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MANUAL OF LINGUISTICS

*A CONCISE ACCOUNT OF GENERAL AND ENGLISH
PHONOLOGY, WITH SUPPLEMENTARY
CHAPTERS ON KINDRED TOPICS*

BY

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///
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‘Φωνη καὶ ψόφος ἕτερόν ἐστι.’

ARISTOTLE.

NEW YORK: G. P. PUTNAM'S SONS

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1893

P583

CORRIGENDUM.

Page lxvii., line 4. For *pithless stem* read *stemless pith*.

P R E F A C E.

I HAVE been told and believe that a book written on the lines of the present one is a desideratum.

Certainly, if a correct knowledge of the whence and the wherefore of words have its uses, no one who wishes or is constrained to be a full man in such things can afford to dispense with a knowledge of the facts that I have here tried to set forth.

It has been my object to produce a volume that will, with fair completeness, and in moderate compass, present the main results of modern phonology. I have also sought to round it off by the addition of such supplementary matter as may usefully accompany the main theme.

Phonology is a precise science, as precise as the most fastidious precisian could desire. It is based on truth, it is buttressed by law. If it has its farthing facts, it has also its solid generalisations. In any case, it is indispensable in linguistic research, which, involving as it does a knowledge of principle, ought to be appraised above mere dictionary etymologising.

I trust that this book will be found useful by any one who wishes to devote some time and attention to the former.

I have built mainly on Brugmann and Sweet. Mr. Mayhew's Old English Phonology and Mr. Wharton's Etyma Latina I have found very helpful. To all Mr. Skeat's books,

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besides direct help, I owe much in the way of momentum. Many contributions to the American Journal of Philology have given me assistance. I think I have generally acknowledged direct help. At all events I cite my authorities. I must not forget to mention how much I have profited by a perusal of Strong's translation of Paul's Principles. From Wheeler's pamphlet on Analogy I have got many hints and illustrations.

That this book is free from blunders I have not the presumption to hope. There must be in it many traces of etymological *Aberglaube*. It would be an easy thing to describe it as consisting of bits of etymological caviare indifferently dressed. With regard to the dressing I plead guilty in advance. It might have been in more competent hands. *Conamur tenues grandia*.

As for errors in execution and detail, I have to say that this book covers a wide field, and that one man's judgment and one pair of eyes are fallible.

It will be an advantage to read, or, at all events, to glance at Chapter V., before reading the others. It contains a description of many sound-processes that are assumed in previous chapters.

Special characters are explained at the proper places. Some of them are necessarily used in advance of their explanation. Pages 13, 14, 27, 32, 51, 75, 84, and 93 contain allusions to such characters. I mean the Index to supply cross-references that may only be hinted at and not paged. The English words in Chapters VIII. and IX. are separately indexed.

JOHN CLARK.

DUNDEE, *May* 1893.

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INTRODUCTION.

THE ARYANS — THEIR CULTURE AND ORIGINAL HOME. THE ORIGIN OF SPEECH.

THE idyllic, but certainly also idealised picture of the ancient Aryans is well known. According to this, they were an agricultural people, and lived the life of simple swains. They possessed towns too, and were not ignorant of the rudiments of fortification. Peace had reigned for a long time in their land, not the *pax Romana* of later times, but the peace that is due to a peace-loving temper and a devotion to rural pursuits. Their family life was happy and sweetly reasonable. At the head of the household were the protector of its weal and the manager of its concerns. The members of the family, the milk-maid daughter and the supporter-brother, had all the virtues that are sisterly and brotherly. A drift towards righteousness was everywhere visible, and morality was so elevated as to suggest a serious falling off on the part of descendants.

The undoubted domestication of a few animals, the presence in the various languages of correlates to *πόλις*, *pater*, *mater*, *θυγάτηρ*, *frater*, *θέμις*, &c., have been made to prove all this, and to answer that *pater*, *mater* are artificial dressings of the older onomatopoetic *lallwörter*, that *θυγάτηρ* is more likely to mean ‘*quae lactat*,’ or ‘*quae lactet*,’ than ‘the milkmaid,’ to insist that transferred meanings of roots are not

to be taken for primitive, nay, that it is not permissible to assume on the part of the primitive people a clear consciousness of the relation between root and full-grown word, is to evince want of imagination, and to qualify for the name of devotee of Darwinism and dirt.

A careful examination of the letter of the *data* for inference given in language will give us other results, not so taking certainly, nor so flattering to the supreme Caucasian mind, but eminently sensible results, results, too, that are not high-and-dry, but corroborated by conclusions drawn from other sciences.

Some risks have to be guarded against before conclusions can be safely drawn. We must see to it that the word on which we base our argument has a distribution in the languages of the Aryan family sufficiently wide to gain for it the name of primitive, that borrowing has not taken place, that the term applied is not so natural and so plainly suggested by some marked quality in the thing named as to arise independently and at different times, we must take care not to read late and developed meanings into primitive words, and, lastly, we must take care not to draw negative conclusions until we have satisfied ourselves that the word has not once existed and been lost.

It is our inability to fulfil all these conditions that forms one of the chief obstacles in the way of deductions got from a simple analysis of words. To reach the most probable result, assistance has often to be got from many sides, from anthropology, from prehistoric research, from the history of culture. A reconstruction of Aryan culture based, say, on the Indo-European vocabulary in Fick's dictionary, is almost sure to be highly coloured, owing to the fatal facility



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more peoples that for a long period were linguistically one.

To the pedigree theory belonged peculiarly the hypotheses of Italo - Graeco - Celtic, Graeco - Latin, and Lithu - Slavo - Teutonic periods, characterised by identity of language, including the common possession of differentiations of the primitive homogeneity.

According to the transition theory, a primitive Indo-European homogeneity, in the sense we attach to an original Teutonic homogeneity, never existed. Characteristic differences of individual languages existed then in some shape, in fact the primitive peoples were not so packed shoulder to shoulder in their original quarters as to present the conditions for the alleged sameness. Settled as they were at considerable distances from one another, though with facility of intercourse, dialectic differences would be accentuated and evolved in many parts of the territory occupied. These spread, according to the laws that regulate the diffusion of dialectic changes and creations, in waves or undulations, as the theory puts it, over the neighbourhood in which the *nidus* they had made for themselves was located.

To realise this, let us suppose the sites for the Aryan peoples set down, with some rough semblance of their present relative positions preserved, in one plan on a minute scale. This will give us some idea of the geographical area on which Teutons, Slavo-Lithuanians, Celts, Italians, Greeks, Indo-Iranians, and Armenians lived together before the dispersion. The spaces between were occupied by transition dialects ('kontinuierliche Vermittelung') which gradually shaded off into one another and into the main languages that bounded them. These have died out with

little or no record, and left the abrupt transitions we now encounter.

There are many missing links in language which, if recovered, would infallibly give us more light, and possibly give another complexion to established theories. We have, for instance, no remains of the tongues that were spoken north of Hellas. The Phrygians are said to have come from Thrace, and, if it be true that the Armenian language is descended from Phrygian, we may consider that it contains certain of the links between Greek and Slavonic on the one hand, and Greek and Indo-Iranian on the other, that must have abundantly appeared in Thracian and Phrygian.

Again, when we remember that Armenian contains all the changes of Grimm's Law, we are entitled to suppose that the tract in which its progenitor was spoken was in touch with the Teutonic zone.

It is also permissible to believe that Albanian, as the representative of old Illyrian, forms a link between Greek and Latin.

The wave theory satisfactorily solves contradictions that were presented by the pedigree theory. Not all that was advanced by it could be true. If Greek, a European language, offers such strong resemblances to Indo-Iranian as to warrant from the old point of view the assumption of an Indo-Persico-Greek period, we cannot at the same time have our cut-and-dry European period with a common language.

But the new theory makes it possible for us without contradiction to grasp the possibility of Greek having many strong resemblances to Indo-Iranian, and at the same time

manifesting points of connection with Latin, because the truth of the one does not on this theory destroy the conditions for the existence of the other. It was common in the pedigree theory on the strength of like phenomena to group several languages together, and postulate a common original language, ignoring all the while points of similarity on this side and on that, which argued a wider connection, and militated against the existence of a joint language.

There are three classes of resemblances that may obtain between languages, resemblances due to geographical proximity and brought about by natural or political causes, or by the disappearance of some barrier; resemblances that are part of the original inheritance; and resemblances that may be called frontier resemblances, due to contact with various neighbours at various points. The first of these may be such as to justify us in assuming a period of common culture for the peoples concerned. A common language in the strict sense is not to be thought of, for all these allied languages were dialects from the beginning.

One then of the defects of the pedigree theory was its inability to furnish a good-going explanation which would be elastic enough to account for facts all round. For instance, Sanskrit has an *a* where all the European languages, including Armenian, have *e*; the palatal guttural has been assibilated in Sanskrit and Letto-Slavonic, e.g., Sk. *śatám*, (cp. L. *centum*), the *bh* of the plural case-suffix seen in Gk. *-φιν*, L. *bus*, has in Teutonic and Letto-Slavonic become *m* (assuming *m* to be a manifestation of the *bh* suffix), e.g. A.S., dat. and instrum. plu. in *-m*; Celtic and Latin are unique in presenting *r* in the passive; Latin and Greek have all to themselves feminines in *us* and *ος*.

The pedigree theory never submitted anything that could satisfactorily explain, at one and the same time, not one, but the whole of these facts. The *e* of European languages is undoubtedly part of the original inheritance, the Sk. *a* being of different values, or due to levelling.

The other resemblances come under the head of frontier resemblances. There were zones where such and such influences were at work and prevailed. A careful consideration of the theory ought to make all these points clear.

Another defect of the pedigree theory, and its twin, the original-identical-language theory, was the failure to recognise that the almost perfect uniformity in language some of its presentations seem to assume never existed. Keeping in mind Paul's *dictum* that there are as many dialects as individuals, we may say that there were certainly as many dialect-languages as peoples, and that a working uniformity is all that can be postulated of the tongue of peoples who, though originally one, tenanted a wide area, to the number of seven, and these too, the founders of languages that were subsequently quite distinct though cognate.

The further back, the greater the uniformity, though there was never identity. The habits of ex-nomads who had entered on the pastoral stage are not favourable to the existence of the packing in space that identity in language requires. A common language is a late product, the creation of the newspaper, fashion, and the schoolmaster.

As to the amount of sameness in the languages before dispersion, that is a matter of inference from observed *data*. They would all be inflectional in caste, and have in common much of the usual inflectional machinery.

The extent of the common vocabulary may be inferred

from the stock of words which an examination of the common culture yields. In the case of men fighting to a large extent with nature an exuberant vocabulary is not to be thought of. A knowledge of the sound-system is to be gleaned from an examination of the sounds transmitted to us, *plus* an acquaintance with what is antecedent and subsequent in sound development.

Which is the most archaic of the Aryan languages? Which has preserved most of the common characteristics of the tongue of the original people? Well, we have not the *data* to answer the question, and its importance is not pressing. To come to a satisfactory decision we should require contemporaneous records of the languages compared. So far as vowels are concerned, Greek has been very conservative. There can be no doubt that Sanskrit in structure is more primitive-looking than the other languages. That it has a monopoly of archaic traits is as undoubtedly false. We may be sure these are pretty evenly distributed.

Attempts to reconstruct the original tongue from the evidence of language are badly lamed by the facts revealed in the theory we have tried to describe. When a word is missing from a language, no man can with certainty say whether it has disappeared, or whether it ever existed. On the old assumptions, the method was easy, if also rough and ready, for, starting with a common European language, if a word occurred in Sanskrit and in one European language, the others must have lost the heirloom.

If linguistic evidence alone is to be relied on, the more the languages in which a word occurs, the stronger the probability of its being original. Even then there are such things as accidental coincidences. There may also be coin-

cidences that cannot be called accidental, for the very fact that there is such a thing as an Indo-European family of languages implies, as regards constituent peoples, an amount of sameness in mental equipment and tendency that ought to be reflected in the languages.

After these general remarks, it will be proper to discuss in order the divisions of the heading.

In the following pages I shall rely chiefly on Schrader. The first of the divisions is the culture of the Aryans. It is necessary to ascertain this with all possible aids, and use all the light so got, to clear up the moot-points of the question.

It will be convenient in writing on this division to handle matters in the order (1) of material arts and material advances, and (2) of social progress and intellectual conceptions.

In the first sub-division are to be handled facts that have a bearing on metals and weapons, on agriculture, on dwellings, on clothing, on food and drink, and on trade.

In the second is to be estimated the significance of names of kin, of ideas about the gods and the hereafter, and of the mode of computing time.

In quoting words I shall, as a rule, give the Sanskrit, Classical, and Teutonic equivalents where these exist. In this introduction I shall, when quoting German, usually give the New High German, and not the Old High German equivalent.

The discovery of metals simply meant salvation to man. With their aid he could face up to nature, and clear away

the vast and rank growth of forest that fettered his movements, with their aid he could assert his superiority, and cope with the numerous and aggressive wild-beasts that made life bitter.

Being now, in proportion to his skill, better able to minister to his material wants, he would be drawn by the greater leisure at his disposal, and the hope of still further perfecting his tools, to work towards that point in weapon-making, in which increase of shapeliness means increase of utility. To the quest of shapeliness would be added the desire for grace, and to grace the rudiments of the artistic sense.

When those men who had become workers in metal in a small way, to supply most effectively their needs, heard of the more highly favoured mortals in other parts, to whom nature had gifted store of metals for use or ornament, they made shift to procure these.

These efforts were the beginning of trading. Metals would be sure to acquire a representative value, and the passage of the standard of value from *pecudes* into pence gave to trading the facility and expansiveness that its spread required.

Whatever may have been the metals known to the Ayrans, there is no general terms for metals among them, nor indeed among the separate peoples. The name of the metal first discovered was used as a general term. *Μέταλλον*, *metallum* are words of late development, derived, it is said, from a Semitic verb meaning 'to smithy,' an origin due to the fact that the Phoenicians erected smelting-houses beside the mines they dug.

There are also no terms common to the Indo-European



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Slavonic cognate. χρυσός has been equated to Sk. *híryanam*, but, apart from other difficulties, there is not agreement in the suffix.

It is simpler to call χρυσός a loan word from the Semitic (cp. Hebrew *chārūz*). We know that the Phœnicians were the first to work the gold mines of Thrace, and that in the gray antiquity of the fifteenth century B.C. So that the use of χρυσός in the manufacture of personal and place names, always a mark of age, is sufficiently accounted for. The Semitic peoples were acquainted with gold, owing to their many points of contact with Egypt, a land rich in gold from time immemorial. Gold, too, was plentiful in Asia Minor and Arabia.

It is of course possible that the Greeks had gold before they knew the Phœnicians, and either renamed it, or adopted the foreign term to denote the foreign wrought gold they got from the Phœnicians. This term may afterwards have been generalised, and have displaced the native term.

The Latin *aurum* is a name probably drawn from the native vocabulary, and applied to gold on its introduction. The word is connected with *aurōra* and *ūrō*, and meant to begin with 'the gleaming thing.'

By a similar step in nomenclature, the Teutons got *gulþ* from the root *ghel* (*ghol*), seen in L. *helvus*, Gk. *χολή*, G. *gelb*. Here *gulþ*, to begin with, meant 'the yellow thing.'

The name *aurum* gives us not the slightest hint whence the Italians first got gold. The Teutons perhaps got their first gold from some of the outlying Turko-Tartaric peoples, who, in their original home near the Altai Mountains, had gold in plenty. The Indo-Iranians, of course, got gold in

the sands of their own rivers. The Celtic word for gold comes from Latin, so does the Lithuanian word.

As far as the substance itself is concerned, it is difficult to believe that the Gauls, who, as Polybius says, had store of gold ornaments when they invaded Italy, had to wait till they came into contact with the Italians before they made its acquaintance.

In Norse we have beside *gull* 'gold in the mass,' belonging to common Teutonic, also *eyrir* from *aurum*, meaning coined gold.

What, then, are the facts? The Greek word is borrowed from Semitic, the Latin word stands by itself and fathers words in other languages, the Indo-Iranians have a word that is common only to the two peoples, Teut. *gulþ* has only a congener in Slavonic—facts all proving that gold was not known till after the dispersion.

Of silver, as of gold, we are entitled to say that it was not known to the Ayrans in their joint state. The Sanskrit word for silver, *rajatám*, in the Rigveda, has only the meaning of white, and the Zend word is only met with in the Avesta.

In the Iranian languages there is no agreement in words for this term, and surely if the metal had had a high antiquity in these languages, there should have been some common agreement, however isolated, in the names.

At first, on hearing Sk. *rajatám*, Gk. *ἄργυρος*, L. *argentum* (and an Armenian cognate), one may feel it safe to pronounce for original joint possession, but, inasmuch as the quality that has originated the name is so characteristic of the substance named, we have probably here the

case of a name that would inevitably be coined by observant name-makers. It was probably from Armenia, a country in historical times rich in silver, that the Indo-Iranians got their knowledge of that metal, and the name its importers mentioned in their hearing would fall pat on their ears, and suggest their own. Any two observers would agree in calling silver the white metal.

The Greeks, too, probably got their knowledge of silver from Armenia, and the Italians theirs from Greece, or, it may be, from Spain, where the Phoenicians had long wrought silver mines. If from the former, we may suppose the Greek word to have taken on an Italian suffix.

In Italy, where nature has grudgingly gifted silver, the metal must have been introduced at an early date, for the name is present in more than one dialect.

The Celtic word for silver is possibly a term manufactured on the analogy of *argentum*, out of an adjective meaning white, seen, perhaps, in Argentoratum, the Celtic name of Strassburg.

The Teutons and the Slavs have a joint term (Goth. *silubr*, &c.). It will be remembered that the term for gold was also common to these two peoples.

Nothing definite is known of the etymology of the word silver. A connection with some adjective denoting whiteness would be the most satisfactory, but Kluge declares the word to be foreign to Indo-Europeans. Tacitus tells us the Germans imported silver, and perhaps, if we knew definitely whence, we might get an explanation of the name. Is it not possible that they got it with the name through the agency of some intervening tribe from the Greek traders on the Black Sea, who of course got it from Armenia?

Words for copper, one of the most widely distributed of metals, were quite generally diffused in early times. The Egyptians had their term, the Semites theirs, and the Turko-Tartaric peoples had also coined a name. One naturally expects to find a term appearing in the Indo-European domain that will prove a common knowledge of copper, and such a term is seen in the equation Sk. *áyas*, L. *aes*, Goth. *aiz*. Some difficulty has been met with in the attempt to make out copper to have been the original meaning in Sanskrit, but in Latin and Teutonic, it is pretty patent that the original meaning was copper.

If it be right to locate, with Schrader, the original home in the district of the Middle Volga, then the Aryans probably got their knowledge of copper by trading relations with the tribes of the Ural Mountains.

The content of the term for copper was enlarged. In Latin, as elsewhere, the term for copper was afterwards applied to bronze, and in Teutonic, it came to mean ore in general. In Sanskrit, the term was alienated from its original meaning altogether, and applied to iron, while new terms were got for copper, which have no connexion with other Indo-European words.

The fact that the metals accommodating themselves to *áyas* are neuter in Latin, in Sanskrit, and Gothic, supports the belief that copper was the earliest metal known, a belief that is also countenanced by the fact that many names of iron originally meant copper. Perhaps the new metals were described in terms that referred them to the old, *plus* a characteristic quality.

Greek is not amongst the languages that furnish an element to the above equation. Probably the term has disappeared,

a form like *áyas*, having in Greek, where both *j* and *s* have been lost, small chance of survival.

This leads us to the Greek word for copper. *χαλκός* with the meanings of copper and bronze existed from of old in Greek. It is used extensively in nomenclature, exhibiting quite a contrast in this particular to *σίδηρος*, but, as far as origin is concerned, stands quite isolated in Indo-European.

In Latin, a precise term was got for copper in the expressions *aes cyprum*. This plainly means ‘ore of Cyprus.’ This term in the later *cuprum* furnished a word for copper all round—to Celtic, which originally had a word of its own, and to Teutonic.

Of bronze, the names for which have so many points of contact with the names for copper, the Indo-Europeans during their joint life probably knew nothing.

Wrought iron is a rather perishable substance, and so we are confined to language for information about its presence, early or late, among the metals known to the ancients.

The Semites have a family name for it, seen in the Hebrew *bar(e)zel*, a fact that argues an acquaintance made before the dispersion of the families of the stock. The Iranian peoples, too, have a common name.

In Sanskrit, as was remarked above, iron usurped possession of *áyas*, the term for copper.

Nothing definite can be made of the Greek term *σίδηρος*. That iron was known from an early date the literature proves. *χαλκός* certainly had a prior existence—witness its use in

name-making, and in the coinage of a vocabulary of terms in smithery, *e.g.*, χαλκεύς established before the making of σιδηρεύς.

The difficulty we have in tracing σίδηρος does not exist in the case of the word for steel, *viz.*, χάλυψ. We know that the name of this metal came, with the substance, from the Chalybes who lived somewhere near Pontus.

Latin also has a name for iron all to itself, unless *ferrum* can be cognated with the Hebrew *bar(e)zel*. This¹ would make for a Punic or Phoenician origin of the term.

In the details of priestly ritual, bronze is often mentioned, but not iron. From this, it appears that an acquaintance with iron was made at a comparatively late period, and it is just possible that contact with Phoenician traders brought about this acquaintance. At least the iron of Elba ought to have drawn them to that part of Italy.

The Teutons got their name for iron from the Celts. Cæsar in the Gallic War describes a tribe of Gauls as possessors of ironworks. Perhaps the Gauls were taught smelting and smithying by the Romans. Gothic *eisarn*, placed beside Ir. *iarunn* and Welsh *haiarn*, betrays its origin, *-arn* not being a Teutonic suffix. *s* has dropped from the Celtic forms, which, by the bye, may perhaps be ranked with L. *aes*, &c.

The Letto-Slavonic word for iron has been equated with χαλκός.

The variety of different names possessed by members of the Indo-European family makes it clear that iron was not known in the primitive period. At the same time, the possession of common terms for iron by related peoples, now living far apart, postulates a high antiquity. Indeed, in

some areas, there is evidence that steel must have been manufactured at an early time.

Lead and tin, unlike most of the other metals alternately assigned and denied to the Indo-European period, have never been adjudged of such antiquity. Of the following appellatives in familiar languages for the two metals — *μόλυβδος*, *plumbum*, *lēad*, *blei*; *κάσσιτερος*, *stannum*, *tin*, *zinn*—nothing definite is known save of *κάσσιτερος*. The Phoenicians were the earliest carriers of tin from Cornwall (*cf.* Cassiter Street in Bodmin) to the Mediterranean. We should then expect the word to be of Semitic origin, and the Assyrian *kāsaza-tirra* has been thought to be a likely parent.

Suggestions on the origin of the other words will be found in Schrader.

The Slavonic terms are obscure.

The Celtic term for lead, seen in Ir. *luaide*, is probably the parent of the Teutonic word. The Celts engaged in mining before the Teutons, and, as we have seen, gifted them the word for iron. They got from L. *stannum* their word for tin.

The notion that tin was an older metal than lead has been dispelled by Schliemann. Store of lead was found in the prehistoric towns of the Troad, tin in none.

Reviewing then the story told by the metals, we must conclude that the Europeans in their joint state knew none of the metals save copper.

Next, a word or two on weapons. The evidence got from a consideration of the names applied to these, tends but to



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Perhaps the commonness of the material used accounts for the sparseness of cognates, and the limited range of the existing ones. The names for the weapons, having an obvious connexion with the material out of which they were made, would give place to new names got from new materials, materials, too, not known to the Aryans. Since one of the first uses of metals would be to provide effective arms, it follows that the equipments of the Aryans must have been of a rudimentary kind—weapons of bone, of horn, or, it may be, of copper, and defensive armour of wood, or of hide.

With the reservation that copper may have been used in weapon-making, the nomenclature of weapons proves that the Aryans lived in a premetallic age.

There is no lack of written opinion on the mode of life followed by individual Aryan peoples. Cæsar ascribes nomadic habits to the Germans ('neque licet longius anno remanere uno in loco'), and there is documentary evidence to the effect that the Slavs frequently changed their abodes, while, even to the Greeks, Thucydides imputes in early times nomadic instincts—*ἡ γῆ αἰεὶ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν*.

If, at the dawn of history, this is the condition of the individual peoples, we are justified, making due allowance for the persistence of traditional habits, and the possible contemporaneous existence of features common to two modes of life, in concluding that the Aryans, when yet in the original home, were strongly infected with nomadic habits.

Not that the beginnings of agriculture were absent, there is evidence to the contrary, but, if salient characteristics

determine definition, nomadic is the term that best expresses these.

Language, too, bears out the inferences to be drawn from recorded opinion and right reasoning. There is not among languages of the Aryan stock the general agreement in agricultural terms that exists in the case of purely cattle-terms, such as cow and sheep. On the other hand, there is strong agreement in the languages of the European members of the stock. Consequently, language forbids us to attribute agriculture, as an art, to the Aryans in the original home, but warrants us in asserting that the Europeans made common advances in said art.

Another consideration strengthens the ascription of nomadic habits to the original people. There can be no private property in land among nomadic peoples, and among peoples of historical times we find just what we should expect in legatees of nomadic customs. Among the Germans, Cæsar says ‘*privati ac separati agri nihil est.*’ This state of things exists to this day in Russia, and can be predicated of several ancient peoples.

Note, too, that to assume common advances in agriculture on the part of the Europeans is not to assume a European period characterised by identity of language and manners, nor even to assume an acquaintance with metals. It is perfectly possible to have a contiguity that permits common advances in culture, and strong divergences in language, and it is not at all necessary to make acquaintance with metals the measure of acquaintance with agriculture. Many terms for agricultural implements or portions of them can be traced back to non-metallic materials, *e.g.*, Goth. *hōha* ‘plough’ is equated with Sk. *śākhā* ‘branch.’ Numerous

names prove that wood stiffened, if required, with stone answered every necessary purpose of agriculture. But there is no need to prove that agriculture may flourish with very primitive implements.

It will be well now to mention some of the resemblances that warrant us in speaking of joint advances in agriculture on the part of Europeans.

One of the few equations common to the Aryans in this connexion is Sk. *yávas* 'barley,' Gk. *ζειά* 'spelt,' &c., but we really do not know what is exactly meant by these terms, and very possibly they do not denote a cultivated product. There are one or two more terms arguing common knowledge on the part of the Aryans.

Compare this poverty with the wealth of equations to prove European community:—first in general terms—Gk. *ἀγρός*, L. *ager*, A.S. *æcer*; Gk. *ἀρόω*, L. *arō*, Goth. *arjan*, E. *ear*, &c.; L. *serō*, Goth. *saian*, A.S. *sāwan*, &c.; L. *molō*, Goth. *malan*, E. *meal*, &c.; Gk. *ἀρπη* 'sickle,' L. *sarpō* 'prune,' &c.; L. *porca* 'ridge between two furrows,' A.S. *furh*, G. *furche*; Gk. *ἄχνη* 'chaff,' L. *acus aceris*, Goth. *ahana*, E. *awn*; next in products of the soil—L. *grānum*, Goth. *kaúrn*, A.S. *corn*, &c.; L. *hordeum* 'barley,' A.S. *gerst*, G. *gerste*, perhaps Gk. *κριθή* (for *χερσδη*); L. *far*, A.S. *bere*, &c.; Gk. *λίνον*, L. *līnum*, A.S. *līn*, &c.; L. *faba*, with Slavonic cognate; Gk. *κρόμμον* 'onion,' A.S. *hramse*, E. *ramsons*, &c.; and Gk. *μήκων* 'poppy,' G. *mohn*, E. *mawseed*.

In addition to the agreement just exhibited between general terms, and the terms for such products as barley, flax, beans, onions, an agreement has also been established between the various terms for wheat, millet, peas.

Such products, then, it would seem, were reared by the European section of the family.

These resemblances give sufficient ground for the assertion that agricultural terms are common only to the European branch of the Aryan family.

It should also be said that the Asiatic branch has some agricultural terms common to its members, but our means of information about these is very limited. After the dispersion, the European branch was forced by stress of circumstances to begin agriculture. In their wanderings, accepting Schrader's theory, they had passed out of the steppe country, favourable to nomad life, and got amongst forests that prevented them following the former free and easy life, and constrained them to take to tillage.

It is curious that an examination of Semitic and Egyptian culture, under this head, yields as a result almost the same plants as we have just mentioned. Nothing definite is known about the original *habitat* of these plants, or the way in which they may have been distributed by trading.

The nomadic life attributed to the Aryans is also shadowed forth in the correspondence of terms that have to do with waggon-building.

The European nomad had to make his own camel, the waggon was his ship of the desert. This is a fact that could be got at from written records. 'Vagae domus,' 'domus plaustri impositæ' are expressions that argue a knowledge of this vehicular transit on the part of their framers.

To return to the correspondences, we have for wheel—Sk. *ráthas* 'waggon,' L. *rota*, G. *rad*, &c., and Sk. *cakrás*, Gk.

κύκλος, A.S. *hwēol*, &c. ; for axle—Sk. *ákshas*, Gk. ἄξων, L. *axis*, A.S. *eax*, G. *achse*, &c. ; for yoke—Sk. *yugám*, Gk. ζυγόν, L. *jugum*, A.S. *geoc*, &c.

Nothing but a common use and wont in the art of waggon-building can account for these correspondences. The limitations that want of tools and other drawbacks would impose are also borne witness to in the terminology. There are no common terms for spoke and felloe, a fact proving that the wheels were made of one piece.

Even nomads, although they were not to remain longer than a year in one place, would be led to construct other shelters than their waggons. A life on wheels, in a bare country, during rigorous cold, would sharpen their inventiveness. Tacitus tells us that the Teutons had underground dwellings, and Xenophon in the *Anabasis* particularises some of the features of similar καπάγριοι οἴκιαι among the Armenians, viz., a vertical descent by ladder for human beings, and a side descent by sloping tunnel for cattle.

But language gives evidence of other and more ambitious shelters. House-, or at anyrate, hut-building is proved by the following equations :—Sk. *damás*, Gk. δόμος, L. *domus*, Goth. *timrja* ‘builder,’ &c. ; Sk. *dvār*, Gk. θύρα L. *foris*, A.S. *duru*, &c.

Note also Gk. στέγος, L. *tectum*, Sk. *sthaḡ* ‘cover,’ &c.

It is the materials used in building that prove hut to be the better term. Records and language alike prove these to be other than bricks and lime. To make use of the latter, G. *wand* ‘wall’ is equated with Goth. *wandus* ‘twig,’ a connexion that at once suggests wickerwork.

ῥοφή 'roof' and ῥοφος 'rush' suggest the same material. The equating of τεῖχος (rt. *dheigh*) to *fingō*, *figulus* 'potter,' at once suggests clay.

Again, in Teutonic, most terms in stone building are foreign, taken from the Latin, e.g., G. *mauer* from *murus*, G. *ziegel* from *tegula*, &c.

We can not only tell the materials, but also guess the shape of the Aryan dwelling. The round urns in the cemetery of Alba Longa are known to be representations of the houses of the living; the houses of the Germans figured on the columns of Aurelius are round; and to regard this as a traditional shape of high antiquity is perhaps not to be unduly rash.

The Aryan dwelling would seem then to have been a circular structure, made of such materials as wood, clay, and plaited twigs, and perhaps sunk into the earth for protection. A further proof of its rudimentary nature is got from the fact that windows seem to have been a later addition, the words for window not exhibiting correspondence.

Possibly the headmen of the tribe occupied more pretentious buildings constructed on similar lines.

To nomads who lived by cattle-rearing the materials for clothing were at hand. Hides would naturally be resorted to. That the Aryans had reached that point in civilization in which the investiture of the person with a covering has become a detail of living is rendered probable by these cognates, viz., Sk. *vas* 'clothe,' Gk. ἔνδυμι, L. *vestiō*, A.S. *werian*, Goth. *wasjan*.

That the first clothing was hides, language bears evi-

dence, e.g., βαίτη ‘a coat of skins’ corresponds to Goth. *paida* (E. *pea jacket*); σκευή ‘dress’ and σκῦτος ‘skin’ have the same root; σισύρα ‘a rough outer garment’ (orig. of pigskin) and σῦς are probably connected.

But the Aryans were more deeply versed in the philosophy of clothes than to mark time at skins.

There are proofs that they knew how to manipulate their material. The art of making felt seems to have been known to the European section. For this compare Gk. *πίλος*, L. *pileus*, Ger. *filz*.

A general term for plaiting is well distributed, e.g., Sk. *praśnas* basket, Gk. *πλέκω*, L. *plectō*, G. *flechten*, &c.

There are terms, too, for weaving and spinning, though the terms for the latter have not freed themselves from the meaning of plait.

For weaving take Sk. *ṛā*, Gk. *ὑφαίνω*, A.S. *wefan*, G. *weben*. Here, too, consider the following correspondences, establishing the existence of the art, and the position occupied at its practice, furnished by the root *stā* ‘stand,’ viz., Sk. *sthāvis* weaver, Gk. *ἵστός* ‘loom,’ and *στήμων* ‘warp,’ L. *stāmen* ‘warp,’ Goth. *stōma* ‘stuff.’

For spinning we have Gk. *νέω*, L. *neō*, Goth. *nēthla* ‘needle,’ G. *nähen*. It seems we cannot compare here any words that argue original *sn*, such as Goth. *snōrjō* ‘basket,’ for that combination, had it been true for the above, would have survived in Gothic.

That wool was a material known to the original people is obvious enough from this equation, viz., Sk. *ūrṇā*, L. *lāna*, Gk. *οὔλος* (*Φολνος*), L. *vellus*, Goth. *wulla*, &c.

It is also very possible that flax was used in these arts. We saw above that a term runs through all Indo-European



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miluks, Ir. *melg*). One equation, however, argues community under the head milk, viz., Sk. *sāras* 'cream,' Gk. ὄρος 'whey,' L. *serum* 'whey.'

It would be too much however to argue that the original people could make butter and cheese. These demand processes that do not seem to suit the habits of nomads or ex-nomads.

Mead is the intoxicant for which we have an Indo-European equation—Sk. *mádhu* 'sweetness, honey, mead,' Gk. μέθυ 'wine,' A.S. *medu*, G. *meth*, &c.

These names prove that honey must have been an ingredient, probably, Schrader thinks, procured by trading, for the country to be selected as the most probable home of the Aryans is not wooded, and common terms for bee and wax, together with a definite term for honey, are only European.

Schrader seems rather to underestimate the importance of the general diffusion of words for mead. His choice of the steppe region for the original home has led him to do this.

Wine was of course not known to the Aryans. The Teutonic, Slavonic, and Celtic terms are borrowed from *vinum*. *Vinum* and οἶνος are, however, mutually independent formations, probably from the root *vi* 'to twine,' and date from a time when the Italians and Greeks lived in the north of the Balkan peninsula.

It is a curious and suggestive fact that most of the peoples who have sojourned in or near this part of Europe, have similar terms for wine, among the rest the Albanians and the Armenians. Mention has already been made of the tradition that identified the Armenians with the Phrygians,

who are called ἄποικοι τῶν Θρακῶν. Further, χάλιν, a term for unmixed wine, is correlated by Schrader with an inferred Sabine *fali* seen in *ager Falernus*.

It is quite probable that the Aryans had made a beginning in trade. Trading is developed bartering, and for this practice the Indo-European vocabulary argues volume and precision enough to entitle it to the name trade. Certain terms, varying, as is natural in terms for bartering, between the meanings of buying and selling, have wide distribution, viz., Sk. *vasnám* 'price,' Gk. ὄνος 'price,' L. *vēnum* 'sale,' &c.

There is a common root for measure, viz., Sk. *mā* 'measure,' Gk. μέτρον (μεδτρον), L. *modius* 'corn-measure,' Goth. *mitan*, A.S. *metan*.

If we add to this that standards for measurement are found in the body at rest or in motion, e.g., foot, cubit, pace, &c., we see that all the conditions for trading are present.

There are considerations which seem to show that this was not always confined to tribal areas, even in the joint period. No doubt strangers were at first looked on as enemies; the fact that the words for stranger and enemy coincide proves this. Goth. *gasts* is cognate with *hostis*, and ξένος (*F*)ος (*ghsenyos*, the -εν*F*o- is a nominal suffix) has with Brugmann's approval been correlated with these.

But these words at a very early period took on a softer meaning, and among the Indians, Greeks, and Italians, precepts counselling hospitality are of very old date. The suggestion that this altered attitude towards strangers was brought about by trading relations, that strangers passed

from providers of goods into *protégés* of the gods, that abstention from hostile acts was in the beginning simply on each side an arrangement for mutual benefit, finds some support in a ceremony of guest-friendship, viz., the exchange of tokens (*σύμβολα*, *tesserae*), a survival of the exchange of wares.

It would then follow that trade between strangers was older than hospitality, old enough perhaps to be predicated of the Aryans in the joint period.

Inasmuch as the Aryans were unacquainted with the sea—a common term first occurs among the Europeans, viz., L. *mare*, Ir. *muir*, Goth. *marei*, E. *mere*—sea-going trade did not exist.

The series of words—Gk. ἅλς, L. *sāl*, Goth. *salt*—originally meant salt, and even if they originally meant sea, we are still in Europe, for Sk. *sáras* ‘lake, pool’ can hardly prove anything about sea.

The trade that flourished was overland or along the banks of rivers. There is nothing common in the way of nautical terminology to invalidate this, it is only terms for rowing and boat that are common, e.g., Sk. *arítras* ‘rudder,’ Gk. ἑρετμόν ‘oar,’ L. *rēmus*, A.S. *rōðer*, &c., and Sk. *nāús*, Gk. ναῦς, G. *naue*.

It is assumed that the latter word denoted the hollowed-out trunk of a tree. But could such trunks be readily got, if the original home is placed with Schrader in the woodless steppe country.

In the European languages, mast (L. *mālus*, A.S. *mæst*, rt. *mazdos*) has a common term, but even in these, there are great differences in the nomenclature of the other parts of a ship.

A fair idea of the material culture of the Aryans may be got from an examination of the culture disclosed to us in the disinterred lake-dwellings of Switzerland. The facts brought to light in connexion with these seem to prove that the lake-dwellers were just at that stage of culture that one would be led to predicate of the Aryans.

To complete an account of Indo-European culture it still remains to put down something about social progress and intellectual conceptions.

Under this head let us note first the names of kin that are common to the Aryans. Their extension, although I do not put down all the languages in which they occur, will, I daresay, be fairly apparent. They are these:—*father, mother, son, daughter, brother, sister, father's brother, father-in-law, mother-in-law, daughter-in-law, husband's brother, husband's brothers' wives, grandson (nephew)* (Sk. *pitár-, mātár, sunís, duhitár-, bhrātar-, svāsār-, pitṛvyas, śváśuras, śvaśrūs, snushā, dēvár-, yātaras, nāpāt-*; Gk. *πατήρ, μήτηρ, υἱός, θυγάτηρ, φράτηρ, —, πάτρως, ἐκυρός, ἐκυρά, νυός, δαήρ, εἰνατέρες, ἀνεψιός*; L. *pater, māter, —, —, frāter, soror, patruus, socer, socrus, nurus, lēvir, janitrices, nepōs*; A.S. *fæder, mōdor, sunu, dohtor, brōðor, sweostor, fædera* (G. *vetter* orig. 'uncle'), *swēor* (G. *schwäher*), *sweger* (G. *schwieger*), *snoru* (G. *schnur*), *tācor* (O.H.G. *zeihhur*), —, *nefa*).

There are double sets of words for father and mother running through the Indo-European languages, the above, and a set of imitative formations, e.g., Goth. *atta* 'father' (*áiþei* 'mother'), cp. Gk. *ἄττα*, L. *atta*, Sk. *attā* 'mother.'

It will be noticed that the Indo-European terms for son and daughter are missing in Latin, and are supplied

by *filius filia*, connected either with *fellō* ‘suck,’ or *φῦλον* ‘tribe.’

In Greek, *φράτηρ* has of course another meaning than brother, and there also the word for sister is distinctive, but the word *ἑορες* ‘cousins,’ quoted in Hesychius’ Lexicon, seems plausibly cognated by Schrader with the other Indo-European terms. He suggests that the word originally meant ‘sisters,’ then ‘sisters’ children,’ then ‘children of brothers and sisters,’ comparing the Latin *consobrīnī*, which originally meant ‘a pair of sisters.’

The word for father’s brother, as seen above, is very well distributed, the word for mother’s brother is not an Indo-European one. A term for this relative is seen in L. *avunculus*, A.S. *ēam* (cp. *Eames*, proper name), G. *oheim*. *Avunculus* ‘little grandfather’ is, I suppose, a hypocoristic term from *avus*.

Perhaps it is worth noticing that it is in European that the *nepōs*-row has taken on the meaning of nephew.

There is no Indo-European term for grandfather or grandmother.

It seems well to notice here a fresh proof of the affinity between Teutonic and Slavonic, exhibited by the presence in them of a common term for grandson, seen in G. *enkel* (dimin. of *ahn*). There is no Indo-European term for son-in-law. Correspondences however are met with in various languages, e.g., in Teutonic——A.S. *āðum*, G. *eidam*.

A glance at the terms for *affīnēs* in the above list, proves that it is only the husband’s side of the house for which a terminology has been provided. There is not an Indo-European term to denote a relative who has become such in virtue of relationship to a wife. For son-in-law, there is

no common term to suggest that the wife's parents claimed kindred with their daughter's husband. The wife seems to have merged her individuality and her family in those of her husband. This leads to a conclusion quite opposed to the theory that the woman was the stable factor in calculation about parentage. If circumstances once made relationship in the female line the surest way of allocating a place to a child in a clan, language seems to prove that these circumstances either never existed in the case of the Aryans, or had passed away before language was developed enough to record them. Westermarck in a recent work explains primitive life in general on the patriarchal theory.

The Aryan family, then, was one in which relationship through male connexion was the title to membership. In the Aryan family—can we use the term family if this does not exist—there was paternal supervision and authority. Sonship was a reality, very much the reality that it was in early Roman times.

It is true also that the common terms for relatives on the wife's side, possessed by certain groups of languages, argues a very early acknowledgment of such relationships.

Wives were procured, in the very early days of Aryan life, when the various wandering households observed a semi-hostile attitude to each other, by capture. The existence among the Aryans of this generally prevalent practice is also indicated by the absence of terms implying the recognition of affinity on the wife's side. Afterwards when milder manners obtained, purchase was substituted.

There can be little doubt that the right of the husband—Sk. *pátis*, Gk. *πóσις*, L. *potis* 'able,' Goth. (*bruþ*)*faþs* 'bridegroom'—over his spouse as wife or as widow was that of the

owner of a chattel over its disposition. Suttee is an Aryan survival.

As a political unit family meant an aggregate of several households controlled by a *paterfamilias*. In the progress to political development, the next complex to family is that of brotherhood. This meant an association of families having a common ancestor, each of which had hived off in succession from an overgrown family, to find virgin pastures and procure more space. The term for this brotherhood in Greek is *φρατρία*, in Latin, *gens*. To this day the *bratsvo* of Herzegovina supplies an example of what we may suppose the Aryan brotherhood to have been.

Before the disruption, the constituents of the Aryan race, each a potential nation, may be supposed to have developed tribal organisation and to have possessed tribal solidarity. That they had arrived at such a concept as a name for the united race is unlikely.

Did the Aryans have a conception of the divine, and if they did, what were their divinities? To answer correctly the first question, one ought to discriminate carefully terms, the religious import of which is an after growth of separate national life, and terms that may be supposed to have carried down their religious import from primeval times. There are really no words that we can confidently place in the latter class.

In the primeval period the consciousness of the divine must have been rudimentary, and many roots would afterwards by the workings of anthropomorphism acquire a religious meaning. Of these roots, when the need for a religious vocabulary arose, some areas would use one, others,



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Beginning with terms for seasons, we find that common names for winter and allied notions are very widely distributed, e.g., Sk. *hēmantás* 'winter,' *himás* 'cold, winter,' Gk. χειμών, χιών, χίμαιρα 'goat' ('yearling'), L. *hiems*, Sc. *gimmer* (cp. E. *wether*, Gk. ἔτος, L. *vetus*).

There is also a series of allied terms for snow:—Gk. νίφα, L. *nix*, A.S. *snāw*, &c., including a Zend cognate.

There are three groups of words for the portion of the year that is set over against the wintry portion, viz., Sk. *vasantás*, Gk. ἔαρ, L. *vēr*, &c.; Zend *yāre* 'year,' Gk. ὥρα, Goth. *jēr*; Sk. *sāmā* 'half-year, year,' A.S. *sumor*, &c. I ought to mention here that there are difficulties in connecting ἔαρ and *vēr* with *vasantás* (rt. *ves*, which rather connotes the notion of waning than of growing light (cp. *vesper*, &c.)), e.g., Gk. εσα ought to become η. The best account of the word I have seen is that given by F. W. Walker in the *Classical Review*, vol. v., p. 10. He derives both from a root *vē* 'blow,' making ἔαρ = *FηFαρ(υρ)*, and *vēr* = *vēver*. Of course this disconnects with Sanskrit.

These terms do not represent divisions of the non-wintry part of the year, but are different names for the same thing. Their meaning fluctuates in different areas, and even in the same area there is evidence of instability. Perhaps *sāmā* originally 'half-year' was a sort of unattached synonym for the non-wintry portion of the year. The *vasantás* series seems to have properly denoted the commencement of the hot season, for they are not used as names for the whole year like the others.

To say nothing of the twin powers of the year storied in mythology, there is a dualism present in the nomenclature, e.g., *summer* and *winter*, *vasantás* and *hēmantás*, with similar

suffixes, that impels us to assume an original division into two, and only two parts.

After progress had been made in the cultivation of cereals, it is likely that some designation would be set apart for harvest-time, and probably a term common to the European group arose at this stage, viz., L. *annus* (*asnos*), cp. *annōna*, Goth. *asans* 'harvest' (E. *earn*).

When the peoples had separated and reached other localities, names for different periods of the warm part of the year were coined, and existing terms were attached to definite periods.

The existence of correlates like Sk. *vatsás* 'calf', L. *vetus* 'full of years,' *vitulus* 'calf' ('yearling'), A.S. *weðer* 'wether,' seems to prove that the Aryans were able to conceive of the year as a whole.

There was also a roundabout way of expressing the idea of year by means of an enumeration of its various parts, and in many of the Indo-European languages a fashion grew up of substituting a part for the whole, e.g., winter for year.

A word for month has wide distribution—Sk. *mās*, Gk. *μήν*, L. *mēnsis*, Goth. *mēnōþs* &c.

There was also a word for moon belonging to the series, seen in Goth. *mēna*, but in many quarters it was replaced by words from fitting roots.

When the moon had furnished a unit of measurement, observation would teach that some twelve of these units or months elapsed between the first appearance of the cold season and its re-appearance, and so long as there only existed a rough division of the year into a hot season and a cold season, the discrepancy between the lunar year and the natural year would not obtrude itself.

A word for night runs right through the Indo-European languages :—Sk. *náktis*, Gk. *νύξ*, L. *nox*, Goth. *nahts*.

A comparison of the words for summer and day does not reveal the community that a comparison of the words for winter and night does.

That the Aryans measured the month by nights, just as they measured the year by lunar months, is evidenced by facts in language and by the reports of observers. Language proves that winter bulked very largely in the lives of the Aryans, and so must night, winter's ally and exponent. To this day in English we use the terms fortnight and sennight.

In words for evening differences appear. A term for evening seen in Gk. *ἑσπέρα*, L. *vesper*, &c., has some distribution. The term seen in A.S. *æfen*, G. *abend* is confined to Teutonic and is quite obscure.

Before presenting any conclusion regarding the original home of the Aryans it will be proper and helpful to devote a page or two to record some of the results that have been arrived at anent the animals, the birds, and the trees of the primeval epoch.

The animals domesticated by the Aryans were the cow (Sk. *gāús*, Gk. *βοῦς*, L. *bōs*, A.S. *cū*, &c.), the sheep (Sk. *ávis*, Gk. *οἶς*, L. *ovis*, A.S. *ēowu*, &c.), the dog (Sk. *śván-*, Gk. *κύων*, L. *canis*, A.S. *hund*, &c.). A word for goat, seen in Sk. *ajás*, Gk. *αἴξ*, &c., has a measure of extension.

There is even a common collective name for cattle (Sk. *pásus*, from root *paś*, 'fasten, tether,' L. *pecus*, Goth. *faíhu*, G. *vieh*).

The pig was probably not domesticated when the peoples

were still united. It must, however, have been known, for there is a common name (Sk. *sū-karā-*, Gk. *ῥῆς*, L. *sūs*, A.S. *sū*, &c.), Pig-rearing is not mentioned in early Indian literature, and implies a more settled life than can be predicated of the original people.

The horse, probably in a half-wild state, was known, as is evidenced by the names (Sk. *áśvas*, Gk. *ἵππος*, L. *equus*, A.S. *eoh*, &c.), but presumably was not used as a beast of burden. Words for riding differ in the various languages. From this one feels disposed to conclude that riding on horseback was not an established practice.

The ass, the mule, and the camel were not known during the joint period. The mule is thought to have been first bred in Pontus, the ass and the camel, certainly domesticated at a very early period by the Asiatic branch, came originally from Eastern deserts and steppes.

The absence of common names for ass and camel does not suggest an Asiatic site for the original home.

Gk. *ἄνος* and L. *asinus* are independent borrowings. G. Meyer (Brugmann's 'Indogermanische Forschungen,' vol. i., p. 319) says that the animal and the name were probably got from Asia Minor through Thracian-Illyrian intervention.

To the same region he traces back *mūlus* (*muslo*, *lo* dimin. suffix), and making capital out of a remark of Anacreon's to the effect that the Mysians first bred mules, dubs the word an appellative ('the Mysian beast') turned proper name.

Other animals named by the Aryans are these:—wolf (Sk. *vṛkas*, Gk. *λύκος*, L. *lupus*, Goth. *wulfs*, &c.); bear (Sk. *ṛkshas*, Gk. *ἄρκτος*, L. *ursus*, &c.); otter (Sk. *udrás*, Gk. *ὑδρος*, G. *otter*, &c.); mouse (Sk. *mūsh*, Gk. *μῦς*, L. *mūs*,

A.S. *mūs*, &c.) ; hare (Sk. *śaśás*, A.S. *hara*, G. *hase*, &c.) ; beaver (Sk. *babhrús*, 'brown,' L. *fiber*, A.S. *beofor*, G. *biber*) ; polecat (Sk. *kaśīkā*, and Lithuanian cognate).

The jackal belongs to the Asiatics.

To the Europeans belong the hedgehog (Gk. *ἐχῖνος*, A.S. *īl*, G. *igel*, &c.) ; the lynx (Gk. *λύγξ*, G. *luchs*, &c.) ; the weasel (Gk. *αἰέλουρος* (*ἄFισελ-*), A.S. *wesle*, G. *wiesel*) ; the hart (1. Gk. *ἐλαφος*, with Celtic, Slavonic, Lithuanian, and Armenian cognates, and 2. Gk. *κεραός*, 'horned,' L. *cervus*, A.S. *heorot*, G. *hirsch* (*t* als Ableitung bei Tiernamen im Germ.) Kluge) ; and the boar (L. *aper*, A.S. *eofor*, G. *eber*), &c.

The words for fox are difficult—*ἄλώπηξ*, said by Meyer to be a loan-word from a dialect of Asia Minor (with an Armenian cognate) ; *vulpes*, quoted by Wharton as dialectic and belonging to the *lupus*-row. For the Gothic *faúhō* a cognate seems to exist in the Laconian *φοῦα*, so that the animal is probably European.

The tiger, the lion, the elephant, and the ape have not common names and were not known to the united people. It is well, however, to remember that certain animals may not have had names specialised for them, and may have been merged in the general term 'wild beasts.'

The name for tiger is of Iranian origin ; as to the names for lion, usually considered borrowings from the Greek, it is just possible that they may be to some extent independent formations. At any rate, it is difficult, on the hypothesis of borrowing, to account for the various forms of the name, and the animal was not unknown in Europe, for we read of lions in Thrace.

In putting down common names for birds, one cannot

but suspect independent, imitative origin. To this suspicion are exposed the following:—owl (Sk. *úlūkas*, L. *ulula*, G. *eule*); cuckoo (Sk. *kōkilās*, Gk. *κόκκυξ*, L. *cucūlus*, &c.); hen (Sk. *kṛkavākus*, Gk. *κέρκος*, &c.); jay (Sk. *kikidivis*, Gk. *κίσσα* G. *häher*); moorfowl (Sk. *tittiris*, Gk. *τετράων*, L. *tetrao*, &c.).

Outside these words of imitative origin there are few common names. Such are quail (Sk. *vartakas*, Gk. *ὄρυξ*); goose (Sk. *hañsās*, Gk. *χήν*, L. (*h*)*ānser*, A.S. *gōs*, *gandra*, G. *gans*); duck (Sk. *ātis*, Gk. *νῆσσα*, L. *anās*, A.S., *æned*, G. *ente*).

Schrader also quotes as cognates Sk. *śyēnās* ‘eagle, falcon, hawk,’ and Gk. *ἰκτῖνος* ‘kite.’

To the European languages belong these:—eagle (Gk. *ὄρνις*, A.S. *earn*, Goth. *ara*, G. *aar*, &c.); crane (Gk. *γέρανος*, L. *grūs*, A.S. *cran*, &c.); wagtail (Gk. *κίλλουρος*, with Lithuanian cognate); throstle (L. *turdēla*, A.S. *ðrostle*, G. *drossel*, &c.); starling (L. *sturnus*, A.S. *stearn*, G. *star*); woodpecker (L. *pīcus*, G. *specht*). If the last names can be brought into line with Sk. *pikas* ‘cuckoo,’ they may be added to the group of common names.

There are one or two European names of obviously imitative origin. These are crow (Gk. *κόραξ*, *κορώνη*, L. *corvus*, *cornīx*); hoopoe (Gk. *ἑποψ*, L. *upupa*): owl (Gk. *βύας*, L. *būbō*, but there is an Armenian cognate).

There were no tame birds in the primeval period. The duck, the hen, and the goose were all wild.

The only common word relating to fish in Indo-European is the word for eel (Gk. *ἔγχελυς*, L. *anguilla*, &c.). Even these are supposed to have been coined by each people separately from the word for snake, seen in L. *anguis* (A.S.

ȳce, G. *unke*). Now L. *anguis* and *anguilla* were popularly connected with each other, but the meaning 'eel' is constant in ἔγχελυς. Can this last be connected with Sk. *áhis*, Gk. ἔχιδνα?

There are not many tree-names common to the European and Asiatic branches. Such are birch (Sk. *bhūrjas*, L. *frāxinus*, A.S. *beorc*, G. *birke*, &c.); willow (Gk. ἰτιά, L. *vītēx*, A.S. *wīðig*, G. *weide*, &c., with a Zend cognate).

The names that in various areas denote tree, pine, oak, are these:—Sk. *drús* 'tree,' *dāru* 'wood,' Gk. δρῦς 'oak,' Maced. δάρυλλος 'oak,' L. *larix* (*darix*) 'larch,' Goth. *triu* 'tree,' G. *zirbel* 'stone-pine.' The original meaning, Schrader thinks, was tree (see later on).

There is store of common tree-names in European:—oak, &c. (1. Gk. αἰγίλωψ 'species of oak,' αἰγείρος 'poplar,' αἰγανέη 'spear,' L. *aesculus* (*aegsculus*), A.S. *āc*, G. *eiche*, and 2. L. *quercus*, A.S. *furh* 'fir,' G. *föhre*); beech (Gk. φηγός 'oak,' L. *fāgus*, A.S. *bōc*, G. *buche*); pine (1. Gk. πευκή, G. *fichte* (O.H.G. *fiuhhta*), &c., and 2. Gk. πίτυς, L. *pīnus* for *pītēnus* (taken along with Sk. *pītu-dārus* these names have a claim to be common)); willow (Gk. ἑλίξη, L. *salix*, A.S. *ealh*, G. *sahl*(*weide*), &c.); hazel (L. *corylus*, A.S. *hæsel*, G. *hasel*, &c.); elm (L. *ulmus*, A.S. *elm*, &c., perhaps Sk. *áranyam* 'wood' (from *arṁnya*)); alder (L. *alnus* (*alsnus*), A.S. *alr*, G. *erle*, &c., perhaps Sk. *ṛshṭís* 'spear'); maple (Gk. ἄκαστος, L. *acer*, G. *ahorn*); ash (A.S. *æsc*, G. *esche*, &c.); aspen (A.S. *æsp*, G. *aspe*, &c.); yew (A.S. *īw* (*ēow*), G. *eibe* (O.H.G. *īwa*), &c., from this comes Fr. *if*, through Mid. Lat. *īvus*).

The Greek correlate for beech has assumed the meaning



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pean belong L. *aqua*, Goth. *ahwa*, A.S. *ēa* (*æhwu*), G. *aue* 'Wasserland.'

It falls now to utilise all that has been learnt regarding Aryan culture to assist in determining the scene of the joint life.

This used to be laid in Asia. The primitiveness of Sanskrit, the ancient civilisation and traditional antiqueness of the East, the reputation of Asia as the *officina gentium*, all tended to the allocation of an Asiatic site as the scene of the joint life.

Primitiveness of language proves nothing as to primitive home, and the presence of archaic traits in a language manifestly does not prove its speakers autochthonous in the district or zone. These traits, too, must be gleaned from documents of the same date, and must be appraised as well as counted. Civilisation is not so old as life or language, and depends so much on external and fortuitous conditions, that priority in civilisation does not argue a prior occupation of the country that is its scene.

The possibility of another than an Asiatic scene in due course suggested itself. Latham, arguing plausibly that the whole must originally have been located where the majority of its parts are, maintained the possibility of a European home. Benfey, arguing from the absence of common names of beasts of prey, supported a European site, and located the original home north of the Black Sea, between the Danube and the Caspian. Geiger, to keep to the *habitat* of the bear, and Cuno, to secure a homogeneous area, put forward Germany as the most probable site. Pösche, to account for the blundeness which he assumes to be a distinguishing characteristic of pure and original

Aryans, located the original home in West Russia, in the swampy district of the Pripet, a tributary of the Dnieper, where albinos are rife. Lindenschmit, partly for common reasons, and partly owing to a disbelief that a race of Asiatic origin would have exhibited the energy and expansiveness of the Aryans, pronounced against Asia. Penka, building on craniology, has supplemented Pöschke's description of the pure Aryan, and making him out to be a dolichocephalic blonde, has found his most natural home in Scandinavia, a conclusion supported by the fact that the common culture revealed by an examination of the Indo-European language, is the same, according to Penka, as that revealed by an examination of the prehistoric remains found in Scandinavia. Tomaschek locates the original home somewhere near the Finnic-Ugrian domain; Taylor, in arguing for an affinity between Finnic and Indo-European, is committed to a site that will explain this; Piètremont imagined he had made out a case for Siberia.

Only a year or two ago, J. Schmidt, influenced by traces of a duodecimal mode of reckoning discernible in Indo-European (chiefly seen in Teutonic, compare the breaks in formation after 12, 60, and 120; compare also the use of *L. sescenti* as a big round number with some sort of finality about it, also the break in the formation of Greek cardinals after 60), deemed it necessary to assume for the original home a site that was in touch with Babylonia, where the numeral system had 60 for a progressive basis. Thus would have been given the first definite proof of an Asiatic home. To begin with, such a mode is not to be detected in Indo-Iranian, and traces of a duodecimal reckoning are so widespread (found in China, and in Siberia; compare also the

part played by the number 12 in matters Etruscan), that it seems difficult to localise one centre of diffusion. Besides, a prominence given to the number 12 (what of the 12 moon months, and the 12 added days) might account for excrescences in the decimal system ($60 = 5 \times 12$, $120 = 10 \times 12$). See Hirt's article, 'Die Urheimat der Indogermanen,' in Brugmann's Journal, vol. i. page 464.

Schrader's theory of the original home is plausible, well-reasoned out, and merits attention. It is proposed to give a brief account of it.

Schrader prefaces his attempt to assign a site for the joint life of the Aryans by a determination of the spot where the Europeans and the Indo-Iranians respectively passed through periods of common culture. The scene of the common European culture he makes out to be the tract of country bounded on the south by the Danube and the Black Sea, on the east by the Dnieper, on the west by the Carpathians, and on the north by the swamps and dense forests of Volhynia. The scene of Indo-Iranian culture is made out to be that portion of Eastern Iran that comprises the ancient provinces of Sogdiana and Bactriana.

The first-mentioned site suits the facts that the *data* for a common European culture supply. The trees for which common names exist in European all grow here. In this area might very well take place that change from a nomadic to an agricultural life that the European common language reflects. The obstructions on the borders would give pause to nomadic habits, the closer packing in space, due to the repression of these habits, would force attempts to add to the spontaneous gifts of the earth, the fertility of the soil would richly reward and increase all such attempts. All

the animals peculiar to the European fauna are to be found here. Here too the sea, not known in the primitive life, would first be seen, and a term coined. And from this area we can most easily account for the passage of the Europeans into their historical homes. The Slavs and Lithuanians would follow the course of the Dnieper to their home north of the Pripet, outside the zone of the beech; the Teutons would follow the course of the Dniester to their probable centre of diffusion, the basin of the Vistula and Oder; the Italians and Celts together would follow the course of the Danube, the former passing into Italy by the Gulf of Venice, the latter going further up the Danube, and thence passing to their original seat, the central basin of the Rhine.

The choice of Eastern Iran as the scene of the Indo-Iranian period of common culture, has much to recommend it. The region, not without facilities for a nomadic life, would induce and favour a transition to an agricultural life. Here also can be got the gold that was known to the Indo-Iranians. This region, too, is a long way from the sea, quite an indispensable condition for the scene of the joint Indo-Iranian life, inasmuch as the words for sea in Iranian and Sanskrit differ. The similarity that exists between river names in Sanskrit and Iranian is accounted for by the part that rivers play in this district.

After thus allotting to the Europeans and the Indo-Iranians areas for their respective joint lives, Schrader sets about providing an area that will be suitable for the Aryan joint life before the dispersion. Roughly bisecting the distance between the alleged European and Indo-Iranian areas, he selects for examination the tract of country that lies in the

basin of the Middle Volga, north of the sandy steppes of the Caspian. Incidentally, he notes that this site will explain many of the points of contact between the Finns and Aryans that language reveals.

'Pã, too, the Greek name of the Volga, is made to yield evidence that favours this site. It may be supposed that the Finnish name Rawa or Rau, from which the Greeks got their 'Pã ('PaFa), derives from an I.E. *sravā*, adopted by the Finns, who entered this district after the departure of the Aryans. Rha has also been connected with Zend *Raṇha*, the name of a mythical river, and seeing that Iranian tribes did once dwell in the neighbourhood of the Volga, this etymology is not to be lightly set aside.

The climate of this area suits the facts that an examination of language disclosed. The winter is long and severe. The hot season follows hard on the cold, and so little gradation is manifest in the passage from extreme cold to extreme heat, that there are practically only two seasons in the year. This is just the state of things that the common language reflects. The landscape is comparatively treeless, but on the banks of the rivers are found birches and willows, both primitive trees, as we saw above. The animals that figure in Indo-European equations are found in the steppe, viz., the wolf, the otter, the mouse, the hare and the polecat. The bear is not a native of the steppe. We must therefore suppose that his incursions into the alleged primitive area were frequent enough to procure him a name. The fox is found all over the steppe, though we saw that the name was in extension only European. Perhaps the Asiatic branch lost the name. All the primitive domestic animals are natives of the steppe—the cow, the sheep, the dog, the

goat. The life here is still largely pastoral. Wealth is measured by flocks and herds. The ox is still the beast of burden, and horses are reared in half-wild herds. Of birds, the eagle, the falcon, the owl, the wild duck, the goose, the hen, &c., are found in the steppe. The streams are stocked with fish, so that the lack of a common name relating to fish must be owing to the fact that the primitive people were not educated up to the point of fish-catching. The love of sport in general is of late growth. Salt is plentiful in the steppe, and must have been known. The term must have dropped from the vocabulary of the Asiatic branch. The forms too for salt have features that only primitive words have. The dwellings are underground and altogether seem a reproduction of the Armenian *κατάγειοι οἶκια* described by Xenophon.

The manufacture of felt, a primitive industry, is still engaged in all over the steppes.

A good case is thus made out for the site tentatively chosen as the scene of the joint-life. The inductions that an examination of the language caused to be drawn are fairly well borne out by the objective realities of the steppe country of the Middle Volga.

It seems to me that Hirt ('Die Urheimat der Indogermanen,' Brugmann's Journal, vol. i., p. 464) has picked some holes in this theory. He gives plausible reasons for adding the pine and the oak to the list of Indo-European tree-names. To the word appearing in Greek as *δρῦς* ('oak') he assigns 'pine' as the original, and 'tree' as the engrafted meaning, quoting in support Sk. *dēva-dārus* and *pītu-dārus*, both denoting species of pines, and rejecting the Greek

meaning, as discounted by the shiftiness of that language in the matter of tree-names.

Another pine row is got from Sk. *pītu-dārus*, Gk. *πίτυς*, L. *pīnus* (from *pītñus* or *pītsñus*).

For *quercus*, G. *föhre* 'fir,' orig. 'oak'—*qu* may be orig. *p*, cp. *quīnque* and *πέντε*—he pushes forward additional cognates, viz., Goth. *faīrguni* ('Gebirge,' ursprünglich 'Eichenwald,' dann 'Wald,' 'Wald-gebirge'), Sk. *Pārjanyaś* and Lith. *Perkunas* both thunder-gods, but now known by what was originally a by-name = oak-god.

If this presentation of cognates is correct, the site chosen for the original home must be one where the four Indo-European trees (the birch, the willow, the pine, and the oak) grow together. Such a condition throws out of count not only Asia, but Schrader's steppe country. The site must be European and wooded, and Hirt pitches on the country on the Baltic just outside the N.E. corner of the beech zone. He chooses a maritime region, believing that the sea was known to the undivided peoples. The Eastern peoples lost the cognate of L. *mare*, &c. In the words of which *ναῦς* is the Greek representative it is more correct to recognise something that was sea-going, besides, *mare* must be an old soldier, neuter stems in *i* belonging to an ancient and extinct formation.

Perhaps agriculture was known to the Aryans, for the absence of common terms in East and West may be due to the loss of a culture-gain on the part of the East, brought about by a wandering over steppe country.

The site chosen is favourable to bee-life, and has still wolves and bears.

It is thus also possible to explain the archaic character of



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ginnings of speech must have been the same all the world over. Man has the same speech-apparatus, and, at the outset, the same potentialities. The same surroundings, the same time would doubtless convert a Patagonian into a Plato.

The first speech-sounds were doubtless due to reflex action of the speech-apparatus, responsive as it was to the many impressions from without. These speech-sounds were also of full content, and not at all comparable to the cut-and-dry, labelled sound-groups that we call words.

Sentence-words were the units of primal speech. The so-called parts of speech were not yet differentiated. Any of them, and, it may be, more than one at a time, was immanent, proximately or mediately, in any sentence-word. The latter was a sort of phonic *nescio quid*.

Usage and reflection isolated sentence-words of similar application. Grouping would supervene, and a slow, a severely slow development would doubtless in the end produce material that could be delineated in grammatical terms.

Rising thought and a working knowledge of speech-craft must have made plainer the boundaries of these groups, and more sharply marked off their members from the members of other groups. It may very well have been the generalisation of phonic elements in master-words, phonic elements that may or may not have once represented a full idea, or the adaptation of phonic flourishes existing in what was presumably often a song-speech, that has furnished the material and the scaffolding of subsequent inflectional up-building.

Roots, as independent, spaced sounds, have been got at by analysis. They existed in the first speech in *posse*, but

not in *esse*. Nobody ever talked roots in the usual sense of the word. They are only phonetic types, vocal ideas, sound-pictures without a setting. Nobody ever saw in growth a nutless kernel, or a pithless stem, nobody ever saw a live skeleton.

The first words to be sure were not abstracts but concretes, and were predicated only of the objects, feelings, and phenomena of the daily life. Metaphors were in vogue early enough, abstracts were a late aftermath. No one can accurately describe the character of the *Urwörter* without bethinking him of the character of the *Urmensch*.

After having defined the first words in terms of [their character, it is expedient to define them in terms of their origin. What is the term that best describes the first words as created things? *Imitative*, I think. By this I do not merely mean that cries (the *poooh poooh* theory), and imitations of natural and animal sounds (the *bow wow* theory) furnished portions of the primitive vocabulary of man, but that this in its entirety consisted of reproductions or reflexions of the sounds heard by him or made by him, of the vocal murmurs and functional noises that were repeatedly in his ears.

I do not then think it right to say that there was no necessary connection between impressions and names. The name certainly reflected the impression of the namer. Impressions were not always full and square, nor even, such as they were, all caught. This may account for the variations in the names of familiar sounds.

The creative stage in language has not passed. Paul in his *Principles* gives crowds of words of imitative origin that have been developed in later German.

I do not believe that the real first words were as much as I have just said. Set sounds did not come to order. There must have been many attempts and many failures, and the gamut of stable, intelligible sounds was probably not fatiguing in compass.

It seems to me that one of the most powerful aids towards the production of articulate sounds must have been got from the vocal accompaniments of joint action, and from the choric recitative of festal gatherings. It was to the cries of men working in fellowship and co-operation (the *yo-he-ho* theory) that Noiré traced the beginnings of all speech.

In this connection I may mention an able article entitled ‘The Festal Origin of Human Speech,’ contributed by Mr. J. Donovan to *Mind* for July 1892, in which, with words of weight, he argues that articulation had its origin in the impassioned intonations of festal excitement. In the same article, if I understand him rightly, he throws out the suggestion that inflexional machinery may derive its origin and its scope from some sort of suffixal sing-song that attached itself to the chants celebrating diverse actions or scenes.

Mention should also here be made of the part that gesture played in the development of speech. It aided in making speech articulate and intelligible. Had man not been an erect animal, with free hands, he would never have possessed language proper, nor, for that matter, any means of effective communication. Had he not elected or been constrained to employ his hands fully in other ways, gesture-language might perhaps have sufficed for the wants of the early man. As it is, gesture-language and speech proper went hand in

hand, and it was long till the latter could dispense with the former.

Speech, as speech, cannot be called a scientific process, until set sounds with an established meaning can be produced at will, to be readily apprehended by a second individual.

The earliest sounds used by man for communication were probably in the main manufactured on the spot for the needs of the moment.

When man in his communications with man was able to string a number of sentence-words together with a running cord of connection, he may be said to have passed, intellectually, the border line, whence, if progress had been arrested, man might have reeled back into the beast.

I am well aware how slight and fragmentary the above sketch of the origin of speech is. Nevertheless I have deemed it advisable to set down something on this important topic.

CHAPTER I.

LETTERS—THEIR ORIGIN AND ORDER.

SOUNDS and not letters are the units of importance in language.

The time, however, occupied in the invention, development, and transmission of letters, has been so long, and their history is so bound up with the history of civilisation, that for these reasons alone, leaving out of count their claims as sound-symbols, some little space ought to be set apart to note points of importance and interest connected with their study.

In this chapter the intention is to say just as much about letters as the heading indicates.

Before *letters*, the *art of writing* existed. It was picture-writing, by means of what are called hieroglyphs, representing at first honestly, then conventionally, the objects described. All systems of writing have had this natural origin.

The next stage in the art of writing was the use of the hieroglyph to represent not only the form, but also the name of the object described. The symbol, having gained recognition as a sound-carrier, was then used to represent similar-sounding names.

Next, and naturally, but not soon, it stood for the first syllable of the name ; finally, with a progressive people, it

became an alphabetic symbol, standing for the sound of the first letter of the name.

It is as if we were to make a picture of the beetle represent, first, the animal, then the sound of its name, then the sound of *beetle* 'hammer,' then the first syllable, and finally, the power of the letter *b*.

The systems of picture-writing (omitting notice of savage systems) known to us are (1) the Egyptian, from which our own alphabet has ultimately come; (2) the Mexican; (3) the Cuneiform; (4) the Hittite; (5) the Chinese. Alphabetic symbols have been evolved from all, save the two last. From these have been developed syllabaries, the Cypriote and the Japanese.

We got our alphabet from the Romans, the Romans got theirs from the Greek colonists of Cumae and Neapolis, who came originally from Chalcis in Eubœa.

In our school histories of Greece we have all read that Cadmus the Phœnician brought letters to Greece. All the classical writers, from Herodotus to Pliny, affirm the Phœnician origin of the Greek alphabet.

In this case tradition and fact are at one. The Greek alphabet is undoubtedly of Semitic origin. One has only got to compare the names and the numerical values of the letters in the Greek and Hebrew alphabets to become convinced of this. If, after inserting the yau, san, and koppa that the blanks in the numerical values of the Greek letters require, we compare as far as tau—the last letter of the primitive number—we shall have visible proof of the strong correspondence.

All existing alphabets, moreover, come from the Semitic, not only the alphabets of the Semitic area, not only the



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The alphabet, then, such as it was, was borrowed from the Egyptians during the dominion of the Hyksos, or Shepherd Kings, a Semitic stock, about the 19th century B.C. These on their expulsion diffused it over the zone of their influence, but previously and afterwards it was diffused among those with whom they had trading relations by the Phœnician colonists who had settled on the Delta during the Semitic occupation, and had remained after it ceased.

The Semites, rejecting non - alphabetic elements, renamed, rearranged, and adapted for phonetic purposes the letters they had borrowed. The letters have often been renamed since.

The Greeks, after adopting the Semitic alphabet, evolved characters out of the breaths and semi-consonants to express vowels, thus contributing their share towards the perfection of the alphabet. Semitic has no true vowels; in the primitive Egyptian the vowels were to a large extent inherent in the consonants.

The force of the above argument seems to destroy all chance of proving the Semitic alphabet to be of home growth. Besides, alphabets, like civilisations, have not been begun, developed, and perfected by one race, and within one area, at all sorts of odd points on the earth's surface. Transmission is the antecedent probability if the conditions are favourable.

Attempts have been made to derive the Semitic alphabet from the Assyrian cuneiform, but as yet no plausible case has been made out.

To tell why the letters of our alphabet appear in their

present order rather than in another, it will be necessary to refer to the Semitic alphabet. Beyond this it will not be necessary to go, for, as we shall presently see, their present order is of Semitic upgrowth.

For this purpose, let us look at the letters of the Hebrew alphabet. Transliterated they run as follows :—'a, b, g, d, h, v, z, ch, t, y, k, l, m, n, s, 'a, p, s, q, r, š, t. Their names are *aleph, beth, gimel, daleth, he, vau, zayin, cheth, teth, yod, kaph, lamed, mem, nun, samekh, 'ayin, pe, tsade, qoph, resh, shin, tau*. They exceed twenty-one, the third multiple of seven, by one letter. The positions of z, s, and š, are noticeable. They occupy, if k be placed beside q (of which letter it was originally a homophone, but became differentiated), the seventh, fourteenth, and twenty-first places, sacred places according to Semitic notions. If we now read over the letters, omitting the four sibilants, a certain method in arrangement appears to be present. Neglecting then z, s, s, and š, and also k and r, variants of q and l, we have four breaths, followed by several letters of one class, viz., 'a by b, g, d; h by v, ch, t; y by l, m, n; 'a by p, q, t. This seems to afford a clue to the arrangement. Evidently the classification is according to sound, as in the Sanskrit alphabet.

There are other classifications of alphabetical symbols, viz., according to form, name, or date of introduction. The modes of classification have been called the phonological, the morphological, the ideological, and the chronological. The position of the Greek letters of later origin—*υ, ϕ, χ, ψ, ω*—at the end of the alphabet is one of the best examples of chronological order.

We may expect that the facts before us will not all be

explained by one of these modes. But let us first tabulate what we have ascertained—

	'a	Brea h	th s	y	'a
Sonants	b	Lab	ials		
	sg	v		m	p
	d	Pala	tals		q
		ch		l	
		Den	tals		
		t		n	.
	z	Sibi	lants		
		š		s	-

Here we have *aleph* followed by three sonants, *he* by three continuants, *yod* by three liquids, and *'ayin* by three surds, while to each of these groups there can be conveniently attached a sibilant. A cross reading proves too that the consonants after the breaths follow one another in the order of labials, palatals, dentals.

It may fairly be argued that we have before us the original arrangement of the Semitic alphabet, and that based on phonological principles. If we suppose then that the introduction into the alphabet of the new letters *k* and *r*—*k* beside its original *q*, by right of descent, and *r* beside *s*, by name-association (resh 'head,' beside shin 'teeth')—spoiled the harmony, and brought about a new arrangement in which *z*, *s*, and *š*, were to have the seventh places, we get an order that is almost identical with the received order of the Hebrew letters given above. By name-associa-

tion, *k* was afterwards placed after *y*—kaph ‘palm’ after yod ‘hand’—and *m* beside *n*—mem ‘water’ beside nun ‘fish.’

No explanation is given in the authorities of the place of *s* in the received alphabet. The real meaning of tsade is not known.

A very few considerations have enabled us to see how the received order of the Semitic letters has been evolved from the primitive phonological order.

The order of letters in the Greek alphabet, which up to tau, corresponds closely with that of the Semitic, is of course explained by the explanation of the other. The letter tsade, Gk. *san sampi*, was lost out of the Greek alphabet, but was afterwards reintroduced to denote the numerical value 900. The loss is evidenced by the sudden break of identity in the numerical values of the Greek and Semitic letters. Among these, *pi* and *pe* both stood for 80, while in Semitic, 90 was denoted by tsade, and in Greek by koppa, used only as a numerical sign. The corresponding letter in Semitic, viz., qoph, stood for 100, a clear proof that a letter had dropped in Greek.

The English order of letters is explained so far by the explanation of the order in its prototypes, but, adopted as it has been from the Latin alphabet, some details need to be added anent certain special features of the latter.

It will also be convenient to insert here and there, as the case requires, facts of interest in connexion with the Greek alphabet.


The Latin alphabet, as has been already said, was got from the Chalcidian colonists of Cumae and Neapolis. These used what is called the Western or Hellenic alphabet, and transmitted it to the Italians. The alphabet that

ultimately prevailed in Greece during the classical period was called the Eastern or Ionian alphabet.

Let us then, by way of fully accounting for the English order, notice the differences that exist between the Greek and Latin alphabets.

In the Latin alphabet, we have *c* in the third place, and in the seventh *g*, while zeta has disappeared. Gamma was written as *ζ* in the Chalcidian alphabet, and this character, as records prove, had originally the value of a soft mute, but, owing it is said to the influence of Etruscan, which had not soft mutes, got hardened, and thus became synonymous with *k* (compare Chap. VII. p. 171.) After a while, *k*, a letter with which certain Latin words continued to be written, dropped out of general use, and *c* represented the sound of both *k* and *g*. Later on a differentiation of *c*, seen in our capital letter **G**, stood for the soft sound, and took the place in the alphabet that had been filled by the seventh letter zeta, the sound of which was not needed in Latin. Vau (*F*, called digamma, from its resemblance to two gammas superimposed) the sixth letter, which in the Eastern type of Greek alphabets had only a numerical value, kept its place in the Western, the parent of the Latin alphabet, but took on it the power of *f*. Its former power was *w*.

The Greek eta and the Latin *H* have the same position, and the same form, but different values. In the Semitic alphabet, the eighth position was filled by cheth with the sound of *ch* in Scotch *loch*, but in the Greek alphabet this sound had been reduced to that of the aspirate, thus taking the place of the fifth letter *he*, out of which the vowel epsilon had been evolved. At first, the sounds of epsilon

and eta were both denoted by *E*, finally, *H*, after doing double duty for some time as the representative of both eta and the aspirate, was set apart to denote eta, while out of the first half of a halved *H* was evolved , the sign of aspiration. From the other half was evolved '. The characters for theta, phi, and chi, were used in Latin only for symbols of numerical value, though in Etruscan they had a position in the alphabet. Theta furnished a symbol for 100, which was afterwards accommodated in form to the initial letter of centum. From a variety of chi was evolved *L*, the symbol for 50, from phi, a symbol, which was afterwards confused with the first letter of mille. Psi and omega do not occur in the Chalcidian alphabet, from which the Latins got theirs.

In the Greek alphabet, which originally ended with τ , characters were obtained for the representation of ϕ , χ , ψ , ω , by differentiating existing symbols. Φ was obtained, through intermediate forms, and by differentiation, from the character for theta, not at all an odd proceeding, if we remember how frequently *f* and *t/h* have been interchanged. To represent the sound of theta, by the bye, the Greeks in adopting the sign for the Phœnician teth, made use of a character that stood for a sound quite foreign to their own tongue. A character for chi, originally represented, as was phi, by writing the tenuis and aspirate, was got by differentiation, from *K*, for psi, by alteration of phi, and for omega, by a modification of capital omicron.

It is well to remember that the Greek characters so familiar to us are quite modern minuscule developments of the eleventh century.

In the Western type of the Greek alphabet, from which

the Latin alphabet was derived, the sound called samekh in the Semitic alphabet, which in the Eastern type had, while keeping the original form, developed its sound to \textcircled{x} ; sided off into two sounds s and x . The first of these had already representation in the alphabet, and was soon discarded, retaining only numerical value, the second, was as a new letter transferred to the end of the alphabet. Koppa was retained in Latin, and, with the addition of u represented the velar guttural.


Out of vau there was developed not only F , but a vocalized F , written Y or in Latin V . F retained the place of the present letter, while V was relegated to the end of the alphabet.

The sound of V in Latin was w , the dental sound of the English v being probably not present in Latin and Greek. The stopped character of the consonant is, according to Taylor, proved by its name in Latin, viz., ve , for, had it been a continuous consonant, it would have been called ev , on the analogy of ef , el , em , &c.

The position of Y after τ in the Greek alphabet proves it to have been the first of the additional letters.

The differentiation and transference of X has been already spoken of.

The character Y was introduced in Cicero's time to furnish a distinct sign for the Greek upsilon, which had formerly been represented in Latin by V , the equivalent of ou .

 was reintroduced in the first century B.C. to transliterate Greek words.

U (orig. the uncial and cursive form) and V (orig. the capital form) were made separate signs about the fifteenth



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CHAPTER II.

SOUND RELATIONS IN INDO-EUROPEAN—VOWELS AND DIPHTHONGS.

THE number of sounds that used to be allotted to primitive European was strictly limited. Especially was this so in the case of vowels. The scant number of vowels in Sanskrit was supposed to reflect correctly the condition of the parent-speech. The primitive vowel system would probably have been put down thus :—**Vowels** : *a*, *ī*, *ū* ; **Diphthongs** : *ai*, *au* ; **Semi-vowels** : *y*, *v*.

Consonants were proportionately meagre. Under guttural were put down *k*, *g*, *gh* ; under dental, *t*, *d*, *dh* ; under labial, *p*, *b*, *bh* ; under sibilant, *s* ; under liquid, *r*, *m*, *n*. Vowels and consonants together gave twenty sounds.

Now-a-days we have some thirty-nine sounds allotted to primitive Indo-European. It is felt that there is no good reason for denying to the parent speech the richness in sounds that is the property of many later languages. Only the promptings of a false analogy, or the craving for an unnatural unity, could have induced another belief. Why should not the parent-speech have had wealth and complexity of sounds ? Language even at its first beginnings must have had a fairly large capital of sounds.

Is it likely that primitive man with his large powers of mimicry, remained, amid the myriad sounds of his surround-

ings, so unimpressible, as the scant stock of sounds summarily assigned to the parent-speech would lead one to suppose, and this too at a time when the *nuances* of thought and desire, such as these were, must have been expressed to a certain extent by tricks of sound? Would not this vocal range be afterwards reflected in the number and variety of speech-sounds, any later simplification being the result of a long period of wear and tear.

But there is no need to weigh probabilities. The sounds of the parent-speech can be got at by the dry light of inference. The sound-systems of its various families have simply to be compared and reasoned on. These families are the *Indo-Iranian*, the *Armenian*, the *Greek*, the *Albanian*, the *Italic*, the *Keltic*, the *Teutonic*, and the *Letto-Slavic*.

A comparison of the sounds found in these, has led to the assignment of the following sound-system to primitive Indo-European:—

Vocalic.

Vowels : *ǣ, ě, ǫ, ĭ, ŭ.*

Diphthongs : *ǣi, ěi, ǫi, ǣu, ěu, ǫu.*

Indeterminate vowel : *ə.*

Consonantal.

Semivowels : *ĩ, ŭ.*

Consonant-vowels or Sonants : *ř, ĺ, ṁ, ṇ.*

Spirants : *j, v, s, z.*

Liquids : *r, l. -*

Nasals : *m, n. -*

Explosives—

Labials : *p, b, ph, bh.*

Dentals : *t, d, th, dh.*

Palatals : *k, g, kh, gh.*

Velars : *kʷ, gʷ, khʷ, ghʷ.*

Some deny a place in the list of vowels to *i* and *u*, pronouncing them transformations of *ei* and *eu*, through intermediate and of course derivative *ī, ū*.

In addition to the labial and dental nasals mentioned above, there were also velar and palatal varieties.

There was also a *ii*, or modified *u*, in the parent-speech.

On comparing the new list with the old, it will be seen that the former has included *e* and *o* in the number of primitive vowels. These used to be considered, under every condition and in all circumstances, European weakenings or colourings of *a*, and by no means entitled to rank with the sacred triad *a, i, u*. The part played by these vowels in Sanskrit vocalism was the cause of this belief, and doubtless the simplicity produced in the Gothic vocalism by the replacement of *e* and *o* with *i* and *a*, strengthened this belief.

All this has been changed. The omnipresent *a* of Sanskrit has been diagnosed to be a late levelling, and decomposed into *a, e, o*. Curtius had, it is true, discovered that the European languages in similar circumstances have *e*, but not to the same extent *o*, in common.

It can be proved that *a* in many cases is not a primitive vowel. Nothing is more certain than that the second *α* on *πατράσι* (Sk. *pitṛ'shu*), taken with the *ρ*, is a Greek fashion of writing the Sk. *ri*-vowel. The insertion of an auxiliary vowel to facilitate pronunciation is often urgently required. The combination—consonant-vowel and parasite—was then generalised, and used where a positive phonetic need did not exist.

In the face of this, it is manifestly absurd to call the *e* and the *o* of, say *δέρκομαι* and *δέδορκα*, modifications or splittings of an *α*, seen in *ἔδρακον* (Sk. *ádṛśam*), which is in this case merely a ghost-vowel. Just so the *α* in *ἔβαλον* (for *ἐβλον*), having only, one might say, an auxiliary existence, cannot be the sound from which has radiated the *ε* and *ο* seen in *βέλος* and *βολή*. A comparison of *τείνω* (for *τενίω*) and *τόνος* with *τατός* (for *τητος*)—the nasal vowel is written *α* in Greek, as may be proved by putting side by side *ἐκατόν* (for *ἐκητον*) and *centum*—of *τέμνω* and *τομή* with *ἔταμον* (for *ἐτημιμον*), leads to the same conclusion. More on these syllabic liquids and nasals later on. In these words then, *e* and *o* have an independent existence.

Further, it can be shewn that *a*, in Sanskrit, often functions as a palatal vowel would do in the circumstances, and that, in such cases, *e* appears in Greek, and generally in European.

Before the *a* of the reduplicated syllable in Sanskrit gutturals are palatalised, *k* appearing as *c* (the palatal, sometimes written *ch*), *g* as *j*, &c. For example, the perfect of the root *kar* 'make' is *cakāra*, and the only possible explanation is, that, while the second *a* is the ordinary back-vowel, before which the guttural is stable, the first is a front vowel, presumably *e*, before which the guttural is palatalised. In support of this, there is the fact that in Greek the vowel of the reduplicated syllable is *ε*. Precisely the same explanation holds for the palatal of *ca* (Gk. *τε*, L. *que*). These are only two of many similar instances. It appears then, that not only is *a* in European not always primitive, but that, in Sanskrit, it is sometimes demonstrably *e*, or *a^e*, as it is sometimes written. The vowel *e* must be admitted to

have as high an antiquity as the vowel *a*. The primitiveness of *e* involves that of *ē*, and the diphthongs *ei* and *eu*.

The proof that establishes the priority of *e*, also establishes that of *o*. They have always, so far as transmitted evidence goes, co-existed in verbal and nominal formations of established position and primary build, both singly, and in combination with semi-vowels and sonants.

A correct estimate of the following facts ought to establish the priority of *o* (*ō*, *oi*, *ou*). To get these, extract the ablaut-vowels from *δέρομαι δέδορκα*, *ρήγνυμι ῥρωγα*, *ἄγνυμι ἄγα*, and place beside these the corresponding primitive vowels of Teutonic. Thus :—

	Greek.		Teutonic.
I.	ε : ο	=	e : a
II.	η : ω	=	ē : ā
III.	α : ᾱ	=	a : ā

Teutonic replaces *o* by *a*, and *ω* by *ā*. The sound *ā* from both originals afterwards passed into *ō*.

Assuming that the priority of *ε* and *η* has been proved, does any one believe that the *ο* and *ω* are other than primitive? Is it likely that relations so manifestly organic owe their existence to a sentimental setting of the so-called splittings of *a*? One had much better be true to the symmetry, and pronounce *ο* and *ω* as original as their correlates *ε* and *η*. The *e* and *o* ablaut has quite as distinctive position as the *a* and *ā* ablaut. It is plain from a comparison of the two tables, that the *a* : *ā* ablaut is a thing apart and standing by itself.

In this connexion it is proper to remark that Armenian, a language usually classed as Asiatic, has a short *e* and *ο*,

but perhaps we ought to class it among the European languages, or call it a link between Asiatic and European.

There is good reason then for declaring the European vowel-system to be more primitive than the Indian. We may either say that *e* and *o* in Sanskrit have been levelled under *a*—in an open syllable, *o* is in Sanskrit represented by *ā*—or that *a* is a graphic expedient to denote what had better have been denoted by another sign. In scientific language *e*, *o*, *a*, are sometimes written a^1 , a^2 , a^3 ; *e* and *o*, a^e and a^o . (See page 140).

What is in the new list called the indeterminate vowel, and represented by the current symbol for an obscure vocalic sound, viz., a turned *e*, appears in Sanskrit as *i* (as *a* before *i*-vowels). In European languages, this vowel was levelled under *a*. For an example take Sk. *pitā*, Gk. *πατήρ*, L. *pater*, Goth. *fadar*, O.H.G. *fater*. In Greek, the analogy of strong *e*- and *o*-forms sometimes brings about the intrusion of *e* and *o* instead of the usual *a*—*ἑτός* (L. *sătus*), *δοτός* (L. *dătus*).

The next addition to the original list is furnished by the presence of the **lingual and nasal consonant-vowels** *ɾ*, *ɻ*, *ṁ*, *ṇ*. These are also collectively called sonants, or subdivided into syllabic liquids—*ɾ*, *ɻ*, and syllabic nasals—*ṁ*, *ṇ*. Their sounds are heard in the English words *butter*, *bottle*, *buxom*, *button*. The full consonant equivalents of these are heard in *butterine*, *bottler*, *buxomer*, *buttoner*.

All the consonant-vowels have not separate characters. Sanskrit represents, with variations, *ɾ* and *ɻ* by the *ri*- and *li*-vowels. The nasal vowels in Sanskrit, and both sets of vowels in other languages, are represented by the ordinary

nasal and lingual consonants, preceded, or, as in Greek, followed by a developed inorganic vowel. Of these sounds there are short and long varieties. For their representation, consult the table of sounds. Examples will be found in the commentary.

It will be seen that in the present list of primitive sounds the place of the old simple gutturals is taken by two rows of consonants called respectively **palatals** and **velars**. The palatals are formed by the action of the tongue against the hard palate, the velars, by its action against the *velum palati* or soft palate.

In Latin, Greek, and Celtic, the palatals are written as simple gutturals, but appear in Sanskrit as *ś* (*ç*), *j*, (*jh*) *h*. *ś* is called the palatal sibilant in Sanskrit grammars, and is set down with the pronunciation *sh*. In Brugmann's grammar, the characters used to represent them are *k*, *g*, *gh* (with small arch over guttural). *k* (Sk. *ś*) has become a sibilated spirant in Sanskrit; all three (*k*, *g*, *gh*) have become sibilated spirants in Zend, Letto-Slavic, and Armenian.

The velars appear in Sanskrit (and Zend) as simple gutturals (or palatalised gutturals), without any labial modification, as also in Armenian and Letto-Slavic; in Greek, their treatment is twofold, and will be alluded to presently; in Latin and Teutonic, they often appear with full labial modification—*quis*, Goth. *hwas*.

In Greek, Latin, Teutonic, and Celtic—not necessarily in all three at once—the velars, however, also appear as simple gutturals, and sometimes, as in the question, 'hard palatal or hard velar,' it is only by a comparison with Sanskrit that we can determine to which row of gutturals the sounds under examination belong.



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πότερος). The labial after-sound must then have been felt, and the attracting force of the succeeding front vowel have been exerted despite the existence of said sound. There must also have been some peculiarity about the pronunciation of these labialised gutturals that rendered them liable to be thus acted upon, for velar *k* without labial modification remains even when followed by a front vowel.

The last-named transformations of original velars in Greek used to be called dentalisms, and explained by the intrusion of a parasitic *i*.

The subject of palatals and velars is such a hard one, that the subsequent tables will to a certain extent be anticipated, and some of the main facts relative to their representation be set down at this point.

	I.E.	Sk.	Gk.	L.	Teut.		
Palatals	k	ś(ç)	ζ	c	h		
	g	j	γ	g	k		
	gh	h	χ	h,g	g		
Velars	k <u>u</u>	k	c	qu,c	c	hw	h
	g <u>u</u>	g	j	gu,g,v	g	kw	k
	gh <u>u</u>	gh	(jh)h	gu,v, f,b	h,g	(g)w	g

The hard aspirate velar kh^u , without labial modification, is seen in Sk. *śankhás* 'conch-shell,' Gk. *κόγχη* 'mussel,' L. *congius* 'quart'; and, with labial modification, in Sk. *nakhás*, Gk. *ὄνυξ*, L. *unguis*.

It ought to be stated here, that, in the parent speech, there were perhaps two varieties of palatals—one, the pure palatals, the other, the sibilated variety appearing in Sanskrit, Zend, and Letto-Slavic.

Sometimes, in words which had a velar in Indo-European, no trace of the labial after-sound is found in any of the labialising languages—Gk. *κύτος*, L. *cutis*, A.S. *hȳd*, O.H.G. *hūt* (G. *haut*).

In these cognates, however, the absence of the sound in question can be accounted for, since u disappeared before u in these languages.

With regard to the non-labialisation of certain languages, there are as yet no definite data to decide whether this feature was in them from the beginning, labialisation being a special, self-developed characteristic of the labialising languages, or whether an originally common process became narrowed in its sphere of operation.

Perhaps the ordinary labialisable velar, and the unlabialisable velar of Sanskrit, Zend, and Letto-Slavic, may represent two varieties of velars. It is odd that the languages which sibilate the palatals have no labial modification of the velars. Were these sibilating and non-labialising peoples neighbours in the original habitat? Not that this one agreement entitles us to postulate original uniformity in other particulars. It is also to be noted that in the non-labialising languages there is sometimes an interchange between palatal and velar explosives.

It falls now to state in tabular form some of the principal correspondences that obtain between the sounds of certain representative Indo-European languages, viz., *Sanskrit*, *Greek*, *Latin*, *Gothic*, *Anglo-Saxon*, and *Old High German*.

The commentary registers certain noticeable representations that are not always noted in the table. For further remarks on Anglo-Saxon vowels, consult Chaps. VIII. and IX.

This is perhaps the place for a little historical matter anent these languages. *Sanskrit* is one of the Aryan languages, the others are *Zend* and *Old Persian*. The name is properly applied to the literary language of the learned and priestly class. The vulgar dialect was called *Prākṛit*, and from it have come the present languages of India. *Greek* is a general name for three dialects, traditionally known as *Doric*, *Æolic*, and *Ionic*.

The *Teutonic* languages were divided into two groups, *East Germanic* and *West Germanic*. The members of the first are *Gothic*, and *Norse* (*Swedish*, *Danish*, *Norwegian*, and *Icelandic*). *Gothic* means the language of the *Western Goths* of the Balkan Peninsula, into whose language Ulfilas translated the Scriptures in the fourth century. The second group is composed of *Anglo-Saxon*, *Old Frisian*, *Old Saxon*, *Old Dutch*, and *Old High German*.

Here follows the promised table:—

I.E.	Sk.	Gk.	L.	Goth.	A.S.	O.H.G.
a	a	α	a e i u	a	a æ ea e, o	a e
ā	ā	α η (Ionic)	ā	ō	ō ē	uo
e	a	ε	e i u o	i aí	e i eo	e i
ē	ā	η	ē ae oe ī	ē (ei)	āē ō (ē) i	ā i
o	a	ο υ	o u e i	a	a æ ea e	a e
ō	ā	ω	ō ū	ō	ō ē	uo
i	i	ι	i e	i	i e	i e
ī	ī	ī	ī	ei	ī	ī
u	u	υ	u	u aú	u y o	u o
ū	ū	ū	ū	ū	ū ý	ū
ai	ē	αι	ae ē	ái	ā āē	ei ē

I.E.	Sk.	Gk.	L.	Goth.	A.S.	O.H.G.
āi		See	Examples			
ei	ē	ει	ei ī	ei	ī	ī
ēi		See	Examples			
oi	ē	οι	oe ū	ái	ā æ	ei ē
ōi		See	Examples			
au	ō	αυ	au ū ō	áu	ēa	(au)ou ō
āu	āu	αυ	au āv			
eu	ō	ευ	eu ū	iu	ēo	iu eo io
ēu		See	Examples			
ou	ō	ου	ū ō	áu	ēa	(au)ou ō
ōu	āu	ου	āv			

These Indo-European sound-correspondences will now be illustrated by examples taken from each of the languages in question. The very possibility of a tabular statement implies, and consistency no less than brevity demands, that these illustrations be furnished by cognate words.

Certain main transformations that the original sounds undergo in the various languages will at this point, as a rule, be simply referred to as illustrations of certain well-defined sound-processes. In another chapter (V.) will follow definitions of these processes. It will, however, be well to give under each sound such explanatory matter as cannot well be held over, or can there be most conveniently given.

a : Sk. *ájras* 'plain,' Gk. *ἀγρός*, L. *ager*, Goth. *akrs*, A.S. *æcer*, O.H.G. *acchar* (*agros*).

Sometimes *i* appears in Sanskrit, instead of *a*. Take as an example *pitár-* (Gk. *πατήρ*). In this word, the *a* represents the indeterminate vowel, which appears in European as *a*.

For the replacement of *a* in Latin by *e*, *i*, and *u*, take as examples *confectus* (*faciō*), *recuperō* (*parō*), *inde* (*ἐνθα*); *mancipium* and *mancupium* (*capiō*), *insiliō* (*saliō*), *adigō* (*agō*), *attingō* (*tangō*), *insultō* (*saliō*). These replacements are found in unaccented syllables—*e* in closed syllables, before *r*, and when final; *i* or *u* (*i.e.* *ii*) before labials, before *l* in open syllables, and before *ng*; *u* before *l* followed by another consonant, but not before *ll*.

In Anglo-Saxon *æ* for *a*, as in *æcer*, is found mostly in closed syllables, or in such as were originally closed, as *æcer* (Goth. *akrs*); *ea* is due to breaking—*eax* (L. *axis*), or *u*-umlaut—*cearu* and *caru*. For changes wrought on *ea* by umlaut, see Chap. V. For an example of *e*, due to *i*-umlaut,

take *ecg* 'edge' (L. *acies*); for *o*, used interchangeably with *a* before nasals, take *mōnn*, finally supplanted by *mann*. There are two *o*'s in Anglo-Saxon—the last mentioned, open *o* (Goth. *a*), alternating with *a*, and a close *o*, from original *u*.

For an example of umlaut-*e* in Old High German, representing original *a*, take *elbir* 'swan' (L. *albus*). This umlaut however did not take place, if there intervened a consonant preceded by *l*, *r*, *h*—*nahtim* 'noctibus.'

ā : Sk. *bhrātar-*, Gk. *φρᾶτερ*, L. *frāter*, Goth. *brōþar*, A.S. *brōðor*, O.H.G. *bruoder*.

In Teutonic *ā*, was everywhere changed into *ō*, which passed into *uo* in Old High German, through the intermediate stages *oa* and *ua*.

The *ē* that appears in Anglo-Saxon is due to *i*-umlaut, and may be seen in dat. *brēðer*, or, if an independent word is wanted, in *grēne* 'green' (*grōwan* 'grow').

Final *ō* (orig. *ā*) is shortened to *a* in polysyllabic words—Goth. *þiuda*, O.H.G. *diota* (G. *deutsch*, E. *Dutch*), A.S. *ðēod*. Compare O.L. *touto* (Oscan *medix tuticus* 'curator populi'). In Anglo-Saxon, long stems drop the vowel, short stems have *u* (*o*).

e : Sk. *ásti*, Gk. *ἔστι*, L. *est*, Goth. *ist*, A.S. *is*, O.H.G. *ist*. Short *e* appears in Sanskrit as *a*. Sometimes *i* occurs in place of original *e*—*mindā* 'defect' (L. *menda*).

For *i* in Latin, take as examples (a) in originally unaccented syllables—*obsideo* (*sedeo*), *agite* (*ἄγετε*) (b) in closed syllables followed by nasals, notwithstanding accent—*in*, *intus* (*ἐν*, *ἐντος*), *quīnque* (*πέντε*). Perhaps *i*, to begin with, only appeared in *in*, when followed by a consonant. Then followed levelling of the *e*-form under the *i*-form. But *in* was usually proclitic and unaccented. Note also *dignus* (*decet*).



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Besides original *e*, sometimes for distinction written *ē*, there was another *e*, the product of umlaut. It is uncertain which of these was close, and which open. Sweet and Sievers give umlaut-*e* as an open sound. Wright, in his Old High German Primer, would have it that umlaut-*e* had a close sound, like the *i* producing the umlaut.

ai in Gothic is due to breaking, *eo* in Anglo-Saxon is due to the same cause. For changes wrought on *eo* by umlaut, see Chap. V.

ē : Sk. *dhānam* ‘position,’ Gk. *θήσω*, Goth. *gađēþs* ‘deed, position,’ A.S. *dæd*, O.H.G. *tāt* (*dhe(k)*-), L. *faciō* has reduced root).

Sanskrit replaces *ē* by *ā*. That *ē* did once stand is proved by the palatalisation it effected on the preceding velar before its disappearance—cp. Sk. *-jāni* ‘wife,’ Gk. *γυνή*, Goth. *kwēns*.

ε occurs in Greek in place of original *ē*—*véω* ‘spin,’ Goth. *nēþla* ‘needle.’

ē, in Latin, is spelt *ae* and *oe*, as *praelum* beside *prēlum* ‘wine-press,’ and *foetus* beside *fētus*.

Perhaps owing to a following *i* or *i*, *ē* is in Latin also represented by *ī*, e.g., *delīniō* and *delēniō*, *subtilis* for *subtēlis*, from *tēla* ‘web.’

In Gothic, *ē* was sometimes spelt *ei* (arguing closeness)—*kweins* beside *kwēns*. Sometimes, before vowels, an *ai* (*ay*) appears for I.E. *ē*—*saian* ‘sow’ (L. *sēmen*), *waian* (Gk. *ἄ(F)ημι*).

In Anglo-Saxon *æ* represents Teut. open *ē* (sometimes for distinctness written *ǣ*). The Old High German representation is *ā*, and it is doubtful whether A.S. *æ* has passed

through \bar{a} to its present state, or whether it represents the Teut. long e -sound. There is another long e -sound, rather rare in its occurrence, close in quality, which is represented in Anglo-Saxon by \bar{e} , in Old High German by ea , ia , ie . This, like the first, is represented in Gothic by \bar{e} . Brugmann says that this close \bar{e} can hardly come from I.E. \bar{e} . For an example of this sound take Goth. *hēr*, A.S. *hēr*, O.H.G. *hear*, *hiar*, *hier*.

Teut. \bar{e} appears in Anglo-Saxon as \bar{o} , before nasals—A.S. *mōna* ‘moon,’ Goth. *mēna*, O.H.G. *mano*, Gk. $\mu\acute{\eta}\nu\eta$. This change, in Anglo-Saxon, of Teut. \bar{e} (West Germanic \bar{a}), into \bar{o} , will be a parallel to the change of a into o in the two varieties *mann* and *mōnn*. Perhaps it was on the passage through \bar{a} to \bar{e} alluded to above that the nasalisation took place.

This \bar{o} , the product of nasalisation, was in Anglo-Saxon umlauted to \bar{e} , as in *cwēn* ‘woman’ (Teut. *cwōniz*), *wēn* ‘hope’ (Goth. *wēns*, O.H.G. *wān*), *hēla* ‘heel’ for *hōhila* (cp. A.S. *hōh* ‘hough’).

LE. \bar{e} also appears in Anglo-Saxon, and in Teutonic generally, as i —A.S. *wind*, Goth. *winds*, O.H.G. *wint* (L. *vēntus*, Gk. $\acute{\alpha}(F)\eta\mu\iota$ (*uēnto*)). Sometimes LE. \bar{e} is shortened in Teutonic to e , before liquid and consonant. This, in Anglo-Saxon, is broken to eo , or, with i -umlaut, appears as ie , y —A.S. *heorte*, Goth. *haírtō* ($aí$ = broken e), O.H.G. *herza* (Gk. $\kappa\eta\rho$) (*kērd*).

o : Sk. *ashtāú*, Gk. $\acute{o}\kappa\tau\acute{\omega}$, L. *octō*, Goth. *ahtáu*, A.S. *eahta*, O.H.G. *ahto*.

Short o in Sanskrit appears as a . In open syllables \bar{a} appears—*pādam* (Gk. $\pi\acute{o}\delta\alpha$). Before a , representing original o , palatalisation did not take place, as it did before a , representing original e .

For example of *o* occurring in Greek dialectically for *o* take *φύλλον* (L. *folium*), *νύξ* (L. *nox*, Goth. *nahts*), *μύλη* ‘mill’ (L. *mola*, Goth. *malan* ‘grind’).

In Latin, *o* appears as *u*, *e*, *i*. In unaccented syllables, *u* is found in place of the older *o*—*filius* (*fīlios*), but the *o* is kept before *r = s*, and after *u*, *u*—*temporis* (*tempozis*), *mortuos*, *vīvos* (forms in *-us* late). *u* also occurs in accented syllables, especially before nasals—*uncus* ‘hook’ (Gk. ὄγκος), *uncia* ‘ounce’ (Gk. ὄγκος ‘bulk’), *umbō* ‘boss’ (Gk. ὀμφαλός ‘navel’), *unguis* ‘nail’ (Gk. ὄνυξ).

e replaces *o* finally—*sequere* (Gk. ἑπε(σ)ο), *ille*, *iste* (**ollo*, **esto*), and in unaccented closed syllables, or after *i*—*hospes*, for *hostipes* (*potis*), *societas* (*socio*-).

i also represents *o*, in unaccented syllables—*īlicō* (*in(s)locō*) ‘sur-le-champ, auf der Stelle.’

vo sometimes becomes *ve*—*venia* (Gk. ἐνίνημι), *vester* and *voster*, *vertō* and *vortō*.

Some say that *ov* may pass into *av*—*cavus* (Gr. κόρυ ‘excavations’), *avis* (cp. Gk. ὀ(F)ωνός, ‘bird’).

In Teutonic, *o* was replaced by *a* in all accented syllables, but probably remained extant in unaccented syllables before nasals.

In Anglo-Saxon, this vicarious *a* underwent all the changes of real *a*, viz., the change to *æ*, the breaking to *ea*, the passage by umlaut to *e*—*hæsel* (L. *corylus*), *heals* (L. *collum*), *mene* ‘neck-chain’ (L. *monīle*). For *e* in Old High German, the result of umlaut, representing *o* (O.H.G. *a*), take *nēstila* ‘band’ (L. *nōdus* for *noz dus*).

ō : Sk. *pātram* ‘vessel,’ Gk. πῶμα ‘lid,’ Goth. *fōdr* ‘sheath,’ A.S. *fōdor*, O.H.G. *fuotar* ‘case’ (G. *futter*).

Sanskrit replaces *o* by *a*.



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u : Sk. *yugám*, Gk. ζυγόν, L. *jugum*, Goth. *juk*, A.S. *geoc* (*juc*), O.H.G. *joh*.

In Gk. ὠλολύζω (L. *ulula* 'screech-owl'), *o* appears for *u*. *u* in Greek had once the sound of *u* (*ou*), and this sound was kept for many generations in certain dialects—Bœot. λιγυρός = Attic λιγυρός.

There is a change (dissimilation) of *u* to *i* in Greek before following *u*—πινυτός for πυνυτος (Sk. *punāmi* 'I clean.')

Before labials and *l*, *u* in Latin becomes *i*, or rather something between *i* and *u* (i.e. *ii*)—*libet* and *lubet*, *lacrima* and *lacruma*.

After *l* and *r*, *u* in Latin came to be written *v*—*mīlvus* 'kite' and *mīlvus*, *silua* and *silva*. It was dropt finally—*red-* (for *redu*, cp. *indu*.)

The *aí* that appears in Gothic is due to breaking—*daír* (Gk. θύρα). *u* was broken to open *o* before *r* and *h*, and this written *aí*. *i*-umlaut produces *y* in Anglo-Saxon—*cyssan* 'kiss' (L. *gustō*). The *eo* of *geoc* is due to the influence of the palatal.

LE. *u* appears in Anglo-Saxon and Old High German as *o*, before a syllable containing *a* or *o*, unless conserved by a following nasal + consonant, or an intermediate *i* or *j*—A.S. *oxa*, O.H.G. *ohso* (Sk. *ukshā*). This *o* was changed to *u* in Gothic and broken to *aí* (open *o*)—*aíhsa*.

West Germanic *o* usually remains in Anglo-Saxon, but before nasals *u* is found—*genumen* 'took,' O.H.G. *ginoman*, A.S. *guma* 'man' (E. (*bride*)*g(r)oom*), O.H.G. *gomo* (G. (*bräuti*)*gam*), Goth. *guma*. There are other examples of *u* in Anglo-Saxon—*fugol* (O.H.G. *fogal* (G. *vogel*), Goth. *fugls*), *rust* (O.H.G. *rost*).

ū : Sk. *mūśha*, Gk. *μῦς*, L. *mūs*, A.S. *mūs*, O.H.G. *mūs* (G. *maus*). Just as *υ*, at first pronounced *u* (*ου*), retained that sound dialectically, so *ῥ* at first pronounced *ī* (*ου*) retained that sound dialectically—Bœot. *Εῦθουμος* = Attic *Εῦθῦμος*.

The *ου* in *εὔθαρ* (L. *über*) is said to be due to a desire to avoid the double aspiration that the regular **ῥθαρ* would present.

There is a change (dissimilation) of *ῥ* to *τ* in Greek before a following *υ*—*φῖτρυ* ‘twig,’ cp. *φύω*.

For an example of *ī* in Gothic take *fūls* ‘rotten,’ A.S. and O.H.G. *fūl*, (Gk. *πύθω*, L. *pūteō*).

The *ȝ* in Anglo-Saxon is caused by *i*-umlaut—*mȝs* ‘mice’ (Teut. *mūsiz*, *mūsez*).

ai : Sk. *édhas* ‘fire-wood,’ Gk. *αῖθω* ‘burn,’ L. *aedes* ‘hearth,’ A.S. *ād* ‘pyre,’ O.H.G. *eit* ‘pyre.’

a + i give in Sanskrit, by ordinary guṇa, *ē*. Since *e* and *o* are written *a*, these followed by *i* will also give *ē*.

Original *ai* in Latin was sometimes written *ē*—*haedus* and *hēdus* (Goth. *gáits* ‘goat’), *saeculum* and *sēculum*. *ae* was also misspelt *oe*, as in *coelum*, *poenitet*, *coena*, *moereō*, &c.

In originally unaccented syllables *ai* became *ī*—*inquīrō* (*quaerō*), *parricidium* (**parrus* ‘open’ (*parrēre*), cp. *parra* (*avis*) ‘bird of omen,’ and *caedō*). Notice also its representation by *a* and *e* in the following words—*aēneus* (**aēsneus* (*áies-*)), *prehendō* (*prae*, *hendō*).

ai became *ā* in Anglo-Saxon—the second element, says Sweet, became *e* and was then absorbed—and this by *i*-umlaut passed into *æ*—*dæhl* ‘portion,’ belonging to the *i*-declension, (Goth. *dáils* O.H.G. *teil* (G. *theil*)).

In Old High German *ai* became *ē* before *r*, and finally—

mēro ‘greater’ (Goth. *máiza*), *wē* ‘woe’ (Goth. *wái*), elsewhere *ei*—*stein* (Goth. *stáins* ‘stone’).

āi: This is called the *vrddhi* diphthong in Sanskrit. *ēi* and *ōi* have the same representation.

The diphthong appears as a case-ending of the dat. sing. of *ā* stems—Sk. *su(v)apatyāi*, nom. *su(v)apatyā* ‘having a beautiful posterity,’ Gk. *χώρα*, O.L. *Matutā* ‘*Matutae*,’ Goth. *gibái* ‘to a gift.’

āi is said to appear as *ā* in Old High German *stān* ‘stand.’

ei: Sk. *tráyas* (**treies*), Gk. *τρεῖς*, (**τρε(i)ες*), L. *trēs* (**treies*), Goth. *þreis* (**þrii(i)z*, **þreiez*), A.S. *ðrī*, O.H.G. *drī*,

Short *e* appearing as *a* in Sanskrit, *ei* will have the same representation as *ai*, i.e., *ē*—*bhédāmi* ‘I cleave’ (Goth. *beitan* ‘bite’). This *ē* was resolved into *ay* before vowels.

In Latin *ei* remains in *hei*, and on oldest monuments—*deicō*, *feidō*, but soon became an open *ī*—*dīcō*, *fīdō*.

It also appears as *ē*—*lēvis* ‘smooth’ (Gk. *λεῖ(F)ος*). Before a vowel it appears as *e*—*eō* ‘I go’ = *ejō* (Gk. *εἶμι*).

ēi: For example in Sanskrit, take *āís* ‘thou wast going,’ impf. stem *ēi* (*ei-* ‘go’). The diphthong was an infrequent one in Indo-European. It is seen in Gk. *πλεῖστος*, Norse *fle(i)str* ‘most’ and *fleiri* ‘more,’ LE. *plē-is-* for *plē-is-*.

Wharton’s explanation of *plūs* takes us back to this diphthong :—*plūs* = *plūs* = *pleus* from *plē-us*, *plē-jus*.

oi: Sk. *té* ‘they,’ Gk. *τοί*, L.(*is*)*tī*, Goth. *þái*, A.S. *ðā*, O.H.G. *dē*.

This diphthong will naturally in Sanskrit have the same representation as *ai*, i.e., *ē*.



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became *æ*, in accordance with the general tendency of the language, the second element being opened, and finally unrounded. It is probable that the first element remained *æ* throughout the Old English period.” The first vowel of this diphthong has accordingly the value of long *æ*, viz., long low-front-wide. For the quantity of the first vowel in *ēa*, see below under *eu*.

au in Old High German passed through *ao* into *ō*, before *d*, *t*, *ʒ*, *s*, *n*, *r*, *l*, and *h*; before other consonants, and as final, it passed in the ninth century into *ou*—*ouga* ‘eye’ (Goth. *áugō*).

āu : Sk. *nā́ús*, Gk. *ναῦς* (orig. *νᾱῦς*), L. *nāvis*.

āu is called the *vr̥ddhi* diphthong in Sanskrit. *ēu* and *ōu* have the same representation.

āv appears in Latin before a vowel. Before a consonant *au* is found—*gaudeō* (*gāvideō*).

āu appears as *au* in Gothic—*sauil* neut. ‘sun’ (Gk. *ἡέλιος* for *σᾱῒελιος* (p. 115), L. *sōl*, Norse *sōl* fem., and a sometimes quoted A.S. *sōl*. By the bye *claudō* for *clāuīdō* originally had *āu*, cp. *clāvis* and *κληῖς*).

eu : Gk. *γεύομαι* ‘taste,’ L. *gūstō*, Goth. *kiusan* ‘choose,’ A.S. *cēosan*, O.H.G. *kiusu* ‘I choose’ (G. *kiesen*).

There is no short *e* in Sanskrit. It is represented by *a*, consequently *eu* will have the same representation as *au*, i.e., *ō*—*bōdhami* ‘I perceive,’ Gk. *πεύθομαι*.

eu appears in Latin only in interjections—*heu*, otherwise as *ū*. Note also the representation *ī* (through *īi*) — *liber* (Gk. *ἐλεύθερος*).

e being replaced by *i* in Gothic, *eu* will naturally appear as *iu*. With regard to A.S. *ēo* (*eo* and *ēa*, *ea*) it will be well to quote Sweet :—“That the difference between *ea eo*, and *ēa*

ēo was one of quantity, is proved beyond doubt by the accents, the metre, and the whole history of the language. It is certain that the stress was not originally on the second element, for *au* and *eu* were certainly accented *áu*, *éu*. The length must have been either on the first element, or else distributed over both. The former seems most probable. The lengthening probably began by an exaggeration of the glide between the two elements."

In Old High German, *eu* became *eo*, later *io*, when followed by a syllable containing *a* or *o*—*biogan* 'bend' (G. *biegen*), otherwise as *iu*.

ēu : Sk. *dyāús*, Gk. *Ζεύς* (orig. *Ζηϋς*).

The two letters forming this diphthong probably did not often occur in the same syllable in the primitive Indo-European language.

ou : Sk. *bubōdha* 'he has waked,' Goth. *báuþ*, A.S. *bēad* 'bade,' O.H.G. *bōt*.

In Sanskrit, there is no short *o*. *o* is represented by *a*, consequently *ou*, like *eu*, will have the same representation as *au*, i.e., *ō*. *ou* remains in Greek—*σπουδή* (*pstoud-*). Compare *σπεύδω* (*psteud-*), and L. *studeō* (*pstud-*). Note *νο(F)έω* 'I perceive' (A.S. *scēawian*).

ou got mixed in Latin with *eu*, but can still be distinguished in Oscan, e.g., *castrovs*, gen. sing. from stem *castru-* 'fundus.'

ou appears in Latin as *ū*—*fūdit* (Goth. *gáut* 'poured,' A.S. *gēat*); *lūcus* (A.S. *lēah*—E. *lea*), as *ō*—*rōbīgō* and *rūbīgō* (*roudh-*, cp. *rūfus* 'red'). Both *ū* and *ō* are shortened in *cloāca* and *cluāca*.

ou originally pretonic appears as *au*—*auris* = *ousis* (Gk. *οὔς* = *οὔσ-ας*, Goth. *áusō*, A.S. *ēare*). Note also in unaccented syllable *-u-* from *-ou-*—*dēnuō* (*dē novō*).

In Gothic, as in Teutonic generally, *o* becoming *a*, *ou* appears as *áu*. It appears in Anglo-Saxon as *ēa*. See above under *ēa*. *ȳ* is one of the varieties (*īe*, *ī*) of the *i*-umlaut of *ēa*—*hlȳstan* ‘listen’ (**k**lou̥); cp. Sk. *śru*, Gk. κλύω, L. *clueō* (**k**lu); Gk. κλέ(*F*)ος (**k**leu̥).

For an example of *ou* in Old High German take—*scouwōn* (G. *schauen*) (A.S. *scēawian*, Gk. κo(*F*)έω, (θυo)σκό(*F*)ος ‘priest,’ L. *caveō*, Sk. *kaśis* ‘wise’).

ōu: The two letters forming this diphthong probably did not very often occur in the same syllable in Indo-European. The Sk. *ashtāú* (I.E. *oktōu̥*) shows that the final diphthong in the word was long, cp. L. *octāvus* (**octōvos*). For example of *ōu* in Greek, take βoũς (orig. βōu̥ς, Sk. *gāús*).



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ī : Sk. *yūyām*, Gk. *ὑμεῖς*, Goth. *jūs*, A.S. *iuih*, (North. accus.), O.H.G. *iuzwi h* (acc. plu.).

It is difficult sometimes, owing to the fact that the sounds have run together in most languages, to distinguish manifestations of the semivowel *ī*, from manifestations of the spirant *j*, unless Greek aid us, where initially, the latter appears as ζ, the former as '. If Greek lack a cognate, then we have to search among available cognates, for sound-relations, that will help to settle the question. For example, a comparison of Sk. *yānti*, 3rd plu., and *it/há*, 2nd plu. of *ei-* 'go,' proves that the *y* is by origin *ī*. The coincident occurrence of *i* stamps *y* the semivowel. Again, the ablaut-relation between Sk. *tráyas* (**treies-**, strong grade), nom. plu., and *trishú* (**trisu-**, weak grade), loc. plu., reveals the semivocalic character of the *y* of the first form.

ī appears initially (example above), between vowels, after consonants, before consonants (when preceded by *a-*, *e-*, and *o-* vowels), and finally (as second element of diphthongs). Take as examples—Sk. *tráyas* &c.—see above under *ei*; Sk. *dyāús* 'sky,' Gk. *Ζεύς* (*διευσ*, *διηυσ*); Sk. *véda*, Gk. *Φοῖδε*. Goth. *zwáit*, A.S. *zwāt*, O.H.E. *zweiž*, (**uoide**); Sk. *tē*, Hom. *τοί* &c.—see above under *oi*.

ai, *ei*, *oi*, *āi*, *ēi*, *ōi*, originally pure diphthongs, gradually suffered change, generally in the direction of coalescence. The long varieties shortened the first element when before consonants.

y in Sanskrit was probably everywhere semivocalic.

In Greek initial ' was reached through an intermediate voiceless *ī*. Between vowels, *ī* dropped out, unless the previous vowel was *u* — *δέος* (*δFeios*), *τιμάω* (*τιμαῖω*), *φιλέω* (*φιλεῖω*), *δηλόω* (*δηλοῖω*), but Lesb. *φυίω* (**bhuiō**).

$\dot{\imath}$ following postvocalic s and μ palatalised them out of existence, and then formed a diphthong with the preceding vowel— $\tau\omicron\sigma\dot{\imath}\omicron$ into $\tau\omicron\iota\sigma\omicron$ = Hom. $\tau\omicron\iota\omicron$ (Sk. $tásya$); $\epsilon\acute{\iota}\eta\nu$ from $\epsilon\sigma\dot{\imath}\eta\nu$, from $\sigma\dot{\imath}\eta\nu$ (Sk. $syā́m$, weak grade—Greek has strong grade from the analogy of forms with strong $\epsilon\sigma$ -; L. $siem$, $siēs$, $siet$ ($siēm$), weak grade like Sanskrit—the \bar{i} , proper to the plural optative, ultimately ousted the $iē$, proper to the singular); $\kappa\lambda\alpha F\dot{\imath}\omega$ into $\kappa\lambda\alpha\iota F\omega$, into $\kappa\lambda\alpha\acute{\imath}\omega$. The $\alpha\iota F$ of the last word became \bar{a} in Attic before e -, i -, and a - sounds, giving $\kappa\lambda\alpha\acute{\imath}\omega$, $\kappa\lambda\acute{\alpha}\epsilon\iota\varsigma$, $\kappa\lambda\acute{\alpha}\epsilon\iota$, $\kappa\lambda\alpha\acute{\imath}\omicron\mu\epsilon\nu$, &c.; the \bar{a} then pushed its way into all persons, producing the double forms $\kappa\lambda\alpha\acute{\imath}\omega$ and $\kappa\lambda\acute{\alpha}\omega$.

After n and r , a following $\dot{\imath}$ disappears, after causing compensation in the previous syllable — $\kappa\tau\epsilon\acute{\imath}\nu\omega$, Lesb. $\kappa\tau\acute{\epsilon}\nu\eta\nu\omega$ ($\kappa\tau\epsilon\nu\dot{\imath}\omega$); $\phi\theta\epsilon\acute{\imath}\rho\omega$, Lesb. $\phi\theta\acute{\epsilon}\rho\rho\omega$ ($\phi\theta\epsilon\rho\dot{\imath}\omega$). Notice also $\beta\alpha\acute{\imath}\nu\omega$ ($\beta\alpha\nu\dot{\imath}\omega$), L. $veni\bar{o}$ ($g\grave{u}\eta\dot{\imath}\acute{o}(-m-)$).

$\dot{\imath}$ following λ is assimilated— $\acute{\alpha}\lambda\lambda\omicron\varsigma$ ($\acute{\alpha}\lambda\dot{\imath}\omicron\varsigma$).

The combination $p\dot{\imath}$ gives in Greek $\pi\tau$ — $\tau\acute{\upsilon}\pi\tau\omega$ ($\tau\upsilon\pi\dot{\imath}\omega$); $\pi\tau\acute{\upsilon}\omega$ ($((\sigma)\pi\dot{\imath}\bar{u})$), Lith. $sp\acute{\imath}\acute{a}u-ju$, L. $sp\acute{u}\bar{o}$.

$k\dot{\imath}$, $gh\dot{\imath}$, $k\mu\dot{\imath}$, $gh\mu\dot{\imath}$ give for result a sort of geminated spirantal sound which medially is sometimes approximately represented by $-ττ-$, sometimes by $-\sigma\sigma-$, but initially, always by σ -. It used to be said that the $\dot{\imath}$ dentalised the guttural into τ , and that this letter then assimilated $\dot{\imath}$. $\tau\tau$ appears in Boeotian, Thessalian, and Attic, $\sigma\sigma$ in the other dialects; the latter representation is said to be the older.

Examples are $\eta\sigma\sigma\omega\nu$ $\eta\tau\tau\omega\nu$ ($\eta\kappa\dot{\imath}\omega\nu$), compare $\eta\kappa\iota\sigma\tau\alpha$, L. $sēcius$ ‘otherwise,’ perhaps equalling $\eta\sigma\sigma\omicron\nu$ ($\eta\kappa\iota\omicron\nu$) (the form $sequius$, said however to lack authority, would seem to point to a velar, $sētius = sēctius$ is called a comparative formation (compare $diutius$), with the c dropped, as $Quintius$ for $Quinctius$);

ἄσσον (*angh-*), compare ἄγχι; πέσσω, πέττα (*pekʷ-*), compare L. *coquō*; ἐλάσσων ἐλάττων (*lghʷ-*), compare ἐλαχύς.

For this sound occurring initially, take as example Hom. σεῦε = ἔσσευε (Sk. *cyu* (*chyu*) 'move').

gh_i when initial, results in χ^θ—χ^θές (*ghies-*), Sk. *hyás*, L. *herī*, Goth. *gistra-dagis*, A.S. *geostra* (*eo* = *o*-umlaut of *e*). O.H.G. *gestaron* (G. *gestern*).

t_i dh_i became σσ; this after consonants was reduced to σ, and in other surroundings, though σσ remained in Homer, simplification also gave the same result; dialectically, however, the σσ appears as ττ—ἄσσα, ἄττα for τῖα (the *ν*-forms are due to the adoption of the acc. τιν as a new stem in place of τι-) neuter plu. of τῖς. In the last word, the initial α is due to the frequent conjunction of this form with other plurals in α, from which by wrong division it abstracted the α, e.g., ὀποῖά/ττα was divided ὀποῖ' ἄττα, compare ἐκείνουνεκα (a crasis of ἐκείνου ἔνεκα), which through maldivision gave rise to the ghost-word οὔνεκα, also Sayce's explanation of αῖα, as due to a reading of πατρίδα/γαῖαν, as πατρίδα γ' αῖαν. Consult index, under *newt* and *nickname*, for similar results in English. Resuming examples of **t_i**, **dh_i**, we have πᾶσα for παντῖα; μέσσοις, Attic μέσοις (Sk. *mádhyas*).

s_i also gives σσ and ττ—κασσῦα, καττύω for κατσίῡῖω, L. *suō* for *sūō*, Goth. *siujan*, A.S. *sēozwan*, O.H.G. *siuzwan* (G. *säule*, 'Ort des Schuhmachers') (Sk. *syū-*).

Note the different results in Greek of μέσσοις, μέσοις (suffix -ῖο-), and of πάτριος (suffix -ῖο-).

d_i, **g_i**, **gʷ_i** give as result a sound that is represented by the letter ζ (Lesb. σδ)—πεζός 'on foot,' compare πέδη 'fetter'; ἄζομαι 'reverence,' compare ἄγιος (*iag-*); νίζω 'wash,' compare νίπτω with labialised velar (*neigʷ-*).

Note the different results in Greek of ῥέζω 'work' (reg.



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foisted in as glide. On the establishment of the types, interchange would ensue, and one or other type be generalised. This is Brugmann's explanation.

$\underset{\cdot}{j}$, for which there was no special sign in the manuscripts of Anglo-Saxon and Old High German, was represented initially, especially before *u*, by *i*—A.S. *iung* (*geong*), O.H.G. *iung*. It is not known whether originally *i* or *j* appeared in this word. Medially *i* is also found, but perhaps stands for *ij*.

In A.S. *ār* 'brass,' O.H.G. *ēr* (Goth. *aiz*, Sk. *āyas*, L. *aes* (*āies*-), we have an example of the dropping of $\underset{\cdot}{j}$. It is also dropped before *i*.

In Anglo-Saxon, palatal *g* is a representative of $\underset{\cdot}{j}$ —*gif* 'if' (Goth. *jabai*); *g* is also a representation in the same language—*cīegan* 'call,' a *-ja-* verb (*īe*, umlaut of *ēa*) (*gūou*-), Gk. *βοῦς*.

In Old High German, *g* with sound of English *y* in *yet*, also occurs as representative—*genēr* (*jenēr*).

Original $\underset{\cdot}{j}$ can sometimes be traced by gemination—A.S. *syllan* 'give,' O.H.G. *sellen* (Goth. *saljan*); A.S. *ecg* 'edge' (L. *aciēs*).

In Anglo-Saxon, the fact of umlaut argues the original presence of $\underset{\cdot}{j}$ —*dēman* 'deem' (Goth. *dōmjan*).

With reference to Gothic *siujan* (L. *suō*, Gk. *κασούω*), it is conjectured, that in forms, where the $\underset{\cdot}{j}$ of a formative suffix followed hard on a previous $\underset{\cdot}{j}$, the first was lost by dissimilation, even in the Indo-European period, but being preserved in another setting, might reassert itself even in conditions where it had originally gone under.

$\underset{\cdot}{j}$ before a consonant, and after long vowels, was dropped in the primitive language—compare Sk. *rāyas* plu., with Sk. *rās* sing., L. *rēs*.

j : Sk. *jugám*, Gk. *ζυγόν*, L. *jugum*, Goth. *juk*, A.S. *geoc* (*iucian* 'to yoke'), O.H.G. *joh* (G. *joch*).

Gk. *ζ* argues the spirant. The existence of the spirant can best be demonstrated when it occurs initially. It is said, however, that *κεῖται* may be attached to a root **kej-**. Gk. *ζυγόν*, it should be mentioned, had originally for initial sound not *j*, but *dj* (cp. dialectic form *δυγόν*), which fell together with *j* in primitive Greek.

It might be well to give another example of original *j*—Sh. *yásāmi* 'bubble,' Gk. *ζέω*, A.S. *gist* 'yeast,' O.H.G. *jesan* 'ferment' (G. *gären*) (*ies-*).

Another proof of spirantal *i* or *j* is worth mentioning :—When *y* is spirantal in a Sanskrit verb, it still remains in reduplication, whereas, when the *y* is semivocalic in origin, a weak-grade form of the verb is found, beginning with *i*, e.g., *i* appears in *iyāja*, perf. of *yaj* 'sacrifice' (Gk. *ἄγιοσ*, *ἄζομαι*), instead of *ya-*. This change of *y* is by Sanskrit grammarians called *sanprāsarana* (cp. below under *u* and *v*).

In Latin and Teutonic, as in Sanskrit, *i* and *j* fell together.

u : Sk. *śváśuras*, Gk. *ἐκυρός*, L. *socer* (*suecer*), Goth. *swáihra*, A.S. *swēor* (*sweohor*), O.H.G. *swehur* (G. *schwäher*) (*suékuro-*).

v : Sk. *vásē* 'clothe,' 1 sing. pres. atm., Gk. *ἐννύμι*, L. *vestiō*, Goth. *wasjan* 'clothe,' A.S. *werian* 'wear,' O.H.G. *werian*.

It is usually impossible to tell to which of the two sounds, semivowel or spirant, a sound under consideration has to be referred. If, as in the case of *i*, *u* alternates with the vowel *u*, we may be sure, that in the given case, its origin is semivocalic. For example in Sk. *cinvánti* (**kuinuṁti**), 3 plu.

pres., and Sk. *cinuthá* (**k̥uinuté**), 2 plu. pres. (**k̥uei-** ‘set in rows’), *v* alternates with *u*, a fact which argues an original *u*. Moreover, and it will be remembered that this also held good in the case of *i*, if there subsist certain ablaut relations between certain sound-groups, and one of the correlates be of a vocalic nature, we are entitled to infer the presence of the semivowel. For example, A.S. *swefn* ‘dream’ (**s̥wepnos**, strong grade), L. *somnus* (**s̥uopnos**, strong grade), Gk. *ὑπνος* (**supnos**, weak grade, Greek has generalised the weak grade of certain cases) exhibit a correspondence that, in the circumstances, proves the presence of the semivowel.

In Sanskrit verbs reduplicating with *va-*, e.g., *vṛdh* ‘grow,’ pf. âtm. *vavṛdhē* we pronounce for the spirant; in those reduplicating with *u-*, e.g., *vac* ‘speak,’ pf. *uvācha* we pronounce for the semivowel. Compare what was said above under *j*.

Initial *u* was lost in Sanskrit before *u* and *ū*—Sk. *ūlvam* ‘caul’ (L. *vulva*) (**u̥l̥u-**); Sk. *ūrṇā*, L. *lāna* (**u̥l̥n-**), L. *vellus* (**u̥l̥n-**).

In Greek, I.E. *u* appeared as *F*, which was, as a rule, vocalic and not spirantal in character, sometimes also as *v* and *β*—Æol. *αῦως* (*āFws*), Attic *ἠώς* ‘dawn;’ Æol. *βρήτωρ* ‘orator.’ The *F* remained up to historic times, and first disappeared in Ionic-Attic. The disappearance took place both medially (see below), and initially—*ἔτος* (L. *vetus*). Sometimes, initially, *u* is represented by ‘—*ἔλκος* (L. *ulcus* (*vulcus*, *velcus*)).*

* Mr. Darbishire refers this to a root beginning with *s* or *s̥u*, holding as he does that *F* regularly became ‘ in Greek. Certain obstinate rough breathings he refers to original *v* and not *u*, supporting his contention by facts drawn from Armenian, where, as he seems to make out, the semi-vowel and the spirant are still distinguishable.



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due to assimilation) (**k**uetuōr-, **k**uetur-, **k**uetuor-) ; of **du** : Sk. *dvis*, Gk. *δίς*, L. *bis* (cp. *bellum* = *duellum*) ; L. *bonus* (*duonos*), compare Sk *dívas* 'a mark of respect' ; of **dh**u : Sk. *ūrdhvás*, Gk. *ὀρθός*, L. *arduus* (**r**dhuós).

Note L. *quartus* (**k**uturtós), Gk. (τ)τράπεζα (**k**utur-). The lost consonant in *τράπεζα* would, being a velar, have appeared as π, before τ. Compare for loss of initial letter, Sk. (*k*)*túr-yas* 'fourth.'

For examples of **p**u, **b**hu, take *νήπιος*, for *νηπFιος* (cp. *νηπύτιος*) ; *ὑπερφίαλος*, for *ὑπερFιαλος* (*φύω*) ; *dubius* for *dubhuiios* ; *-bō*, *-bam*, for *-bhuō* *-bhuām*.

It is not a velar guttural that appears in *equus* (post-class. form owing to the analogy of *equi*—class. form *ecus* or *equos*), but a palatal guttural followed by u. The root is I.E. **ékuos**. The cognates are Sk. *ásvas*, Gk. *ἵππος ἵκκος* (?), Goth. *aíhwa-*, A.S. *eoh*. The ' in *ἵππος* represents the *ó* that so frequently was prefixed in the sentence-life of the word—cp. Fr. *lierre* 'ivy' for *l'hierre*. The *i* of *ἵππος* (L.E. **e**) is a stumbling-block.

su is thus represented—Sk. *svādís*, Gk. *ἡδύς*, L. *suāvis*, A.S. *swēte*, O.H.G. *suoži*, (**s**uādu-) ; Gk. (*F*)έξ (**s**ueks), L. *sex*, Goth. *saíhs*, A.S. *seox*, O.H.G. *sehs* (**s**eks) ; Sk. *svásar-*, L. *soror* (**s**uesōr), Goth. *swistar*, A.S. *sweostor* (*eo* due to *u*-umlaut), O.H.G. *swester* (**s**uestr-) ; Sk. *svid* 'sweat,' Gk. *ἴδος, ἰδρως* (**s**uid-), L. *sūdor*, A.S. *swā̃t* (**s**uoid-).

Gk. *νF*, *ρF*, *λF* were differently treated, in some dialects becoming *νν*, *ρρ*, *λλ*—in others, remaining as *ν*, *ρ*, and *λ*, with compensation-lengthening in previous syllable. In Attic the *F* simply dropped.

Examples are Lesb. *γόννα*, Ion. *γοῦνα*, Att. *γόνατα* (*γονFa*) ;

Ion. κούρη, Dor. κώρᾱ, Attic κόρη (κορFā) ; Hom. οὔλος, Att. ὄλος (ὄλFος), Sk. *sárvas*, L. *sollus*.

Enough has been said about *u* as second element of diphthong under *au*, *eu*, *ou*, &c. Before consonants, the first element of *āu*, *ēu*, *ōu*, was shortened in Greek. These diphthongs then fell together with the corresponding shorts.

Intervocalic *u* drops in Latin before *u*—the borrowed *oleum* and *olīvum* (ἐλαι(F)ον—the *o* is due to an assumed connexion with *oleō*), also after *u*—*puer* and *pover*. *uu* however remains after *i*—*juvō*. *u* following a short vowel, and followed by *i* or *e*, throws off the vowel and becomes vocalised, *au* becoming *au*, and *ou* becoming *ū* (*ou*), or sometimes *ō*—*auspex* for *avispex*, *ūpīliō* and *ōpīliō* (for *ovipīliō*), *nūndinae* and *nōndinae* for *novendinae*. If *u* follows a long vowel or diphthong, it drops altogether—*praecō* ‘herald’ from *prae*, *vocō*.

After a consonant, *u* in Latin sometimes remains—*arvum* ; sometimes interchanges with *b*—*ferveō* and *ferbeō*, *helvus*, *gilvus*, and *gilbus* ; sometimes is vocalised—*tenuis* (Sk. *tanvī* ‘stretched’) ; after *l* it is assimilated—*sollus* (Sk. *sárvas*) ; it drops after *f* (from *dhu*), and in an unaccented syllable after *d*—*fallō* (*dhu*l-, Gk. θολερός ‘troubled,’ Goth. *ḗwals* ‘dull, A.S. *dol*, O.H.G. *toll* (G. *toll*) (*dhu*ol-) Wharton), *dis* ‘asunder’ (Goth *twis* (*standan*) ‘to depart from one’).

Finally it is vocalised after loss of *e*—*seu* (*sīve*).

In Teutonic, *u* was still a vowel-consonant. This sound remained in Gothic, but in other dialects progressed towards a spirant. In this family, *u* is very constant, appearing in all positions. In Old High German, it was apt to disappear after consonants other than *r*, *l*, *s*.

Examples of *u* in the Teutonic languages have appeared

above. It will therefore only be necessary to mention one or two more of particular interest or significance.

Medially between *u* and *u*, *u* is lost in Goth. *juggs* (*juv-ungas*), A.S. *geong* and *iung*, O.H.G. *jung* (L. *juvencus*, *iuuŋkó*).

Before a consonant in Gothic, as we saw above, *w* was written *u*—*kwiu*s from *kwiu(a)z* (L. *vīvus*—(*guīuos*)).

Parallel to the representation of *-i-* by *-ddj-*, we have *u* after short vowels represented by *-ggw-* (Norse *-ggv-*, *-gg-*)—*triggwa* ‘covenant’ (Norse *tryggr*). In West Germanic a *u* was generated which formed a diphthong with the preceding vowel, or gave *ū* if the preceding vowel was *u*—Goth. *triggws* ‘true,’ A.S. *trīewe* (*īe* = *ēo* by *i*-umlaut), O.H.G. *triuwi*.

In Teutonic, *nu* becomes *nn*, *n*—Goth. *kinuus*, A.S. *cin(n)*, O.H.G. *chinni* (Gk. *γένυς* ‘jaw,’ L. *genuinus* ‘grinder’); A.S. *ðynne*, O.H.G. *dunni* (Sk. *tanís*, L. *tenuis*—*tñnú-*).

In A.S. *cuman*, *-uu-* (= *wi* = Teut. *we*) appears as *u*—cp. O.H.G. *koman* (*queman*) (Gk. *βαίνω*, L. *veniō*—*gumió*).

From A.S. *nigon* (Goth. *niun*, see above), it appears that *g* sometimes represents orig. *u*; and A.S. *eoh* (L. *equus*, see above) shews that *u*, after becoming final, may be lost.

ua from *uo*, is, in A.S. *geolo* ‘yellow,’ O.H.G. *gelo* (gen. *gelwes*, G. *gelb*), L. *helvus*, *gilvus* (*ghueluos*) represented by *o*. Compare O.H.G. *ero* ‘earth’ (L. *arvum*).

s: Sk. *svásā*, L. *soror* (*suesōr*), Goth. *swistar*, A.S. *sweostor*, O.H.G. *swester* (G. *schwester*) (*suestr-*).

There is no cognate in Greek unless Schrader’s suggestion anent *ἑορες* be adopted, viz., *ἑορες* = *σφεσορες* ‘sisters’ children,’ orig. ‘sisters.’ In the Teutonic cognates, a *t* is developed between *s* and *r* (see below).



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ἡμεῖς (Sk. *asma-*), the ' is probably due to the analogy of ὑμεῖς (Sk. *yushma-*), and εἰπόμην (for ἐ-(σ)επόμην) takes after ἔπομαι.

Between vowels, *s* disappears in Greek, and generally passes into *r* in Latin—Gk. γένεος, L. *generis*, (Sk. *jānasas*—gen-), cp. Goth. *kuni*, A.S. *cyn(n)* (*y*=umlaut of Teut. *u*), O.H.G. *cunni* (gñ-), and L. *nāscor* (gñ-); Gk. ἦα (Attic ἦ), Sk. *āsam* (ésm̐). L. *eram* is supposed to represent an unaugmented ésm̐. *m̐* should have given *em* in Latin, and the *am* will be owing to the analogy of the usual imperfect ending *-bam*. There is no trace of augment in Latin. The general absence of augment is perhaps due to the generalisation of unaugmented types.

The following are additional examples of intervocalic *s*—Gk. φέρεαι (Sk. *bhārasē*); Gk. ᾔδεα 'I knew' (Sk. *āvēdi-sham*, aor.); Gk. νύ(σ)ός 'daughter-in-law,' L. *nurus*, (Sk. *snushā*, A.S. *snoru*, O.H.G. *snora*, *snura* (G. *schnur*) (snūs-)); μείζω for μείζοα=μειζοσα, cp. L. *mājōra* for *māhjōsa*.

Sometimes, however, intervocalic *s* is found in Greek—πράσον 'leek,' L. *porrum* (přsom).

In Latin too, *s* is found—*susurrus*, a word of imitative origin, *asinus*, *nāsus*, *casa*, *caesariēs* (for these last see account of Conway's Law, Chap. VII.).

s in *causa caussa*, is for *ss*—*caussa* 'cutting, legal decision' comes, according to Conway, from the participle of **caudō*, which became *cūdō*, on the analogy of *incūdō*. The *s* in *fūsus* 'spindle' stands also for *ss*—*fūsus* from *fūdtus*, participle of *fundō*. *quaesō* is for *quaes-sō* (or apply Conway's Law), *hausī* for *haus-sī*.

One more example of intervocalic *s* in Latin is *erō*, O.L. *esō*, subjunctive used as future, cp. Gk. ἔω ᾧ.

Medial *s* may remain in Teutonic—A.S. *nasu* (cp. L. *nāris*), or become *r* (through *z*), if the vowel immediately preceding did not have the principal accent (see account of Verner's Law, Chap. VII.).

s before *i̇* and *u̇* has been already treated under *i̇* and *u̇*.

In *Minerva* from *Menesuā* (cp. Gk. *μενεσ-* 'sense, mind') we have *s* appearing as *r* before *u̇*.

Something must now be said of *s* in conjunction with continuous consonants.

sr in Greek becomes *ρρ*, which, when initial, was reduced to *ρ*—Hom. ἔρρεε, ῥεε (Sk. *ásravat*) (*sreū-*), ῥοή (*srou-*), ῥύσις (*sru-*), ῥοφέω (*srobh-*, cp. L. *sorbeō* (*srbh-*)).

In Latin, initial *sr* became *thr*, then *fr*; medial *sr* became *br*—*frīgus* = *srīgos* (Gk. ῥῆγος); *frāga* 'strawberries' = *srāga* (Gk. ῥάξ ῥαγός 'grape'); *sobrīnus* 'cousin' = *sæsrīnos* 'sister's son'; *cerebrum* = *ceresrom* (*keres-*), cp. Gk. κάρᾱ for καρσα (*kres-*); *fūnebris* = *fūnesris*, cp. *fūnestus*, *fūnus fūneris*; *membrum* = *memsrom*, cp. Goth. *mimz* 'flesh'; *tenebrae* (Sk. *tāmisrā*, O.H.G. *demerunga* (G. *dimmerung*), cp. O.H.G. *dinstar*, *finstar* (G. *finster.*)). Two stems mixed produced *tenebrae*, viz., *temsrā* and *temæsrā*. The former became *tensrā*, and its *n* was introduced into the latter. This is Brugmann's explanation of the *n* in *tenebrae*, Kluge says that dissimilation from the following labial *b* produced *n*, Wharton suggests a popular connexion with *tæneō*.

dīruō for *disruō* is formed after *dīluō*.

In Teutonic, *sr* initial, or medial (before the date of Verner's Law), became *str*—Goth. *swistar*, &c.; A.S. *strēam*, O.H.G. *stroum* (Gk. ῥοή—(*srou-*)).

The combination *rs* has been already referred to under *r*.

sl in Greek becomes λλ, which initially passes into λ, and sometimes medially, with compensation—λήγω ‘cease’ (slēgu-), cp. *langueō* (slangu-), A.S. *slæc* and O.H.G. *slach* (slagu-); Gk. χείλιοι and χίλιοι, Lesb. χέλλιοι (Sk. *sahásra*) (gheslo-, gheslijo-).

In Latin *s* disappears before *l*—*langueō* (see above), *prēlum* ‘wine-press’ for *preslom*, *alā* for *axlā* (cp. *axilla* ‘armpit,’ A.S. *eaxl* ‘shoulder,’ O.H.G. *ahsala* (G. *achsel*)), *vēlum* for *vexlom* (*vehō*), *scāla* for *scantslā* (*scandō*), *culīna* for *cocslīnā* (without compensation in unaccented syllable).

locus is for *stlocus*, *līs* for *stlīs*, *liēn* ‘spleen’ for *spliēn* (Gk. σπλήν).

sl remains in Teutonic.

The combination *ls* has been referred to under *l*.

s medial disappears in Greek before *m*, with compensation—Attic εἰμί, Lesb. ἔμμι (ἐσμι) : ζύμη ‘leaven’ (ζῦσμη), L. *jūs* ‘broth,’ cp. Sk. *yūshas*. Sometimes, however, by form-association, the *s* is brought back—thus, ἔστι induces ἐσμέν for regular εἰμέν, and ἡμφίεσται induces ἡμφίεσμαι beside regular εἶμαι.

ἄσμενος is for σφατσμενος (p. 122) (suad-), cp. ἀνδάνω (suand-) and ἡδομαι (suād-); ὀσμή for ὀδσμά (cp. ὕδμή).

σ remains in σμερδαλέος ‘terrible,’ A.S. *smeortan* (E. *smart*), O.H.G. *smerzan* (G. *schmerzen*) (smerd-), cp. L. *mordeō* (smrd-), but drops in μειδιάω, after assimilation, cp. φιλομμειδής.

In Latin *s* drops before *m**—*mīrus*, cp. Sk. *smi* ‘smile,’ E. *smile*, *smirk*; *prīmus* for *prismos*; *dīmoveō* for *dismoveō*, *cāmēna* for *casmēna*, *ōmittō* for *opsmittō*—the last two without compensation in an unaccented syllable.

* Conway says that during the period of rhotacism *s* before nasals and after an accented syllable became *r* in Latin—*carmen*, *verna*, *diurnus*.



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earnian ‘earn’ (Teut. **aznōjan**). Also, accentless on root, A.S. *leornian* ‘learn,’ O.H.G. *lirnēn*, *lernēn* (Teut. **liznōjan**—cp. Goth. *láis* ‘I know,’ pret.-pres. with accent on root-syllable); and O.H.G. *hirni* (G. *hirn*), from *hirzni* *hirsni* (Teut. **hirznijá**), L. *cerebrum*, Scotch *harns*. Compare also, with labial, Goth. *hwaírnei* ‘skull.’

The combination *ns*, followed by a consonant, has been already noticed under *n*.

For an example in Greek of *ns*, followed by a vowel, take ἔμεινα, Lesb. ἔμεννα (for ἐμενσα).

πίσσω ‘winnow’ is said to be for πινσίω, L. *pinsō* (**pins-** and **pis-**).

ns remains in Latin—*mēnsis*. *ns* occurs frequently enough in Teutonic, and often where one would expect *nz*.

ss in Greek becomes *s*—ἐπείσσει appears as ἐπέσι, even in Homer, cp. δύστηνος for δυς + στηνος.

ss remains in Latin after short vowels, but is reduced to single *s* after long vowels—*gessī*, *gressus*, *cassus* ‘empty’ (*cadtus* from *cadō*), but *mīsī*, *haesī*, *fūsus* (see above). *ss* probably occurred in primitive Teutonic, but afterwards got reduced to *s*. There are no sure examples.

Before *tenuēs*, *s* usually remains everywhere.

For *s* lost in such a surrounding take as example Gk. νο(F)έω ‘perceive’ ((ᾱ)νούω), L. *caveō*, Goth. (*us*)*skazws* ‘prudent,’ A.S. *scēawian* ‘show’ (*skuou-*, cp. θυοσχό(F)ος ‘sacrificing priest’); L. *parcus* ‘sparing,’ cp. Gk. σπαρνός, A.S. *spær* ‘sparing’ (**spar-**).

sabulum ‘sand’ is for *psablom* (**psabh-**), cp. ψῆφος ‘pebble’ (**psābh-**).

In the combination *ks*, the letters sometimes interchange

places— L. *ascia* ‘axe,’ cp. Gk. ἀξίνη, Goth. *akwizi*, A.S. *æax*; L. *viscum* ‘mistletoe,’ cp. Gk. ἰξός.

s in *super*, &c., is said to be a reduction of *ks*, cp. ἐξῦπερθε ‘from above.’

sk has been transposed in ξίφος, cp. Lesb. σκίφος.

studeō is for *pstudeō* (**pstud-**), cp. Gk. σπεύδω ‘hasten’ (**psteud-**); *sternuō* ‘sneeze’ is for *psternuō* (**pstern-**), cp. Gk. πτερνυμαι (**pstrn-**).

Examples of final *s* are common everywhere. Final *s* in Teutonic was subject to the action of Verner’s Law. The *z* which the operation of this law produced, passed into *ʒ* in Gothic, and shared the lot of the *s* that had remained unchanged. But the regular appearance of original final *s*, as *z*, when a suffix is attached—*juzei* ‘ye who’ (*jus* ‘ye’), *hwazuh* ‘every’ (*hwas* ‘who’)—would lead one to suppose that before its passage to *s*, *z* had generally usurped the place of final *s*. This opinion is supported by the fact that in the case of an *s* which had become final at a later date, *s* remains—*wasuh* ‘and there was’ (*was* ‘it was.’)

Final *s* was in Norse levelled under *z*, the latter appearing as *r*.

In West Germanic, final *z*—which had made encroachments on the territory of final *s*—was dropped, but final *s* was retained. In Old High German, the *z* dominated the nominatives plural of *a*-stems, but in Anglo-Saxon, *s* reasserted itself, and was generalised—O.H.G. *taga* ‘days,’ A.S. *dagas*.

When *r* appears for *z*—O.H.G. *ir*, *er* (Goth. *is*); O.H.G. *wir* (Goth. *weis*); O.H.G. *zar*, *zur*, *zer* (Goth. *tuz-*)—this is doubtless due to facts in sentence phonetics.

In all European languages, the combination of original

media aspirata + *s*, has the same representation as original *tenuis* + *s*.

z: This sound probably only appeared before mediae and aspirated mediae. Owing to the operation of various changes, this consonant hardly survives *in propria personâ* in the languages under consideration.

Gk. σβέννυμι 'quench' is said to represent **zgue-**, the weak grade of **segue-**, seen in L. *segnis* 'slow.' Gk. ἴσθι 'be' is for *izdhi* (*zdhi*), with prothetic vowel, induced by sibilant. ἴσθι 'know' is for *uiddhi* (*ueid-*).

In Gk. μισθός, Goth. *mizdō* 'reward,' A.S. *meord* (W.S. *mēd* (E. *meed*)), O.H.G. *mēta*, *mieta*, *miata* (G. *miethe* 'pay'), the originals were **mizdhó-**, **mizdhá-**.

Gk. κύσθος 'hole,' L. *custōs*, Goth. *huzd* 'hoard,' A.S. *hord* are to be referred to *kuzdh-* (**keudh-** 'hide,' cp. Gk. κεύθω, A.S. *hȳdan* (with *i*-umlaut of *ēo*)).

The original of *nīdus* was *nizdos*; of *sīdō*, *sizdō*; of *mergus* 'gull' ('diver'), *mezguos*; of *īdem*, *izdem*; of *hordeum*, *ghr̥zdeiom*, cp. A.S. *gerst*, O.H.G. *gersta* 'barley' (**gherzd-**); of *nōbīs*, &c., *nozbīs*, with *bh-* suffix.

hasta (Goth. *gazds* 'goad,' A.S. *gierd* (*ie* = *i*-umlaut of *ea*, the breaking of *a*) (E. *yard*), O.H.G. *gerta* (G. *gerte*)) is from **ghazdhā**. E. *goad* (A.S. *gād* (**ghaitō-**) is cognate with Sk. *hi* 'drive on,' and Gk. χαῖος 'shepherd's staff.'

r: Sk. *rudhirás* (**rudhr-**) Gk. ἐρυθρός, L. *ruber* (**rudhr-**, L. *russus* (**rudhto-**)), Goth. *ráuþs*, A.S. *rēad*, O.H.G. *rōt* (**roudh-**, cp. with same root, L. *rūfus*).

There were at least two liquids in Indo-European—*r* and *l*. Sanskrit does not always corroborate European (or Armenian) in its representation of these sounds, for, while Sk. *r* usually answers to European *r*, the latter is sometimes



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(Goth. *barizeins* 'of barley,' A.S. *bere*—**bhars-**); *fāstīgium*, for *fārstīgūium* (**bh̄rstí-**), cp. Sk. *bhṛshtís* 'point,' A.S. *byrst* 'bristle' (*ur* into *yr*, by *i*-umlaut) (**bh̄rstí-**).

Unoriginal *rs* remains, and interchanges with *ss*—*dorsum dossum* (*dorttum*, **drt-**). Compare *Dossēnus* 'the hunch-back of the Atellan farces'; but this word is now said to be of Semitic origin, and to mean '*bon vivant*.'

rs remained in Greek, but later became *ρρ*—*θαρσέω* and *θαρπέω*, Goth. *gadaúr-san*, A.S. *durran*, O.H.G. *turran* (**dhrs-**); *τέρσομαι* 'dry up' (**ters-**); Sk. *tṛśhyāmi* 'I thirst' L. *torreō* (*torseō*), Goth. *þaúrstei*, A.S. *ðyrst* (*y* through *i*-umlaut), O.H.G. *durst* (**trs-**).

rs sometimes becomes *rr* in Teutonic (see previous sentence)—O.H.G. *irrōn* (G. *irren*), (L. *errare* for *ersare*, Goth. *airzjan* 'mislead').

For the *r* in Teutonic, that through intermediate *z* came to represent I.E. *s*, see the Chapter on Grimm's Law.

Note *cancer* (= *carcer*, by dissimilation) and *καρκίνος*.

r disappears before (*s*)*n* in *cēna* (*caesna*) = *caersna*, cp. *silicernium* 'funeral feast' (*sedeō* +); after *st* in *praestīgiae* (by dissimilation) 'tricks' (*prae*, *strīga* 'witch'); before *sc* in *pōscō* (*por(c)scō*), Sk. *pṛchāmi* 'I ask,' O.H.G. *forscōn* (G. *forschen*) (**prksk-**), cp. L. *precor*, Goth. *fraihnan*, A.S. *frignan* (**prek-**), and L. *procax* (**prok-**, Gk. *θεοπρόπος* = *θεοπροxFος*); and before *st* in *tostus* (*torstus*).

In the A.S. *rifeling* 'a sort of shoe or sandal' (Norse *hriflingr*, L. *crepida* 'sandal' (**krep-**), Gk. *κρηπίς* 'half-boot' **krēp-**), we have *hr* represented by *r*.

Note the disappearance of *r* in *specan* (for *sprecan*) 'speak.'

In Anglo-Saxon, *lr* passes into *ll*, *sr* into *ss*, in *sēlla* 'better' for *sēlra*, *lāssa* 'less' for *lāsra*.

In the parent speech there were as many nasals as there were classes of explosives—*labial, dental, palatal, and velar* nasals.

For these four nasals there were separate characters in Sanskrit, not to mention an extra character for a cerebral nasal. In English the character of a nasal is still determined by its surrounding, although only two characters are made use of.

Final *m* becomes *ν* in Greek (and in Teutonic, conserved when followed by suffix, dropped otherwise)—Gk. *τόν*, Goth. *þana*, A.S. *ðone*, O.H.G. *den* (with diff. ablaut) (Sk. *tám* (**tom**)); Goth. *wulf* (Teut. *uulfan*).

Note also a later change of *m* into *n*—O.H.G. dat. plu. *tagun* (from *tagum*), A.S. *dagum* (later *daƷon*); O.H.G. 1 plu. *geban* 'we give' (from *gebam*, cp. Goth. *gibam*).

mt is said to have become *ντ* in Hom. *γέντο* 'he grasped,' cp. ὕγγεμος (Hesych.) 'a grasping.'

In Latin, *m* became *n* before *t*—*contrā* (*cum*); before *d*—*eundem* (*eum*), *perendiē* 'day after to-morrow' (cp. Sk. *pāras* 'yonder': assume a loc. *péresmi* (Sk. *pārasmin*), whence *parem*, *paren*). Analogy however produced many exceptions—*verumtamen* and *quamdiu* after the analogy of *verum* and *quam*.

This change also takes place in Teutonic—Goth. *hund*, A.S. *hund*, O.H.G. *hunt* (see under *m*) (**kmtóm**).

In Greek, *μβρ*, *μβλ*, *νδρ*, after the generation of *β* and *δ*, the nasal, when initial, drops—*βροτός* (*ἄμβροτος*) Sk. *mártas*, *mṛtás* (**mórtos** and **mṛtós**, see under *r*); *βλώσκω* 'come' (*μέμβλωκα*, *ἔμολον* (**mī-**); *δροτῆτα* (probable substitute in certain cases for *ἀνδροτῆτα*).

In Latin and Greek, *mī* becomes *nī*—*veniō*, *βαίνω* (**gumīō**).

In this combination, gemination appears in Teutonic—



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Note *cēnsus* for *censtus*, and *anfrāctus* ‘winding’ (Oscan *amfr-* (L. *amb-*) and *agō*). Perhaps the *r* of *amfr-* (*amfer*) is due to the analogy of prepositions in *er*, like *inter*.

In Teutonic, *n* disappears before *h*, and the preceding vowel is lengthened—Goth. *þāhta*, A.S. *ðōhte*, O.H.G. *dāhta* (G. *dachte*) (O.L. *tongēre* ‘know’).

Combinations with *n* in Teutonic, as noticed above in the case of *ln*, often result in gemination of the previous consonant, e.g., *kk* = I.E. *kn*, *gn*, *ghn* (palatals and velars), with accent on following vowel; *tt* = L.E. *tn*, *dn*, *dhn*, with accent on following vowel; *pp* = I.E. *pn*, *bn*, *bhn*, with accent on following vowel (see statement of Paul and Kluge’s Law in Chapter on Grimm’s Law).

r: Sk. *mṛtis* ‘death,’ Gk. *βροτός* ‘mortal,’ L. *mors mortis*, Goth. *maúrþr*, A.S. *morð*, O.H.G. *mord* (G. *mord*) (**mrt-**).

Before *i*, and, with *r* as intervening glide, before vowels, *r* is represented in Sanskrit by *ur ir*, in Greek by *αρ*, in Latin by *or*, and in Teutonic by *ur*; before other sounds (explosives, spirants, nasals, *u*) and finally, *r* is represented in Sanskrit by the *ri* vowel, in Greek by *ρα αρ*, in Latin by *or*, and in Teutonic by *ru ur*.

The *ρo* of *βροτός* is due to the mixing of a form having *-op-* (*or*) with a form having *-ρα-* (*r*). The *o* in A.S. *morð* and O.H.G. *mord*, is caused by what is sometimes called *a-umlaut* (see Chap. V.).

For general examples of *r*, take Gk. *χαίρω* for *χαριῶ*, O.L. *horior* (*hortor* is from **hortus* = *χαρτός* ‘wished for’); Sk. *gurús*, Gk. *βαρύς*, Goth. *kaúrús* (**gurrús**), L. *gravis* for *grovis* (**gurrōu-**), cp. *avis* for *ovis* (Gk. *οἰωνός* = *ὀφίωνος*, L. *autumō* (*avitumō*) ‘say,’ Gk. *οἶομαι* (*ὀφιομαι*) ‘think’ (augural terms)); Sk. *śíras*, Gk. *κάρᾱ* for *καρεσᾱ* (**kres-**),

cp. L. *cerebrum* (**keres-**); Sk. *hṛd*, Gk. *καρδία καρδίνη*, L. *cor cordis* (**kṛd-**), cp. Goth. *haírtō*, A.S. *heorte* (*eo* = breaking of *e*), O.H.G. *herza* (G. *herz*) (**kerd-**); Gk. *ῥέζω* (reg. *ῥαζω* for *ῥαγιω*), Goth. *waírkjan*, O.H.G. *wurchen* (**urg-**) (see above, under *i*); Goth. *trudan* ‘tread,’ cp. A.S. *tredan*, O.H.G. *tretan* (G. *treten*); Goth. *brōþrum*, dat. plu. of *brōþar*, cp. with Sk. loc. plu. *bhrātr̥shu*; L. *quercus* (*querquus quorquus*) ‘oak,’ A.S. *furh-*, O.H.G. *forha* (the *o* due to following *a*) (G. *föhre*) (**kurku-**)—tree-names are sometimes confused, cp. L. *fāgus* ‘beech’ and Gk. *φηγός* ‘oak,’ L. *frāxinus* ‘ash’ and A.S. *beorce* (*eo* = breaking of *e*) ‘birch’ (**bhṛg-**, **bherg-**); Gk. *ἥπαρ* (**iēkur-**), L. *jecur* (*-or*) (**iēkur-**), Sk. *yákṛt* (**iēkurt-**).

Note *οὔθαρ*, like *ἥπαρ*, with suffix *ṛ*. The Sanskrit cognate is *ūdhar*. The suffix here cannot represent an original *ṛ*. There is some difficulty with the termination of L. *ūber*. The Teutonic cognates are A.S. *ūder*, O.H.G. *ūtar* (G. *euter*).

Sometimes *or* appears as *ur* in Latin (*o* before *r* + consonant fluctuates between *o* and *u*)—*ursus* for *orcsos* (Sk. *ṛkshas*, Gk. *ἄρκτος* (**ṛkthos**)).

ur appears in Latin initially as *ver*, *vor*, and *ur* (*vur*)—*verrō* (and *vorrō*) ‘sweep’ (**urs-**), cp. Gk. *ἀπόφερσε* ‘it swept away’ (**uers-**); *urgeō* *urgueō* for *uurgueō* (**urgu-**), cp. Gk. *ἐ(F)έργω*, L. *vergō* (**uergu-**).

ur appears as *ru* in *trua* ‘handle’ (**tur-**), cp. Gk. *τορῦνη* ‘ladle’ (**tuor-**), A.S. *ðwiril* (**tuer-**) ‘churn-handle.’

For *k^uṛ*, confer *quercus* above.

Initial *g^uṛ* appears as *gur* (*gor*), in *gurges* (**gurg-**), and as *vor* in *vorō* (**gur-**), cp. Gk. *βορά*, *βιβρώσκω*, Sk. *gīrṇis* ‘a swallowing’ (**guṛ-**).

The appearance of *ur* or *ir* in Sanskrit, was doubtless

conditioned by the character of the neighbouring sounds. A labial neighbourhood would favour the appearance of *ur*. *αρ* appears in Greek before vowels and consonants, *ρα* before consonants, while initially, *α* always preceded *ρ*, as in ἄρπτος. Form-association sometimes determined the use of *αρ* and *ρα* in Greek, and of *ur* or *ru* (*ur* probably original) in Teutonic.

The *u* of Teutonic is in Anglo-Saxon and Old High German subject to the usual umlauts—A.S. *ford* (*or* for *ur*, by *a*-umlaut), O.H.G. *furt*, L. *portus* (*p̄rtu-*); A.S. *cyrnel* (*yr* for *ur*, by *i*-umlaut), Goth. *kaiurn* (*gr̄no-*), L. *grānum* (*-r̄-*).

r̄: Sk. *īrmās*, L. *armus*, Goth. *arms*, A.S. *earm* (*ea* = breaking of *a*) (*r̄mós*).

Everything is not yet clear about the representation of the long liquid sonants in general.

Thus much may be said of *r̄*—in Sanskrit, it is represented by *īr* *ūr*; in Greek, by *ορ* *ρω*, and finally, by *ωρ*; in Latin, by *ar* and *rā*; and in Teutonic, by *ar*.

As examples, take Sk. *ūrdhvās* ‘upright,’ Gk. ὀρθός, L. *arduus* (*r̄dh̄uós*); Sk. *stīrnās* ‘spread,’ Gk. στρωτός, L. *strātus*.

In Gk. ὕδωρ, the *ωρ* is said to be for *r̄*.

Gk. *ορ*, L. *ar* were doubtless shortened from *ωρ* and *ar*, on some such principle as that which gives us L. *ventus* from (*uēnt-*), see Chapter V., page 112.

l̄: Sk. *pīp̄rmās* ‘we fill’ Gk. (ἐμ)πίπλαμεν, L. *polleō* (*polneō*), Goth. *fulls*, A.S. *fyllan* (*y* by *i*-umlaut), O.H.G. *fullen* (G. *füllen*).

l̄, compared with *r̄*, has in similar circumstances similar representations. In Sanskrit we have *ul* (*il*), *ur*, and the *ri* (*li*) vowel, in Greek *αλ* and *λα*, in Latin *ol*, in Teutonic *ul* and *lu* (*ul* probably original).



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umlaut), O.H.G. *sibun* (L.E. *sepn*), but perhaps *m̃* is here the original sound. Brugmann chooses the latter.

In the parent speech, as in the case of the nasal consonants, there were as many nasal sonants as classes of explosives—*labial, dental, palatal, and velar*.

In unaccented syllables before *i*, in syllables with principal accent before consonants, and, with intervening *m* and *n* as glides, before vowels, *m̃ ñ* are represented in Sanskrit by *am an*, in Greek by *αν*, in Latin by *em en*, and in Teutonic by *um un*; before other sounds (explosives, spirants, nasals, liquids), and finally, they are represented in Sanskrit by *a*, in Greek by *α*, in Latin by *em en*, and in Teutonic by *um, un*.

For examples take Sk. *dántas*, L. *dens*, Goth. *tunþus* (**dñt-**), cp. Gk. *ὀδοντ-*, A.S. *tōð* (compens. lengthening for loss of *o*), O.H.G. *zand* (G. *zahn*) (**dont-**); Sk. *taníś*, Gk. *πανύγλωσσος* 'long tongued,' L. *tenuis*, A.S. *ðynne* (the *y* due to *i*-umlaut), O.H.G. *dunni* (**tñnú-**): O.L. *hemō* (later *homō* (**ghomō(n)**), Goth. *guma*, A.S. *guma* (*u* for West Germanic *o*, before nasal), E. (*bride*)*g(r)oom*, O.H.G. *gomo* (*o* = *a*-umlaut) (**ghmmō(n)**); Gk. *βαίνω*, L. *veniō* (**gumĩō**), cp. Goth. *kwiman*, A.S. *cuman* (*cwiman*), O.H.G. *queman* (**guem-**); Sk. *an(udrás)* 'waterless,' Gk. *ἄν(υδρος)* (**ñn-**), and Sk. *a(pád-)* Gk. *ἄ(πους)* (**ñ-**)—Latin and Teutonic have the same form (L. *in*, Teut. *un*) for both prefixes.

Note *ἄσσητήρ* 'helper' (*σσ* = *k̃^ui*) (*sm̃-*, *sok̃^u-* (cp. L. *sequor*)). There is a new explanation of *mīlia* which discloses *sm̃-*, viz., *mīlia* = *sm̃(h)īlia* (*ī* = I.E. sonant *z*), cp. Sk. *sahásram*, both = 'one thousand,' whereas *χίλια* is simply 'thousand' (Amer. Jour. Phil., vol. xiii. 2, p. 227).

Just as in the combination *e* + nasal, *e* passed into *i* in Latin, so *em* (*m̃*) appears also as *im*—*sim(plex)*, *sin(gulī)*,

sim(ul), Gk. ᾰ(παξ), ᾰ(μα), ᾰ(πλοῦς), Goth. *sums* ‘some,’ A.S. *sum*, O.H.G. *sum* (*sm-*).

So *en* (*n*), as in *lingua* (for *dingua*), Goth. *tuggō*, A.S. *tunge*, O.H.G. *zunga* (G. *zunge*) (*dn̄ghuā*). *n* appears as *ī* in *ignis*, Sk. *agnís* (*ṅgūnís*).

The developed *u* of the Teutonic representation is subject to the same changes as natural *u*—A.S. *synn* ‘sin’ (*yn* for *un*, by *i*-umlaut), O.H.G. *sunta* and *sundia* (*sntiā*), cp. L. *sons sontis* ‘guilty’ (*sonti-*).

m̄ : Sk. *ágāta*, Gk. ἄβητε (Dor. *ā*) (*é gūm̄té*).

n̄ : Sk. *ātís* ‘a water-fowl,’ Gk. νῆσσα ‘duck’ (from *νᾱτῖα*) (*ntí-*)—cp. L. *anās*, A.S. *æned* (E. *d(rake)* ‘duck-king’), O.H.G. *anut* (G. *ente*), perhaps from a stem *anatí-* : Sk. *yātar-* ‘wife of husband’s brother,’ L. *janitrices* (*iñtér-*), cp. Gk. εἰνάτερες, strong stem *éinater-* (Bloomfield).

The above cognates embody all that is definitely known about the representation of the long sonant nasals, viz. :—In Sanskrit, *n* and *m* are represented by *ā*, in Greek, between consonants, by *ā*, *n̄* initial being represented by *νη-* (Dor. *νᾱ-*). In Latin, *n̄* is represented by *nā* and *an*, which correspond to Gk. *ā* and *νᾱ*.

It will be useful here, to notice some formations in which the nasal sonants appear. A nasal sonant is seen in the personal ending of the 3d plu. pres.—Sk. *sánti*, Gk. (Ion.) ἑᾱσι for ἑσσαντι, Umbrian *sent* (L. *sunt* is for *sent*, the *u* being due to the analogy of thematic presents like *ferunt*, *agunt*), Norse *eru* ‘are,’ Prim. Teut. *izunþi* (*sñti*) : also in the 3d plu. endings of historic tenses—Gk. (ἑδειξ)αν, O.H.G. (*wiss*)un.

The α (η -) of ἔδειξα, &c., represents a nasal sonant.

In aorists, nasal sonants appear—ἐχάδον ($\chi\epsilon\eta\delta$ - ‘seize,’ L. *-hend-*, strong grade), ἐλαχον ($\lambda\epsilon\gamma\chi$ - ‘obtain,’ cp. λέλογχα, with strong grade).

βαίνω ($g\eta\mu i\acute{o}$) is an example of a present with nasal sonant.

Nasal sonants appear in the verbal τατός ‘stretched,’ *tentus* ($-\eta t$ -); in πέφαται ($-\eta t$ -), 3d sing. perf. pass. (cp. φόνος, strong grade); in γέγαμεν ($-\eta m$ -), 1st plu. perf. (cp. γέγονα, strong grade); in aorist ἔκταμεν ($-\eta m$ -); in the 3d plu. endings -αται -ατο ($-\eta t$ -); in the aorist infinitives ταμεῖν ($-\eta m$ -), κτανεῖν ($-\eta n$ -), θανεῖν (ηn), &c.; and in the participial suffixes Sk. *-ant-*, Gk. $\alpha\nu\tau$ -((δειξ) $\alpha\nu\tau$ -) ($-\eta t$ -); and Sk. *at*, L. *-ent-* ($(rud)ent-$) ($-\eta t$ -).

Note Doric ἑασσα, nom. sing. fem. pres. part. ($s\eta t\acute{i}$).

In Sk. *asma-*, Æolic ἄμμες, Att. ἡμεῖς, (rough breathing due to the influence of ὑμεῖς, where it equals \acute{i}), Prim. Gk. ἄσμε-, Goth. *uns*, we have the representatives of an I.E. type containing a nasal sonant, viz., I.E. ηsme -.

φρασί (Pindar) for φρησι is linguistically more correct than Attic φρεσί (ϵ imported from other cases); ὀνόμασι is for ὀνομησι; (ὄνο)μα, (*no*)men, for *m\eta*.

In the acc. plu. suffix, there was once heard a nasal sonant ($-\eta s$)—Sk. ($n\acute{a}v$)as, Gk. ($\nu\tilde{\eta}$)as, L. ($n\bar{a}v$)ēs.

In Goth. acc. sing. (*fot*)u, the -u (Gk.-a, L. -em) is for η .

In ἐννέφα (Goth. *niun*, &c.), *a* represents η ; *novem* has taken after *decem*, *septem*. *Septimus*, *decimus*, &c., are for *septm̄mos*, *dek̄m̄mos*. L. *-ōnsus*, *-ōsus* seen in *formōnsus*, *formōsus*, is for *-oūensso-* ($-\ou\eta t + to$). $-\ou\eta t$ is the weak form of suffix $-\ueta$ (Sk. *-vant-*, Gk. *-φεντ-*).



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I.E.	Sk.	Gk.	L.	Goth.	A.S.	O.H.G.
gh	h	χ	h, g	g	g	g, k (c)
k^u	k, c	π, τ, κ	qu, c	Teutonic, with developments in O.H.G. as in palatals. hw, gw, f, b, h, g		
g^u	g, j	β, δ, γ	gu, v, g	kw	(cw), p,	k (c)
gh^u	gh, h	φ, θ, χ	gu, v, g, f, b, h		w, g	

p : Sk. *pātāmi* ‘I fly,’ Gk. *πέτομαι*, L. *petō*, A.S. *feðer* ‘feather,’ O.H.G. *federa* (G. *feder*) (**pet-**).

b : L. *labium* (= *lebium*), A.S. *lippe*, O.H.G. *lefs* (*fs* for *ps*, prim. Germ. *lepas*—G. *lippe* is of Niederdeutsch origin, the Oberdeutsch form is *lefze*) (**leb-**). The *a* in L. *labium* is probably due to association with *lambō*.

bh : Sk. *nābhis* (**nōbh-**), Gk. *ὀμφαλός*, L. *umbō umbilicus* (**ombh-**), A.S. *nafu* ‘nave’ *nafela*, O.H.G. *naba*, *nabolo* (G. *nabe*, *nabel*) (**nobh-**).

The labials were stops formed between the lips. In Teutonic, *f* (orig. *p*) had a labio-dental position.

b was the least common of the labials in Indo-European.

In Sanskrit, the labials remain. Aspirate labials lose their aspiration before the initial aspirate of the succeeding syllable. This holds good also for Greek (see Grassman’s Law, Chap. VII.).

For examples of labials in Sanskrit take *nápāt*—‘grandson,’ Gk. *νέποδες* ‘children’ (*d* through popular association with *πόδες*, quasi ‘qui pedum usu carent’), *ἀνεψιός*

(= -νεπτιός), cp. Sk. *naptis* 'grand-daughter, niece,' L. *neptis*, A.S. and O.H.G. *nift*, L. *nepōs*, Goth. *nifþjis* 'kinsman,' A.S. *nefa* 'nephew,' O.H.G. *nefo* (G. *neffe*) (**nepōt-**, **nepot-**, **nepti-**, **nep-**); *sabar-* 'nectar,' A.S. *sæp* 'juice,' O.H.G. *saf* (G. *saft*) (**sab-**, but **sap-** also occurs, as in L. *sapiō*). Wharton brings *sapiō* (pretonic *a* into *e*—cp. *capiō* (= *cepío*) (**kuēp-**), Goth. *hafjan* 'raise,' A.S. *hebban* (*i*-umlaut of *a* (orig. *o*)), O.H.G. *heffen heven* (G. *heben*) (**kuop-**)) under **sep-**, and compares A.S. *sefan* 'understand' (**sep-**), and Gk. ὀπός 'juice' (**sop-**).

Resuming examples we have *bhūmi*, Gk. φύω (Lesb. φυίω), L. *fui* (*fūvī*) *fiō* (*fūō*), A.S. *būan*, O.H.G. *būan* (**bhū-**), cp. A.S. *bēon* (**bheu-**); *budhnás* (*bhudnas*) 'root,' Gk. πυθμήν (φυθμην) 'bottom' (**bhudh-**), Gk. πύνδαξ, L. *fundus* (**bhundh-**); A.S. *botm*, O.H.G. *bodam* (G. *boden*) (**bhud-**); *bódhati* 'awakes,' Gk. πύθομαι, Goth. (*ana*)*biudan* 'command,' A.S. *bēodan* (E. *bid* 'command'), O.H.G. *biotan* (G. *bieten*) (**bheudh-**).

bh sometimes appears in Sanskrit as *h*—*grhñāmi* beside older *grbhñāmi* 'I seize.'

In Greek, the labial tenues and mediae remain, the labial mediae aspiratae are changed into tenues aspiratae. After the historical period the mediae became voiced spirants, and the tenues aspiratae, voiceless spirants.

Examples of the retention of labials in Greek have appeared above.

Note the following transmutations :—φροῦδος 'gone away' (φ before ρ'), for προυδος (πρό, ὀδός); ἔφοδος for ἐπόδος; ὄμμα for ὀπμα; σκοπέω (for σκοκew) (**spok-**), cp. σκέπτομαι, L. *speciō*, O.H.G. *spehōn* (G. *spähen*) (**spek-**).

Gk. βν and βμ become μν and μμ—μνάομαι 'woo' from *βνā 'wife' (**gunā-**), cp. Bœot. βανᾶ 'woman' (**gunnā-**);

ἀμνός (for ἀβνος), L. *āgnus* (**agūnos**); σεμνός (for σεβνος) belonging to σέβομαι 'reverence' (**tjegū-**)—σ for σσ (from *tī*), see Chap. III., under *ī*; τρίμμα (for τριβμα).

An aspirate loses its aspiration when the next syllable begins with an aspirate—πυθμήν, as above; βόθρος (for ποθρος, by association with βαθύς), L. *fodiō*, Goth. *badi* 'bed,' A.S. *bed* (*i*-umlaut of *a* (orig. *o*)); πέποιθα (for φεφοιθα). We meet however with ἀμφίφαλος and ἀμφιχέω, perhaps because these were felt to consist of two elements.

θλίβω 'press' is for φλίβω, L. *flīgō* (**bhlīgū-**); κύπτω 'bend,' L. *cubō*, is from (**kūubh-**).

πτ appears initially in Greek for π—πτόλις, πτόλεμος, dialectic for πόλις, πόλεμος. Note also πτέρνα (L. *perna*), πτίσσω 'winnow' (L. *pīnsō*), πτερίς 'fern' (Sk. *parṇāni* 'wing, leaf,' A.S. *fearn*), Gk. πτελέη 'elm,' (L. *tilia* 'linden' (?)). For πτύω (**spiū-**, cp. L. *spuō*), see Chap. III., under *ī*.

In Latin, *p* and *b* usually remain. *bh* became *ph*, and through an affricate (i.e. an explosive + related spirant), passed into *f*. Medially *bh* became *b*—*orbis* 'bereft,' Gk. ὀρφανός, Goth. *arbja* 'heir' (prop. 'orphan') *arbi* 'inheritance,' A.S. *yrfe* (*ḫ*) (*y* or *ie* = *i*-umlaut of *a*) 'inheritance,' O.H.G. *arbeo* and *erbo* 'heir,' *arbi* and *erbi* 'inheritance' (G. *erbe* 'heir' and 'inheritance') (**orbh-**); *tibi*, Sk. *túbhyam*.

Sometimes *b* appears initially—*barba*, A.S. *beard*, O.H.G. *bart* (G. *bart*).

bh also appears initially as *h*—*herba*, cp. Gk. φέρβω 'feed.'

ab (Gk. ἀπό), *ob* (Gk. ἐπί), *sub* (Gk. ὑπό) originally ended in *tenues*, retained in *aperiō* and *operiō*, but took over from *abducō*, &c., the *mediae*. In such words, the *media* was not always pronounced as written, e.g., *obtineō* is written with *b*, but pronounced as *optineō*.



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German (in Rhenish Franconian only after *b* and *r*) passed initially, and after consonants, into the affricate *pf* (*ph*); between vowels it passed into *ff* (*f*). Dialectically, *pf* initial, and medial after consonants, became *f* (*ff*).

Original *bh* in Teutonic became *ḅ*. In Norse, on the oldest runic monuments, the spirant still appeared. When initial, this sound in Gothic and West Germanic was stopped into *b*.

The *b*, in Oberdeutsch, passed into *p*. Medially, the voiced spirant from original *bh*, shared the fate of the voiced spirant, got by Verner's Law from original *p*.

For examples of original *p* into *f*, take Goth. *fraihnan*, A.S. *freht* 'oracle,' *frignan*; L. *precor* (**prek-**); Goth. *hliftus* 'thief' (E. (*shop*)*lifter*), Gk. κλέπτης, cp. L. *clepere*.

For *p* into *b* through *ḅ* take A.S. *eofor* (*eo* = *u*-umlaut; *f* to read as *ḅ*) 'boar' (E. *York* (*Eoforwīc*) = *Boar's Town*), O.H.G. *ebur* (G. *eber*), L. *aper* (**epró-**); Goth. A.S. and O.H.G. *sibun* (**sepm**), Sk. *saptá*, Gk. ἑπτὰ, L. *septem* (**septm**).

In Gothic this *b* (*ḅ*) owing to local causes (finally or before *s*) sometimes appears as *f*—*af* 'of' and *abu* (= *af* + *u* (enclit.-interrog. particle)).

As additional examples of original *b*, take Goth. *hilpan*, A.S. *helpan*, O.H.G. *helphan* and *helfan*; Goth. *slēpan*, A.S. *slāpan*, O.H.G. *slāfan* (**slēb-**).

The following are examples of original *bh*—Goth. *beitan*, A.S. *bītan*, O.H.G. *bižžan* (**bheid-**), cp. L. *findō* (**bhid-**); Goth. *bōka* 'letter,' A.S. *bōc* *bēce* (*ē* from *ō* by *i*-umlaut) 'beech,' O.H.G. *buocha* (G. *buche*), Gk. φηγός 'oak,' L. *fāgus*, 'beech'; A.S. *birce* *beorce* (*eo* = breaking) 'birch,' O.H.G. *bircha* *birihha* (G. *birke*) (**bherg-**), cp. Sk. *bhūrjas*, L. *frāxinus* (*frāgtinus*) (**bhrg-**); Goth. *kalbō* 'cow-calf,' A.S. *cealf* (*f* as *ḅ*, *ea* = breaking of *a* (orig. *o*)), O.H.G. *kalba* (G. *kalb*), Sk.

gárbhas ‘embryo,’ G. δολφός (for βολφός, δ borrowed from δελφός), δελφός (ἀδελφός = *couterinus*) (*guolbh-* and *guelbh-*); A.S. *balca* (E. *baulk*), O.H.G. *balko* (G. *balken*) (*bholg-*), Gk. φάλαγξ ‘bar, line’ (*bhḷng-*).

Sometimes, from local causes, the *ḡ* got from original *bh* appears in Gothic as *f*—*liufs* ‘dear,’ *liubis* (*ḡ*) genit., A.S. *lēof* (E. *lief*), O.H.G. *liob* (G. *lieb*) (*leubh-*), cp. L. *libet lubet* (*lubh-*).

ḡ (orig. *p*) before *i* becomes in West Germanic *bb*. This in Oberdeutsch passes into *pp*—O.H.G. *uppīg* ‘ill-natured’ (G. *üppig* ‘luxurious’), cp. Goth. *ufjō* ‘superfluity.’

This also happens with the *ḡ* that is got from original *bh*—Goth. *sibja* (*ḡ*) ‘relationship,’ A.S. *sib sibbe* genit., O.H.G. *sippia sippa*, Sk. *sabhā-* ‘assembly.’

p (orig. *b*) before *i* (*r*, *l*, and *w*), became *pp* in West Germanic—A.S. *lippe* (L. *labium* for *lebiūm*).

This *pp* passed into *pf* in High German (not in Rhenish Franconian).

In the combination *sp*, original *p* remains in Teutonic—Goth. *speiwan* ‘vomit,’ cp. L. *spuō*; A.S. *wæsp*, L. *vespa* (*uosp-*).

For the result of I.E. *pn*, *bn*, and *bhn* in Teutonic, see Chapter on Grimm’s Law.

t : Sk. *tanōmi*, Gk. *τείνω*, L. *tendō* (**ten-**), Goth. *ufþanjan* ‘stretch out,’ A.S. *aðenian* (*e* from *a* (orig. *o*) by *i*-umlaut) (**ton-**), O.H.G. *dunni* ‘*th*_{in}’ (**tṇnú**).

d : Sk. *svādús*, Gr. *ῥόδός*, L. *suāvis*, A.S. *swēte*, O.H.G. *suoži* (G. *süss*) (**suād-**), Goth. *suts* (**sud-**).

dh : Sk. *ēdhas* ‘fireplace,’ Gk. *αἶθω*, L. *aedēs* orig. ‘hearth,’ A.S. *ād* ‘funeral pile,’ *āst* ‘siccatorium’ (E. *oast-house*) ‘kiln for drying hops,’ O.H.G. *eit* (**aīdh-**).

The dentals were stops formed by the pressure of the front part of the tongue against the upper teeth. Gk. *θ* had an interdental position.

There is a class of dentals in Sanskrit (*ṭ*, *ḍ*, *ḍh*) called cerebrals, cacuminals, or linguals, formed by the pressure of the turned-up tip of the retracted tongue against the dome of the palate. In transcribing our dentals, Hindoos use their cerebrals.

The dentals remain in Sanskrit, subject of course to some ordinary assimilative influences. *ṭ*, for example, changes into *ṭ* (lingual *ṭ*) after *śh* (lingual sibilant)—*aśhṭāu* (Gk. ὀκτώ); *ḍ* becomes *j* before *j*—*majj* ‘dive,’ cp. *madgús* ‘water-fowl,’ L. *mergō* (**medgū**-).

Before *dh*, *ḍ* becomes *z* and then drops, with lengthening of preceding vowel—(*dēhī* (*azdh* becoming *ēdh*) ‘give,’ 2 sing. imperat. (**ded^zdhī**) of *dō-* ‘to give.’

Naturally then *ddh* will give the same result as *zdh*. For example of latter combination, take Sk. *ēdhī* ‘be,’ cp. Gk. ἔσθι (see Chapter III., under *z*).

For ordinary examples of dentals in Sanskrit, take *ta-*, Gk. τό, L. (*is*)*tum*, Goth. þa- (as in þata neut. of sa ‘this, that, the’), A.S. ða (as in ðæt ‘that, the’) (**to-**); part. suffix *-nt*, seen in *bhárantam*, Gk. φέροντα, L. *ferentem*, Goth. *baírand*s, A.S. *berende*, O.H.G. *beranti*; *sádas*, Gk. ἔδος, L. *sedeō*, Goth. *sitan*, A.S. *sittan* (*tt = tj*), O.H.G. *sizzen* (G. *sitzen*) (**sed-**); *chid* ‘cut off,’ Gk. σχίζω, L. *scindō* (**skhuid-**, **skhuind-**); *śrudhī srutás*, Gk. κλύθι κλυτός, L. *clueō inclutus*, A.S. *hlūd* ‘loud,’ O.H.G. *hlut* (**klŭ-**), cp. Sk. *śrávas* ‘sound,’ Gk. κλέ(F)ος, Goth. *hliuma* ‘hearing,’ A.S. *hlēoðor*, O.H.G. *hliumunt* ‘renown’ (**kleu-**), and A.S. *hlýstan* (*y = i*-umlaut of *ēa*) (**klou-**); Sk. *mádhu* ‘honey,’ Gk. μέθυ, A.S. *meodu*



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ὕδπερα ('regular before υ, even when no consonant has been lost), cp. Sk. *udáram*, and L. *uterus* (*utero-* got from *udtero-* by influence of an *utro-* coming from *udtro-*).

γλυκύς may be an assimilation for δλυκυσ, L. *dulcis* (= *dluquís*).

For example of *dh* in Greek take πενθερός (for φενθερός) 'father-in-law,' Sk. *bándhus* 'a relation,' L. (*of*)*fendix* 'knot,' Goth. *bindan*, A.S. *bindan*, O.H.G. *bintan* (G. *binden*) (*bhendh-*).

θ becomes τ before the initial aspirate of the succeeding syllable—πενθερός, as above; τίθημι for θιθημι; τεθμός 'law,' but also dialectically, by form-association, θεθμός; τέθητι for θεθηθι.

The forms στέμβω 'tread' and στέμφυλον 'pressed olives' indicate a root with unstable consonant, now a media, now a media aspirata.

t and *d* usually remain in Latin. *dh* after becoming a hard aspirate passed through an intermediate affricate into the dental spirant.

Afterwards this was written *f* initially, and medially, in certain surroundings, viz., before and after *r* (not in *rþu*, for example—*arduus*), before *l*, and after *u* (*u*), and perhaps after *m*.

f in Latin was a sound of a composite character, with dental as well as labial leanings.

Medial *f* was afterwards stopped into *b*.

Medially, in other surroundings, the dental spirant, which had presumably remained, was stopped into *d* (Oscan *f*.)

As example of *t* in Latin, take *uter* (for *quoter* (?)), Sk. *katarás*, Gk. *πότερος*, Goth. *hwafar*, A.S. *hwæðer*, O.H.G. *hwedar* (*kuotero-*).

Before *l*, *t* in Latin appears as *k*, except initially and

in the complex *stl* ((*t*)*lātus*, *stlis*, also *sclis*, (*st*)*locus*)—(*sae*)*clum* ‘race,’ Gk. (ἄν)τλος ‘bilge-water,’ cp. the relation between L. *vet(u)lus* and L.L. *veclus* (It. *vecchio*). It may be mentioned that this change of *t* into *k* appears in Lithuanian and Modern Greek.

The combination *ts* appears as *ss*, which after a long syllable, and finally, passes into *s*—*concussī* for *concutsī*, *suāsī* for *suātsī*(-*ds*-), *ferēns* for *ferēnts*.

tt (*t^st*) appears as *ss* everywhere except before *r*.

After a long syllable this passes into *s*—*fessus* for *fettus*, *vīcēnsimus* for *vīcent^stimus*. Later *tt* remains—*cette* for *ce(d)ite*, *attulī* for *adtulī*.

Note the following transformations:—*peccō* for *petcō*, i.e., *pedcō* (*pēs pedis*), *siccus* for *sitcus* (*sitis*), *quicquam* for *quitquam*, i.e., *quidquam*, *topper* ‘speedily’ for *totper*, i.e., *todper* (*tod*, cp. (*is*)*tud*, Sk. *tad* neut.).

ipse is for *ispte* (*ipse* = *is* declined with suffix *pte*), but afterwards took after *iste* and *ille*); *quartus* is for *ctvartus* (*kutur-*) cp. Sk. *caturthās* ‘fourth’; *os ossis* is for *ost-*, but has taken after *ās assis*; *vīcēnī* is for *vīcentnī* (*uīkmt-*); *penna* (O.L. *pesna*) is for *petsnā*; *scāla* is for *scanslā scantslā* (*scandō*); *fastidium* is for *fastitidium* (*fastus* ‘pride’ and *taedium*); *discō* is for *ditcscō*, i.e., *didcscō*, cp. Gk. διδά(κ)σκω; *rēmus* for *retmus*, Gk. ῥετμόν.

d appears as *l* in Latin, at the beginning and middle of a few words.* Initially, the *d* is followed by a vowel, medially, it is flanked by vowels. The interchange is intelligible. There is not so much difference between the sounds, *d*

* Conway (Brug. Jour. Vol. II., p. 163) makes this out to be a characteristic of the Sabine dialect. *Licenza*, the modern name of Horace’s *Digentia*, has brought down to us the *l* of the Sabine name.

being the point-stop-voice, and *l* the point-side-voice, i.e., the stoppage which is complete in the case of *d*, is dispensed with laterally in the case of *l*.

Take as examples—*lacrima*, older *dacruma*, Gk. *δάκρυ*, Goth. *tagr*, A.S. *tēar* (by contr. from *tæhur*), O.H.G. *zahar* (G. *zähre*) (**dakr-**); *lēvir* 'husband's brother' (the *i* due to association with *vir*), Sk. *dēvár-*, Gk. *δᾱήρ* = *δαίφῆρ*, A.S. *tācor*, O.H.G. *zeihhur* (**daiuér- daiur-**); *oleō*, cp. *odor*, Gk. *ὀδμή*; *solium* 'seat,' cp. *sedeō*, Gk. *ἔδος*; *solum* 'ground,' cp. Gk. *ὁδός* 'way'; *mālus* 'mast' for *mādus*, A.S. *mæst* (**maz-dos**); *calamitas*, cp. O.L. *cadamitas*.

Words in which *d* appears as *r*—*arbiter*, *arcessō*, *apor* = *apud*—are dialectic forms.

For *dī* and *du* refer back to *i* and *u*, Chap. III.

ddh (*d^zdh*) passes in Latin to *st* through *zdh* and *sth*—*custōs*, cp. Goth. *huzd* 'treasure'; *hasta* 'spear,' cp. Goth. *gazds* 'goad.' *credō*, cp. Sk. *śráddhā* 'believe' (**kred-** 'heart,' **dhē- dhō-** 'put') has not undergone this process.

dt results in *ss*, and after long syllables, in *s*—*lassus* = *ladtus*, Goth. *lasts* 'lazy,' A.S. *læt* 'late,' O.H.G. *laŕ* (G. *lass*) (**læd-**), cp. Goth. *lētān* 'let,' A.S. *lāetan*, O.H.G. *lāŕŕān* (G. *lassen*) (**lēd-**), and Goth. *laílōt* (pt. sing.) (**lōd-**); *spissus* = *spidtus*, Gk. *σπίδης* 'broad' (**spid-**); *frūstrā* = *frūdtrā*, from *fraus* (**bhrouđ-**, see Chap. III., under *ou*), A.S. *brēotan* 'break' (**bhreud-**); *caesius* 'light-blue' for *caeditius*, A.S. *hādor* 'clear,' O.H.G. *heitar* (G. *heiter*) (**kuaiđh-**).

Note the following transformations:—*sella* for *sedlā*, Goth. *sitls*, A.S. *setl* (E. *settle*), O.H.G. *seŕŕal* (G. *sessel* (**sed-**); *rāllum* for *rādlum* from *rādō* (**řd-**, cp. *rōdō* (**rōd-**)); *agger* for *adger* (*gerō*); *caementum* 'hewn-stone' for *caedmentum* from *caedō* (**kuaiđh-**), cp. Goth. *skáidan* 'sepa-



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Gk. *μαθεῖν* Goth. *mundōn* ‘consider’ (*mndh-*); *infensus*, for *infendtus* (*-fendō*, Gk. *θεῖνω* (for *θενῖω*) ‘strike’); *jussī*, for *judhsī*.

In Teutonic, original *t* shifted to *þ*, and medially, when the vowel immediately preceding did not have the principal accent, to *ð* (the voiced dental spirant), by what is called Verner’s Law (see Chap. VII.).

This *ð* was everywhere stopped into *d* after nasals; in Gothic it also became *d* after *r* and *l*, remaining a spirant elsewhere, though this is not brought out by the writing.

The West Germanic dialects changed every other *ð* into *d*; this *d* in Oberdeutsch (also in East Franconian) became *t*.

It should be added that *þ*, with principal accent preceding, became *ð* (represented by *tʰ*, more rarely by *dʰ*) in High German, which in the Old High German period passed at various dates, beginning c. 750 A.D. in Bavaria, into *d*.

In Anglo-Saxon the characters *þ* and *ð* were used indifferently.

Original *d* becomes *t* in Teutonic. This sound in High German passed everywhere into *z*, i.e., the affricate *ts*, when initial (but not before *r*), and when post-consonantal (but not after *s*); after vowels it passed into *ʒʒ* (*ʒ*) (an *s*-sound).

Original *dʰ* in Teutonic becomes *ð*. In Norse, on the oldest runic monuments, the spirant still appeared.

When initial, this sound, in Gothic and West Germanic, was stopped into *d*.

The *d* passed into *t* in Oberdeutsch.

Medially, the voiced spirant from original *dʰ* shared the fate of the voiced spirant got by Verner’s Law from original *t*.

For examples of original *t* in Teutonic take Goth.

waírþan, A.S. *weorðan* (*eo* = breaking of *e*), (E. *worth* vb.), O.H.G. *werdan* (G. *werden*), Sk. *vártatē* 'turns itself' (*uert-*), L. *vertō vortō* (*uort-*); O.H.G. *hadara* 'rag' (G. *hader*) (*kuot-*), M.H.G. *hadel* (from which French *haillon*), L. *centō* 'patch-work' (*kuent-*).

ts results in *ss* and *s*—O.H.G. *wissun* 'they knew' (*uitsnt*, rt. *ueid-*); Goth. *anabusns* (for *anabutsns*) 'command,' Gk. *πυθέσθαι* (*bhudh-*), from *anabiudan* 'bid,' Sk. *bōdhāmi* 'I awake,' Gk. *πείθεσθαι*, A.S. *bēodan* (E. *bid* 'order'), O.H.G. *biotan* (G. *bieten*) (*bheudh-*).

Original *tt* results in (*ts*) *ss*, but not before *r*, and, after a long syllable, in *s*—O.H.G. *gizwis(ss)* (G. *gewiss*) 'certain,' *gizwissō* adv., Gk. (*ᾗ*) *ιστος* 'unknown' (*uitstós*, rt. *ueid-*); A.S. *ās* 'food, carrion,' O.H.G. *ās* (G. *aas*), L. *ēsus* 'an eating' (*ētsto-*, rt. *ed-* 'eat').

Before *r*, a *t* might give *st* (through *þt*)—A.S. *fōstor* 'food,' cp. Goth. *fōdjan* 'feed,' A.S. *fōda* 'food,' O.H.G. *fuotar* (G. *futter*) (*pāt-*), and Gk. *πατέσθαι*, O.H.G. *fatunga* 'food' (*pat-*).

tk gives *sk*—O.H.G. *rasc* (G. *rasch*, cp. E. *rash*) (*ratkuaz*), said to be from O.H.G. *rad* 'wheel,' L. *rota* (*rot-*).

In *mþ*, an *f* seems to have been generated in High German—O.H.G. *kumft* 'a coming' (G. *-kunft*), Goth. (*ga*)*kwunþs* 'assembly.'

Other examples of the insertion of *f* in the combination *mþ*, are O.H.G. *firnunft* (G. *vernunft* 'reason'), from O.H.G. *firneman* (G. *vernehmen* 'apprehend'), and O.H.G. *zumft* (G. *zunft* 'guild,' orig. 'regulation'), from O.H.G. *zeman* (G. *ziemen* 'beseem')—both with suffix *ti* (Goth. *þi*).

For *mf* into *nf* in the above, compare *md* into *nd* (see Chap. III., under *m*).

A similar insertion of *s* is met with in the case of the combination *np*—O.H.G. *kunst* ‘art,’ cp. Goth. *kunþi* ‘knowledge.’

Original *t* also appears in Teutonic as *d*, when the vowel immediately preceding does not have the principal accent—Goth. *wōds*, A.S. *wōd* (E. *wood*, Sc. *wud*), cp. A.S. *Wōden*, *wōð* ‘eloquence,’ *wōðbora* ‘orator,’ O.H.G. *wuot* (G. *wuth*), L. *vātes* (*uāt-*); A.S. *æned* (E. *d(rake)*), O.H.G. *anud* (G. *ente*), *antrahho* (G. *enterich*), L. *anas* (*anatí-*), cp. Sk. *ātís*, Gk. *νήσσα* (*σσ=τῖ*) (*ntí*); Goth. *hardus* ‘hard,’ A.S. *heard* (*ea*=breaking of *a*), O.H.G. *hart*, cp. with weak-grade vowel, Gk. *παρῖς*; Goth. *háidus* ‘manner,’ A.S. *hād* (E. *-hood*), O.H.G. *heit* (G. *-heit*), Sk. *kētús* ‘form’ (*kuoitú-*); A.S. *synn* (*y=i*-umlaut of *u*), O.H.G. *suntea*, *sunta* (G. *sünde*), Teut. base *sunjō* for *sundjō* (*sntiǎ*), cp. A.S. *sōð* ‘true’ (*sónto-*), and L. *sonticus* ‘genuine.’

In Gothic, this *d* (*ḍ*) appears as *þ*, finally, and before *s*—*tamiþs* ‘tamed,’ genit. *tamidis* (*ḍ*).

In West Germanic *dḷ* (*ḍḷ*), orig. *tḷ*, by gemination resulted in *dd*, which everywhere in High German shifted to *tt*—Goth. *þridja* (*ḍ*), A.S. *ðrida*, O.H.G. *dritto* (G. *dritte*), cp. Sk. *trtīyas*, L. *tertius*.

t remains when associated with a preceding spirant—Goth. *ist*, O.H.G. *ist*, A.S. *is* (*t* final in an unstressed word drops), Gk. *ἔστι*, L. *est*; Goth. *hliftus* ‘thief’ (E. (*shop*)*lifter*), Gk. *κλέπτης*; Goth. *raihts* ‘right,’ A.S. *reoht* (*eo*=breaking of *e*), O.H.G. *reht* (G. *recht*), Gk. *(ὀ)ρεκτός*, L. *rectus* (**re***ktos*).

Note the passage in a few West Germanic (and Norse) words of initial *þl* (orig. *tl*) into *f*—A.S. *flēon* ‘flee,’ O.H.G. *fliohan* (G. *fliehen*), Goth. *þiūhan*, and compare the change (see above) of Prim. Ital. *þr* and *þl* into *fr fl* (L. *br bl*).



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everywhere in High German to *tt*—Goth. *bidjan* ‘ask’ (ð), A.S. *biddan* (E. *bid* ‘pray’), O.H.G. *bitten* (G. *bitten*), Gk *πείθω* (**bhidh-**, **bheidh-**).

For original *tn*, *dn*, and *dhn* in Teutonic, see Chapter on Grimm’s Law.

In all European languages the combination of original media aspirata + *t* has the same representation as original tenuis + *t*—Gk. *ῥοπτός*, L. *absorpsi* (**srobh-**, **srbh-**); A.S. *weft* (A.S. *wefan* ‘weave,’ O.H.G. *weban* (G. *weben*)) (**uebh-**), cp. Gk. *ῥφος* ‘web,’ *ῥφαίνω* ‘weave’ (**ubh-**).

k : Sk. *veśás* ‘tent,’ Gk. *οἶκος*, L. *vīcus* (**uoik-**), Goth. *weihs* ‘district’ (**ueik-**).

g : Sk. *vājas* ‘quickness’ (**uōg-**), Gk. *ὑγίης* (**ug-**), L. *vegeō* (= *vogeō*), Goth. *wakjan* ‘watch,’ A.S. *wēccean* (*e* from *a* by *i*-umlaut), O.H.G. *wēcchen* (G. *wecken*) (**uog-**).

gh : Sk. *vah* ‘carry’ (**uegh-**), Gk. *ῥχος* ‘chariot’ (**uogh-**), L. *vehō*, Goth. *(ga)wigan* ‘move,’ A.S. *wegan*, O.H.G. *wegan* (G. *(be)wegen*) (**uegh-**).

A reference to the preliminary account given of the palatals (Chap. II.) will show that *k*, *g*, and *gh* are represented in Sanskrit by *ś*, *j*, and *h*.

Take as examples of *k*, *śman-* ‘stone,’ Gk. *ἄκμων* ‘anvil’; *piś* ‘adorn,’ Gk. *ποικίλος*, L. *pīctūra*, Goth. *fáihs*, A.S. *fāh* ‘variegated,’ O.H.G. *fēh* (G. *fehe* ‘Siberian squirrel,’ ‘das Eichhornfell verschiedenfarbig war’ Weigand) (**peik-**, **poik-**).

A root-ending in a velar gives similar words in Teutonic—Goth. *faiih* ‘deception,’ A.S. *fāh* ‘hostile,’ O.H.G. *fēh* (G. *fehde* ‘feud’), cp. Gk. *πικρός* ‘sharp’ (**peiku-**, **piku-**).

kt appears in Sanskrit as *shṭ*—*ashtā*, Gk. ὀκτώ, L. *octō*; *dishtis* ‘indication,’ L. *dictiō*, O.H.G. (*in*)*ziht* ‘accusation’ (G. *zicht*), cp. Gk. δειξις (*deik-*, *dik-*).

kth = *ksh*—*ṛkshas* ‘bear,’ Gk. ἄρκτος, L. *ursus* (*ṛkthos*).

ks appears as *ksh*—*dákshinas* ‘right, clever’ (‘south,’ cp. Deccan), Gk. δεξιός, L. *dexter*, Goth. *taíhswa* ‘the right-hand,’ finally as *k* (but note *shásh*, L. *sex*, Goth. *saíhs*).

sk = *ch* (*cch*)—Sk. *prchámi*, L. *pōscō* (*porcscō*, O.H.G. *forscōn* (G. *forschen*) (*prkskō*), cp. L. *precor*, Goth. *fraíhnan* ‘ask’ (*prek-*).

As example of *g* take *jānas* ‘people,’ Gk. γένος, L. *genus* (*gen-*), Goth. *kuni*, A.S. *cynn* (*y* = *i*-umlaut of *u*) (*gn-*).

g is represented by *h* in *ahám*, Gk. ἐγώ ἐγών, L. *egō*, Goth. *ik*, A.S. *ic*, O.H.G. *ih*.

gd and *gdh* become respectively *ḍ* and *ḍh*, while *gbh* results in *ḍbh*.

For examples of *gh* in Sanskrit take *bāhús* ‘arm,’ Gk. πῆχυς (Dor. πᾶχυς, for φᾶχυς), A.S. *bōh* (*bōg*) ‘arm, bough,’ O.H.G. *buog* (*bhāghú-*).

gh passes to *h* through *jh*, which in certain surroundings remains. This *jh* appears as *j* in *juhāva* pf. ‘he called to,’ rt. *hū*, owing to the operation of the law for the dissimilation of aspirates, examples of which in Sanskrit and Greek have already been noted.

The palatals appear in Greek as *κ*, *γ*, *χ*. *γ* and *χ* later on became spirants.

Take as example of *k*, κλῦθι ‘hear,’ A.S. *hlūd* ‘loud,’ O.H.G. *hlūt* (G. *laut*), cp. Sk. *śrutás* ‘heard,’ Gk. κλυτός, L. *inclutus* (*klū*); Gk. κλίνω, L. *clīnō*, *clītellae* ‘pack-saddle’ (*klei-*), cp. L. *clīvus* (= *cloivus*) ‘slope,’ Goth. *hláiw*

‘sepulchral mound,’ A.S. *hlǣw*, O.H.G. *lēo* (**kloi-**), cp. also Sb. *śri* ‘go to,’ Gk. *κλίμα* ‘inclination,’ A.S. *hlinian*, O.H.G. *hlinēn* (G. *lehnen*) (**kli-**).

ku appears in *πᾶς παντός* (*ππ* into *π*), Sk. (*śá*)*śvant-* ‘complete’ (**kunt-**); *θεοπρόπος* ‘priest’ is for *θεοπροξFος* (*-ku-*), L. *procus* ‘suitor’ (**prok-**).

For *ίππος*, see Chap. III., under *u*.

For example of *kī*, note *πάσσαλος* (*-κί-*) ‘peg,’ L. *paciscor* ‘agree,’ Goth. *fagrs* ‘fit, fair,’ A.S. *fæger*, O.H.G. *fagar* (**pak-**), and confer under *i*.

As examples of *g*, take *γινώσκω*, Sk. *jñā*, L. (*i*)*gnōscō* (**gnō-**), A.S. *cnāwan* (**gnē-**) (cf. A.S. *sāwan* ‘sow’ (**sē(i)-**), Gk. *ἱνῆμι(σισημι)*, L. *sēmen*), L. *ingens* ‘huge’ (‘uncouth’) Goth. *kunþs* ‘known,’ *kunnan* ‘know,’ A.S. *cūð* (compens. length.) (E. *uncouth*, Sc. *unco*), *cunnan*, O.H.G. *kund*, *chunnan* (G. *können*) (**gn-**), L. (*i*)*gnārus* (**gn-**); *γεύω* ‘cause to taste,’ Goth. *kiusan* ‘choose,’ A.S. *cēosan*, O.H.G. *kiosan* (G. *kiesen*) (**geus-**), cp. Sk. *jush* ‘enjoy,’ L. *gustō* ‘taste,’ A.S. *cyssan* (*y* = *i*-umlaut of *u*), ‘kiss’ (**gus-**), and Goth. *káusjan* ‘taste’ (**gous-**); *ἔργον*, A.S. *weorc* (*eo* = breaking of *e*), O.H.G. *wercc* (G. *werk*) (**uerg-**), cp. Goth. *waúrckjan*, A.S. *wyrcean* (*y* = *i*-umlaut of *u*), O.H.G. *wurcchen* (G. *wirken*) (**urg-**).

For *gi*, confer under *i*.

gh is to be seen in the following:—*χίων* ‘snow’ (**ghióm-**), L. *hiems* (**ghiem-**), Sk. *himás* (**ghim-**); *ἔχω* (*σχήσω*), Sk. *sah* ‘support,’ Goth. *sigis* ‘victory’ (two roots have been fused in *ἔχω*, viz., *uegh-* and *segh-*); *χαμαί* ‘on the ground,’ Goth. *guma* ‘man,’ L. *hemō* (**ghm-**), L. *humus*, *homō* (**ghom-**), *χ(θ)ών* (**ghōm-**).

For *ghi*, see under *i*.

ἑνεχειρία (*ἔχω*, *χείρ*) ‘armistice’ illustrates the law of the dissimilation of aspirates.



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(except after and before nasals, and before *l*) as *h*. Initial *gh* before *r*, or medial *gh* followed by *l*, or with preceding or following nasal, is represented by *g*. Dialectically, there is an *f*-representation.

For examples of *h* take these:—*hortus* ‘garden,’ Gk. *χόρτος* ‘fodder, feeding-place’; *hariolus haru*(*spex*, from *speciō*) ‘diviner, inspector of entrails,’ Gk. *χορδή* ‘gut’ (**ghr̥-**), Sk. *hirā* ‘gut’ (**ghr̥-**) A.S. *gearn* (*ea* = breaking of *a* (orig. *o*)), O.H.G. *garn* (G. *garn*) (**ghor-**): *mihi*, Sk. *máhyam*; *vehō*, Goth. (*ga*)*wigan* ‘move,’ A.S. *wegan* (E. *weigh*), O.H.G. *wegan* (G. *wegen*) (**uegh-**).

Of *g* representing *gh*, the following are examples:—*grāmen* ‘grass,’ A.S. *grōwan*, *grēne* (*ē* by *i*-umlaut) ‘green,’ O.H.G. *gruoni* (G. *grün*) (**ghrā-**), cp. Goth. *gras* ‘grass,’ A.S. *gærs* (*græs*), O.H.G. *gras* (**ghra-**); *lingō* ‘lick’ (sometimes written *linguō*, owing to a reference to *lingua*), A.S. *liccian* (*licjan*) (**li(u)gh-**), cp. Gk. *λείχω* (**leigh-**); *magnus* (for *megnós*), Sk. *mahān*, Gk. *μέγας*, Goth. *mikils* ‘much,’ A.S. *mycel micel* (the *y* is due to the analogy of *lytel*) (E. *much*), O.H.G. *mihil mihhil* (**meg-**); *pinguis* (for *penguis*), Gk. *παχύς* (**pnghu-**).

h (orig. *gh*) disappeared before *i*, and often when between vowels:—*mājor* for *mahjor* (*magis* has appropriated the *g* of *magnus*); *ājō* for *ahjō*; *lien*, cp. Sk. *plīhān*; *bīmus* for *bihimus*; *nēmō* for *nehemō*; *prendō* for *prehendō*; *praebeō* for *praehibeō*; *diribeō* from *dis* and *habeō*, &c.

vēlum ‘covering’ is for *veslum* (cp. *vestis* = *vostis*, Goth. *wasjan* ‘clothe,’ A.S. *wærian* (*e* = *i*-umlaut of *a* (orig. *o*)) (**uos-**), cp. Gk. *ἐννῦμι* (*Ἔσνῦμι*) (**ues-**)); *vēlum* ‘sail,’ for *vexlum* (cp. *vexillum*), from *vehō*.

f, representing orig. *gh*, appears in *fovea* ‘pit,’ Gk. *χεῖα* ‘hole’ (**gheuiá**), in *fariolus* for *hariolus*, and perhaps in

fundo (ghund-), Gk. $\chi^{\acute{e}}(F)\omega$, Goth. *giutan*, A.S. *gēotan* (E. (in)got, O.H.G. *giozan* (G. *giessen*) (gheu(d)-)

In Teutonic, original *k* shifted to *h*, through intermediate voiceless spirant χ . Initially, *h* is simply an aspirate (but not in Gothic before consonants) ; medially, between vowels, this is also the case, but when a consonant follows, or the *h* is final, the sound is that of the guttural spirant (G. *ch*).

Medially, when the vowel immediately preceding did not have the principal accent, *k* shifted to *ɣ* (the voiced guttural spirant), by the operation of what is called Verner's Law. This *ɣ* was everywhere stopped into *g* after nasals ; in Gothic, it also became *g* after *r* and *l*, remaining a spirant elsewhere, though this is not brought out by the writing. In the other West German dialects, this sound remained a spirant, but in High German it passed into *g*, which in Oberdeutsch partially became *k*.

Original *g* became *k* in Teutonic. This sound when initial, and when post-consonantal (except after *s*) passed in the Upper German dialects into *kχ* (written *cch*, *ch*, &c.), but remained in the Middle German dialects. Between vowels it everywhere became χ (written *hh*, *h*).

Original *gh* became *ɣ* in Teutonic. When initial, this sound was ultimately stopped into *g*. In Norse, on the oldest runic monuments, the spirant still appeared ; but in Gothic, as was the case with the labial and dental spirants (orig. *bh* and *dh*), it was stopped into the full consonant at an early date. In Old Saxon and Anglo-Saxon, *ɣ* remained down to historic times.

In Oberdeutsch the *g* (stopped *ɣ*) passed into *k* (*c*).

Medially, the voice spirant got from original *gh* shared

the fate of the voiced spirant got by Verner's Law from original *k*.

For examples of *k* in Teutonic take A.S. *hring*, O.H.G. *ring*, Gk. *κρίκος κίρκος*, L. *circus* (**krikós** and **krinkós**); Goth. *hlahjan* 'laugh,' A.S. *hliehhan* (*ie* = *i*-umlaut of *ea* = palatal umlaut of *a* before *h*), O.H.G. *hlahhan* (G. *lachen*), *κλώσσω* (*κλωκίω*), L. *glōcire* (**klōk-**) (?); A.S. *hȳd* (*ȳ* = *i*-umlaut of *u*) 'hide,' O.H.G. *hūt* (G. *haut*) (**kütí-**), cp. Gk. *κύτος*, L. *cutis* (**kut-**); Goth. *(ga)teihan* 'announce,' A.S. *tēon* (contd. from *tīhon*) 'censure,' O.H.G. *zīhan* (G. *zeihen*), Gk. *δείκνυμι*, L. *dīcō* (O.L. *deicō*) (**deik-**); A.S. *seax* 'knife' (orig. made of flint), O.H.G. *sahs* (G. *messer* 'knife' = O.H.G. *mežžiras mežžisahs* from O.H.G. *maž* (A.S. *mēte*), *sahs* 'Speiseschwert'), L. *saxum*; A.S. *feax* (*x* = *hs*) 'hair' (E. *fax(wax)* *pax(wax)*, (*Fair*)*fax*), O.H.G. *fahs* (**pok-**), L. *pectō*, Gk. *πέκω* (**pek-**).

For an example of the *k* that under the operation of Verner's Law became *g* in Teutonic, instead of *h*, take Goth. *fagrs* 'suitable,' A.S. *fæger* 'fair,' O.H.G. *fagar* (G. *fegen* vb. 'purify' (**pak-**); Goth. *tigus* (3), A.S. *-tig*, O.H.G. *-zig* (**dekm**, with suffix accented), cp. Goth. *taíhun*, A.S. *tīen* *īe* = contraction and *u*-umlaut from *teo(h)un*, the breaking of *tehun*), O.H.G. *zehan* (G. *zehn*), Sk. *dása*, Gk. *δέξα*, L. *decem* (**dékm**, with accent on first syllable).

The 3 got by operation of Verner's Law by gemination became *gg* before *i* in West Germanic, which *gg* became *kk* in Oberdeutsch—A.S. *ecg* 'edge' (*cg* = *gg*), O.H.G. *ekka* (G. *eck*), L. *acies* (**ak-**).

k remains in the combination *sk*—Goth. *skeinan* 'shine,' A.S. *scīnan*, O.H.G. *scīnan* (G. *scheinen*) (**skei-**), cp. with weak root, Gk. *σκιᾶ*, and Sk. *chāyā* 'shadow.'



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ligjan), A.S. *licgan*, O.H.G. *likken* (*licken*, *liggen*) (G. *liegen*), Gk. *λέχος* (*leg-*).

For orig. *kn*, *gn*, and *ghn* in Teutonic, see Chap. VII.

k(u) : Sk. *cṛtāmi* ‘I tie together,’ Gk. *κάρταλλος* ‘basket,’ Goth. *haiúrd*s ‘door,’ A.S. *hyrde*l (*y* = *i*-umlaut of *u*) ‘hurdle,’ O.H.G. *hurt* ‘plait-work’ (**kurt-**), L. *crātes* (**kurt-**).

kū : Sk. *ca*, Gk. *τε*, L. *que*, Goth. (*þáu*)*h*, A.S. (*ðēa*)*h*, O.H.G. (*do*)*h* (*o* from *ō*, owing to enclisis) (G. *doch*) (**kue-**).

g(u) : Sk. *śjas* ‘strength,’ L. *augeō*, Goth. *áukan* ‘increase,’ *áuk* ‘also,’ A.S. *ēacen* ‘increased,’ *ēac* (E. *eke*), O.H.G. *ouhhōn*, *ouh* (G. *auch*) (**augu-**).

gu : Sk. *jīvās* ‘living,’ *βίος* (*β* before *i* is strange, see below), L. *vīvus*, Goth. *kzwius*, A.S. *cwic* (E. *quick*), O.H.G. *quēc* (G. *keck*) (second *c* ‘Zusatz vor dem got. *w*’ Kluge) (**guīu-**). There is a guttural in *vixī* (got from related *vigeō*, see American Journal of Philology, xiii. 2., p. 226), so that perhaps the guttural is original.

gh(u) : Gk. *στρίχω* ‘walk,’ L. *vestigium* (?), Goth. *steigan* ‘ascend,’ A.S. *stīgan*, O.H.G. *stīgan* (G. *steigen*) (**steighu-**).

The Letto-Slavic cognate does not assibilate, a fact which makes for the velar character of this guttural.

ghu : Sk. *gharmās* ‘warmth,’ Gk. *θερμός*, L. *formus*, A.S. *wearm* (*ea* = breaking of *a* (orig. *o*)), O.H.G. *warm* (Teut. (3)*uarmaz*) (**ghuerm-**, **ghuorm-**).

The velars appear without any labial modification in Sanskrit, and are represented by the guttural characters *k*, *g*, *gh*, except before original *e*- and *i*-vowels, where they are represented by the palatals *c*, *j*, and (*jh*) *h*. It was after this palatalisation that *e* and *ē* passed into *a* and *ā*.

What was said about velars at the beginning of Chap. II. need not be repeated here.

For examples of the guttural representation in Sanskrit take *kṛtás* 'made,' cp. Gk. *κράίνω* 'accomplish,' and L. *creare* (?), *cerus* 'creator' (Festus); *gāús*, Gk. *βοῦς*, L. *bōs* (from Oscan dialect, the regular Latin form would begin with *v*), A.S. *cū*, O.H.G. *chuo* (G. *kuh*) (**gūōu-**); *dīrghás* 'long,' Gk. *δολιχός*, L. *largus* = *lalgus*, *dalgus* (the *r* by dissimilation) (**dīghuós**), cp. Goth. *tulgus* 'firm' (**dīghuos**); *drōghás* 'perfidy,' A.S. *drēam*, O.H.G. *troum*, *triogan* 'deceive' (G. *trügen*) (**dhreughu-**, **dhroughu-**).

The following are examples of the palatalised velars—*vācas* gen. 'of a word' (nom. *vāk*, I.E. *-es* stem), L. *vōx* (**uōku**), L. *vocō* (**uoku-**), Gk. *ἔπος* (**ueku**); Sk. *jatu* 'gum' (E. *gutta*(*percha*)), L. *bitūmen* (for *b* cp. L. *bōs*), A.S. *cwidu* 'resin,' O.H.G. *chuti*, *quiti* (G. *kitt* 'putty') (**guetú-**); *jyā* 'bowstring' (**guīā**), cp. Gk. *βίος* 'bow' (**guīā**); *hánti* (for *jhanti*) (**ghuenti** 'he strikes'), Gk. *θείνω* (= *θενίω*), L. *offendō* (?), cp. *φόνος* 'murder.'

The workings of analogy have often given rise to gutturals, instead of palatals, and *vice versā*.

The velars without labial modification are represented in Greek by *κ*, *γ*, *χ*. Take as examples :—*καρπός* 'fruit,' Sk. *kṛpāṇas* 'sword' (**kuṛp-**), L. *carpō* (**kuṛp-**), A.S. *hærfest*, O.H.G. *herbist* (G. *herbst*) (Teut. *harb-*) (**kuorp-**); *κλη(F)ίς*, L. *clāvis* (see under *āu*), cp. O.H.G. *sliōžan* (G. *schliessen*, G. *schloss*, E. *slot*,) (Teut. *sleut-*, from *skleut-*); *κόκυξ* 'cuckoo,' L. *cucūlus* (**kuuku-**), cp. Sk. *kókas* (**kuouku-**); *ἐρέυγομαι* 'vomits,' L. *rūctō* (**reugu-**), A.S. *roccttan*, O.H.G. (*ita*)*rucchen* 'vomits again' (**rugu-**) (Kluge connects with these M.H.G. *riuspern* (G. *räuspern* 'clear the throat'), 'k vor der Ablei-

tung *sp st* ausfiel') ; ἔχιδον 'seized' (χαυδάνω has the nasal of the suffix reflected in the root) (ghuṇd-), L. (*pre*)hendō (ghuend-), L. *praeda* (for *praehedā*), Goth. *-gitan* 'get,' O.H.G. (*fir*)gižžan (G. (*ver*)gessen) (ghuēd-).

With labial modification *k^u* appears in Greek as π before *o*-vowels, before lingual and nasal vowels, before liquids and nasals, and before τ, θ, ς. Before ε and ι it appears as τ.

Examples of π are :—(ποδ)απός, L. (*long*)inquus ; λείπω, Goth. *leihwan* 'lend,' A.S. *lēon* (contraction for *līhan*), O.H.G. *līhan* (G. *leihen*) (leiku-), L. *linguō* (linku-) ; ἥπαρ ἥπατος (α = η) (iēkur-, iēkun-), Sk. *yákr̥t* (iēkur̥t-), L. *jecur jecinoris* (iēkur̥-, iēkun-); πόλος 'axis' (kuol-), cp. Sk. *char* 'move,' πέλω 'go' (π by analogy) (περιπλομένων ενιαυτῶν with reduced root), L. *colō* (= *quelō*), *inquilīnus* 'settler' (kuēl-); ἐπριάμην, Sk. *krī* 'buy'; πεπτός, Sk. *paktás*, L. *coctus* (= *quectos*) (kuēku-, peku-); χέρνιψ 'water for hands,' Sk. *niktás* (nigu-).

As example of τ, take τε, as above among typical examples, and τίσις 'atonement,' Sk. *ci* 'observe' (kui-), cp. ποινή 'fine' (kuoiná).

k^u after or before υ (was the υ generated by the labial modification?) appears in Greek as λ—λύκος, Sk. *vṛkas*, L. *lupus* (dialectic for *luquus*), Goth. *wulfs*, A.S. *wulf*, O.H.G. *wolf* (uḷkuos), cp. ἔλκω 'draw' (uēlku-); κύκλος (κFεκFλος), Sk. *cakrás*, A.S. *hweogel*, *hweōl* (Teut. *hwegzwlá*-) (kuēkuró-).

With labial modification, *g^u* appears in Greek as β, before *o*-vowels, before lingual and nasal vowels, and before liquids and nasals. Before ε it appears as δ.

Examples of β are :—βορᾶ 'food' (guṛ-), βιβρώσκω (guṛ-), L. *vorare* (guor-); βαρύς, Sk. *gurís*, Goth. *kaírus* 'heavy' (guṛú-), L. *gravis* (= *grovis*) (gurou-); ἀδένος (nom. ἀδήν)



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above ; for kh^u as χ take ὄνυξ ὄνυχος, Sk. *nakhás*, Goth. (ga)*nagljan* ‘nail,’ A.S. *nægel*, O.H.G. *nagal* (G. *nagel*) (**nokhu-**), L. *unguis* (**onkhu-**).

Some new formations, got by analogy, intermix the various representations of the original sounds—βέλος and δολφός after βάλλω and δελφύς.

The velars without labial modification are represented in Latin by *c*, *g*, *h* and *g*.

Take as examples : L. *capiō*, Goth. *hafjan* ‘heave,’ A.S. *hebban*, O.H.G. *heffen* (**kʷap-**) (but see Wharton’s *Etyma Latina*, where *capiō* is said to be for *cepiō* (**kʷep-**), and **kʷop** put down as root of Teutonic forms, and Gk. *κώπη* ‘handle’ instanced as example of another ablaut (**kʷōp-**)) ; *coxa* ‘hip,’ Sk. *kákshas* ‘armpit,’ O.H.G. *hahsa* (G. *hechse*, *hächse*) ‘bend of the knee’ (**kʷoks-**) ; *canō*, Goth. *hana* ‘cock,’ A.S. *hona* (*hana*), O.H.G. *hano* (G. *hahn*) ; *urna* for *urcnā*, cp. *urceus* (= *vurceus*) (**urkʷ-**) ; L. *gelu* (**gʷel-**), Goth. *kalds*, A.S. *ceald* (*ea* = breaking of *a* (orig. *o*)), O.H.G. *kalt* (**gʷol-**) ; *hostis*, Goth. *gasts*, A.S. *giest* (*ie* = *i*-umlaut of *ea*, the palatal umlaut of Teut. *a*), O.H.G. *gast* (G. *gast*) (**ghʷostis**) ; L. *gradus* (= *grediús*), Goth. *grids* (**ghʷredh-**).

The different treatment of $kʷ$ and k^u in Greek—ἵππος (?), Sk. *ásvas*, L. *equus* (**ékuos**), and ἑλιπον (**elikuon**)—proves that the velar modification was not a full $ʷ$. Compare the Umbrian representation of k^u by *p*, and of $kʷ$ by *kv*.

With labial modification, k^u appears in Latin as *qu*, before all vowels, save *u*, where *c* appears—*quis*, Gk. *τίς*, Sk. *kím* neut. (with *k* for *c*, taking after the masculine *kás*) (**kʷi-**) cp. *kás* ‘who?’ Gk. *πότερος*, Goth. *hwas*, A.S. *hwā* = *hwar* (*a* in stressed monosyllables, final owing to loss of consonant, is lengthened) O.H.G. *hwaʒ* (G. *was*) (**kʷo-**).

que before consonants results in *co* (cp. *so* for *sue*—*soror* = *suesōr*)—*coquō* = *quequō*, Gk. *πέπων* ‘ripe’ (*kueku-*); *colō* = *quelō*, as above.

The *i* in *linquis* (Gk. *ἐλπεις*), and in *sequiso*, afterwards *sequere* (Gk. *ἔπει(σ)ο*), proves that the change of *que* into *co* did not precede the weakening of *e* into *i* in unaccented syllables.

quo passes into *cu*—*sequontur* into *secuntur*, *quom* into *cum*, *equos* into *ecus*; *sequuntur*, *equus*, &c. were later formations, due to the analogy of *sequitur*, *equi*, &c.

Finally, *qu* becomes *c*—*nec* from *neque*, *ac* (for *atc*) from *atque*.

Before Prim. L. *u* and consonants *k^u* appears as *c*—*arcu*—stem of *arcus* and *arquitenens*; *insectiones* ‘narrations’ *insexit* and *inseque* (also *insece*, imperative ‘tell,’ cp. Gk. *ἐννεπε* for *ἐνσεπε*, A.S. *secgan* (*cg* for *gg*, by gemination), from *sagjan*). In *jecur jecinoris*, this *c* also occurs (see above), and in *oculus*, Gk. *ὄσσε* (*ὀκίε*), *ὄμμα* (*ὀπμα*) (*okū-*). Before orig. *i*, *c* also appears—*socius* and *sequor*.

The enclitic *-pe* in *nempe*, *prope*, *quippe*, *quispiam*, is dialectic for *que*.

With labial modification, *g^u* appears in Latin as *gu* after *n*—*unguō* (and *ungō*), O.H.G. *ancho* (G. *anke* ‘butter’); initially, before vowels (except *u*), and medially, between vowels, as *v*—*veniō*, Gk. *βαίνω* (for *βαμῖω*) (*gūm-*), Goth. *kwi-man*, A.S. *cuman* (= *cwiman*, O.H.G. *queman* (*chweman*) (G. *kommen*, *bequem* ‘convenient’) (*gūem-*); *vivus*, as above among typical examples; *vescor* (= *voscor*), Gk. *βόσχω* ‘feed,’ (*gūoskō*); *vetō* (= *votō*) is quoted by Wharton as belonging to a root *gūot-*, with which stands in ablaut-relation Goth. *kwiþan*, A.S. *cweðan* (*gūet-*); *nūdus* (= *no(g)ūedos*), Goth. *nakwaþs*, A.S. *nacod*, O.H.G. *nacchut*, *nahhut* (G. *nackt*) (the double sound represents O.H.G. transmutation of West Ger-

manic gemination *kk*, a result that was produced when *k* (from orig. *g*) was followed by *i* (and *r*, *l*, *w*) (*noguotó-*). *bōs* is a loan-word from an Oscan dialect; the Latin form would be *vōs*.

This *v* drops after *u*—*fluō* = *flugvō* (*bhlugv-*), but *fluvius* (*vi* = *ui*); *fruor* (= *frūor*, *frūgvor*), *frūx frūgis*, Goth. *brūks* ‘useful,’ A.S. *brūcan* (E. *brook*) ‘enjoy,’ O.H.G. *brūhhan* (G. *brauchen*) (*bhrūgv-*).

Before *u* and a consonant, labialisable *gʰ* appears as *g*—*gula* ‘throat’ (*guḷl-*?), A.S. *ceole* (*eo* = *o*-umlaut of *e*), O.H.G. *chela* (G. *kehle*) (*guel-*); *migrō*, Gk. ἀμείβω (*meigv-*); *glāns* (*guḷ-*), cp. βάλανος (*guḷ-*).

fībula ‘buckle’ = *fīvibula*, from *fīvō*, form of *fīgō* found in Cato (A.S. *fīfele* is borrowed) (*dhīgv-*), *nītor* = *gnīvitor* (*gnīgv-*); *ūmeō* is for *ūvimeō*, cp. *ū(g)vidus*, Gk. ὑγρός (*ugv-*).

With labial modification, *ghʰ* appears in Latin as *gu* after *n*—*anguis* ‘snake’ (*ṇghuī-*), A.S. *ȝce* (*ȝ* = *i*-umlaut of lengthened *u*), O.H.G. *unc* (G. *unke*) (*ṇghv-*), cp. (?) *anguilla* ‘eel,’ and Gk. ἔγχελυς (*enghv-*); as *v* between vowels—*nivem*, ‘snow’ (cp. *ninguit*), Gk. νίφα acc. sing. fem. (*sni(n)ghv-*), Goth. *snáivs*, A.S. *snāw* (*snā*), O.H.G. *snēo* (G. *schnee*) (Teut. *snaiǝwa-*) (*snoighv-*); *brevīs* ‘short’ (*mreghv-*) sometimes ranked with βραχύς, Goth. *gamaúrgjan* ‘shorten,’ A.S. *myrge* (*y* = *i*-umlaut of *u*) ‘pleasant’ (for induced meaning cp. *pastime*), O.H.G. *murgfāri* ‘transitory’ (*mṛghv-*); *levīs*, see above.

Initially, and medially, before *r*, *ghʰ* appears as *f* (medially also as *b*)—*friō* ‘rub,’ Gk. χρίω ‘anoint’ (*ghurī-*), *fremō* ‘roar,’ Gk. χρεμίζω ‘neigh,’ A.S. *grimm* ‘fierce,’ O.H.G. *grimmi* (G. *grimm*) (*ghurem-*), Goth. *gramjan* ‘make angry’ (*ghurom-*).



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gʷ before *u* lost its labial modification, in other surroundings it became *u* or *w*.

Examples are :—A.S. *hʷōsta* ‘cough’ (Scotch (*kink*)-*host*), O.H.G. *h(w)uosto* (G. *husten*), Sk. *kāsatē* ‘he coughs’; Goth. *leihʷan* ‘lend,’ L. *linguō*, see above; Goth. *saíhʷan* ‘see,’ A.S. *sēon* (*ēo* = contraction of *eho*), O.H.G. *sehan* (G. *sehen*), Gk. *ἐπομαι*, L. *sequor* (**sekʷ-**); Goth. *ahʷa* ‘water,’ A.S. *ēa* (*æhʷu*) (E. *i(s)land*), O.H.G. *aħa* (G. *au* ‘wasserreiches Wiesenland’), L. *aqua*, (**akʷ-**); A.S. *sāgon* (*sāwōn* is a new formation) ‘we saw,’ 1 plu. pret. (Teut. *sēz(u)umī*); Goth. *siuns* ‘sight’ (Teut. *se(z)unīs*); Goth. *tēʷa* ‘arrangement’ (Teut. *tē(z)uō*), A.S. (*ge*)*tēon* (*ēo* = *eho*) ‘arrange,’ O.H.G. (*gi*)*zehōn* (G. *zeche* ‘share’), Gk. *δείπνον* (= *δεννιον*) (**dekʷ-**).

There is a new affiliation for Goth. *saíhʷan*, viz., to a root *sekʷ-* ‘sehen - lassen, zeigen = sagen’ seen in Gk. *ἐννεπε* (*ένσεπε*), L. *inseque, inquam* (*insquām*), cp. for meaning *dīcere* and *δείκνυναι* (Brug. Jour., vol. i., p. 258).

The *g*, got by operation of Verner’s Law, became *gg* before *i* in West Germanic. This in High German became *kk* (see example under palatals, and cf. O.H.G. *wulpa*, quoted a little below).

hʷ in Old High German when initial commonly passed into *w*—O.H.G. *hwer, wer* ‘who’; when medial, the *w* was lost, as in the combinations *kʷ* and *gʷ*.

hʷ before *t* gives *ht*—A.S. *siht* ‘sight’ (*i* = *i*-umlaut of *eo*, but compare the M.E. *eo* into *i* before front *h(t)*, O.H.G. *siht* (G. *sicht*) (cp. for *i*, *fihu* ‘cattle,’ L. *pecus*), Goth. *saíhʷan*, see above. *hʷ* also appears as *f*—Goth. *wulfs*, &c., Gk. *λύκος* (p. 98); A.S. *fēower* (*ēo* = contraction for *egʷ*), O.H.G. *fior* (G. *vier*) (**kʷekʷr-**), by assimilation from **kʷetʷr-(-ór-)**, which gives Gk. *τέτταρες* (= *κFετFαρες*), L. *quattuor*, Sk. *catvāras*, Goth. *fidwōr*; Goth. *fimf* (for *finhʷ*, second *f* due

to assimilation). A.S. *fif* (*i* by compensatory lengthening), O.H.G. *finf* (*funf*) (G. *fünf*), Sk. *pánca*, Gk. *πέντε*, L. *quīnque* = *quénque* (*qu* by analogy of *quattuor*, or by assimilation to following *qu*, the vowel being lengthened before combination *nqu*) (*pénkue*).

gw must also have appeared as *b* (ḃ) (changed into *p* in Old High German)—O.H.G. *wulpa* ‘she-wolf’ (G. *wölfin*) (Teut. *uulḃī*, gen. *uulḃiḥs*; originally *uulzuiḥs*)—in Old High German, *pp* before *i* was simplified into *p* after *l*—Sk. *vrkī* (*ulkuī*).

If Goth. *augō* ‘eye,’ A.S. *ēage*, O.H.G. *ouga* (G. *auge*) are to rank with *oculus* (*okū*), there must have been contamination between two stems, viz., *a₃(u)* followed by *u*, and *a(3)u*—not so followed, resulting in the combination *au₃*.

With labial modification *g^u* appears in Teutonic as *kw*—Goth. (*asilu*)*kwairnus* ‘mill-stone,’ A.S. *cweorn* (E. *quern*), O.H.G. *chwirna*, *quirn* (*guern*-). *kw* before *u* loses its labial modification—A.S. *cumen* ‘come’ p.p., O.H.G. *koman* (Teut. *k(u)umana*-); Goth. *kaúrus*, Sk. *guriús*, Gk. *βαρύς* (*gurú*-), see above.

g^u also appears in Teutonic as *p* (dissimilation caused by *u* in preceding or following syllable)—Goth. *waírpan* ‘throw,’ A.S. *weorpan* (*eo* = breaking of *e*), O.H.G. *werfan* (G. *werfen*) (*uergu*-).

Kluge says that O.H.G. *pflegan* (G. *pflegen*) ‘care for’ may be connected with *βλέφαρον* ‘eyelid,’ *βλέπω* ‘see’ (*guleghu*- (?)).

The *k* got from LE. *g^u* associated with *i*, gives result *k₂*, which appears in High German as *cch* and *ch*—see typical examples of palatals (see also O.H.G. *nacchut*, quoted as cognate under orig. *g^u* in Latin).

With labial modification *gh^u* appears in Teutonic as *g*

before *u*, elsewhere as *w* (from *ʒ(u)*, and *(ʒ)u*)—A.S. *hnigon* ‘we bowed,’ O.H.G. *nigun* (G. *neigen*) (Teut. *χniʒ(u)mi*); A.S. *wearm*, see above among typical examples.

After a nasal, *gh^u* is represented by *gʷ*—Goth. *siggwan* ‘sing’ (*senghu-* (?)).

hw (orig. *gh^u*) before *t* gives *ht*—Goth. *leihts* ‘light,’ Gk. *ἐλαχύς*, see above.

Sometimes, from local causes, the *ʒ*, got from orig. *gh^u* appears in Gothic as *χ*—*gaggs* (*χ*) ‘way’ nom., *gagg* (*ʒ*) acc., A.S. *gang*, O.H.G. *gang*, Sk. *janghā* ‘heel-bone’ (*ghenghu-*) (non labialisable velar).

g (orig. *gh^u*) before *i*, gives by gemination *gg*, which in High German shifts to *kk*—Goth. *lagjan* ‘cause to lie,’ A.S. *lēcgan* (*cg = gg*), O.H.G. *lēcken* (G. *legen*) (*leghu-*) (non-labialisable velar).

The labial after-sound in Teutonic seems to have been a full *u*, since *k^u* and *k_u* have the same representation—Goth. *leihwan* ‘lend,’ L. *linquō* (*leiku-*), and Goth. *aíhwa-* ‘horse,’ L. *equus*, Sk. *ásvas* (*ékuo-*).

For orig. *k^un*, *g^un*, and *gh^un* in Teutonic, see Chapter on Grimm’s Law.

There is little doubt that *tenues aspiratae* existed in the parent-speech. These may be supposed to have survived, where the Asiatic and European languages exhibit evidence in common—the suffix of the 2 sing. perf. ind., Sk. *véttha*, Gk. *οἶσθα* (*-tha*); Sk. *skhálāmi* ‘I stumble’ (*skhuēl-*), cp. Gk. *σφάλλω* (*σφλιω*); Gk. *σχίζω*, L. *scindō* (*skhui(n)d-*); Sk. *śankhás* ‘shell,’ Gk. *νόγχη* ‘mussel,’ L. *congius* ‘quart’ (*konkhu-*); Sk. *nakhás*, Gk. *(ὄ)νυξ* (*nokhu-*), L. *unguis* (*onkhu-*); Gk. *τρέχω* ‘run,’ Goth. *þragjan* (*threghu-*, *throghu-*); L. *habet*, Goth. *habáiþ*, A.S. *hafað*, O.H.G. *habēt* (*khabh-*).

See also on Moulton’s Law in Chapter VII.



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Vowel Assimilation is quite a prominent feature in Teutonic.

Umlaut is a variety of regressive assimilation. The change is brought about by the action of the *i*, *u*, or *a* of a following syllable, on the preceding vowel. The causal vowel has not always survived.

With regard to the *i*-umlaut the proximate agent in the change would seem to have been the following fronted consonants. These consonants, which themselves owed their fronting to a following front-vowel, fronted the preceding back-vowels. The fronting of the consonant has not always remained. It however may still be heard in *bridge*, A.S. *brycg*. In this word the fronted *g*—*cg* is a way of writing *gg* (from *gj*), the gemination of *g*—caused the umlaut.

There is no umlaut in Gothic.

(*a*) *i*-umlaut is the most original and the most important. It effects the following changes:—

a (æ)	ē	ū	ȳ
ā (ǣ)	to ē	ea } eo }	to ie (i, y)
o	ē, y		
ō	ē	ēa } ēo }	ie (ī, ȳ)
u	y		

Prior to the appearance of *i*-umlaut, the short *a* in Anglo-Saxon had undergone its changes to *æ* and *ʊ*.

Examples are:—

(Goth. harjis)	here	brūcan	brȳcǥ (3 sing. pres.) (Goth. brūkjiþ)
hāl	hǣlan (Goth. hǣljan)	eald	iieldra (comp.)
dohtor }	dehter (dat.) }	weorpan	to wierpǥ (3 sing. pres.)
gold }	gylden }		
dōm	dēman	hēah	hīehra (comp.)
burg	byrig (gen. and dat.)	cēosan	cīesǥ (3 sing. pres.)

(*b*) *u*- and *o*-umlaut effect the following changes:—*a*, *e*,

i, into *ea*, *eo*, *io*. Examples are *cearu* (poet.), *weorold*, *siolfur* (Goth. *silubr*).

This umlaut is common in Norse but somewhat infrequent in West Saxon.

(*c*) The change of *i* to *e*, and *u* to *o*, caused by a following *a* or *o*, is sometimes called *a*-umlaut. Examples are :— A.S. *wer*, L. *vir*, I.E. *uirós*; A.S. *nest*, O.H.G. *nest*, L. *nīdus*, LE. *nizdós*; A.S. *dohtor*, O.H.G. *tohter*, Goth. *daúhtar* (*dhughu*); A.S. *hord* 'treasure,' O.H.G. *hort*, Goth. *huzd*, LE. *kudh-dho*-.

(*d*) Palatal umlaut is the name given to a change wrought on the *eo* and *io* that have sprung from the breaking of *e* before an originally guttural *h* + consonant. The *eo* and *io* change to *ie* (*i*, *y*). Sometimes *ea* and *ēa* are in this way converted into *e* and *ē* before *h*, *x*, *g*, and *c*. Examples are *reoht* and *riht* (*rieht*), *seox* and *siex* (*x* = *hs*), *ēage* and *ēge* 'eye,' *cēac* and *cēc* 'cheek.'

In Modern German, the vowels *a*, *o*, *u*, when subjected to umlaut, appear as *ä* (*e*), *ö*, *ü*. *au* appears as *äu* (*eu*). The *i* that caused the umlaut is seen in the O.H.G. forms. Examples are :—*kraft*, *kräfte* (O.H.G. *krafti*); *alt*, *älter* (O.H.G. *eltir*); *kalb*, *kälber* (O.H.G. *kelbir*), the *-ir* (Gk. *-ες*) orig. belonging to sing. as well as plu. being utilised as a plu. suffix; *mochte*, *möchte* subj. (O.H.G. *mohta* and *mohti*); *fuhr*, *fuhre* subj. (O.H.G. *fuor*, *fuori*); *traum*, *träumt* 'he dreams' (O.H.G. *troumit*); *haus*, *häuser* (O.H.G. *hūsir*). The umlauts of *a* and *au* are written *e* and *eu* when no connection has to be indicated with forms in *a* and *au*.

Rückumlaut, as applied to the alternation of sound in *brennen* (O.H.G. *brannian*), *brannte* (O.H.G. *branta*), is a misnomer. The *a* of the preterite is the original vowel, it is the *e* that is secondary (umlauted from *a*).

Another alternation of vowels (*e* and *i*) seen in German is due to the influence of following vowels. This is called Brechung in the grammars. Take as examples these:—*erde, irden* (O.H.G. *erda, irdin*); *herde, hirt* (O.H.G. *herta, hirti*). *e* is original and remained when *a* followed, but when *i* followed, it passed to *i*.

A similar alternation (*u* and *o*) is seen in these:—*wir wurden, geworden* (O.H.G. *wurdūn, gawordan*); *für, vor* (O.H.G. *furi, fora*). *u* (changed to *ii* in Old High German when followed by *i*) is original, and remained when *i* and *u* followed, but when *a* followed, it passed to *o*. The diphthong *iu* also passed to *io* (now *ie*) in similar circumstances—G. *wir fliegen*, M.H.G. *fliegen*, O.H.G. *fliogan*, *ie* has by analogy been driven right through the tense. In earlier German *eu* appeared in some persons (O.H.G. *iu*).

Breaking is the name given in Anglo-Saxon to a change wrought on a preceding vowel by *r* + consonant, *l* + consonant, *h* + consonant (*x=hs*), or *h* at the end of a syllable. *a* in these conditions breaks into *ea*, *e* into *eo* *io*, *i* into *io* *eo*. Probably this parasiting is caused by the difficulty in bridging the vocalic space between consonants in different positions. Examples are:—

Goth. arms	A.S. earm	O.H.G. elaho	A.S. eolh
Goth. stáirra	A.S. steorra	Goth. ahtáu	A.S. eahta
Goth. fallan	A.S. feallan	O.H.G. fehtan	A.S. feohtan

The *eo* *io* got from broken *i* always appears unlauded to *ie*.

Something like breaking is heard in the American *cear* for *car*.

In Gothic before *h*, *hw*, and *r*, *i* (representing old *e* and *i*) was broken to *e* (written *ai*). In the same circumstances *u* (representing old *o* and *u*) was broken to *o* (written *aiú*).



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ἐμιγηντ; στόρνυμι, cp. στρώννυμι. Long vowels are also shortened before vowels—νεῶν ‘of ships,’ for νη(F)ῶν. Compare the so-called transference of quantities in ἐστεῶτες for ἐστηFοτες, ἰππέως and ἰππέᾱ for ἰππηFος and ἰππηFα. Compare also ἑώρων and ἑᾶγην for ἡFορων and ἡFᾶγην.

In Latin this takes place before *i*, *u*, nasal, liquid + explosive or spirant—*oloes illis* from *-ōis*; *naufragus* (Sk. *nāús*); *claudō* from *clāuidō* (Gk. κλη(F)ίς; *gaudeō*, cp. *gāvisus*, Gk. γηθέω for γᾱFεθεω); *ventus* (*uēntos*), cp. Gk. ἄεντ-; *ars artis* (*ῥτί-*). Long vowels are also shortened before vowels—*neō* ‘spin’ for *nē(i)ō*; *reī* for *rēī*.

In final syllables also (before *t*, *m*, *r*, *l*), long vowels were largely shortened in Latin—*amet* and *amēs*, *equam*, Sk. *ásvām*, *clamor* and *clamōris*, *animal* and *animālis*. A comparison of *Juppiter* (voc. used as nom.) and Ζεῦ πάτερ (*cuppa* and *cūpa*, *littera* and *lītera*) brings out a shortening of quantity in the former. The quantity stolen from the vowel was distributed over the time of the consonant’s utterance, as is argued by the gemination. The doubling is not always met with, for, in addition to the persistence of the old form, it is probable that this gemination had not the same pronunciation as a genuine doubled consonant. Compare the different forms of Mod. Germ. *mutter* and O.H.G. *muoter*.

Shortening seems to have taken place in Teutonic before *n* + explosive or spirant—Goth. *winds*, A.S. *wind*, O.H.G. *wint*, Gk. ἄ(F)ημι, cp. ἄέντ-, L. *ventus*. It also occurs in Anglo-Saxon in unstressed syllables—*sealfian* ‘anoint,’ Goth. *salbōn*, O.H.G. *salbōn* (but M.H.G. *salben*); in unstressed components of compound words—*woroldlic*, cp. *gelīc* with accent on second syllable, *frætewe* ‘adornment,’ *tāwe* ‘equipment’ Goth. *tēwa* ‘arrangement’; in words where gemina-

tion occurs before *r*—*hluttur* ‘clear’ = *hlūtor*, *æddre* ‘vein’ = *ædre*, also in combinations where the vowel had been lengthened by compensation for lost *n*—*fracoð* ‘infamous,’ for *fraciūð*, cp. Goth. *kunþs* ‘known,’ O.H.G. *cund*.

Lengthening of Short Vowels. In Greek, compensatory lengthening is frequent enough—*κτείνω*(*κτενίζω*) by compens. for *κτέννω*, *φθείρω*(*φθερίζω*) by compens. for *φθέρρω*, Ion. *γοῦνα* (*γονῖα*) ‘knees,’ by compens. for *γόννα* (Attic *γόνατα*, in Attic *F* was elided without compensatory lengthening), Hom. *οὔλος* from *ὀλῖος* (Attic *ὄλος*), *τούς* for *τόνς*, *εἰμί* (*ἔσμι*) by compens. for *ἐμμι*. The *ει* and the *ου* of compensation are not real diphthongs.

In Latin, all vowels are long before the combinations *ns*, *nf*, *gn*, *gm*. Compensatory lengthening also occurs—*equōs* for *equons*, *aēnus* for *aesnos*, *nīdus* for *nizdos*, &c.

In Teutonic, compensatory lengthening is met with before *nχ*—Goth. *þāhta* ‘thought,’ A.S. *ðōhte*, O.H.G. *thāhta*, O.L. *tongeō* ‘I know.’ See above, under Influence of Nasals. Notice also O.H.G. *mēta* (also *mētu* (G. *miethe*)) ‘meed’ (*e* = *i*, with compensatory lengthening), A.S. *mēd*, Goth. *mizdō* ‘pay,’ Gk. *μισθός*.

In Anglo-Saxon, monosyllabic words (*ac* ‘but,’ *gif* ‘if,’ *ic* ‘I,’ *bet* ‘better,’ &c.) ending in a single consonant are sometimes lengthened. Vowels are also in this language sometimes found long before the combinations of nasal + consonant, *r* + consonant, *l* + consonant.

GROWTH.

Anaptyxis. This is a name given to vowel-generation. When initial it is called **Prothesis**. Examples in Greek are—*ἐρυθρός*, L. *ruber*; *ἐλαφρός*, O.H.G. *lungar*; Hom. *ἐ(F)έρση*

‘dew’ beside ἔρση ἔρση, Sk. *varshás* ‘rain’; Hom. εἰ(F)είκοσς beside *Feíκοσι*; ὀμιτῶ, L. *mingō*. From these examples it will be seen that prothesis occurs in Greek before liquids, *F* (in Ionic), and nasals. Notice also ἐρύομαι and ῥύομαι, ὀμόργνυμι and μόργνυμι, with and without the prothetic vowel.

A vowel is generated in Latin before liquids and nasals, and usually takes its colouring from the vowel of the succeeding syllable—*pōculum* from *pōclum*, *singulus* from *semclus*, cp. *semel*, *simplex*. Loan words exhibit anaptyxis—*Tecumēssa* (Τέκμησσα), *mina* (μνᾱ), *drachuma* (δραχμή).

In Teutonic, Goth. *miluks*, A.S. *meoloc*, O.H.G. *miluk* (Gk. (ᾱ)μέλω) (**melg-**), cp. L. *mulgeō* (**mlg-**), seem to exhibit anaptyxis. Other examples (in West Germanic) are A.S. *her(i)ge* ‘to the army,’ O.H.G. *herige* (between *r* and *i*), cp. Goth. *harja*; O.H.G. *zesawēr*, *zesewēr* ‘dexter’ (between cons. and *u*), cp. Goth. *taíhsza* (Gk. δεξιός, Sk. *dákshinas* ‘right, south’); O.H.G. *wahsamo* ‘growth’ (between cons. and nasal), beside *wahsmo*, *wahsan* (G. *wachsen* ‘grow’), Goth. *wahsjan*, A.S. *weaxan* (**ueks-**), Gk. αὐξάνω (**uks-**).

Epenthesis. This is an accompaniment of the Palatalisation and the Labialisation of consonants, effects that are produced by a post-consonantal *i* or *u*. The palatalisation and labialisation echo back into, and finally become wholly located in, the preceding syllable, converting any vowel other than *i* or *u* into an *i*- or *u*- diphthong—φαίνω for φανῖω; ἑξαίφνης for -αφνῖᾱς, cp. ἄφνω; δέσποινα for δεσποτνῖα; αἶχμή ‘point of a spear’ for ἄχμῖᾱ (**uχ-**), cp. ἔγχος; Hom. τοῖο (τοισο) for τοσιό, Sk. *tásya*; ταῦρος (ταρFος) ‘bull,’ beside Gaulish *tarvos* (Κένταυρος is for Κενθαυρος, by popular etymology from κεντέω ‘goad’ and ταῦρος, = Sk. *gandharvás* ‘demi-gods inhabiting Indra’s heaven’(?)).



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dialect that has most persistently weeded out uncontracted forms.

In Latin the loss of medial *i* is the most frequent cause of contraction—*trēs* for *treies* *monēte* for *mone(i)ete*, *stō* from *stā(i)ō*, *stat* from *stā(i)et*, *amēs* for *amā(i)ēs* (L.E. *-iois*). Contraction does not take place in Latin with the combinations *eō ēā* and *aē*—*moneō*, *moneām*, *aēnus*. The loss of *h* also gives scope for contraction—*nēmō* for *nehemō*, *bīmus* for *bihimus*, *praebeō* for *praehibeō*. Notice *cōgō* for *coagō*, *dēgō* for *dēagō*, *prōmō* for *proemō*. (Wharton derives *prōmō* *cōmō*, &c., from words made up of prepositions and adjectival endings, cp. *prōmus* ‘cellarer.’) But *cōēgī* remains uncontracted, as happens when the second vowel is long, and has the principal accent.

For a common example of contraction in Teutonic, take Goth. *frēt* ‘ate up’ 3 sing. pret., A.S. *fræt*, O.H.G. *frāȝ*, Teut. *frēti*, contrd. from *fra-ēti*, as is seen from Goth. pres. *fraitan* ‘eat up’ (E. *fret*, G. *fressen*).

Certain Anglo-Saxon contractions claim notice. The result *ēa* is given by the West Germanic *a + o, u*; *ā* (Teut. *ē*) + *o, u*. Examples are *slēan* ‘slay,’ Goth. *slahan*; *brēa* ‘brow’ = *bra(w)u* for *brāwu*, O.H.G. *brāwa* (G. *braue*). A following vowel after *ēa*, from any original, is crushed out—*frēa* ‘lord’ for *frau(j)a*, Goth. *fráuja*, O.H.G. *frō* (G. *frohn* ‘herrschaftlich,’ now only used as first member of compounds).

The result *ēo* (*īo*) is given by West Germanic *e + o, u*; *i, ī + o, u*; *i, ī + a, ā*. Examples are *sēon* = *seh(w)on*, Goth. *saíhwan*; *tēon* ‘censure,’ O.H.G. *zīhan*, Gk. *δείχνυμι*; *bēot* ‘promise’ for *bi(h)āt* *be(h)āt*, O.H.G. *biheiȝ*; and *frēo* ‘free’ for *frija*, Goth. *freis* (acc. sing. m. *frijana*) Sk. *priyās*

‘dear.’ A following vowel after any *ēo* is crushed out—*tēon* ‘draw’ for *teu(h)on*, O.H.G. *ziohan* (G. *ziehen*), O.L. *doucō*.

A.S. *ā* (Teut. *ǣ*) + vowel = *ā*—*tā* ‘toe’ = *tāhe*, O.H.G. *zēha* (G. *zehe*), L.E. *daiku*—.

A.S. *ō* + *a, ɔ, u, e* = *ō* = *hōn* ‘hang,’ Goth. and O.H.G. *hāhan*, Teut. *chanχ*—, L.E. *kanku*—.

Aphaeresis, Syncope, and Apocope are names given to different kinds of vowel-loss, according as this manifests itself initially before consonants, medially between consonants, and finally after consonants. That vowel-loss which leaves a syllabic something behind it, is called *samprasāraṇa* (the term of the Sanskrit grammars), e.g., *ūc* is the *samprasāraṇa* form of rt. *vac*. Vowel-loss existed in the parent speech.

In Latin take the following examples :—*sum* (*esmi* or *esm*) due to the analogy of *sumus*; *ager* from *agrs*, *samprasāraṇa* of *agros*, *agellus* for *agerlus* (*agrolos*), *cette* ‘give ye’ from *cé-dite*, *valdē* (cp. *validus*), *nūntius* for *noventios*, *audeō* (cp. *avidus*); *hospes* from *hostpes* (*hostipes*), *prīnceps* from *prīmiceps*, *Pollūx* from *Polulūces* (Gk. Πολυδεύκης), *nūper* for *noviper*, *sīnciput* (*sēmi*—, *caput*), *sēsqui*— (*sēmīssi*—, *que*), *sēlībra* (*sēmi*—, *lībra*), *sēstertius* for *sēmīstertius*, *Marpor* for *Marcī puer*, *prōrsus* for *prōvorsus*, *meopte* (cp. *utpote*), *dōdrāns* (*dō*, by-form of *dē*, and *quadrāns*) *surgō* (*sub*—, *regō*), *reppulī* (*ré-pepulī*), *dīc*, *dūc*, &c., beside older *dīce*, *dūce*, &c., *tot* for *tote toti* (cp. *totidem*), *et* (cp. Gk. ἔτι), *exemplar* and *exemplāre*, *volup* ‘agreeably’ and *volupe* (cp. Gk. ἑλπω), *famul* and *famulus*, *neu* and *nēve*, *ac* and *atque*, *quīn* ‘but that’ (*quī* (abl.), *ne* negative), *sīn* ‘but if’ (*sī*— *ne* pronominal, as is the *n* of *alioquīn*), *siremps* and

sirempse ‘similarly’ (got from the collocation *sī rem eampse*—, Wharton says it is a perf. inf. of a *surimō* ‘take up,’ so that *siremps lēx estō quasi* means ‘let an assumption be law as though—’).

For these remarks on *quīn* and *sīn* confer Brugmann’s Journal, vol. ii., pages 212 and 222.

In Teutonic, take the following examples—A.S. *bisceop*, O.H.G. *biscof* (G. *bischof*), from Gk. ἐπίσκοπος; Goth. *wulfs* (Teut. *wulfaz*); Goth. *satja* ‘I set’ (Teut. *satiō*).

In West Germanic the following rules hold in regard to syncope:—Short vowels drop out in open syllables (*a*) after long syllables bearing the chief accent; (*b*) after a syllable bearing a secondary accent, following that (long or short) with the chief accent—A.S. *hīerde* (*īe* = umlaut of *ēa*, Teut. *au*), O.H.G. *hōrta* ‘heard’ for *hōrita*, cp. Goth. *háusida*, O.S. *mahtigro* from *máhtigiro* dat. sing. fem. of *mahtig* ‘mighty.’

The second head will now be taken up, viz., Consonantal Affections, divided out into various sub-heads.

CHANGE.

Assimilation. Examples in Greek are ἴστε, cp. ἴδμεν; νυχθ’ ὅλην (νύκτα); ἐφθήμερης (ἐπτά) ‘with seven halves’; κρύβδην (κρύπτω) ‘secretly.’

In Latin, these will serve:—*peccare* = *pedcare* (*pēs pedis*); *hoc* = *hodce*; *agger* (*ad, gerō*); *ampulla* (*amporla*) ‘bottle,’ cp. *amphora*; *polliceri* (*por-, licerī*); *tollō* = *tolnō*, *sollus* = *solvos*, Gk. οὔλος, Sk. *sárvas*; *omnis* for *opnis* (cp. *opes*, or is it *ob*? Bréal calls *omnes* a doublet of *homines*); *gener* (*genros gemros*, Gk. γαμβρός (?)).



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πέρυτι) 'last year,' cp. Goth. *fairneis* 'old,' A.S. *fyrn*, O.H.G. *firni* (G. *firn* 'vorjährig').

Labialism was the name given to the passage of the velar guttural into π , β , ϕ . See Chapter IV., under velars.

Dentalism was the name given to the passage of the velar guttural into τ , δ , θ . See Chapter IV., under velars.

Rhotacism is a name given to the change of s into r (see Chapter VII., under Verney's Law and Conway's Law) or to the appearance of r for l .

Labdacism is a name given to the change of r into l .

Voicing. Examples are L. *gubernō* borrowed from Gk. κυβερνάω, *Burrus* borrowed from Gk. Πύρρος (see Chap. VII., p. 171); L. *angulus*, cp. *ancus*; L. *singulus* (*semklos*); L. *vīgintī* for *vicintī*, on the analogy of *septingentī*, where the g is said to be original (palatal g); L. *Agrigentum* (Gk. Ἀγρίγας); *quadra* 'square,' for *quatra*; L. *ab*, *ob*, *sub* (cp. Gk. ἀπό, ἐπί, ὑπό).

Unvoicing. Examples are L. *amurca* 'oil-lees,' borrowed from Gk. ἀμόργη; L. *spēlunca*, borrowed from Gk. σπηλυγξ; *citrus*, another form of *cedrus*, borrowed from κέδρος; *pertica* 'pole,' for *pertiga*, from *pertingō*; *aput* and *haut* beside *apud* and *haud*.

Metathesis. Examples of this common interchange of letters are Gk. καρδίᾱ and καρδίη, E. *wasp* (A.S. *wæps* and *wæsp*, L. *vespa*); E. *ask* (A.S. *āscian* and *ācsian*); E. *bright*, A.S. *beorht* and *-breht*; O.H.G. *ēṣṣih* (G. *essig* (g for ch in unaccented syllable), A.S. *ēced* (for d cp. *abbōd* from *ab-bātem*)), 'aus *atīk* für *atēko*,' got from L. *acētum* by transposition.

GROWTH.

Reduplication. Examples in Greek are these :—Ordinary reduplicated perfects ; ἔστηκα (αεστᾱκα) ; ἔρρωγα (FεFρωγα) ; εἵμαρται (σεσμαρται) ; ἔμμορε (σεσμορε) ; ἔοικα (FεFοικα) ; εἵρηκα (FεFερηκα) ; ἐγρήγορα, ἀκωκή, ἀνοκωχή ; ὀνίνημι, ἴστημι (σιστᾱμι), cp. L. *sistō*, ἴημι (σισημι) ; γίγνομαι, πίπτω, πορφύρω ; εἶπον Hom. ἔειπον (the theoretical form is ἐFεFπον, with weak root ; has the Homeric form prothetic ἐ (cp. ἐFείκοσι, or (and the ει persists through the moods) was there before contraction an analogical restoration ἐFεFπον with ε from the forms with rt. Fεπ-). Notice also γαργαρεών ‘uvula,’ cp. L. *gurguliō* ; πεμφρηδών ‘wasp,’ cp. Sk. *bambharas* ‘bee’ ; τονθορύζω ‘mutter’ ; βάρβαρος, cp. L. *balbus* ; παιπάλη ‘flour-dust.’

From Latin take these :—the ordinary perfect of reduplication, e.g., *spopondī* for *spespondī* ; *sēdī* (*sezdī*, *sedī*), *stetī* for *stestī*, *scidī* for *scicidī*, *tulī* for *tetulī*, *repperī* for *repeperi* ; *gignō* ; *querquerus* ‘shivering cold,’ *murmur* (Gk. μορμύρω), *quiquiliae* ‘droppings of trees’ (Gk. κοσκυλμάτια).

Aspiration. Take as example these :—ἄδην ‘to excess,’ due to influence of ἄλις, ὄρπηξ ‘sapling,’ due to influence of ἄρπη ‘sickle’ ; ἐννέα, due to influence of ἔξ and ἐπτά ; ἥμερος from root *vī-* ‘wish’ not *ish-* (Darbishire, *Spiritus Asper*) ; *humerus*, cp. Gk. ὥμος.

Gemination. This is a name given to the doubling of a consonant ; sometimes in certain manifestations the name **Affrication** is given. Examples are common. Gemination often occurs in West German before *j*—A.S. *hebban* (Goth. *hafjan*), A.S. *lēcgan* (Goth. *lagjan*). Many examples have already appeared.

Epenthesis is the name given to the insertion of a consonant. Examples are ἄνδρα, μεσημβρία (ἡμέρᾱ), μέμβλωκα

(cp. ἔμολον), ἄμβροτος (cp. L. *morior*); *exemplum*, *templum*, *compsī*; *thunder*, *nightingale*, *humble* (A.S. *ḥunor*, *nihtegale*, L. *humilis*).

Epithesis is the name given to the addition of a consonant. Examples are *lamb*, *tyrant*, *lend*, *midst*, *thumb*, *sound* (A.S. *lam(b)*, Gk. *τύραννος*, A.S. *lænan*, A.S. *midde*, with gen. suffix and excrescent *t*, cp. *whilst*, *amongst*, A.S. *ḥūma*, M.E. *soun*). Note, with suffixed *d*, G. *irgend* = O.H.G. *iergen*, *io* (G. *je*) *wergin* (A.S. *hwærgen* 'anywhere') (-*gin* = Goth. *-hun*, L. *-cunque*).

LOSS.

Deaspiration. Take as examples of the lifting of the aspirate these:—οὔλος dialectical, L. *sollus*; ἄθροος dissimilated by *θ*; ἄτερ 'without,' cp. Goth. *sundrō*, A.S. *sundor* (E. *sunder*), O.H.G. *suntar* (G. *sondern*, *besonders*), with which some connect ἄνευ, O.H.G. *āno* (G. *ohne*); ὄφρα (ὀ-φρ-α-ρα) dissimilated by *φ*; ἔθος by dissimilation; ἔρση (Sk. *varshās*) by influence of anaptyctic ἐ(F)έρση; ἀνύω for ἀνύω (Sk. *san* 'accomplish') (due to dissimilation effected in the second person sing. of the present where ἀνεσαι became ἀνεῖσαι, or to the influence of the Greek representative (seen in ἄσμενος for *Ἔσμενος*) of Sk. *van* 'desire, obtain') (Darbishire, *Spiritus Asper*); ἔνος and ἔνος, which come from different roots that have got mixed, cp. Sk. *sānas* (*anyās*, Gk. *ἐνιοί*), L. *senex*, Goth. *sineigs* 'old,' E. *syne*; *prēnsus* for *prehēnsus*.

Aphaeresis. Examples are *cōnīvēre* (*cōgnīvēre*); *sub*, *super*, cp. Gk. *ἐξύπερθε*; *lātus* for *tlātus*; *lac* (Gk. *γάλα*); *nātus* (cp. *cōgnātus*); *nōscō* (cp. *ignōscō*); *narrō* (cp. *ignārus*); *liquiritia* (Gk. *γλυκύρριζα*); *vīvus* (A.S. *cwīc*); *veniō* (Goth. *kwīman*); *Jūpiter* and *Diespiter*; *Jānus* and *Diāna*; *laena*



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Goth. *taíhun* 'ten,' *sibun* 'seven' retain their final *n* owing to the influence of the ordinals *taíhunda*, **sibunda*.

2. The sounds that were developed out of original *t* and *d* dropped off—Goth. *hwa* (L. *quod*), Goth. *bērun* (*bērunþ*).

3. Original *-ōi*, *-ū* became *-ai*, *-au*—Goth. *gibái* 'to a gift,' cp. Gk. *χώρα* for *χωρᾶι*, Goth. *ahtáu* 'eight' (*októū*), *anstāi* 'to a favour' (**anstēi* loc., cp. Gk. *πόλῃ*).

Otherwise the endings in Teutonic were full endings.

The following laws about finals hold in Gothic :—

1. Long vowels that were originally final, or had become final in Primitive Teutonic, were shortened in polysyllabic words—Goth. *juka* 'yokes' (Sk. *jugā*, O.L. *jugā*), Goth. *baíra* 'I bear' (Gk. *φέρω*), Goth. *hwamma* 'to whom,' cp. *hwammēh* 'to every one.'

Long vowels remained in monosyllables, and in words that originally ended in nasals—Goth. *þō* acc. sing. fem., Dor. *τᾶν*, Goth. *haírtō* nom. sing. 'heart' (**hertōn*).

2. Short vowels, excepting *u*, that were originally final, or had become final in Primitive Teutonic, dropped off. This law applies to the final syllables of polysyllabic words that ended in a single consonant, unless that were consonantal *i* or *u*. Examples are Goth. *wáit* 'I know' and 'he knows' (Gk. *οἶδα* and *οἶδε*), Goth. *af* 'from' (Gk. *ἀπό*), Goth. *baíriþ* (Sk. *bhárati*), Goth. *wulfs* (Gk. *λύκος*); but *filu* 'much' (Gk. *πολύ*). The law is inoperative in the case of original monosyllables—Goth. *is* 'he' (L. *is*), Goth. *hwa* 'what' (L. *quod*).

3. Short and original final *-ai* and *-oi* became *a* in polysyllables—Goth. *báirada* 'he is borne' (Gk. *φέρεται*), *daga* 'to a day' (*dhoghūoi* loc.).

Of consonants the only primitive final kept in Gothic was *s*. The only primitive consonant-group that remained finally was *ns*.

Teutonic *-b̥, -d̥, -z* were unvoiced finally. Final *-rz* passed to *-r* through *-rr*.

The following are the laws relating to West Germanic finals:—

1. Final long vowels coming down from Primitive Teutonic were shortened in West Germanic—O.H.G. *biru*, A.S. *bere* (in West Saxon the optative termination *-e* displaced *-u*, note Mercian *beoru*, North. *bero* (Gk. *φέρω*)); belonging to the *ā*-declension A.S. *giefu*, (O.H.G. *geba* is the acc. form), cp. Goth. *giba* (in Gothic orig. *-ā* and *-ō*, when shortened, came to *a*, and not *u*, as in other Teutonic languages); O.H.G. *riri* (**rizī*) imp. subj. 3 sing. of *rīsan* ‘fall.’

2. After this law, there operated the law of syncope referred to above, by which the short vowels of dissyllables, when final, or followed by one consonant, dropped off if the first syllable were long. This dropping off also took place in polysyllables with a secondary accent on the penult. Examples are A.S. *ƿulf* voc., O.H.G. *wolf* from **ƿulfi* **wulfe* (Gk. *λύκε*); A.S. *ƿulf* nom., O.H.G. *wolf*, from **ƿulfaz* (Gk. *λύκος*); O.H.G. *irdīn* (G. *irden*) (**irþīnaz*), A.S. *bireð*, O.H.G. *birit* (**biridi*). Note with short first syllable these:—O.H.G. *fihu* (L. *pecu*), A.S. *wini* ‘friend,’ O.H.G. *wini* (**winiz*). Levelling sometimes furnishes seeming exceptions, e.g., A.S. *ber* ‘bear’ imperat., O.H.G. *bir* (Gk. *φέρει*). These took after imperatives that dropped the vowel according to rule.

3. There was a later shortening of long vowels occurring in polysyllabic words that had dropped *-n* or *-z* after the long vowel; in *-ē* and *-ō* from the *-ai* and *-au* that were either already final in Primitive Teutonic, or had become

so by loss of *-z* ; and in the *-ī* that came from *-īī*. Examples are A.S. *hana* 'cock,' O.H.G. *hano* (Teut. *hanōn*) ; A.S. *menigu* (the *-u* taken over from the *ā*-declension), O.H.G. *managi* (Teut. *managīn*) ; A.S. *dæge*, O.H.G. *tage* (**dazai* loc. as dat.), cp. Gk. *οἶκος* ; A.S. *eahta* 'eight,' O.H.G. *ahto* (*oktōu*) ; O.H.G. *wili* 'thou wilt' (**wiliz* orig. optative of a verb in *-mi*) ; O.H.G. *gesti* nom. plu., from **zastiz* **zastīiz*, cp. Goth. *gasteis*.

Final *-z* dropped off in West Germanic, *-s* remained, but had in many cases been supplanted by *-z*. See Chap III., under *s*.

When by the action of the laws for finals a nasal or a liquid (preceded by a mute) lost the succeeding vowel, it became vocalic, acquiring syllabic power ; in West Germanic a vowel was often generated — Goth. *akrs fugls*, A.S. *æcer fugol*, O.H.G. *acchar fogal*. In such a position consonantal *i* or *u* became of course vocalic — Goth. *hiri* 'come here,' old imperat., for *hirji* (2 plu. *hirjiþ* 'come ye here').

These remarks, supplementing incidental remarks made in Chaps. II., III., and IV., must suffice.

This seems the place to speak of the action of that important agent in sound-change called Analogy.

In Chaps. II.-IV. have appeared numerous illustrations of the reign of Phonetic Law.

These two principles are the prime solvents in matters phonological, and account between them for the form of all the native words in a language.

In dealing with foreign words the effect of their own proper phonetic laws has to be discounted.



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laws, it may be, a prescribed period), phonetic law is absolute and admits of no exceptions. That area is the one in which the phonetic material to be reasoned on has accumulated.

Not that here all is explicable. After everything that comes under the head of analogical change has been allowed for, after everything foreign, every *dialectmischung* has been discounted, even after observation has been confined to the average speech, there remains much that is inexplicable. Part of this inexplicability is due to the fact that before we can discern the action of laws we must know them, and we cannot be said to know all the laws that have wrought on phonetic material. All this has to be admitted, but let not therefore sporadic change (*Lautvertretung*) be ranked as a solvent.

As an instrument in practical research, Phonetic Law suggests lines of investigation, supplies tests of truth, and warns us off impossible tracks.

If one considers the large mass of regular phonetic change, there is nothing for it but to assume the working of regular phonetic law. Its adoption as a working hypothesis has begotten methodic research, has led to scrupulous accuracy, and has stamped out narrow generalisations. Its positive results are many, and of much moment. All through these chapters there appear proofs of this.

Analogy, as distinguished from Phonetic Law, is a constructive force. It introduces method; it fixes bounds; it sorts the stuff that phonetic law disarranges; it reduces useless isolation; it seeks for harmony; it forms proportions; it runs series. Grouping and system argue its presence, ungrouped and straggling forms are likely, when interpreted, to furnish illustrations of the working of phonetic law.

Analogy is the psychological factor in language, Phonetic Law is the physiological. The latter is a pioneering force, partly creative, partly destructive, the former, a reserve force, auxiliar and architectonic.

Analogical action in a particular direction is never necessary. Its detection depends on individual skill, and is not a consequence of its *a priori* presence.

An analogical formation does not oust the old formation. The two may long co-exist.

Analogical explanations are to be submitted to subjective tests, any conviction they may carry with them is external, and based on the number of parallel instances.

Phonetic Law and Analogy complement one another. The more strictly we stand by the one, the more frequently have we to bring in the other.

Examples of the working of analogy will close this chapter.

These may conveniently be classified under the heads (1) Meaning into Form ; (2) Form into Meaning ; (3) Form into Function ; (4) Function into Form.

Likeness in meaning or kind has led to approximation in form ; likeness in form, to misapprehension or misplacement of the meaning of the name, or to misapplication of significant elements ; and likeness in function, to transference of formal and functional elements.

Head (2) furnishes examples of what is called popular etymology (*Volksetymologie*).

MEANING INTO FORM.

Some of the most common instances of the workings of

analogy on these lines are seen in certain results produced by levelling.

These appear (1) in Nouns and Adjectives, and are caused by the influence of case on case:—Gk. ἡδέσι, πήχεσι, πόλεσι, φρεσί for the regular (with weak grade) forms ἡδυσσι, πηχυσι, πόλισσι (Ionic), φρασί ($\alpha = \eta$) (Pindar), by influence of the other cases, cp. also ἀρνάσι for ἀρασι ($\alpha = \eta$), with ν from other cases; L. *honor* and *arbor* for *honōs* and *arbōs*, by influence of the r of oblique cases, *patrēs*, &c., with an \bar{e} got from influence of *ovēs*, &c. (*ovēs* = *oveis* = *ovejēs*); *yellow* (A.S. *geolu*), *shadow* (A.S. *sceadu*), also *shade*—these words get w from the oblique cases; G. *rauh* (M.H.G. *rūch rūhes*), &c.—in such words the h of inlaut has generally supplanted the ch of auslaut, but we have still such contrasts as *hoch höher*: (2) in Verbs, and are caused by the influence of person on person, number on number, and case on case:—Gk. πέπλεχα (cp. κέκλοφα), due to the ϵ of πλέκω, &c.; *took* and *drove* used as participles; Fr. *vois voyons* for *vois véons* (L. *vides videmus*); G. *fliege fliegst fliegt* for *fliege fleugst fleugt*; G. *schnitt schnitten* for O.H.G. *sneid snitum*: (3) in Derivatives, and are caused by the influence of primitives:—*leafage* for *leavage*, by influence of *leaf*; G. *antwort* (M.H.G. *antwurte*), a reformat after *wort*; Ital. *novanta* for *nonanta*, by influence of *novem*.

The influence noticed under the last head is sometimes reversed:—Lesb. πέμπε after πέμπτος, *pătron* with sound heard in *pătronage*, instead of the usual name-sound of a , though the normal influence between primitive and derivative is also evidenced by the other pronunciation of *patronage*.



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of *male*; *neither* (A.S. *nāuðer*, Prov.E. *nother*, E. *nor*), by association with *either* (A.S. *ægðer*).

I may here give one or two examples taken from Bloomfield's most suggestive article 'On adaptation of suffixes in congeneric classes of substantives' in the American Journal of Philology, Vol. XII. 1., from which I have borrowed the words 'congeneric' and 'adaptation.'

In this article he gives good reasons for attributing the form of *ποῦς* to the influence of *ὀδούς*, both denoting parts of the body; for attributing the *u*-inflection of Goth. *fōtus* to the action of *handus*, which has the *u*-inflection in Teutonic, though probably this was not the original inflection. The impulse towards the *u*-inflection was first given by *kinnus* 'chin, cheek,' an original *u*-stem (Sk. *hānus* 'jaw,' Gk. *γέινος* 'jaw,' L. *genuinus* 'belonging to the jaw'). There first ensued a *rapprochement* between the declensions of **kinus*, and of the stem *hand-*, this being furthered by the presence in the latter of the quasi-*u*-forms that represented original *m* and *n*, viz., acc. sing. *handu(m)*, dat. plu. *handum(i)*, acc. plu. *handuns*.

These two words, the one originally, the other secondarily, of the *u*-declension, then influenced the congeneric nouns with which they must have been often paired, *handus* dominating *fōtus*, and *kinnus*, *tunþus*.

In the same article he speaks of the *t* of Goth. *hweit(a)s* 'white' (*kueitós*) as perhaps due to the influence of the congeneric *swartas* (*suordos*).

He attributes also the extensive employment of stems in *r* and *n*—Gk. *ἡπαρ ἡπατος* (*ατ = ητ*), L. *jecur jecinoris*; *ὀθαρ ὀθατος* (*ατ = ητ*); L. *femur feminis*; L. *accipiter* (cp. Gk. *ἄκρος*, *πτερόν*; popularly connected with *accipio*) and *penna*

(*petra*); &c.—to the exertion of analogical influence by a few nouns.

Similarly the appropriation of the suffix *-z-*, *-z-*, by certain Greek class-names (birds, animals, plants)—*γλ. ζῆξ* 'owl,' *κόραξ* 'crow,' *κούκουξ* 'cuckoo,' &c.; *αῖξ* 'goat,' *ἀν. λύξ* 'fox,' *πύξ* 'hare,' &c.; *δένζξ* 'reed,' *ῥῖξ* 'grape,' *ἐφῖονξ* 'lettuce'; &c.—is due to the influence of certain dominant congeneric nouns.

FORM INTO MEANING.

An alteration of form usually goes with the new or perverted meaning read into the old form.

Examples are *inventive* (*inventere* 'to give the note') associated with derivatives of *inventere* and so misused; *outlet* (Fr. *écoulette* (L. *castus*)) associated with *out*; G. *transsinn* (cp. E. *wanhope*, *wanton*) from adj. *trans* 'empty' associated on the disappearance of this word with the noun *trans* 'delusion'; Gk. *Ἱερουσόλα* 'Jerusalem' owing its form to association with *ἱερός*; E. *helfry* (O.Fr. *berfrei*, M.H.G. *bererit* 'watch tower' (cp. G. *bergen* protect and *frieden* 'peace')) got from association with *hell*; E. *crayfish* (M.E. *crevis*, O.Fr. *crevisses*, *crevisse*) got from accommodation to *fish*; E. *causway* (O.Fr. *caucis*, L.L. *calciata* (*via*)) by accommodation to *way*; E. *mystery* (-plays), acted by craftsmen (O.Fr. *mestier*, L. *ministerium*), from association with *mystery* (Gk. *μυστήριον*); G. *eiland* (M.H.G. *eiland* 'solitary land') associated with (*ei* 'egg' and) *land*; *echt* 'real' (M.H.G. *ēhaft*, *ē* (G. *ēhe*) 'law') commonly associated with *action* 'value,' and written *echt*; G. *sündflut* 'deluge' (O.H.G. *sin-flut* 'great flood,' cp. G. *singrün*, Goth. *sineigs*, E. *synce*) got from association with *sünde* 'sin'; G. *maukenarf* 'mole'

(M.H.G. *moltwerf* 'mould thrower,' cp. Shakspeare's *mold-warpe*, Sc. *mowdiewart*) a 'volksetymologische Umbildung' on *maul* 'mouth.'

FORM INTO FUNCTION.

Certain common endings have been generalised. They have ousted strange endings that bore more or less resemblance to themselves. For example, *pleasure* (O.Fr. *plaisir*) has fallen with *measure*, *nature*; *tardy* (O.Fr. *tardif*) has taken after *guilty*, *weary*; *surgery* (O.Fr. *cirurgie*) has accepted the yoke of *sorcery*, *thievery*, &c.; *sausage* (O.Fr. *saucisse*) has gone over to *courage*, *visage*, &c.; *syllable* (O.Fr. *sillabe*) has put on the ending of *parable*, *constable*, &c.; and *reprimand* (L. (*res*) *reprimenda*) has been accommodated to *command*, *demand*.

Just so with prefixes. The aggressive *n* of the new contingent of Latin words has replaced its descendant in *inspire* and *intend*, &c., and threatens to do so in words like *enquire*.

Notice too, how in *recount*, *repeal*, *refine*, *re-* has regained living fulness, and in its re-growth, cramped out of existence the *a* (L. *ad*) of the Old French originals *raconter*, *rapeler*, *raffiner*. *Advantage* (M.E. *avauntage*, O.Fr. *avantage* (*ab*, *ante*)) bears witness to the assertiveness of *ad*. So too with the related *advance*.

FUNCTION INTO FORM.

A transference of elements is seen in *Σωκράτην* for the regular *Σωκράτης*, in the imposition of the endings of *nt*-stems on *λέων*, an *n*-stem (cp. L. *leō* *leōnis*); in the extension of the genitive ending *-s*, in English and German, beyond its



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CHAPTER VI.

ABLAUT AND ACCENT.

ABLAUT (vowel-gradation) is the name given to sound-variations in the vocalic elements of cognate words, or word-factors. These variations may occur in suffix as well as stem. Examples from Greek are most instructive, for the vocalism of that language has best preserved its original complexion. To illustrate the definition notice these:—λέγω, λόγος; λείπω, λοιπός, ἔλιπον; ἐλεύσομαι, εἰλήλουθα, ἤλυθον; ἀνάθημα ‘offering,’ θωμός ‘heap’; ἔχετε, ἔχοντι (ἔχουσι); ἵππος, ἵππε.

These examples make plain the existence of some sort of methodic vowel-colouring. Before saying anything of the cause or quality of this, it will be well to put down in tabular form a definite portion of the facts that are to be reasoned on. Ablauts are arranged into various series, or *reihen*, as the Germans call them, according as they exhibit certain alternations of vocalic sound.

The ablaut-series are six in number, and receive these names:—(1) *e*-series, (2) *ē*-series, (3) *ā*-series, (4) *ō*-series, (5) *a*-series, (6) *o*-series. The *e*-series may further be subdivided into (a) *e*-series proper, (b) *ei*-series, (c) *ou*-series, (d) *er*-series, (e) *el*-series, (f) *em*-series, (g) *en*-series.

Omitting Sanskrit, which has merged members of the series, and Latin, which is not at all sensitive to variations of the root vowel, the sounds that constitute these series in

the languages we have under consideration may be set down as follows :—

		Strong Grade				Weak Grade	
		I.	II.			III.	
		I.	2.	3.	4.	<i>a.</i> (no acct.)	<i>b.</i> (sec. acct.)
I. (a) <i>e</i> -series	I.E.	e	o	ē	ō	O	(e)
	Gk.	ε	ο	η	ω		ε
	Teut.	e, i	a	ǣ	ō		
	Goth.	i, aí	a	ē	ō		
	A.S.	e, i	æ	ǣ	ō		
	O.H.G.	e, i	a	ā	ō		
(b) <i>ei</i> -series	I.E.	eῖ	οῖ				
	Gk.	ει	οι				
	Teut.	ī	ai				ī
	Goth.	ei=ī	ái				ei=ī
	A.S.	ī	ā				ī
	O.H.G.	ī	ei, ē				ī
(c) <i>eu</i> -series	I.E.	eυ	ου				ū
	Gk.	ευ	ου				ū
	Teut.	eu	au				ū
	Goth.	iu	áu			u	ū
	A.S.	ēo	ēa			u, o	ū
	O.H.G.	io, iu	ou, ō			u, o	ū
(d) <i>er</i> -series	I.E.	ερ	ορ			ῥ	ῥ̄
	Gk.	ερ	ορ			αρ, ρα	ορ, ρω
	Teut.	er	ar			ur	
	Goth.	aír	ar			ur	
	A.S.	er(eor)	ær			ur, or	
	O.H.G.	er	ar			ur, or	
(e) <i>el</i> -series	Repeat the above <i>mutatis mutandis</i> .						
(f) <i>em</i> -series	I.E.	em	om			ḿ	ḿ̄
	Gk.	εμ	ομ			α, αμ	
	Teut.	em	am			um	
	Goth.	im	am			um	
	A.S.	im	am, om			um	
	O.H.G.	em, im	am			um, om	
(g) <i>en</i> -series	Repeat the above <i>mutatis mutandis</i> .						

1. (a) *e*-series.

For example of ablaut I., take Sk. *pitáram*, Gk. *πατέρα*; of ablaut II., Gk. *εὐπάτορα*, Goth. *fadar* (this word, however, only occurs once in Gothic and that in the nom. or voc. sing.); ablaut III.a., *-tr-* (no vowel) in Sk. *pitrá* instr. sing., Gk. *πατρός*, Goth. *fadr̥s* gen. sing.; of ablaut III.a., *-tr-* (lingual vowel) in Sk. *pitṛ̥shu* loc. plu., Gk. *πατράσι*, Goth. *fadr̥m* dat. plur.

This word owing to the presence of *r*, a letter with vocalic leanings, may have two forms of ablaut III.a., one vowelless, the other exhibiting the usual representations of *r*.

Sk. *pitā*, Gk. *πατήρ*, L. *pater* (for *patēr*), are examples of outlying *ē*, Gk. *εὐπάτωρ* (cp. L. *(da)tor* for *(da)tōr*), of outlying *ō*.

Root *sed-* furnishes some excellent examples—ablaut I. = Gk. *ἔδος* 'seat,' L. *sedeō*, *sella* (*sedla*), Goth. *sitan*, A.S. *setl*; ablaut II. = Goth. *satjan* 'set,' A.S. *setten* (the *e* is got by *i*-umlaut); ablaut III.a. = Gk. *ἵζω(σισδω)* 'seat,' L. *sēdī* (*sezdī*, *sesdī*); ablaut III.b. = A.S. *seten* p.p. Outlying long vowels = Goth. *sētum* pret. plu., A.S. *sæton*, A.S. *sōt* 'soot' ('a settling').

(b) *ei*-series.

For example of ablaut I., take Gk. *εἶδον* 'I saw;' of ablaut II., Sk. *vēda* 'I know' (perf. used as pres.), Gk. *οἶδα*, Goth. *wáit*, A.S. *wāt* (E. *wot* (Ch. *woot*)), O.H.G. *weiẏ* (G. *weiss*); of ablaut III.a. Gk. *ἰδεῖν*, L. *vidēre*, Goth. and A.S. *witan* 'know,' O.H.G. *wiẏẏan* (G. *wissen*); of ablaut III.b., L. *vīsus* 'seen,' Goth. *weis* 'wise,' A.S., *wīs*, O.H.G. *wīsi* (G. *weis*).

(c) *eu*-series.

For example of ablaut I., take Gk. *γεύω* 'I give to taste,'



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o-sounds present in Indo-European alternate with each other according to a pre-established law of harmony. The appearance of this or that variety seems conditioned by the working of the elements of accentual action, viz., pitch and stress.

Not that it is permissible to suppose that one original vowel, say *e*, took on itself in certain circumstances the nature and semblance of *o*, for these appearances were felt to be, and were, mutually independent sounds.

Most likely so much of original individuality as is implied in the nomenclature *a^e a^o* (Chap. II. page 17), is to be assigned to the forms of the *e*-series. To say that the sounds appearing in the strong grade of the *e*-series have been always different to a degree, and without any *rapprochement*, and that their existence has been co-eternal, is perhaps an attempt to solve the dualism by assuming the impossibility of its opposite.*

Sweet says: “Under the acute accent, *a* became *e*, under the circumflex (the syllable following an acute, unless another acute succeed, when the accent is grave), it became *o*, and under the grave, it was dropped altogether.”

Whatever the real conditions may be for the appearance of one or other member of the strong grade, whether or not original occurrence under the acute and under the circumflex accent covers all that is implied in the appearance of *e*-forms and *o*-forms—and certainly *e* has naturally a high, *o*, a low pitch—there is no doubt whatever of the cause that gives now strong grade and now weak grade.

That cause is the presence or absence of the principal accent.

In Sanskrit, which has best preserved the Indo-European accentuation, the weak grade vowel, as a rule, occurs in the

* See the account of Merlo's theory at the end of this chapter.

stem-syllables of words that bear the accent on their inflexional elements, and even in Greek, where recession has wrought havoc on the original free accent, there still remains considerable *débris* to illustrate the conditions that induced the weak grade. Note the grade in the following Greek words that have preserved the original accent (as indeed oxytones very often have):—*πυστός*, verbal of *πεύθομαι*, *λιπεῖν*, aor. inf. of *λείπω*. When recession set in, the vocalic quality of syllables had been fixed, and did not change with the changing accent, e.g., *ἴμεν*, 1 plu. pres. of *εἶμι* ‘go,’ must originally have had the oxytone accent, but the change in accentuation did not alter the vowel.

With these few remarks the tables ought to be self-explanatory.

There are two distinct forms in the strong grade, and one form in the weak grade, with more than one manifestation. It will be noticed that the *e*-series has attached to it outlying forms with the long vowels *ē* and *ō*, occurring presumably under the same conditions as *e* and *o*. In the same series the weak grade *a* is vowelless, e.g., *πτέσθαι*, aor. inf. of *πέτομαι*.

It is difficult to believe that in forms like this the loss of vowel can be accounted for by a mere lowering of pitch. It would seem that the transference of the accent involved transference of stress, in fact, that the acute accent was accompanied by a strong stress.

The developed vowel of weak grade *ɔ*. (written *ε*, &c.) can hardly have been pronounced like the same vowel in strong grade. The development of the vowel is partly due to the necessity of making the form pronounceable, e.g., *σχεπτός*, partly due to the analogy of the strong forms.

Here follow tables of (2) the \bar{e} -series, (3) the \bar{a} -series, (4) the \bar{o} -series, (5) the a -series, (6) the o -series.

		Strong Grade		Weak Grade	
		I.	II.	III.	
		I.	2. a . (no acct.)	b . (sec. acct.)	
2. \bar{e} -series	I.E.	\bar{e}	\bar{o}	O	ə
	Gk.	η	ω		ϵ (for a)
	Teut.	$\bar{æ}$	\bar{o}		a
	Goth.	\bar{e} (ai)	\bar{o}		a
	A.S.	$\bar{æ}$	\bar{o}		æ
	O.H.G.	\bar{a}	uo		a
3. \bar{a} -series	I.E.	\bar{a}	\bar{o}	O	ə
	Gk.	$\bar{\alpha}(\eta)$	ω		
	Teut.	\bar{o}	\bar{o}		a
	Goth.	\bar{o}	\bar{o}		a
	A.S.	\bar{o}	\bar{o}		æ
	O.H.G.	uo	uo		a
4. \bar{o} -series	I.E.	\bar{o}	\bar{o}	O	ə
	Gk.	ω	ω		$\alpha(o)$
5. a -series	I.E.	a	\bar{a}	O	(a)
	Gk.		$\bar{\alpha}(\eta)$		α
	Teut.	a	\bar{o}		a
	Goth.	a	\bar{o}		a
	A.S.	a	\bar{o}		a
	O.H.G.	a	uo		a
6. o -series	I.E.		\bar{o}	O?	(o)
	Gk.		ω		o

There are some who explain the long vowels of the long series as compressions of diphthongic combinations of e and o with the vowel seen in the weak grade (cp. ei , oi , i). But such explanations are very much in the air.

2. \bar{e} -series.

For example of ablaut I., take Sk. *dádḥāmi* 'I place,' Gk.



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6. *o*-series.

Ablaut I. and ablaut III.*b*. coincide. For an example of ablaut I. take Gk. ὀδμή, L. *odor*; of ablaut II., εὐωδής ‘sweet-smelling.’ Teutonic instances are infrequent.

According to the tables, each family of words has a triple-barrelled root, and from each of the barrels have been shot those formations that affect the several ablauts. There can then, from a practical point of view, be no question of the root of a word, but only of the root-forms that find exemplars.

These radical *trigemini* need not, however, be taken too literally.

All three forms are not always found, indeed, some weak grades of great antiquity occur, which have no strong forms ranking with them, e.g., θρασύς. The guṇa theory, that original *i* and *u*, by the action of a multiplier *a*, gave products *ai* and *au*, which in European branched off into *ai*, *ei*, *oi*, and *au*, *eu*, *ou*, must with the establishment of the mutual independence of the root-forms be given up.

The fact that **certain formations favour certain ablauts** may be illustrated from Greek. Irregularities are due to form-association, or false analogy, as it is called. Late formations may also from the beginning take on them an ablaut different from that proper to original examples of the same formation. The accentuation also is not always what the ablaut postulates.

In verbal formations, ablaut I. is the ablaut proper to (*a*) the active singular of non-thematic presents—εἶμι (cp. ἴμεν), φημί (cp. φαμέν) (non-thematic = suffixing inflexional elements directly to root or stem, without the intervention of the thematic vowels *e* and *o*)—κεῖμαι, non-thematic middle with strong root, shows irregularity—(*b*) the active and

middle, singular and plural, of thematic presents that belong to the first or *bhū*-class of the Sanskrit grammars—ἐχω, δέρω, φεῖδομαι ‘spare,’ φεύγω (*c*) the futures, active and middle—πέμψω, κείσομαι, πλεύσομαι (*d*) the first aorists, active and middle—ἔλεξα, ἔδεια, ἔρρευσά (*e*) the first aorist passive—ἐστρέφθην, ἐπείσθην, ἐπνεύσθην.

In nominal formations, ablaut I. appears in (*a*) ες-stems—βέλος, τεῖχος, ζεῦγος, εὐμενής, but βάθος (also βένθος), πάθος, θράσος, κράτος have conformed to the vowel of βαθύς, ἔπαθον, θρασύς, κρατύς (*b*) nouns in -ας—σέλας ‘brightness’ (*c*) nouns in -τωρ, -τηρ, -της, -τρον—Στέντωρ, ἀλείπτῃς ‘trainer,’ ψεστής, φέρετρον ‘bier’ (*d*) nouns in -ματ- and -μων—σπέρμα, λεῖμμα, γεῦμα ‘taste,’ τέρμων ‘boundary,’ πνεύμων ‘lung’ (*e*) comparatives and superlatives in -ίων, -ιστος—κερδίων, μέγιστος; θαῖσων and ἐλαῖσων are new formations, on the model of μακρός μαῖσων, made after the nasality of their root-vowel had disappeared (the theoretical forms would have been θεγγίων, ἐλεγγίων) (*f*) words in -ανος, -ανον, ανη, -ονη—στέγανος ‘covered,’ λείψανον ‘remnant,’ ἐρκάνη ‘fence,’ βελόνη ‘needle,’ but these also appear with ablaut II.—χό(*F*)ανος ‘melting-pot,’ ὄργανον, ὀρκάνη ‘enclosure.’

In verbal formations, ablaut II. is the ablaut proper to (*a*) the singular of the perfect active (sometimes the weak ablaut of the plural has asserted itself in the singular)—πέπομφα, λέλογχα (also εἴληχα, on the model of εἴληφα), εἰλήλουθα, but, except in the last example, εὔ in the perfect has ousted ου, e.g., τέτευχα, πέφευγα (*e*) derived verbs in -ε(*i*)ω—φορέω, στοιχέω, ‘stand in a row.’

In nominal formations, ablaut II. appears in (*a*) nouns in -εύς—γονεύς, φονεύς (*b*) many stems in ο and η—ᾠιδός, στοῖχος ‘row,’ φόρος, σκοπή, βολή, but ἔργον and λευκός have

ablaut I., and ζυγόν and φυγή ablaut III. (c) stems in ι—τρόχισ ‘runner,’ τρόπισ ‘keel,’ but stems in -ιδ take both ablauts I. and II.—ἐλπίς, λοπίς ‘scale’ (d) many nouns in -αδ—δορκάς and φοιτάς ‘one wandering about,’ but φυγάς, &c., with ablaut III. (e) nouns and adjectives in -μος (-ιμος, -αμος), and nouns in -μη—πότμος ‘fate,’ λοιμός ‘plague,’ γόνιμος ‘productive,’ πλόκαμος ‘curl,’ ὀρμή, but θερμός has conformed to the other members of the group (θέρος, &c.), the original ablaut vowel being seen in Latin *formus*. Some nouns in -μος take ablaut I., and τιμή shows ablaut III.

In verbal formations, ablaut III. is the ablaut proper to (a) the dual and plural active, and the entire middle, of non-thematic present indicatives, which originally received the accent on the terminations—ἴμεν ἴτον (cp. εἶμι), φαμέν φατόν (cp. φημί), but ἐσμέν ἔστε, &c., have conformed, as may be seen from Sk. *smās*, L. *sumus*, and to the optative and participle of the same presents—φαίην, φάμενος (b) reduplicated non-thematic presents—Gk. πίμπλαμεν (Sk. *pīṇṇmās*) (c) reduplicated thematic presents—γίγνομαι (cp. γένος), πίπτω (cp. πέτομαι) (d) presents with inceptive suffix -σκ—πάσχω = πιθσκω (cp. πένθος), φάσκω (cp. φημί) (e) certain verbs of the *iota*-class or *div*-class of Sanskrit—βάλλω = βλιῶ (cp. βέλος), φαίνω = φηῶ (cp. πέφηναι), but many verbs of this class take ablaut I.—τείνω = τενῶ, στέλλω = στελῶ, φθείρω = φθερῶ (f) verbs of the *vu*-class—μῖγνυμι, ἄγνυμι (cp. ἔᾱγα), but δείκνυμι and ζεύγνυμι with ablaut I.; these verbs correspond to the Sanskrit *su*- and *tan*-classes, which form in reality one class, for *sunōmi*:*su-nō-mi*::*tanōmi*:*tṇ-nō-mi* (g) nasal formations in αν-, with double nasal, and when followed by ῖ—ἁμαρτάνω (cp. νημερτής ‘unerring’), πυνθάνομαι (cp. πεύσομαι), ἀνδάνω ‘please’ (cp. ἔᾱδα), ἐρυθαίνομαι ‘become



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formations, where the correct ablaut might have appeared, e.g., *πέπλεγμα*, which modelling after *ἐπλάκη* might have appeared as *πέπλαγμα*.

In nominal formations, ablaut III. appears in (a) verbal adjectives in *-τός* and *-τέος*—*στιπτός* ‘pressed’ (cp. *στείβω*), *ῥυτός* (cp. *ῥέ(F)ω*), *φατός* (cp. *φημί*); *λεκτός* from *λέγω* and *ἔκτος* from *ἔχω* inserted an *ε*, and on these many analogical formations have been modelled, e.g., *στρεπτός* for *στραπτος*; forms *δεικτέος*, *πενστός*, &c., also occur; *θετός* and *δοτός*, &c., assume a vowel which graphically is the same as that of the strong grade forms; note also *πηκτός*, with the long vowel of *πήγνυμι*: nouns in *-τος* and *τη* take ablaut II.—*κοῖτος*, *βροντή* (b) abstract nouns in *τι* (*-σι*) which originally had accent on suffix—*πιστις*, *τάσις* = *τησις* (cp. *τείνω* = *τενίω*), *κάρσις* = *κησις* ‘a clipping’ (cp. *κείρω* = *κερίω*), *φάτις* (cp. *φημί*). In *θέσις* and *δόσις*, instead of the regular *α*, *ε* and *ο* appear, compare *θετός* and *δοτός* above; forms like *λέξις*, &c., develop an *ε*, and have been the starting-point for many similar formations (c) certain adjectives ending in *-ρος*, with accent on suffix—*ἔρυθρός*, *γλυκερός*, *μακρός* (cp. *μήκιστος*) (d) oxytone adjectives in *-υς*—*βαθύς* = *βηθυς* (cp. *βένθος*), *γλυκύς* (cp. *ἀγλευκής* ‘sour’), but *ὠκύς* and *ἡδύς* with strong root.

Latin, as has been already remarked, is not at all sensitive to vowel-variation, and furnishes but a meagre supply of illustrations of ablaut. One or other form has prevailed, and levelling has robbed the vocalism of its variety.

It is however necessary to give a little more information about the Latin ablaut than that furnished by the stray examples already noted. Perhaps there is no example in Latin of a root with triple forms, unless that is to be found in *fīdō* (*feidō*): *foedus* (*foidus*): *fidēs* :: *πείθω*: *πέποιθα*:

πιστός. There is only one objection to be made to this proportion, and that is, that *es*-stems regularly take ablaut I., cp. τεῖχος, &c., as above.*

Examples of roots with two forms occur in :--(ablauts I. and II.) *sequor* (ἐπομαι) and *socius* (ὑπαῖων 'attendant'), *tegō* (στέγω) and *toga*, *nex* (νέχυς) and *noceō*; (ablauts I. and III.) *ferō* (φέρω) and *fors* (bhrtí-), *dīcō* (*deicō*, δεικνῶμι) and *dīcis causā* 'for form's sake,' *dūcō* (*deucō*) and *dux dūcis*; (ablauts II. and III.) *moneō* and *mens* (Sk. *matís*, मन्तí-).

Verbs like *legō* (ablaut I.) and *tondeō* (ablaut II.) dominate with their ablauts their respective word-groups.

In verbs like *scindō*, *jungō*, &c., and their cognates, ablaut III. appears.

In Gothic, original differences in root-vowels remain fenced off quite absolutely. From verbal forms, and verbal forms alone, we may get in Teutonic illustrations of most of the ablaut-series. The principal parts (inf., pret. sing., pret. plu., p.p.) of the verbs in Gothic, Anglo-Saxon, and Old High German, will thus furnish an excellent mnemonic for ablaut-vowels in their respective languages.

Ablaut I. appears in the inf., ablaut II. in pret. sing., ablaut III. in pret. plu. (except in *gēbum*, *gēafon* = *gæfon*, *gābun*; *bērum*, *bāeron*, *bārun*, where the outlying long vowel of the *e*-series appears) and p.p. In the *a*-series ablaut II. appears in pret. plu. as well as in pret. sing. A reference to the tables will establish the regularity of the vowel representation.

* Victor Henry suggests that *foedus* may have changed its declension (orig. second) to avoid confusion with the adjective *foedus*. For *pondus*, the other example of an *es*-stem with ablaut II., a similar explanation is probable (cp. *pondo* in Livy, &c.).

Gothic verbs come first, then Anglo-Saxon, then Old High German, afterwards follow Greek forms with the same ablaut, for comparison.

1. <i>e</i> -series	giban	gaf	gēbum	gibans
	giefan	geaf	gēafon	giefen gifen
	geban	gab	gābun	gigeban
(N.H.G.	gēben	gāb	gāben	gegēben)
	πέτομαι	ποτή 'flight'		ἐπτόμην

Palatal g before e, æ, and æ gives in Anglo-Saxon gie (gi), gea, gēa.

2. <i>ei</i> -series	dreiban	dráib	dribum	dribans
	drīfan	drāf	drifon	drifen
	triban	treib	tribun	gitriban
(N.H.G.	treiben	trieb	trieben	getrieben
	λείπω	λέλοιπα		ἔλιπον

3. <i>eu</i> -series	kiusan	káus	kusum	kusans
	cēosan	cēas	curon	coren
	kiosan	kōs	kurun	gikoran
(N.H.G.	kiesen	kōr	kōren	gekōren)
	ἐλεύσομαι	εἰλήλουθα		ἤλυθον

The io in O.H.G. kiosan is due to the following a.

4. <i>er</i> -series	baíran	bar	bērum	baúrans
	beran	bær	bæron	boren
	beran	bar	bārun	giboran
(N.H.G.	gebären(-)	gebār	gebāren	gebōren)
(Luther	gebēren			
	δέρω	δορά 'hide'		δαρός or δρατός
5. <i>en</i> -series	driggkan	draggk	druggkum	druggkans
	drincan	dranc	druncon	druncen
	trinkan	trank	trunkun	gitrunkan
(N.H.G.	trinken	trank	tranken	getrunken)
	τείνω = τενίω	τόνος	τέταμαι = τετημαι	
6. <i>a</i> -series	dragan	drōg	drōgum	dragans
	dragan	drōg	drōgon	dragen
	tragan	truog	truogun	gitragan
(N.H.G.	trāgen	trūg	trūgen	getrāgen)
	ἄγω	στυατηγός		ἄγός 'leader.'



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vowel of the plural and the past participle assumed. This has become a long *i* (written *ie*) by the law which ordains that a short vowel becomes long in New High German when it occurs in an open syllable, i.e., when followed by one consonant and a vowel.

For O.H.G. *truog*, N.H.G. has *trūg*. For *uo* simplified into *ū*, compare the simplification of *ie* into *ī* (written *ie*).

Of the ablaut that once had a definite place in declension there are, save in Sanskrit, scant remains. The condition of things that the Aṅga, Pada, and Bha bases disclose in Sanskrit declension must have had its analogue elsewhere. Conformation however has effaced the plurality of stems that once figured in declension. One language has generalised one form, another, another, e.g., in the word for *foot*, Greek has generalised the *o*, Latin the *e*, and Teut. the *ō*—Gk. *πόδα* (Dor. *πώς*), but cp. *πέζα*, L. *pedem*, Goth. *fōtus*, A.S. *fōt*, O.H.G. *fuoḡ* (G. *fuss*).

The Indo-European declension is said to have been this :—

N.	póds	D.	pdáĭ (bdáĭ)
Acc.	pódm̐ or pód̐m̐	G.	pdós (bdós)
L.	pédi		

Gk. *ἑπιβδάι* 'day after the feast' is usually given as an example of the weakest stem.

In words like Gk. *λευκός*, gen. *λευκοῦ*, a curious result has been reached. The strong ablaut of the nominative argues for an original accent on the stem syllable, but the genitive which retain its original accent must have had originally weak ablaut. A sort of phonic *contaminatio* has been the result with the vocalisation of the nominative and the accentuation of the genitive.

Sundry remarks have several times been made on the influence of accent on ablaut, and in this chapter it will be quite fitting to set forth some facts about accent in Indo-European and the languages that have sprung from it.

First, then, as regards place, the Indo-European accent—naturally a word-accent, and confined, in the same circumstances, to the syllable chosen—was free, and could rest on any syllable, whatever the quantity. That this is so, can be proved from the accented Sanskrit of the Vedas, from a proper interpretation of the phenoma of Greek accentuation, and from the effects of accentual action established by Verner's Law.

The correct historical account of Greek accentuation is not that which assumes recession as a first principle and explains divergences as exceptions, but that larger view which discerns that recession proper is an intrusion upon a state of things in which each syllable was mutually eligible for accentuation.

Verner's Law (see Chap. on Grimm's Law) revealed in Teutonic the workings of another mode of accentuation than the historical root-accentuation.

The corroboration that accentual facts in Greek and Teutonic find in Vedic Sanskrit goes to prove the primitiveness of the free accent in Indo-European. What principle regulated the session of the accent, now on one syllable and now on another in words and word-groups, is not, and can in the nature of things hardly ever be known.

Among the Indo-European languages Sanskrit as a rule retains the original position of this free accent. Very often, in spite of many divergences, a free accent that obtains in Lithuanian furnishes results that corroborate those furnished

by the Sanskrit. Strange to say, Lettish, a language which can be converted into Lithuanian, if certain laws of letter change are carried out, has dropped free accentuation and adopted initial. This but illustrates the truth, of which there are many examples, that accentual systems are most mutable.

Russian still preserves specimens of the original free accent. Bohemian, like Lettish, accents the first syllable. Polish has generalised the penult accent. Cymric (Welsh) has done the same. Keltic (Irish) shows an initial accent. Teutonic has developed a radical, which, except in compound verbs is practically an initial accent, due doubtless to the generalisation of those accent-types that already on the old system had the accent on the root.

It is plain from what has been said, that languages starting with a similar accentual system may depart from this, and each, in different areas, and following out its own bent, reach an identical result.

Greek of course retains many instances of accents in the original position. In fact, resistance to recession is fairly reliable presumptive evidence of primitive accentuation. The position proper to recession may evidently also be that which was occupied by the free accent formerly in vogue.

Modern Greek has a stress accent on the same syllable on which historic Greek had a pitch (*plus* stress?) accent. Stress then has taken the place of pitch (or, to follow Sweet, 'the stress has been kept while the intonation has been set free'). But it would appear that the musical accent may still be heard in some parts of Greece. J. T. Bent in Macmillan's Magazine for August 1883 speaks of a Chian pronunciation of *ἄνθρωπος*, in which musical cadence is present and the quantity of the *ω* preserved.



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be referred to the pre-separation period. This postulates for said period the prevalence of expiratory accent. Brugmann comes to the conclusion that the Indo-European accent was at first mainly expiratory, but that towards the close of the joint period it had become mainly musical, a stage which is represented in Sanskrit and Greek. Verner was of opinion that the original accent was musical (chromatisch).

The following quotation exhibits Sweet's opinion on the matter:—"Intonation is not necessarily associated with stress, but there is a strong natural connection between them, and the history of the Arian (Sweet prefers this to Aryan) languages shows clearly that in them high tone was accompanied with strong stress, for the weakening and dropping of vowels in unemphatic syllables, which is carried to such an extent in parent Arian, cannot be explained as due to mere lowering of tone."

Some account will now be given of the origin of the recessive accent in Greek, as expounded in Bloomfield's masterly articles in the *American Journal of Philology* (Vol. IV., p. 21; Vol. IX., p. 1.).

Recession is seen at its height in the finite verb. It has effected a lodgment there that argues verbal quality and verbal origin. The verb is the *nidus* for diffusion, and in the verb, recession is the mode in which a fact in sentence-accentuation finds expression. To use Bloomfield's words, 'recession is a substitute for enclisis.' The Indo-European finite verb, in principal clauses, functioned as an enclitic. This is reflected in Sanskrit, where the verb in principal clauses (except when first word of the clause, or in

antithetical construction, &c.), is enclitic, and in subordinate clauses, orthotone.

In Greek, the enclisis must have affected the finite verb as a whole. Its substitute, recession, works under certain restrictions. Only two syllables are left unaccented, and not more than three moras (the mora is the unit of quantity). The word must end in a trochee, before three moras can be left without an accent. In accentuations like *κῆπου*, it is the second of the two moras constituting the long vowel that bears the accent.

The same limitations obtain in ordinary enclisis—*ἄνθρωπός τις, παῖδες τινες, λόγοι τινές*. The similarity of the conditions that fetter ordinary enclisis and recession is most significant and suggestive.

It ought to follow that, in the absence of the aforesaid restrictions, the finite verb in Greek is still enclitic. And this is so. The verbs *εἰμί* and *φημί* are enclitic, and they are the only verbs that throughout a whole tense present conditions favourable for enclisis. Take *εἰμί* (*εῖ*), *ἐστί*, *ἐστόν*, *ἐστόν*, *ἐσμέν*, *ἐστέ*, *εἰσί*, and *φημί* (*φής*), *φησί*, *φατόν*, *φατόν*, *φάμεν*, *φάτε*, *φασί*. In not one form have we to apply the rule. These forms exhibit and prove the original enclisis of the finite verb.

As to the non-enclitic character of *εῖ* and *φής*, the orthotonesis can be accounted for. *εῖ*, if it be not considered an Attic late form, and subsequent to the establishment of enclisis, is a reduction of *ἐσι*, Sk. *ási* (the reduction of the *s* of the root, and the *s* of the suffix (cp. *ἔπεςι* for *ἔπεςσι*) took place in the primitive period), and may be considered to have taken after the numerous circumflexed contractions that were in process of formation during its reduction.

φής, as is natural with the person addressed in a verb of saying, occurs only in subordinate clauses, or in co-ordinate clauses that are interrogative, or point an antithesis.

φής, then, escaped the enclisis that beset the other persons of the tense, owing to its natural usage in subordinate or antithetical clauses, where enclisis did not have a footing.

Enclitic ἐστὶ also appears as the non-enclitic ἐστὶ at the beginning of a clause, or when preceded by a word too weak to receive a receding accent.

Exemption from the enclisis of principal clauses accounts too for the retention of the etymological accent by infinitives and participles, and that even when compounded.

Some other facts in Greek accentuation that are doubtless due to the play of sentence-accent may be mentioned here, such as—(a) the appearance of the acute as a grave, when followed by a full word; (b) the accentuation that differentiates interrogatives and indefinites, e.g., τίς and τις; (c) the existence of proclisis, which naturally is lifted in emphatic positions, οὐ freeing itself at the end of a sentence, &c., ὡς and ἐξ, when occurring after the conjoined word—as to ὁ and ἡ (Sk. *sâ* and *sā*), these were at least helped towards proclisis by a desire to differentiate them from the relatives ὅ and ἥ, οἱ and αἱ following their analogy; (d) the behaviour of dissyllabic prepositions in and out of anastrophe; of their positions, that in which the so-called anastrophe occurs is the more ancient, and its accent the more original, the oxytone accent of the prepositions in their later position being really a substitute for the proclisis that is seen in monosyllables like ἐξ (proclisis admits of tonelessness only in monosyllables): that the paroxytone,



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Before closing this chapter it may not be out of place to say that quantity has a certain, though not necessary relation to accent, and that the quality of a long syllable is probably not so even nor so pure as that of its corresponding short.

The only systematic attempt known to me to elucidate the relation between the *e*- and *o*-grades is that made by the late Pietro Merlo in an essay entitled 'Ragione del permanere dell' A e del suo mutarsi in E(O) sin dall' età protoariana.' In this, while distinctly admitting the existence of *e* and *o* in the latter portion of the joint period, he inclines to the belief that, in the earlier portion, these vowels were both still latent in an unstable *a* with no definite point of articulation.

It was, of course, in full-grown words that the conditions for vowel-play in general were first definitely presented. The original dissyllabic root-forms present in words were afterwards so blended with the suffixes as to look like monosyllabic roots.

Under the action of the acute accent, helped by the frequent presence of a terminal *-i* (cp. Gk. *μι*, *σι*, *τι*), these unstable *a*'s passed in verbal forms to *e*; on an alteration of the cadence of the accent there followed in a labial neighbourhood a colouring into *o*. This labial neighbourhood must have often been present in nominal forms owing to the frequent occurrence in these of an *-m*, e.g., in the accusative and in neuter nouns.

Naturally it was in phrases rather than in words that the swing of a musical accent helped to introduce vowel-colouring. We may suppose that a word had two lives, its sentence-life, and its individual life. So far as the latter is concerned, we have to remember that accentual change involves vowel-loss rather than vowel-change to the syllable concerned.

Perhaps the differentiation exhibited in vowel-colouring was particularly used to distinguish verbal from nominal forms. It is a fact that of the two ablauts of the strong grade the *e*-ablaut is the more common in verbal forms. There are not so many verbal forms with the *o*-ablaut—*δέδορκα*, *πέπομφα*, &c., and *φορέω*, &c. *φορέω* is a

verb formed from a nominal base, and perhaps the perfects may be explained from the side of the noun.

The coincidence of this difference in vowel with a difference in function would give to vowel-colouring an established position in word-formation. Afterwards, when the existence of full verbal and nominal systems furnished other characteristics for the two classes, and supplied numerous bonds of attachment between members of the same class, there did not exist the same impulse to utilise vowel-colouring, and verbal formations with the *o*-, and nominal formations with the *e*-ablaut became things of common occurrence.

It is to be supposed, too, that the action of analogy often helped to obliterate functional distinctions.

Merlo's theory of the origin of *e* forces him to give some explanation of the *a*'s that have remained.

The final *i* that helped to bring in *e* was characteristic of active verbs, was a mark of transitiveness. Intransitive verbs were likely to retain the *a*, unaffected as it was by the attractive force of an *i* (compare the diphthongs *-μαι*, *-σαι*, *-ται*, in the Greek middle).

Merlo gives a list of words where the *a* (real *a* is meant, not the auxiliary *a* of linguals and nasals) has persisted alongside of the *e* of cognate words. It is necessary to affiliate the former to intransitive verbal forms. It must be confessed, however, that many of the relationships set down are far-fetched and some of them improbable. As specimens of his examples take *patēre*, *petere*; *parcus*, *-pescere* (*percsere*); *angor*, *ἔγχελος*.

Verbs with the vowel *a* that are now palpably transitive, such as *ἄγω*, may be supposed to have put on transitiveness at a comparatively late date (*agere* has distinct intransitive uses), or to have had their vowel conserved by the influence of cognate intransitives.

It is undoubtedly true that the *e* of the new and vigorous formation would get extended beyond its sphere. It is also true that neuter verbs may in virtue of their meaning pass naturally into transitive verbs.

CHAPTER VII.

GRIMM'S LAW.

It will be well to gather together into one chapter the facts that relate to Grimm's Law, and to add needful explanations and comments. It will also be expedient to use in this chapter nomenclature as simple and as accurate as possible.

The bare facts relating to this Law have already been fully set down in Chap. IV.

Perhaps the first fact in the domain of law that one hears of in connection with linguistics, is the fact of the existence of Grimm's Law. Many a guess, perhaps crude, perhaps plausible, has been elbowed out of court by its means. Undoubtedly its application and the test of truth it furnished, have contributed most powerfully towards changing what was previously a mere science of guessing into a rational science, not the least part of the reason and precision of which has been got from its pioneer in the pursuit of truth—the science of phonetics, the science that admits of no exceptions to its laws.

Grimm's Law is one of the weightiest facts in consonantal phonetics. And provided that it is recognised that other laws may traverse the field of its operations ; provided, especially, that it is remembered that the law is an induction based on many facts, but not on all, and that trouble has been taken to learn how that residue of facts has been explained and



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pared in some points to the relation between dialectic sounds and the sounds of the standard speech, though here the check on change ought to be greater, provided aid is to be got from a rational and consistent representation of the sounds in writing.

What then is Grimm's Law? That will better be understood at the end of the chapter; meantime, it may be defined, by anticipation, as the expression of relations, neither isolated in their occurrence, nor extraordinary in themselves, that obtain between the consonants of Indo-European, General Teutonic, and High German. These relations are exhibited in the following table:—

The examples of the law are taken in G.T. from Anglo-Saxon unless when Goth. is prefixed.

I.E.		G.T.		H.G.	
B(reath)		A(spirate)		V(oice)	
T		TH	d		D
P		F	b	F	
K		H	g	H	
				High German	
A(spirate)		V(oice)		B(reath)	
D'	Θ	B, F, D	D		T
B'	Φ	Latin. F, H, B	B	B	p
G'	X		G	G	k
				High German	
V(oice)		B(reath)		A(spirate)	
D		T		TS, S	
B		P		PF, F	
G		K		CH	
				High German	

EXAMPLES.

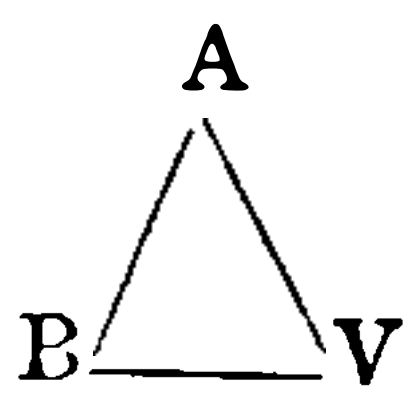
I.E.			G.T.		H.G.
B(reath)			A(spirate)		V(oice)
<i>tegō</i>			<i>þeccan</i>	High German	<i>deck</i>
<i>pateō</i>			<i>fæðm</i>		<i>faden</i>
<i>cutis</i>			<i>hȳd</i>		<i>haut</i>
A(spirate)			V(oice)		B(reath)
<i>bhardʰ-</i>)	<i>barba</i>		<i>beard</i>		<i>bart</i>
<i>(dhur- dhūr-)</i>	<u>θύρᾱ</u> <i>foris</i>		<u>duru</u>		O.H.G. <i>zuri</i> (thi)
<i>rudʰ-</i>) vowel long and short	<i>rudʱis</i>		<i>rōd</i>		O.H.G. <i>ruoza</i> (ruth)
<i>(bhū- bheu-)</i>	<i>φύω fuī</i>		<i>bēon</i>	High German	<i>bin</i>
<i>(bherb- bhorb-)</i>	<i>φορβή herba</i>				
<i>(bhat-)</i>	<i>batuere</i>		<i>beadu</i>		
<i>(ghuol- ghuel-)</i>	<i>χόλος fel</i>		<i>gealla</i>		<i>galle</i>
<i>(ghazdhā)</i>	<i>hasta</i>		Goth. <i>gazds</i>		<i>gerte</i>
<i>(gheu)</i>	<i>χέω gutta</i>		<i>gēotan</i>		<i>giessen</i>
V(oice)			B(reath)		A(spirate)
<i>dūcere</i>			<i>tēohan</i>	High German	<i>zieh</i>
Sk. <i>sabar</i>			<i>sæp</i>		<i>saft</i>
<i>genu</i>			<i>cnēo</i>		O.H.G. <i>chni</i>

Not all the changes are recorded here, but the most noticeable for the understanding of the law. I.E. = Indo-European, for which Indo-Classical might serve ; G.T. = General Teutonic, a term including H.G. = High German, which

suffered the first change along with the other languages, sometimes went no further; and sometimes exhibited both the earlier and later changes. In H.G., a capital letter indicates the usual, a small letter, the occasional change.

Low German is a name sometimes given to languages other than High German. Its appropriateness, when one considers the date of the facts under consideration, is questionable. German writers on Teutonic philology do not include Anglo-Saxon among Low German dialects.

Voice and breath are used as decidedly more truthful terms than soft and hard, sonant and surd, tenuis and media. Aspirate is used for convenience. A vowel as initial letter gives, by using as contractions the first letter of the above terms, convenient mnemonics B.A.V., A.V.B., V.B.A. These may be simply remembered. Thus :—Let



be an equilateral triangle, and name it in succession from left to right either B.A.V., A.V.B., or V.B.A.

But besides being in this way convenient, aspirate is a fit enough label to describe sounds that differ in Indo-European taken by itself, and have a value in General Teutonic different from that which they have in Indo-European.

It would appear that it is wrong to represent the Sanskrit aspirates by DH, BH, GH. Native Indian scholars ridicule the representation, and Mr. Ellis says that in listening to the pronunciation of two native scholars, he could detect only a glottal buzz after the stop. Exact writers now use D', B', G', for the Sanskrit aspirates.

The Latin aspirates are continuants. As to the Greek aspirates, the Romans evidently thought them breath stops



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in Armenian, where *dh* became *d*, and in Iranian, Keltic, and Balto-Slavonic, where the voiced aspirates became voiced stops.

As examples of **voice into breath**, we have in Armenian, the change of *d* and *g* into *t* and *k*, in the Indo-Classical group, the change of Sk. *bh* into Gk. *φ* and Latin *f*, both breaths. The Latin *f* afterwards became *b* in certain surroundings, thus illustrating aspirate (spirant) into voiced stop. We have also to note such alternations as *σκαπάνη*, O.L. *scapres*, *scabō*. Compare also, confining ourselves to initial letters, Italian *gastigare* and *gonfiare* with *castīgāre* and *cōnflāre*, Spanish *gritar* and *greda* with *quirītāre* and *crētām*.

The changes, then, are not isolated, and many more examples might be given; but, in their case, juxtaposition and consequent assimilation, or some law of euphony, would more manifestly account for the result. It is impossible to explain away these examples by their setting: they are too general to be explained by any local cause. And in this connexion it is well to remember that Grimm's Law in some of its features may register the extended scope of small beginnings, more or less originated by local causes. At anyrate, Brugmann himself begins his explanation of *p* into *f*, &c., by assigning a local cause to start with.

It results, then, from the above remarks, that other groupings would furnish more or less of the phenomena of Grimm's Law, that, in the Indo-Classical group, and within the area of Armenian alone, we have all the features of the law represented.

The facts, then, of the change are to be seen elsewhere. It will be well now to consider the nature of the changes.

Are they unique in themselves, or is it their spread and the regularity of their occurrence that is most noticeable?

The prevalence of the change from **breath** to **aspirate**, or breath to spirant, is perhaps a sufficient voucher for its naturalness, but the change in itself is quite comprehensible. Brugmann, in his account of the change of *p* and *k* into spirants, says that, to begin with, *p* and *k*, when beside *t* and *s*, changed into spirants, and finally everywhere else. This is to state the doctrine empirically.

Theoretically, one ought to say that the movements of the organs of speech, called into being by the nerves, to produce the sounds of *p* and *k*, owing to the other sounds in their neighbourhood, gradually underwent deflection in the direction of the movement required to produce the spirants. The sensations that accompany these movements similarly underwent change, and also helped to reproduce in a succeeding movement an alteration that had taken place in a preceding. The stability acquired by these sensations, themselves one of the prime agents in producing change, induced in all other cases, with the aid of the sound-picture they had engraven on the memory, the production of said spirants from said breaths, although the juxtaposition that initiated the change did not in these cases exist.

However doctrinaire this statement may read, it really is necessary in these matters to state precisely what happened, and how it happened. The cause of the change is local, and an inclination to follow established precedent has brought about the rest. The change did not—no change does—take place *per saltum*. There were intermediate halts. In this connexion, Mr. Sweet points out, in his

History of English Sounds, that spirancy must have been reached through intermediate aspiration, that *t* must have become *þ* through *th*, otherwise that *d* would have become *ð*.

With regard to the change from **aspirate to voice** if we take *D'*, *B'*, *G'*, as correct representations of the so-called aspirates, and remember that Mr. Ellis discovered the aspiration to be a mere glottal buzz, what great difficulty does the deaspiration present. Place *D'*, *B'*, *G'*, beside *D*, *B*, *G*, their Teutonic transmutations, and the change does not seem at all difficult, not so difficult, to follow Dr. Murray, as the change into the Greek breath aspirates. The buzz is simply dropped. If the old representation of the aspirates be insisted on, then between aspirate and voiced stop there must have intervened the voiced spirant. And one consideration seems to require the intervention. Would not otherwise the *D* that had been got from *DH* (*D'*), have shared the fate of original *D*, if aspirate into voice was the second change and prior to voice into breath.

The last change, that from **voice to breath**, has sorely puzzled many. It is said that the change is not along the line of ease in articulation, that unvoicing is a change from an easy to a harder sound. The masters in phonetic science seem to find no difficulty here. Sweet says that the change took place through whisper, and was more or less direct. It is well to remember that unvoicing did not here happen for the first time, but that the change that caused the voiced aspirates of Sanskrit to appear as breath aspirates in Greek, and breath spirants in Latin, is a conspicuous example of the same process.

It is well known, too, how prone Celts and Germans are to unvoice voiced sounds. This suggested to Professor



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and voice in which the vocal chords are approximated, but not vibrated. We thus get Mr. Sweet's intermediary to start with.

A few remarks now on the order of the changes present in Grimm's Law will form a necessary sequel to what has been said above of the character, of the scope, and of the production, of the changes. These will simply be an echo of what Brugmann says in his *Grundriss*. It is not to be supposed that processes referred to below, suddenly came into operation, for they doubtless were present in some shape and to some degree in the parent speech.

To begin with, then, the *tenues* became spirants. The change first took place in the case of *p* and *k* before *t* and *s*, and was then extended. Next, or perhaps first, the *tenues aspiratæ* and the *mediæ aspiratæ* passed, the first into the breath spirants, the second into the voice spirants. The *tenues* and the *tenues aspiratæ* thus fell together. This fact enables us to cognate Gothic *haban* with *habeō*, referring both to common root **khabh-**. The voice spirants were afterwards largely stopped into *mediæ*, a process probably assisted by the fact that the voiced spirants after nasals, and *r* and *l*, became *mediæ*. Under the action of Verner's Law (to be referred to presently), the breath spirants that came from the *tenues* and the *tenues aspiratæ*, in certain surroundings became voiced spirants, afterwards largely *mediæ*. So that a media may be traced back to a *tenuis*, a *tenuis aspirata*, or a *media aspirata*. Finally, the *mediæ* passed into *tenues*. Before leaving this change, the following words of Mr. Sweet may fitly be appended : — 'A change such as that of *ð* into *t* may begin at the end

of a breath-group, and be then extended to the end of words within a breath-group, as in German; and finally to all the *d*'s in the language, as when every Aryan *d* became *t* in Germanic.' Let us remember in connection with the above remarks that processes got at by analysis perhaps did not function in actual development in the order given by analysis.

Sweet's order of change is different from Brugmann's. This is what he says:—'As regards the order of the changes, it is clear that *dh* could not have become *d*, till Ar. *d* had become *t*, and that this latter change could not have taken place till Ar. *t* itself had been modified—otherwise some two of the three must have run together. The changes must, therefore, have begun with that of *t* into *p* through *th*, *d* then taking the place of Ar. *t*, and, lastly, *dh* taking that of Ar. *d*.'

A few facts about isolated changes will complete the account of the first change. *st*, *sp*, *sk* do not suffer change; *zd* passed into *st*—cp. *nest* and L. *nīdus* (**nizdo-**); *zgh* and *zdh* into *zg* and *zd*—cp. A.S. *mearg* and Sk. *majjá* 'marrow,' Goth. *mizdō*, A.S. *meord*, and Gk. *μισθός*, Sk. *mīdhá* 'reward'; *tt* (*tth*) into *ss*—cp. A.S. *gewiss* and Gk. *ιστός* (*uittó-*), sometimes *st*, by analogical and other influences—cp. A.S. *wāst*, Goth. *wáist*, Teut. *waiss*, and Gk. *οἶσθα*, Sk. *vēttha* (the *t* is due to the analogy of Teutonic *maht* 'thou mightest,' &c.).

Before passing on to the second change, it is worth our while to consider what testimony the runes may have to offer about the first change. Taylor tells us in his 'Alphabet' that the *d* rune corresponds to the Gk. *thēta*, the *g* rune, to the Gk. *chi*, and the *k* rune, probably to the Thracian

gamma. This would seem to imply that, at the end of the runic period, the lautverschiebung was *en train de se faire*. It is now very generally believed that the runes were got directly or indirectly from Greek colonists on the Euxine, but as to the date of adoption differences exist. Taylor speaks of the sixth century B.C., while Sweet says that the most probable date for their adoption is the third century B.C. The first change, according to Sweet, took place some centuries before our era (but surely this requires a remoter date for the adoption of the runes than 300 B.C.); the second did not come into operation until at least five centuries after it.

The first remark to be made in connection with the **H.G. changes** is that they are comparatively recent. Words borrowed from the Latin, in common possession among the Teutons, suffered the letter-change, such as *cannabis*, O.H.G. *hanaf* 'hemp,' *strata*, O.H.G. *straža*. This proves that the change did not take place till connection with the living Latin of the Roman Empire had been cut off. Dr. Murray refers the second shifting to changes effected on German when adopted by a Slavonic race, Scherer, to Romance influence. But may it not have been a recrudescence, a partial repetition, very partial, it is true, of the first shifting, due to the phonic activity, possibly, of that section of the Teutons, the sound-development of which had dominated the race. If the changes of the first shifting are natural and omnipresent, why not allow their partial repetition. Voice to breath from I.E. to G.T. resembles voice to breath from G.T. to H.G. In breath to aspirate, it is true, the H.G. aspirate that resulted from G.T. breath is quite different from the G.T. aspirate that resulted from



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that they had humble beginnings, being probably to some extent the extension of local effects. They existed too in embryo at the date of the parent speech, that is to say, there was not identity of spoken speech then, but those tribes whose languages exhibit the phenomena that Grimm's Law connotes, displayed then in their speech the beginnings of these idiosyncrasies. For does not Paul say 'We must therefore regard, as a rule, the independent languages which have developed out of a common original language as continuations of the dialects of the original language.'

This statement seems to involve the ideality and artificialness of a homogeneous parent speech, and there are many reasons for doubting the existence of such a parent speech. It is then much more correct to say that there was not homogeneity to begin with, than to say, as some do, that the sounds of a putative parent speech were nondescript in character, and potentially able to become all they ever afterwards became. What sort of reality could such mongrel sounds ever have possessed.

The changes, too, took place unconsciously. Let us remember that they were only accomplished after considerable intervals, and by means of numerous intermediaries, some of these doubtless long-lived. To postulate the series—sound to be changed, last intermediary, final result—and to assume along with this a clear consciousness of the process, does not seem scientific. To import into Grimm's Law as an explanatory factor a volitional energy that makes for or against change, is to endow individuals with a prophetic consciousness of the phenomena in question, and a determination to bring them to pass. Two quotations from Paul will enforce this view. 'There is no such

thing as a conscious effort made to prevent a sound-change.' And 'We must cling to the fundamental maxim that sounds are produced and taken cognisance of without any clear consciousness. This statement contradicts all such explanatory theories as presuppose in the minds of individuals an idea of the sound-system of a language, under which head come several hypotheses as to the German sound-shifting process.'

In the eleventh volume of Kuhn's *Zeitschrift*, Lottner tabulated **two main classes of exceptions** to the first *lautverschiebung*. In the first class were set together cognates like Sk. *duhitár*- Goth. *daúhtar*; Sk. *band* (Gk. *πενθερός*, L. *offendix*), Goth. *bindan*; Sk. *budh* (Gk. *ἐπυθόμην*), Goth. *biudan* 'command'; L. *gradus*, Goth. *grids* 'step,' where the *d*, *b*, and *g* of the Indo-Classical seem to remain in the Germanic. These exceptions were disposed of by **Grassmann** in the next volume of the same *Zeitschrift*, where he demonstrated the fact of the presence in the original language 'das gleichzeitige vorhandensein' of two aspirates, one of which has been lost by dissimilation. The roots of the above words should then with proper vowel denotation be written $\sqrt{dhugh-}$, $\sqrt{bhendh-}$, $\sqrt{bhudh-}$, $\sqrt{gh\breve{r}edh-}$. The *lautverschiebung* is then seen to be regular.

To illustrate the second class of exceptions, place together by super-position the following cognates:—

$$\begin{array}{ccccccc} \text{πατήρ} & = & \text{κλυτός} & = & \text{ἐκατόν} & = & \text{vavṛtimáhe} \text{ (1 pl. pf. ātm.)} \\ \text{Goth. fadar} & \text{A.S. hlud} & \text{Goth. hund} & & \text{wurdon} & & \text{(pl. pret.)} \end{array}$$

Dentals have been chosen for illustration, but equations with other letters are available. Glancing at the equations,

we see at once that we have in Germanic the voice stop *d*, instead of *þ*. Greek words bearing the original accent have been selected, in order to bring out the facts in as homely a way as possible. It will be noticed that in every case the Greek cognates and the one Sanskrit cognate have the accent following the consonant affected by the *lautverschiebung*. It should be noticed also that the consonants in question are medial. The syllabification, too, has to be attended to. The *z* is considered to belong to the preceding syllable—‘alle dem vocale folgenden consonanten gehörten der vorhergehenden silbe an.’ (Confer what Roby says on syllabification in his ‘Latin Grammar,’ p. 87, also in Preface to Grammar, p. lxxxiv.). Contrast now

$\frac{\text{πατήρ}}{\text{fadar}}$ with $\frac{\text{φράτηρ}}{\text{Goth.brōþar.}}$

The last two cognates exhibit the usual transmutation. Coincident with this we notice that the accent precedes the *z*. For a similar coincidence contrast

$\frac{\text{vavṛtimáhe}}{\text{wurdon}}$ with $\frac{\text{várte}}{\text{weorðe}}$ (1 sing. pres. ātm.)
(1 sing. pres. ind.)

Here also the accent in the regular mutation precedes the *z*. Is the position of the accent coincident or causal? Causal. In each of the Greek cognates of the exceptional Germanic words, the accent follows the *z*, and in Sanskrit, the terminations of the perfect plural bear the accent. But *φράτηρ* has the accent on the first syllable, and in *várte*, the presence of *guṇa* proclaims the accent. The following statement will embrace the facts just alluded to:—Wherever, medially, in Germanic, the principal accent did not immediately precede the breath consonant under change,



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germ. *k*, *t*, *p* gingen erst überall in *h*, *th*, *f* über; die so entstandenen tonlosen fricativæ, nebst der vom indogermanischen ererbten tonlosen fricativa *s*, wurden weiter inlautend bei tönender nachbarschaft selbst tönend, erhielten sich aber als tonlose im nachlaute betonter silben.'

Bugge has tried to extend the law to initial consonants. For example, the cognates $\frac{\text{communis}}{\text{gamains}}$ lead him to infer that, when the accent follows at a distance of not less than two syllables, the law applies.

It is the fact, then, of the position of the consonant in the accented syllable (to adopt Verner's syllabification) of *brōþar* (φράτηρ), that prevents the passage of the *th* into *d*, as in the case of *πατήρ fadar*. What then was the nature of the accent? Was it one of pitch (?) like the primitive accent, or one of stress also. Verner says of stress also — 'nicht länger rein chromatisch sondern zugleich expiratorisch.'

The free accent of the parent speech must, however, have been operative, and have done its work, after the commencement of the first shift, otherwise the Teutonic accent proper, that on the stem-syllable, would have prevented the shifting into stops.

It may be asked here why the English *father* and *mother* have *th*. This used to be attributed to Scandinavian influence, or to the analogy of *brother*, but Dr. Joseph Wright, in the *Academy* for March 3rd, 1888, quotes many examples to prove that A.S. *d* became voiced *th* through the influence of following *r* (cp. Chap. IX., under *d*).

Before closing this chapter, a reference to some of the applications or extensions of Verner's Law will not be out

of place.* In his book, 'Verner's Law in Italy,' Mr. Conway successfully applies the principle of Verner's Law to explain the absence of rhotacism in certain Latin words. One felt in a vague sort of way that *ásinus*, *caésariēs* (here the initial accent was kept till the law was dead), *vāsum*, beside *généris*, *gerēbam*, *Aurélius*, presented an unexplained contradiction. With Mr. Conway's explanation the seeming contradiction disappears, and law obtains. This explanation runs as follows:—Wherever, medially, in Italic, an *s* between two vowels followed an unaccented syllable, the final result gave *z* in the non-rhotacising dialects, such as Oscan, and *r* (through *z*) in the rhotacising dialects, such as Latin and Umbrian; if the accent immediately preceded, the *s* was kept, save in Latin and Faliscan, where the change into *r* took place even then, if *i* or *u* followed the *s*, and the same vowels, or a long vowel or diphthong, preceded—e.g. *nāris*. This rule explains everything in the words quoted above. There are exceptions to the rule, however, such as *cūra*, following the analogy of *curāre*, *dāre*, that of its compounds, and *eram*, which was probably enclitic and without accent. See also page 54.

* Dr. Fennell (Indo-European Vowel System, a pamphlet well deserving careful perusal) attributes the result *d* in *fadar* to the fact that it ends a syllable. It is the initial letter of a syllable (I suppose Bugge is thrown) that shews the regular change, and for the reason that it is initial. Verner would have said that the *t* of *φάτηρ* changes regularly because it is in the accented syllable, Fennell says that it so changes because it begins the next syllable. He lays down the proposition that an accented syllable was weighted as lightly as possible with consonants. On this proposition the *t* of *φάτηρ* begins the second, and the *t* of *πατήρ* ends the first syllable of their respective words. In Verner's syllabification both *t*'s ended first syllables, one accented and one not.

Mr. J. H. Moulton in Vol. VIII. of the American Journal of Philology applied the principle of Verner's Law to explain the presence of a tenuis in Greek, where one would have expected a hard aspirate. In his own words :—'Original hard aspirates lose their aspiration in Greek except where the accent immediately precedes.' Take for examples *οἶσθα* and *ἐστὲ* (Sk. *sthá*), the LE. superlative suffix *-thós* seen in Sk. *-thá* and *-τός*; Sk. *mithás* and *μερά* (A.S. *med*). It will be seen that where the accent follows, the tenuis appears. Sentence-accent too has contributed examples, *i.e.*, the immediately preceding accent that preserved aspiration might, in the case of initial aspirates not accented on the root, be got from a preceding oxytone. This occurrence might be frequent enough to give rise to doublets—to a *σχ* due to the action of a preceding oxytone in the sentence-life of the word, alongside of the *σx* of the rule. In many cases, the aspirated form obtained the wider extension, might even, under the operation of levelling 'ausgleichung,' obliterate all traces of the form with the tenuis.

Next, we have **Siever's Law**, to the effect that a *g* occurring before *w* in an unaccented syllable disappeared—*e.g.*, A.S. *gesewen* for *gesegwén*, Goth. *mazwi* 'maid' for *magwí*, *Magus* however for *magwís*, because, to quote Mr. Sweet, 'in an early stage of Germanic in which Aryan *o* was still preserved, as well as Aryan *ō*, *u*, *ū*, the *w* was dropped before these round vowels, but kept before *a*, *i*, *e*.'

There is also an alternation of *c* and *g* mentioned in the History of English Sounds, which may possibly be due to nasal action together with a varying accent. Compare *sūcan*, *sūgan*, 'suck'; and *wīcing* 'pirate,' *wīg* 'war' (L. *vincere*). In this last, the nasal seen in the Latin, would



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CHAPTER VIII.

SOUND RELATIONS IN ENGLISH—INTRODUCTION AND SHORT VOWELS.

The **Anglo-Saxon alphabet** was got from the British Celts. These of course used the Latin Alphabet, into the writing of which they had introduced certain modifications. Anglo-Saxon text books are now usually printed with modern characters, but any one who cares to gain a knowledge of the look of the old script may get this by looking into, say, Thorpe's edition of Alfred's Orosius. The making of the letters *d*, *f*, *g*, *r*, *s*, *t*, is quite noticeable. The Modern Irish Alphabet of eighteen letters presents, so far as it goes, a very similar appearance. The Anglo-Saxon letters, using the ordinary with two supplementary characters, are : *a*, *æ*, *e*, *i*, *o*, *u*, *y*—*b*, *c*, *d*, *ð*, *f*, *g*, *h*, *l*, *m*, *n*, *p*, *r*, *s*, *t*, *þ*, *w*, *x*.

þ (thorn) is taken from the runic alphabet. *ð* is a manipulation of the character for *d*, to express the sound of *th* in *then*, but the MSS. use this and the previous character to express both sounds of the English *th*, either that in *then*, or that in *thing*. It may be worth while mentioning that in the oldest texts (as now), *th* denoted both sounds. In some books another runic character (*zwēn*) is used for the sound expressed by *w*. The A.S. *ȝ* is sometimes retained in preference to *g*. Sometimes *k* is written in the MSS. for *c*, and for the usual *cw* (*cu*), the Latin symbol *qu* sometimes appears. The letter *z* is rare in

Anglo-Saxon. It sometimes represents the sound of *ts*, and in foreign names perhaps had the value of Gk. ζ, i.e., *dz*. *æ* had the value of *a* (low-front-wide) in the word *man* (English, not Scotch). *y* retained the value of Gk. *upsilon* (high-front-narrow-round). This sound had already (as afterwards took place in English through unrounding) in Old High German been confused with *i*. *c* had always the hard sound (two varieties, but not an *s*-sound). Umlaut-*e* is sometimes written as *ē*. Further remarks on the sounds expressed by these letters will be made later on. See also *passim* in Chaps. VIII. and IX.

There are **dialects in Anglo-Saxon** which often exhibit differences in spelling, differences that have to be noted, because some one of them, rather than its dialectical neighbours, may have given rise to the present English form. The chief dialects are the Northumbrian, the Mercian, and the West-Saxon. The language-area occupied by these dialects reached from the Forth on the north to the English Channel on the south, and may be said to have had for dividing-lines the Humber and the Thames. Mercian occupied the district between these two rivers, and marched on the north with Northumbrian and on the south with West-Saxon. Anglian is a common name for Northumbrian and Mercian.

The **Middle English dialects**—Northern, Midland, and Southern—corresponded in the main, both dialectically and geographically, to the older dialects. The Southern dialect bears strong traces of Midland influence. In both the Anglo-Saxon and Middle English periods, there existed another sufficiently distinctive variety of the language, to which the name Kentish has been given.

Middle English may be said to begin with the year 1150,

and to end with the year 1450. Both before and after this interval, a considerable time—a century before, and half a century after—must be allowed for the transition from Anglo-Saxon to Middle English, and for the transition from Middle English to Modern English. The latter then, begins with the year 1500. Mr Sweet makes it extend over three stages of development, to the year 1800, from which point he dates the beginning of Living English.

Middle English is a slow, self-contained, and natural development out of Anglo-Saxon. It seems, in that case, all the more needful to answer a question that is naturally suggested by the date assigned above to the commencement of the language. That question is—what influence had the Norman-French of the victors on the language? None, we have just said, on its linguistic development. On its vocabulary and orthography, a very great influence indeed. The vocabulary does not exactly concern the subject of this chapter. Suffice it to say that it was not till well on in the thirteenth century that foreign words were introduced in large numbers, the busiest time being the interval between 1250 and 1350. Of the influence exerted on the orthography, more presently.

A sentence or two to record the **main varieties in the Anglo-Saxon dialects.**

In the Anglian dialect, the *o* that interchanged with *a* in Anglo-Saxon before nasals is preferred to the *a*. For West Saxon *æ*, *e* is found in Mercian (and Kentish). There *æ* means *ǣ*. The *ǣ* of West-Saxon that equals Teut. *ǣ* (Goth. *ē*, O.H.G. *ā*) is represented in Anglian and Kentish by *ē*. For *ea* before *l* and a consonant, *a* (probably long) occurs universally in Anglian. For *ea* before *rc* and *rg*, *e* appears



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East Midland to *i* and *ī*, while in Southern they are represented by *u*, *ū*. The Kentish of both the Anglo-Saxon and Middle English periods represents *ȝ* by *ȝ*. It is to be noted that the same dialect represents A.S. *ea eo*, short and long, by *ya ye*. Chaucer uses the letters that have been given above to East Midland, but has the *ȝ* (rounded *ā*) of Southern.

To return now to French influence on Middle English orthography.

After 1400, Anglo-French was dead as a spoken language. Its teaching, had been stopped in schools, as Trevisa tells us, in 1385.

Some space will be needed to note the great **influence exerted by Anglo-French on the orthography of Middle English.**

It is convenient here to notice, in regard to handwriting, that the Anglo-Saxon forms for the *d*, *f*, *g*, *r*, *s*, *t*, of the Celtic Roman alphabet were ousted by the forms of the French hand. Mr Sweet, in writing of the change wrought on English orthography by Norman-French influence, says that it amounted to the introduction of a totally new orthographical basis, shaped and confined of course by the existing orthography. Certain facts will be adduced to bear this out. **Vowels first.**

A.S. *æ* (A.S. *ea* was levelled under this letter), under Anglo-French influence, is expressed in the Southern dialect by *e*. The *æ* (and *æ*), that vulgar Latin transmitted to French, had been levelled under *e*. The Ormulum keeps the symbol *æ*, but with the value *æ*. The short *æ* is in this text written *a*.

Under the influence of Anglo-French, in which *ie* (i·ee)

had been reduced to (ee), the same symbol *ie* (*ye*) came to connote the sound (ee), and is used in late Middle English to represent this sound (close \bar{e}), not only in French words like *meschief*, but also in English words, e.g. Chaucer's *lief* (also *leef*) (A.S. *lēof*).

i is, later on in Middle English, written as *y*, a symbol, which in French writing was convertible with *i*. The *y* is very common in the neighbourhood of *n*, *m*, *u*, *w*, and at the beginning and end of words. The possible confusion in form is sometimes avoided in the case of initial *i* by writing it as a capital.

In Chaucer *y* appears for *ī*.

The writing of the diphthongs *ai* and *ei* as *ay* and *ey* should also be noticed.

u, after the French manner, is sometimes written as *o*, in the neighbourhood of letters that have a like form, viz., *u* (consonantal), *n*, *m*, *w*. Initially the confusion could be avoided by writing *u* as *v*.

In late Middle English, *o* was also written for *u*, when a consonant + vowel followed.

Latin *u* (and \bar{o} —a close sound in Latin) had in French passed into a sound between (u) and (o), which was then written *u* or *o* (close), though *o* afterwards prevailed. There was also in French an open *o*, coming from Latin \bar{o} (and *au*).

The long *u*-sound is, owing to the said influence, quite widely written in late Middle English as *ou*, a symbol which in French had put off its diphthongic sound, and taken on that of (uu). This sound follows the development that native words in \bar{u} exhibit—A.S. *hūs*, M.E. *hous*, Mod. E. *house* (au).

Anglo-French influence caused A.S. y \bar{y} to be written as u in the Southern dialect. \bar{y} is sometimes written ui , and later on, uy .

The Ormulum for A.S. y \bar{y} has i \bar{i} . The A.S. y had been pretty generally unrounded, save in the Southern dialect.

we and 3 (front-open) were used in the Ormulum as diphthongic signs (after short vowels written we , 33) to represent the second element of diphthongs. These are afterwards replaced by Latin and French u , i .

we however again got vogue as diphthongic element after back vowels (a , o , u)—M.E. *drawen* (A.S. *dragan*, Ormulum *drazhenn* ($3h$ = back-open)).

Consonantal orthography suffered greater changes than vocalic.

The *back* c of Anglo-Saxon is written k before e and i . The Ormulum has k also before a . c is retained before o and u , and before consonants, but the Ancren Riwe often has k before o and u , and before consonants, save we .

c has, in more modern times, ousted k initially, before l and r .

The disuse of c is owing to the fact that c before e and i suggested to a French scribe the sound of s . Later on in Middle English, c is used to denote an s -sound. Earlier, it had been used with old Anglo-French value of ts . sc was written as *sch*.

The same symbol, however, sometimes had the value sk —*sclaundre*, *sklaundre* (*slander*—*scl* is now disused), and represented that sound, except before e , i , y .

ss is, both in French and English, written sc , a combination which in Anglo-French had a ss - or s -sound—*lescūn*,



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century, both in French and English words, by *gu*, which had lost its after-sound in later Anglo-French.

h had a back and front variety (initially it had been weakened to a simple breath). For both of these sounds it is retained in Middle English. *ch* was sometimes used, but owing to confusion with A.F. *ch*, went out of vogue. Later on, French scribes refusing to endow this symbol, weak in their own tongue, with such power, use other symbols. *g* is used and also *ȝ*. In the Northern dialect, in addition to these, *gh* came into fashion. This passed to the South and is common in Chaucer.

Front gh changes into *y* before a vowel—*hȳe* (also written *hīe*).

Back gh (usually preceded by *u*, which is sometimes dropped after *o*) often falls out before a vowel—*ynough*, *ynowe* (plu.). Both the front and back variety may drop, finally, and before *t*.

A.F. *z* is sometimes written for voiced *s*. The symbol *s* stood in Anglo-Saxon and Middle English for both breath and voice sound.

The earlier value of A.F. *z*, viz., *ts*, also appears in the combination *nz*, remaining down to Chaucer, e.g., *vestimenz*.

The Anglo-Saxon rune-symbol for *w*, used in the Ormulum and the Ancren Riwe, is replaced by the French symbol *w*, the product of two *v*'s with value of *u*.

Consonantal *y* has arisen, says Mr Sweet, from the habit that scribes had in later Anglo-French of writing *y* initially for *i* (*j*).

Before leaving Middle English orthography, something should be said about **Orm's spelling**. To denote shortness of the preceding vowel, every consonant that was final, or

followed by another consonant, was doubled. If the consonant were followed by a vowel, the doubling did not take place, for then, an air of reality would have been bestowed on the word, and confusion with real words would have ensued. In such words Orm often used marks, the short mark for short vowels, and an accent for long.

It is a fact that in Modern English a final consonant is long after a stressed short vowel, and short after a stressed long vowel. Englishmen have a difficulty in reproducing the short consonant that follows a stressed short vowel in foreign words.

Not that Orm's spelling indicated real consonant length, for he uses it in syllables that have no stress. It was a mere device to indicate quantity, possibly suggested by existing facts, though, as we have seen, in Orm's day, a short vowel before a consonant and vowel could retain its shortness.

The presence of **final doubled consonants** began to be considered a sign of shortness of vowel, and *vice versâ*, that of single consonants, as a sign of length.

It should be added that final consonants in Middle English (as in Modern English) were pronounced long after a short vowel, whether written double or not.

The loss of final *e* which began in Chaucer's time, and was completely generalised by the middle of the fifteenth century, gave birth to many types of words with short vowels, followed finally by two consonants—*lesse* into *less*.

Moreover, long vowels were regularly shortened in Middle English before two consonants (except before certain lengthening combinations—for which, see below).

Thus it came to pass that in an accented syllable two consonants came to argue shortness of vowel.

Of course in unstressed syllables consonants were shortened both in Anglo-Saxon and Middle English—A.S. *Wēsten(n)es*, M.E. *sünful(l)e*.

Original single consonants were also sometimes doubled between vowels in Middle English—*summe* plu. of *sum* ‘some,’ *wunnnunge* ‘dwelling.’

It was to be expected that many words with short vowel and single consonant in Middle English would tack on another. This is so—*pepper*, *penny* (M.E. *peper*, A.S. *pipor*—M.E. *peny*, A.S. *penig*).

Even in Anglo-Saxon, *c*, *t*, *p*, *h*, after a short vowel, appeared sometimes doubled before *r* and *l*—*bitter*, *aeppel*.

Sometimes the doubled consonant of the pronunciation appeared in writing in the inflexions—*God*, *Goddes* (Chaucer).

Length of vowel was sometimes indicated in Anglo-Saxon by a doubling of vowel (or by accent). This practice gained ground in late Middle English, and is quite common in Chaucer, especially in monosyllables. *i* and *u* are not often doubled.

In Modern English, final *e* is a sign of a preceding long vowel. This result has been produced quite fortuitously. The weathering that attacked the Anglo-Saxon unstressed endings often evolved a form containing an original long vowel followed by a consonant and the levelled *e*-ending—*strike* (M.E. *striken*, A.S. *strīcan*). The *name* type of words, in which an original short vowel became lengthened in Middle English before a consonant and vowel (see below), presented similar forms. The *bone* type of words (A.S. *bān*—the *ā* was rounded in Middle English to *ō*), in which there was originally no *e* in the nominative, suffered con-



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sounds may be seen written in Scotch proper names, and still heard from Scotch lips in certain parts of Scotland.

The prefix *ge-* was represented by *i-*, as early as the tenth century.

ai and *au* were often written *ay* and *aw*, when followed by a vowel, or at the end of a word.

w was sometimes written for *u*—*hu*, *hw*, *hou* (A.S. *hū*).

Somewhere in the fifteenth century, *j* and *v*, formerly mere graphic varieties of *i* and *u*, began to be set apart for the consonantal function of these letters. To begin with, they were used initially. *v* had already been employed initially in Chaucer.

The letter *ȝ* passed out of use. Its form had become too like that of *z*, in fact it is actually written *z* in old Scotch writing—*zeir* for *year*.

Compare the confusion between *ȝ* and *y*. In Grafton's Bible of 1540, these letters are formed exactly alike.

sch passed into *sh*. *ssh* was reduced to the same symbol. Doubled *k* is expressed by *ck*.

In several words *gh* is used for hard *g*—*ghost*, *gherkin*. Spenser has *ghess* (*guess*). *gh* expresses hard *g* in Italian before *e* and *i*.

The M.E. *cch* (*chch*) is sometimes written *tch*, and M.E. *gge* is written *dge*—*stretch* (M.E. *strecchen*), *hedge* (M.E. *hegge*). Spenser has *ritch* for *rich*.

At the beginning of the Modern Period, *y* became almost convertible with *i*. *y* was preferred finally. Final *i* also assumed the form *ie*. Later on, *y* was expelled from many places.

In latter-day English, **spelling** and **speaking** have become quite divorced, and the estrangement is bound to widen, so long as the spelling is held sacred. We have in fact two

languages, one for the eye, and one for the ear. The symbols of the former are arbitrary, without the advantage of being consistent. Speak as you spell, and spell as you speak, are not exactly counsels of perfection in English.

There must next be given a list of words to illustrate the passage of **A.S. vowel-sounds through Middle English into Modern English**. These are of course selected from Mr. Sweet's great work.

In the first column, the Anglo-Saxon (West Saxon, Anglian) word is given, in the second and third, the Middle English and Modern English equivalents. The sounds are taken in this order of Anglo-Saxon vowels—**a** (æ, ȝ, ea), **e** (eo), **i**, **o**, **u**, **y**; **ā**, **ǣ**, **ē**, **ēa**, **ēo**, **ī**, **ō**, **ū**, **ȳ**. They are then divided out into the living English sounds that derive from them, with subdivisions according to the spelling.

The following is a table of **living English sounds**, with the symbols to be used in classification. The slight sketch of Phonetics inserted further on will explain the terminology of the definitions and explanations.

ɐ (m. b. n.) <i>come</i> .	ei (m. f. w. + h. f. w.) <i>they</i> .
ə (m. m. w.) — <i>dom</i> .	ou (m. b. w. r. + same, rounded) <i>know</i> .
i (h. f. w.) <i>fill</i> .	ii (h. f. w., diphthongic) <i>feel</i> .
e (m. f. w.) <i>men</i> .	uu (h. b. w. r., diphthongic) <i>soon</i> .
æ (l. f. w.) <i>man</i> .	yuu <i>hue</i> .
u (h. b. w. r.) <i>full</i> .	iə (h. f. w. + m. w.) <i>fear</i> .
ʊ (l. b. w. r.) <i>not</i> .	ǣə (l. f. n. + m. m. w.) <i>fare</i> .
əə (l. m. n.) <i>bird</i> .	uə (h. b. w. r. + m. m. w.) <i>moor</i> .
ai (m. m. w. + h. f. w.) <i>high</i> .	yua <i>your</i> .
aia <i>hire</i> .	ɔə (l. b. n. r. + m. m. w.) <i>gore</i> .
au (l. m. w. + m. m. w. r.) <i>how</i> .	aa (m. b. w.) <i>far</i> .
auə <i>our</i> .	ɔɔ (l. b. n. r.) <i>fall</i> .
oi (m. b. w. r. + h. f. w.) <i>boil</i> .	

Doubling means length. The symbol plus the definition ought to make the sound clear.

The sounds defined are those of living English. The

Scotch, Irish, American, and even North English sounds are not always the same.

au—In Scotch, the first element is the mid-back-narrow.

ii—In Scotch, Irish, and American English, the vowel is still a long monophthong, and narrow.

ei—Scotch here has not a diphthong, but the long mid-front-narrow.

æe—This sound only occurs before *r*. In Scotch the *r* is of course trilled, and the vowel is long mid-front-narrow.

uu—In Scotch, North English, Irish, and American English, the old long monophthongic high-back-narrow-round is kept. Compare the English and Scotch pronunciation of *two* or *too*.

ou—Scotch has the old non-diphthongic mid-back-narrow-round.

aa—In Scotch, this vowel is generally long mid-back-wide-round.

ɶ—The full back vowel is heard in the West of England, and in Scotland. The ordinary English sound is rather fronted.

e—In Scotch and North English, the *e* in *men* is low-front-wide.

æ—Scotch *man* has the low-back-wide.

u—Scotch *book* has the high-back-narrow-round.

ɔ—In Scotch, this sound is usually represented by the mid-back-wide-round.

By Scotch is meant the Scotch pronunciation of English. The vernacular word may have quite a different sound, e.g., the vernacular *buik* has the mid-front-narrow-round.

To save reiteration further on it will be well to set down



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ing the long vowel of the related forms that got lengthened by the operation of said rule.

The rule is sometimes inoperative, when the single consonant is followed by *—er*, *—el*, *—en*, *—ing*, *—i*. These are called the **back-shortening** terminations. Shortness for example is retained in the following words—*fader*, *sadel*, *seven*, *hering*, *bodi*. Perhaps, in certain words, the inflected forms that, owing to syncope of their vowels, did not come under the above rule, influenced the nominatives. Some of these exceptions will occur hereafter.

The rule obtained, in spite of the usual shortening syllables, in *aker*, *taper*, *ouer*, *cradel*, *euen*. Compare these as to sound with the previous exceptions.

It is also to be noticed that the *—er*, *—el*, &c., may not only nullify the action of the lengthening rule, but do actually sometimes shorten a preceding long vowel (cp. *lather*, *sorry*).

Before two consonants, vowels are regularly shortened in Middle English.

Just as in Anglo-Saxon, however, there were certain consonant-combinations that often lengthened the preceding vowel. The second consonant had to be a sonant, and not every combination of *r*, *l*, *m*, *n* and sonant was effective. Examples are, *bōrd* 'board,' *kāld* 'cold,' *tālde* 'told,' *chīld*, *blīnd*, *clīmben*.

The terminations that conserved shortness, and interfered with the action of the consonant + vowel rule, gave pause also in the consonant-combination rule.

There were also some pure exceptions—*sholldē* and *wolldē* (from the *Ormulum*).

Before *ng*, which perhaps had suffered simplification of sound, original shortness had been recovered. The spelling *o* (for short *u*), found in *yong*, *tonge*, proves this. The

form *young* has preserved in writing the symbol for long *u*, viz., *ou*, or, it may be, borrowed it from *youth*.

So also the vowel before *mb* got back shortness as in *dumb*.

Just as much **phonetics** as is necessary for the understanding of the word-lists will now be given.

The breath that passes from the lungs into the upper passages may either pass freely and retain its quality, or, by thrumming on the vocal chords that close the glottis, be changed into voice. Vowels have to do with voice, consonants with both breath and voice.

A **table of vowel-sounds** is first set down. These are produced by the voiced breath that is freely projected into the differently disposed resonance-chamber of the mouth.

The following are the definitions of the terms used in their description:—(a) *high, mid, low*—these denote the various positions of the articulating tongue; (b) *back, mixed, front*—these refer to the part of the tongue that is active in articulation, *mixed* denoting that the tongue is in its natural level state; (c) *narrow, wide*—*narrow* indicates that the surface of the active part of the tongue is tense, *wide* that it is in its ordinary flaccid state; (d) *round*—this means that the lips are narrowed during the utterance of the sound.

Occasionally, in this and the following chapter, the action of sound-processes will be described by verbs—*rounded, backed, fronted*, &c.—the meanings of which repose on the definitions of the above terms.

Bell's names for the vowels are *primary* and *wide*. His explanation of these terms differs from the foregoing (Sweet's). He states that *wide* vowels differ from *narrow* in that they 'have an additional expansion of the soft palate, enlarging the back cavity of the mouth.'

VOWEL-SOUNDS.

high-back-narrow Gael. <i>laogh</i>	high-mixed-narrow Welsh <i>an</i>	high-front-narrow Sc. <i>seik</i> Fr. <i>fini</i> G. <i>biene</i> (long)	high-back-wide	high-mixed-wide E. <i>pretty</i>	high-front-wide E. <i>bit</i>
mid-back-narrow E. and Sc. <i>bat</i>	mid-mixed-narrow G. <i>gabe</i> Fr. <i>que</i>	mid-front-narrow Fr. <i>été</i> G. <i>see</i> (long)	mid-back-wide E. <i>father</i> Fr. <i>patte</i> G. <i>vater</i>	mid-mixed-wide E. <i>better</i>	mid-front-wide E. <i>men</i> Sc. <i>fyrst</i> G. <i>fest</i>
low-back-narrow Cockney <i>park</i> Occas. Sc. <i>bat</i>	low-mixed-narrow E. <i>err</i> , <i>bird</i> , <i>sir</i>	low-front-narrow E. <i>care</i> Sc. <i>tell</i>	low-back-wide Sc. <i>father</i> , <i>man</i> Fr. <i>pâte</i>	low-mixed-wide E. <i>how</i> (first ele- ment) Occas. Sc. <i>err</i> , <i>bird</i>	low-front-wide E. <i>man</i> Sc. <i>men</i>
high-back-narrow- round Sc.-E. <i>boek</i> Fr. <i>sou</i> G. <i>gut</i> (long)	high-mixed-narrow- round Nor. and Sw. <i>hus</i>	high-front-narrow- round Fr. <i>lune</i> G. <i>grün</i> (long)	high-back-wide- round E. <i>fall</i> , <i>book</i> G. <i>hand</i>	high-mixed-wide- round E. <i>value</i>	high-front-wide- round G. <i>schützen</i>
mid-back-narrow- round Fr. <i>beau</i> G. <i>sohn</i> (long)	mid-mixed-narrow- round	mid-front-narrow- round Sc. <i>baik</i> Fr. <i>peu</i> G. <i>schön</i> (long)	mid-back-wide- round E. <i>so</i> (diphthongic) Sc. <i>road</i> Fr. <i>or</i> G. <i>sonne</i>	mid-mixed-wide round E. <i>solø</i> (slightly diphthongic) Fr. <i>homme</i>	mid-front-wide- round Fr. <i>peur</i> G. <i>Götter</i>
low-back-narrow- round E. <i>law</i>	low-mixed-narrow- round	low-front-narrow- round Sw. <i>för</i>	low-back-wide- round E. <i>not</i>	low-mixed-wide- round	low-front-wide- round



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CONSONANT-SOUNDS.

BREATH.

	Throat	Back	Front	Point	Pt.-Teeth	Blade	Bl.-Point	Lip	Lip-Back	Lip-Teeth
OPEN	E. & G. <i>h</i> (initial)	Sc. <i>loch</i> G. <i>nach</i>	G. <i>ich</i> Sc. <i>feech</i> (nearly)	A.S. <i>hr</i>	E. <i>thin</i>	E. <i>say</i> Fr. <i>sou</i> + G. <i>was</i>	E. <i>ship</i> Fr. <i>chat</i> + G. <i>fisch</i> (rounded)	.	E. <i>what</i>	E. <i>fall</i> Fr. <i>fin</i> G. <i>freund</i> G. <i>voll</i>
SIDE				A.S. <i>hl</i> Fr. <i>table</i> +						
STOP		E. <i>cake</i> Fr. <i>qui</i> G. <i>kommen</i>	Sk. <i>c (ch)</i>	E. <i>ten</i> Fr. <i>tout</i> } + G. <i>tun</i> }				E. <i>pay</i> Fr. <i>Paris</i> G. <i>lieb</i>		G. <i>pfund</i>
NASAL				A.S. <i>hn</i>				Sc. <i>numhm</i>		

VOICE.

OPEN		G. <i>sagen</i>	E. <i>you</i> Fr. <i>briller</i> G. <i>ja</i>	Sc. <i>r</i>	E. <i>then</i>	E. <i>seal</i> Fr. <i>sèle</i> + G. <i>so</i>	E. <i>rouge</i> Fr. <i>jour</i> +	G. <i>quelle</i>	E. <i>we</i> Fr. <i>oui</i>	E. <i>vieu</i> Fr. <i>vin</i> G. <i>was</i>
SIDE			It. <i>gli</i>	E. <i>look</i> Fr. <i>belle</i> } + G. <i>lang</i> }						
STOP		E. <i>go</i> Fr. <i>gout</i> G. <i>gut</i>	Sk. <i>j</i>	E. <i>day</i> Fr. <i>doux</i> } + G. <i>du</i> }				E. <i>bee</i> Fr. <i>bon</i> G. <i>bin</i>		
NASAL		E. <i>sing</i>	It. <i>gn</i>	E. <i>no</i> Fr. <i>non</i> } + G. <i>nun</i> }				E. <i>man</i> Fr. <i>mon</i> G. <i>mann</i>		

+ This means that the position is more advanced than the heading indicates.

Bell's account differs from the above (Sweet's) in analysis and nomenclature. For *side* and *stop* he uses *divided* and *shut*. He has *wh*, *sh*, *s* (*ʒw*, *ʒh*, *z*), in a row by themselves, with the name *mixed*. This term describes a narrowing of the sound passage, brought about by a raising of the front part of the tongue, or, in the case of the lip-sounds, by a contraction of the back part of the mouth. He places *f* (*v*) in his *divided* row, and classes *th* (*dh*) as a member of a *mixed-divided* row.

Glides are the parasitic sounds that arise in the passage from one sound-position to another.

It is now time to give the lists of typical examples of sound-change referred to above.

a, æ, ɔ, ea : A.S. (i.e. West Saxon) *a*, representing Teutonic *a* (L.E. *a*, *o*, and indeterminate vowel *ə*), is not a particularly common sound. It occurs in open syllables that are followed either by the back vowels *a*, *o*, or *u*, as *faran* but *færest*, *dagum*, dat. plu. of *dæg*, *dæges*, or by front vowels that have developed out of original back vowels, as *hacele* 'cloak' (Goth. *hakuls*), *macian* 'make' (Teutonic stem *-ōja-*). In close syllables it generally gives place to its substitute *æ*.

The *i*-umlaut of *a* is *ɛ* (m. f. w.).

Before nasals, especially in Anglian dialects, *a* was rounded into *ɔ*. Both letters were however written, although later on, the *a*-sound seems to have prevailed in West Saxon. *o* remains in unstressed words like *on* (cp. *of*, with *o* before following lip consonant).

æ replaces *a* in close syllables before a group of consonants, and before final consonants (save *m*, *n*, *h*, *w*).

There are exceptions such as *habban* 'have,' *assa* 'ass,' *ac* 'but.' Analogy conserves *a* in the imperatives of certain strong verbs, e.g. *far* 'go,' *sac* 'dispute.'

æ is sometimes written for umlaut *e*.

In open syllables *æ* may occur in syllables that were originally close—*æcer* (Goth. *acrs*); in syllables followed by an *e* that is original, and not weakened from *a*, *o*, or *u*—*dæges*, gen. of *dæg*; or even in syllables followed by an unoriginal *e*, if that *e* is (or was) in its turn followed by a syllable containing *i*—*æðeling* 'noble.'

æ is also a dialectic variation for the *a* and *ea* of other dialects—Mercian *dægas* (W.S. *dagas*), North. *ærc* (W.S. *earc*), North. and Mercian *gesæh* 'saw' (W.S. *geseah*).

ea is the breaking of *a*. This result is given before final *h*, and *h* followed by a consonant (*x* equalling *hs*), before *r* followed by a consonant, and often before *l* followed by a consonant. In this last case *a* is common enough in older texts, and occurs in Mercian—Mercian *fallan* (W.S. *feallan*).

ea sometimes occurs for *a* in poetry and dialect, when the following syllable contains *u* (*o*), e.g. *cearu* 'care,' *geatu*, plu. of *gæt* 'gate.'

ea is also a dialectic variation for *eo*.

In the *ea* that follows the palatals *g*, *c*, *sc* (*geaf*, *ceaster*, *sceal*) the *e* is a graphic means of indicating the preceding palatalisation. The vowel is really *a*.

A.S. *a* was the low-back-wide, *æ* the low-front-wide, *o* the low-back-wide-round, and *ea* low-front-wide + low-back-wide.

In Middle English A.S. *æ* and *ea* were levelled under *æ*. This sound was written *e* (*ea*), but retained its former value



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æ	arwe	ar(e)we	arrow
	arn	ran	ran
	mann (q)	man, mon	man
	hlanc (q)	lank	lank
	hand (q)	hand, hoonde	hand
	sang (q) vb.	sang, song	sang
	mæsse	masse, messe	mass
	spearwa	sparwe	sparrow
o	healfter	halter	halter
	walwian	walwen	wallow
	wandrian	wandrien	wander
	wæs	was	was
	sang (q) n.	song, sang	song
	lang (q)	long, lang	long
	(be)gæt	(bi)gat	got
eo	fearn	ferne	fern
	(ge)earnian	ernen	earn
ai	meahte, mæhte	mahte, mihte	might
ei	ealu	ale	ale
	dæl	dale	dale
	scalu ‘land’	skale, schale, scole	scale
	baðian	baþen	bathe
	lator	later	later
	gæf	ȝaf, gaf	gave
	bæd	bad, bade	bade
	wæstm	wastme, westm, wast	waist
	hægl, hagol	hail	hail
	slægen	slagen, slaine	slain
	slēan (sleahan)	sleen	slay
	mæg	mai, mei	may
	eahta	ahte, eihte	eight

ou	eald, ald	ald, old	old
	tealde, talde	talde, tolde	told
	camb (q)	camb, combe, coomb	comb
	bræc	brak	(brake) broke
uu	wamb (q)	wambe, wombe	womb
iø	gearwe pl.	gere	gear
	beard	berd	beard
äø	hara	hare	hare
	bær adj.	bare	bare
	sneare	snare	snare
	dearr	dar	dare
aa	hærfest	hervest	harvest
	mearc	merke	mark
	earun	aren, are	are
	hraðor	raðer	rather
	pæð	pað	path
	castel	castel	castle
	græs	gres, gras	grass
	healf, half	half	half
	ælmesse	almess	alms
	hleahtor	lahter	laughter
oð	wearm	warn	warm
	wæter	water	water
	eall	all, al	all
	bær	bar, bare	(bare) bore
	balc 'beam'	balke	baulk
	sleaht	slahter	slaughter
	awel	awel	awl
	(ge)sæh	sagh, saugh	saw
	sagu 'dictum'	sawe	saw
	dragan	dragen	draw
	hafoc	havek, hauk	hawk
	feaht, fæht	faht, fauht	fought

among—The (æ) of the present language postulates a Middle English *u*-sound. From this sound it developed through un-rounding and lowering. There is some authority for a *u*-form to *among*. Compare *lung* and *sung* n., West Midland forms for *long*, *song*. *among*, like these, had had its vowel group-lengthened into *o*.

Before *ng* (and *mb*) this lengthening was taken off, and the *o* followed the development of M.E. *o*. This was an open sound; the A.S. *o* had been close.

quoth—The *a* of *cwað* was labialised by the *w* into *o*. The unemphatic form would end in a sonant *th*. This was naturally stopped into *d*. *quoth* is a compromise between *quath* and *quod*. There are other two pronunciations of this word, one like *froth*, the other like *both*. Of these the latter is strictly analogical.

-ward—This has weak ending with obscure vowel. *ward* n. has sound (ɔɔ).

tippet—The *i* of the M.E. form is anomalous. M.E. *pretie* with its shortening termination would resist lengthening and should have given mid-front-wide, a sound which it has in Scotch.

thennes is due to the analogy of *hennes* (A.S. *heonan*). *manig*, by analogy of *ænig*, became *mænig*. This, under the action of the back-shortening terminations, gave *mani meni* in Middle English. The modern *many* has the spelling of one form and the pronunciation of another. *saide* from *sægde* (late West Saxon *sæde*) is regular. A.S. *æg* regularly gave *ei*, and in the Ancren Riwe the form *seide* occurs. But as Orm, who usually has *a* for *æ*, writes *se35de*, the *e* is probably got from the other forms of *sęgan*. *ai* was also a common representation of *æg* in certain dialect-areas, and



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from Norse *skāl*. Long *a* was rounded to \bar{o} in Middle English. *later*, with (ei), is a fresh creation with the vowel of *late*. M.E. *later* is legitimately represented by *latter*, for the M.E. form fortified with the back-shortening termination would resist lengthening. *gave* got its long vowel from the analogy of the long vowel of the preterite plu. *gēven* (M.E. *ȝarwen*, levelled under vowel of singular, A.S. *g(e)āfon*), and of the past participle and infinitive, both of which acquired length in Middle English. Compare *brake broke*, and *bare bore*.

bade—The M.E. forms are *bad* sing., *beden* plu. Our *bade* with (æ) is regular, with (ei), it is an example of the levelling of the vowel of the singular under the vowel-length of the plural. The M.E. plu. *baden* would of itself, quite apart from the original vowel-length, take on the length that a vowel acquired in Middle English when followed by a consonant + vowel. M.E. \bar{a} gives (ei). There is the same alternation in *sat, sate*. Compare *gave, brake, bare*.

wastme wast like other words with *s* followed by a consonant would acquire the sound of (ææ)—see below under (aa)—early in the modern period and should in the natural course of things have been now pronounced with (aa). Compare *fast*, from A.S. *fæst*. Perhaps it is permissible to suppose that, in this word, the (ææ) sound was developed at a sufficiently early date to enable it to attach itself to the ææ's that come from M.E. \bar{a} , and end in (ei), e.g., in *name*. It may be that the analogy of words with long vowel before *st* has given length. Compare for lengthening of short vowel before *st*, *yeast* (see A.S. *e*). *hail, slain, may* are regular. *ai* is a common representative of A.S. *æg* in

Middle English, and has through various stages passed in the present language into (ei). M.E. *ei* at an early date was levelled under *ai*. *sleen* should have given a vowel-sound like that in *deem*, but has imported *ai* and its sound from the participle.

eight—The Anglian is *æhta*. A glide-vowel has been developed before the *h*. Should have had same sound as *fought*.

old, told—The Anglian *ā* was rounded to *ō* in Middle English. This *ō* has now passed into (ou). But spellings such as *owld*, &c., prove that *l* had here, as usual, developed the parasite *u*. It makes no difference. *ōu* and *ō* ran together in development.

comb—The *o*-form has given development, and seems to have retained its group-lengthened long vowel.

broke—The M.E. *brak*, *breken* (A.S. *bræc*, *bræcon*), pt. sing. and plu., were the regular forms. In the North, the plural took on the vowel of the singular, while the singular vowel took on the length of the plural vowel, and conformed to the long vowel of the past participle and infinitive. The infinitive and past participle had acquired lengthening in Middle English by the operation of the principle that lengthens a vowel before a consonant + vowel. *broke* got its *o* from the past participle *brōken* (A.S. *brocen*). Compare *spake* (A.S. *sp(r)æc* *sp(r)æcon*). *spoke* comes from a *spōken*, by analogy of *brōken*. The A.S. part. is *sprecen*.

womb—The group-lengthened *ō* was labialised by the *w* into *ō̄* and has followed the development of *ō̄* into (uu).

gere, berd—Long *e* before *r* regularly gives (iə). *hare*, &c.—Long *a* before *r* gives (äə).

dar—The \bar{a} is due to the analogy of the late M.E. preterite *bār* (see below).

hervest, merke— r changes e into a , a change which had taken place in Middle English. This action of r had a wider scope in Modern English, and was general before final r , and r + cons. The a 's (æ) thus got were subjected to the change that was then overtaking that letter, viz., lengthening to (ææ). This has passed to (aa) in the present language. The lengthening just mentioned took place before r , and s followed by consonants, and before *th*. Note also the lengthening in *chaff, shaft, craft* (A.S. *cæf, scæft, cræft*). Thus is explained the modern pronunciation of *harvest, mark, path, castle* (and *glass*). It may be mentioned that *hærfest* is one of the words where æ represents umlaut- e (e). *are* presents the conditions for lengthening, and the vulgar pronunciation (äæ) is really the regular one. The present pronunciation points to an unstressed *are*. *raðer*—In this word the back-shortening ending was sometimes operative, sometimes not. The first result gives (aa), the second (ei). Compare *later* and *latter* (see above). *half, laughter*—A u (not always written) has been developed before l and guttural h . This parasite was lost and the a went to (aa) through (æ, ææ). Previously the l in *half* had dropped out between its parasite and the succeeding consonant. For additional examples take *halve, calm, alms*.

answer (Wickliffe has *aunswere*)—In this word, after the analogy of Anglo-French, which wrote a lengthened nasal vowel before n , with *au*, a u was developed. This *au* has passed to (aa), without any intermediary. Of course French words in *au* take this development, e.g., *aunt* (and



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behauen, hauen). *behave* underwent lengthening, *have* was unemphatic, and retained short *a*.

haven and *lathe* are said to derive from Norse *hofn* and *lǫð*. They are probably new singulars, made for the plural forms that came from the plurals *hafnir* and *laðar*. But there is also found an A.S. *hæfene*.

e(eo): There are two *e*'s in Anglo-Saxon, original Teut. *e* (I.E. *e* (*i*) (Goth. *i*, *aí* (before *r* and *h*)), usually said to be close, and umlaut *e* (*ē*), resulting from *i*-umlaut of *a*, *o*, and *ø* (rounded *a* before nasals). Examples of both *e*'s have been given in previous chapters.

e sometimes represents a reduction of the *ea* that results from breaking of *ea* followed by *l*+cons. and *r*+cons., or at times, the (*e*)*a* that followed the palatals *c*, *g*, *sc*.

In Anglian, *ea* before *rc*, *rg*, is smoothed to *e*.

In Kentish, *e* may represent *y*, the *i*-umlaut of *u*.

In the same dialect and in Mercian, *e* can take the place of W.S. *æ*.

e is also a common levelling for various vowels in unstressed syllables.

eo is the breaking of *e* before *h*+cons. (*x*=*hs*), and final *h*, before certain *l*-groups, and before *r*+cons. The breaking of *i* in similar circumstances is also represented by *eo* (*io*).

eo (Teut. *e* and *i*) has sometimes been got from the influence of the back vowel *u* in the succeeding syllable—*meodu* 'mead' (O.H.G. *metu*), *seolfor* 'silver' (O.H.G. *silabar*). A succeeding *o* or *a* has in certain words the same effect. In Mercian examples of this are to be met with—*beoran* and *eotan*, W.S. *beran* and *etan*.

There is also an *eo* that is got from Teut. *o* or *u* pre-

ceded by the palatal combination *sc*—*sc(e)op* ‘poet’ (O.H.G. *scoph*), *sc(e)ort* (O.H.G. *scurz*). Compare the *ea* of similar origin from Teut. *a*.

Teut. *j + o* (*u*) is sometimes expressed by *g(e)o*—*g(e)oc* ‘yoke’ (L. *jugum*).

In Anglian, *eo* before *rc*, *rg*, *rh*, is smoothed to *e*.

A.S. *e* was the mid-front-narrow, *eo* the same + mid-back-narrow-round, while *ē* was the mid-front-wide.

In Middle English, A.S. *e* and *ē* were both levelled under *ē* (m.f.w.) A.S. *eo* was smoothed into open *e*. This as a rule remains unchanged, but the influence of the surrounding sounds, and the operation of certain principles give many results in the present language. Lengthened *ē* or *e* before consonant + vowel, or before certain consonant-groups gives (ii).

A.S. e (eo).		
i sweostor (swuster, swyster)	suster, sister	sister
seox (siex, six)	sixe, sexe	six
mengan	mengen	mingle
hræddan	redde, ridden	rid
e fērian	ferien	ferry
welisc (wælisc)	walsh	Welsh
geolu	geolewe, yelwe	yellow
ēlf, ælf	elf	elf
leðer	lether	leather
hefig	heuy	heavy
gæst, gæst	gest	guest
geostran - daeg (gystra-)	gerstendai, gisterdai	yesterday
æ tērgan	terien, tarien	tarry
ðerscan	þreschen, thresshe	thresh, thrash
gemæcca, gemæcca	meche, mache	match
eom, eam (Anglian)	eam, am	am

œ	ceorl	cherl, chorle, churle	churl
	beornan	hernen	burn
	eorl	erle	earl
	eorðe	erthe	earth
	leornian	lernen	learn
	sweorfan	swerven	swerve
	sterne, styrne	sturne, stirne, sterne	stern
	heord	heerde, herd	herd
	weorð	wurth, worth	worth
	weorc	werk, worc	work
ai	reoht (ie, i)	riht, ryght	right
	feohtan	fihten, figte	fight
	beorht	briht, briȝt	bright
aiə	teorian, tyrian	tiren	tire
ei	swēðian	swathen	swathe
	weg	wei, wey	way
	plegian	pleien	play
	lēcgan	leien	lay
	seg(e)l	seil	sail
	regen	rein	rain
	bregdan	breiden	braid
	ðegen	þein	thane
	brecan	breken	break
ou	geolca	ȝelke, ȝolke	yolk
ii	stelan	stelen	steal
	wēnian	wenen	wean
	gest (gist)	ȝeest	yeast
	seolh	sele	seal
	reopan (rīpan?)	repen	reap
	peosan (io) plu.	pese, pesen plu.	pease
	veik (Norse)	weik, waik	weak
	sprecan	speken	speak
	sceld	scheeld, sheld	shield
	(ge)wēldan	welden	wield
	efen	euen	even
	feoh	fee, fe	fee



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vowel. *elf*—There also occurs a M.E. form *alfe*. From the long open *o*, produced by influence of Norse *ālf*, has been developed *oaf* (ou). *lether* has the back-shortening termination which often prevents lengthening before consonant + vowel, but the *ea* of *leather* points to long open *e*. This would be shortened in modern times as in the case of *health*, *heavy*, &c.

guest—The *gu* after the French fashion indicated guttural hardness. *zerstendai*—The *r* has backed into the previous syllable. *gystra* accounts for the *i* of the other M.E. form.

tarien—In late Middle English, *r* had broadened *e* to *a* in certain words. The influence of *r* in Modern English increased. Words with *er* followed by a vowel, as was the case with the M.E. forms of *harry* and *tarry*, were spared, but outside of these, the change was very general, save in *her*, which, being weak, has passed into (əə), through (ɐ), and (æə).

This broadening often took place before two consonants. The *a* was in this position subject to the lengthening that ultimately gave (aa) (see above under *harvest*, and below under *hart*).

thrash—The change of *e* into *a* (æ) is due to the influence of the *r*. For the metathesis compare *fersc* and *fresh*. The *r* originally preceded *e*. *mache* gives *match*, and is itself got from *gemæcca*, where the *æ*, though representing umlaut-*e*, has followed the usual course of *æ*. *eam*, *am*—The form *eom* (for *im*, cp. Goth *im*) is due to the influence of the form *eorun*, where the *eo* is due to *u*-umlaut. *eo*, when unemphatic, tended through unrounding of second element to *ea*. The *eam* thus got, under the influence of waning stress, shifted its strength to the second. The first element then sloughed off, leaving *a*.

Many of the words with (æə), where the conditions were present (*r* or *l* followed by voiced consonants), suffered group-lengthening in Middle English. The presence of *ea* is a proof of the long open *e*-sound. These dropped length in the Modern Period, for (æə) is got from short vowels (*ir*, *er*, *ur*). *burn*—The *ur* may be got either from the *ur*-forms of the Anglo-Saxon, viz., the pret. plu., or the past participle, or from the labialising influence of *b* on *eo*, or, it may be, from late *byrnan*. Compare for *ur* and metathesis, *burst* (A.S. *berstan*, *burston* pret. plu.). Originally *r* came after *b* in this verb. In *weorð* and *weorc* the *w* would produce a *u*-sound.

reoht, *feohtan*—Palatal umlaut gives the *ie* *i*, whence the M.E. forms. The (ai) was got in the usual way. The *h* was merged into a glide, which, joined with the preceding vowel, gave long *i*, whence (ai). *briht*—Palatal *h* changed the *e* of *breht* into *i*. Note the metathesis, the converse of what usually takes place. The original position of the *r* is beside the *h*.

tire—This word would follow the analogy of the many longs in *-ire*, e.g., *hire*, &c. Contrast *stir* (A.S. *styrian*).

swathen—The *a* for *e* comes from the noun, A.S. *swaðu*, M.E. *swathe* 'track.' *weg*, &c.—A.S. *eg* and *eg* regularly, by vocalisation of *g*, give *ei* in Middle English. The spellings *ei* and *ai* (A.S. *æg*) were however confused in late Middle English and Modern English. Hence the *ai* and *ay* of the modern words.

lēcgan—The *eg*-forms of this word would give *ei*. *thane*—This spelling occurs in the Alliterative Poems. The *ā* in *swathen* before cons. + vowel, and M.E. *ei*, give alike in Modern English the result (ei). *break*—The long close *e*,

into which lengthened *e* had passed, was retained by *r*. A pronunciation with (ii) is on record. Compare *great* (see A.S. *ēa*). For *yolk* from *g(e)olca*, compare *yoke* from *g(e)oc* (M.E. *yok(e)*), the one due to parasitic *ou*, the other to lengthening of *o* into long open *o* before consonant + vowel. Both these effects give (ou). *zelke* represents the common smoothing of the *eo*.

stelen, &c.—Many of these words acquired their present sound from lengthening. *yeast* must have got associated with some words that exhibit length before *st*, e.g. *least*, *east*. Compare *beast* and *feast* with an original short *e*. A short sound for *yeast* is also on record. *seolh* and *feoh* would in the oblique cases, on the dropping of *h* before a vowel, have *ēo*. *weak*—The long open *e* that came from *ei*, at the beginning of the Modern Period, seems to have got mixed with the long open *e* that came from M.E. *ē*, and to have followed its development. Or there may have been a form *wāc*, a variant of A.S. *wāc* ‘weak.’ *ā* gives (ii) in Modern English. *speak*—In late West Saxon there was a form *specan*. *shield*, *wield*—The long vowel is due to group-lengthening. *ie* was sometimes employed in Middle English to represent the long close *e*. *even*—The back-shortening termination was here inoperative.

strewen, &c.—The *e* probably became long in Middle English (before cons. + vowel). *eu* gave (yuu), through various intermediates, with shifting of stress on to second element, and consonantisation of first element. The *y* was dropped after certain letters *r*, *l* (not always), &c. Cockneys and Yankees drop it more widely. *ewte*—For vocalisation of *f* compare M.E. *hawk* (A.S. *hafoc*). *newt*—The *n* is due to combinations with the indefinite article *an*. Perhaps the



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is not quite obvious. The word does not present the conditions for group-lengthening. Sweet says that the *ea* 'may be a mere orthographic compromise between *hert* and *hart*.' *lauhen*—The *a* may have come from an A.S. variant in *æ*, or may have been imported from the noun *hleahtr*. The developed *u* has had no influence on the result. Compare *laughter* (see A.S. *a*).

dwerf—The *e* was broadened by the *r* into *a*, and rounded (after passing to (*aa*), through lengthened *æ*) by the *w* into (*aa*). *swerd*, *sword*.—Both were group-lengthened. Tyndale writes *sweard* (long open *e*), a pronunciation, which, perhaps shortened to the sound of *herd*, and with the *r* trilled, is not yet gone. In the second form, the group-lengthened *o* (*ō*), that came down from Anglian, should remain close *o*, and follow its development. And this is so. Long *u* (the usual development of M.E. *ō*) is given as its pronunciation in the phonetic authorities of the Modern Period. It also suffered shortening, and passed quite regularly to (*ʊ*). Long *u* before *r*, carried to its usual development, should have given the sound heard in *moor* (*uə*), but seems, as in the case of *floor* (A.S. *flōr*), to have been broadened to (*ɔ*). Compare *board*.

yawn—A.S. *gānian* would give *ȝ* in Middle English. This seems to have been kept and narrowed as in the case of *broad* (see A.S. *ā*). With regard to the spelling it is to be noticed that *aw* has the phonetic value (*ɔ*), and that a form with *a* existed in Middle English. *ȝenien* represents a smoothing of A.S. *eo*.

i: A.S. *i* corresponds to Teut. *i* (Goth. *ai* before *r* and *h*). This represents I.E. *i*, and before nasal followed by consonant, &c., L.E. *e*.

Teut. *i* in certain words may represent LE. *ē*—*wind* (L. *ventus*, LE. *uēnto*-).

Before nasals, A.S. *i* may correspond to Teut. *e* (LE. *e*)—*niman* (O.H.G. *neman*). But these facts have been put down in a previous chapter (page 27).

There is also an umlaut-*i* in Anglo-Saxon. It has various functions, representing (1) *y*, *i*-umlaut of *u*, before *c*, *g*, *h* (2) *ie*, palatal umlaut of *eo* (breaking of *e*), before *ht*—*riht* (*reoht*, *rieht*), or *ie*, *i*-umlaut of the *eo* that may come from original *j* + *u*—*gingra* (*giengra*), comp. of *geong* (3) *iē*, palatal umlaut of *ea* (breaking of *a*) before *ht*—*niht* (*neaht*), or *iē*, *i*-umlaut of *ea* (breaking of *a*)—*ildo* (*iēldu*, O.H.G. *altī*, *elti*), or *iē*, *i*-umlaut of (e)*a* (palatal umlaut of *a*—*scieppan* (Goth. *skapjan*), weak vb., from *sceapan* ((e)*a*).

In unstressed syllables *i* may represent older *ī*.

A.S. *i* was the high-front-narrow.

A.S. *i* remains in Middle English. M.E. *i* also represents the unrounded A.S. *y*. It (like *u*) is not subject to the lengthening which M.E. vowels take on before cons. + vowel, but it suffers group-lengthening.

Modern *i* has become wide. There were two *i*'s at the beginning of the Modern Period, a narrow *i* and a wide *i*.

A.S. *i*.

ƿ micel, mycel	muche, moche	much
risc (rysc)	rusche, rische	rush
cwidu	cude	cud
ī bill 'ensis'	bil	bill
fīðele	fīðele, fidylle	fiddle
seol(o)c (silcen adj.)	selke, silke	silk
sife	siue	sieve
e gise	yis	yes

eo hire, hyre	hire, hure, here	her
cirice, cyrc	chirche, church,	church
	cherche	
birce	birche	birch
þrittig	þritty, þretty, þerty	thirty
bridd	brid, byrde	bird
ai cild	child	child
behindan	behinde	behind
ic	ic, ich, ih, ig, i, y	I
pliht	pliht	plight
nigon	nizen, nin	nine
stigu	stie, stye, sti	sty
ei (ge)wihte	wyght, weight	weight
ii wifel	wiuel, weuel	weevil
wicu, wucu	wike, wuke, weke	week
	þise, þese	these

muchē—This form is due to an A.S. *mycel*, got by the analogy of *lytel*. The *ii* was made into *u* by the initial labial. The *o* of *moche* denotes the *u*-sound (see under **u**). The forms *muchel* and *mochel* also occur in Middle English—cp. Scotch *muckle*. M.E. *u* has passed to (ʁ) through unrounding and lowering. *rusche* comes from a variant *rusc*. *cude*—The *wi* of A.S. *cwidu* would naturally give a *u*—cp. the A.S. variants *widu* and *wudu* ‘wood’ (see under **u**). *quid* is the regular development. *fiddle*—ð is often replaced by *d* in Modern English, chiefly in the neighbourhood of *r* and *l*—cp. *murder* and *rudder* (A.S. *morðor*, *rōðor*). We have the usual doubling of consonants to indicate shortness of vowel. *seolc* (*eo*, *u*-umlaut of *i*) would give M.E. *selke*. Development has followed the *i*-sound. The *i* in *silcen* is a reproduction of the original vowel by *i*-umlaut of *eo* (through *ie*). *sieve*—The *ie* is perhaps due to a wish to avoid the characterless spelling of *siue*.



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by adding *e* to *þis*, nom. sing. n. after the old plural *þȳs* (A.S. *þās*) had gone out of use.

In speaking above of *much* it would have been well to have compared *such*. The A.S. form is *swylc* (*swilc*, *swelc*). M.E. forms are *swilc*, *swich*, *swuch*, *soche*. For the passage between *wi* and *u* compare A.S. *cwidu*, M.E. *cude*. The *ch* of the M.E. forms is noticeable. The *c* of Anglo-Saxon was possibly fronted before the *e* of the oblique cases, or the *ch* may be due to want of stress. At any rate a similar *ch* appears in certain pronominal words—*hwich*, *ech* (A.S. *hwilc*, *ēlc*). The vulgar pronunciation of *such* still preserves the memory of the M.E. forms that had completely unrounded the A.S. *y*.

o : A.S. *o* (close) corresponds to Teut. *u* (*o*) (O.H.G. *o* and *u*, Goth. *u*, *ai* (before *r* and *h*), I.E. *u*).

The prefix represented by Goth. *us-*, O.H.G. *ur-*, appears in Anglo-Saxon as *or-*—*orsorg* ‘careless’ (O.H.G. *ursurgi*).

Dialectically (Northumbrian), after *w*, *o* stands for *eo*, the breaking of *e*—*worc* (*weorc*), and for *eo*, the *u*-umlaut of *e*—*worold* (*weoruld*).

Final *o* may represent the *u* (vocalised *w*) of the nominative of *wo-* stems—*searo* (also *u*) ‘armour’ gen. *searwes*, also another *u* (Teut. *i*), in words like *ildo* (*u*) ‘age’ (*iēldu*, O.H.G., *altī*, *ēltī*). The breaking *ea* in unstressed syllables may be represented by *o*—*hlāford* (*hlāf*, *weard*). Long *a* (Teut. *ai*) may be similarly represented—*ēorod* ‘troop’ (*eoh* ‘horse,’ *rād* ‘riding’).

Teut. *-unþ* may pass through *-ūð* into *-oð* (also *uð*)—*geoguð* ‘youth’ (O.H.G. *jugund*). So may Teut. *-anþ* through *-qnð*, *-ōð*.

And *o* may be developed before a final liquid—*fugol* ‘fowl’ (Goth. *fugls*), *hlūtor* ‘pure’ (Goth. *hlūtrs*).

The *or* and *ol* that represent L.E. *ɾ* and *ʟ* have already been alluded to (pages 64 and 66).

The *o* (open) from orig. *ɑ* has been spoken of under *ɑ*.

A.S. *o* was the mid-back-narrow-round.

The sound was widened in Middle English. It remained for some time in Modern English, but was at length lowered to present sound. It was also changed at a later date into (ɔɔ) before certain consonants, viz., *s*, *th*, in fact, before the same following that lengthened *æ* (page 214).

Lengthened before a consonant + vowel it gives (ou)—*nose* (A.S. *nosu*), like the long open *o* (*ō*) that came from A.S. *ā*, e.g., *home* (A.S. *hām*).

The lengthenings of Anglian *o* before certain consonant-groups (*rd*, *ld*, &c.) are maintained with restrictions (page 200). They are naturally handed down into Middle English with close *ō*, and keep by it, but at the *uur* stage (see under *ō*), the sound is broadened into (ɔɔ). Compare A.S. *flōr* into *floor* (ɔɔ). Compare also *sword* (page 224) and *word* (see next list). Some words, however, like *board* and *hoard* (A.S. *bord* and *hord*), seem, judging from the *oa*, to have acquired a long open *o*-sound. *gold* came down into Middle English with group-lengthened close *ō*. This regularly gives long *u*, a pronunciation in vogue last century. A parasitic *u* added to *o* accounts for the modern pronunciation.

For *ou* from *ol* see under *ā*.

A.S. *o*.

scofel	schouel	shovel
ofen	ouen	often
floterian	floteren	flutter

θ	copor ðonne	coper þan, þen	copper than
ē	wolcen ðonne, ðænne	welkne þan, þen	welkin then
u	scolde wolde	scholde, schulde wolde, wolde	should would
ǫ	morgen hole(g)n docce oxa god bodig (an), on	morwen holi dokke oxe god bodi (a), on, o	morrow holly dock ox god body on
æ̥	word woruld, weoruld spora, spura morðor n.	worde world, wereld, wurld spure morthor	word world spur murder
ou	hol cnoll folc geoc ceocian ofer fola molde n. flogen bolla	hole knol folc ȝok, yok choken, cheken ouer fole molde flowen bolle	hole knoll folk yoke choke over foal mould flown bowl
ǽ̥	scorn beforan, biforan	sc(h)ore befor, bifore	score before
ǿ̥	sworen forð broð frost	sworen forth broth frost	sworn forth broth frost



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usual smoothing. *murder* — The *u* comes from the verb *myrðran*.

hole—Lengthened *o* became (ou). So did parasitic *ou*, as in *folk* and *bowl*. A parasitic *u* was developed between *o* and *l*, just as between *a* and *l*, and not always written. *yoke, choke*.—In *geoc* and *ceocian*, the *e* is used diacritically to indicate palatalisation of the preceding consonant. The developing vowel will then be *o*. But we have also on record *cheken*, got from usual smoothing of the *eo*. Compare *chese*, from *cēosan*.

ouer—This word underwent lengthening. The back-shortening ending was inoperative. *molde* was group-lengthened, but the present sound is due to development of parasitic *u*. *flogen*—*og* into *ou*, with usual result.

score, before, sworn—The *o* was lengthened before cons. + vowel. Long open *o* + *r* gives (ɔə) or (ɔɔ). *forth, frost, broth*—These have lengthened *o* into (ɔɔ). Contrast *post* ‘stake,’ with (ou). It has taken after the Romance *post. bord*, group-lengthened, with usual change of long open *o* into (ɔɔ) before *r*. See page 229. *trog*—Open *g*, when final, was unvoiced in late West-Saxon. The *u* that was developed before the *gh* in *cough, trough, bought*, had no influence on the development. The *o* followed pretty much the usual course to (ɔɔ). Compare for neglect of *u* and lengthening—*laughter* (see page 214). *daughter* had the same development, but is spelt with *au* on the model of words like *slaughter* (see page 215). Compare the two spellings *naught* and *nought*. These different spellings of the same word have been utilised. *fought* also once had a variant *faught* (see page 215). *au* and *o(u)* have the same development before *h*.

Another example of *o* into (ʁ) is A.S. *dol*, M.E. *dul*, Mod. E. *dull*. Perhaps the influence of Norse *dul* 'conceit' may have brought in *u*. Another example is given by Sweet, viz., *tug*, from A.S. *togian*. With regard to *oven* and *shovel*, is it not possible that the *ou* of the spelling would suggest the pronunciation of long *u*. This may afterwards have been shortened, before the passage to (ʁ). In the case of *hovel*, the pronunciation seems to have fluctuated between (ʁ) and (o). The former is still often heard.

u : A.S. *u* corresponds to Teut. *u*—*sunu* (Goth, *sunus*).

After *w*, *u* represents (1) *eo*, the breaking of *e*—*sweord* (*sweord*) (2) *eo* (*io*), the breaking of *i*—*wuht* (*wiht*) 'thing' (3) *eo* (*io*) the *u*-umlaut of *i*—*wudu* (*wiodu*, *widu*) 'wood' (4) an *eo*, due to the action of *w* on *e*—*sweustor* (*sweostor*, O.H.G. *swester*). *u* also occurs for *wu* = *wi* (Teut. *we*) in *cuman* = *cwiman* (O.H.G. *queman*)—cp. *uht* for *wuht*.

Some of the uses of *u* in unstressed syllables are worth recording. It may stand for *ēa*—*fultum* 'help' (*fultēam*). In Northumbrian *u* (*w*) stands for *ēo*(*w*)—*lārūw* 'teacher' (*lārēow*—*lār* 'learning,' *ðēow* 'servant').

Final *u* may represent (1) LE. *ā* (Teut. *ō*, O.H.G. *u*)—*giefu* 'gift'—compare the *ā* of the *ā*-declension (2) LE. *u* (Teut. *um*)—*hnitu* acc. sing. 'nit' (Gk. *novída*) (3) LE. *ō*, in the Mercian pres. tense of verbs—*beoru* (L. *ferō*), W.S. *bere*. And *u* may be developed before a final nasal—*māðum* 'treasure' (Goth. *máiþms* 'gift').

The *un* and *um*, *ur* and *ul* that represent LE. *u*, *u*, *u*, *l*, have been spoken of in a previous chapter—*genumen* (O.H.G. *ginoman*), *wulf* (O.H.G. *wolf*).

A.S. *u* was the high-back-narrow-round.

In Middle English the A.S. *u* retained its sound, but in

the Modern Period was unrounded, and then lowered to (ʊ). In many words where the sound under change was flanked by a lip-consonant and *l*, a letter with a strong affinity for *u*, the *u*-sound was brought back, e.g., in *full*, *pull*, &c. An initial *w* also tended to conserve the *u*-sound. In some words the passage to (ʊ) had been accomplished, and this sound may still be heard in certain pronunciations of *butcher*, *woman*, &c.

In Middle English, *u* was often written as *o*, especially beside consonants with outlines resembling those of *u*, viz., *n*, *m*, *u* (consonantal), and before a cons. + vowel, seeing that this is a position often occupied by Fr. *u*, and suggestive of it. In Middle English, *u*, like *i*, was not subject to lengthening before a cons. + vowel, but was liable to group-lengthening.

A.S. u.		
ʊ	urnen, pret. part	urnen
	furh	furgh, forwe
	purh	purgh, puruh,
		thorou
	lufu	lufe, loue
	sunu	sune, sone
œ	bulluck	bullok
	uppan	uppon, upon
u	wulle	wolle
	wudu	wude, wode
	wulf	wlf, wolf
	full	ful, fol
œœ	furðor	furðer
	curs	curs, cors
au	druncnian	drunknen, drounen
	hund	hund, hound
	sugu	suwe
		sow



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o(u)l-development followed, as in *bowl* (A.S. *bolla*). Compare *shoulder* (A.S. *sculdor*). *wont*—The regular pronunciation is (ɐ). The (ou) pronunciation has perhaps come from association with the other *wont*, sounded like *dont*.

farther—*ferther* gets its *er* from M.E. *ferre(r)*, comp. of *fer* (A.S. *feorr*). In Modern English, *er* would become *ar*, by influence of *r*. The *a* in its position before *r* + cons. gives regularly (aa) through (ææ).

wound—The M.E. *ū* has been preserved through the conserving influence of *w*. *wound* (A.S. *wunden*) the participle of *wind* has followed the other participles *found*, *bound* &c. *through*—The (uu) sound is that of a weak form. A strong form would have yielded the same sound as *rough*.

dure—One would have expected (əər) in the present language, as in the case of M.E. *spure* (A.S. *spura*). *dure* and *spure* rhyme together in the Owl and the Nightingale. The Modern English phonetic authorities give long *u* as the pronunciation of the first vowel of this word. The cause of the lengthening is not clear. Later on (early in the 18th century), the *uur* seems to have been broadened into (ɔər), by the action of the *r*. Compare *floor* (A.S. *flōr*, M.E. *flor*) for the broadening of *uur* into (ɔər). For this word, the sound in *moor* (A.S. *mōr*) was to have been expected. *door* on phonetic authority had early in the 18th century the pronunciation of long close *o*, as indeed the spelling *oo* argues. *mournen*—The *ou* is evidence of length in Middle English. The long *u* (caused by group-lengthening) seems to have been retained in Modern English (as recorded in the phonetic authorities) and broadened later on (early in the 18th century) into (ɔɔ). *mourn* is quoted

with long close *o* in a phonetic authority of the beginning of the 18th century. A form with short *u* (without group-lengthening—compare *turn*) seems also to have come up from Middle English, for the pronunciation (ʊ), the common outcome of short *u*, is also given on authority.

y : A.S. *y* is either *i*-umlaut of *u*, or stands for one of the *ie*'s, either *iē*, *i*-umlaut of *ea* (breaking of *a*), or *ie*, *i*-umlaut of *eo* (breaking of *e*). *nyllan*, &c., is for *ne willan*, &c.

In Kentish *y* was lowered and unrounded to *e*.

A.S. *y* was the high-front-narrow-round.

In Middle English *y* is in many quarters unrounded to *i*, but *y* still survived in the South and was written *u* (*ii*).

In Kentish the representation is *e*.

The character *y* was often written for the sound *i* in late Middle English, especially in the neighbourhood of *n*, *m*, *u*, and at the end of words.

A.S. *y* will then in Modern English follow the development of *u*, *i*, and *e*.

A.S. **y**.

þ	þrysce	þrusche	thrush
	crycc	crucche	crutch
	byndele	bundel	bundle
	scyttan	shutten, shitten, schetten	shut
	wyrgan	(a)wurien, wirwen, worowen	worry
i	mylen	myln, mylle, mulle,	mill
	myne	menow	minnow
	trymman	trumen, trimen	trim
	bysig	busy, bisi, besi	busy
	gylt	gylt, gult, gilt	guilt
	byldan	bulden, builden, bilden, belden	build

e	myrg	myrie, murie, merie	merry
	cnyllan	cnullen, knellen	knell
	lyft adj.	lyft, luft, lift, left	left
	hymlic	humlok, hemlok	hemlock
	byrigan	burien, birien, berien	bury
œ	wyrst	wurst, worst, werst	worst
	wyrm	wurm, worm	worm
	cyrnel	kurnel, kirnel, kernel	kernel
	styrian	styren, sturen, stiren	stir
	byrðen	burðene, birthin	burden
ai	fyrhto (ry)	friht	fright
	(ge)cynde adj.	kinde	kind
	ryge	rie	rye
au	dyhtig	duhti, dohte, douti	doughty
ii	yfel	yuele, uuele, euele	evil
	wyrd	wirde, werd, wierde, weird	weird
oo	hyrnetu	—	hornet

þrushe—M.E. *u* developed in Modern English through unrounding and lowering into (ɐ). *schetten* is Kentish. *worowen*—The *o* shews that the *u* = *ii* had, owing to influence of lip-consonant *w*, been completely backed to *u*, for which *o* is a common variant in the neighbourhood of *n*, *m*, and *u*. *busy*—The pronunciation of the modern spelling proves that the M.E. *u* = *ii* had not become *u*, but had remained and been unrounded to *i* later on, unless the present pronunciation has been transmitted from *bisi*. *guilt*—The *gu* indicates hardness. As for *minnow*, no M.E. form in *i* is quoted. *merie*—The *e*-forms have given development. *bury* has the spelling of one dialect and the pronunciation of another. *builden*—The *ui* argues long *ii* in Middle



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CHAPTER IX.

SOUND RELATIONS IN ENGLISH—LONG VOWELS AND CONSONANTS.

\bar{a} : A.S. \bar{a} corresponds to Teut. ai (L.E. $a\dot{i}$, $o\dot{i}$) (Goth. $\acute{a}i$, O.H.G. ei , \bar{e}). In Anglo-Saxon there was dwarfing of the second element followed by compression. A.S. \bar{a} also corresponds to Teut. \bar{a} (L.E. \bar{e}) before zw , or when the next syllable has a , o , u — $s\bar{a}won$ ‘saw’ (Goth. $s\bar{e}hwan$), $sl\bar{a}pan$ (Goth. $sl\bar{e}pan$). It represents the results of various lengthenings.

A.S. \bar{a} was the long of a .

In Middle English A.S. \bar{a} was rounded to \bar{o} (long open o). It remained in the Northern dialects. French \bar{a} was imported after the rounding was over, and remained. A new \bar{a} was got in Middle English from the lengthening of a before a consonant + vowel. This has passed to (ei). Northern \bar{a} and French \bar{a} have the same development.

M.E. \bar{o} was first narrowed in Modern English. It then passed to the diphthong (ou), which has the first element open. The surroundings of the sound have however contributed to various results, as will be seen from the following table.

For oa , see under \bar{o} . A.S. $\bar{a}w$ becomes $\bar{o}u$ in Middle English. This has the same development in the present language, viz., (ou), as an $\bar{o}u$ coming from A.S. $\bar{o}w$. Parasitic ou (u before l) has a similar development. The result (ou) is thus got from \bar{o} , $\bar{o}u$, $\bar{o}u$, and ou .

A.S. ā.			
æ	ān	an, oon	one
	nān	nan, noon, non	none
e	scādan, scēadan	scheden, shæden, sheden	shed
æ	hālgian	haligen, halewen, halwen	hallow
o	onān	onan, anan, anoon	anon
	scān	schon, shoon	shone
	sārig	sariȝ, sari, sori	sorry
	hālig dæg	halidai, holidai	holiday
	hāt	hat, hoot	hot
	cnāwan	knouleche	knowledge
au	māse	mose	(tit)mouse
ei	hāl	hail, heil	hale
	rād	rade	raid
	ræs (rās Norse)	rees, rase	race
ou	swā	sa, so	so
	māl 'macula'	mole	mole
	drāf	draf, drof, droof	drove
	rād	rad, rod, rood	rode
	rād	rode, roode	road
	āð	oth, ooth	oath
	āc	ak, ok, ook	oak
	hlāf	lof, loof	loaf
	sāwan	sawe, sowen	sow
	snāw	snaw, snou	snow
	āgen	oȝen, owen	own
	dāg	dah, doȝ, dogh, dow	dough
ii	swāpan	swopen, swepen	sweep
uu	hwā	hwa, hwo	who
	twā	twa, two	two

aa	āscian	asken, axen, eschen	ask
	gār-lēac	garleek, garleke	garlic
	lāwerc	lauerok, larke	lark
oo	āhwæðer	auðer, ouðer, oðer, or	or
	nāhwæðer	nawðer, nouðer, noðer, nor	nor
	hlāford	lauerd, louerd, lord	lord
	lār	lare, lore	lore
	hār	hor, hoor	hoar
	brād	brade, brod, brood	broad
	āwiht	aht, oht, aught, ought	aught
	nāwiht	naht, noht, naught, nought	naught
	āhte	ahte, auhte, ouhte	ought
	ðāwan	thowen, thawen	thaw

one—The pronunciation with long open *o* was extant early in the Modern Period. Previously, in some parts, the extra effort required for initial vowel, seems to have developed the labial element into *w*. Then ensued labialisation of vowel and common passage to (*ʁ*). An initial development of a palatal element into *y* may be seen in the Scotch *ane* and *yen*. The *w*-pronunciation of *one* was common in the Western dialects. Compare also *wold* for *old* and *woats* for *oats*, pronunciations heard in Dorsetshire. *none*—analogy of *one*.

shed—The short vowel of the M.E. *schedde* pret., a new formation, was extended to the present. This extension of vowel (*lette*, new formation, and *spredde*) will also explain the shortness in *let* (page 246), and in *spread* (A.S. *sprædan*).

hallow—The vowel was shortened in Middle English in the form where *l* was followed by *w*.

anon—Here we see shortening and lowering. *shone* has also (*ou*). *sorry*—The M.E. form with *a* was short. The long vowel had probably been shortened by the action of the



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The \bar{a} is regularly represented by the \bar{o} of *oht* and *noht*. *aht* and *naht* represent shortened \bar{a} before two consonants. a with parasitic u before h gives au , which has passed to (ɔɔ), first becoming a monophthong (the long low-back-wide-round). A u -less pronunciation of $o(u)h$ would give pretty much the same result—cp. *sought* (page 268). *aught* is the spelling now preferred for the sake of distinction from *ought*. *ought*, same explanation. The \bar{o} may come as before from a form that was subsequently shortened, or from the infinitive $\bar{o}wen$ (A.S. $\bar{a}gan$). *thaw* should have been *thow* (heard in North Cumberland), like *sow*, but has developed like short aw .

$\bar{æ}$: A.S. $\bar{æ}$ corresponds to Teut. $\bar{æ}$ (L.E. \bar{e}) (Goth. \bar{e} , O.H.G. \bar{a}). In Kentish and Anglian this is written \bar{e} . There is also an $\bar{æ}$ which represents the i -umlaut of \bar{a} (Teut. ai) in all the dialects. $\bar{æ}$ is also its own (Teut. $\bar{æ}$)-umlaut. This in dialects other than West Saxon is, like its original, written \bar{e} . In Anglo-Saxon $\bar{æ}$ also represents a lengthening of $\bar{æ}(a)$. Dialectically, it represents $\bar{e}a$ (Teut. au) before c , g , h , and the i -umlaut of Teut. a before l + cons. (W.S. e).

A.S. $\bar{æ}$ was the long of $\bar{æ}$ (low-front-wide).

M.E. \bar{e} is the regular representative of A.S. $\bar{æ}$. It has now passed to (ii). At an early date narrowing supervened. See under $\bar{e}a$. For ea , see under \bar{e} .

A.S. $\bar{æ}$.

i gesælig	sely, seely	silly
rædels	redels	riddle
e læssa	lasse, lesse	less
wræstan	wresten	wrest

	ærende	er(e)nde, erand	errand
	æfre	afre, efre, euere	ever
	hræcan	——	retch
	lætan	leten	let
	wæt	wet, weet	wet
	swætan	sweten	sweat
	bræð	breth, breeth	breath
	mæd (mædwa, plu.)	medwe	meadow
	(q̃n)drædan	dreden	dread
	rædde	reed	read
	æt	et, eet	ate
æ	fætt	fat, fet	fat
	hlæder	laddre, leddre	ladder
	nædre	naddre, neddre	adder
	blædre	bladdre, bledder	bladder
æ̃	wæron	weren, were	were
ai	æghwæðer	alpir, eiðer, ethir	either
	*næghwæðer	neyþer, nethir	neither
ei	hlæfdige	laefdi, lefdi, lauedi, ladi	lady
	wæg	wawe	wave
	clæg	clei	clay
	hnægan	nēȝen	neigh
	græg	grai, grey	grey, gray
	gæ (gēa)	ȝea, ȝa, ȝe	yea
ou	mæst	mast, moste, mooste	most
	stæwð	sleuþe, slouthe	sloth
	lān(læn)	lone	loan
	mænan	menen	moan
ii	æfen	efen, euen	even
	ræd	rede, reed	rede
	sæ	sae, see, se	sea
	ælc	elche, eche	each
	tāsan	taisen, tosen, toosen	tease
	mænan	menen	mean

ii	māel ‘momentum’	mel, meel	meal
	*bræðan	breðen	breathe
	rædan	reden, raden	read
	spræc	spæche, speche	speech
	æl	el	eel
	cæg	kay, keye	key
uu	læwed	lewed, lewde	lewd
yuu	mæw	mawe, meaw	(sea)mew
iθ	ræran	reren	rear
	fær	fere, feer	fear
	skærr (Norse)	skere, schere	sheer
	bær	beere	bier
äθ	ær	er	ere
	ðær	þere	there
	stæger	steir	stair
	hær	here, heer	hair
aa	læstan	lasten, lesten	last
	blæst	blast	blast
	æmette	amete, amte, emete	ant
	gæstlic	gastli	ghastly
oo	wræððo	wraþþe	wrath
	tæhte	tahte, tagte, taucht	taught

silly, riddle have been shortened from long *i*. Compare *sick* (page 258) *redels*—For loss of *s* in the modern word, compare *burial* (A.S. *byrgels*).

less—*æ* when shortened before two conss. (page 200) was in Middle English written *e* and *a*. Midland and Northern texts affect *e*. *errand* was shortened from a M.E. form in which *r* was followed in pronunciation by *n*. *ever* was shortened later on in Middle English before two consonants. *let*, *twet*, &c., were shortened early in Modern Period (cp. *shed*). The shortening in *breath* is comparatively recent. *meadow*



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lefdi is the Northern form of shortened \bar{a} . *lauedi* and *ladi* are Southern forms. The *a* was lengthened before cons. + vowel. *clay*—M.E. $\bar{e}i$ (A.S. $\bar{a}g$) is generally represented in Modern English by the spellings *ei*, *ey*. M.E. $\bar{e}i$, A.S. $\bar{e}g$, $\bar{a}g$ (Anglian $\bar{e}g$) has the same representation. These two M.E. diphthongs suffered shortening and followed the course of *ei*. Both short *e*'s were open in Middle English. M.E. *ei* (*ai* passed to long open *e* through $\bar{a}i$) assimilated both elements to a long open *e*, and, after narrowing, passed to the diphthong (*ei*), which has now the first element open. There was a mixing of the spellings *ai* and *ei*. *neigh*—A.S. $\bar{e}g$ has usually become (*ai*)—cp. *tie*, *dye* (page 252). *wave*—M.E. *wawe* is due to influence of *wawen* (A.S. *wagian* 'move'); *wave* has been influenced by the verb *wave* (A.S. *wafian*). *yea*—The long close *e* that was regularly got from M.E. \bar{e} was retained as in *break* and *great* (page 255). It has now become (*ei*) like the long close *e*'s that derived from M.E. \bar{a} .

most—The long *o* is due to the \bar{a} of the comparative (*māra mā*). A.S. \bar{a} was rounded to \bar{o} in Middle English. M.E. \bar{o} gives (*ou*). *sloth*—This form and pronunciation is due to the influence of *slāw* 'slow.' *loan*—*lān* and not *lān* is responsible for this form. *moan*—due to influence of the noun *mone*, *moon* (?) (A.S. *mān* 'wickedness.')

(ii) is the regular development. *each*—For loss of *e* compare *which* and *such*. The *l* is retained in the North, e.g., Lowland Scotch *ilk*, which must not be confounded with another *ilk* meaning 'same' (A.S. *ylca*). *tease*—The form *toose* must be due to some form with A.S. \bar{a} . There is also a compound *to-tasen* 'to pull to pieces.' *taisen*—Perhaps the *i* is a parasite developed before a front consonant as in M.E.

aische 'ashes' (A.S. *asce*). The plant has M.E. *tesel*, *tasel*. *speech*—The *r* dropped at a very early date. *key*—cp. *either* (see above).

lewd—*ēu* (*ēu*) passed to ((*y*)*uu*). *meow*—There are forms quoted with *ea* and *æ*. In the North the word is pronounced (*au*). A M.E. *mowe* occurs.

rear—*ēr* has become (*iə*) or still broader (*äə*). *bier*—for *ie*, cp. page 188. *ere*—There are also M.E. forms *ar*, *or*, the first representing a shortened unstressed *æ*, the other shewing influence of Norse *ār*. *hair*—The *ai* is got from the analogy of many words ending in *r*.

last, &c.—the *a* shortened before two consonants. It (*æ*) was then lengthened before *s* + consonant and passed to (*aa*). *ant* by the analogy of *aunt* developed a *u* and with this passed to (*aa*) (page 214).

wrath—*a* was shortened in Middle English, and by *wr* rounded in Modern to (*ɔɔ*), see page 215. *taught*—*a* was shortened before two consonants in Middle English and *u* developed. *au* passed to (*ɔɔ*). Compare *fought*.

ē: A.S. *ē* corresponds to Teut. *ē* (O.H.G. *ea*, *iā*, *ie*). It also represents the *i*-umlaut of *ō* (and lengthened *o*). It is the result of certain contractions. In dialect it stands for *īe*, the *i*-umlaut of *ēa* and *ēo*. It also in dialect answers to the *ēa* that followed palatals, and is the smoothing of the *ēa* and the *ēo* that preceded *c*, *g*, *h*. It may also represent W.S. *ǣ*—*rēd* advice, W.S. *rǣd*.

A.S. *ē* was the long of *e*.

M.E. *ē* represents not merely A.S. *ē* *ēo*, but also Anglian *ē* (W.S. *ǣ* and *īe*(*y*)). In Modern English, after *ī* had become diphthongised, *ē* was raised into its place and made

its passage into the modern diphthongic (ii). \bar{e} ultimately reached the same goal. Words that derive from long close e have ee in modern spelling, words that derive from long open e have $ea(e)$. There was confusion in spelling at an earlier date. Compare the use of oo and oa .

Many of the forms in the A.S. column are Anglian.

A.S. \bar{e} .

ƿ	hēng	heng, hing, hong	hung
i	brēc	breech, plu.ȝ	breeches
	scīrgerēfa	schirrēve, scherreuē	sheriff
	*strēpan	strepen, streepe	strip
θ	ṡēfṡ	theftē	theft
	bēcnan	beknen	beckon
	blēdsian	blessen	bless
	(ge)mētte	mette	met
æ	brēmēl	bremhil	bramble
eo	hērde	herde	heard
ai	hēhṡu	heighte, highte	height
ai	tēgan	teiȝen, tiȝen, teyen,	tie
		tyen	
	dēgan	deȝen, diȝe, deie	dye
aiθ	brēr	brere	briar
ei	hēg	hei, hai	hay
	twēgen	tweien	twain
	ēgaṡ	eit	eyot
	wēste	weste	waste
ii	mē	me	me
	wē	we	we
	gē	ȝe	ye
	hē	he	he
	ṡē	ȝe	thee
	ēcan	eken	eke
	hēla	heelee	heel



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the two consonants. The short *e* thus got would be changed to *a* before *r* in Modern English. But the spelling *ea* shows that short *herde* must have been group-lengthened to *hērde*. The length would enable it to escape the passage into *a* that *r* marked out for a preceding short *e*. Later on the *e* was shortened, as in many words (page 255). *er* gives (əə).

height—M.E. *eiht* usually gives (ei). Compare *eight*. This word has taken after its adjective *high*. *tie, dye*—The Anglian *ē* was assimilated to the glide *i* that was developed between it and *g*. From *ī* comes (ai). *briar*, hard to explain. Compare the change of M.E. *frere* into *friar*. In the sixteenth century *brier* was in vogue. For the spellings *brier briar*, cp. *lier liar*. *brere* occurs in Shelley's *Adonais*—*'And build their mossy homes in field and brere.'* *hay*—*ei* is a more frequent representative of M.E. *ēi* (*ēi*). *eit*—Sweet says through *ēgð, ēhð*. M.E. *ei* (*ai* passed into long open *e* through *æi*) assimilated both elements into a long open *e*, and, after narrowing, passed to the diphthong (ei), which has now the first element open. The spellings *ai* and *ei* were confused. *waste*—The French word displaced our own. These French spellings in *ast* pass to (ei), compare *paste, taste*.

mē—*þē* are monosyllabic lengthenings in Anglo-Saxon (page 199). This list exhibits regular development. *believe*—*ie* represents close *ē* (page 188).

bruise—The late W.S. form was *brȳsan*. The modern word is an instance of the preservation of the spelling *ii* (with the French character *ui* (page 190)). Compare the course of *rude* into (uu). *brese* may come from Anglian *brēsan*, or be a Kentish form with *ē* for A.S. *ȳ*. *broosen* is

supposed to derive in some way or other from O.F. *bruasier brisier*, which was merged into *brȳsan*. The form *brissen* with short vowel is anomalous.

here, &c.—*ēr* gives (iə). *hark*—The vowel shortened before two consonants was changed into *a* before *r* and developed through (æ, ææ) into (aa). The spelling *hearken* indicates a lengthening (long open *e*) before *r*-combination. Of this there is a shortened pronunciation recorded, cp. *heard* (see above).

ēa: A.S. *ēa* corresponds to Teut. *au* (I.E. *au*, *ou*) (O.H.G. *ou*, *ō* (before dentals)). It is the result of various contractions. There is also an *ēa* = (e)*ā* got (1st) from a sequence of the palatals *g*, *c*, *sc*, and Teut. *ǣ*—*g(e)āfon* (O.H.G. *gābun*), (2nd) from a sequence of the palatal *g* (Teut. *j*) and Teut. *ǣ*—*g(e)ār* (O.H.G. *jār*), (3d) from a sequence of the palatal *sc* + *ā* (Teut. *ai*)—*sc(e)ādan* (Goth. *skáidan*).

A.S. *ēa* was the long of *ea* (low-front-wide + low-back-wide). M.E. *ē* regularly represents A.S. *ēa*. It has commonly given (ii) in the present language. The *ē* in Modern English was first narrowed, then raised to long *i*.

A.S. *ēa*.

i	foran-hēafod	forheued, forheed	forehead
	-lēas	-lees	-less
	hrēac	rek, reek	rick
e	dēað	deð, deep	death
	hēafod	heued, heed	head
	þrēatian	þreten	threaten
	hēahfore	heifre, haifre	heifer
æ	lēaðor	————	lather
	cēapmann	chepmon, chapman	chapman

ai	hēah ēage lēag	heh, heih, heigh, hi eȝe, eiȝe, eie, eye, ye leie, lie	high eye lye
ei	grēat	gret, greet	great
ou	cēas scēawian ðēah	ches, chees, chos schawen, schewen thoh, thogh, thouȝ, thof	chose show, shew though
ii	flēah ēast bēacen bēatan ēac lēac stēap (ge)lēafa	fle, flee eest bekene beten, beeten ec, eek leek stepe leue, leeue	flea east beacon heat eke leek steep belief
uu	scrēawa flēag	shrewe, schrewe fleigh fley; flowen, vluwen	shrew flew
yuu	hēawan dēaw	hewen deu, dew	hew dew
iθ	nēar tēar	nere, neer tere, teer	near tear
oo	gēard hrēaw strēaw	ȝare, yoore raw stree, straw	yore raw straw

forehead, -less—Shortening of long *i* in unstressed syllable gives short *i* (wide). A pronunciation with short *e* is common in both words. In the former, this will represent the short vowel in *head*, in the latter, perhaps the influence of the other *less*.

rick—For shortness compare *breeches* (page 251).



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verb. *show*—A.S. *sc(e)āwian* would give *schōwien* in Middle English. From this has come *show*. *schēwien* would be the regular M.E. development of A.S. *scēawian*. From this we have the spelling *shew*, but the pronunciation is that of *show*. *þēah* is a hard word and seems to have developed its vowel like (e)ā, as in the previous words. The result of this before *h* should have been (thōʰf), cp. North. *thof*. For *ō(u)h* in Middle English giving (ʊ) in Modern English, compare *ought* (M.E. *ō(u)hte*, A.S. *āhte*). The (ou)-sound of modern *though* indicates a weak form with loss of *gh*, cp. *dough* (A.S. *dāh*) (page 243). Short *ea* in *sleaht* and *feaht* (*slaughter*, *fought*) has also given this sound (ʊ).

flea—(ii) is the usual goal of *ēa* in Modern English.
belief—For the *ie*, see page 188.

shrew, *herw*, *dew*—For M.E. *ēu*, see page 222.

flew—The analogy of the *know knew* and *grow grew* class has produced this. From the M.E. forms there are theoretically three sound-forms deducible (ai), (ou), (au).

near—*ēr* gives (iə).

yore comes from *g(e)āra*. A.S. *ā* becomes *ō* in Middle English. *ōr* gives (ʊ). *raw* has developed as if from short *eaw*. Compare *thaw*. So with *straw*, but the *stree* of Middle English points to long *e*. With *stree* compare the Scotch word.

ēo: A.S. *ēo* corresponds to Teut. *eu* (I.E. *eu*) (Goth. *iu*, O.H.G. *iu*, *eo*, *io*, *ia*). It is the result of various contractions and lengthenings. It appears after Teut. *j* and palatal *sc* with value (e)ō—*gēomār* ‘sadness’ (O.H.G. *jamar*), *scēoh* ‘shoe.’

A.S. *ēo* was the long of *eo* (mid-front-narrow + mid-back-narrow-round).

M.E. *ē* represents A.S. *ēo*. See under *ē*.

	A.S. <i>ēo</i> .		
i	<i>sēoc</i>	sek, seek	sick
	<i>hēope</i> ‘ <i>rosae silves-</i> <i>tris bacca</i> ’	hepe, heepe	hip, hep
e	<i>brēost</i>	breſt	breast
	<i>fēoll</i>	fel	fell
	<i>hēold</i>	heeld	held
	<i>frēond</i>	friend	friend
ee	<i>stjōrn</i> (Norse)	sterne	stern
	<i>þrēotēne</i>	threttene, thritteind	thirteen
ai	<i>leoht</i> ‘ <i>levis</i> ’	liht, liȝt, licht	light
	<i>ðēoh</i>	þeh, þeiȝ, þih, þi	thigh
	<i>tēo(go)ðian</i>	tethen, tithen	tithe
	<i>lēogan</i> ‘ <i>mentiri</i> ’	lihen, liȝen	lie
	<i>flēogan</i> ‘ <i>volare</i> ’	flegen, fleie, vli	fly
	<i>flēoge</i> ‘ <i>musca</i> ’	fleȝe, fleie, flie	fly
au	<i>trēowian</i>	tru, trow	trow
ou	<i>sēowan</i>	sewen, sowen	sew (sow)
	<i>trēowð</i>	trouthe	troth
ii	<i>sēo</i>	sche, shee	she
	<i>bēo</i> (I sing.)	be(n)	be
	<i>sēo</i> (I sing.)	se, see	see
	<i>trēo</i>	tre, treċn plu.	tree
	<i>hwēol</i>	whele	wheel
	<i>sēoðan</i>	sethen	seethe
	<i>fnēosan</i>	fnesen	sneeze
	<i>(ge)bēon</i>	iben, been,	been
	<i>clēofan</i>	cleven	cleave
	<i>bēot</i>	bet, beet	beat
	<i>prēost</i>	prest, preeste	priest
	<i>lēof</i>	lef, leef	lief

uu	ðrēow	þreu, þrewe	threw
	clēowe	clewe	clew
	hrēowan	rewen	rue
	trēowe	trewe, tru	true
	trēowð	treuthe, truthes pl.	truth
	(for)lēosan	lesen	lose
	cēosan	chesen, chusen	choose
	scēotan	scheten, schuten	shoot
yuu	ēow	ew	yew
	nēowe	newe	new
	cnēow	kneu; knewen	knew
	gēola	ȝole	yule
	hēow	hew	hue
	ēow	ȝou, ou, ȝew, eu	you
	gēoguð	ȝuȝeð, ȝuweðe, youthe	youth
iø	dēore	dere	dear
	dēor	der, deer	deer
	hlēor	lere	leer
yuø	ēower	ower, ȝure, youre	your
aa	dēorling	derling	darling
	fēorðling	ferthing	farthing
oo	fēower	fower, foure	four
	fēowertig	fourti	forty

sick, shortened from long *i*-sound. Compare *breeches*. *hip*, similar shortening. *hep* (e) probably represents a shortening transmitted from that stage in the Modern Period when M.E. *ē* (and *ɛ*) was shortened.

breast, long in Middle English. The *ea* shows that the word had long open *e*-sound in Modern period. Compare *heard*, which was shortened and lengthened again in Middle English (page 252). Compare the course of *breast* with that of *priest*. *held* had long close *e* in Middle English. There



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rounded out of existence by the neighbouring lip-letters. The *r* has of course shaped the *ōw* into (oo).

(ii) is the regular development. For the *sh* in *she* see (page 290). *sneeze* (*neeze* obs), due to refashioning of the difficult initial sound of *fneeze*. *gebēon* is theoretical. No participle appears in Anglo-Saxon. *cleave*—There was a weak A.S. verb *cleofian* ‘adhere’ which gave in Middle English *clēvien*. From this *cleave* ‘split’ got the long open *ea* (page 250). *beat*—The *ea* got from the present (M.E. *bēten*, A.S. *bēatan*), or shortened from a M.E. weak *bēted*. *priest*, *lief*—For *ie*, see page 188.

M.E. *ēu* is written *ew* in some words and sometimes *ue*, *u*. It developed to (yuu) through various intermediates, with shifting of stress on to second element and consonantisation of first element. The *y* was dropped after certain letters—*r*, *l* (not always), &c. Compare what is said on *ēu*, page 222. *ü* (in French words) final as well as medial was levelled under *ēu*.

choose is a phonetic spelling of earlier *chuse*. This was the descendant of M.E. *chūsen*. The *ü* is a dialectic development of A.S. *ēo*, and has had the development of *ēu*. The M.E. *chesen* (regular from *cēosan*) was also represented by *chese* early in the Modern Period. *shoot*—The same explanation accounts for this word. *lose*—at first *loose*, then *lose*, to differentiate it from *loose* adj. The *for* of *forlēsen* was dropped owing to influence of *losien* (A.S. *losian*, usually neut.). Sweet does not explain the vowel-sound of *lose* as he explains those of *choose* and *shoot*, but avers that *lese* (of early Modern Period) borrowed the vowel (uu) of the adjective *loose* (M.E. *lōs*, of Norse origin).

yule—A.S. *g(e)ōla* would give *zōle* in Middle English.

Long close *o* was passed to (uu) in the present language. The influence of Norse *jōl* would also tend to give this result. *gēoguð*—The *g* passed to *w* and then dropped. *youth* has exceptionally retained its long *u*, cp. *uncouth*.

dere—*ēr* gives (iə).

darling, *farthing*—There was shortening in Middle English. Then ensued in Modern Period change of *e* to *a* by action of *r*. The *a* (æ) was lengthened before *r* + cons. (page 214) and passed through long æ to (aa). *four*—See above under *troth*.

ī: A.S. *ī* answers to Teut. *ī* (Goth. *ei* L.E. *ī*). The sound is very constant. A.S. *ī* may also answer to I.E. *eī*—*þrī* (Gk. *τρεῖς*). It stands also for a compensatory lengthening of Teut. *i*. Sometimes an original *ē* finds representation in Anglo-Saxon under *ī*. The *īe*'s that are the *i*-umlauts of *ēa* and *ēo* are also thus represented. A.S. *ī* was the long of *i*.

In Middle English *ī* remained. In Modern English it passed by divergence of first element into a diphthong, and through lowering, retraction, and widening, reached the sound (ai).

A.S. **ī**.

i <i>crīstendom</i>	<i>cristendom</i>	<i>christendom</i>
<i>grīst</i>	<i>grist</i>	<i>grist</i>
<i>(on)grīslīc</i>	<i>grislich, grisli</i>	<i>grisly</i>
<i>stīg-rāp</i>	<i>stirop</i>	<i>stirrup</i>
<i>dīc</i>	<i>dich</i>	<i>ditch</i>
<i>æt-wītan</i>	<i>atwiten</i>	<i>twit</i>
<i>līnen</i>	<i>linen</i>	<i>linen</i>
<i>wīf-mēnn</i>	<i>wimmen, wummen</i>	<i>women</i>
eo <i>scīr-gerēfa</i>	<i>schirreue, scherreue</i>	<i>sheriff</i>

u wif-mann	wimman, wummon, womman	woman
ai hwil	hwile, while	while
fif	fife, uiue	five
hīwa	hine, hyne	hind
ðrīwa	þriȝes, þriēs	thrice
bī	bi, by	by
sīðe	sithe, syðe	scythe
hīgian	hiȝen, hyen	hie
aiə iren	iren, yren	iron
scīr	schire, shire	shire
ii snīcan	sniken	sneak
yuu spīwan	spewen, spue	spew, spue
tīwes-daeg	tisdei, tewesday	tuesdāy
yuə stīg-weard	stiward, steward, stuward	steward

cristendom—The vowel is shortened before two consonants (page 200). Length however often remains before *st*, e.g., *priest*, *least* (page 258). The quality of the *i* is altered in the shortening. Short *i* is wide. *stirrup*, shortened from *steerup*. *dich*—The *c* was softened after the front vowel, supported by the *e* of the inflectional forms (page 278). In *dike* the vowel is regular and there is no Southern softening. *twit* must once have had long *i*. Spenser rhymes it with *light* and *plight*, and writes it by false analogy *twight*. *linen*—The vowel is long in *line*. Perhaps the back-shortening termination helped on shortness. *wimmen*—The *mm* due to assimilation of *f* to *m*. The long *i* is still heard. The form with *u* is due to the analogy of the singular, where the labialisation was not merely graphic but gave development. The *u* was written *o* between the *w* and *m*.



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\bar{o} remained in Middle English, but passed in the Modern Period to long u , which is now diphthongised to (uu). This sound was shortened in certain words, especially before t/h and d , and has now passed to (ɐ). Later on, another shortening took place, very generally before stop-consonants. This shortening, occurring after the passage of u to (ɐ), has remained.

Words that derive from long close \bar{o} have oo in modern spelling, words that derive from long open \bar{o} have oa (o). There was confusion in spelling at an earlier date. Compare the use of ee and ea . For $\bar{o}u$ see under \bar{a} .

A.S. \bar{o} .

ɐ	mōste	moste, muste	must
	rōðor	rothyr, rodyr	rudder
	dōð	doð, dooth	doth
	ōðer	oother	other
	brōðor	brother	brother
	mōdor	moder, mooder	mother
	mōnað	moneth, mooneth	month
	mōnan-daeg	moneday, munendai	monday
	flōd	flood	flood
	genōg	inouh, enogh, inough	enough
	tōh	tough	tough
e	-dōm	-dam, -dom, -doom	-dom
e	wōdnes-dæg	wodnes-dei, wednes-	wednesday
		dai	
u	bōsm	bosum	bosom
	hōc	hoc, hok	hook
	scōc	schook, shook	shook
	fōt	fot, foot	foot
	tō	to	to

o	blōstma	blostme, blosme, blossom bloosmes pl.	
	gōs-hafoc	gos-hauk, goshawke	goshawk
	fōd(d)or	fod(d)er	fodder
	gescōd	ischood, schod	shod
	hōh	houȝ	hough
au	slōg	slouh, slough	slough
	plōh	plouh, plouȝ	plough
	bōg	bogh, bouz ; boowes plu.	bough
ei	cōm	coom, cam	came
ou	hōf	haf, houe	hove
	behōfian	behoue	behove
	rōwan	rowen	row
	blōwan	blowen	blow
	wōc	wok	woke
uu	dō (I sing. pres.)	do	do
	tō	to	too
	stōl	stole, stool	stool
	smōðe adv.	smethe, smoothe	smooth
	tōð	toth, tooth	tooth
	gōs	gos, goos	goose
	wōs	wose, woose	ooze
	ōwef	oof	woof
	wōgian	woȝen, wowen	woo
	lōma	lome	loom
	rōd	rȝde, roode	rood
	scō	scho, schoo	shoe
	slōg	slouh, slouȝ, slou	slew
	drōg	drouh, drouȝ, drou	drew
äə	swōr	sware	sware
uə	mōr	more	moor
oə	ōra	or	ore

𐝒𐝒	sōfte adv.	softe	soft
	swōr	swor, swoor,	swore
	flōr	flor	floor
	sōhte	sohte, sohte	sought

moste has passed to (ɐ) through shortened long *u*. A form with *u* occurs in Middle English. Perhaps it was due to labialisation, on the part of the *m*, exerted on an *o* shortened before two consonants. *doth*—In Middle English, the *ō* of the *o*-forms prevailed over and expelled the *e*-form handed down from A.S. *dēð*. Then followed the usual course of the long *o*'s that went to (ɐ). The shortening took place first in the unemphatic position. *enough, tough* — In late Middle English *ōu* in *ouh* (parasitic *u* before guttural *h*) had the pronunciation that was usually associated with the spelling *ou*, viz., long *u*. This was shortened in Modern English and went to (ɐ).

-dom—The shortened vowel in the unstressed syllable has naturally passed to the obscure vowel (ə).

wednesday—*o* has been shortened with usual confusion between *wo* and *weo*, cp. *welkin*.

bosom—In these words occurs the later shortening of *u*, which remained. *to* when unemphatic may be reduced to (ə).

blossom, fodder—The *o* was shortened in Middle English before two consonants. Short *o* was opened in Middle English. It was lowered in Modern English to its present sound (ɒ). *shod*—Compare for similar shortening *rod* the doublet of *rood* (see below). *hough*—One would have expected *hōh* to have followed the course of *tōh*. Finally it has a *k*-sound. Formerly the final sound was that of *tough*.

slough, &c.—The long *u*-sound that these words, in com-



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M.E. *drow*, *slow* (long *u*) yielded to the influence of verbs of the *know knew*, *grow grew* class.

sware shews the analogy of *bare* (page 215). *ār* gives (äə). Compare *swore* below. *moor*—*ōr* gives (uə). *ore*—Compare *floor* below.

floor—The same result as *moor* has, might have been got, but in some words the *uu* was broadened to (ɔɔ). *swore*—The long close *o* of the preterite gave place to the long open *o* of the participle *swōren*. *soft*—The long *o* was shortened in Middle English before the two consonants. *o* was opened in Middle English. In the Modern Period lowering took place. The (ɔ) thus got was in many words (page 232) lengthened and narrowed to (ɔɔ). *sōhte* (*brōhte*, *þōhte*) was shortened in Anglo-Saxon. The short *o* thus got would have very much the same development as in *soft*, for the *u* was not pronounced in early Modern. Compare *bought* (page 232).

ū : A.S. *ū* represents Teut. *ū* (L.E. *ū*). Sometimes it is a compensatory lengthening of Teut. *u*.

A.S. *ū* was the long of *u*.

In Middle English, *ū* remained. It might represent not only an original A.S. *ū* but also the group-lengthened *u* that came down from Anglian. Both were often written *ou*.

ū in Modern English has had its first element diverged, unrounded, and widened in the direction of the initial sound of the present diphthong (au).

The second element was widened and has taken more or less after the first element, retaining rounding. In some words the *ū*-sound has been retained, in others retained but shortened. When the shortening took place sufficiently early the result has been (ʊ) (page 264).

A.S. *ū*.

ƿ	<i>dūst</i>	dust	dust
	<i>þūma</i>	thoumbe, thoumbe	thumb
	<i>plūme</i>	ploume	plum
	<i>ūs</i>	ous, us	us
	<i>būtan</i>	buten, bute,	but
	<i>scūfan</i>	schouve	shove
	<i>rūh</i>	ruh, rugh, row, rough	rough
u	<i>rūm</i>	roum	room
	<i>brūcan</i>	bruken, brouken	brook
	<i>cūðe</i>	couthe, coude	could
o	<i>grūfa</i> (Norse)	grouelynge	grovel
eo	<i>þūres-dæg</i> (Norse)	þursdai, þursdei	thursday
	<i>fūrlong</i>	furlong, fourlonge	furlong
au	<i>þū</i>	þu, þou	thou
	<i>mūð</i>	muð, mouth	mouth
	<i>mūs</i>	mus, mous	mouse
	<i>pūnian</i>	pounen	pound
	<i>drūgoðe</i>	drugte, drouhþe, droughte	drought
	<i>būgan</i>	buwen, bowen	bow
	<i>hū</i>	hu, hou	how
	<i>brū</i>	browe	brow
	<i>ūle</i>	oule	owl
auo	<i>ūre</i>	ure, oure	our
	<i>sūr</i>	sur, sour	sour
	<i>būr</i>	bour	bower
uu	<i>uncūð</i>	unkouth	uncouth
	<i>stūpian</i>	stoupen	stoop

dust—*ū* was shortened before two consonants (page 200). The usual development of short *u* followed. *thombe*—The spelling with *o* is a proof of short *u*. *ous*—The emphatic form with long *u* has been displaced by the short unem-

phatic form. *buten, bute*—This is the weak form, the conjunction; the adverb and preposition were strong, and had forms with *ou*. Certain of the \bar{u} 's doubtless got shortened at the time when the \bar{u} 's that came from M.E. \bar{o} were being shortened.

room, &c.—The sound is retained but shortened. *coude*—The form with voiced consonant is weak and prevailed over the strong form with breath consonant. An *l* was introduced from *should* and *would*. Lack of stress led to shortening, and *l* dropped out of the weak form as in the other verbs. The weak form holds the field.

grouelynge—Here we have shortening, with *o* for *u*. This *o* has followed the *o*-development. There was also a form with *u* which passed regularly to (ʁ) a pronunciation that still survives.

þursdai—Shortening before two consonants appears here. *ur* gives (ææ). *furlong*—There is also a M.E. form with *o* arguing shortness.

(au) is the regular development. $\bar{p}\bar{u}$ is A.S. lengthening of Teut. *u*. *buwen*—*g* has become *w* after \bar{u} , cp. *draw*.

our— $\bar{u}r$ gives (auæ).

uncouth—Long *u* is here retained, cp. *youth* (page 261). In *stoop* the following labial has helped to keep the quality of the vowel.

\bar{y} : A.S. \bar{y} is the *i*-umlaut of Teut. \bar{u} , or of a compensatory lengthened Teut. *u*. It may also represent the \bar{ie} 's that are the *i*-umlauts of $\bar{e}a$ and $\bar{e}o$ (Teut. *au* and *eu*). In Kentish, \bar{y} became \bar{e} , through lowering and unrounding. Hence \bar{y} is sometimes written for \bar{e} (W.S. $\bar{æ}$.)

In A.S. \bar{y} was the long of *y*.



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lice—The words in this list have followed the development of long *i*, which has been diphthongised to (ai). *kine* is a double plural got by the addition of *-en*, the levelled form of the A.S. plu. suffix *-an*. The simple plural is seen in the Scotch *kye*, with similar diphthongal development. *driȝe*—After palatal vowels (*e, i*) *g* becomes *i* and is merged after *i*. Of course the *i* here is already long. *bȳcgan* (2 pers. sing. *bȳgest*), the *ȳg*-forms have given development, with the same course as in the previous word.

hire, &c.—*īr* gives (aiə).

boil—M.E. *bile* on its road to (ai) had reached the stage (əi). The ə here is the obscure vowel, mid-mixed-narrow. The verb *boil* had reached the same sound, for *oi* had passed through (ui) and (ɐi) to (əi). The two words (as sound-groups) were mixed. The spelling with *oi* was established, and by and by drove the pronunciation into a reproduction of the spelling, in fact, restored the original sound. The sound is now (oi), and the verb and noun have the same sound in educated speech, though in the vulgar dialect, *boil*, the noun, has its own historical pronunciation. The word *bile* ‘secretion of the liver’ (Fr. *bile*) of course developed regularly into (ai). Compare with *boil* vb. and *boil* n. (M.E. *bile*) the words *toil* and *tile* which once had the same pronunciation. But *toil* though its pronunciation was normalised did not as a sound-group carry with it *tile*, which went on to (ai).

For a lengthy number of pages the various developments of A.S. originals have been considered. It will now be requisite to put down the *vice versâ* and trace back each modern development to its principal A.S. originals. This

must be done briefly. Actual words illustrating the changes referred to below will be found under the A.S. letters.

ʊ has been got from A.S. *u, ū, y, ō*.

i has been got from A.S. *i, y, ī, ŷ*.

e has been got from A.S. *e, eo, æ, æ, ēa*.

æ has been got from A.S. *a (æ, ea), æ*.

o has been got from A.S. *o, ō*.

ə has been got from A.S. *eor, er, yr, ir, ur*.

ai has been got from A.S. *ī, ŷ, i, ih, yh, ēg, ēog, ēoh, ēah, ēag*.

au has been got from A.S. *ū, u*.

ei has been got from A.S. *æg, ecg, eg, a (æ ea)*.

ou has been got from A.S. *ā, ōw, ol*.

ii has been got from A.S. *ē, ēo, e, ēa, æ*.

yuu has been got from A.S. *ēow, ēaw, īw*.

uu has been got from A.S. *ēow, ēaw, ō*.

aa has been got from A.S. *e, eo*, followed by *r* + cons., and *a (æ, ea)* followed by *r* + cons., *s* + cons., and by *th*.

oo has been got from A.S. *or, al (æ, eal), ag, war (wear), o (+f, s, th), ōht, āht (æht), aw*.

Some remarks were made on these modern developments on pages 197 and 198.

A passing reference to words of Anglo-French origin must suffice. The sounds in these words shared the fate of the similar sounds that existed in the developed Anglo-Saxon of their date. I say *developed* because certain Anglo-Saxon sounds had undergone changes. *ā* and *ēa* had given *ē* (long open *e*); *ā* had given *ō* (long open *o*); short *e* and *o* had become open sounds; and *g* had been

vocalised to *i* and *u*. Long French *ii* was levelled under the *eu* that had been got from A.S. *ēaw*, &c.

The following three lines will go to illustrate the similarity in development alluded to above. *Line 1* denotes the sounds of the developed Anglo-Saxon; *line 2* contains words of native origin that have developed these sounds; *line 3* contains words of Anglo-French origin that have developed the same sounds. The words of native origin are taken from the vowel lists where they may be found with the help of the index.

1.	a	ā	ɛ	ē	ē	i	ī	o	ō
2.	man	scale	ferry	east	geese	bill	by	on	oak
						(weapon)			
3.	ban	bale	peril	beast	degree	bill	cry	honour	cloak
						(measure)			
1.	ō	u	ū	ai	ei	au	eu		
2.	stool	run	mouse	day	way	draw	dew		
		full			(Ch. wey)				
3.	fool	plunge	spouse	delay	veil	cause	beauty		
		bull							
		(edict)							

beast and *fool* had originally short vowels in Anglo-French. No comparison of the *oi*-sound can be given. It does not occur in words of native origin. For *boil* see page 270. And the *ou*-sound had lost its diphthongic character in Anglo-French, and had become a symbol for the long *u*-sound, being used as such in Middle English.

It is worth while noticing how the Anglo - Saxon originals of these sounds have fared in Scotch. Modern Scotch (not Scotch-English) is really latter-day Northumbrian. It has had a distinct development of its own in



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Note that *blind* and *ground* have not been group-lengthened in Scotch.

A.S. *ā* was not rounded in Scotch but along with lengthened *a* (before consonant + vowel) passed to present sound. A.S. *āw* levelled under *ōw* in English has had the same result as *ag* in Scotch—cp. *draa* and *blaa* (A.S. *dragan* and *blāwan*). *oi* in Scotch has two values. Thus *boyl* in the South has the sound of mid-back-wide-round followed by high-front-narrow; *beyle* in the centre and north has the sound of mid-front-wide and high-front-narrow.

A few examples of noticeable Southern Scotch developments of A.S. sounds before gutturals will not be out of place. In this dialect the guttural after back vowels is labialised (cp. G. *auch*), after front vowels it is palatalised. In the other dialects occurs the ordinary guttural with occasionally a different vowel-sound. After a high-front-narrow and a high-back-narrow-round a simple guttural also occurred in Southern Scotch.

From *āh*—*auwcht* (l. b. w. + h. b. n. r., A.S. *āhte*), *ah*—*leawch* ‘low’ (m. f. n., long) and *lauwch*; from *eoh*—*fæycht* (l. f. w.), *eah*—*æycht*; from *ih*—*neycht* (m. f. w.); from *ōh*—*dowchter* (m. b. w.), *oh*—*sowcht*; from *ōh* also *leuwch* ‘laughed’ (m. f. n. r., A.S. *hlōh*); from *ūh*—*ruwch* ‘rough’ (m. b. n.).

ēag—Scotch *ey* ‘eye’ has in south the value mid-front-wide + high-front-narrow, in other dialects it is written *ee*, and has the value high-front-narrow (long).

ūg—*buw* ‘bend’ with value mid-back-narrow + high-back-narrow-round in south, elsewhere it has the value high-back-narrow-round.

ȳg—*drye* with value low-back-wide + high-front-narrow.

The sound heard here is the nearest Scotch equivalent to English long *i*.

Anglo-Saxon consonants, their passage to, and representation in, Modern English, will now be the subject of some remarks.

b: A.S. *b* occurs initially. Medially and finally it appears geminated, or in the group *mb*.

In the present language A.S. *b* appears as *b*—*bind*, *dumb*, *web* (*bindan*, *dumb*, *wębb* (Teut. *bj*)); as *p*—*gossip* (*god-sibb*). *p* occurs in *unkempt* for *unkembed* (*cęmban* 'to comb,' umlaut from *camb* (Gk. γόμφος 'bolt')). *b* has disappeared in *oakum* (*ācumba* 'tow'). Though written it is not now pronounced in the group *mb*.

Our *b*, like the Anglo-Saxon letter, is the lip-stop-voice.

For *developed b* see under *m*.

c: A.S. *c* had two values, back-stop and front-stop. It remained back before back vowels and umlauted vowels (and before consonants) — *a*(*q*), *o*, *u*, *ā* (Teut. *ai*), *ō*, *ū*, *ē* (umlaut of *ā* = Teut. *ai*); *ę*, *y*, *æ* (umlaut of *o*), *ȳ*, *ē* (*ē*), but was fronted before all vowels that were front before mutation began. This is apparent from the Modern English words that derive from A.S. initial *c*. From *back c*—*care*, *come*, *coal*, *cool*, *cow*, *key*, *kiss*, *keen*, *clean* (*caru*, *cuman*, *col*, *cōl*, *cū*, *cēge*, *cyssan*, *cēne*(*ē*), *clāne*). This *c* was in Middle English sometimes written *c*, sometimes *k* (page 190). From *front c*—*chin*, *churl*, *cheek* (*cinn*, *ceorl*, *ceoce*). In Anglo-Saxon, front *c* was represented by *c*, but at the Norman Conquest, it was, according to French (Central French) fashion represented by *ch*, with pretty much the sound of *ch* in *child*. In French, this sound developed into the *sh*-sound of Modern French.

Final *c* is represented by *k*—*ark* (*earc*). Final *cc* (sometimes *c*) is represented by *ck*—*cock* (*cocc*). *cw* was displaced by French *qu*—*queen* (*cwēn*).

When *c* followed front vowels, *ch* was often developed through influence of inflectional front-vowel *e*—*which*, *such*, *pitch* (*hwilc*, *swylc*, *pic*). The spelling of the last word leads one to notice that *tch* (M.E. *cch*, *chch*) is the regular representative of doubled *c*—*fitch* (*flicce*).

This sound is regularly written *ch* after long vowels—*coach*, *teach* (*tāc(e)an*). After a short vowel *tch* often occurs—*pitch*, *ditch* (*dīc*), but sometimes *ch*—*rich*, *much*, &c. After a consonant, *ch* is written—*quench* (*cwencan*), *which*, *such*. In these two last the consonant *l* is now lost.

ch is sometimes voiced into a *j*-sound—*knowledge* (M.E. *knowleche*), (*Green*)*wich*. It is written *j* in *ajar* (M.E. *on char*, A.S. *on*, *cęrr*).

ch has disappeared in *I*, *every*, *barley*, *lent*, *made*, *drown* (*ic*, *āfre*, *ālc*, *bārlic*, *lęncten*, *macode*).

A.S. *sc* is usually *sh* (M.E. *sch*) in the present language—*shake* (*sc(e)acan*), *fresh* (*fersc*), but occasionally *sk* (by-form in *ks*, *x*)—*ask* (prov. *ax*). Note also *mussel* (A.S. *muscle*).

It should be noticed that Northern forms exhibit *k* for Southern *ch*. Compare *kirk* and *church*, *seek* and *beseech*.

The *k* in *kn* is now no longer sounded.

The *fronted k* that is heard in provincial English (and in American) in words like *cart* is an effect that was produced by the previous stage of (*aa*) viz., the front (*ææ*) (p. 214). Compare under *g*.

The present hard *c* is the back-stop-breath.

The word *ache* might have been noticed above. There



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simulated. The results are *tt* and *st*. *þs* usually passes to *ss*. The Gothic *þ* was voiceless in all positions.

In the Southern dialect of Middle English this letter was voiced. In the Midland and Northern dialects there was an initial and final breath sound possibly inherited from the Anglian.

As to the orthography, *þ* gradually ousted *ð*, being itself replaced, in French fashion, by *th*.

To the voiced sounds in the present weak *the, that, they, then, there, though*, and *with*, there were opposed in Middle English the breath sounds of strong forms.

In Scotch the *th* of *though* and *with* is a breath sound.

In the present language *th* when initial except in the above words is a breath sound. Finally, it is also breathed (except in *with*, and the vbs., *mouth, bequeath, smooth*)—*loath, breath, bath*. To these are opposed the voiced sounds in *loathe, breathe, bathe*. The voiced sound is due to the fact that these words were intervocalic in Middle English. In certain plurals in *ths* the *th* is said to be voiced (not in Scotch)—*baths, cloths, mouths, truths, oaths, paths, laths, wreaths*. The *th* of some words, owing to a weathering of terminations, is now final, with consequent change from voice *th* to breath *th*—*earth, beneath*.

A.S. *ð* is of course represented by *th* in Modern English. It is also represented by *t*—*stalwart, lest, sight, eyot, nostril, husting(s)* (*stælwierðe, ðy lās ðe, gesihð, ēgað, nosðryl, hūs-ðing*); and by *d*—*cou(l)d* (*cūðe*) (see A.S. *ū*). It is after *r*, and before *r* and *l*, that *d* usually appears—*burden, murder, afford, spider* (M.E. *spither*), *rudder, swaddle, fiddle* (*byrðen, myrðran, (ge)forðian, spīðre, roðor, swęðel, fiðele*). For examples of assimilation take *lissom* (*lithe-some*), *Surrey*,

Sussex, Suffolk (*līðe, Sūðrige, Sūð-Seaxan, Sūð-folc*). *ð* has also dropped—*wrist, worship, Norwich, sin(ce), or* (*wrist* for *wriðst*, from *wriðan*), *weorðscipe, Norðwīc, siððan, āhwæðer*). Note *wrath* and *moth* (*wræððo, moððe*). The *th*-sound has, as in Anglo-Saxon, two values, the point-teeth-open-breath and the point-teeth-open-voice.

f: A.S. *f* represents Teut. *f* and *v*. It was voiced between vowels, and after *r* or *l* followed by a vowel. Probably it was also voiced finally, and perhaps initially, except in the Northern dialect. This seems to be Sweet's conclusion. Sievers speaks of initial surdness. *f* in Gothic was a breathed letter. It was *b* there that medially after vowels had the sound of *v*. *f* was and would remain breathed in combinations like *fs, ft, ff*.

In the Southern dialect of Middle English *f* was voiced. It was written *v* initially, and medially, but not finally, because confusion with vocalic *u* would have ensued. To avoid confusion *f* is also written before voiced letters. French words, however, being introduced later, kept their breathed *f*.

In the Midland and Northern dialects there was an initial and final breath *f*, possibly inherited from the Anglian.

The present voicing and breathing in weak *of* and strong *off* (both A.S. *of*) would naturally exist in Middle English.

f is now pronounced everywhere when written, even between vowels, as in *wife* and *life*. *Of* and its compounds, *where-of*, &c., are exceptions. Certain words that had *v* in Middle English we now write with *f*—*belief, sheriff*.

A.S. *f* appears in Modern English as *f*—*father, deaf, wolf, fifty, chafer* (*fæder, dēaf, wulf, fiftig, ceafor*; as *ff*—*staff* (*stæf*); as *v* (between vowels very common)—*cove, raven,*

harvest, wolves (*cōfa, hræfn, hærfest, wulfas*). In Northern Scotch the *f*-sound is to be heard in certain intervocalic plurals—*wyffis*.

Only a few words appear in English with Southern initial *v*—*vane, vat, vixen, vinewed* ‘mouldy’ (*fana, fæt, fyxen, fȳnegod*, p. p. of *fȳnegian* ‘to become mouldy’).

For examples of vocalisation take *hawk, newt* (page 222), *auger* (*hafoc, efete, nafogār*). *f* has been assimilated in *lammas* (*hlāfmæsse*). It has been dropt in *lord, lady, head, anent, anthem, stem* (*hlāford, hlāfdige, hēafod, ʝn efen, antefn, stefn* (*stemn*)).

Our *f* is, as was the A.S. voiceless *f*, the lip-teeth-open-breath.

g: As in the case of *c*, A.S. *g* was kept a back consonant before back and umlaut vowels (and before consonants), but fronted before vowels that were front before umlaut operated. This is proved by the spelling of the following modern words deriving from A.S. initial *g*. From *back g*—*gold, goat, gild, geese, glad* (*gold, gāt, gylðan, gēs* (*ǣ*), *glæd*). From *front g*—*yield, yarn, yellow* (*geldan, gearn, geolu*). Many modern words have *g* where *y* was to be expected. This is due to the fact that they are Norse words—*girth*; or Northern forms—*give* (Ch. *yiven*), *get*; or to the fact that the back *g* of other forms has ousted the front *g*—*begin* (with *g* from *begann*). Different vowels in cognate forms may also yield different results—*gate* from A.S. plu. *gatu, yate* (Northern) from A.S. sing. *gæt*.

Note also the representation of hard *g* by *gu* and *gh*, as in *guest* and *ghost*.

The back stop occurred finally in *ng*. This is borne out by modern words—*sing, long* (A.S. *singan, lang* (*ʝ*)). Also



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Initial *g* (Teut. *g*) has sometimes had the same fate—*enough* (M.E. *inōh*, A.S. *genōh*), *yclept* (*gecleopod*). Compare *handiwork* (*handgeweorc*).

Examples of the vocalisation of *g* after vowels have occurred in the vowel lists. By way of recapitulation one example will now be given of each occurrence.

A.S.	Mod. E.	Examples.
ag	aw	saw (<i>sagu</i>)
æg eg	ai, ay	slain, rain, may (<i>slægen</i> , <i>regen</i> , <i>mæg</i>)
ig	i, y, ey	nine, many, honey (<i>nigon</i> , <i>manig</i> , <i>hunig</i>)
yg	ye, ie	rye, tie (<i>ryge</i> , <i>tyge</i>)
og	ow	bow (<i>boga</i>)
ug	ow	sow (<i>sugu</i>)
āg	ow	own (<i>āgen</i>)
æg	ay, ey, ei	clay, grey, neigh (<i>clæg</i> , <i>græg</i> , <i>hnægan</i>)
eag	ye	eye, lye (<i>ēage</i> , <i>lēag</i>)
ēog	ie, y	lie, fly (<i>lēogan</i> , <i>flēogan</i>)
ig	ie, i	hie, friday (<i>hīgian</i> , <i>fiige-dæg</i>)
ōg	oo	woo (<i>wōgian</i>)
ūg	ow	bow (<i>būgan</i>)
ȳg	y	dry (<i>drȳge</i>)

Note also the vocalisation of *g* after *r*—*morrow* (A.S. *morgen*).

Note also the transformation of *g* in these—*henchman* (A.S. *hengest-mann* ‘horseman’), *orchard* (A.S. *ort-geard*). *g* before *n* is not now sounded.

The fronted *g* that is heard in provincial English (and in American) in words like *garden* is an effect that was produced by the previous stage of (*aa*), viz., the front (*ææ*) (p. 214). Compare under *c*. The present hard *g* is the back-stop-voice.

h : A.S. *h* had three values—throat-open, back-open, front-

open. Initially and medially before a vowel it was a mere breath. Medially and finally it was the back-open or front-open according as a guttural or palatal vowel preceded. Before *t* in *ht* it was the front-open (see Chap. VIII., under *i*).

In Middle English, it dropped from weak (*h*)*it* in the Midland and Northern dialects. It was also dropped in initial *hr*, *hl*, *hn*. *hw* was kept and sometimes written *wh* (lip-back-open). In the North it became the rounded back-open, a sort of labialised guttural. This was written *quh* (*qu*).

Medially and finally, it was in Middle English either the rounded back-open, or the front-open, according to the character of the preceding vowel. In writing it was expressed by *h*, *ȝ*, and finally by *gh* (page 192). On the addition of an *e*, *h* became *we*.

In the Modern Period, initial *h* was dropped very generally in speech, but its retention in writing, and the influence of Scotch and Irish speakers of English have led to its resuscitation in speech. It is even now sounded in many French words where it was originally mute. Medially and finally, it has now either the sound of *f*, or is mute.

A.S. *h* appears in Modern English as *h*—*hill* (A.S. *hyll*), &c.; as *wh* (when *o* follows)—*whole* (A.S. *hāl*). Medially and finally, it appears as *gh*—*night*, *brought*, *taught*, *tough*, *laughter*, *dwarf* (*niht*, *brohte*, *tēhte*, *tōh*, *hleahtor*, *dweorh*). Most of these have been mentioned in the vowel-lists, and may be found from the index.

A.S. *hr*, *hl*, *hn* appear as *r*, *l*, *n*, in their modern descendants—*rime*, *lord*, *nit* (*hrim*, *hlāford*, *hnitu*). A.S. *hw* appears as *wh*—*who* (*hwā*). Initial *wh* is not always to be carried back to *hw*. For example *whit* and *wheik* are to be

referred to A.S. *wiht* and *wiloc*. Notice the disappearance of *h* in *fee*, *lea*, *not* (*nought*), *wassail* (*feoh*, *lēah*, *nāht*, *wæs hæl*).

Our *h* is the throat-open-breath.

l: A.S. *l* disappears in many words—*much*, *such*, *each*, *which*, *wench*, *bad*, *England*, *spot* (*mycel*, *swylc*, *ælc*, *hwilc*, *wencel*, *bæddel* sb. ‘effeminatus,’ *Engle-lond*, *splott*). An intrusive *d* appears between *l* and *r* in *alder* (*alr*). *l* is now dropped in the pronunciation of many words—*half*, *calf*, *walk*, *folk*, *yolk*, *should*, *would*, &c.

Our *l* is, like the Anglo-Saxon letter, the point-side-voice.

m: A *b* (now silent) attaches itself to this letter—*thumb*, *crumb*, *numb*, *limb* (*ðūma*, *cruma*, *genumen*, *lim*). Between *m* and *l*, *m* and *r*, a *b* is commonly developed—*thimble*, *shamble(s)*, *slumber* (*ðymel*, *scamol* ‘stool,’ *slūmerian*). A *p* also sometimes appears between *m* and *t*—*empty* (*æmtig*). Compare *glimpse* (M.E. *glimsen*).

Notice *ant* from *amte* (A.S. *æmete*), and compare *account* from *accompte*. *Emmet* also occurs.

Our *m* is, like the A.S. *m*, the lip-nasal-voice.

n: A.S. *n* has disappeared in these—*game*, *holly*, *penny*, *mistletoe*, *eleven* (*gamen*, *hole(g)n*, *pēning*, *mistel-tān*, *end-lufon*). Compare *auger* and *adder* which have both lost initial *n* (*næddre*, *nafoġār*). A *d* sometimes attaches itself to this letter—*lend*, *pound*, *round* ‘whisper,’ *bound* ‘ready to go,’ *horehound* (*hoarhound*) (*lānan*, *pūnian*, *rūnian*, Norse *būin*, *hārehūne*). This sound is developed between *n* and *r*, *n* and *l*—*thunder*, *kindred*, *spindle*, *dwindle* (*ðunor*, *cynræden*, *spinel*, *dwīnan*).

For examples of assimilation take *dross*, *ell* (*drosn*, *ēln*). *n* is intrusive in *nightingale* (A.S. *nihte* gen., *gale* ‘singer’).



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is a mere voice-glide. As such it is heard finally, and before a consonant. Even this is sometimes merged in the preceding vowel.

A.S. *r* often suffers metathesis. Many instances have appeared in the vowel-lists. Additional examples are—*grass*, *cress*, *fresh*, *wright*, *third* (*gærs*, *cēse*, *fersc*, *wyrhta*, *ðridða*).

It has disappeared in *speak speech* (A.S. *sprecan*, *spræc* later *specan*, *spæc*).

r is inserted in *bridegroom* (A.S. *brȳd-guma*).

paddock is from A.S. *pearroc* 'park,' *bass* (the fish) from A.S. *bærs*.

s: A.S. *s* between vowels or vocalic sounds was voiced. Initially, there was probably fluctation. Finally, it was probably voiced in West-Saxon. Naturally it was and would remain a breath-sound in combinations like *st*, *ss*, &c. The Gothic *s* was voiceless.

In Middle English, *s* was voiced in all positions in the Southern dialect. When initial, and before a vowel, it was written *z* in certain texts. Sometimes, medially and finally, *z* was written, but generally *s* represented the voiced as well as the voiceless letter. The *s* of French words was not voiced. The voicing was over. These would reinforce the hissed *s*.

ss was sometimes, owing to French influence, written *sc*. And later on in Middle English, *ce* was, after French habits, used to denote a final hissed *s*. In the Modern Period *sc* in some words replaced *s* initially—in *scent*, *scite*, *scituation* and in the native *scythe*. It has remained in the first and last words.

In Middle English there would exist strong hissed forms of *is*, *his*, *was*, *has*, along with the then developing and now prevalent weak buzzed forms.

In the Midland and Northern dialects there was an initial and final breath *s*, possibly inherited from the Anglian.

In Modern English initial *s* has always the hissed sound. Plural *s*, and the *s* in weak syllables generally (unless following surd letters) have buzzed sounds. Emphatic monosyllables like *geese* have a hissed *s*. Compare the hiss heard in the substantives *house mouse*, with the buzz heard in the verbs *house* and *mouse*. When *house* is made into plural *houses* the first *s* becomes buzzed. Not so in Scotch. There the plural has its first *s* a hiss, as in the singular. The second *s* is of course a buzz.

The buzzed sound of medial and final *s* is not always indicated by the spelling. This is done in *wheeze*, *freeze*, *hazel*, &c. Compare the alternation of buzz and hiss in *graze* and *grass*, *brazen* and *brass*, *glaze* and *glass*. *glazier* has had its buzz fronted to voiced *sh*. *rise* and *choose* have a buzzed *s*.

The *s* here was intervocalic. *rose* and *chose* have also the buzzed letter. The *s* here was final in Middle English. The infinitives helped them to the buzz. The *s* in *wise* (A.S. *wīs*) is buzzed. The *s* would be intervocalic in the inflectional forms. In Scotch, *wise* has a hissed *s*.

Notice the buzz and hiss in words like *exert* and *exercise*. In the first the *s* comes between an unaccented and an accented vowel, in the second between an accented and unaccented.

A.S. *s* appears in Modern English as *s*—*sun*, *thirst*, *kiss* (*sunne*, *ðyrst*, *cyssan*); as *ce*—*ice*, *mince*, *mice* (*īs*, *minsian*, *mȳs*);

as *z*—*adze*, *hazel*, *dizzy* (*adese*, *hæsel*, *dysig*); as *ch*—*linch* (*pin*) (*lynes* ‘axle-tree’); as *sh*—*she* (*sēo*). A.S. *sēo* in its weak form shifted stress to second element. The *s* with the indistinct first element of the diphthong passed to *sj* and then to *sh*-sound. *She* takes its present shape and sound from a blending of the initial consonant of the weak form with the vowel of the strong. Compare the modern change of *s* in *sure* into *sh*-sound.

ss has become *s* in *alms* (A.S. *ælmesse*). *alms* is a singular like *eaves* (A.S. *ēfes*). Contrast *bodice* which really is a plural, equalling *bodies*. *st* has given *ss* in *blossom* (A.S. *blōstm*). *s* has sometimes changed places with the preceding consonant—*wasp*, *hasp* (A.S. *waps*, *hæpse*). *s* drops in some words—*burial*, *riddle*, *paddle* (A.S. *byrgels*, *rædels*, *spadu*). *Pea* is a manufactured singular from M.E. *pese* (later *pease*) (A.S. *pisa*, L. *pisum*). *s* has been foisted into *island* (M.E. *iland*, A.S. *īgland*) from the analogy of the French *isle*. Notice *(be)hest* and *hoarse* (A.S. *hāes*, *hās*).

Our hissed *s* is, like the A.S. hissed *s*, the blade-open-breath.

t: A.S. *t*, besides appearing as *t*, sometimes shews voicing—*proud*, *pride* (*prūt*, *prȳte*). It also appears as *th*—*swarth*(*y*), *anthem* (*sweart*, *antefn*). *lath* is from A.S. *lætt*.

bless (A.S. *blētsian*, umlaut from *blōd*) is an example of assimilation.

t has disappeared in these—*anvil*, *gorse*, *best*, *last*, *Essex*, *Sussex* (*anfilte*, *gorst*, *bētst*, *latost*, *East-Seaxan*, *West-Seaxan*). Compare *ado* for *at-do*.

t is often attached to words in *s*, perhaps owing to the in-



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I N D E X.

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