf syle us to Dæg;
 And forgyf us ure Gyltas, swa swa we forgyfath urum Gyl-
 tendum;
 And ne gelädde thu us on Costnunge;
 Ac alys us of Yfele. Sothlike."

7. Anglo-Saxon or English of 1160.

"Ure Fäder, thu the on Heofene eart,
 Syo thin Name gohaleged;
 To cume thin Rice;
 Geworde thin Wille on Heofene and on Eorthe;
 Syle us to Daig urne daighwamliche Hlaf;
 And forgyf us ure Geltes, swa we forgyfath aelcen thare the
 with us agylteth;
 And ne läd thu us on Costnunge;
 Ac alys us fram Yfele."

8. English of the 13th century.

"Oure Fader, that art in Hevenes,
 Halewid be thi Name;
 Thy Kingdom come;
 To be thi Wille do as in Hevene and in Erthe;
 Gyff to us this Day oure Brede over other Substance;
 And forgyve to us our Dettis, as forgyven to oure Dettours;
 And lede us not into Temptatioun;
 But delyve us fro Yvel. Amen, that is, so beit."

9. English of 1370.

"Our Fadyr, that art in Hevenes,
 Halloed be thy Name;
 Thy Kingdom come to;
 Be thy Will done in Ertne as in Hevene;
 Geve to us this Day our Bread, over other Substance;
 And forgif to us our Dettis, as we forgyven to our Detters;
 And leed us not into Temptation;
 But deliver us from Evil. Amen."

10. English of 1430.

"Oure Fadir, that art in Hevenes,
 Halewid be thi Name;
 Thi Kingdom come to thee;
 Be thi Will don in Ferthe as in Hevene;
 Give to us this Day oure Breed over othre Substance;

And forgive to us oure Dettis, as we forgiven oure Dettours;
 And lede us not into Temptation;
 But deliver us from Ivel. Amen.”

11. English of Tindal's Version, 1526.

“Our Father, which art in Heven,
 Halowed be thy Name;
 Let thy Kingdom come;
 Thy Will be fullfilled as well in Earth, as it is in Heven;
 Geve us this Daye our dayly Bred;
 And forgeve as oure Dettis, as we forgiven oure Detters;
 And leade us not into Temptation;
 But deliver us from Evyll.
 For thyne is the Kingdom, and the Power, and the Glorye
 for ever.”

Dr. Bosworth thinks it evident that the pure West Saxon did not ever prevail over the whole of England, and that in process of time the language approached more or less to the present English according to its relative position to the West-Saxons. “The difference observable in the language of the most cultivated classes would be still more marked and apparent in the mass of population, or the less educated community. These, from their agricultural pursuits, had little communication with the inhabitants of other provinces; and having few opportunities and little inducement to leave their own neighbourhood, they intermarried among each other, and, from their limited acquaintance and circumscribed views, they would naturally be much attached to their old manners, customs, and language. The same cause operating from age to age would keep united the greater part of the population, or the families of the middle stations of life, it may therefore be well expected that much of the peculiarity of dialect prevailing in Anglo-Saxon times, is preserved even in the present day in the provincial dialects of the same districts. In these local dialects, then, remnants of the Anglo-Saxon tongue may be found in its least altered, most incorrupt, and therefore its purest state. Having a strong and expressive language of their own, they had little desire and few opportunities to adopt foreign idioms or pronunciation, and thus to corrupt the purity of their ancient language. Our present polished phrase and fashionable pronunciation are often new, and, as deviating from primitive usage, faulty and corrupt. We are therefore much indebted to those patriotic individuals, who have referred us to the archaisms of our nervous

language, by publishing provincial glossaries, and giving specimens of their dialects." No less than fourteen works of this kind are named by our author. From these much very interesting information might be derived, with regard to the variations of the English tongue. English travellers complain, no doubt, with some justice, of a tendency in American English to diverge from the original language, and to become a great provincial dialect. Yet this is nothing when compared with the dialects of England itself, in every part of which the lower class of people speak in a manner scarcely intelligible beyond their own region. The following specimen will illustrate this subject more fully than any abstract remarks: it is part of the same dialogue, given first in the Somerset and then in the Derbyshire dialect:

Somersetshire.

Farmer Bennet. Jan! why dwon't ye right my shoes?

Jan Lide. Bin, maester 'tis zaw cawld, I can't work wi' tha tacker at all; I've a brawk it ten times I'm shower to dâ—da vreeze za hord; an I can't avoord ta keep a good vier—I wish I cood—I'd zoon right your shoes an withers too—I'd zoon yarn zum money, I warnt ye. Can't ye vine zum work vor me, maester, theäze hord times—I'll do any theng ta sar a penny. I can drash—I can cleave brans—I can make spars—I can thatchy—I can shear ditch, an I can gripy too, bit da vreeze za hord. I can wimmy—I can messy or milky nif ther be need o't. I ood'n mine dreavin plough or any theng.

Farmer Bennet. I've a got nothin vor ye ta do, Jan; bit Mister Boord bane hond ta I jist now that thâ war gwain ta wimmy, and that thâ wanted zumbody ta help 'em.

Derbyshire.

Farmer Bennet. Tummus, why dunner yo mend mek shoos?

Tummus Lide. Becoz, mester, 'tis zo cood, I conner work wee the tachin at aw; I've brockn it ten times I'm shur to de—it freezes zo hard. I conner afford to keep a good fire—I wish I cud—I'd soon mend yore shoos, an uthers tow.—I'd soon yarn sum money, I warrant ye. Conner ye find some work for m', mester, these hard times?—I'll do onny think to addle a penny. I con thresh,—I con split wood—I con make spars—I con thack. I con skower a dike, and I con trench tow, bur it freeze zo hard. I con winner—I con

fother, or milk, if there be need on't. I woodner mind drivin plow, or onny think.

Farmer B. I hanner got nothin for ye to do, Tum-mus, bur Mester Boord towd me jist now that they wor gooin to winner, an that they shud want somebody to help 'em.

Among these dialects we find the origin of many vulgar provincialisms in American pronunciation, particularly of such as characterize certain parts of New England. Thus in Norfolk we have *warnt* for were not, in Lancashire, *aw-lus* for always, *keaw* for cow, *heuwse* for house. In the Ex-moor dialect, *arter* for after; in Derbyshire *nation* for very, or very great, *summet* for somewhat.

Mr. Halbertsma, a native Friesian, gives the following remarkable testimony respecting the provincial dialects of his native tongue. "Among a people so fond of liberty as the Angles and Friesians, not only every district, but every village, nay every hamlet, must have a dialect of its own." "At this very time, those living on the coast of *Eastmahorn* in Friesland, do not understand the people of *Schiermonikoog*, a little island with one village of the same name, almost in sight of the coast." "It is now," Mr. H. continues, "sixteen years since I spoke to an old woman at *Molquerum*, a village now almost lying in ruins, but still divided into seven little islands, called *Pollen*, joined to each other by little bridges. Now the good woman told me in her homely style, that when she was a child, every island had its peculiar way of pronouncing, and that when an inhabitant of any of the villages entered her mother's house, she could ascertain to which *Pol* the person belonged, merely by some peculiarity of speech. Dependence may be placed on this fact, as I have ascertained its truth by strict inquiry."

As there is no country in the world more free from these inconveniences than our own, we shall add for the entertainment of our readers seventeen specimens of the following verse, in as many different German dialects: Math iv. 3. 4. *Hearken; behold there went out a Sower to sow; and it came pass, as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.*

1. *Luther's Bible, 1545.*

Höret zu! Sihe, es gieng ein Seeman aus zu seen. Vnd es begab sich, in dem er seet, fiel etlichs and den Weg, da kamen die Vogel unter dem Himmel vnd frassens auff.

HIGH-GERMAN DIALECTS IN 1827.

2. *Canton Zurich.*

Losät uf, äs ischt en Ackhersma uffs Fäld gangä ge säen. Und da er gsät hät, ischt öbbis a d' Strass gfallä, da sind d' Vögel cho und händs ufgrässä.

3. *Canton Uri.*

Hört zuo, ksösch, a Man isscht ussganga go säia; und wie 'ne sait, falt'n öpis an die Strass, da sind die Vögel cho, und hand's aweg gefrassa.

4. *Suabian, near the Alps.*

Losat und luogad, as ischt a Sayer ussi ganga z'säid; und wie ear g'sait heat, ischt a Doal uf a Weag, g'falla, den henn-da d' Vögel g'noh' und ufg'freassa.

5. *Alsacian, about Strasburg.*

Hert, siet der Ackersmann esch üssgange zu'm Saije; Un wie er g'saijit hätt, esch eins ouf de Waij g'falle; da sind d' Vögel komme ounterm Himmel, un häns ouff'frässe.

6. *Salzburg.*

Hösch't's : Schau, ös gang a Samon aus zum San: Und ös gab si, indem a sat, völd a Doal an dem Wög, da kaman d' Vögl und frass'ns auf.

7. *Bavarian, about Munich.*

Lossts enk sogng! a Moi is a Baur aufs Sahn' naus ganga. Und wia r-a denn do g'saht hot, is e'am a Thoai Samma-r-ann Weg no gfoin; do sann d'Vögl vonn Himmi ro kemma, und hammatn aufg'frössn.

8. *Frankfort on Maine.*

Hihrt zou, Sich, es gung e Mol a Sihmann enausser z'sihn. Unn do hot sech's begäwwe, wai er gesiht hot, fail Epas d'rvun an'n Wäg; do senn di Vigol unnerm Hemmel kumme, unn hawwe's uffgefrosse.

9. *Hessian, about Kassel.*

Hehrt zu, sich, es gink en Sehmann us ze sehen. Un es begab sich, wie hä sehte, fiel etliches uf den Wäk; do kamen de Väggl unner dem Himmel und frassens uf.

10. *High-Saxon, about Leipsic.*

Hurt zu säht! 's gung ü mal a Siaemann aus zu Siaen. Un da hä siaete, da feel eeniges an'n Wäg: da kamen de Vegel unggern Himmel, un frassens uf.

11. *High-Saxon, about Ansbach.*

Härt zu! sieh, es gieng a Soama auf 's Soâ aus. Und es iss g'sehegn, indemm ehr säte, fiel etlichs an den Weeg. Doa kamm die Viegel unt'rn Himmel und frassens auf.

LOW-GERMAN DIALECTS.

12. *Nienburg.*

Hört to: Seeth en Seyer günk ut to seyen. Un et begaf sick, unner't Seyen vull etlick an de Wech, do kemen de Vägels unner'n Himmel un fretent up.

13. *Platt-Deutsch, about Hanover.*

Härt tau, et gunk ein Sägemann ut, tau sägen. Und et begaf seck, weil hei sögte, fellen edliche Kören en den Weg; da keimen dei Vögeln under dem Himmel und fratten sei up.

14. *Platt-Deutsch of Brandenburg.*

Horch tau, et gink en Buer up't Feld tum Seen. Un et begap sick, indem he seete, föhl wat an der Side (oder: ob de Halve); da kamen de Vögel von Himmel (oder; von boben) und fratent up.

15. *Hamburg.*

Hör't to: Een Buhr güng ut sien Saat to sayn: As he nu say't, full een Deel von de Saat by den Wegg, un wurr von de Vögel unnern Himmel oppfreten.

16. *Brunswick.*

Höret tau! Süh et gung en Saiemann ut to saien, Un et begaf sik; bi den Saien, fell wat an den Weg; do kaimen de Vögel under den Himmel un freiten et up.

17. *Mecklenburg-Schwerin.*

Hüret to: Sü, dar gink een Sajer uut, to sajen. Un et begav sik, as he sajete, feel week (wat) an de Straat, dar kemen de Vögel unner den Hewen, un freten't upp.

It will be evident upon even a cursory inspection of these specimens, which are culled from a much greater number, that the Low German is much nearer to the English than the other, and predominant dialect. This might be expected, as it is, with unimportant alterations, the Old Saxon tongue. The Low-German and Dutch proverbs are nearly all the same, both equally expressive, and in phraseology like the English.

As dat beer is in den man,
Is de wysheit in de kan.

As (*when*) the beer is in the man
The wisdom is in the can.

In the examples of Low-German given above, within the compass of two very short verses, we have the following English words, exactly, viz: *To, Up, Fell, Under, He, Side, By, Wurr* (were,) *As*; and the following nearly, viz: *Seeth*, see; *Weil*, while; *Weg*, way; *Horch*, hark; *Feld*, field; *Buer*, boor; *Boben*, above; *Ut*, out; *Hewen*, heaven; *Straat*, street; *Saat*, seed, &c.

The remarks of Mr. Halbertsma on this subject are valuable, for though he writes in English, and with great correctness, he possesses as a Hollander advantages for some parts of this comparison, such as have been enjoyed by few writers. "Low-Saxon," says he, "has all the appearance of German grafted on an Anglo-Friesic tree. The words are Anglo-Friesic, with German vowels, as if the Friesians, in adopting the German, retained the consonants of the old language. This observation may, with still greater propriety, be applied to the syntax and phraseology, that is, to the mental part or soul of the language. They continued to think in Anglo-Friesic forms, while their organs adopted the vowels and some other mechanical parts of the German. Hence there is scarcely a single expression or phrase extant in Anglo-Saxon, Friesic, or Dutch, of which the parallel may not be found in the Low-Saxon glossaries." According to the same authority, the proper Friesians, or those who are surrounded on the north, west, and south, by the Zuiderzee, continue to speak a dialect which is strikingly like the Anglo-Saxon. "I cannot omit to mention," he adds, "that the leaders of the Anglo-Saxons bear names which are now in use by the Friesians, though by time a little altered or abbreviated. They have *Hortse, Hengst, Witte, Wiggele, Eske, Tsjisse, Tsjerk, Ealse, Hessel*; for the Anglo-Saxon *Horsa, Hengest, Witta, Wihtgil*." There are indeed but few An-

glo-Saxon names which may not be found in use among the present Friesians.

But we must desist from minute observations of this kind, however strong the temptation, in order to accomplish what is the principal purpose of these remarks; for we have undertaken them in the hope of stimulating some of our younger philologists to the study of our own language in its remote sources. It is amusing to hear and read the remarks which often come under our notice, from persons who while their dialect abounds with every provincialism and vulgarity which is embalmed in Webster's indiscriminate collection, still prate about Saxon, and pure Saxon, as if they knew what the words meant. Separated by an ocean from the ancient seats of our vernacular tongue, and exposed to the breaking in of a mingled flood from other languages, we cannot expect our English to continue long in its purity. When charged with this, we have too often been satisfied with stout denials, instead of trying to prevent the evil. Every year however the denial must become less and less easy. While we protest against the spirit of the passage from which the following remarks are taken, we cannot but admit the force of the remarks themselves: "Far severed from the original spring of English undefiled, the Americans always run the risk of sinking into provincialisms, into Patavinity, both positive, in the use of obsolete words, and the adoption of conventional village significations, which differ from those retained by us, —as well as negative, in the omission of those happy expressions which bear the fire-new stamp of the only authorized mint." We take it as a point granted, among all American scholars, that the erection of a separate dialect here, and the consequent segregation of our language and letters from that of the mother country, is an unqualified evil, to be forever deprecated, as baleful to our learning, as well as our Christian enterprise. Yet this is an evil to which some of our first scholars are hourly contributing, by their neglect of pure English authority, by their hasty patronage of big words from the Latin stock, usually coined by newspaper editors and second-rate speakers; and, last but not least, by the wanton adoption of novelties in orthography, which already distinguish at a glance almost all New England publications, and which, if they proceed, must in the course of time render a book from America disgusting to a British eye. The question is, not so much whether these changes are right or wrong, as whether it is expedient for us to set up a new or-

thography for ourselves, towards the adoption of which there is no tendency in Great Britain. We cannot but express our sincere regret that the American Tract Society, whose publications have so wide a circulation and influence, should have lent themselves to propagate the novel, and in a number of instances, absurd and ludicrous orthography of Webster's Dictionary, especially as the more refined scholars, even in Boston, and all except newspaper editors south of New York, adhere to those formulas of spelling, which occur in the first British publications, as for example, the Quarterly and Edinburgh Reviews.

One of the most important barriers against the flood which threatens our language, is the study of the Anglo-Saxon. The changes which have been wrought in English, by the adoption of words from the Latin or the French, while they add to the copiousness of the language, go to destroy its expressiveness and force. In almost every case where a foreign synonym has been introduced, some fine old English word has fallen into partial or entire disuse. "The facility and simplicity of combining several short indigenous words, to express any complex idea, practised by the Anglo-Saxons and other Gothic nations, is now," says Dr. Bosworth, "too seldom used. Instead of adopting technical terms from other languages, or forming them from the Greek or Latin, as is the present English custom, our Anglo-Saxon forefathers formed words equally expressive, by composing them from their own radical terms. For our *literature*, they used *boc-cræft*, *book-craft*, from *boc*, *a book*, *cræft*, *art*, science; for *arithmetic*, *rimcræft*, from *rim*, *a number*, *cræft*, *art*." Let us also hear the judgment of a learned foreigner; "If the syntax of the Anglo-Saxon," says Halbertsma, "be the basis of the English Syntax, as I think it is, notwithstanding a partial degeneracy, since the Norman conquest, by a mixture with French, the absurdity is felt of modelling the construction of the English according to that of corrupt Latin, known by the name of French. The construction of the French language is as regularly arranged as the pipes of an organ, while the most diversified inversion, exceeded only by that of the Latin and Greek, characterizes the Anglo-Saxon and Friesic; and the more the English is made to differ from this standard of propriety, the more it deviates from its original form and its very nature." Even though we borrow from a better language, we do not always improve, for, as Dr. Campbell observes, a mixture of two liquors is often worse than

either. The Romans corrupted the Augustan purity of their tongue by borrowing from the Greek, while the long continued energy of the Greek language, was owing mainly to its rejection of all words but its own. And while we are laboriously bringing in difficult polysyllables from the Latin, the Dutch and Germans are emulating the Greeks, by carefully weeding out hundreds of words which had crept in from the classic tongues, and substituting compounds from the stores of their native Saxon.

Viewing our language as it now stands, we may observe that the great foundation of it is Teutonic. Almost all the verbs, particles, and other words which constitute the body, the frame work of our discourse, are Saxon. Being more the language of the field and the fireside, they come home to our business and bosoms. While juvenile and late-learned writers are enamoured of sesquipedalian terms of Roman origin, our best authors and orators, our Websters and Southards and Irvings know the power of the racy Saxon roots. To this treasury they resort, as we must all do, for tender, gentle, comprehensive, as well as picturesque and powerful words. Turner, in his History of the Anglo-Saxons, has shown how many of our words are thus derived, by giving passages of the most eminent writers, both in poetry and prose, of different ages, with the words of Saxon origin printed in italics. Our learned fellow-citizen, Mr. Duponceau, says, "So far as we are able to judge, from a superficial investigation of the subject, we are apt to believe that the English words of northern derivation, are to those derived from the ancient as well as the modern languages of Southern Europe, in the proportion of something more than *three*, but not quite as much as *four to one*." An estimate somewhat different, is made by Halbertsma. "My object," says he, "was to show the analogy between the two languages, (Friesic and English,) by translating them as literally as possible; and the cognate words in English, which do not perfectly agree with the Friesic in sense, I have explained by others in parenthesis. In 1200 words I have only had recourse to fifty, which are not of Saxon origin—a number which might be greatly diminished by a scholar, thoroughly acquainted with the original stores of the English language. At this rate, about every twenty-fourth word of the original fund of the language is lost. In one hundred and twenty-five words in parenthesis, I used fifty foreign words: here one word is lost out of every two and a half. The number of words

was twelve hundred; add the words in parentheses, one hundred and twenty-five, it makes a total of thirteen hundred and twenty five. The foreign words in twelve hundred were fifty, and in parentheses fifty, making the sum of one hundred. Then thirteen hundred and twenty-five divided by one hundred, gives thirteen and a quarter, which shows that there is one foreign word for every thirteen English." The only remark which need be added, is that the passages by Halbertsma, as the subject of his investigation, were constructed on the plan of avoiding Latin terms in every possible case.

Every careful student of English literature has observed that if there exist two synonymous words, one of Latin and the other of Saxon origin, the former is generally more expressive and poetical, and especially more available for reaching the common mind: for example, *fatherly*, *motherly*, *brotherly*, and *paternal*, *maternal*, *fraternal*; *happiness*, and *felicity*; *faithfulness* and *fidelity*; *kindred* and *relation*; *witchcraft*, *necromancy*; *burst*, *rapture*; *strength*, *vigour*; *storm*, *tempest*; *tearful*, *lackrymose*; *offering*, *oblation*; *mirth*, *hilarity*; *hearty*, *cordial*; *dwell*, *lodge*; *bereave*, *deprive*. In Shakspeare, and in the English version of the Bible, some of the most striking and tender passages owe these qualities, in a great degree, to the predominance of the Saxon element, and if the experiment be made of exchanging these for words of Roman or Latin derivation, the thoughts will be disparaged.

On such a topic, the judgment of so great a scholar as Mackintosh will carry weight. "From the Anglo-Saxon," says he, "we derive the names of most of the ancient officers among us; of the greater part of the divisions of the kingdom, and of almost all our towns and villages. From them also we derive our language, of which the structure and a majority of its words, much greater than those who have not thought on the subject, would at first easily believe, are Saxon. Of sixty-nine words which make up the Lord's Prayer, there are only five not Saxon;—the best example of the natural bent of our language, and of the words apt to be chosen by those who speak and write it without design. Of eighty-one words in the soliloquy of Hamlet, thirteen only are of Latin origin. Even in a passage of ninety words in Milton, whose diction is more learned than that of any other poet, there are only sixteen Latin words. In four verses of the authorized translation of Genesis, which con-

tains above one hundred and thirty words, there are no more than five Latin. In seventy-nine words of Addison, whose perfect taste preserved him from a pedantic or constrained preference for any portion of the language, we find only fifteen Latin. In later times, the language rebelled against the bad taste of those otherwise vigorous writers, who, instead of ennobling their style, like Milton, by the position and combination of words, have tried to raise it by unusual and far-fetched expressions. Dr. Johnson, himself, from whose corruptions English style is only recovering, in eighty-seven words of his fine parallel between Dryden and Pope, has found means to introduce no more than twenty-one of Latin derivation. The language of familiar intercourse, the terms of jest and pleasantry, and those of necessary business, the idioms and peculiar phrases into which words naturally run; the proverbs, which are the condensed and pointed sense of the people; the particles, on which our syntax depends, and which are of perpetual recurrence;—all these foundations of a language are more decisive proofs of the Saxon origin of ours, than even the great majority of Saxon words in writing, and the still greater majority in speaking. In all cases where we have preserved a whole family of words, the superior significancy of a Saxon over a Latin term is most remarkable. *Well-being arises from well-doing*, is a Saxon phrase, which may be thus rendered into the Latin part of the language:—*Felicity attends Virtue*; but how inferior in force is the latter! In the Saxon phrase, the parts or roots of words being significant in our language, and familiar to our eyes and ears, throw their whole meaning into the compounds and derivations; while the Latin words of the same import, having their roots and elements in a foreign language, carry only a cold and conventional signification to an English ear.”

To this we may add the opinion of one of the most harmonious and eloquent of modern English writers, the late Robert Hall. His biographer thus writes: “In one of my early interviews with Mr. Hall, I used the word *felicity* three or four times, in rather quick succession. He asked ‘Why do you say *felicity*, sir? *Happiness* is a better word, more musical and genuine English, coming from the Saxon.’ ‘Not more musical, I think, sir.’ ‘Yes, more musical, and so are words derived from the Saxon generally. Listen sir: *My heart is smitten and withered like grass*; there’s plaintive music. Listen again, sir: *Under the shadow of thy wings will I rejoice*. There’s cheerful music.’ ‘Yes, but *rejoice*

is French?' True, but all the rest is Saxon, and rejoice is almost out of tune with the other words. Listen again: *Thou hast delivered my eyes from tears, my soul from death, and my feet from falling; all Saxon, sir, except delivered.* Then, sir, for another specimen, and almost all good old Saxon English: *Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.' "*

At the time of the Reformation, and during most of the sixteenth century, we observe in English writers a marked predominance of the Saxon ingredient, which make the writers of that age peculiarly charming. The next age brought in many Latin and French words, so that the diction of that day was marred by an appearance of pedantry. This was especially the case in some writings of the time of Charles the Second. In the reign of Queen Anne, there was a return to the dignified purity of genuine English. The influence, however, of such writers as Johnson and Gibbon, tended to burden and corrupt our language, by needless importations from abroad. Of the latter, Hannah More said well, that if Gibbon had his will, the Christian religion and the English language would come to an end together. And at the present day, the wanton introduction of scientific terms from the Greek and Latin, and of phrases from the French, threatens to render our tongue still more piebald, heterogeneous and unwieldy. Still it may be observed in the citations just made, the suffrage of the most accomplished scholars, and eloquent writers, is wholly in favour of Saxon English. In our own country, indeed, the rage for what is sounding, pompous, swelling, and uncommon, leads our writers and speakers to deal much in words of Latin origin. In this respect the writers of our revolutionary period far surpass us. The English of Franklin, Adams, and Ames, is more chaste than that of our own day. Those, moreover, who most variegate their diction with uncommon, difficult, and polysyllabic phrases, are such as have come late and irregularly into the field of letters, and have least real acquaintance with the models of classical taste; just as we observe the greatest display of paste-diamonds and jeweller's gold upon those whose wealth and credit are somewhat disputable. Still the current is evidently setting back in favour of pure English, and in proportion to the demand for this, will be the avidity of scholars for the pristine literature of England. We hope to see, before many years, an allotment of time to Anglo-

Saxon in every college in America; and in preparation for this, we earnestly wish that some of our learned men would prepare suitable elementary books for publication. We know of no way in which we can so effectually aid the young Anglo-Saxon student, as by adding the bibliographical notices which follow.

“A CHRONOLOGICAL LIST OF THE CHIEF WORKS PRINTED IN ANGLO-SAXON, WITH A NOTICE OF GRAMMARS AND DICTIONARIES INTENDED FOR JUNIOR STUDENTS.—[1567.] ÆLFRIC. 1. A Testimonie of Antiquitie showing the auncient fayth in the Church of England, touching the Sacrament of the Body and Bloude of the Lord here publicly preached, and also receiued in the Saxon’s tyme, above 600 yeares agoe, 16mo. Imprinted at London by John Daye, dwelling over Aldersgate beneath S. Martyns, 1567. *This little book contains “A Sermon of the Paschall Lambe to be spoken unto the people at Easter.” Anglo-Saxon on the left-hand page and an English translation on the right. It is paged only on the right to 75. Then follow 13 leaves without being paged, containing the Lord’s Prayer, the Creed, and the X Commandments in Saxon, with an interlinear English translation. The whole book, therefore, consists of 88 leaves, or 176 pages. It was published again in small 4to. with L’Isle’s ‘Treatise concerning the Old and New Testament,’ in 1623: the Easter Homily was printed again in the 2d vol. of Fox’s ‘Acts and Monuments,’ and in the notes to Whelock’s ‘Bede,’ b. v. c. 22. In the year of L’Isle’s death, it appeared again with this title, “Divers ancient Monuments in the Saxon Tongue,” &c. 4to. 1638.—*[1568.] LAWS. 2. Ἀρχαιονομία, sive de priscis Anglorum Legibus libri, Sermone Anglico, vetustate antiquissimo aliquot abhinc seculis conscripti, atque nunc demum magno Jurisperitorum et amantium antiquitatis omnium commodo, e tenebris in lucem vocati, Gulielmo Lambardo, 4to. ex officina Johan. Daye, Lond. 1568. *A greatly improved edition was published by Whelock, in folio, Cambridge, 1644, pp. 226, 1l. A still better edition, so much enlarged and improved as to be considered almost a new work, was published with the following title: “Leges Anglo-Saxonice Ecclesiasticæ et Civiles, accedunt Leges Edvardi Latinæ, Gulielmi Conquestoris Gallo-Normannicæ, et Henrici I. Latinæ, subjungitur Domini Henr. Spelmanni Codex Legum Veterum Statutorum Regni Angliæ, quæ ab ingressu Guliel-*

mi I. usque ad annum nonum Henr. III. edita sunt; toti Operi præmittitur Dissertatio Epistolaris admodum Reverendi Domini Gulielmi Nicolsoni Episcopi, Derrensis De Jure Feudali Veterum Saxonum, cum Codd. MSS. contulit, notas, versionem, et glossarium adjecit David Wilkens, S. T. P. fol. Lond. 1721, p. 234, 2l. 12s. 6d. *These are in Anglo-Saxon, with Latin translation and notes.*—Die Gesetze der Angelsachsen. In der Ursprache mit Uebersetzung und Erläuterungen herausgegeben von Dr. Reinhold Schmid, Professor der Rechte zu Jena, 8vo. Leipzig, 1832, pp. 304, about 8s. *There are two columns in a page; on the left is the Anglo-Saxon text, in Roman type, and on the right a German translation. The second volume has long been expected. The Record Commission have undertaken an edition with an improved Anglo-Saxon text, carefully accented, and accompanied with an English translation and notes. It was prepared, and a considerable part printed, under the superintendence of the late Richard Price, Esq. whose critical acquaintance with the Anglo-Saxon has been manifested by his excellent edition of Warton's "History of English Poetry." This edition of the A.-S. Laws by Mr. Price, is not yet published.*—

[1571.] GOSPELS. 3. The Gospels of the fower Euangelists, translated in the olde Saxon tyme, out of Latin into the vulgare toung of the Saxons, newly collected out of auncient monumentes of the said Saxons, and now published for testimonie of the same, 4to. London, printed by John Daye, 1571. *It is accompanied with an English version out of the Bishop's Bible, so altered as to agree with the Saxon, and published by Fox, the Martyrologist at the expense of Archbishop Parker. Price 3l. 3s.*—Quatuor D.N. Jesu Christi Evangeliorum Versiones per antiquæ duæ, Gothica scil. et Anglo-Saxonica: quarum illam ex celeberrimo Codice Argenteo nunc primum depromsit Franciscus Junius, hanc autem ex Codd. MSS. collatis emendatiùs recudi curavit Thomas Mareschallus Anglus; cujus etiam observationes in utramque versionem subnectuntur. Accessit et Glossarium Gothicum: cui præmittitur Alphabetum Gothicum, Runicum, &c. operâ ejusdem Francisci Junii, 4to. Dordrecht, 1665, et Amsterdam, 1684, p. 383—431, 2l 8s. *The Amsterdam edition appears, on collation, to be made up from the old copies with new title-pages, and a re-print of the first sheet in vol. ii. Moes. Glos. The Anglo-Saxon Gospels from the text of Marshall, the Rushworth Gloss, MS. Bodl. together*

with all the A.-S. translations of the Gospels, are about to appear in a quarto volume from the Pitt Press, Cambridge.—[1623.] ÆLFRIC. 4. A Saxon Treatise concerning the Old and New Testament. Written about the time of King Edgar (700 yeares agoe) by Ælfrievs Abbas, thought to be the same that was afterwards Archbishop of Canterbvrie. Whereby appeares what was the Canon of holy Scripture then receiued, and that the Church of England had it so along agoe in her mother-tongue. Now first pvblished in print with English of our times by WILLIAM L'ISLE of Wilbvrgnam, Esquier for the King's bodie: the originall remaining still to be seene at Sir Robert Cotton's Librarie, at the end of his lesser Copie of the Saxon Pentatevch. And herevnto is added ovt of the Homilies and Epistles of the fore-said Ælfrievs, a second edition of *A Testimonie of Antiquitie, &c. touching the Sacrament of the Body and Bloud of the LORD*, here publicly preached and receiued in the Saxon's time, &c. London, printed by John Haviland for Henrie Seile, dwelling in Paul's Church-yard, at the signe of the Tyger's head, 1623, small 4to. *The Dedication, Preface, &c. contain 30 leaves, the paragraphs numbered, but not the pages; then follow 43 leaves of the Treatise of the Old and New Testament, Saxon on the left, and English on the right-hand page. The first 12 leaves are without numbers, 13 is placed at the head of the Saxon on the left, and also at the head of the English on the right page, the same numeral serving for two pages. The Testimony of Antiquity, &c. has 9 leaves of Preface, &c., 14 leaves with double numerals, of 'A Sermon of the Paschall Lambe, &c.:' then follow 11 leaves unpagged, containing the words of Elfrike Abbot, and the Lord's Prayer, Creed and X Commandments, in Saxon, with an interlinear English version, 30 + 43 + 9 + 14 + 11 = 107 leaves, or 214 pages.*—[1640.] PSALMS. 5. Psalterium Davidis Latino-Saxonicum Vetus, à Johanne Spelmanno, D. Hen. fil. editum, 4to. Londini, 1640, 1l. 1s.—Libri Psalmorum versio antiqua Latini; cum paraphrasi Anglo-Saxonica, partim soluta oratione, partim metricè composita, nunc primum e cod. MSS. in Bibl. Regia Parisiensi adservato, descripsit et edidit Benjamin Thorpe, S.A.S. Soc. Lit. Isl. Hafn. Soc. Hon. 8vo. Ovonii, 1835.—[1644.] BEDE. 6. Bedæ Venerabilis Historia Ecclesiastica Anglorum, Anglo-Saxonice ex versione Ælfredi Magni Gentis et Latinè, accessère Chronologia Saxonica (*The Saxon Chronicle*, see 9.) et Leges Anglo-Saxonice cum interpreta-

tione Latinâ, curâ Abrahami Wheloci, fol. Cantabrigiæ, 1644. *A much improved and splendid edition was published with the following title: "Bedæ Historia Ecclesiastica, Latinè et Saxonice; una cum reliquis ejus operibus Historicis Latinè, curâ et studio Johannis Smith, S.T.P. fol. Cantabrigiæ 1722, pp. 823, 2l. 16s.—[1655.] CÆDMON. 7. Cædmonis Monachi Paraphrasis Poetica Genesis ac præcipuarum sacræ paginæ historiarum, abhinc annos M.LXX. Anglo-Saxonice conscripta, et nunc primùm edita à Francisco Junio, Amst. 1655, pp. 116. 1l.—Cædmon's Metrical Paraphrase of Parts of the Holy Scriptures, in Anglo-Saxon, with an English translation, notes, and a verbal index, by Benjamin Thorpe, F.S.A. 8vo. London, 1832, pp. 341, 1l. 1s.—[1659.] ÆLFRIC. 8. Ælfrici abbatis Grammatici vulgo dicti Grammatica Latino-Saxonica, &c. Guliel. Somnerus, fol. Oxon. 1659, pp. 52. *This is a Latin Grammar written in Anglo-Saxon for the use of those Saxon youths who were studying Latin. It is appended to Somner's A.-S. Dictionary, see 22.—[1692.] CHRONICLE. 9. Chronologica Anglo-Saxonica, curâ Abrahami Wheloci fol. Cantabrigiæ, 1644. Appended to Whelock's edition of Bede, see Bede, 6.—Chronicon Saxonicum; seu Annales Rerum in Angliâ præcipue gestarum ad annum MCLIV.; cum indice rerum chronologico. Accedunt regulæ ad investigandas nominum locorum origines; et nominum et virorum in Chronico memoratorum explicatio; Latinè et Anglo-Saxonice, cum notis Edmundi Gibson, 4to. Oxon. 1692, 2l. 8s.—The Saxon Chronicle, with an English translation, and notes, critical and explanatory, and chronological, topographical and glossarial indexes; a short Grammar of the Anglo-Saxon language, by the Rev. James Ingram B.D.; a new Map of England during the Heptarchy, plates of Coins, 4to. 1823, pp. 463, 3l. 13s. 6d. *The Saxon Chronicle has been translated into English, and printed with an improved A.-S. text, carefully accented from MSS. by the late Richard Price, Esq. for the Record Commission. It is not yet published. Miss Gurney printed and circulated privately among her friends, a very useful work entitled 'A literal Translation of the Saxon Chronicle, 12mo. Norwich, 1819, pp. 324. with 48 pages of Index.—[1698.] ÆLFRIC's Bible. 10. Heptateuchus, Liber Job, et Evangelium Nicodemi, Anglo-Saxonice. Historiæ Judith Fragmentum; Dano-Saxonice, edidit nunc primùm ex MSS., Codicibus Edvardus Thwaites, 8vo. Oxon. 1698, pp. 168 + 30 = 198, 1l. 4s. *The first seven books****

of the Bible in Anglo-Saxon.—[1698.] ALFRED'S *Boethius*. 11. Boethii (An. Manl. Sever.) Consolationis Philosophiæ libri V. Anglo-Saxonice redditi ab Ælfredo; ad Apographum Junianum expressos edidit Christophorus Rawlinson, 8vo. Oxon. 1698, 1l. 8s.—King Alfred's Anglo-Saxon version of Boethius, de Consolatione Philosophiæ; with an English translation and notes, by J. S. Cardale, 8vo. London, 1829, pp. 425, 1l. 5s.—King Alfred's Anglo-Saxon version of the Metres of Boethius, with an English translation and notes, by the Rev. Samuel Fox, M.A. 8vo. London, 1835, pp. 144, 12s.—[1709.] ELSTOB'S *Hom.* 12. An English-Saxon Homily on the Birth-day of St. Gregory, anciently used in the English-Saxon Church, giving an account of the Conversion of the English from Paganism to Christianity; translated into modern English, with Notes, &c. by Elizabeth Elstob, 8vo. London, 1709, pp. Preface, lx. 44 + 10 + 49 = 103, 1l. 4s. *This work is in Anglo-Saxon and English. She also printed some sheets in folio of Anglo-Saxon Homilies, with an English translation. For reasons now unknown the press was stopped. A copy of what was printed is in the British Museum.*—[1773.] ALFRED'S *Oros.* 13. The Anglo-Saxon version from the historian Orosius, by Alfred the Great, together with an English translation from the Anglo-Saxon, (by Daines Barrington), 8vo. London, 1773; Anglo-Saxon, pp. 242, English translation and notes, pp. 259, about 1l. 5s.—ALFRED'S *Will.* 14. Ælfred's Will, in Anglo-Saxon, with a literal and also a free English translation, a Latin version, and notes, (by the Rev. Owen Manning,) royal 4to. Oxford, at the Clarendon Press, 1838, pp. 51, about 7s. The same, reprinted from the Oxford edition of 1788, with a preface and additional notes, (by Mr. Cardale) London, Pickering, Combe, Leicester, 8vo. 1828, pp. 32, price 5s.—[1815.] BEOWULF. 15. De Danorum Rebus Gestis Secul. III. et IV. Poëma Danicum, Dialecto Anglo-Saxonica, ex Bibliotheca Cottoniana Musæi Britannici edidit versione Latinâ et indicibus, auxit, Grim Johnson Thorkelin, Dr. J. V. &c. 4to. Havniæ, 1815, pp. 299, 14s.—*An analysis of this fine poem, and an English translation of a considerable part of it, has been given by Mr. Turner in his History of the Anglo-Saxons, b. ix. c. 2, vol. iii. p. 280-301. A still more complete analysis is given, with free translations in English verse, and a literal Latin version from a text formed from a careful collation with the MSS. in Conybeare's Illustrations of Anglo-Saxon Poetry, p. 30-167.*

—*A very neat edition of the Anglo-Saxon text has appeared, entitled 'The Anglo-Saxon Poems of Beowulf; the Traveller's Song, and the Battle of Finnes-burh, edited, together with a Glossary of the more difficult words, and an historical Preface, by John M. Kemble, Esq. M.A. of Trinity College, Cambridge,' small 8vo. London, 1833, pp. 259, 13s. A second edition, with an English translation and a complete Glossary, is on the eve of publication.*—[1826.] CONYBEARE'S *Poetry*. 16. Illustrations of Anglo-Saxon Poetry, by the Rev. John Josias Conybeare, M.A. late Anglo-Saxon Professor, &c. at Oxford, edited by his brother the Rev. W. D. Conybeare, M.A. &c. 8vo. London, 1826, pp. 286, 18s. [1830.] FOX'S *Menol.* 17. Menologium, seu Calendarium Poeticum, ex Hiccesiano Thesauro: or, The Poetical Calendar of the Anglo-Saxons, with an English translation and notes, by the Rev. Samuel Fox, M.A. 8vo. London, 1830, pp. 64, 6s.—[1834.] THORPE'S *Analect.* 18. *Analecta Anglo-Saxonica.* A selection, in prose and verse, from Anglo-Saxon authors of various ages, with a Glossary; designed chiefly as a first book for students, by Benjamin Thorpe, F.S.A. 8vo. London, 1834, pp. 266, 20s. *This work gives specimens of Anglo-Saxon from its purest to its most corrupt state. As some of the specimens have been taken from MSS. and are here printed for the first time, this useful book has properly a place here.*—[1834.] THORPE'S *Apoll.* 19. The Anglo-Saxon version of the story of Apollonius of Tyre, upon which is founded the play of Pericles, attributed to Shakspeare: from a MS. in the library of C.C.C. Cambridge, with a literal translation, &c. by Benjamin Thorpe, F.S.A. 12mo. London, 1834, pp. 92, 6s.—20. A MORE minute account of works printed in the Anglo-Saxon, especially of smaller detached pieces, may be found in p. 134 of Hicces's *Institutiones Grammaticæ Anglo-Saxonicæ*, 4to. Oxoniæ, 1680; and *Wanley's Catalogue of Anglo-Saxon MSS. forming the 3rd vol. of Hicces's Thesaurus*, p. 325. *A short notice of the principal A.-S. MSS. may be found in Hicces's Institutiones, from p. 135 to 176, but a minute account of all the A.-S. MSS. with many very interesting and valuable extracts, will be found in Wanley's Catalogue, which, as the 3rd vol. of Hicces's Thesaurus, has the following title: 'Antiquæ Literaturæ Septentrionalis Liber alter, seu Humphredi Wanleii Librorum Veterum Septentrionalium qui in Angliæ Bibliothecis extant, nec non multorum Veterum Codicum Septentrionalium alibi extantium Catalogus Histori-*

eo-Criticus, cum totius Thesauri Linguarum Septentrionalium sex Indicibus, fol. Oxoniæ, 1705.—*An arranged Catalogue of all the extant relics of A.-S. poetry is given in Conybeare's Illustrations of A.-S. Poetry*, p. lxxvi—lxxxvi.

“21. GRAMMARS. 1. Hicke's Institutiones Gram. A.-S. 4to. Oxon. 1689, 2*l.*—2. Hicke's Thesaurus, 3 vols. fol. Oxon. 1705, 12*s.*—3. (Thwaites's) Gram. A.-S. ex Hiccesiano, 8vo. pp. 48, 2*l.*—4. Elstob's (Eliz.) Gram. of English-Saxon tongue, 4to. Lond. 1715, 1*l.*—5. Henley's Gram. of Anglo-Saxon, Lond. 1726, pp. 61, 4*s.*—6. Lye's Gram. Anglo-Saxon, prefixed to Junius's Etymologicum, fol. Oxon. 1743.—7. Manning's Gram. Anglo-Saxon et Mæso-Goth. prefixed to his edition of Lye's A.-S. Dict. 2 vols. fol. Lond. 1772.—8. Rask's Angelsaksish Sproglære, 8vo. Stockholm, 1817, pp. 168; Mr. Thorpe's Translation of ditto, 8vo. Copenhagen, 1830, 15*s.* 6*d.*—9. Sisson's Elements of A.-S. Gram. 12mo. Leeds, 1819, pp. 84, 5*s.*—10. Dr. Jacob Grimm's Deutsche Grammatik, 3 vols. 8vo. Gottingen, 1822, 1826, 1831. *This is a Grammar of all the Germanic languages; it is the 2nd edit.*—11. Bosworth's Elements of A.-S. Gram. 8vo. 1823, pp. 330, 16*s.*—Bosworth's Compendious Gram. of Primitive Eng. or A.-S. 8vo. 1826, pp. 84, 5*s.*—12. Ingram's Short Gram. of A.-S. prefixed to his edition of the Saxon Chronicle, 4to. 1823, pp. 8.—13. Gwilt's Rudiments of A.-S. 8vo. Lond. 1829, pp. 56, 6*s.*

“22. DICTIONARIES. Somner's Dict. Saxonico-Latino-Anglicum, folio, Oxon. 1659, 8*l.*—2. Benson's Vocabularium A.-S. 8vo. Oxon. 1701, 1*l.* 4*s.*—3. Lye's Dictionarium Saxonico et Gothico-Latinum, published by Manning, in 2 vols. fol. Lond. 1772, 7*l.* 17*s.* 6*d.*

“*Works relating to Anglo-Saxon.*—[1650.] 23. CASAU-
BONI (Merici) de Linguâ Saxonica et de Linguâ Hebraicâ
Commentarius; accesserunt Gulielmi Somneri ad verba ve-
tera Germanica Lipsiana notæ, small 8vo. Londini, 1650, 8*s.*
6*d.*—[1678.] ALFRED'S *Life*. 24. Ælfredi Magni Vita, à
Joanne Spelman. plates, folio, Oxon. 1678, about 16*s.*—
[1709.] Ælfred's *Life*, by Sir John Spelman, Knt. from the
original manuscript in the Bodleian Library, with conside-
rable additions, and several historical remarks, by the pub-
lisher Thomas Hearne, M. A. small 8vo. Oxford, 1709, about
9*s.*—*Life of Alfred or Alured*, by Robert Powell, 18mo.
1634, about 5*s.*—Ælfredi Regis præfatio ad Pastorale Sancti
Gregorii, e Codd. MS. Jun. LIII. *Saxon and Latin.* See
Asserii Meneven. Ælfredi, p. 81.—[1722.] Asserii Mene-

vensis Annales Rerum Gestarum Ælfredi Magni, recensuit Franciscus Wise, M.A. small 8vo. Oxon. 1722, about 9s.—Mr. Turner's *Hist. of Anglo-Saxons*, b. iv. c.—11, and b. v. c. 1—6.—[1708.] WOTTON'S *View*. 25. *Linguarum Veterum Septentrionalium Thesauri Grammatico-Critici et Archæologici*, auctore Georgio Hickesio, *Conspectus brevis*, cum notis, Gulielmo Wotton, 12mo. 12s.—[1708.] Wotton's *Short View of George Hickes's Grammatico-Critical and Archeological Treasury of the Ancient Northern Languages*, translated, with notes, by Maurice Shelton, 4to. London, 1737.—[1715.] ELSTOB'S *Saxon Devotion*. 26. *Publick Office of daily and nightly devotion for the seven canonical hours of prayer, used in the Anglo-Saxon Church*, with a translation and notes, together with the *Rev. Dr. George Hickes's Controversial Discourses*, by W. Elstob, 1 vol. 8vo, 1705, London, 5s.; the same, 2 vols. 8vo. 16s. 1715-27.—[1726.] GAVELKIND. 27. *Somner's (William) Treatise of Gavelkind*, both name and thing, showing the *True Etymologie and Derivation of the One, the Nature, Antiquity and Original of the Other*. To which is added the *Life of the Author*, by *Bishop White Kennett*, 4to. London, 1726. 17s.—[1798.] HENSHALL. 28. *The Saxon and English Languages reciprocally illustrative of each other; the impracticability of acquiring an accurate knowledge of Saxon Literature through the medium of Latin Phraseology, exemplified in the errors of Hickes, Wilkins, Gibson, and other scholars; and a new mode suggested of radically studying the Saxon and English Languages*, by Samuel Henshall, M.A. 4to. London, 1798, pp. 60. 5s.—[1807.] INGRAM. 29. *An Inaugural Lecture on the utility of Anglo-Saxon Literature; to which is added the Geography of Europe, by King Alfred, including his account of the Discovery of the North Cape in the 9th century*, by the *Rev. James Ingram*, M.A. 4to. Oxford, 1807, pp. 112. 10s. 6d.—[1807.] HENSHALL. 30. *The Etymological Organic Reasoner; with part of the Gothic Gospel of St. Matthew, from the Codex Argenteus (Cent. IV.) and from the Saxon Durham Book (Cent. VIII.)*, with an *English Version*, 8vo. 1807. 5s.—[1822.] SILVER. 31. *A Lecture on the Study of the Anglo-Saxon*, (by the *Rev. Thomas Silver*, D. D.), 8vo. Oxford, 1822, 3s.—[1830.] 32. MONE'S (Franz Joseph) *Quellen und Forschungen zur Geschichte der Teutschen Lit. und Sprache*, 8vo. Leipzig, 1830, 10s.—[1833.] 33. COLLEN'S (George William) *Britannia Saxonica*, a *Map of Britain during the Octarchy*, 4to. London, 1833,

12s.—[1799-1834.] 34. TURNER'S (Sharon) History of the Anglo-Saxons; comprising the History of England from the earliest period to the Norman Conquest, 3 vols. 8vo. 5th edit. London, 1834, 2l. 5s.—PALGRAVE'S (Sir Francis) Hist. of A.-S. 16mo. Lond. 1831. pp. 391, 5s.—PALGRAVE'S Rise and Progress of the English Commonwealth, 4to. London, 1834, 3l. 3s. *Mr. Turner and Sir F. Palgrave's important works must be carefully read by every A.-S. student. These for History, and Rask and Grimm for Philology, are rich sources of information for those who are interested in the Anglo-Saxon language and literature."*

Charles Hodgson

ART. VI.—*Decretum Synodi Nationalis Ecclesiarum Reformatarum Galliae initio Anni 1645, de imputatione primi peccati omnibus Adami posteris, cum Ecclesiarum et Doctorum Protestantium consensu, ex scriptis eorum, ab Andrea Riveto collecto.* (Rivet. Opp. tom. iii.) Rotterdam. folio. 1660.

JOSHUA PLACAEUS, Professor of Theology in the celebrated school at Saumur, published, towards the middle of the seventeenth century, the doctrine, that original sin consists merely in the hereditary corruption of our nature, without any direct imputation of the first sin of Adam to his posterity. The case was brought before the National Synod of the French Reformed Churches, which met at Charenton, near Paris, in 1645. The name of Placaeus was not mentioned, but the doctrine which he taught was examined and condemned. The decree of the Synod was as follows:

‘Whereas a report has been made to the Synod of certain writings, printed and manuscript, by which the nature of original sin is made to consist solely in the hereditary corruption, originally residing in all men, but the imputation of the first sin of Adam is denied; the Synod condemns the aforesaid doctrine, so far as it restricts the nature of original sin to the mere hereditary corruption of Adam’s posterity, excluding the imputation of the first sin by which he fell; and, under the penalty of censures of all kinds, forbids all pastors, professors, and others, who may treat this subject, to depart from the common opinion of all Protestant churches, which,