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PURE SAXON ENGLISH;

OR,

AMERICANS TO THE FRONT.

BY

ELIAS MOLEE,

AUTHOR OF "A PLEA FOR AN AMERICAN LANGUAGE."

CHICAGO AND NEW YORK:

RAND, McNALLY & COMPANY, PUBLISHERS.

1890.

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Routledge School Committee

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Pure Saxon.

INDEX.

PART I.

| | PAGE. |
|--|-------|
| Introductory, | 5 |
| Why is a Self-defining Word Better? | 15 |
| Americans and Englishmen Quoted, | 19 |
| • Phonetic Spelling, | 30 |
| Euphony of Language, | 35 |
| A Moderately Simple Grammar, | 41 |
| The Value of Homogeneity, | 42 |
| What Material to Select, | 48 |
| Fortunate Coincidence, | 53 |
| Appearance and Reality, | 56 |
| Mental Companionship, | 60 |
| Present Utility of Pure Saxon English, | 61 |
| AMERICANS TO THE FRONT, | 63 |
| • Umlaut, | 69 |
| What Can be Done, | 69 |
| Pure Saxon English in the Pulpit, | 73 |
| A Word to Foreigners, | 75 |
| A Plea for Visionaries, | 78 |

PART II.

| | |
|---|----|
| Grammar of Saxon English, | 3 |
| Brief Keys to Spelling and Grammar, | 19 |
| Synopsis of Reason in Favor of, | 21 |
| SPECIMEN READINGS— | |
| Matthew, Chapters I and II, | 23 |
| Russian Wolf Story, | 25 |
| Religious Service, | 28 |
| Abram H. Hoge, | 33 |
| A Love Letter from Martha, | 37 |
| Prefixes and Suffixes, | 55 |
| Zoölogical Classification, | 62 |
| Optional List, | 63 |
| List of "Substituted Words" (Vocabulary), | 64 |

PURE SAXON ENGLISH.

(THE LANGUAGE FOR THE WORLD.)

Before beginning my story, I wish to say a few words by way of preamble.

I have not undertaken to work out a proposed scheme for beautifying and simplifying our language, in the way I have done, because I feel more friendly toward any other form of speech, for English is my native language, and I can speak it better than I can any other tongue; but being philanthropically inclined, and a lover of the true, the beautiful, and the good, I have been pondering, for the last twenty-five years, over the idea how we might work up into a true, beautiful, and good language, and I have come to the conclusion that it can be done if the leaders of American thought and society will, and that it would be right and honorable and highly profitable to do so, taking into full account the trifling disadvantages which would follow a change, after many years of struggle. Old books could only be read with extra study, as we now read Chaucer or Alfred the Great; but then, few read old books, and linguists will cheerfully translate all the worthy ones the people want translated, and probably more. The learned professions, as ministers, lawyers, and doctors, can study the old language for old authorities as they now study Greek, Latin, German, and French. The change will not come hard on the people, as it will necessarily come so slowly that all will have plenty of time to learn

and remember the comparatively few new words needed before a general introduction is possible. New books are constantly being printed. All would be in the same boat, and have the same disadvantages that were experienced in England when Parliament ordered English to be employed in the courts instead of Norman-French; or, as in Germany, when home-made words were substituted for French and Latin ones; or, as in Ireland, when English took the place of Irish; or, as in Norway, when Danish was substituted for the Old Norse. A part of these changes have been brought about willingly, and a part by coercion.

I believe it true, however, that what people can do, when forced by others, they can do much better and quicker when working willingly. Labor was at first performed by slaves, but as man became more civilized, work has become a pleasure. Taxes were at first a matter of conquest and force, now men come together in a quiet village and vote upon themselves a greater burden than a Roman general would have demanded of such a place.

In the same way a great people can change, willingly, their dress and their institutions, and adopt foreign ones, as in Japan. The progressive Japanese were, at one time, seriously considering the question of changing their language and adopting English or German, but their scholars found fault with the English spelling and with the German genders; hence, they came to the conclusion that the best way to enrich their own euphonious language would be by derivation and compounding, as in Greek and German, and for extra technical terms they draw from the related Chinese; and I. C. Heburn, M. D. L. D., author of a large Japanese grammar and dictionary, says, that: "These words are quite as expressive as those which we have developed from the Greek and Latin."

The most conspicuous example of a deliberate and conscious change of grammar, by a great public assembly, comes to us from France. On the 3d day of June, 1679, the French Academy, after due discussion and deliberation, passed the decree that the French *present participle* should no longer be declined, but simply retain the form of *ent* and *ant* (equivalent to our ending *ing*). One of the reasons for establishing this famous academy, was to have it watch over and refine and enrich the French language. The decree was obeyed. The present participle has not been declined in France since.

In the year 1864, a German scholar, under the name of Dr. P—, endeavored to systematize the German language and make a world's German of it (*Welt-deutsch*). He formed plurals on *s*, and had a regular declension and conjugation; but so that every German could understand it, while it would be easy for foreigners to learn, as the transparency of the vocabulary was preserved. To those understanding German a few specimens will be highly interesting:

“DAS WOLTAT—Hast du einen groser woltäter unter die tiers als mich? Das biene fragte den mensch. Ja wol, dieser erwiederte. Und wen? Das schaf; den mir ist notwendig sein wolle, aber mir ist nur angenehm dein honig.”

We are told by travelers how rapidly the languages of some savage tribes change, and that this is principally caused by the decree of their chiefs. Thus, if a great warrior dies his memory is held in so great reverence that he must not be mentioned except by his attributes, as, the great, the brave, the fierce; nor must any word, after his death, begin with the first letter of his name. In this way, we are told, language changes so rapidly that one generation can hardly understand the words of the preceding.

Man has a conscious or unconscious influence over language. A conscious one, if he will.

We know how the Gothic people have consciously hunted up old roots from which to form new compounds on Greek and Latin models. The Russians and the Japanese are now deliberately enriching their languages by home compounds; just as the famous French Academy simplified, with premeditation and forethought, the participles; in like manner the Russian grammarian, Kopitar, is a champion for the idea of simplifying the numerous complex conjugations in his language, by taking a regular verb and letting that stand as a model for all verbs. Mr. Schiskow, in his treatise on the Russian language, urges the expulsion of all words not of Russian or Slavonic origin, though the Russian language is already very pure and self-explaining. The reasons he gives for building on home roots are the same reasons as given in Germany and Holland, and Scandinavia and Japan, namely, that the language will be easier understood, and more facts in science can be remembered by all men. The Russians have some very talented men and authors, and when school-houses become as common as in the United States, in Germany, and in England, they will be a very intelligent and great people, for they have a clear, homogeneous, and economical tongue, and a large country.

Professor Whitney, of Yale College, in his very learned work, "Language and the Study of Language," dwells at length on the idea that man has power over language. He says: "A man has power over language to the extent to which he can get his fellow-men to agree with him." He gives several examples of this truth. He says the choice of words is subjective, depending on our preferences.

It is admitted by linguists, that the ascendancy of High German over many other dialects, spoken at that

time and since, is principally due to the fact that Martin Luther translated into High German the Bible, which became a general reading book. Here is another example of man's influence over language.

As man has power over language, I desire to call the attention of the honorable members of Congress to the importance of doing some act which will cause a discussion of this question, as, for instance, to offer three prizes for an essay on, "*The best plan of improving and beautifying the English language.*" This would bring out a general discussion, and many valuable thoughts, now slumbering, would be likely to come to the surface. Two years' time might be given for preparation. This would be no more than what has been done by the French Academy, and than was lately done by the Norwegian Legislature which printed, at public expense, the grammar and dictionary of Mr. Ivar Aasen, who has so bravely fought for the purity of the Norwegian language.

To improve our language in spelling and self-explanatory words, will have more educational influence throughout the land than could be obtained from the building of a hundred new colleges. Only a small per cent. of boys and girls could attend them for a few terms; but a clear, self-explaining language would be the grand National school-master—the common American boy's and girl's friend. Such a language would be constantly explaining and reminding and defining from childhood to manhood, in every place and relation. No dictionary would be needed. Dentist would be called *toothhealer*; aurist, *earhealer*; surgeon, *woundhealer*; botany, *plantlore*; zoölogy, *deerlore*; astronomy, *starlore*; sternum, *breastbone*; humerus, *arm-bone*; petiole, *leafstock*; peduncle, *flowerstock*; phenogamia, *fruitbearing* or *flowerbearing*; cryptogamia, *non-fruitbearing*; mutton, *sheep-flesh*; veal, *calfflesh*; venison,

deerflesh, etc. Ideas which American children and common people can not understand now, are as clear as sunlight to our Gothic cousins, the Germans, Dutch, and Scandinavians. This does not appear to be just to American children.

To illustrate: "Zoölogy is divided into two grand divisions, the *herbivera* and *carnivera*; botany is divided into the *phenogamia* and *cryptogamia*." The before-mentioned sentences would be stated by our Gothic cousins very clearly, after this wise: "Animallore is divided into two large divisions (abteilung, of-dealing), the planteating animals and the flesheating animals; plantlore is divided into the fruitbearing plants and the non-fruitbearing plants."

After a people became accustomed to this mode of stating facts, by means of such self-defining terms that are well understood from childhood by the masses, and the common connecting words being also pure and self-defining, they would understand many things which our common people and our children can not comprehend now. The present state of affairs is not an advantage to our people. It can hardly be necessary to think and say that it must always be so; that it must always be harder for our children to master science than for the children of our Gothic cousins. Our children ought to have as kind parents as other children. Let their fathers eliminate the Greek and Latin like heroes for the benefit of their children, and substitute self-defining words, so constructed that the people can understand, from the appearance and sound, what they mean, though they have never heard the words before; as, for instance, if our boys and girls hear the word *birdlore* (German, *vogellehre*; Dutch, *vogelleere*; Scandinavian, *vugleläre*; Anglo-Saxon, *fugellaer*), an idea will at once arise in their minds that

this word means *birdlearning*, bird-knowledge; but on the other hand, if they hear the borrowed Greek equivalent *ornithology*, no idea, whatever, is formed. The Greeks were wiser and more far-seeing in regard to language than our conquering English cousins have been. The Greeks compounded well-known home words. *Ornithos* was their regular every-day name for *bird*, and *logia* for *learning*. Every Greek man, woman, and child was familiar with *ornithos* (bird), and *logia* (learning); hence, they put those two words together and formed *ornithologia* (ornithology), *birdlore* or *birdlearning*, and they did the same with *ichthus* (fish), and said *ichthyologia* (ichthyology), *fishlore*. Which is the best plan? Which is the best way? Self-help, or a constant living on neighbors? Which is the most heroic, good, and beautiful plan? It is true that in this case our neighbors are not injured, but we ourselves are injured; American children and taxpayers are needlessly injured; knowledge becomes less vivid, less clear, and we can not remember more than one-fifth as many strange words as we can words made up of self-explaining and familiar roots. Knowledge becomes poorer in quality and far less in quantity. No one can deny this, and no American or Englishman has denied it; but, on the contrary, openly confessed that borrowing from unrelated tongues is a defect in our language—nay, it is admitted to be an injustice to the common people; it is admitted that our unparalleled borrowing is the result of the Norman-French conquest; that foreign words have been cruelly forced into our speech by circumstances over which our forefathers had no control. Many words have been introduced into the language by writers desiring to parade classical learning. We may, therefore, with safety, say that the principal causes of the flood of foreign terms into our tongue have been foreign oppression and ped-

antry at home. The English-speaking people love the Saxon element best; the nearest and dearest words are Saxon; the words of childhood and the names for the most sacred and endearing relationships of life are Saxon—father, mother, brother, sister, child, wife, husband, love, and home. About seventy-five words out of every one hundred, as they appear on the printed page, are Saxon, and in the Holy Bible over 90 per cent. are Saxon. In grammar the most useful connecting words—the pronouns and auxiliary words—are Saxon. So thoroughly is this element loved by the English-speaking people that no author, in whose composition Latin predominates, has succeeded in producing a household treasure—a popular work. Shakespeare uses between 70 and 80 per cent. of Saxon words, and his percentage would have run higher except for the fact that he represents many characters with the oddest of expressions; hence, Shakespeare's great number of words, namely, 15,000, while few authors need more than 8,000, and in ordinary life, from 4,000 to 5,000 different words will suffice.

Of all books written, not one is found in as many homes as "Pilgrim's Progress," except the Bible, and both these works are extremely full of the Saxon element. The next most popular work is "Robinson Crusoe," and then the works of Swift, Goldsmith, Tennyson, Morris, Longfellow, Bryant, Irving, and Whittier; in all, the simple Saxon predominates largely. The first three have, as yet, longest stood the test of time, and are the simplest in style, and they are popular in proportion to the predominance of the Saxon element. First, the Bible, next "Pilgrim's Progress," and third, "Robinson Crusoe."

There seems to be, of late, a greater recurrence to Saxon words than ever before. New compounds have become common, compounds which I did not hear from the pulpit when

a boy, as, for instance, *upbuilding*, *uplifting*, *instreaming*, *outgoing*, and *incoming*.

Let me say to the young American student, who will some day go to Congress, guard the precious Saxon element as a beloved heirloom that has come to us directly from our forefathers—it is our proper and just inheritance; the rest is only brought in by oppression, cruelty, and pedantry; and it is a damage to us, for it only prevents self-defining Saxon terms from growing and spreading, and giving us light and sunshine.

Our forefathers lost the Battle of Hastings in the year 1066; they stood all day like a stone wall against the numerous foreign intruders. As long as they held together, they were invincible. The enemy, seeing this, made a feint; they fled as though terror-stricken. Our forefathers pursued them for several miles, and became scattered in the dark. This was just what the enemy wanted; they turned on them and defeated one party at a time. Thus, by a mistake, our forefathers were defeated in their own country. They became discouraged, and the Pope of Rome used his influence with the people in favor of William the Conqueror. The foreign rulers learned the most common Saxon words, but when they wished to express themselves on higher subjects, they employed their Norman-French terms, hence the language became mixed. This William the Conqueror was a grandson of Gang Rollo, a Norwegian pirate, called Gang Rolf in Norway. He harassed the coasts of France, so that the French king, Charles the Simple, offered to give him a province to rule and keep, if he would remain quiet. This offer was accepted. He settled down with his countrymen in the northwestern part of France, and the place was therefore called Normandy, the province of the Northmen. These Northmen intermarried with the French,

and learned the French language as the Scandinavians are learning English in this country. They became Frenchmen as they are here becoming Americans. They forgot their own language in course of time, but developed a new French—Norman French—that is, Norwegian French. The royal and ruling element came from the Norwegian pirate or sea-robber, Gang Rollo. They called him Gang Rolf, because he was too heavy for the small horses of that day to carry, hence he had to walk (go gang). It appears, therefore, that it was the little country of Norway that has been the chief original cause of disturbing the natural self-development of the English tongue by bringing in the French. The Norwegians ought, therefore, to show extra willingness in helping what little they can to redress this wrong. Duke William the Conqueror did not at first intend to suppress the language of the Saxon people.

The only help on which the Americans can depend and need, in simplifying language, is themselves. England has long ago forgotten the political results of the Norman Conquest. She has since then grown into a mighty Nation, one of the richest, and the most commercial, enterprising, and conquering Nation on earth. The political wounds have healed over. If the Saxons had conquered, England would still have been a great people, as the Saxons in Germany and Holland, or the Saxons in the United States. But there is one wound that has not healed, namely, the destruction of the beautiful and self-explanatory Anglo-Saxon language; this, it is, which both Americans and Englishmen have to redress, sooner or later, for the people in our countries will discover, as they already have discovered in many other lands, that home-made words are the easiest to understand, and can be remembered the longest. Self-defense demands a letting up of this foreign flood. It is only ourselves and the Turks who are professional bor-

rowers. The Turks have taken half of their vocabulary from the Persian and the Arabian. The Romanic languages are also mixed, but Latin is the principal ingredient, and Latin is natural to them, as they are daughters of the Latin tongue. Hundreds of words which are transparent and vivid to the French, the Spaniards, and the Italians, are not so to us, as—*mortel* from *mors*; *mourir* (to die), and *paternel* from *pater*; *père* (father), while *mortal* and *paternal* are not understood, by young children, as *death* and *father* are understood, because we have not the base words from which those terms spring and grow out. The Romanic tongues are comparatively pure by the side of English and Turkish.

With the exception of the Turks, and in a lesser degree the Romanic people, the great nations build from within, and let their verbal fruit grow upon its own native soil. I have given examples previously from the Anglo-Saxon, German, Dutch, Scandinavian, and Greek. I will also add a very few from other tongues:

CHINESE.—*nam*, water; *me*, mother, *menam*, river (that is, mother of water).

luk, child; *mai*, tree; *lukmai*, fruit (child of the tree, etc.).

IRISH.—*fear*, man; *feasa*, of knowledge; *fearfeasa*, prophet (man of knowledge).

fean, music; *fearfean*, musician (man of music).

JAPANESE.—*ousi*, ox; *me-ousi*, cow (mother of ox, or she-ox).

mouma, horse; *me-mouma*, mare; *o-mouma*, stallion.

VOLAPÜK.—*klot*, clothes; *blöta*, of the breast; *blötaklot*, vest (breast-clothes).

PASILINGUA.—*mit*, with; *wirkir*, work, operate; *mitwirkir*, cooperate.

The above shows that the souls of all men steer like a compass toward self-defining words.

WHY IS A SELF-DEFINING WORD BETTER?—Why are *birdlore* and *arbone* superior to *ornithology* and *humerus* as scientific terms? Because we think by means of known attributes and images. Thinking is a classifying, a gathering of previous impressions. We think by means

of particulars. When a term is heard, we must stop and figure to ourselves the respective images that give meaning to that term. We can only think of the meaning of *ornithology* after having formed in the mind an image of *birds* and of *learning* or *lore*.

Birdlore is a good-hearted and accommodating word, for it runs ahead of us, and gathers up for us the images we need in building up the thought. It is a word cooked and prepared for mental digestion. It is picturesque; it helps the imagination and understanding. It is made up of known particulars and images; it looks familiar and friendly; it builds up the idea for us. It proceeds from the particular to the general, from the concrete to the abstract. It follows the true course of education. It proceeds from the known to the unknown, and from the simple to the complex. We know at least that it is something about *birds* and *bones*; we have heard those words in childhood. The words *birds* and *bones* throw into our souls two rays of light; an opening is made into the understanding. Suddenly, two more sunbeams enter, *lore* and *arm* come in.

They seat themselves by the side of *bird* and *bone*, and give us *birdlore* and *armbone*. Now the rays of light have joined and given us two picturesque and self-defining terms, which preserve for us the beautiful images of speech; they are poetical and more than picturesque, they are deeply scientific without any vain show. Science is collected, arranged, and classified knowledge. *Birdlore* and *armbone* (humerus) collect, arrange, and classify before our eyes. With such good, accommodating, self-explaining words, the burden on the understanding and memory is light. Thinking is classifying previous impression. *Birdlore* and *armbone* classify for us, think for us, remember for us. Can young America not love and defend

such kind, instructive, home words? I hope she can and will.

Now let us turn from the bright and clear home-compounds to the foreign ones. *Ornithology* and *humerus* consume thought, but produce none. All the meaning we get out of them we must first put into them by extra explanation and memorizing; they are a burden to our children. These words work not, spin not; they do not arrange and classify previous impressions for us; instead of their bringing light to us, we must bring light into them before they can shine; they follow not the spirit of science which is "to so arrange and classify knowledge that it may easily be understood and remembered." Those foreign terms do not build up from the known to the unknown, from the simple to the complex—they are unscientific in method and spirit, and arbitrary to our people. In foreign compounds there is no light, no love, no friendly accommodation to understanding and memory, no respect for the people, no patriotism. They are worse than good for nothing; they are like weeds, choking and killing the wheat, that is, the weaving and spinning Saxon words. No wonder that Germany, the land of science, of philosophy, and of song, says to the foreign compound: "Get thee hence, Satan! Thou art the enemy of light, of love, and of learning."

Wonder is sometimes expressed, both among the English and the French, how it is that German scholars can learn and remember so much. It seems to me to be very clear. They have a rich, self-explaining language, easy to understand and remember, and that gives them more time for extra study. It makes learning less tedious, and more vivid and pleasant. It is easier to remember 5,000 self-defining compounds than 1,000 arbitrary ones. These self-explaining terms do not need to be remembered, they

remember themselves; they are understood whenever heard, as they carry within their bosom their own light.

The fact that a German scholar is often the master of many sciences, is on account of the facility he has in understanding and remembering, which is due to his self-defining language. Germans are no more talented than Americans, Englishmen, Frenchmen, or Italians. They have no better climate, no longer days, no better food, no more strength, but they have an economical language, and hence they stand at the head in the world of mind.

The Greeks had the most self-defining language among the ancients. We want a language to be at least equal to the German in transparency of vocabulary, and one that shall be far ahead of it in regularity and euphony.

Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.—St. Paul, I Corinthians xiv, 9.

At one time there was a universal rage in Europe for introducing French and Latin terms. This rage extended even to the cold Scandinavian countries. Sermons were so filled with foreign words that the common unclassical people could not understand fully what was said. This moved King Karl XI. to issue a Church ordinance to the clergy forbidding them to employ foreign terms in their sermons. Charles XII., sometimes called the "Lion of the North," extended this prohibition in a subsequent ordinance to the clergy.

Several such public ordinances against the use of foreign words have been passed in Germany by princes and heads of bureaus. The most conspicuous one is that lately issued by General Stephan, Postmaster-General of Germany. He prohibits the use of foreign terms in the postal department, and commands the substitution of home-made ones. Russia has also issued ordinances against foreign

words. This is somewhat the same as was done in England when Parliament ordered English to be used in the courts in place of Norman-French.

We have, however, of late, borrowed so much, and have become so accustomed to foreign terms, that we do not feel the injustice as our Gothic cousins, who are more familiar with the method of compounding well-known home terms into ever newer and newer combinations. It is harder for us to purify, as we have borrowed more, and our grammar is not very rich in forms. The medical, military, and legal professions in Germany, Holland, and Scandinavia are now purifying their vocabularies.

AMERICANS AND ENGLISHMEN QUOTED.

Prof. James Hadley, professor of the Greek language and literature of Yale College, says, in his "Brief History of the English Language":

From the simple word *stand* the English make *understand* and *withstand*; the Anglo-Saxons had *atstandan*, *bestandan*, *bigstandan*, *forstandan*, *forestandan*, *gestandan*, *odhstandan*, *understandan*, *widstandan*, and *ymbstandan* (umbstandan). This deficiency in English is in a measure made up for by the use of separate particles, as to stand up, to stand off, to stand by, to stand to, etc. Still the formative system of the language has become greatly restricted. It no longer possesses the unlimited power of development from its own resources which we see in the Anglo-Saxon and in the modern German. If a new word is wanted, instead of producing it from elements already existing in English, we must often go to the Latin or to the Greek, and find and fashion there something which will answer the purpose. By this process, our language is placed in a dependent position, being reduced to supply its needs by constant borrowing. But it is a more serious disadvantage that, in order to express our ideas, we are obliged to translate them into dead languages. The expressiveness of the new term, that which fits it for its purpose, is hidden from those who are unacquainted with the classic tongues; that is, in many cases, from the great body of those who are to use it. To them it is

a group of arbitrary syllables, and nothing more. The term loses its suggestiveness, and the language suffers greatly in its power to aid and quicken thought.

John Stuart Mill, in his "System of Logic," says:

As much meaning as possible should be thrown into the formation of the word itself, the aids of derivation and analogy being made available to keep alive a consciousness of all that is signified by it. In this respect, those languages have an immense advantage which form their compounds and derivatives from native roots, like the German, and not from those of a foreign or dead language, as is so much the case with English, French, and Italian; and the best are those which form compounds and derivatives according to fixed analogies, corresponding to the relation between the ideas to be expressed.

Mill says, again, "System of Logic," Book IV:

A word should be constructed so that a person who knows the thing may receive all the assistance which the name can give in remembering what he knows, while he who knows it not may receive as much knowledge respecting it, as the case admits of, by merely being told its name.

Prof. George P. Marsh, in his "Lectures on the English Language," pp. 206-7:

The German is singularly homogeneous and consistent in its vocabulary. The essential unity of its speech gives its study immense value, both as a philological and an intellectual discipline, and it has powerfully contributed to the eminently national and original character of a literature, which, for a century, has done more to widen and extend the habitual range of human thought than the learning and the intellect of all the world besides.

Again he says:

We express most moral affection, most intellectual functions and attributes, most critical categories, and most scientific notions, by words derived from Greek and Latin primitives. Such words do not carry their own definition with them, and to the mere English student they are purely arbitrary in their signification.

Marsh, "Lectures on the English Language," pp. 12-13.

In both English and French, the etymology is foreign, or obscured by great changes of form; the syntax is arbitrary and conventional (so far as those terms can be applied to anything in language); the inflections are bald and imperfectly distinguished, and the number of solitary exceptional facts very great.

Prof. Max Müller, of Oxford, in his "Science of Language":

When we hear children say *gooder* and *goodest*, it is a gentle admonition to us of what language ought to be.

Prof. W. D. Whitney, of Yale College, in "Language and Study of Language":

We must be careful not to mistake the nature of the obstacle which prevents the liberal increase of our vocabulary by means of combinations of old material. It is wholly subjective, resting upon our preferences.

Prof. Francis A. March, of Lafayette College, in his "Anglo-Saxon Reader":

Every English scholar ought to study Anglo-Saxon. He ought to read representative passages in representative books of the literature, thoroughly dwelling on them line by line and word by word, and making the text the foundation of general philological study.

George J. Henderson, of London, in his "Lingua":

We ought to turn to account the knowledge which has been patiently acquired by comparative philology, as to the nature of language, when endeavoring to bring about a new and more useful form of speech.

Again, in "Lingua," p. 30:

Railway becomes (in "Lingua") *ferro-strata-via* (road laid down with iron), *ferro-strata* or *ferro-via*. The predominance of these self-defining words in the German language, by the way, is one of its

most excellent characteristics for purposes of teaching, learning, and, therefore, quick mutual understanding. To such an extent does this obtain in German, that not only do the Germans not require a dictionary to help them to spell, but they very rarely need it for the purpose of learning the definition of a word. The English and the French, however, constantly require the dictionary—both for definitions, the English for spelling also.

Again, in “Lingua,” p. 64:

The best kind of word for all matters of utility and exactness, is one which explains its meaning in its very composition. The process of forming compound substantives goes on constantly in the Teutonic (Gothic) languages, new combinations being continually introduced into the common flow of speech. In German it is most successfully employed; in English, it was formerly more common than at present, though still used. In the Romanic languages, this process is not to be found.

Rev. William Barnes, of Dorset, England, in his “Speech-Craft”:

I have tried to teach English by English, and so have given English words for the most of the lore-words (scientific terms), as I believe they would be readily and more clearly understood, and since we can better keep in mind what we understand than what we do not understand, they would be better remembered. There is, in the learning of that charmingly simple, yet clear speech, the pure Persian, now much mingled with Arabic, a saddening check; for no sooner does a learner come to the time-words (verbs), than he is told that he should learn what is then put before him, an outline of Arabic grammar. And there are tokens (indications) that ere long the English youth will want an outline of the Greek and Latin tongues ere he can well understand his own speech. * * *

It seems a far less fitting ending for a tool-name than the old Saxon *el*; and a tool for the whetting of knives would be more fitly called a *whettel* than a whetter—*choppel*, chopper; *clippels*, clippers.

Unhappily, two sundry (different) endings of the old English have worn into one shape. They were *ung* or *ing*, and *end* (and) *singung* is the deed (act) of singing, a thing (noun) *singend* is a mark-word (adjective), as in the wording “I have a *singing* bird.”

The Latinish and Greekish wordings are a hindrance to the teachings of the homely poor, or at least, to the landfolk. They are not clear to them. And some of them say of a clergyman that his Latinized preaching is too high for them, and so seldom seek the church.

* * *

For sound-sweetness (euphony) or glibness, we should shun, as far as we can, the hard breath-pennings (consonants) of unlike kind. We have in our true English too many of them, and some of them from the dropping of the *e* from the word ending *ed*, as in *slep't* and *pack'd*.

(REV. BARNES' WORD-BUILDING.)

Euphony, *sound softness*.

Frangible, *breaksome*.

Filaceous, *threaden*.

Genealogy, *kin-lore*.

Flexible, *bendsome*.

Glossary, *word-list*.

Herbert Spencer says, in his "Philosophy of Style":

The greater forcibleness of Saxon-English, or rather non-Latin English, first claims our attention. The several special reasons assignable for this may all be reduced to the general reason—*economy*. The most important of them is early association. A child's vocabulary is almost wholly Saxon. He says, I *have*, not I *possess*; I *wish*, not I *desire*; he does not *reflect*, he *thinks*; he does not beg for *amusement*, but for *play*; he calls things *nice* or *nasty*, not *pleasant* or *disagreeable*. The synonyms which he learns in after years never become so closely connected with the ideas signified as do these original words used in childhood, and hence the association remains less strong. But in what does a strong association between a word and an idea differ from a weak one? Simply in the greater ease and rapidity of the suggestive action. It can be in nothing else. Both of two words, if they be strictly synonymous, eventually call up the same image. The expression—it is *acid*, must in the end give rise to the same thought as—it is *sour*; but because the term *acid* was learnt later in life, and has not been so often followed by the thought symbolized, it does not so readily arouse that thought as the term *sour*. If we remember how slowly and with what labor the appropriate ideas follow unfamiliar words in another language, and how increasing familiarity with such words bring greater rapidity and ease of comprehension; and if we consider that the same process must have gone on with the words of our mother tongue from childhood upward, we shall clearly see that the earliest learnt and oftenest used words,

will, other things equal, call up images with less loss of time and energy than their later learnt synonyms.

Speaking of long words, Spencer says, in "Philosophy of Style":

The words *vast* and *grand* are not such powerful ones as *stupendous* and *magnificent*. There seems to be several causes for this exceptional superiority of certain long words. We may ascribe it partly to the fact that a voluminous, mouth-filling epithet is, by its very size, suggestive of largeness or strength; and when great power or intensity has to be suggested, the association of ideas aids the effect. A further cause may be that a word of several syllables admits of more emphatic articulation; and as emphatic articulation is a sign of emotion, the unusual impressiveness of the thing named is implied by it. Yet another cause is that a long word (of which the latter syllables are generally inferred as soon as the first are spoken) allows the hearer's consciousness a longer time to dwell upon the quality predicated; and where, as in the above cases, it is to this predicated quality the entire attention is called, an advantage results from keeping it before the mind for an appreciable time.

Again, on descriptive or specific words, he says:

The superiority of specific expressions is clearly due to a saving of the effort required to translate words into thought. As we do not think in generals, but in particulars; as whenever any class of things is referred to we represent it to ourselves by calling to mind individual members of it, it follows that when an abstract word is used, the hearer or reader has to choose from his stock of images one or more by which he may figure to himself the genus mentioned. In doing this, some delay must arise—some force be expended; and if, by employing a specific term, an appropriate image can be at once suggested, an economy is achieved and a more vivid impression produced.

On the disputed point as to whether the ADJECTIVE should be before or after the NOUN, Spencer says:

Is it better to place the adjective before the substantive, or the substantive before the adjective? Ought we to say with the French, *un cheval noir*; or to say as we do, "a black horse"? Probably most persons of culture would decide that one order is as good as the other. Alive to the bias produced by habit, they would ascribe to

that the preference they feel for their own form of expression. And thus they would conclude that neither of these instinctive judgments are of any worth. There is, however, a philosophical ground for deciding in favor of the English custom. If "a horse black" be the arrangement, immediately on the utterance of the word "horse" there arises, or tends to arise, in the mind, a picture answering to that word; and as there has been nothing to indicate what *kind* of horse, any image of a horse suggests itself. Very likely, however, the image will be that of a brown horse; brown horses being the most familiar. The result is that when the word "black" is added, a check is given to the process of thought—either the picture of a brown horse already present has to be suppressed, and the picture of a black one summoned in its place; or else, if the picture of a brown horse is yet unformed, the tendency to form it has to be stopped. Whichever is the case, a certain amount of hindrance results. But if, on the other hand, "a black horse" be the expression used, no mistake can be made. The word "black," indicating an abstract quality, arouses no definite idea. It simply prepares the mind for conceiving some object of that color, and the attention is kept suspended until that object is known. If, then, by the precedence of the adjective, the idea is conveyed without liability to error, whereas the precedence of the substantive is apt to produce a misconception, it follows that the one gives the mind less trouble than the other, and is therefore more forcible.

Possibly it will be objected that the adjective and substantive come so close together that practically they may be considered as uttered at the same moment, and that on hearing the phrase "a horse black," there is not time to imagine a wrongly-colored horse before the word "black" follows to prevent it. It must be owned that it is not easy to decide by introspection whether this is so or not. But there are facts collaterally implying that it is not. Our ability to anticipate words yet unspoken is one of them. If the ideas of the hearer kept considerably behind the expression of the speaker, as the objection assumes, he could hardly foresee the end of a sentence by the time it was half delivered; yet this constantly happens. Were the imposition true, the mind, instead of anticipating, would be continually falling more and more in arrear. If the meanings of words are not realized as fast as the words are uttered, then the loss of time over each word must entail such an accumulation of delays as to leave a hearer entirely behind. But whether the force of these replies be or

be not admitted, it will scarcely be denied that the right formation of a picture will be facilitated by presenting its elements in the order in which they are wanted, even though the mind should do nothing until it has received them all.

Again, on subject and predicate, he says:

In the arrangement of the predicate and subject, for example, we are at once shown that as the predicate determines the aspect under which the subject is to be conceived, it should be placed first; and the striking effect produced by so placing it becomes comprehensible. Take the often-quoted contrast between—"Great is Diana of the Ephesians," and "Diana of the Ephesians is great."

In the novel "A Satire," we find:

Surely, far more dear
Is good, plain English to an English ear,
Than lisped-out phrases stolen from every clime,
And strangely altered to conceal the crime.
Yet, without French, how dull the page would look!
Must no italics mark when speaks a duke?
Must peers and beauties flirt in common print?

Butler says:

Shall men
Be natives wherever they may roam,
And only foreigners at home?

In Barrett's "Alvorie," 1560:

All good inditers find
Our English tongue driven almost out of mind;
Dismembered, hacked, maimed, rent, and torne;
Defaced, patched, marred, and made a skorne.
And were we given as well to like our owne,
And for to cleanse it from the noissome weede
Of affectation, which hath overgrowne
Ungraciously the good and native seed.
As for to borrow where we have no need,
It would rise near the learned tongues in strength,
Perchance, and match me some of them at length.

The McGregor (Iowa) *News*, says:

The number of persons who believe that our English language could be made a much better tongue, is doubtless increasing.

It must be remembered that in the foregoing "quotations," it is our own scholars who criticise our language, and the criticism is therefore comparatively mild. There is one point, however, upon which all agree, and that is, that a large measure of self-defining words, made up of familiar native roots, makes the best people's language. It will be noticed how German is pointed to as possessing an excellently clear vocabulary. Even French scholars who have been very proud of their language, and generally prejudiced against German, openly confess the superiority of the latter. Advanced scholars are able to be more just and liberal in their opinions than men with a little education. The French writer and philosopher, M. de Villiers, who had thoroughly mastered the German language and literature, says:

Les Allemands ont une langue, les Français n'ont qu'un jargon.

[TRANSLATED.—The Germans have a language, but the French have only a jargon.]

How wonderfully the tables have turned since the time of Louis XIV. French then threatened to displace all the languages of Western Europe; to-day it is considered scarcely good enough for France herself. That it is not as good a language for common schools, for preaching, and for popular science as the German, is evident from the arbitrary nature of its vocabulary. There is only one way possible, that I can see, by which French children can compete with German children in acquiring the same amount of useful knowledge with the same amount of study, and that is to reorganize the language as fast as possible, and introduce self-defining words in place of arbitrary

ones. Spelling could easily be made phonetic, but that would not improve the vocabulary. The French is a fine conversational and social tongue, and good enough for common, every-day life, and for commerce; yet when it comes to approach science, a great variety of facts can not be remembered, as the vocabulary is arbitrary. Facts may be stated truly and fully; there may be great specialists in separate branches of knowledge; but there can not be that comprehensive and vast accumulation of detailed facts that exists among the Germans, who have a memory-helping tongue. In popular knowledge, the French common people must remain further behind than do those in the higher circles, and all simply on account of the nature of the two languages. One is arbitrary and wasteful, the other self-defining and economical. Our language labors under the same disadvantage as the French. If any other business wasted so much extra time, money, and steam as our language wastes extra time, money, and mental energy, it would go to ruin. French, English, and German are all very rich languages.

The French dictionary (Littré) contains about 109,000 words. The English, something over 120,000. The German, according to the estimate of Gustav Rümelin, Chancellor of the University of Tübingen, about 216,000. (See his work "Berechtigungen der Fremdwörter.") With regard to the education of the people—according to official quotations, the number of those above school age who can read and write in Germany and Holland is 97 per cent; Denmark and Norway, 97 per cent. The last official account from Sweden is 98 per cent; France, 69 per cent. We have only one State in our Union that can compare with our Gothic cousins in education—namely, Iowa.

Education in the Atlantic States has decreased of late years. Our Gothic cousins have long had compulsory

school laws. England and Ireland are behind in this respect, and the difficulty of learning an unphonetic spelling, and an arbitrary vocabulary, have had much to do with producing this state of affairs. The United States are in education ahead of England, but we have not yet reached 90 per cent. Slavery has done much to hold us back. Much ignorance has come to the United States through foreigners, but not from our Gothic cousins—the Germans, Dutch, Swiss, and Scandinavians; nearly all emigrants of those nationalities can read and write.

Even if we had a universal compulsory school law for four months in the year, from seven up to fourteen years of age, we could still not reach the highest standard in education. We could not in that short time teach the children to spell, read, and write correctly; common arithmetic, grammar, history, and geography; a little about the laws of health, and civil government; teach vocal music, how to use their hands, and inculcate into their minds moral principles, and how to live the noblest lives. So much time is taken up by scholars and teachers in preparing and hearing spelling lessons, so much time is absorbed in school in memorizing and reciting definitions hard to remember, that the best years of school-life are wasted upon mastering the language itself, while many important branches are neglected. In Germany, Holland, and the three Scandinavian countries, they have no spelling-books, and no dictionaries in their common schools, for none are needed. Words are spelled according to sound, and the words are homogeneous, self-developed, and self-defining.

Our language handicaps us in a far greater degree than most of us are aware. Shall we allow other nations to have this immense advantage over us in the school-room? What shall we do to be saved? We speak like a conquered people. It is admitted that the foreign words have been

forced on us through the Norman Conquest. That this great mixture is a standing sign of former weakness. That it handicaps education. Shall we bear it with meekness, and humbly take a secondary position? or shall we arise in our might and fight the Battle of Hastings over again, and redress a popular injustice, and bring light and learning into our school-houses, and relieve the tax-payers of over a hundred millions of useless expense? Russia and Japan are reforming their languages. China will probably follow the example. School-houses are being erected all over the world. We English-speaking people have been busy with conquest and material development; we have been in a hurry to accumulate wealth. Language has taken care of itself. Words have streamed in as they might. To have a rich language by borrowing is no honor. Any nation can produce a rich language in that way if it cares not whether the people understand it or not. Why should the busiest, the most energetic, democratic, and liberal people on earth have the most aristocratic and time-wasting language? There is only one course for us to pursue; we must simplify our spelling and our vocabulary, or humbly take a secondary position among enlightened nations. We need not, however, advocate language reformation in order that we may surpass other nations; but in order that our children may easier obtain that amount of knowledge which they need in after-life for themselves as individuals, parents, and citizens.

PHONETIC SPELLING.

The extra cost of *unphonetic spelling* is probably something over \$100,000,000 yearly to the United States alone. It has been estimated that it costs on an average over \$10 per annum to each school child, reckoning the extra books required, teacher's salary, interest, etc. Having over

10,000,000 school children, this creates an extra expense on tax-payers of the before-named amount annually, to say nothing of the value of the useful knowledge thus excluded. Professor Boid estimated, some thirty years ago, that on account of unphonetic orthography it requires not less than three years' extra study to learn to spell and read; that is, three years longer than is necessary for Welsh, German, Dutch, Scandinavian, Spanish, or Italian children to learn the same things with phonetic orthography. Lately, Major Charles A. Story, of Chicago, estimated the extra loss of time arising from the same cause to be from five to seven years, but in order not to exaggerate the evil, I have preferred to take the lowest estimate, that of Professor Boid, viz., three years.

Only sixty words in our ordinary language are spelled so as to represent the alphabetic sounds of each letter. Take, for instance, the primer words "cat" and "dog." *See-ai-tee—sait*, and *dee-oh-jee—dohj*. The truth is we have many sounds for the same letter and many letters and combinations of letters for the same sound. We can not know how a word is pronounced by simply seeing it; nor can we tell how it is spelled by hearing it. *A* has different sounds in the following words without any difference in its form: *ale*, *at*, *far*, *ball*; and then, to make the matter worse, there are several combinations of letters representing each of these sounds. To take the first sound in *ale* as an illustration, *ai* in *aim*, *ey* in *they*, *ay* in *day*, *ao* in *gaol*, *au* in *gauge*, *ea* in *break*, *ei* in *veil*, *e* and *ee* in *melée* (*mailai*)—and the case is the same with the other vowels and some of the consonants. We have now forgotten the struggle we had in learning these anomalies, as the mother soon forgets the throes of childbirth. Gladstone calls our spelling "the laughing-stock of the world." It is historical only in part. There was no *s* in the old word for *island* (*ealand* or *iland*),

no *l* in *could* (cudh). Philologists say it would have been of more value to them in studying old forms of speech to have had phonetic spelling in place of the present historical or partially historical method. As it is now generally agreed, however, that we must soon reform our spelling, I will not take up the reader's time in its advocacy.

The best method of spelling, I think, is to have as few letters as possible. If we have too many letters, and make many fine distinctions, there is the danger that some persons will mistake one shade of sound for another in hearing a word, hence such persons will have to resort to the new dictionary for spelling, as they do now to the present one; but if there is only one character for the hard and soft *th* in *thin* and *the*, why then all will use *th* and all will spell correctly; but if it is sometimes *th* and at other times *dh*, a confusion will frequently arise. It is the same with having *one* general sign for the longer and shorter *o* (aw) in *on*, *or*, *odd*, *ought*, and *tok* (talk). Longer and shorter sounds depend much on temperament and rapidity of utterance; hence more than one general character will only lead to doubt and confusion. Orthoepists may easily distinguish them, but the busy working people have no time to study and memorize characters for fine distinctions, and it is hardly necessary that they should do so, for no spelling can become phonetic entirely. Spell how you will, the real, national sounds of a language come from the mouths of those who use it. Phonetic as the Italian, Spanish, and German languages are, the only way to properly learn them is from the mouths of the natives. The best we can do, I think, is to make spelling so simple and broad that each speller will naturally fall into the use of the proper letter rather than into some related shade of it, that it will be more difficult to spell wrong than to spell right. For instance, the *u* might, as in Italian and German, stand for

a longer and shorter sound as *full* and *but*, and for the drawn-out sound *oo*, *u*, *mun* (moon).

Ai, *oi*, *au*, and *ei* are diphthongs; they represent two vowels, and it must be considered more correct to spell two sounds by two letters than by one, as is often proposed. The only advantage of having single letters for them is economy in writing, but the printer must have more boxes for the extra type. Paper, ink, and printing are so cheap now, that the trifling amount of time and paper that could be saved is hardly worth considering. The trouble of learning and handling so many more types will more than make up for the loss of time and paper.

One thing has done more to retard spelling reform than anything else, and that is *new types!* I know this from experience in a printing-office. The newspapers must spread and popularize spelling-reform. Millions of dollars are invested in cases and a hundred different fonts of type. New letters come into the printing-office as very expensive disturbers. The thousands of cases must be rearranged; and to be obliged to obtain new letters to adjust with the heading-type, the advertising types, the job-types, etc., will cause the new arrangement to be looked upon as the printer's enemy, and without his good-will the reform can hardly be carried.

If, moreover, new types are used in a book, the editor can not illustrate or quote passages presented; he has not the type in his office, and few are so extremely patriotic as to pay out money and send off for extra forms, just to befriend a spelling reformer from whom no compensation is received. Is it, then, not far more practical and even more scientific to represent the diphthongs by two existing letters, as *ai* in *aim*, *pai*, *sai* (say); *oi* in *oil*, *boi*, (boy); *au* in *haus*, *maus*, *cau* (cow); *ei* in *ei* (eye), *mei*, *flei* (fly)? These are old existing and well-known international methods. It

makes no difference what the particular character for a sound may be, if all learn it in the same way, and associate the same definite sound with the given character. It is the association that counts. By help of the diphthongal combinations, we can get along with only three inverted letters, and it is very easy for the type-setter to invert them. He must in every case look at the type to see if it is turned right; if not, he must turn it, before placing it into the composing-stick. He need do no more with the inverted letters, *o*, *i* and *u* (inverted *c*, *i*, *m*). They are clear to the eye and easily written. The capitals can not be inverted on account of the shoulder of the type. They will not line if inverted, hence we obtain the needed distinction very cheaply with the few capitals that we use in writing by placing an inverted period before the most appropriate letter for the required sound, thus—*O·o* (oh); *I·i* (ee); *U·u* (oo); *A·q* (ah). All this is very easily learned and no new letters are required for any font. For such common type as minion, brevier, long primer, and pica, the inverted letters might be cast so as not to need inversion, and the present boxes might be partitioned off; but these inverted letters will always be adequate for the sounds they represent. The *i* had the sound of *ee* in Anglo-Saxon, and has so still with the continental people of Europe; *o* the sound of *oh*; hence when these letters are inverted, their appearance remind all of the old forms *i*, *o* (*i*, *o*). Inverted letters have been used in America, England, and France.

With regard to the letter *ö* or *oe*, we have that sound in the words *earn*, *fir*, *cur*. It is an old international letter, easy to form and distinguish. So long as we have the sound represented by that letter, the mode of writing it is only a question of form. The letter *ü* or *ue* is the only new sound introduced into Saxon English, but it is almost universally pronounced by both Gothic and Romanic people.

It is a long, clear vowel. We must learn this sound from the German *für* or the French *dur*, or the Scandinavian *y* in *syd* (*stüd*) or from the Greek *y*. We must learn this sound from our neighbors as they must learn the sound of *th*, *wh*, *w*, and *j* from us. The more vowels, diphthongs and consonants a people can easily distinguish and generally master, the more easily can they make distinctions. Any sound our children can produce, foreigners can produce, and do produce, with practice. Instead of abandoning some of our sounds, as in Volapük, for the benefit of the Chinese, we ought to educate them up to our sounds. Instead of a teacher coming down to the pronunciation of a child, it would be better to train the child to pronounce like the teacher. The organs of speech are alike all over the world. It is only a question of practice. We need *ö* (*oe*) and *ü* (*ue*) for the purpose of spelling and pronouncing correctly the names of public men among our neighbors, as *Göthe* and *Krüger*. Those offices which have not *ö* and *ü* can use *oe* and *ue* in their stead. Dr. D. G. Brinton and the American Philosophical Society are not in favor of the dotted *ö* and *ü*. While I believe the objection is reasonable, and that dotted letters are troublesome in writing, I see no way by which to get rid of them without making new and untried forms. The sounds they represent are as pure and independent as are those of any other vowels we have, and as to the mode of writing them, that may be modified in the future so as not to require dotting; yet I believe the busy American people will find time to dot these letters as the busy Germans and Scandinavians already do.

EUPHONY.

Euphony is a desirable attribute of language, and one in which we are very deficient. The tongue next most deficient in euphony, is the German. The cause of this is our great poverty in vowels, the heaping together of hard con-

sonants, the dropping in pronunciation of *e* in *ed*, and the extended use of *s* for plurals, possessive case, and third person singular, as *lovd*, *learnd*, *adornd*, *strengthnd*, *posts*, *earns*, etc.

The vowel may be likened unto the tender female, and the consonant to the strong and rougher male. The musical quality of the Swedish, Italian, Spanish, and Japanese languages lies in the extended use of vowels. It can be in nothing else, as all these peoples pronounce their consonants and vowels in the same way that we do, but employ more vowels. The cause of this musical quality will be made clearer when we remember what consonants and vowels are.

CONSONANTS are sounds interrupted in their passage by the organs of speech, as *pee*, *bee*, *em*, *gee*; while VOWELS are open, smooth-flowing sounds, as *o*, *oh*, *oo*, *q*, *a*, *ee*, *ai*, *oi*. One is an interrupted sound, the other is a smoothly-flowing sound.

From the nature of sounds, it is evident that those languages in which vowels, and especially final vowels, predominate, are the most musical. Eighty-nine per cent. of Italian words end in vowels. While Italian seems to have too many vowels for variety and strength, English has too few for euphony. The best sounding words are those in which consonants and vowels are evenly blended, as *Florida*, *Colorado*, *Chicago*, *Minneapolis*, *Canada*, *Columbia*, *Dakota*, *America*, etc. The Swedish is by far the most musical of our Gothic tongues, as it has so many open final vowels.

All adjectives after the definite articles in singular and plural add the open Italian *a* (ah): *det goda* (the good), *de fina* (the fine ones); all infinitives after a consonant, as *att komma*, *att kalla* (qt komq, qt kqlq; that is, to come, to call); and the verbs *vi kommo*, *sjungo*, *spunno*, etc., (we came, sung, spun). While the Swedish employ largely

the musical, open, and hearty *ah*, the Danes, Norwegians, and Germans employ the short, half-uttered and half-swallowed *e*, *Das Gute, Die Feine, kommen, singen, spinen*. Though the German is not rich in vowels, it has far more of them than has the English. Many plurals are formed on vowels, as are most imperatives and subjunctives, and the vast majority of adjectives, in both singular and plural number, end in a vowel sound. Now we, on the other hand, have no grammatical rule requiring vowels by which to soften and refine our language.

Prof. James Hadley, in his "Brief History of the English Language," prefixed to "Webster's Unabridged Dictionary," says, under the heading "Monosyllableism and Want of Euphony," § 47:

The loss of inflections has reduced a multitude of English words to the form of monosyllables. It is not uncommon to find whole sentences which contain no word of greater length. If this monosyllabic character gives a certain plain directness and pithy force to English expression, it can hardly be doubted that it is a disadvantage to beauty and rhythm. Pope complains:

Ten low words oft doth creep in one dull line.

And who can read Chaucer's poetry, pronouncing the unaccented *e* as the verse requires, and as it was actually pronounced in the poet's time, without regretting that a hurried and slurring pronunciation of our forefathers should have destroyed this pleasing feature of the old language. The suppression of the final *e* has also been unfavorable to euphony by producing, in a multitude of cases, the harshest combination of consonants, as in *hosts, breaths, texts, shifts, thirsts, bulg(e)d, starch(e)d, task(e)d*, etc. In these words, which can not be properly pronounced without a strong effort of will and of vocal organs, the early dissyllabic forms, *host-es, breath-es, starch-ed, task-ed*, etc., presented little or no difficulty of utterance. In most of these cases, as in many others, the harshness has been aggravated by the extended use of the final *s*, which has given a peculiar sibilating character to the pronunciation of our language. In Anglo-Saxon, only a part of the nouns took *s* in the plural, and those, only two out of the four cases. In English, the *s* has been applied to nearly all nouns, and for all

cases of the plural. In Anglo-Saxon, the verb of the third person singular of the present tense has *th*, never *s*; in the English of our day, this *th* is still occasionally employed, but in all ordinary use *s* has taken its place.

Hugh Blair, Professor of *Belles-Lettres* in Edinburgh, Scotland, complains at length, in his work on "Rhetoric," of the consonantal harshness of our language, and of the "constant repetition of little weakening words."

Prof. George P. Marsh, in his learned "Lectures on the English Language," complains of the frequent and ringing sound of *ing* occasioned by using that ending as a participle, as an adjective ending, and as a verbal noun ending. He suggests the idea of reviving *and*, employed in Chaucer's time, as a participle and adjective suffix, letting *ing* remain as a verbal noun suffix, as, he is *goand*, the *flyand* bird, but good *hearing*.

Gustav Rümelin, Chancellor of the University of Tübingen, in his work "Berechtigungen der Fremdwörter," makes the same complaint against the German language as Professors Hadley and Blair have made against the English, namely, that it has too few vowels and a heaping together of hard consonants. He believes that the greater musicalness of many Romanic words has had much to do with introducing and retaining them in the German language. He points to the euphony of such words as *harmonie*, *phantasie*, *ideal*, *musik*, *melodie*, *piano*, *sofa*, etc. He says our (German) language is not only lacking in many important respects, but it possesses serious defects, and one of these defects is a poverty of vowels and a heaping together of consonants. He complains of the extended use of the short and suppressed *e*. He says:

Unsere Sprache hat nicht alle und nicht lauter Vorzüge, sondern auch ihre Mängel. Zu diesen gehört, dass sie in Lautfülle und Wohlklang hinter den aus dem Lateinisch stammenden Sprachen entschieden zurücksteht.

Sie leidet nicht nur an Vokalarmuth und Konsonantenhäufung, sondern sie hat auch unter allen Vokalen dem ton- und wirkungslosen, trüben und gedämpften *E* allmählig ein solches Uebergewicht eingeräumt, dass die anderen nur noch weit schwächer zum Wort kommen, wie Jeder weiss, der sich schon einmal mit der Kunst des Dechiffrirens befasst hat. Wie wohlthuend klingen für unser Ohr Wörter wie *Musik, Melodie, Harmonie*, u. s. w.

Liegt nicht schon in dem blossen Klang etwas Musikalisches, Melodisches und Harmonisches?

On the other hand, he glories in the characteristic ability of the German to combine two or three words into self-defining terms. From what has previously been quoted we may well infer that both English and German scholars are actually longing and thirsting for more vowels. How universally and how instinctively vowels are chosen for inflectional purposes, when men are allowed free choice, we can gather from the fact that all the new artificial language builders have chosen vowels for the most frequent grammatical inflections. Volapük employs *a, e, i* both in declension and conjugation, and *o* for adverbs. Pasingua terminates all masculine nouns with *o*, all feminine nouns with *e*, all neuter nouns with *a*, and all abstract nouns with *u*. Esperanto's "Linguo Internacia" adds *o* to all nouns whatsoever, *a* to all adjectives, and *u* to all imperatives. Spelin is likewise rich in vowels. George J. Henderson, of London, in his "Lingua," terminates most of his words in vowels. It is the same with the language system of Eichhorn and Lauda's "Kosmos." No great linguist that I have seen has stated the reasons in favor of vowels for inflectional purposes as directly as Wilhelm von Humboldt, and as he is a star of the first magnitude in the science of language, I think it would be well to quote and translate a short passage from his works. (Dr. H. Steinthal. "Die Sprachphilosophischen Werke Wilhelm's von Humboldt," p. 638.)

Es liegt auch in der phonetischen Natur der Vokale, dass sie etwas

Feineres, mehr Eindringendes und Innerliches, als die Konsonanten andeuten, und gleichsam körperloser und seelenvoller sind. Dadurch passen sie mehr zur grammatischen Andeutung, wozu die Leichtigkeit ihres Schalles, und ihre Fähigkeit, sich anzuschliessen, hinzutritt.

[TRANSLATED.—It lies also in the phonetic nature of the vowels to denote something finer, more impressive, and cordial, than the consonants, and to be less corporeal and more spiritual. For these reasons, they are better fitted for grammatical inflection (denotation); besides this, the facility of their sound and their capability of coalescing (addition) also step in.]

Those vowels which I have introduced into Saxon English I am not ashamed of. We ought to welcome more vowels with joy. Our English is a very harsh, sissing, and ringing language, which we can only improve by adopting more vowels. Lord Byron had a good ear for the musical in language, and while comparing Italian and English he says in one of his verses:

I love the language, that soft bastard Latin,
Which melts like kisses in a female mouth,
And sounds as if it should be writ on satin,
With syllables that breathe of the sweet south,
And gentle liquids gliding all so pat in
That not a single accent seems uncouth,
Like our harsh northern whistling, grunting guttural,
Which we're obliged to hiss and spit and sputter all.

The greatest poet of Sweden, Esaias Tegner, made the same kind of thrust against the lack of euphony in English that Lord Byron did. Why should the rich and great country of America have so harsh-sounding a language that it is pointed to as hard by other nations?

To denote plurals, possessive case, past tense, and participles by the sissing and hard consonants is very unmusical, but to form the plural on *a*, as two *handa*, two *hausu*; the possessive case and past tense on *o*, *Godu haus* (God's house),

he *lovo*, he *worko*; and the infinitive on *q* (ah) *to comq*, *to standq*; and to have the liquid consonant *n* for the past participle, as, he has *given*, he has *worken*, he has *loven*, with the other rules, will at once elevate the euphony of our language high up by the side of the Italian, and over the German, French, and Spanish; and this euphony wedded to a transparent vocabulary and phonetic spelling—why, to bring this about would be as heroic an act as was done by our Revolutionary Fathers in establishing for us a free land. It would be a glorious deed worthy of their sons. We have no war or foreign enemies to fear, or any great national undertaking on hand, and now is a good time to begin breaking the ground and preparing the minds of the people for a grand, good, popular, and charitable language revolution in the United States; and I believe England and the other English-speaking countries will gladly join hands with us, if we are in earnest. The language will be easy to learn, as it is only modified English with very few grammatical rules, as few as we can comfortably and respectably get along with—no verbal or case endings, no subjunctive forms, and no grammatical genders. English arrangements of words in a sentence and English modes of thinking are preserved. English stands unshaken on its foundation. It is only what is un-English that is discarded. Only what is brought in by foreign oppression is eliminated.

A MODERATELY SIMPLE GRAMMAR.

Simple grammar is mostly of value in teaching the language to foreigners; but the native people seem to acquire and speak a complex language as easily as those who have a simple one. There are savage tribes with as complex grammars as those of Greece and Rome; and there are many other people in a backward state of civilization almost without

grammatical inflections, the most noteworthy being the Chinese. They have no inflection for the plural, or past tense, but indicate those forms by words meaning *many*, and by reduplication—as, *hands* and *loved* would become *handmany* and *lovelove*. They have the same inconvenient way of indicating the possessive case: *God's house* would become *God own house*. The structure of sentences is simple, bald, and child-like. We sometimes hear it said that it is a tendency of the human mind to avoid grammatical inflections; I must confess that I have not been able to find a sufficient warrant for so sweeping a generalization. The Romanic languages, and English, are pointed to as having given up a great number of inflections; but those languages are not a true test.

The Latin language was broken up by foreign Goths, as Prof. Hugh Blair explains. These foreigners were not well versed in Latin, and when they undertook to speak it they could not remember the many Latin inflections, and hence employed words without inflection, or at best only the most frequent ones, and, therefore, most likely to be remembered.

The same foreign influence was at work in England, through the Norman-French Conquest.

VALUE OF HOMOGENEITY.

The value of homogeneity in a people's language, and in the school-room, is, I think, far greater than it at first sight appears. It is the very first idea to be taken into consideration in a language reformation; it is around this point that the main interest is centered in Holland, Germany, Scandinavia, and Russia. The cry is, we want a pure, or nearly pure, home language. Rev. William Barnes, B. D., of Dorset, England, has opened up the same cry in England. The same idea of homogeneity

and purity is advocated in this work here in the United States.

When one and the same idea, in different countries and with different languages and customs, and different modes of thinking, moves all, there is reason to suspect that there must be a deep underlying cause, like the universal desire for sunlight and freedom.

Men often feel what they want, though they can not give a reason for it. Let us lay aside the idea of constructing a mixed, compromise, international language, like Volapuk and Lingua, for the present, and ask ourselves, "Why is a homogeneous language the best for America?"

There are three main reasons:

- I. *Economy and concentration of prefixes and suffixes.*
- II. *Economy and concentration of basic words.*
- III. *Preservation of the images in language.*

I. In pointing out the reasons in favor of as pure and unmixed a Saxon vocabulary as is practical, I shall be very brief, as many arguments therefor have already been given indirectly. It must be remembered that what is said here applies to the general body of words; but such titles as *temple, altar, apostle*—historical words—may remain, although, even here, happily formed native terms would undoubtedly become equally suggestive with usage, just as *gospelist* would in time give rise to the same idea as *evangelist*. With regard to economizing affixes, we may say that they ought not to be too numerous, as they can not obtain that frequency of utterance necessary to engraft them thoroughly into the minds of all men. As in spelling we ought to have only one letter for one sound, and one sound for one letter, or as nearly so as practical, likewise in the vocabulary there should be only one affix for one idea, and only one idea for each affix, or nearly so.

To have four or five unrelated prefixes meaning *over* or *above*, or *under* or *into*, or *through* or *around*, etc.—some of them from the Latin, as *con*, *com*, *col*, *cog*, *cor*, *co*, and from the Greek, *syn*, *sym*, etc.—does not economize memory.

All the before-named prefixes may be fully expressed by the Anglo-Saxon *mit* (with), *sam* (com, sym), and *ge* (a collective and augmentative particle). Then, if we concentrate the prefixes in this way, there will be fewer of them, and they will be more suggestive, because oftener employed.

The facility of the suggestive action is great or small in proportion to the number of times a word and a thought have been associated; hence the ease with which the early learned and frequent words call up ideas. *Hemi*, *demi*, *semi*, and *half*, are four prefixes meaning the same thing, and the association must be split up between those four particles. Now, if *half* were used in place of all, it is easy to see that "half" would become very organically registered in the mind. Ideas are called up easily by a word in proportion to the frequency of the previous association, hence the power and vividness of an economical homogeneous tongue; the same idea applies to all other prefixes and suffixes. But, if we do not want the Latin and Greek affixes, then we can hardly take the rest of the word; thus, if we do not desire *per* (through), we can hardly take *forate*, and say *throughforate* instead of *perforate* (thrubore); and if we do not want the Greek *sym* (mit, with), we can hardly adopt *pathy* (feel), and say *mitpathy* for *sympathy* (mit-feel). Liberally inclined men will not object to Greek, Latin, and French words, simply because they have descended from those people, who may be our best friends. The greatest admirers of the classical languages are often found among people having comparatively homogeneous tongues.

A lover of home may take the deepest interest in what is going on in the outside world. Other nations, including the Romanic, have the same privilege of purifying, and of excluding Gothic material, as we have of excluding Romanic. The Romanic people have excluded Gothic material, and confined themselves to the Latin almost exclusively, and justly so. But Latin itself is not a flexible and self-defining language like the Greek.

II. As to the second point of economizing and concentrating basic words, it will be seen that if we admit, for instance, *de-scend* and *sym-pa-thy*, we take in five syllables and two extra words by which to load the memory. It takes extra time and energy to organically register them in the mind, while if we say *downgo* and *mitfeel* or *withfeel*, there is no extra memorizing necessary. We have and need the words *down* and *go*, *with* and *feel*, anyhow, and by combining old material, we are not forced to learn extra new roots. Thus it will be seen that nearly every foreign word borrowed is an increase of mental expense, without a corresponding increase of mental income, hence a losing bargain.

Borrowing from unrelated sources is a losing bargain to our American people in another way. Nouns, verbs, and adjectives do not mutually support and explain one another. Words with homogeneity appear and reappear under different forms, but so related that one shape can be recognized from another as children can be recognized by knowing the parents, and the reverse, as *bind*, *bond*, *band*, *bundle*; *father*, *fatherly*, *fatherhood*, *fatherliness*, *father-like*, *fathersome*; *die*, *dead*, *death*, *deathly*, *mortal*, *fatal*. It will be seen that the two words *mortal* and *fatal* are unrelated to the rest of the stock; they do not explain any other word with which our children are acquainted. In the Romanic languages these words grow out of already existing basic words; not so with us. Our Gothic cousins develop

the idea contained in *mortal* from the known basic word *die*; Scandinavian, *dö*, die; *död*, death; *dödlig*, mortal; so might we, and call mortal, *deiik*; mortality, *deiikeit*. Being rich in homogeneous affixes and basic words, we could develop a surprising amount of homogeneous and self-defining terms and economize language. A mixed language can economize neither affixes nor basic words, hence it is in its nature wasteful and unscientific. Mixing language is said to rest on "broad principles," but they are not broad enough. To borrow one word from one nation and another word from another nation is narrow, because it rests on neither science nor poetry; it is simply a disconnected act. All those who learn such a language are compelled to learn a vast number of isolated facts. Science is "classified knowledge," and where a language is homogeneous, the words grow out of a few roots; they are arranged about those roots, and become classified under a few known groups. All we have to do is to learn those few basic words. This makes the language easy for all to master, as the grammar is regular and simple.

Languages like Volapük, Pasingua, Spelin, Lingua, Linguo Internacia, etc., are intended to be mere business languages, and to serve as extra interpreters between strangers. They may develop fine grammars, as inflections are merely the turning-pins of language; they may construct euphonious words; but a mixed vocabulary, though probably necessary in their case, can never possess a brotherly and sisterly harmony and cordiality; there will not be any high mutual accommodation between words to explain and support each other in a hundred turns and circumstances, often unexpected, and often hardly visible, but instinctively felt by many nations, both in Europe and Asia, to-day; for by mixing languages we can not economize affixes and base words.

III. Preserving the images in language is a third great advantage of homogeneity, of developing from native material. Language loses its poeticalness and its eloquence in proportion to the degree of mixture. Our ordinary language is yet about 75 per cent. Saxon; we have therefore preserved much eloquence and poetry, but I doubt whether a great orator among us could move his audiences as they were moved by Demosthenes in the homogeneous Greek, or by Martin Luther in Germany. Nor do I know of any poem in peace or war that has aroused so intense a feeling in a nation as "Wacht am Rhein," which contains pure home words. The loss of picturesqueness caused by borrowing unrelated material is very evident when pointed out. Take, for instance, the Greek word *iconoclast*. This word was a very easy and transparent one upon Greek soil, but being transplanted, its vigor, spirit, and beauty are gone, only the original form is left, and hardly that. *Eikon* was the Greek name for *image*, and *klastes*, *breaker*. They inserted between these two words *o* for the sake of euphony, and wrote *eikonoklastes*, *image breaker*. Only a Greek scholar could find any imagery in *iconoclast*, and even he can not enjoy it as the Greeks did, as Greek words have not been sufficiently spoken from childhood, and kept up in after life, so as to form a perfect organic mental registration. Not even Whitney Gilderslieve or Max Müller can enjoy a slight mistake in the language as a Greek milkmaid could. Is not *almight* much more forcible than *omnipotence*, and *worldall* than *universe*? Who can see any picture in the word *peduncle*, and who can not see one in *flower-stalk*?

By borrowing unrelated material, we check both understanding and poetry; we levy a burden of \$100,000,000 annually on tax-payers for the purpose of giving other nations an advantage over us in the acquisition of useful,

life-guiding knowledge. We have a mountain of foreign words, but they are often barren, and learned simply in appearance.

WHAT MATERIAL TO SELECT.

How shall we choose words in building up a clear, economical, and rich vocabulary which shall be most advantageous first to our children, and after that to foreigners?

The answer is: From the English-Saxon words as far as they can be stretched out to cover the ideas to be conveyed by means of old and new related affixes; by a slight change of form; by derivation and compounding. After our English-Saxon words and affixes are exhausted, we can then recur to the related material found in Old Saxon, in German, Dutch, and Scandinavian, as the pure Japanese draws extra material from the related Chinese, or as the Russian draws from the related Slavonic, or as the Romanic languages—the French, Italian, and Spanish—draw from the related Latin, or as the New Greek draws from Old Greek, or the Norwegian from Old Norse. We have far better material to draw upon in the Gothic and Saxon tongues than the French or Spaniards have in the Latin, for Latin itself is a stiff, non-self-defining, and non-compounding tongue, unlike the Greek, Anglo-Saxon, and German. By this process of enriching language, homogeneity and transparency are preserved. For instance: The French, having *père* (father), *mourir* (to die), *mort* (death), can draw on the Latin for corresponding adjectives without destroying transparency, or hiding the derivation of their words, as *paternel* (fatherly), from the Latin *pater*, French *père mortel* (deik, subject to death), from the Latin *mors mortis*, and the French *mort* (death). The advantage of taking from related material can thus clearly be seen; words help more to recall and explain each other. Latin is the proper and legitimate inheritance of the French

people; they can not be said to be borrowing unrelated material when they take from their parent speech, any more than we can be said to be borrowing when we take from the parent German. And the old Romans can not be considered a greater people than the old Germans, for the latter put an end to the cruelty and the robbery of the Roman Empire; but Latin was much favored by the Germans during the Middle Ages, under the idea that the German Empire was a continuation of that of the Roman. The Germans broke up the Roman Empire, and the Roman language, and they themselves have never been subjugated by a foreign nation, on account of their numerical strength, and their ability in war. They have lost some battles, and small tracts of territory have been held by foreign powers for a short time. Here we can see of what a brave race we are the descendants.

Just as the French can draw from the related Latin or Italian, with advantage to transparency, so can we, with the same advantage, draw from the Anglo-Saxon, and from our Gothic cousins; not because they are Gothic, but because they are related to the Anglo-Saxon, the Anglo-Saxon language having been directly derived from the German and the Scandinavian. All the Gothic nations have at one time had substantially the same language. By taking the extra words we need from Gothic sources, we preserve homogeneity and transparency of vocabulary, and return, like the prodigal son, to our old "family fold." We rest on our own rich and benign inheritance; we honor our own forefathers and ourselves, and we benefit our children. All Gothic material is our just and legitimate inheritance; this was the source from which our forefathers drew their inspirations. We want to rise above narrow national politics into the higher international race regions, not asking too strictly what is American only, or what is English, or

what is German, Dutch, or Scandinavian; but what is Saxon and Gothic, what represents the race rather than an individual member of the race. Only in this way can our language become rich enough in thought, in feelings, and in words, to stand forth as a worthy international speech.

No less a person than Leibnitz advised the Germans to draw only from the related material in English, Danish, Gothic, and Scandinavian. It might possibly be asked, if our speech is intended to be international, why not include the Romanic, the Greek, and the Slavonic elements, and make it a representative of all these several families of language? Would not that be a still higher idea than to be merely a Gothic representative? The answer is, that this would be to represent many divergent and but slightly related families, and hence none could be represented well, and fully; it would be like being a "jack of all trades," and not excellent in any; the language would be a mere jargon. As has been explained under the heading of "The Value of Homogeneity," we could not economize prefixes and suffixes, and basic words, nor preserve the useful imagery of speech. It is too much for one language to represent all races; it can not do it well. A homogeneous language is a better one for our children as well as for the world.

Would the Greek tongue have been so picturesque if, instead of being homogeneous, it had undertaken to be a mixture of Latin, German, and English? The international question is only a secondary one with Saxon English, and the least valuable of any. The fact that many persons in Africa and Asia understand our language is of less importance to us than that of understanding and remembering well what we hear and read at home. Other nations, with different tongues, can send out commercial agents who can speak the language, can buy and sell there as well as we can; but very few among us are interested

in those far-off lands. An *extra* international tongue can not increase foreign commerce, nor increase knowledge; it would be only an *extra* expensive and occasional luxury to a few persons, and hence the language could hardly continue to live. On the other hand, an international language, living in the mouths of the men and women of a great English-speaking people, would not die; it would be highly cultivated, and have an extensive and instructive literature in all departments; it would have so great a number of speakers that it would be valuable and reliable as an international tongue. The world would have some definite people as a guide in pronunciation and writing in learning this tongue. We want to make our language a good and economical one for ourselves first, and it will naturally follow that it will also be an economical one for the rest of the world. If we have phonetic spelling, so will foreigners; if we are obliged to learn but few diverse prefixes and suffixes, and few basic words, foreign students will follow our example. If by homogeneity we can easily understand and remember our words, and preserve the picturesque and the euphonious in language, so will learners abroad enjoy the same advantage. If the language is regular and transparent to our children, so will it be to others; hence, by systematizing and beautifying English, we hasten the time when it will be an international tongue, and, in addition, a *worthy* one. There would be no extra burden whatsoever on foreigners to acquire an international English, as educated people would desire to learn our language anyhow, on account of its literature.

For the purpose of making our language homogeneous, we build on the Saxon-English words as far as they go; but the Anglo-Saxon, having been arrested in its development by the Norman Conquest, it has not a sufficient number and variety of base words, hence we take from the

related German, Dutch, and Scandinavian, and produce a Saxon-Gothic English. Thus, if we want a word for *sea*, so as to distinguish it in sound and phonetic spelling from *see*, we can take the Scandinavian *sö* (sea), the *ö* being pronounced as *e* in *earn*; Anglo-Saxon, *sæ*, *seo*; Old High German, *seo*; German, *see*; Danish, *sö*; Swedish, *sjö*; Gothic, *saiws*; Icelandic, *sær*. So this is very like our own word for *sea*, and it is so nearly like the Anglo-Saxon that it may be considered from that tongue, and this similarity holds good with regard to nearly all new words in Gothic English.

Again, if we want a word for *language* we can not employ *tongue* and *speech*, as they stand for different shades of ideas, and we can not allow our minds and our language to be impoverished for want of expressions, hence we go to our old Anglo-Saxon *sprak*, or the related German *sprache*, and modify it slightly, so as to make it more agreeable to English ears and vocal organs, and bring it nearer the Anglo-Saxon, calling it *sprqki* (language). The guttural *ch* is changed to *k*, and final German *e* is pronounced like short *i*, *sprqki* (*sprahki*). The *k* is a clear sound, and a favorite with the whole Gothic race. High German has deviated somewhat from the clear letter *k*. Language is in Low German, *sprake*; Old High German, *sprahha*; New High German, *sprache*; but in Dutch, *spraak*; Swedish, *språk*; Norwegian, *sprok*, and in Anglo-Saxon, *sprac* (*sprak*). The *k* sound predominates.

Now this word *sprqki* is a good illustration of what homogeneity can do for us. It gives us a good word for language, and one that comes from our ancient Saxon tongue, *sprac*; and this again brings the new word into relationship and harmony with already existing English terms—as, *speak* and *speech*—and makes the new words at once understood by all our Gothic cousins, who have in

every case, or very nearly every case, similar words in form and meaning to our revived and modified Saxon ones.

It will occasionally happen that it is better to adopt a more modern form than the ancient and universally unknown Anglo-Saxon one.

FORTUNATE COINCIDENCE.

The fact that Anglo-Saxon, Dutch, German, Scandinavian, and the common Saxon-English terms happen to be so much alike, is an exceedingly "fortunate coincidence" for the future influence and power of Saxon English—it will be so easy for our cousins to master it. This fact is strengthened by another almost equally "fortunate coincidence." The Gothic nations are the most *commercial* people of the world. Near'y four-fifths of foreign commerce is carried on by the Gothic people. The little country of Norway, with less than 2,000,000 inhabitants, has over 7,000 ships crossing the seas; almost as many as France, and more than Italy, Spain, or South America. Sweden and Denmark are also extensive sea-faring nations. After Norway, the next most sea-faring country, according to population, is Holland, with her numerous large colonies. Then, to this influence, the great German Empire with her colonies is added, and Austria, with a large Gothic-speaking population. The German tongue is the language of the court of Austria, though her people speak several tongues, as the Russian people do. Then comes England, the mightiest of them all in commerce, and a land over whose dominions the sun never sets, also a Gothic-speaking people. And last, the young giant, the United States, whose commerce in the future must naturally become something stupendous. Russia, Turkey, China, and South America have very little foreign commerce. Trade seems to cling to the Gothic-speaking people, hence these people

need an international language more than any other race. They sail, and read, and travel more, hence an international language, easy for them to learn, one regular and euphonious, and with an economical vocabulary like their own, would be welcomed. A language so constructed and situated would awaken less dissatisfaction among other nations than a mixed compromise language. If we take into the international vocabulary a certain per cent. of words to pacify the French, the Italians, and the Germans, without any scientific and linguistic reasons, then the Russians will say that they are a great and numerous people; the Chinese, that they are a great and numerous people, and so on; but if it is seen by all that we build first for the benefit of our own children, no one will blame us for that, and after having succeeded in introducing a regular euphonious, economical, and self-defining language, the world will take to it with pleasure and confidence, as being the best thing it can do, and we shall soon love the new terms ourselves. The fact that Saxon, German, Dutch, Swedish, Norwegian, Danish, and Swiss words are so much alike is a "fortunate coincidence" for Saxon English in its aspiration to become international. The German is now a candidate for internationality in place of French. It is spoken by more people in Europe than is any other language. It is the language of two empires, and most of the crowned heads of Europe are related by marriage to German princes, as Germany has been divided into many small kingdoms, and thereby become a royal marriage market in Europe; but German has such a difficult grammar that all foreigners shrink from the task of mastering it.

Even if the Germans should succeed in their effort to make German the official international language in diplomacy, it would nevertheless be well to build on Gothic

material, not only for home use, but also for the very sake of language conquest in the line of internationality. Even though a few foreign diplomats might learn the irregular German grammar, the great body of educated men would prefer to acquire Saxon English, if spoken and written by the English-speaking people. Ease of acquisition would be a powerful factor. Though the Germans might succeed in making their tongue a court language, they can hardly expect to make it a convenient commercial one, unless they are willing to simplify and systematize their grammar. Simply to be a court language will be of no more benefit to them than it has been to the Greeks, the French, or the Romans.

I have no doubt many an American, English, Scandinavian, and French student has wished that German had been simpler in grammar, so that it could have been learned without studying it unwillingly, and very seldom with much success. It seems to me that as High German is forced ahead over the other dialects, that the authorities might as well introduce, with their extensive school machinery, a systematic tongue, so that their learned literature might gain influence by being read in the original. If German had possessed as excellent a grammar as it does a vocabulary, it would probably have been the international language to-day.

By drawing on the related Gothic material after we have exhausted the Saxon well, when we must go outside of the Saxon pasture anyhow, we capture two birds through one door. (1) We make the language more homogeneous and self-explanatory to our own children and country, and (2) it becomes very easy to learn by the whole Gothic race, which happens to be the most commercial and intelligent, and hence needs an international speech more than any other people.

Our common Saxon-English words being like, or very nearly like, those of Germany, Holland, Switzerland, and Scandinavia, and the new substituted words being even more similar, the vocabulary will cause our commercial cousins very little trouble. The grammar being also Gothic, and very regular, will cause both the understanding and the sentiments of our race to support a purer Saxon English. Our cousins can hardly expect to see introduced an international language which will be more like their own, or easier for them to master, hence Saxon English is likely to obtain in the future, if adopted for home use by the great English-speaking people, the powerful additional outside support of Germany, Austria, Switzerland, Holland, and Scandinavia. If the Gothic races pool languages, who can withstand? This spirit is in harmony with modern movements. Men begin to act together in larger and larger groups. The international tongue of the future will probably be based either on Gothic material under Saxon-English leadership, or on the Romanic under Latin leadership. One based on both will be less suggestive, and self-defining, and foreign, and unsympathetic to all, and less scientific in reality, less economical to heart and head—a mere pasteboard tree, a jargon.

APPEARANCE AND REALITY.

Although Saxon English is both, in spirit, in grammar, in structure, and in material, English and Anglo-Saxon, yet it looks more foreign and German, Dutch, and Scandinavian than it really is, for the reason that Old Saxon, and German, and Scandinavian are so much alike.

This, though of immense advantage to internationality, has the disadvantage of making Saxon English appear like a foreign importation, which it is not. The word *mit* looks as though it was taken bodily from the German and Dutch

mit (with); but we have slightly modified it from the Old Saxon *mith* (with), which was very likely pronounced *mit*, as we find they also said *met* (with); and the Old Friesic, a Low German dialect, from which the Anglo-Saxon has largely descended, also had *mit* (with).

With has been confounded with another similar preposition which meant *against* (wider). We have a remnant of this meaning in *withstand*, *withhold*. *With* is, historically considered, not so proper a preposition in English as *mit* would have been. *Mit* is more correct, historically considered, easier to pronounce, and will make hundreds of compounds in Saxon English similar in appearance to those found in the languages of our Gothic cousins—as, *mitwork* (co-labor); German, *mitwirken*; Dutch, *metwerken*; Swedish, *medwirka*; Danish and Norwegian, *medwirke*; Saxon English, *mit* (with); German, *mit*; Dutch, *met*; Scandinavian, *med*; Icelandic, *meth*; Anglo-Saxon, *mith*, *mid*; Old Saxon, *midi*, *mid*, *met*; Gothic, *mith*.

We here see that all the members of our race, old and young, begin *with* on *m*, and of course the Anglo-Saxons did the same; yet *mit* appears to be taken from the German, though it is in reality Old Saxon. *Brauk* (to use); Anglo-Saxon, *bruc* (bruk), *brucan*; German, *brauchen*. The same similarity of appearance will mislead with regard to the verbal-noun ending, *ung* (ing). American men and women will at first sight say: "There is a German word crowding itself into our pure speech, unnecessarily and uninvited." This is a mistake. *Ung* was the regular verbal-noun suffix of our own Anglo-Saxon fathers. They said *huntung* (hunting); *leornung* (learning). *Ing* is a later modification.

As *ung* and *ing* are very frequent suffixes, we need both forms for variety, and in order to help us in many cases to multiply shades of thought. Both are our own legitimate

inheritance. We can use *ung* mostly with revived and modified Saxon words, and let *ing* stand with the more common Saxon English terms. The same truth holds good with regard to the other new prefixes and suffixes; they are either direct Anglo-Saxon, or slight modifications, rather than German, Dutch, or Scandinavian, though their similarity to their powerful Gothic cousins is very fortunate, but merely incidental, and not borrowed. *Um* (circum, around, about); Anglo-Saxon, *umb* and *ymb*; Dutch, *om* (circum); German, *um*; Scandinavian, *om*. *Umb* and *ymb* have been modified to *um*—as, *umsail* (circumnavigate), because *um* is shorter, and more in harmony with modern Gothic material. Our Saxon parents would, probably, themselves have adopted a briefer form if they had been masters of their tongue as their cousins on the continent were of theirs. Very likely the *b* in *umb* was silent, as in *lamb*. A variety of affixes is needed by which to multiply shades of meaning, and in order not to be obliged to employ the same sound too often; hence we use *against*, *ggn*, *gegen*, and *wider*; *aus* and *out*; up *on*, and *auf*. Variety, where the material is homogeneous and similar, will not be felt as a burden.

It can be seen from the foregoing how much we really owe to the old Saxon tongue, and how much that will help us to gain clearness at home and friendship among our brother peoples. Powerful as the Saxon element is, it is not quite rich enough in basic words, out of which to develop the manifold terms required by our present needs of expression; hence we find it occasionally to be to our advantage to lean toward more modern forms, which our race has modified from the parent Gothic stock. For instance, we have no Saxon or Gothic word in our present language which stands for the basic word *courage*; hence we take *mut* (pronounced moot). This is the same as the

Anglo-Saxon *mod*; but as the former sound is well known by 70,000,000 men and women at present living, while *mod* is equally as new to us as *mut*, it appears to be more in harmony with Christian charity to adopt *mut* instead of *mod*. The adoption of the former word is also more in accordance with a practical utilitarian spirit, and it will give the language more power of conquest. Again, if we want a name for a *captive*, we take *fngi* (prisoner captive), from the Anglo-Saxon *feng*, *fangen*; German, *fangen*; Dutch, *vangen*; Scandinavian, *fange* (to catch, to imprison, to captivate). Now these new basic words are very few in number, but they enable us to form thousands of new self-defining compounds.

Before a fair and correct judgment can be formed of the new language, the writer must understand the basic words, the prefixes and suffixes, as well as the grammatical rules; he must understand the soul, and aim, and method of Saxon English, which aspires to be both a national and international tongue, and then consider whether a better system could have been developed out of Saxon material for ourselves and the world. Many a term looks odd and strange, though it is from our own parents. Is the fault with the Saxon material, or have we ourselves become too much Latinized, and too foreign in speech? It does sound foreign to employ *a* as a plural sound after consonants, and say two *handa* (hands); but our Saxon parents said *twa handa*.

In purifying and beautifying our tongue by means of homogeneous material, there is another interesting thought which will occur to a philanthropist, namely, that after having benefited our own land to the utmost possibility, and honored our forefathers, we at the same time render the greatest possible benefit to our weaker neighbors by giving them the hand of fellowship. By taking our word-

material almost entirely, or as nearly so as practicable, from Saxon sources, our numerous commercial cousins will obtain so much verbal material like their own as to become of great practical value to them. If, on the other hand, we mix a dozen tongues together, no people will obtain enough catch-words to explain the context; and further, the language will become more economical to the whole world by homogeneity and regularity. The leaders of thought and fashion will undoubtedly agree to these truths, but then the days and years of heroic self-sacrifice will come; sleep and pleasure will, with many, outweigh the love toward children and the world; imagination will paint the difficulties in dark colors. The old forms look so familiar to *us*; we will become neither martyrs, nor heroes, nor heroines, in order that our children may have forms still more familiar to them.

MENTAL COMPANIONSHIP.

Again, by building on the material of our own race, we not only make the most transparent speech for our children, but we create for ourselves intellectual companions and sympathizers among our Gothic cousins.

An American or English writer and thinker can not be understood by a Frenchman, Spaniard, or Italian, as he can be by a German, Dutchman, or Scandinavian; and vice versa. Voltaire called Shakespeare a poor scribbler, while Goethe and Schiller and the Scandinavian Holberg considered him one of the grandest delineators of the passions that ever lived. Shakespeare, Milton, and other great English masters, have not been enjoyed and appreciated outside the Gothic people. The same fate has overtaken the present renowned Scandinavian dramatic and tragic writer, Henrik Ibsen. Though he has lived and written many of his works in Rome and Paris, it is the English, the Scandinavi-

ans, and the Germans only who understand and enjoy him. It is the same with Goethe, Schiller, and Lessing; outside of their own race they are not understood nor valued. Neither can Molière nor Rousseau be fully appreciated by us.

The Danish critic, Brande, explains why this is the case. He says: "*History is a people's intellectual soil, and language is a people's intellectual atmosphere.*"

We may laugh and pass the time with each other's lighter novels, but the great master works of other races we can only "see as trees walking;" we can judge of the external dress, but into the recesses of the heart, into the "holy of holies," we can not enter fully, except by losing our own individuality. Even different breeds of dogs, or horses, do not associate as do those of the same breed. "Birds of a feather flock together."

PRESENT UTILITY OF SAXON ENGLISH.

The "fortunate coincidence" of the similarity of the Gothic tongues, briefly referred to before, makes Saxon English a unifier of these similarities, and a fine means of communication between the several Gothic peoples. Saxon English stands as a half-way house between High German, on the one side, and Low German (including Dutch) and Scandinavian, on the other side.

Now, if we further exclude Romanic and Greek material, and substitute self-defining Saxon compounds, "the fortunate coincidences" will be multiplied. It has been said that, at the wharves of Amsterdam, English has been mistaken for broken Dutch, and Dutch for broken English.

In practical life we know from experience that if half of the words are understood, and if we see the circumstances, the speaker can be understood, helped, and guided. More than half the words are understood from the very begin-

ning by the Gothic people. The writer, having a practical knowledge of the Gothic tongues from childhood, has been enabled so to select and modify his material as not to do violence to the Saxon element, and at the same time produce a high degree of "mutual intelligibility." Saxon English can, therefore, be spoken to a German, Dutchman, Swiss, or Scandinavian, who may never have heard of the language in Berlin, Amsterdam, Berne, Stockholm, Christiana, or Copenhagen, and he will be able to divine what the speaker means, and help him. The same is even truer in writing and printing, both here and abroad. To illustrate: You are abroad, and wish to find a *hotel*. You ask in Saxon English, "*Wher kan ei feind a first klas gesthaus?*" It will be understood everywhere, though it may not sound like pure German, Dutch, or Scandinavian. All the words are similar to words in each of those languages, and the person you address will point out to you cheerfully where to go. The French *hôtel* has been changed for the Saxon *gesthaus*; if we now further exchange the French word *travel* for the Saxon *reisi*, and country for *lqnd* (pronounced lahnd), and if you would like to get some person at the *gesthaus* to travel with you into the country, all you need to do is to accost him in Saxon English, and say: "*Wil yu reisi mit mi intu the lqnd?*" It would be understood equally well in Germany, Austria, Holland, Switzerland, and the three Scandinavian countries. Saxon English, by this very peculiarity, becomes international and beloved.

There are also other immediate advantages arising from a study of this language, both to the English, German, and Scandinavian people. The language being no new invention, but only a selection and systematization of existing material, the study thereof will at the same time be a furtherance to the study of English, Anglo-Saxon, and

German; a better and clearer idea will be obtained of grammar; a love for the beautiful in sound and imagery will be acquired, so that the time spent with the language will not be lost. The student will further have the sweet consciousness that he is contributing his little share in nourishing a young child of the Gothic race—a beautiful plant whose aim is to build up, and not tear down; to unite into mutual friendship our race, and not to divide and scatter; and to make needed and useful knowledge easy and pleasant, with but little painful study.

Thus teachers and students, while spending evening hours in reciting the rules of grammar and in translating from Saxon English into English, and from English into Saxon English, will develop their judgment and memory, and lay a foundation for learning other tongues at the same time that they help to weave and spin a public opinion which will promote and carry to a successful termination a good, phonetic, euphonious, regular, and self-defining Saxon English, by which the higher as well as the lower ranks of society in our country can be enabled to compete in knowledge with corresponding classes in other countries.

The change can not be made, however, without the approbation of the higher classes; no revolution has succeeded without their help. The American Revolution was headed by the aristocracy of America, by such men as Washington, Adams, Madison, Jefferson, and Franklin.

AMERICANS TO THE FRONT.

This appeal is not made in a haughty spirit, nor with the intention of slighting the valuable and needed co-labor of Englishmen, Germans, and Scandinavians in this garden of thought.

There are, in this country, however, conditions existing, both moral and physical, which make a great language

change less difficult than elsewhere. We are a young people, looking ahead of us rather than behind us. We are more accustomed to behold great and rapid changes in administration of public affairs, in the growth of cities, and the transformation of the wild forest into regular orchards and parks; hence we fear changes less. Again, an American is inclined to be enthusiastic and fervent on large subjects of justice and public improvements, and being left to himself, far away from the fear of either trouble or help of other nations, he is naturally of a free and independent turn of mind, which leads him to look at merit rather than custom. While superfine criticisms on history or philosophy trouble the minds of but few, yet when great national and political interests are at stake, the Americans are more awake than any other people. Great ideas, if of practical value, are more in harmony with their surroundings. The American lives amid the longest rivers, the highest mountains, and the most extensive plains, and this begets a taste for what is grand. His work has been one of constant development. The American is, by inheritance and experience, a pioneer. He believes in a newer and nobler civilization, and in the universal spread of education in "the manifest destiny." For these reasons, a great improvement in the national speech is likely to be at first more favored here than in England. Webster took the liberty of modifying the English spelling of many words. We may not have the greatest number of learned linguists yet, but an improvement of the national speech is more an affair of the heart than of the head. The construction of a simple and euphonious system of grammar depends more upon taste and natural ingenuity than upon a knowledge of the history of words. The chief necessity is, to understand the Gothic tongues. How to combine our own words into picturesque and self-defining com-

pounds is more the work of the poet than that of the mathematician. Language has been called "fossil poetry." A learned historian would not necessarily become a good grammarian or preacher, nor a good physician, nor a good lawyer. To be moved by large questions of popular justice and national improvement does not depend much upon logic, but rather on the feelings.

The Americans are better fitted to initiate a grand and good language movement than any other people, not only on account of their moral nature, their public spirit, their great wealth and influence, but also on account of the mixed population found in the United States, which would naturally favor more self-defining terms, being accustomed to them in their own tongues. This large and favorably-inclined element, the English in Europe lack. Unlike many other countries, we have been very fortunate with our foreigners. They helped us to gain our independence during the Revolutionary War, 1776; they helped us in 1812, and against Mexico, 1846. It is freely admitted that we could not have preserved the Union during the Civil War, 1861-65, except for the very large foreign element in the North. The Germans alone are said to have furnished 187 regiments to save the flag, and there are the brave Irish, and the many English, Scotch, Dutch, and Scandinavians who fought for us. In all great movements, the genuine American has gone ahead and set the machinery going, and the foreigner has fallen into line and assisted the work by study and labor. No people is more homogeneous in feeling than that of the United States. If the American leaders of thought and society in this country should begin a movement against unrelated imported words, they may with safety depend on an immense goodwill and support. Why could not some large journals devote a column to language considerations? If only one

point was touched on at a time, and the reasons given in a patriotic way, no one would take offense, and the paper might gain in influence. The best we can do for one another on this great question, is to give a free exchange of thought, and to stretch out the hand of fellowship to those who will labor for the cause of a noble and kind language. Words of good-will are often worth more than money.

In presenting the claims of Saxon English, and in appealing to the hearts of the American people, I feel that I have made many blunders of language. I have been thinking so much about what language should be and might have been, that I have sometimes forgotten what it really is. When the head and heart are tossed to and fro between several dialects, it is hard to become master of any; but someone must sacrifice time, feeling, and money, in order to call attention to a great subject, which may be of profit to future generations. I feel that I have had many advantages for practically acquiring an insight into the several Gothic tongues. My mother, being of Scandinavian descent, taught me to read that tongue, and from my American father I learned to love the English language. We had German neighbors from whom I acquired their speech. I early gained a taste for language, and as I finally went to college and studied Greek and Latin, history, philosophy, and science, I began to see more and more clearly that we were on an unprofitable road, and that our precious Saxon was worth more to our people than any other element. At a certain debating club at college, the question was discussed in 1863: "Resolved, that English is a better language than German." I was then at the receptive age of eighteen. All the excellencies and defects of both English and German were pointed out by the two contending parties, by old literary students. I can never forget

the impression which that discussion made upon me. Before this, I had thought the language which father and mother taught to me, and which was spoken by us all at home, was perfect. But listening to the discussions of those students that evening, made me look upon all languages with suspicion. I thought to myself, how good it would be for us school-boys, if we had a language containing the good points found in English and in German without the defects of either—a regular, euphonious language with the simple English grammar, and the simple German vocabulary. I commenced, therefore, in 1863, to draw up plans for spelling, grammar, and vocabulary. I did not know, then, that any other men in the world were working out schemes for an international language; but that was the case. As for instance, “Volapük,” “Pasilingua,” and “Spelin.” It is said that great ideas generally strike different minds at the same time. Now I am more convinced than ever, that a regular, simple, rich, and self-defining tongue is a great and kind thought.

I feel that something, by somebody, ought to be said in favor of this movement, but I am not able to do much good for the noble cause, as I am not a rich man; but I love the idea of an artistic, simple, euphonious, regular, and self-defining national Saxon language. All I can do is to draw up the best plan my development is capable of, considered from a national standpoint first, and next from an international one, and present it to the powerful American people who are favorably situated for undertaking great movements. If I can not interest them, I have worked in vain, and have nothing left but the pleasure my research and study have been to me. All I can do is to act as an architect designing a large public building. He can with patience draw the plan, state what material is to be used, estimate the expense, and show how the building will appear when the

several parts are finished; but the erection and the cost must fall on numerous strong shoulders. Yet the work of the architect is necessary. He must labor for weeks or months, in a small, lonely room, now consulting books, then other architects, and thus acting on with brains and hands until the plan fits in all its parts. Ruskin says: "A real work of art has always been produced by one man, or under the direction of a single man." Only one man could paint the "Last Supper," or write "Hamlet" or "Faust," or chisel the "Greek Slave." "Too many cooks spoil the broth," and, in the first conception of a work, no group of men is likely to be so successful as one intelligent and enthusiastic student. For complex thinking, a long and concentrated application of the mind is necessary, and this a company of men are not fitted to do. To construct brief, euphonious, regular rules of grammar, in harmony with the genius and history of our language, requires very complex thinking, and can be done by one man, diligently consulting books and men for years, better than by a congress of men. When it comes to develop the thousands of self-defining, scientific terms required, a company can do better, for then it is no longer a work of art, but an effort requiring extensive knowledge, patience, and a moderate degree of ingenuity in combining or modifying existing material to stand for Greek or Latin equivalents. A full technical vocabulary must necessarily be an after-work, because, in order to be self-defining, the new terms must have, as a basis, already existing words. We must, therefore, first agree on the grammatical inflections and the common every-day words, and use the Greek and Latin technical terms until we have first introduced the common words. We must also introduce a few more Gothic-Saxon basic words in order to have enough of combining material. It is the thought and spirit

of a word that we need to preserve, and not the outside dress.

UMLAUT.

In order to make the language easier to acquire, we omit umlaut, or vowel change, with very few exceptions. For instance, if *druk* is *pressure* (Anglo-Saxon, *dhrycan*), to *press* is *to druk*, instead of *to drük*; and if *slgg* is a stroke, a blow; Anglo-Saxon, *slagan*, *slege*, *slean*; English, *slay*, *sledge*, *slam*; Dutch, *slag*; German, *schlag*; Scandinavian, *slag*, then the plural would be *slgga* (strokes, blows), and not *släga* (German, *schläge*). The German says *Gabe*, and *Gaben*, but not *Gäben*. Some words take umlaut, and others not, and this is unsystematic. If a word has *ü* or *ö* originally, we retain it through all its forms; or, if umlaut is the best known, we make it the basis. As we are well provided with clear signs for plural, past tense, etc., it can hardly be considered necessary to burden the student in addition with umlaut for inflections. There are cases where a change of letters is useful, namely, to increase the vocabulary itself; and then it is easy to remember, as it becomes an independent word, as, *bind*, *bund*, *bond*, *bundle*; *go*, *gang*, *for* (pro), *för* (pre, anti), *fer* (for, to distinguish from *for* and *för*); *up*, *auf*, *aut*, *aus*, *give*, *gift*, etc.

Shorthand reporting will become easy in Saxon English, as it has fewer affixes and more compound words, and it is in brief signs for these that shorthand has its main stronghold.

WHAT CAN BE DONE?

I should like to make a few suggestions, and ask my American countrymen and countrywomen to allow me to name certain of those methods which I think might be adopted at the present time for promoting an interest in a

more systematic and clearer home language. It is true that the American is so inventive that if he favors an idea he will be able to hit upon some plan of promoting it; yet a pointing out of roads by someone else may strengthen the thought already existing. The press can, of course, do the most efficient work by discussing the idea in a favorable way. The defects found in the plan can easily be cured before being generally adopted. There will be no chance for a "snap judgment." We can hardly get ready to begin a general introduction in much less than thirty years. All great reforms move slowly and thoughtfully. If editors favored the idea as a national blessing, they might make an exception, and recommend it to readers oftener and more fully than usual, in order to promote a great American movement. If the benefits arising from a systematic and clearer language could be concentrated into the treasury of a stock-company, much money could be expended for its furtherance; but the benefit will fall to every person in the country, hence this undertaking is missionary and charitable in its nature. Thousands of men must be willing to give money and work gratis. There will be no more money in this undertaking to our generation than there was in the Revolutionary War to our forefathers; and yet we are obliged to simplify our language in some way, or our children will be forced to take back seats among enlightened nations. If other nations purify and simplify, we can not remain idle, and forever possess a difficult and unkind jargon. The author has spent over twenty years in studying languages, in comparing, selecting and re-selecting, and more than \$1,000 in money, besides neglecting business.

The author never expects to be paid for his work in this world, nor receive half the pay he could have earned in any other business, even though the book should have a

great sale. If the author should make any money out of his study, it would be a pleasant surprise.

But money has by no means been the aim; it has been rather an act of patriotism, be the reward much, little, or nothing. I therefore beg my kind countrymen and countrywomen not to consider this book as a mere business speculation. Whatever I make by the work I shall expend in promoting the cause of a clearer and kind people's language, and the glory of America.

If an "American Saxon English Language Association" is formed with a small capital, I will agree to transfer my book profit to them gratis. Papers might from time to time insert a key to the spelling and grammar, and specimens of the language, with a synopsis of the reasons in its favor. If there were a language association, teachers, after having learned the grammar and specimens, could get up evening or Saturday classes. After the class have mastered the rudiments, they might translate into Saxon English, which will be easy, as English structure is preserved as well as all the Saxon English words.

In translating, the teacher knows, in the majority of cases, what words are Greek or Latin, or he can ascertain from an unabridged dictionary. All the new words he need to use in the translation are simply those found in the "Substituted List;" there are only about 1,800 words, mostly understood at first sight. When other and more words are needed, he again employs English words of whatsoever nature. This makes a complete language. It is made up of (1) Saxon English; (2) substituted words, and (3) general English words. The language can not be made completely pure at once, but we can utilize the old wing of the house in connection with the new part, until the wing also can be rebuilt, leaving us at no time houseless.

In translating from English to Saxon English, the teacher

will, of course, prepare himself for the lesson ahead of his class by hunting up the Saxon equivalents. If the word he is looking for is not found, he thinks of a synonymous word which might be used; and, if that can not be found in the new vocabulary, he uses bodily the present English word, subject only to grammatical inflections and phonetic spelling, and proceeds to the next word. In this way, he or she can not become entangled, after the grammar and specimens and the method of finding the "substituted words" are learned. After a few lessons the frequent words will soon be known, and, as Saxon English is the leading element, no great amount of word-hunting will be necessary.

There are probably not less than 20,000,000 persons in the world who understand Saxon English without any preliminary study whatever—all those who understand German and English, Dutch and English, and Scandinavian and English, in Europe and America.

Many men and women who hold a high rank in society, and whose taste and good will are a powerful guide, might help the cause by simply speaking well of it, and by learning it so far as to be able to explain the ten first rules, and to read aloud the specimens. They might also encourage teachers to form classes, with such charges per lesson as they think proper. They might write articles to the press, and request friends to do so. A condensed grammar of Saxon English, with specimens of the keys, a synopsis of the arguments, and a few specimens of scientific terms might be inserted, as a matter of news and variety of contents, in almanacs and linguistic works, and even larger trade circulars, by all who favor the idea. In this way a valuable public opinion could be created in favor of a patriotic and charitable movement. There is another plan which I would like to point out, even though I should run in danger of

being considered a dreamer and "a builder of castles in the air." The trouble with the plan I shall now suggest is, that it would require an outlay of money, for a cause that would benefit all equally. To be liberal with other people's property is easy on paper; yet I am not ashamed to suggest a small outlay in a good cause for our country's children. Every philanthropist and missionary must do this; and rich men generally take a pleasure in promoting grand ideas, and Americans and Englishmen are more liberal in this respect than any other people.

The plan I have in mind is for fifty to 300 men and women in Chicago, or any other city, to form a special church association, and hire a minister to preach or lecture to them once a week in Saxon English, for ten years, with a fixed salary, besides what he could earn otherwise by lecturing or preaching in Saxon English at other points.

PURE SAXON ENGLISH IN THE PULPIT.

In no place could the language more properly be first introduced than in the pulpit. The Bible has been the forerunner and inspirer of all great movements. In no place can Saxon English be publicly employed with less injurious consequences. Here the simplest part of the language is made use of. The minister speaks, and the audience listens. The mission of the church is, moreover, to hold up before the eyes of men and women, high and noble ideas of living; to implant a fervent love toward God and man, and, secondarily, to improve and refine the taste of the people, as far as practicable, by means of words and song and beautiful surroundings—to inculcate a love for the true, the good, and the beautiful. All this can be done better in Saxon English, than in English, German, French, or Italian, for it is a better tongue. Different Gothic nationalities could coöperate in this

society. The language is as musical as Italian, as self-defining as German, and as simple in structure as English; and it is of our own flesh and blood.

What nobler and more patriotic act could men and women of refinement perform than to associate for the purpose of promoting and testing the world's greatest culture movement? They would honor themselves, and put their country to the front in a kind mission. They would derive pleasure for years to come by listening to the sweet sounds of the rich vowel-endings, as the Roman Catholic listens to Latin, or the Jew to the Hebrew. They would, for years, have the pleasure of hearing picturesque self-defining words, which appeal both to head and heart, and the burden of such undertaking would be light. They would soon become familiar with the grammar, and the few substituted words. The language would become a greater and greater pleasure to them as the years rolled by. It would be easy for any young preacher to translate his sermons into Saxon English, especially if he had studied Greek and German. After a few sermons, it would be easier to speak than the present English. The singing might be from present English books. Other ministerial work might also remain in English. This minister could also help to promote the language by editing a monthly paper, and by occasional contributions to the press. Who will be the first to organize such an association? I hope the friends of reform will not change the rules of grammar, unless there appears an urgent necessity. We might become divided into petty parties, as are the spelling reformers, no one of which has a wide influence, as they neutralize each other. It is better for us to act together until we succeed in moving Congress to appoint an international conference to meet with England for the purpose of considering the best plan of simplifying our language.

I should like to correspond and consult with any person who wishes to assist the good cause of facilitating the education of American children, and, at the same time, of establishing an international language.

Saxon English would also make the best plan for an international language, to be learned in addition to the present spoken tongues, even before it could be introduced as a national speech, because of its purity, simplicity, euphony, and clearness. Any body of students is at liberty to form classes, with a leader, acting as teacher or foreman, to give lessons and ask questions, and to correspond with the author about the language, and about special rates for books to classes. Writers are at liberty to quote and publish abstracts from this work freely, as the language is intended for general use. The press is requested, when convenient, to insert the "Brief Keys to Spelling and Grammar," the "Synopsis," and the "First Chapter of Matthew" as specimens. The "Russian Wolf Story" is short, and would be a good piece to declaim at school exhibitions and concerts.

We can not obtain a good language for our country, unless thousands of persons shall find pleasure in encouraging the idea of a regular systematic and self-defining tongue. No great harm could follow this improvement. Our children and country should be dearer to us than foreign words.

A WORD TO FOREIGNERS.

Though it may seem superfluous to mention foreigners, as they can not inaugurate nor control any movement for the purpose of simplifying our language, and ought not to do so, for our language is the property of the English-speaking people, I have, however, made place here for them in order to call attention to an idea of special importance on this subject.

The Anglo-Saxons are called the "Modern Romans," and the Germans the "Modern Greeks." The former are men of action, of conquest and material development; the latter, men rather of art, science, and philosophy. Natural surroundings have produced these general characteristics. While England, France, Spain, and Russia were dividing the earth between them in America, Africa, and Asia, Germany staid at home and studied history, theology, language, criticism, music, art, science and philosophy. While the English excelled in the art of extending and governing territory, like the Old Romans, the Germans, like the Greeks, turned their thoughts inward. Just as the Jews were obliged to confine themselves to commerce on account of persecutions, so were the Germans driven to exploring mental regions, as geographical ones were denied them on account of their distance from the ocean, and their old division into powerless little kingdoms. Now, as the Greeks did much to help the ruling Romans, their political superiors, to truer ideas of art, language, poetry, and philosophy, so can the Germans help us here. The more various the influences in a country are, the more all-sided will its culture be, and the more lasting its civilization. The Irish, Welsh, and Scotch speak English, and hence come under the heading of "Modern Romans," while the Germans, Scandinavians, and Dutch belong rather to the class of "Modern Greeks." Though foreigners have no more power to decide what shall be the language of this country than we have of determining how the Russians or French shall speak, yet all have a right to argue and suggest improvements in harmony with our language, and right here the Modern Greeks can aid the Modern Romans more than they or we are aware. The Germans have helped us to a taste for music, for gardening, and for beer; and if they could also help us to a taste for sweet home-

compounds, they would deserve our gratitude. The Germans and Scandinavians have an advantage in this, that they are more accustomed to home-compounds, while the Modern Romans possess the advantage of having the Government and the schools in their hands. Many Roman masters took lessons from their Greek slaves, and why should not the present Romans listen to suggestions from their brothers? Though we are of diverse mental types, we are of the same Gothic blood.

By discussing language purification in papers and books, seed-thoughts may fall into young minds that will bear fruit a hundred-fold. It may encourage some man to speak for the cause in high positions, in the university, in the pulpit, or in the press, if not this year, then at some future time. The time must come when the German, Scandinavian, and Dutch will be hard pressed by the conquering English language. Immigration is gradually but surely decreasing, and the number of those who join the English-speaking ranks is increasing year by year. Would it then not be a pleasure to the Modern Greeks to feel that they had assisted the Modern Romans to obtain a noble home substitute? Pure Saxon English is such that the Germans and Scandinavians can look upon it as their own language, blossomed out from the bud to the open flower. The papers now printed in German can, within fifty years, be printed in a purer English, and reach a larger public. By assisting to improve English, the Modern Greeks will have their proper share of influence in the development of the glorious national language of the Modern Romans; while on the other hand, if they simply cling to their own tongues, they will lose their share of influence, and their own tongues, in spite of their efforts, will eventually die out in this country.

As pure Saxon English must necessarily be so chosen as

to win the good-will of an English-speaking people, in order to have any prospect of success whatever, there are some things which a mere German or Scandinavian-speaking people would not favor; but if Modern Greeks honor and speak well of the Saxon element, it will render this element in our speech more honorable in the eyes of our own people, and help all to a taste for a purer mother tongue in this country. If you can not command, you can pray; and if you can not preach, you can sing; and if you can not be a Roman, you can be a Greek. Though the Americans can, if united, carry through any reform they choose, yet it is of importance in the beginning, especially, that papers favoring simplification in spelling and vocabulary should be supported, and then it would help the cause wonderfully if the Greeks would give the Romans material aid.

A PLEA FOR VISIONARIES.

Let me, before closing the first part of this work, put in a plea for a milder consideration of visionaries, as distinguished from "cranks." A crank is a sickly, one-sided person who has gone crazy over an idea. The word comes from the Anglo-Saxon, *cranc*; German, *krank*; Icelandic, *kankr*, and means sick. Cranks are, as a rule, narrow-minded and uncultivated. The visionaries, on the other hand, are characterized by ideas not necessarily in opposition to their neighbors, but ideas so selected, and so highly colored as to appear like mere visions in the sky, a fine midsummer-night's dream. It is a great thing to be able to quietly bear the evils of life, and to rate its transient delights at their true value; but he whose visions can create for him a flower-garden, who can inhabit his air-castles with the same pleasure as if they were solid stone, is a happier man than a philosopher. He who can shape out of the air a paradise

of his own, believe in it and live in it, is more to be envied than a man with mere hard common sense. Life is not bread only. It is possible to be too practical—too matter-of-fact. Reason can tell us that the rainbow is mere sunshine and water, but the grand destiny of nations can not be solved without the aid of inspiration and poetic visions. Imagination alone can understand inspirations—pictures of institutions to come. We are all, more or less, visionaries. What are we in the world for, except to improve it? Visions of future improvements and future enjoyments lure us onward. This imaginative faculty is conspicuous in youth, and the longer any man or woman, the longer a people, is able to retain it, the more will they do and the more lasting will be their enjoyment while upon the stage of life. O that we could always be like children, and find beauty and pleasure in scenes that imagination paints for us in the clouds! Where would we have been without the labors of those who gave our fathers rose-colored pictures of future possibilities? The dreams of the savage are circumscribed, because his mind is narrow. Whenever a people ceases to be moved by anything except hard common sense, it is getting to be too old, and too timid for future progress. Like most men of three-score and ten years, it is satisfied with what it has already accomplished. Imagination and love of mankind can alone preserve the youthfulness of the soul.

PURE SAXON ENGLISH.

PART II.

PART II.

GRAMMAR OF SAXON ENGLISH.

PHONETIC SPELLING WITH OLD LETTERS.

Ai always sounds as in the word aim (Ger. e); *q*, ah, arm; *a*, an (Ger. ä); *o*, on, or (Ger. soll); *ö* (or *oe*) earn, word; *oi*, oil; *ei*, eye; *au*, house; *u*, rule; *o*, oh, old; *ü* (or *ue*), as in German, *für*; French, *dur*; Greek and Scandinavian, *y* in *syd*; *ɿ*, eel; *u*, full or but; *i*, it; *e*, met; *z*, hard *tsee* (as in German, in order to have a clearer, oral distinction between *z* and *s*); *y*, yard; *sh*, she; *ch*, church; *th*, the, thin; *w*, we; *ks*, x; *kw*, qu; *k*, ch (Christ, Kreist). *E* before *r* has the sound of *a* (an); final *o* and *u* are long. *Oe* is equal to *ö*, and *ue* equal to *ü*. This substitution is also allowed in the German language. Capitals for the inverted *c*, *i*, and *m*, are O·o; I·i; U·u; A·q. We can not invert capitals on account of not lining, and the capital Q looks oddly for *q*. We therefore indicate the proper sound of the capital letters by means of an inverted period. Inverted *c*, *i*, *m*, for *oh*, *ee*, *oo* are advocated, and partly used already in America, England, and France. It is the only way I can see, by which to get along with old letters only, and they are as good as new letters would be to the reader. The type-setter must invert them, but they might easily be made in the future, so as to need no turning. The letter *o* is written as figure 2 is written; *ɿ* is simply inverted *i*; it is as easy to dot under as over the line, and

the distinction becomes all the more conspicuous. Inverted *m*, or *u*, is written as *u* and *i* without the dot. The corresponding capitals of *o*, *i*, *u*, and *q*, have always an inverted period on their right side, thus: *O·K*, *ok* (oak); *I·L*, *il* (eel); *U·Z*, *uz* (ooze); *A·MS*, *qms* (alms). In remodeling the language, it is sometimes better to modify the pronunciation than the spelling, in order to preserve the old appearance of the word, and make it more international, as *kom* (not *kum*); German, *kommen*; Dutch *kommen*; Scandinavian, *komme*; *kql* (not *kol*) as *a* or *q* is used for the same word by our cousins. That form which is most internationally Gothic, is the best. It is as easy to say *kom* as *kum*; *bql* as *bol*, etc. With phonetic spelling, we can tell near enough for practical purposes how to pronounce. No spelling can become fully phonetic without having about two hundred letters, according to Ellis, but we can use consistently those letters we have. In the beginning, we can continue the old pronunciation of Saxon words.

GRAMMAR.

RULE 1. To form the *plural number*, and to increase vowel euphony, add *a* (an, at; Ger. *ä*), after words ending on consonants; and add *s* after words ending on vowels, as, one *hand*, two *handa*; one *boi*, two *bois* (boys); two *haus*. *A* is a very fine and extensive plural sound, and was much employed by our forefathers. Anglo-Saxon, *an hand*, *twa handa*; German, *zwei hände* (handai); Old Frisic, *hond*, plural *honda* two *haus*; Scandinavian, *to huse*; Latin, *regnum*, plural *regna*; Greek, *petron* (wing), plural *petra*; Slavonic, *grad* (castle), plural *grada*, or *gradje*; Irish, *seamrog* (shamrock), plural *seamroga*. The final *a* has the same sound as in *Florida*, *America*, *Mathilda*, etc.

RULE 2. To form the *possessive case*, add *o* (oh) after consonants, and *no* after vowels, as, *girlo hat* (girl's hat),

and *boino buk* (boy's book). The possessive form may precede or follow, as, *hat girlo*. This *o* is a contraction of our possessive word *own* (ɔn, ɔnership). When words end on a vowel, a euphonistic *n* is inserted to prevent hiatus, and to blend consonants and vowels for ease of pronunciation. It looks like an abbreviated plural Greek possessive *logon* (of words). *Girlo* (girl's, girl own); *Godo haus* (God's house). The preposition *of* is also used as before; but *o* and *no* are used for the short possessive; plural possessive, *handano* (of the hands), *laidiso*, etc. It will be as easy to form the possessive of the plural as of the singular, by adding *o* after *s*, or *no* after *a*; *hausano*. As final *o* has the sound of *oh*, we write *o* instead of *ɔ*.

RULE 3. To form the *past tense*, add *o* after consonants, and *do* (doh), after vowels, as, *Ei lovo* (I loved), *Ei godo*, *ei sɪdo* (I went, I saw). The fact that the possessive and past tense signs are alike is no objection, because a noun and a verb stand in such obviously different relations that no mistake can follow. It is different with the plural and possessive sign *s*, both being added to the same part of speech. *O* is chosen because it is historical, being used as a past tense sign by the Anglo-Saxons with *n*, and by our Gothic cousins, the Swedes, without *n*. It is the most proper and musical vowel we can find for this purpose.

The Anglo-Saxons formed the plural past tense with *on*, as, *waron*, *sindon* (were). In Swedish, the *n* is worn off, while *o* remains, as, *vi spunno*, *vi kommo*, *vi funno* (we spun, we came, and we found). In Italian, Spanish, and Portuguese, the past participle takes *o*; *united* and *loved* is *unito*, or *unido*, and *amato*, or *amado*. *O* is a well tried past tense form.

RULE 4. To form the *present participle*, add *qnd*; and to form the *past participle* add *en*, as, *Ei am skreibqnd*, the *runqnd hors*. In the beginning we can use *qnd* only

with the new words; but *hı* has *given*, *hı* has *loven*, *worken*, etc. The reason for having *qnd* for the present participle, when it is used as an adjective, instead of *ing*, is to prevent the extremely frequent repetition of the ringing sound of *ing*, which is still employed with verbal nouns. The Anglo-Saxon *and*, or *end*, for the present participle, and *ung*, or *ing* for verbal nouns. Anglo-Saxon, *and*; German and Dutch, *end*; Swedish, *ande*; Danish and Norwegian, *ende*; Italian, Spanish, and Portuguese, *endo*, or *ando*; French, *ent*, or *ant*. The suffix *en* is a sign for the past participle in Anglo-Saxon, and with all the Gothic people. Being an easy flowing, liquid sound, it is made the only past participle form. Chaucer, the morning star of English literature, employed *and*; but finally *and* and *ing* were confounded, as *ed* and *en* have been.

RULE 5. To form the *verbal noun*, add *ing*, or *ung*, as, *hiring* and *erzung*; and to form the *infinitive noun* add *qn*, as, *ridqn* and *skreibqn* (Ger., *lesen und schreiben*; Scan., *lesen og skriven*). The infinitive noun will not be used much at first, but it will be convenient to be able to vary the expression at times. The *qn* is the Anglo-Saxon infinitive ending, and the same method is used by the rest of our Gothic family.

RULE 6. To form the *masculine noun*, add *ı*; and to form the *feminine noun* add *in*, and *neuter it*, as, *frendı*, *frendin*, and *frendit*. *Ine* is used in English—*hero*, *heroine*; German and Dutch, *in*; Danish and Norwegian, *inde*; Swedish, *ina*. The suffix *ı* is a contraction from *he*, or *hı*, as the possessive sign *o* is a contraction from *on* (own), and *u* from *do* (du).

RULE 7. To verbalize a word, and to give it emphasis or make it more specific, add *u* from *du* (do); German, *thu-en*, as *fy* is from *facio*, in place of *en*, *fy*, *ize*, *ate*, etc., as, *hqrdu* (harden); *raru*, or *rariku* (rarify); *erinu* (mem-

orize). *U* is a contraction from *du*, and is very appropriate for this purpose, besides being a very easy sound to pronounce. *U* is called by some orthoepists the natural vowel. *U* is employed much in several languages as a final vowel, but especially in Latin, Italian, and Japanese. It is used much in the vocabulary to distinguish a verb from an adjective or other part of speech. In those words where *u* is a verbal sign, the verb and the noun remain alike, as, *klasu*, or *klasiku* (to classify), and *klasu*, or *klasiku* (classification).

RULE 8. The *definite article* is before singular nouns *the*, as, *the hand*, *the haus*; but before plural nouns it is *do* *handa*, *do hausa*. *Do* has been modified from the German *die*; Scandinavian *de*, and Anglo-Saxon *dhe*, or *seo*, so as to give us the best variety and clearest distinction from the singular, and from the plural sign *a*. *Do* is different in consonant and vowel from the singular form *the*, and the plural ending *a*. Both the Gothic and Romanic languages have a plural form for the definite article. French *le* (the) has plural *les* (*də*); German, *der*, plural *die*; Scandinavian, singular *den*, or *det*, plural *de*. We have adopted a plural form in order not to be obliged to repeat *the* so extremely often; besides we need very much a plural form of the article to show whether the singular or plural is meant in hundreds of sentences. Not to have a plural form for the article is a great defect. We might use the article *das* before abstract nouns as *das gudi*, etc.

RULE 9. When the *adjective* is used as a noun it takes the plural sign, as, *do guda* (the good ones). This form will make the expressions clearer as to number. This method prevails in all the Gothic tongues. To have no plural form for the definite article, and no plural sign for the substantive adjective, appears to me to be very indefinite. It is poor practice.

RULE 10. To form the *infinitive*, add *q* to the indicative of those words that end on a consonant; as, to *komq*, to *singq*, to *go*, etc. Words ending on vowels receive no addition. This infinitive suffix *q* is a contraction of the Anglo-Saxon infinitive ending *an*, pronounced *qn*. Both the Gothic and Romanic people have a special infinitive form. The French add *er* or *ir*, *aimer* (to lovq), *finir* (to finishq). The Italians *ere*, *ire*, or *are*; as, *offendere* (offendayray), *punire*, *perdonare* (perdohnahray). Germans and Hollanders add *en*; the Anglo-Saxon *an*; the Danish and Norwegian *e*, and the Swedes *a*; as, att *komma*, att *falla*, att *vandra* (to *komq*, to *fqlq*, to *wqnderq*). This form will not only add many per cent. to the musicalness of our language, but make the imperative and indicative forms more easily distinguished. We now say to *come* (infinitive), *come* (imperative), and I *come* (indicative); *come, come, come*. Only one form for all three ideas. If we had a separate infinitive and imperative form, then would the indicative be clear to the eye and ear. It can not be of more trouble to us to have an infinitive and imperative form than it is to other nations, and we need the form for clearness and euphony. Even with the several vowels introduced, we will not have as many as the Italians or the Swedes. Our English grammar is too simple and indefinite.

The infinitive form need not be used in the beginning. The foregoing ten rules are the basis of Systematic English, which may or may not include phonetic spelling, but will include no new words. Systematic English only systematizes the grammar without touching the vocabulary any further than to systematize the inflections.

ADDITIONAL RULES OF SAXON ENGLISH.

RULE 11. The *cardinal numbers* are formed from the ten first units, and the higher numbers add *tɪn* (teen), *tɪ* (ty),

hundred, thousand, heiyond (million, that is, high yonder), *overyond* (billion), *augyond* (trillion, *aug*, eye, df. I): 1, *an* (one); 2, *twō* (pronounce *w*); 3, *thri*; 4, *fōr*; 5, *feiv*; 6, *siks*; 7, *seven*; 8, *ait*; 9, *nein*; 10, *ten*; 11, *antın* (an and ten, or *tın*); 12, *twōtın*; 13, *thritın*; 14, *fōrtın*, *feivtın*, *sikstın*, *seventın*, *aittın*, *neintın*, *twōti* (twenty), *twōti-an* (twenty-one), etc., *thriti* (thirty), *fōrti*, *feivti*, *siksti*, *seventi*, *aitti*, *neinti*, *hundred*, *thausand*, *heiyond* (million), *overyond* (billion), and *augyond* (trillion). Only seventeen words need to be memorized by the world, and those short, easy, and well known ones.

RULE 12. The *ordinal numbers* are formed by adding *tq* to the cardinal; Anglo-Saxon *ta* (pronounced *tq*); German and Dutch, *te* (pronounced *tai*); Danish and Norwegian, *te*; Swedish, *ta* (pronounced *tq*): *feivtq*, *sikstq* (5th, 6th); Anglo-Saxon, *fif* (five), *fifta* (fifth), *sixta* (sixth); German, *fünfte*, *fünf* (five); Danish and Norwegian, *femte*, *fem* (five); Swedish, *femta*; Greek, *pentos*; Latin, *quinta* (pronounced *quintq*). We add *tq* rather than *ta*, because the latter ending is like our frequent plural sign ending *a*. This makes a fine historical suffix for ordinal numbers. The numeral *first* is a general Gothic number, and hence preserved, but the regular forms are *antq* (first), *twōtq* (second, pronounce *w*), *thritq* (third), *fōrtq*, *feivtq*, *sikstq*, *seventq*, *aittq*, *neintq*, *tentq*, *antıntq* (eleventh), *twōtıntq* (twelfth), *thritıntq*, *fōrtıntq*, *twōtitq* (twentieth), *twōti-antq* (twenty-first), *hundredtq* (hundredth), *thausandtq* (thousandth), *heiyondtq* (millionth), etc. The reiteratives are formed by simply adding *teim*: *anteim* (once), *twōteim* (twice), *thriteim*, *fōrteim*, etc. The multiplicatives are formed by adding *fōld*: *anfōld* (simple), *twōfōld* (duplex), *thrifōld*, *fōrfōld*, etc. We also say *annes* (onenes), *twōnes* (twones), etc.; also *anhud* (unity), *twōhud* (duality), *thriānikeit* (trinity), *thriānikeitlōr* (doc-

trine of the trinity), *tenmanarul* (decemvirate). Inflections and compounds of known material are clearer, easier, and more comfortable than strange borrowing. To denote fractional parts, *el* is added, an abbreviation from *teil* (part), *fōrel*, *feivel* (fourth or fifth part); two-fifths is *two-feivtqs*; nine-tenths is *nein-tentqs*, etc.

RULE 13. Names of *days and months* are formed by simply taking the ordinal numbers and adding the first letter for *day* or *month*, *d* standing for *day*, and *m* standing for *month*; thus, *antq* is first, and by adding *d*, an abbreviation for *day*, we have *Antqd* (Sunday), *Twatqd* (Monday); and by adding *m* we have *Antqm* (January), *Twatqm* (February). All must learn the *numbers* anyhow, and then by the slight addition of *d* and *m* they would know the names of the days of the week and the months; as, *Antqd* (Sunday), *Twatqd* (Monday), *Thritqd* (Tuesday), *Fōrtqd* (Wednesday), *Feivtqd*, *Sikstqd* and *Seventqd*. *Months*: *Antqm* (January), *Twatqm* (February), *Thritqm* (March), *Tentqm* (October), *Antintqm* (November), *Twatintqm* (December). Here is a chance to show our good-will toward the whole world by making these names easy to learn, and at the same time use our own Saxon material. The old names might be retained if desired, but they are longer and harder to learn and pronounce, and they are unnecessarily arbitrary.

RULE 14. The *personal pronouns* remain as at present, with a very slight extension, as they are nearly alike in all the Gothic tongues, and are short and convenient, and all purely Gothic.

There is a defect in the feminine pronoun on account of *her* being both possessive and objective without any distinction in form. This is too simple and indefinite to the eye and ear, hence *her* objective has been changed to *shim* from *she*, to compare with *him* from *he*. I saw *him* and

shim (him and her). *Her* is preserved for the possessive. The personal pronouns are not very systematic, but they are short and well known, and they are so frequently spoken that they do not need to be systematic to be retained in the mind; besides, it is a great comfort to have as much familiar material upon which to rest the mind as possible. Hence personal pronouns, auxiliary verbs, and adjectives remain as now, and they are nearly alike in all the Gothic languages. The only change consists in phonetic spelling, and even that might be omitted with the personal pronouns. Several grammarians have expressed a desire for a pronoun in the third person, applicable to both the masculine and feminine gender. We have adopted *ir*, *iro*, *im* for that purpose. *Ir* is an old form of *er* (he); *iro* is *ir* with the possessive sign *o*, *iro* (his or her); *m* being a general objective and dative sign, we have *im* (Ger. ihm) for the objective. By adopting *ir*, *iro* and *im* as a personal pronoun for the third person common gender, we give extra clearness to such words as *hulir* (he or she who heals); *tichim* (pupil), he or she who is being taught. *Ir* as a suffix is used especially where we desire to indicate a higher class of actors, professional actors. *I·m* is used to denote the recipient of an act; as, *paiim* (payee); *selim* (vendee). The personal pronouns run thus:

| 1st Person. | 2d Person. | Masculine. | Feminine. | Neuter. | Com. Gender. |
|-------------|------------|------------|-----------|----------|--------------|
| ei | thau | hi | shi | it | ir |
| mei | thei | his | her | its | iro |
| mi | thi | him | shim | itm (it) | im |
| wi | yu | thai | thai | thai | (ira) |
| aur | yur | thair | thair | thair | (irano) |
| us | yum (yu) | them | them | them | (ima) |

Adding *o* or *no* is the same as adding *of*, in case we desire to lessen the number of the little weakening words; as, *fulo* (full of); *manino* (many of). The inflected noun may stand first or last, as in German; the *haus Godo* (Ger.,

“Das Haus Gottes”); *theno* (of the); *dono* (of the, plural); objective form, *thim* and *dom* (to the).

The pronouns are defective in all the Gothic tongues in the third person plural. The masculine, feminine, and neuter are alike, and yet it would be both easy and convenient to have distinctions. The Russians have very complete pronouns. They can even show whether the speaker or the one spoken to is male or female. I think it would frequently add clearness to stories if there were different plural forms for the masculine, feminine, and neuter. As the plural is now formed by adding *a* after consonants, and *s* after vowels, we might easily develop a separate masculine plural by adding *s* to *hī*: *hīs* (they, masculine), and *shīs* (they, feminine), *ita* (they, neuter). The possessive forms would be respectively, *hīso*, *shīso*, and *itano*; and the objective, *hem*, *shem*, *tem* (arbitrary for brevity). Although plural forms would often be convenient, I have not made it a part of the system, believing that this is one of those points that can be inserted afterwards, if the American and English people desire more distinctions than they now have. The rest of the Gothic people have no more distinctions in this respect than we have.

Em is an extra objective suffix placed after an object when we wish it to appear first or come between the subject and predicate; as, *James Johnem struck*. In an ordinary sentence, we can see from the position; by this means we can have as much freedom of position as was enjoyed by the classical languages.

Sich is a reflexive pronoun used by the Gothic tongues, and is equivalent to *him-*, *her-*, or *itself*; as, he or she hurt him or herself; *hī hurt sich*, *shī hurt sich*; French and Latin, *se*.

Mqn is an indefinite pronoun, very convenient. French, *on*; Anglo-Saxon, German, Dutch, and Scandinavian, *man*;

“*mqn sai.*” French, *on dit*; German, *man sagt*; Scandinavian, *man siger*, or *man säger*.

RULE 15. The *auxiliary adjectives and verbs* remain irregular as now, as they are more convenient as they are, being short, well known, and nearly alike in all Gothic languages.

IRREGULAR ADJECTIVES.

- | | |
|----------------------|---|
| 1. gud, beter, best. | 4. mani, mer, mest. |
| 2. bad, wors, worst. | 5. much, mǫr, mǫst. |
| 3. litel, les, list. | <i>Mer</i> (number), <i>mǫr</i> (quantity). |

The regular adjective adds *er* and *est*; as, *long*, *longer*, *longest*.

IRREGULAR VERBS.

- | | |
|-------------------------------------|------------------------|
| 1. werden, wurdi, worden. | 5. shal, shud, shuden. |
| 2. hav, had, haden. | 6. kan, kud, kuden. |
| 3. am, art, is, q̄r, was, wer, bin. | 7. mai, meit, meiten. |
| 4. wil, wud, wuden. | 8. du, did, don. |

The first auxiliary verb *werden* would be very convenient to us, and help us to employ the troublesome *will* and *shall* more in harmony with their nature and original usage. *Will* and *shall* are used very abnormally. We say *I shall* and *you will*, *we should* and *they would*. Other verbs are alike for all persons in conjugation; as, *I can*, *you can*, *he can*, *we can*, etc. There is an increased tendency to ignore the superfine and useless distinctions between *would* and *should*. In Scotland and in our Southern States *would* and *should* are confounded by high authorities; as, *I would* (should) not have thought so; *we would* (should) have been there. *Will* is employed to advantage only where volition is concerned, and *shall* where duty, obligation, or command is thought of. We can not say “The house *wil* burn,” but “the house *werden* burn.” The house can not *will* to burn, or have a will. *Werden* is therefore introduced and modified from the Anglo-

Saxon *weordhan*; German and Dutch, *werden*; Danish and Norwegian, *vorde*; Swedish, *värda*. All Gothic people use this very convenient and clear auxiliary verb in the sense of futurity without implying volition. To use *will* and *shall* for volition, and also for futurity, is too indefinite. We need an extra auxiliary verb for futurity very much; still it will be used sparingly at first, as it is rather new with us, though our forefathers used it. It is only a revival of what we have had. *Thai werden bekom sik*, not they *will* become sick, for they can have no such will.

RULE 16. To form *animal derivative names*, we take the easiest and best known generic name, masculine or feminine, and add thereto *z* for masculine, *in* for feminine, and *et* for the diminutive; as, *lion* (common gender), *lionz* (masculine), *lionin* (feminine), *lionet* (diminutive), *lionetz* (masculine diminutive), *lionetin* (feminine diminutive); *dog*, *dogz*, *dogin*, *doget*, *dogetz*, *dogetin*. This will be a very convenient method by which to name the more inferior animals, but *man*, *horse*, and *ox* are excepted from this rule.

RULE 17. The *descriptive power of participles and adjectives* is much extended, as in Anglo-Saxon and all the other Gothic tongues, by employing them as descriptive personal nouns. By adding *i* as a general personal sign to participles and adjectives, we can say *the lovqndi* (the loving one), and by adding the gender signs *z*, *in*, and *it*, we can specialize the idea so as to indicate whether the loving one (*lovqndi*), is a male, female, or a thing in the abstract; as, the *lovqndz*, *lovqndin*, *lovqndit*. In the same way we can take the adjective *fein*, and say the *feini* (the fine one in general); the *feinz* (the fine man or male); the *feinin* (the fine woman or female); the *feinit* (fine thing). German, *das Schöne* or *Feine*; Greek, *to kalon*. We can, of course, use a circumlocution to express

the same ideas, as *the fine man, the fine woman, the fine thing*, but the expression loses in neatness and forcibleness. Our language is far behind in picturesque power. This power is possessed by the Anglo-Saxon and the other Gothic languages. The Germans use different articles for masculine, feminine, and neuter, but it is easier to denote these ideas by special suffixes, and not be troubled by so many articles as in German and Scandinavian. The past participle follows the same rule; as, the *fqleni* (the fallen in general), the *fqleni* (masculine), the *fqlenin* (feminine), the *fqlenit*; the *donit* (German, *das Gemachte*) *sarenit* (*gesagte*). By prefixing the plural article *do* (df. do, du), and by adding the plural signs to substantive adjectives, we obtain clear plurals: *Do lovqnda* (the loving ones); *do lovena* (the loved ones); *do lovqudis lovqudina* (the loving women or females); *do lovqudita* (the loving things). These expressions need not be used much at first, but if we desire, as we naturally must do, a highly descriptive language not excelled by any other people, we need these points. We need them to make our language more poetical and picturesque. At present our grammar is very prosaic and generic. The few extra points required can be mastered in one day, and we have forever a thing of comfort and utility.

RULE 18. *Adjectives* derived from *proper nouns* follow the general usage of other adjectives by adding *anik, ik, lik, leik, ish, som*, etc., so that we can tell the adjective from the noun, and the noun from the adjective; thus, a *Dutchman* who is a native of Holland is called a *Hollander*, and the adjective becomes *Hollandik*. A native of *Frans*, a *Franser* or *Fransi*, and *French* is called *Fransik*. The frequent names of *English* and *German* are excepted from the rule, and we say *English* instead of *Englandik*, and *Doich*, instead of *Doichlandik*. The names of the

inhabitants of all other lands are obtained by adding the regular personal endings *er*, *qr*, *ꝛr*, *ist*, *an* (one). Countries whose names end on *a*, generally add *n*; as, *Amerika*, *Amerikan* (one from or in America), *Russia* and *Russian*; but the adjective is made different from the derivative noun by adding *ik* on words ending with *an*, the most general adjective sign in both Gothic and Romanic languages; as, *Amerikanik*, *Russianik*, *Assianik*, *Indianik*, *Afrikanik*.

Names of persons, being guarded by individual rights, remain intact unless their owners wish to spell them according to sound. Friends can easily ascertain each other's method of spelling, but that will not affect the language proper. Names of countries and cities should adopt phonetic spelling as soon as possible; as, *Nu York*. Inhabitants—*Cheinar* (Chinese); *Japaner* (Japanese); *Judan* (Jew from Juda); *Nazareth* (Nazarene); *Greelyer* (Greeleyite); *Kalvinist*. Only *er*, *qr*, *ꝛr*, *lqr*, *nqr*, *an*, and *ist* must be suffixes.

RULE 19. *Personal and impersonal agents* are distinguished by the suffix *qr* or *er* and *el*. *Thresher* is the person that threshes, and very often the threshing machine itself is called *thresher*; but we have adopted the suffix *el* to denote the impersonal or thing actor or agent; as, *threshel*. *El* is used much for this purpose now in the Gothic tongues; as, *shovel* (the thing which shoves), and *shover* (person); *handel* and *hander*; *ꝛipel*, *ꝛiper* (person). *El* means the thing acting or acted upon, or the product of an act. The context will show which is meant. *Er* may be retained with old familiar names, instead of *qr*. This *el*, taken from *shovel* and *handel*, etc., is, for some purposes, similar to an abbreviation of the Scandinavian *else*, as in *forthbringel*, product; Scandinavian, *frembringelse*. This *el* is also convenient as a thing name for many acts where

we do not think of the action, but of the result of the action. For instance, *production* and *product*; *forthbringing* and *forthbringel*. *L* is a very liquid, flowing sound. It is a defect in many languages not to have a distinction between so frequent and broadly different ideas as the personal and impersonal agent or actor.

RULE 20. The *personal suffix A·r* (qr). In order to make it clearer to the eye and ear, we have modified *er*, which is both a comparative sign and a personal sign. When a personal suffix, it becomes *qr*, as in *scholar*, *liar*. I have used *er* in the vocabulary, but *qr* can easily be substituted. It is sometimes doubtful whether a word is a comparative adjective or a personal noun; as, *steadier*. What does it mean? More steady, one who steadies, or a thing which steadies? Now, if *qr* is personal, *er* comparative, and *el* a thing sign, it all becomes very clear—*stedigr* (one who steadies); *stedier* (more steady), and *stediel* (a thing which steadies). The suffix *qr* (ar) is used by the Saxons and all other Gothic people as a personal ending, more or less; but, of modern peoples, none employ it as much as the Swedes and the Russians. It is as easy to write *qr* as *er*, and we have a fine open distinction, in reading and hearing, between the comparative adjective and the personal noun. Where *ir*, *an*, *lqr*, *nqr*, or *ist* is used, the distinction is clear. With such words as *father*, *mother*, *together*, *er* is not a personal suffix, but an integral part of the word. *Accent* is generally on the syllable next to the last, as in Spanish and Welsh, unless we wish to emphasis the last syllable or the qualifying part of the word. Pronunciation of all new words is strictly according to the spelling; and the key words, except final *o* and *u*, are *oh*, *oo*. The sound of *u* in *but*, *hut*, *rut*, being a peculiar sound, is not much used in Saxon English; *u* in *full*, *pull*, or as in *noon*, *soon*, takes its place.

The emphatic imperative and optative forms may add *ai* to verbs ending on consonants, which is much like the sound employed by the other Gothic tongues; as, *komai* (come thou); *sp?kai* (speak, or please speak).

Points which I have omitted to state formally may be gathered from the specimens. All points not mentioned remain as at present.

In case more vowels should be desired, we might, as in Anglo-Saxon, and the other Gothic tongues, add a vowel to all adjectives after the definite articles in singular and plural; as, the *gudq man*, *do feina hausa*.

If we desire, we might form the *direct passive*, as in the Scandinavian, by adding *qs* or *s* to the indicative; as, *ei lovqs* (I am loved), Latin, *amor*; thau *lovqs* (thou art loved), Latin, *amaris*; thau *lovos* (thou wert loved), Latin, *amabaris*. A short passive form seems to be favored as a variety.

His and *Sein*.—We ought to have a distinction between *his* when demonstrative, and *his* when reflexive, to prevent such ambiguity as *John gave his brother his book* (which book?—his own or his brother's?) If *sein* were used when reflexive, and *his* in all other cases, such uncertainty would be avoided. *Sein* and *his* are thus employed in the Scandinavian.

In order not to have the *to*, *too*, *two* (the *to*-sounds) too frequently, the infinitive sign *to* is pronounced *to* (toh); the preposition *to* pronounced *tu*, and the numeral *two two* (*w* pronounced with *o*).

We may increase the variety of the structure of sentences by allowing the predicate to precede the subject whenever something has first been said in a sentence. This is the case in all the Gothic tongues, and partially so in English; as, for instance, "I am ready, said the man" (not the man said); "when I went into the street, met I a friend." And in order to increase our freedom of position, so as to

be able to place first or last any word to which we may desire to call special attention in speech or poetry, we have adopted the Gothic objective sign *em* (m). This is to be used only where we wish the object to occupy a different position from the ordinary one. The *boyem* the man found, or the *manem* the boy found, or the *manem* found the boy; him found he, him he found, or him found he. Where we have an objective sign, we can see what is the object, wherever the word is placed.

No more forms or words should be introduced in the beginning than indicated in the "Specimen Readings."

BRIEF KEYS TO SPELLING AND GRAMMAR.

SPELLING KEY.

| | | | |
|-------------------------|----------------------|------------------------|---|
| <i>ai</i> , aim, | <i>u</i> , rule, | <i>z</i> , tsee, | CAPITALS. |
| <i>g</i> , arm, | <i>o</i> , old, | <i>y</i> , yard, | <i>A'q</i> , <i>O'o</i> , <i>U'u</i> , <i>I'i</i> . |
| <i>a</i> , an (Ger. ä), | <i>û</i> , für, | <i>sh</i> , she, | <i>E</i> before <i>r</i> has the |
| <i>o</i> , or, on, | <i>z</i> , eel, | <i>ch</i> , cheap, | sound of <i>a</i> in <i>an</i> . |
| <i>o</i> , earn, | <i>u</i> , full, oo, | <i>th</i> , the, thin, | Final <i>o</i> and <i>u</i> are |
| <i>oi</i> , oil, | <i>u</i> , but, | <i>w</i> , we, | <i>oh</i> and <i>oo</i> . |
| <i>ei</i> , eye, | <i>i</i> , it, | <i>ks</i> , x, | <i>Oe</i> and <i>ue</i> equals <i>ö</i> |
| <i>au</i> , owl, | <i>e</i> , met, | <i>f</i> , ph. | and <i>û</i> . |

In writing draw a dash over the inverted *u* to distinguish it from *m* or *u* and *i*.

GRAMMAR KEY.

1. Plurals add *a* after consonants, and *s* after vowels.
2. The possessive case adds *o* after consonants, and *no* after vowels.
3. The past tense adds *o* after consonants, and *do* after vowels.
4. The present participle adds *qnd*, past participle *en*.
5. The verbal noun adds *ing*, the infinitive noun *qn*.
6. The masculine noun adds *z*, the feminine *in*.

7. To verbalize a word, add *u* (gladu).
8. Definite article—singular *the*, plural *do*.
9. The substantive adjective takes the plural sign.
10. To form the infinitive add *q*.
11. Cardinals taken from the present numerals.
12. Ordinals formed by adding to cardinals *tq*.
13. Names of days and months—add to ordinals *d* or *m*.
14. Personal pronouns and auxiliary verbs nearly as before.
- “ *Sich* and *man* (French, *on*) also employed.
- “ The suffix *i* after adjectives refers to persons in general.
15. Five irregular adjectives, and eight irregular verbs.
16. Lion, lion_i, lionin, lionet_i, lionetin, lionet.
17. Substantive adjectives add for sex, *z*, *in*, *it*.
18. Adjectives from proper nouns regularly derived.
19. The personal agent adds *qr*, *rr*, etc.; impersonal *el*.
20. The personal actor adds *qr*; comparative adjective *er*, *est*.

Accent generally on the last syllable but one, as in Spanish, or on the qualifying syllable. *His* is demonstrative, and *sein* always reflexive; the subjunctive may add *i*. The emphatic imperative and optative may add *ai* after consonants. Points and words not provided for, remain as in English. The Scandinavian passive adds *qs* to the present indicative, and *s* to the past tense; as, *Ei lovqs* (I am loved), Latin, *amor*; *Ei lovos* (I was loved). *Em* added to a word to allow the object to precede the subject or predicate. *I·m*, a recipient sign; *ein*, a receptacle sign; and *to*, an implement sign. Not all the rules and words need be used at first. The *s* for the third person singular present is abolished.

The “Specimen Readings” show the real Saxon English proposed; other forms are for future consideration.

SYNOPSIS.

SYNOPSIS OF THE REASONS IN FAVOR OF ADOPTING A
SYSTEMATIC, PURE SAXON ENGLISH.

1. Our scientific men and mechanics in general, and physicians in particular, could remember more facts with a self-defining speech.

2. Country people and laborers could learn to read and write correctly, with systematic spelling and vocabulary, in from three to five years less time, and would understand and remember more of what they read.

3. The sooner the elementary mechanical part of the language can be mastered, the more time will be left for the knowledge and practice of other things.

4. By homogeneity we can economize affixes and basic words, and make the language easily acquired by the whole world, because more practical.

5. The future mechanic and manufacturer will be obliged by foreign competition, which has come to the front within the last twenty-five years, to know more of nature, and this can only be acquired by an economical language.

6. By regularity and simplicity of grammar we make our tongue easy to master by all foreign peoples with whom we deal, and by our infant population.

7. By homogeneity we will make our language the chief representative and leader of the Gothic races, and make it easily learned, loved and supported by them, while, by promiscuous mixing of vocabularies, we can represent and lead no people well, mentally and emotionally.

8. By the Saxon material our language will become international among the most commercial and intelligent people, who need an extra international language more than the rest of the world.

9. Our own Gothic race can sympathize with us and

understand us better than other races of men possibly can do. Every race has special inherited sentiments, as "history is a people's intellectual soil, and language a people's intellectual atmosphere."

10. By Saxon material we reconquer what we have lost through the Norman French Conquest, and preserve our good inheritance from our Saxon forefathers, as true and conservative children. We become preservers, systematizers and refiners, and retain the beautiful picturesqueness and poeticalness of our ancient language; as, *leaf-stalk* for *petiole*. We shall not be innovators and iconoclasts in language, as we have been. Other leading peoples have purified their language, and are still doing so.

11. To simplify and purify is a duty we owe to rich and poor children, helping them to compete with the foreign schools having economical tongues. We can not always have a virgin soil (U. S.) and monopolize commerce.

12. We can not always play Romans and conquer territory, but must finally, as the Greeks, find more pleasure in art, poetry, music, science, philosophy, and higher literature; and "Pure Saxon English" prepares the way.

13. With an easier understood and remembered language, people will find more pleasure in popular knowledge.

14. More vowels will make our language more musical in conversation, in preaching, and singing at home, and become easier to pronounce by all men abroad.

15. By a systematic Saxon English we will lessen taxation by at least one hundred millions per annum, and raise the average intelligence and happiness.

16. Only a brief and simple grammar, as shown in "Russian Wolf Story," with 1800 new words, mostly self-defining, need to be learned, until final action is taken. More new words in the beginning would weaken the effort.

17. To facilitate education by means of systematization and simplification is in harmony with the spirit of our age and country. Everything should be done for the benefit of the people that does not clash with legal, vested, and inherited rights. An intelligent populace is safer and less subject to unreasonable fanaticism.

18. This plan will make Saxon-Gothic English international, and be an everlasting honor to the powerful English-speaking people.

SPECIMEN READINGS.

MATHU (*Matthew*).

(Pronounce *q* (*ah*); final *o* (*oh*), and final *u* (*oo*). See the *Beibel*.)

HEDIT I.

(Chapter I.)

The buk ov the geslekt (generation) of Jesus Kreist, the son ov David, the son ov Abraham.

2. Abraham begeto Isaak, and Isaak begeto Jakob; and Jakob begeto Judas and his brothera.

(*And so on tu the sikstintq vers.*)

16. And Jakob begeto Jøsef, the husband ov Mairi, ov hum was birthen Jesus, hu is kqlen Kreist.

17. So ql dō geslekta from Abraham tu David qr fōrtyn geslekta; and from David until the trqging (carrying) awai intu Babilon qr fōrtyn geslekta; and from the trqging awai intu Babilon untu Kreist qr fōrtyn geslekta.

18. Nau the birth ov Jesus Kreist was on this weis. When

as his mother Mairi was betrothen (espoused) tu Jøsef, befōr thai komo tugether, shi was feinden mit cheild ov the Hōli Geist (Ghost).

19. Then Jøsef her husband, bing (being) a gereitik (just) man, and not wiling to maik shim (her) an ofenli (public) beispil (example), was meinden to put shim awai heimli (privily).

20. But wheil hi thinko on thi thinga, behold, the ainjel ov the Lord ersheino (appeared) untu him in a drim, saiing, Jøsef, thau son ov David, fir not to taik untu thi Mairi thei weif, for that which is infqngen (conceived) in shim is ov the Hōli Geist.

21. And shi shal bring fōrth a son, and thau shalt kql his naim JESUS: for hi shal ret (save) his folk from thair sina.

22. Nau ql this was don, that it meit bi fulfilen which was spiken ov the Lord bei the profet, saing:

23. Behold, a yungfrau (virgin) shal bi mit cheild, and shal bring forth a son, and thai shal kql his naim Emmanuel, which bing twindoiten (interpreted) is, God mit us.

24. Then Josef bing raisen from slip did as the ainjel ov the Lord had biden him, and taiko untu him his weif.

25. And nōdo shim not til shi had bringen forth her first birthen son: and hi kqlo his naim JESUS.

HEDIT II.

(Chapter II.)

Nau when Jesus was birthen in Bethlehem ov Judea in dō dais ov Herod the king, behold ther komo weis mana from the 1st tu Jerusalem,

2. Saing, Wher is hi that is birthen king ov dō Judana (Jews)? for wi hav sien his stqr in the 1st, and qr komen to worship him.

3. When Herod the king had hīren thīs thinga, hi was trubelen and ql Jerusalem mit him.

4. And when hi had gatheren ql dō hed prīsta and shriftlernika ov the folk sqmen (together), hi ferlqngo (demanded) ov them wher Kreist shud bi birthen.

5. And thai saido untu him, In Bethlehem ov Judea, for thus is it skreiben bei the profet.

6. And thau, Bethlehem, in the lqnd ov Juda, qr not the 1st among dō fūrsta (princes) ov Juda, for aut ov thi shal kom a staitholdqr (governor) which shal rul mei folk Israel.

7. Then Herod, when hi had heimli kqlen dō weis mana, nqkfrqgo (inquired) ov them fleisli (diligently) what teim the stqr ersheino.

8. And sendo them tu Bethlehem, and saido: Go and forsh (search) fleisli for the yung cheild; and when yi hav feinden him, bring me word agen, that ei mai kom and worship him qlso.

9. When thai had hīren the king, qbreiso (departed) thai; and lō, the stqr which thai sīdo in the 1st gōdo befōr them, til it komo and stando over wher the yung cheild was.

10. When thai sīdo the stqr, thai erfroido (rejoiced) sich mit tbermqsik (exceeding) grait froid (joy).

11. And when thai wer komen intu the haus, sīdo thai thē yung cheild mit Mairi his mother, and fqlo daun and worshipo him; and when thai had openen thair shqtsa (treasures) thai fōrthstelo (presented) untu him gīfta, gold, rīkel, and mira.

12. And bing wqrnen ov God in a drīm that thai shud not bakwend (return) tu Herod, qbreiso thai intu thair on lqnd another wai.

13. And when thai wer qbreisen, behold, the ainjel ov the Lord ersheino tu Jōsef in a drīm, saing: Areis and taik the yung cheild and his mother, and flī intū Egipt, and bī thau ther until ei bring thī word; for Herod wil sīk the yung cheild to umbring (destroy) him.

14. When hī areiso, taiko hī the yung cheild and his mother bei neit, and qbreiso intū Egipt,

15. And was ther until the deth ov Herod, that it meit bī fulfilen which was spīken ov the Lord bei the profet, saing: Aut ov Egipt hav ei kqlen mei son.

16. Then Herod, when hī sīdo that hī was mislīden ov dō weis mana, was hī ūbermqsik roth, and sendo forth, and slaido ql dō cheilda that wer in Bethlehem, and in ql dō kōsta therov, from twō yīra ōld and under, anstimik (according) tu the teim which hī had fleisli nqkfrqgen ov dō weis mana.

17. Then was fulfilen that which was spīken bei Jeremi the profet, saing,

18. In Ramq was ther a stimi

(voice) hīren, wōklqgi (lamentation) and wīping, and grait mōrning, Rachel wīping for her cheilda, and wud not bī trōsten (comforted), for that thai qr not.

19. But when Herod was ded, behold, the ainjel ov the Lord ersheineth in a drīm tu Jōsef in Egipt,

20. Saing, Areis and taik the yung cheild and his mother, and go intū the lqnd of Israel, for thai qr ded hu sīko the yung cheildo leif.

21. And hī areiso and taiko the yung cheild and his mother, and komo intū the lqnd ov Israel.

22. But when hī hīro that Archelaus did rul in Judea in the rum ov his fqther, Herod, was hī afraid tu gō thither; notwithstanding, bīng wqrnen ov God in a drīm, wendo hī aseid intū dō teila (parts) ov Galilī.

23. And hī komo and dwelo in a stqd (city) kqlen Nazareth, that it meit bī fulfilen which was spīken bei the profeta. Hī shal bī kqlen a Nazarether.

RUSSIAN WOLF STORY.

[A very good and touching piece to speak at school exhibitions and at concerts. It should be spoken slowly and distinctly.]

Som yīra ago, a Russianik qdelman (nobleman) was reisqnd (traveling) on bisnes in the ineri (interior) ov Russia, hus wuda qr ful ov wolfa. It was the beginning

ov winter, but the frost had seten in erli. His farein (carriage to fare in) rôlo up tu a gesthaus (hotel), and hī ferlqngo (demanded) a nuspan (relay) ov horsa to bring him tu the nekst standort (station), wher hī wisho tu spend the neit. The gestkiper telo him that ther was gefqr (danger) in reising (traveling) so lait, as dō wolfa wer aut. But the qdelman thinko the gestkiper onli wisho to kīp him so as tu fermor (increase) his rekening (bill) agenst him; hī saido, therfor, it was tu erli for dō wolfa to bī aut. Hī then dreivo on mit his weif and cheild inseid the farein.

On the boks ov the farein was a leifonīm (serf, slave), hu had bin birthen tu him on the qdelmano gurt (estate), and tu hum hī was much tutein (attached), and hī lovo his master as hī lovo his on leif.

Thai rôlo over the hqrd sno, and ther sīmo to bī no tōken ov gefqr. The mun shedo its soft leit on the silveri rôd on which thai wer going. At length the litel girl saido tu her fqther: "What was the fremd (strange) haul that ei hīro?"

"O! nothing but the wind seiing thru dō forest trīs," ansero the fqther.

But sūn shī saido agen: "Listen, fqther; 'tis not leik the wind, ei think."

The fqther listeno; and fqr, fqr awai in the qbstqnd (distance) beheind him, thru the klīr frosti luft (air), hī hīro lqrm (noise) ov which hī tu wel nōdo (knew) the mīning.

Hī then pulo daun the windo, and spīko tu his dīnqr (servant) and saido: "Dō wolfa qr after us, ei fīr; maik haist; tel the man to dreiv faster, and get yur pistol redi."

The dreivdīnqr (postillion) dreivo faster. But the saim mōrnful laut (sound, noise) which thai had hīren befor komo nīrer and nīrer.

It was klīr a pak ov wolfa had smelen them aut. The

qdelman prufo (tried) to stil the qnkstful (anxious) fir ov his weif and doter. At last the hauling ov the pak was doiti (distinctly) hiren, so hi saido tu his dinqr: "When do wolfa kom up tu us, pik thau aut an (one), and ei wil pik aut another; and, wheil the rest fersling (devour) them, wi shal get ahed."

As hi pulo daun the windo, hi sido the pak in ful krei beheind a grös (large) dogwolf at thair hed. Two shota wer feiren and two wolfa fqlo. The othera augblikli (instantly) ongrabo (attacked) them and ferslingo them, and meanwheil the farein rolo on and wino teim and graund. But the smqk (taste) ov blud maiko them mör wütqnd (furious), and thai wer suun up tu the farein agen. Agen two shota wer feiren, and two wolfa mör fqlo, and wer ferslingen.

But the farein was sneli (rapidly) overtaken, and the posthaus was yet fqr awai in the qbstqnd (distance). Then the qdelman ordero the dreivdinqr to luis (loose) an ov do förhorsa (leaders) that thai meit win a litel mör teim and graund. This was don, and the qrm (poor) hors stürto (plunged) sich rqsqnd (frantically) intu the forest, and do wolfa after him, and hi was kwikli zertaren (torn to pieces). Then another hors was senden of and sharo the sailm shiksqi (fate) as the first. The farein worko on as fast as it kud mit do other horsa; but the posthaus was yet fqr awai. At last the leifdinqr (serf) saido tu his master: "Ei hav dmen (served) yu ever sins ei was a cheild; ei lov yu as ei du mei on leif. Nothing kan ret (save) yu nau, auten (except) an thing. Let mi ret yu! Ei beten (pray) yu onli to luk after mei weif and cheilda."

The qdelman widerstreito (remonstrated), but nögivli (in vain).

When do wolfa komo up agen the truful (faithful) dinqr thrödo sich among them. Do hqrdbrithing horsa hoplaufo (galloped) on mit the farein, and the gait ov the posthaus

sliso (closed) in after them as the firful pak was on the point ov maiking the last deiik (fatal) ongrab (attack). But the reisqnda (traveling ones) wer sicher (safe).

The nekst morning thai godo (went) aut and sido (saw) the plais wher the truful dinqr had bin pulen daun bei do wolfa. His bona onli wer ther! On that spot the qdelman aufrikto (erected) a thinkmqrk (monument), on which was skreiben, in grös golden bukstafa (letters), thus:

GRAITER LOV HATH NO MAN THAN THIS, THAT HI LAI
DAUN HIS LEIF FOR HIS FRENDA.

[REMARKS.—Before speaking the foregoing story at any school exhibition or concert, let the teacher or foreman explain to the audience that this is a proposed pure Saxon English language, and explain the formation of the plural possessive case, past tense, past participles, and plural article, *do*. That will be enough for this piece. Then pick out the words in parenthesis, and give their equivalents in English. Then introduce the speaker, male or female, and the audience will be pleased.]

RELIGIOUS SERVICE.

Programme as usual. Only a prayer and sermon given.

GEBET.

(Prayer, *gebet*; Anglo-Saxon, *gebed*; German, *gebet*; to pray, to *beten*.)

Translated from Henry Ward Beecher.

O Lord, aur God, in aur helplesnes help thau us. For thau qrt qlsıng, and wı kaum (scarcely) trunem (discern) at ql do graiter thinga ov leif. In aur onstreivel (aspiration) wı flei but a litel wai, and tuwqrd the Unendik (Infinite) qr mqkyles (powerless).

Daunkom (descend) then tu us, sins wı kan not rıch thı. And bewilik (grant) tu us not ql nolej, but so much nolej ov theiself as that wı mai lov thı, and hav kindelen in aur hqrta do teidinga mōst froidful (joyful) that thau

dost lov us, and qrt aur nurishing fqther, the dinqr (servant) ov mensha (men and women) in lov, that wı mai hav ql fı auflusen (dissolved), and ql ontrust (confidence) and hōp befesten (established), and that aur leiva mai bı in thı.

And giv us the sens of thei qlbeibı (all-presence) on everi hand, trunemen (discerned) bei everi sens and bei everi fermōgen (faculty), that aur leif mai bı heiden in thein. For in thı wı liv and beweg (move) and hav aur bıng.

And wı besıch ov thı, O God, that thau wilt qnnem (accept; Anglo-Saxon, *nim*) aur thanka for besunderik (special) bqrmhqrtikeita (mercies), for personal keindesa and fōrsıunga (providences); for thinga entflıen (escaped) which wı fıro; for thinga erhōlden (obtained) which wı kaum (scarcely) daro to hōp for; for froid (joy) and lov, and for the weldu (benefaction) ov fernunft (reason) and its fōrthdur (continuance), and for dō privilija ov leif, and, abov ql, for the nolej which thau qrt giving us ov thein on self.

Annem (accept) aur thanka for dō teidinga ov seligkeit (salvation) thru Jesus Kreist, and for the ofenbarung (revelation) ov the Godhed bei Him.

Bı gefqlen (pleased) to luk upon ql thōs that qr fersqmelen (assembled) this morning hır mit fershıdik (various) wanta; mit prüfunga (trials), mit worriinga, mit swqkheita (feebleness), mit siknes, mit wisha unerhōlden (unobtained), mit fōrhōpa (aspirations) bleiten, under yōka, under burdena; thōs that qr in soro, thōs that sit dqrkli in the tweileit ov kumer (grief), thōs that qr ful ov fı, and luk aut from the dai intu the neit; ql that qr fersıchen (tempted), ql that hav fqlen intu fersıching, and qr in qngest (anguish) ov gewisenpain (remorse, pain of conscience), ql that sım tu sichselfa tu hav ferlıren (lost, df. loose) leif and spenden it unnutsli (uselessly), ql thōs that hav lost hōp. Bı

gefqlen (pleased) tu luk upon this fersqmelung (congregation) ov throbing hqrta, and thau that qrt the hīl̄r (physician), hīl̄ dō sika, strengthu dō wīka, uplift thōs that qr daunmutik (humble), giv mqkt (power) tu dō mqktlesa, and bring hōm the herlikeit (glory) ov seligkeiit (salvation) bei glaubi (faith) and lov tu everi wunden hqrt.

Taik kar ov this grait lqnd ov Amerika. As this is the tufleit (refuge) ov dō qrma (poor) and nīdis, so fōrthdur (continue), wī bīsich thī, dō thota ov the heilikeit (sacredness) ov mensha. Fōrthdur thōs grundlqga (foundations) on which aur fqthera stando to bild this grait fabrik, which is worthi ov the naim ov the tufleit ov dō qrma and ferlqsenā (desolate). Hōld bak, wī beten (pray) thī, ql sinful (sinister) influsa (influences). Giv grait mqkt tu ql welduik (beneficent) influsa. Mai koleja and seminaris, academis and skula ov everi naim gedein (prosper). Mōr and mōr mai inleit (intelligence) fōrthhersh (prevail) among the folk (people). Bewilik (grant) that ql kela (sources) ov nolej, ql paipera and ql buka, ql influsa that tend to fīd the hunger ov the sōl, mai bī klensen and reinikuen (purified), and maiken mōr and mōr mqktful. We komend tu thī the President ov dō Feranen Staita (United States) and thōs that qr sqmfūgen (joined) mit him in mqktreit (authority). Wī beten (pray) thī, aur Fqther, that thau wil open thair auga (eyes) to dō wais ov truth and reinheit (purity).

Bles aur neibor-nashona. Knit (k pronounced) us tugether mit them, not bei dō grōb (rude) bonda ov selfishnes, but bei dō swīter korda ov lov and mitfīl (sympathy). Wī beten for thei blesing upon ql nashona. Erin (remember) dō folka that qr strugeling up slōli, and sīking festikeit (stability) in gereitikeit (justice) and nolej. Let thei kingdom kom, let thei wil bī don on erth as it is in heven.

A·MEN.

PRI·CHEL (SERMON).

(Translated from the Rev. Dr. Thomas. Printed in the Chicago *Times* of January 27, 1890.)

TEKST—“*Mei lørsqts* (doctrine) *is not Mein, but His that sendo Mı.*” John vii, 16.

The teil (part) that man ausfür (performs) in the thot and work ov the world is ersheinli (apparently) grös (large), and often worthi ov prais; but it is ferhøldik (relative) and bethingish (conditional), rather than absolut. Hı kan not sı mitaut leit, nor brıth mitaut luft (air), nor think mitaut somthing to think about, and dō lqs (laws) ov thot bei which to think. That which man kql his øn, in a heier sens is not his øn. To bekom what hı is, and to erwerb (acquire) what hı has, hı has drqen upon other bakkela (resources); hı has borøen from dō' krqfta (forces) and mqkta (powers) ov natur, and leif, and fernunft (reason). Hens Jesus Kreist kud sai: “*Mei lørsqts is not Mein, but His that sendo Mı.*” Ther is a nıdwendik (necessary), a selftherbıik (self-existent) kel (source) from which ql is, a bıing ov bıinga, hum wı kql “*Aur Fqther.*”

The fqrmr mai sai: “*This qr mei fılda, mei bqrna, mei herda. Ei hav bezqlen (paid) for the land, ei hav planten, ei hav bilden,*” and in this sens thai qr his. But hu øn the erth? Hu øn dō yrteima (seasons), the sunshein and the rain? Hu øn the geheimli (mysterious) somthing that wı kql leif, and the leifik (vital) stuffør (chemistry) bei which the gras gro and the grain reipu? Man skreib a buk, and kql it his øn, but hu øn dō kendıda (facts) ov histori that it ertel (relates), or dō trutha ov grundlør (philosophy) that it unfold, or dō grunda (principles) ov wisenshqft (science) that it erklar (explains)? Mana (men) entwerf (project) gestıringa (governments) and relijona, but thai du not klem (claim) to hav ershaipen (created) or

to on dō grunda ov frīhud (liberty) and gereitikeit (justice); thai hav onli brauken (used; Anglo-Saxon, *brukan*) what qlredi therbīdo (existed) in sqmbilding (constructing) a republik or a monqrki. And so mensha (men and women; Anglo-Saxon, *mennisk*) bild relijona upon thair begrifa (conceptions) ov God, but thai du not klem to on the Unendik (Infinite).

Jesus stando (stood) befōr the sitlik (moral) order and lqs (laws) ov the worldql (universe). Hī inbodien (embodied) thīs lqs and livo them, and sīko to ofenbar (reveal) them tu othera. And it is in this qnruf (appeal) tu the absolut, and drqing upon it and bringing sōla intu leifik bezung (relation) mit it, that wī qr to feind the erklīru (explanation) ov His fōrthdurik (continuous) mqkt over the grait hqrt ov the world.

Alexander, and Cæsar, and Napoleon wer grait mqkta in thair dai; but thai livo beheind sich the ferwüstung (desolation) ov krīg (war), and thair mqkt (power) has pasen awai. Galileo, and Kopernikus, and Newton wer mqkta in the world ov wisenshqft (science); and deiing, thai livo the skei, and dō stqra, and the godik (divine) order ov dō hevena, and mit them thai livo the grait buk ov natur, and dō inbrīthinga (inspirations) to go on tu stil heier errīchela (attainments).

Jesus Kreist livo us the mqkt ov His beispīl (example) ov self-opferung (self-sacrifice), and dō leidena (sufferings) ov lov to ret (save); Hī livo dō hevena ql aglo mit the erinel (memory) ov a grait nu dai ov frīd (peace), and the gud wil and the brutherhud ov man. Jesus bringo nīr and maiko wirkli (real) Godo leif in man, and hens His mqkt fermōr (increase) sich as dō yīrhundreda (centuries) kom and go.

And thus qr ql tru tīchera daunmutik (humble) and argiving (honor-giving, reverent; Anglo-Saxon, *ar*, honor,

reverence), as thai stand befer dō grait trutha ov the worldq; thair mqkt is not in themselfa, but in dō trutha thai erklar (declare), and in bringing other meinda in leifik beziunga (relations) mit thīs trutha.

Relijon is that which feranu (unites) the sōl tu God.

DETHMELDUNG.

(Obituary, Death mentioning.)

(Translated from the Chicago *Inter Ocean* of January 24, 1890.)

ABRAM H. HOGE.

The deth of Abram H. Hoge, which forkomo (occurred) last Sundai at zql (No.) 1161 North Halsted strt, wegtaik (removes) from this gemeinshqft (community) an (one) ov Chicagono oldest setelera and a man hu has bin for mani yīra fersaimuen (identified) mit bisnes interesta in Chicago, and hu has bin fōrthraikqnd (prominent) in relijus and frīgivik (charitable) work ql his leif. Hī was birthen (born) in Washington Kaunti, Pennsylvania, Okt. 4, 1799, and at the teim ov his deth was in his neinti-first yr.

In 1848 Mr. Hoge komo tu Chicago and beshqftiko (engaged) sich in bisnes mit P. W. Gates under the firm naim ov Gates & Hoge, which, after Mr. Hogeo baktredel (retirement), was ferqnderen (changed) tu P. W. Gates & Geselshqft (company). From 1849 tu 1868 Mr. Hoge was an elder in the Fōrtq (Fourth) Presbiterianik Church. In 1831 the hindeieni (deceased) was weden tu Jane C. Blaikis ov Philadelphia, hu stil overliv (survives) him. When thair golden wedingo yīrdai (anniversary) was feiruen (celebrated) at thair wōnung (residence; Anglo-Saxon, *wunung*), zql 412 La Salle thrugqng (avenue), Jun 30, 1881—nīrli nein yīra ago—the begivenhud (event) was a besunderli (particularly) interesting an (one).

The hindeieni was the fqtter ov thritin (thirteen) cheilda, seven ov hum qr living. Holmes Hoge, an ov do sona, is diskaunt klerk in the "First Nashonal Bank." Jennie, an ov do dotera, is weif ov Dr. Abbott E. Kettredge, fōrikli (formerly) herdist (pastor) of the Thritq (Third) Presbyterianik Church ov Chicago, but nau herdist ov the Madison Thrugang (Avenue) Reformen Church ov New York. Misterin (Mrn. Mrs.) Kettredge komo hīr from New York to beiwōn (attend) the dethfolgi (funeral; Anglo-Saxon, *folgian*) which fōrkomo (occurred) Wensdai. Dr. Herrick Johnson, Dr. David R. Breed, and Dr. M. Woolsey Stryker, hu wer wqrm personal frenda ov the hindeieni, begleito (accompanied) dō øverbjela (remains), which wer ūberfūren (conveyed) tu Graceland Graivsted (Cemetery) for buriel.

O! mensh (man and woman), from erth qrt thau komen, tu erth shalt thau go, and from erth shalt thau agen areis!

REMARKS.—Wheil wī beliv *qr* shud bī a general personal aftersilbi (suffix) for *er*, to untersheid (distinguish) it from the komparativ aftersilbi *er* in *longer*, *fqrer* (farther), yet wī *beihold* (retain) for the nauteim (present) *er* in ql dō old worda; as, *singer*, insted ov *singqr*; but wī infūr (introduce) *qr* with ql nu personal worda; as, *dinqr* (servant), etc. *Ing* as a participial aftersilbi is beiholden mit old worda, wheil *qnd* follow dō nu worda; as, *dinqnd* (serving), *laufqnd* (running).

THOMAS CARLYLE ON GOETHE.

HOW TO CRITICISE.

In the first plais it is a much shalber okupashon to aufdek (detect) folta than to entdek (discover) shōnheita (beauties). * * *

To sī reitli intu this sqki (matter) to bestim (determine) mit ani unfailbqrkeit (infallibility) whether what wī kql a folt *is* in dīd a folt, wī must fōrni (previously) hav setelen two pointa, neither ov which maj bī so redili setelen,

First, wī must hav maiken klīr tu aurselġa what the poeto aim wirkli (really) and truli was, hau the work hī had to du stando (stood) befōr his ǝn augi (eye), and hau fqr mit such mīns as it affordo him, hī has fulfilen it. Twōtqli (secondly), wī must hav entsheiden (decided) whether, and hau fqr this aim, this aufgqbi (task) ov his accordo—not mit *us* and aur individual kocheta, and dō krocheta ov aur litel senat wher wī giv or taik the lq (law)—but mit menshli (human) natur, and the natur ov thinga at grōs, mit dō qlbīk (universal) grunda ov poetik shōnheit; not as thai stand skreiben in aur tekstbuka, but in dō hq̄rta and inbildunga (imagination) ov ql mensha.

Du the anser in either fql (case) kom aut ungunstik (unfavorable); was ther an unsqmstimhud (inconsistency) betwīn dō mīns and the end, a discordansi betwīn the end and the truth, ther is a folt; was ther not, ther is no folt.

Thus wud it ershein (appear) that the aufdekung (detection) ov folta, fōrautsīen (provided) that thai qr folta ov ani depth and konsekwens, līd us ov itself intu that rejion wher qlso dō heier shōnheita ov the stük (piece) wesenli (essentially) dwel.

In dīd (fact), according tu aur qnshau (view), no man kan autspīk (pronounce) dogmatikli, mit īven a gelejenheit (chance) ov būng reit, on dō folta ov a poem, until hī has sīen its seri (very) last and heiest shōnheit; dō lasta (last ones) in bīkoming sībqr (visible) tu ani an, which fyu (few ones) ever luk after, which, in dīd, in mōst stūka, it wer seri nogivli (vain) to luk after; the shōnheit ov the poem as a hol, in streng (strict) sens; the klevor qnshau ov it as an unteilbqr (indivisible) anhud (unity); and whether it has grōen up naturalli from the general soil ov thot, and stand ther leik a thausandyīrik ǝk, no līf, no bau ūberflusik (superfluous); or is nothing but a paste-bōrd trī kobelen tūgethēr aut ov grōsi (size), and ov waist paiper and wq̄ter-

fqrbi (water-colors); qtugether unferbeinden (unconnected) mit the soil ov thot, auten (except) bei jukstaposition, or at best feranen (united) mit it bei som ferfaulen (decayed) *stump* or *ded baus*, which dō mōr kuning dekorashonista, as in yur historik novel, mai hav autchusen (selected) for the basis and unterstütsel (support) ov his agglutinashona. It is tru, mōst rīdera urteil (judge) ov a poem bei stūka; thai prais and tqdel (blame) bei stūka; it is a gemein (common) praktis, and for mōst poema and mōst rīdera mai bī fulkomen (perfect), hinrīching (sufficient); yet wī wud turqt (advise) no mensh to folō this praktis hu has ani fahigkeit (capability) ov folōing a beter an; and, if mögli (possible), wī wud turqt him to üb (practice) sich önli on worthi subjekta, and to rīd fyu poema that wil not bar having bin studien as wel as rīden.

That Göthe has his folta kan not bī fernaien (denied); for wī beliv it was autfeinden (ascertained) long ago that ther is no man fri from them. But wī shud studi him; beter is it wī shud s; the grait man befor fersīking (attempting) to *overs;* him.

MECHANICS OF THE FUTURE.

(Translated from the Chicago *Herald* of January 26, 1890.)

The teim is koming when the skul graduat wil hav everi fōrteil (advantage). The koming mekanik, sai a weksel-paiper (exchange), brīden (bred) in ubqnd (training) skula, wil bī a seri (very) fershīden (different) man from the mekanik ov the nauteim (present). I·ven the yung mekanik, hu is nau lerning in dō shopa wil, in som waitik (important) beziunga (respects), bī at a nqkteil (disadvantage), when hī kom in berürung (contact) and mitkōp (competition) mit the yung mekanik hu is nau in

the skul. The shop graduat mai bi "dubqrik" (practical) and the skul graduat wil bi gleikish (equally) "dubqrik" mit the aden (added) ferteil ov weid thinksqtsik (theoretical) nolej. The shop graduat mai bi instqnd (able) to du ql the work, planen or qbtokenen (designed) for him, and the skul graduat wil bi instqnd not onli to du the work, but qlso the planing and qbtokening. In everi wai do skul graduata wil hav ql do gud pointa ov the shop graduat, mit aden gud pointa on graund ov (on account of) weider unterriktung (information), wheil hi wil lak most ov do bad pointa ov the shop graduat.

A LOVE LETTER.

(Who can translate this correctly?)

CHICAGO, Ill., March 10, 1890.

Libest Friend Albert:

Yur heili welkom brif was bringen tu mi yesterdai. Yu kan hqrdli no hau much fergnügen yur swit brif givo mi! Ei am so glad to hir yu leuk yur studis in the old stqd ov Boston. Yu wil sun bi thru mit lq studis, and then yu wil taik the fast zug reit awai for hom. O, ei hav mani thinga to tel yu when yu kom bak, Albert. Yu must skreib a longer brif tu mi nekst teim. Ei si from yur brifa that yu qr leuk do other yung studenta, and qr fond ov bringing in som autra skul sqtsa tu maik us girila wonder at yur nu wisdom, as yur "*Repetitio mater studiorum est,*" and yur "*Mon bon ami.*" Tumoro is yur neintintq birthdai, and ei want to giv yu an überrqshung. Ei fer-mut yu hav qlredi bin überrqshen at this brif from mi, mei libest Albert. To maik the überrqshung graiter, ei wil send yu a nu buk on a nu subjekt. Tel mi in yur nekst brif hau yu leuk it. Wel, ei was ridding a fyu dais ago hau do

yung laidis and lindmana in dō heiest klasa in Europe wer skreibing tu an another in Fransik, so ei telo mei musik tīcherin, Mis Fairington, that ei was going to skreib a brif tu Albert Madison in Fransik, and send him a Fransik buk to überrqsh him on his birthdai. Shī saido, “that wud bī neis; but let us prüf Saxon English; that is not so gefqrli a sprqki as Fransik, and that wud bī a graiter überrqshung tu Albert, and yu kan send him a buk inholding a kī.” Shī telo mī about this sprqki and saido that twötīn tīchera and tīcherina had formen a klas and mīto in a ruum in an ov dō skul bildinga thrī teima everi wīk. Yu sī, Albert, ei am giving yu som skul nuus; yu asko mī to giv yu nuus. Don’t yu think that ei wud maik a gud berikter? But ei wil tel yu mōr about hau ei komo to giv yu this über-rqshung. After ei had sīen the sprqki and entdeko what grait plana dō tīchera and tīcherina had in thair heda, ei ferlīgo to fūg thair nu geselshqft. Mis Pulmer and her brother George qlso fūgo the geselshqft, mit līv of thair eltera. Ei telo papa what wī had in meind, and hī lafo til hī shaiko ql over and saido, “Yu weild girla get up a grait Saxon konsert for the gudit ov the ‘Old People’s Home.’ Wel, ei’l kauf a tiket,” hī ado, “when yu get redi.” Nau, Albert, yu hav no augel what wī qr going to du. James Child is going to bī staj lenker. We qr going to get up a grait “konsert” in an ov dō grōs thīatera or churcha, and beqntmaik it in dō nuuspaipera, and ask the rulik preis for a tiket, and after wī hev bezqlen dō autspenda giv the rest tu the “Old People’s Home.” Wī qr going to hav an interesting and aufregqnd teim! Hau ei wish yu was hīr, Albert. Wī hav bin praktising on aur sprqki and aur stūka everi dai, and in an month mōr wī shal ershein befor a grōs tuhīrum. Ei am kind ov afraid, but ei hōp it wil go ql reit; if an maik mistaik dō rest wil not. Wī wil hav singqn betwīn dō spīken stūka, someims in konsert, in

kworteta, in dueta, and in sölös. Thri laidis and för lindmana wil überset som gud English stük intu Saxon English, and lern it bei hqrt, and spik it at aur koming konsert. If wı gelong wı shal genfech it so wı kan plai it at the "Worldo Far," and then yu kan help us spik a ten minita long stük, Albert. Kan yu not? If it was not for the musik lesona and the konsert, ei shud bi seri lönsom nau. Yu qr awai, and mother has not bakwenden from mothersister Laura at San Diego, Cal., and Sister Alice godo last wık on besik tu gecheildkin Elizabeth at St. Louis, huus husband is öner of a daili and wıkli nuuspaiper. So yu sı ei am hed laidi ov the haus nau, wheil mother is awai. Yu wil trusheinli sai tu yurself, that is gud übung for yu, Martha. Just reit! O·wel, ei hav to stand it. Maggie and Katherine qr seri gud haus dınqra, and it is not hqrd to lenk the haus mit them to help, and thai hav bin mit us so long. Brother is nau helping lib papa to lenk the bisnes in the Bank. As yu qlredi no, Frank maiko a short trip tu Europe after hı fulendo his kolej lauf, and bakwendo litel över a month ago. Hı often tel us funi thinga about dö Hollandera and Hollanderina in Amsterdam. Hı staido two wıka in the grait stqd ov London. Last neit wı wer at a grös geselshqft at Misterin Langdon. O·hau ei miso yu, and ei think yu wud hav haden a swıt teim hır. Hılır Williams was seri aufmerksqm tu Nellie Potter, but shı sımo to behandel him köldli. George Miner and Emma Jones wil bi weden the twöti-förtq ov this month. Wı qr inlqden. Don't yu wish yu wer hır, Albert? Ei fermt yu praktis beredsqmkeit everi dai in order to beredu yurself to let yur stimi bi hıren in the lqgivel, and in dö hqla of Kongres. Ei must nau slıs this brıf, or it wil bi tu long. Aur skul frend Julia Wilson from New York is nau on a besik in Chicago. If yu sı a seri interesting and gud störi in Boston, gefql to erin yur Martha. Yu must entshuldik

mei mistaika and bad skribling; ei wil du beter nekst teim.
Skreib agen suun!

From yur hingiven and getru frendin,

MARTHA.

WORDALIST (GLOSSARY).

| | | |
|----------------------|------------------------|--------------------------|
| ljb, dear. | sljs, close. | gelong, succeed. |
| djr, animal. | erin, remember. | genfech, repeat. |
| brif, letter. | hingiven, devoted. | besik, visit. |
| fergnügen, pleasure. | ferlig, agree. | getru, loyal. |
| stqd, city. | ffig, join. | gecheildkin, cousin. |
| lq, law. | geselshqft, company. | trusheinli, probably. |
| manin, woman. | eltera, parents. | fibung, practice. |
| zug, train. | kauf, buy (df. by). | dinqr, servant. |
| autra, extra. | augel, idea. | fulend, finish. |
| sqts, sentence. | lenk, manage. | lauf, course. |
| überraqs, surprise. | bekqntmaik, advertise. | hijlr, doctor. |
| fermut, suppose. | dö, the (plural). | aufmerksqm, attentive. |
| lindman, gentleman. | bezql, pay. | behandel, treat. |
| prüf, try. | autspend, expend. | inlqd, invite. |
| gefqrli, dangerous. | aufregqnd, exciting. | beredsqmkeit, eloquence. |
| sprqki, language. | stük, piece. | beredu, prepare. |
| berikt, report. | tuhqrum, audience. | stim, voice. |
| entdek, discover. | überset, translate. | lqgivel, legislature. |
| | gefql, please. | entshuldik, excuse. |

VIEW OF A COMPLEX GRAMMAR.

In order to s; the natur ov a sqmföldik (complex) sprqki (language), and in order to sho hau bigsqm (flexible) aur uröld (ancient) material is, w; wil maik it sqmföldik. Dö autra (extra) forma namen h; q; not instimen (intended) to b; brauken (used) unless it shud b; for autra poetikal mqs (measures). W; giv it onli as a burlesk (burlesque):

Teimwordbigunga (inflections of verbs, time-words), *i, est, eth, em, et, on*, (on, df. *en*, the past participial sign); as, *Ei lovi, thau lovest, h; loveth, w; lovem, yu lovet, thai lovon*. A'l dö endinga q; unleik ;ch other. The förteim (past tense) anföldli (simply) ad dö förteimik tokena (signs) *o* and *do*; as, *Ei lovido, thau lovesto, h; lovetho, w; lovemo, yu loveto, thai lovono*. The gibidik (imperative) and

wishik (optative) forma ad *ai* after mitlauta (consonants); as, *komai* (come thou, or please come). . The bething form (subjunctive) ad *i*: *Ei komi* (if I come). Anzqlik (singular) mqrkworda (adjectives), standing after *dō* bestimik (definite) pointworda (articles) or som word *dinqnd* (serving) as a pointword, ad *q*. The anzqlik mqrkword q̄lso ad *q*, and the mōrzqlik (plural) mqrkword ad *a* or *s*. *O* or *no* is aden tu the *ōnik* (possessive) fql (case), and *em* tu the *gqnik* (objective) fql, *dō* mōrzqlik tōkena (signs) koming last; as, *Wī sēm dasa* (the neuter objective plural) *grōs-ema hausema* (we see the large houses).

Ading *o* or *no* tu a word has the wirkung (effect) ov brauking (using) *ov* or *ōnik s*; as, *fulo* (full of; Ger., voller), *auto* (out of; Ger., auser), *hando*, *boino* (hand's, boy's). Man, plural *mana* (men), *manano* (of men or men's). *Dō reita manano* (the rights of men) or *dō manano reita* (the men's rights).

POINTWORDA (ARTICLES).

| | | | | |
|----------------|---------------|--------------|---------------|--------------|
| | <i>A'lkīn</i> | <i>hīkin</i> | <i>shīkin</i> | <i>nōkin</i> |
| <i>Naimfql</i> | the | dai | di | das |
| <i>O'nfql</i> | theno | daino | dino | daso |
| <i>Gqnfql</i> | thim | daim | dim | das |

MORZA'L.

| | | | | |
|----------------|-------------|---------------|--------------|---------------|
| <i>Naimfql</i> | <i>dō</i> | <i>dais</i> | <i>dis</i> | <i>dasa</i> |
| <i>O'nfql</i> | <i>dōno</i> | <i>daiso</i> | <i>diso</i> | <i>dasano</i> |
| <i>Gqnfql</i> | <i>dōm</i> | <i>daisem</i> | <i>disem</i> | <i>dasa</i> |

BEZUGLI STEDWORDA (RELATIVE PRONOUNS).

| | | | | |
|-------------|--------------|------------|-------------|------------|
| | <i>A'lk.</i> | <i>hk.</i> | <i>shk.</i> | <i>nk.</i> |
| <i>Naf.</i> | hu | huī | huīn | what |
| <i>O'f.</i> | huno | huīno | huīno | whato |
| <i>Gqf.</i> | hum | huīm | huīnem | whatem |

MORZA'L.

| | | | | |
|-------------|-------|--------|---------|---------|
| <i>Naf.</i> | hus | huīs | huīna | whata |
| <i>O'f.</i> | huso | huīso | huīnana | whatana |
| <i>Gqf.</i> | husem | huīsem | huīnam | whatam |

The list ov *dō* personal stedworda (pronouns) qr given in the sprqklōr (grammar). The short Skandinavianik leid-

form (passive form) ad *qs* tu the *nauteim* (present tense); as, *Ei taikqs* (I am taken); *ei s̄iqs* (I am seen); *h̄i taikos̄* (he was taken); *ei s̄idos* (I was seen); *ei werden taikqs* (I shall be taken). If *w̄i f̄qrer* (further) brauk *werden* for *will* and *shall*, when onli hapening or becoming *m̄inqs* (is meant), *w̄i werden* (shall) havq (have, infinitive) anem (an, singular objective) seri (very) sqmföldik sprqkem (language in the singular objective form). *W̄i mustem* qlso erinq (remember, infinitive) d̄om (dō, objective) untesheidungaem (distinctions, objective plural) betw̄in *his*, *sein*, *m̄qn*, *sich*, *hu*, *which* and *what*.

A SHORT SPECIMEN.

MATTHEW II.—1. “Nau when Jesus birthos (was born) in Bethlehemem Judeano (of Judea) in d̄qsa (the neuter objective plural) daisema (days, objective plural) Herodo, dai (the, masculine singular nominative) king, behöldai (imperative or optative), ther komono (come, third person plural, past tense) weisa (weis, plural) mana from d̄qs (the, objective singular neuter) istem tu Jerusalemem,” etc. Agen: “Nau when Jesus birthos in Bethlehemem Judeano in d̄qsa daisema Herodo, dai king, behöldai, ther komono weisa mana from d̄qs istem tu Jerusalemem.”

W̄i fermut (suppose) aur *r̄idera* qr sori that *w̄i* kan not sho them ql dō fein autaikela (exceptions).

Laiing burlesk aseid, *w̄i* kan truli sai that personal verbal endinga qr heili trubelsom, but trenik (separate) pointworda (articles) for *h̄ikin*, *sh̄ikin* and *n̄okin* mit thair fqlendinga (case endings) qr trusheinli (probably) dō worst ov ql. *W̄i* kan tel from the stedword (pronouns) what persona qr *m̄inen*, and *w̄i* no (know) from the *m̄ining* ov the word whether a thingword (noun) is *h̄ikin*, *sh̄ikin*, or *n̄okin*; and, mit *baks̄i* (regard) tu fql (case), *w̄i* kan tel that from the *sqmhqng* (context), auten wher *w̄i* wish to

plais the *gegenstqnd* (object) befør the *umsaiel* or *autsaiel* (subject or predicate). Mani endinga du not ad wellaut (euphony) tu the *sprqki*, as is the *fql* (case) mit aur unbestimik (infinitive) form on *q*. Insted ov mani verbal endinga, *ql* must hav onli *i, est, eth, em, et, on*. Thai often maik the *sprqki* hard, as in Doich, bei ading *t* tu the *thritq* (third) person anzql; as, er *kommt*, sie *singt*, er *spricht*. The *frqgi* (question) is not, hau mani forma kan wı master, but hau *fyu* kan wı get along mit, and hav *klırnes*, *qbwekslung* (variety), *frıdom*, and *wolklqng* (euphony). A *sprqki* ful ov forma *qr saien* (said) to bi mør disciplinari. Wı want thos forma that help us to si mør *klırli*, and which giv us mør *shaida* ov ideas, mør shorthud (brevity), *frıdom* and musik, but no mør forma.

EXTRA SUGGESTIONS AND COMPARISONS.

(Written in "Systematic" English, a branch of Pure Saxon English.)

Systematic English is a first step toward "Saxon English," with only about eighteen hundred "substituten worda" as a second step, while wholly "Pure Saxon English" would be the last step. Systematic English adopts only *də* (the, plural) first ten rula of the "Saxon English" grammar, with *də* as a plural form of the article *the* (Fr., *le*, plural *les*; Ger., *der*, plural *die*). It does not necessarily employ phonetic spelling, though that would be desirable. It changes the form of no English worda any farer than is requiren by *də* ten grammatic rula, for, 1, plural; 2, possessive; 3, past tense; 4, participla; 5, verbal and infinitive nouna; 6, masculine (*ı*), feminine (*in*); 7, verbalize where convenient on *u* or *iku* instead of *en, ize* and *fy*; 8, singular definite article *the*, plural *də*; 9, substantive adjectiva taking *də* plural signa; 10, the infinitive form adding *q* in order to

distinguishq it from the indicative and imperative forma, and at the same time to increasq our language in vowel euphony. The last rule, however, is optional (infinitive *q*). Systematic English is, therefore, ordinary English modifiēn by dō ten first rula of the Pure Saxon English grammar, and could be introducen at any time without destroying immediate intelligibility. This moderate reform alone would makq English better fitten to be the international language, because more regular, more euphonious, and easier to learnq. If a mixen language must be haden as an international tongue, why would not "Systematic English" do? It is as mixen as Volapük or Pasingua, and it is already widely understanden, and has a strong home basis. It would not be as good for schoola and popular knowledge as a pure picturesque Saxon English, but if dō leadera of thought and fashion do not love a "Pure Saxon English," then the next best thing to do would be to adoptq "Systematic English." Where there is great power there are great responsibilities. While we take pride in seeing our language become international, we should not forgetq that it ought to be a good one to be worthy of that high honor, and it would be a better language for our childā. I can not see why a regular grammar is not more desirable than an irregular one, excepten the short, few, and convenient irregular auxiliary verba and adjectiva. Dō new and adden inflectiona are more truly Saxon than those we have. Being as great a people as we are, we ought to letq other nationa learn our worda instead of our adopting foreign terma; we ought to leadq instead of being leaden.

While other peopla learn our language for commercial purpōsa, it is only on rare occasiona that any one borrows from us. Dō English-speaking peopla are the Romana of the Nineteenth Century, and the world ought to takq from

Saxon English as it has done from the Latin. We have been so busy with conquest and commerce that no one has taken any interest in language purification heretofore, yet it is sayen by a great thinker: "It is a sign of a high state of advancement in a nation when they discuss so abstract a question as spelling reform, language reform, and school reform."

FUTURE POSSIBILITIES.

Volapük, Pasingua, Spelin, Lingua, and Neo Latine, are five plana of proposen international language, and all boast of their euphony, flexibility, and wealth of forma. As Volapük ends all verba on *ob, ol, om, of, os, on, ok*, and all adjectiva on *ik*, those consonanta become so frequent as to be tiresome and unmusical. Rev. Mr. Schleyer seems to havq haden a great taste for a variety of grammatical forma, but rather a poor ear for what is musical in speech; yet he has arousen a great amount of thought, and for that he deserves our gratitude and praise. Pasingua is more euphoneous, but Mr. Steiner has introducen do unnecessary distinctiona of separate masculine, feminine and neuter articta; as, *to, te, ta*. He inflects the article, adjectiye, and noun for gender, number, and case; as, *to grando mano* (the great man), plural, *tos grandos manos* (the great men). The feminine is indicaten by the suffix *e*: *te grande mane* (the great woman); plural, *tes grandes manes*; possessive is *tode grandode manode* (of the great man); dative, *toby grandoby manoby*; objective, *ton grandon manon*. It seems to me that there are two disadvantages in this. We are obligen to carry an extra burden of inflectiona, and there will also arisq a great number of repetitiona of do same sounda. The sibilating *s* sound is too frequent in his language. Not only do all plural nouna add *s*, but all plural pronouna, articta, adjectiva and even do verba and adverba. He uses *s* for six different pur-

posa or for six different parta of speech. There are many thinga in Pasilingua that are really admirable, according to my opinion, especially the way in which he treats the transitive, intransitive, and passive verba, his augmentativa, diminutiva, professional acta and ordinary acta, what belongs to the masculine, feminine, or neuter in nouna; as, *hando* (a man's hand), *hande* (woman's hand). We might also say *handi* and *handin*, after adopting *i* and *in* as sex signa. We are also well providen in Saxon English with augmentative and diminutive suffixa and prefixa. We can also havq distinctiona for articla, and for gender, number, and case as before showen, excepten for dative, which is only an indirect objective, and therefore a stumbling block in every language where finden.

We are well providen with a passive form (qs, os), imperative and optative (ai), subjunctive (i), interrogative (an), infinitive (q), plural article (dɔ), a special objective (em), etc. We could also adoptq some special form for adverba and adjectiva on Saxon material, and for transitive and intransitive, if it would *pay* us to do so in time or thought. "Spelin," "Lingua," and "Neo Latine," slight the Saxon-Gothic material as unworthy to be representen in an international tongue. We can, however, learnq very many good ideas from them. They are all well providen with affixa by which to multiply dɔ meaninga of terma from as few basic worda as possible. Their worka are publishen in cheap pamphlet forma, and are well worth their price. They can be ordenen through booksellera.

AN ARTIFICIAL LANGUAGE.

If the leading nationa of the world were willing to ignorq their own material for the purpose of obtaining an extra international speech, I believe the best language for that purpose could be obtainen by starting from the alphabet

and ignoring all present *tongua*. Then the artist would have perfect command of his material; thus, there are fifteen vowels and diphthongs, as *ai, q, a, o, ei*, etc., and twenty-five consonants or combination of consonants; as, *b, d, f, g, sh*, etc. The language artist could produce 375 biliteral monosyllables beginning with a vowel; as, *aib, aid, aif, qb, qd, af, ag*, etc., and also 375 biliteral monosyllables beginning with a consonant; as, *bai, bq, ba, bo; dai, dq, da, do*, etc. These 750 short words might be made the basis of the language, or 600 of the best sounding ones could be chosen, reserving about 100 of these monosyllables for grammatical inflections and affixes. With 500 monosyllables to start with, the artist might name 500 fundamental objects. Future compounding would be easy and inexhaustible with this plastic material. In order to make the language as suggestive as possible, something more than regularity and self-defining compositions might be thought of in the beginning. All names referring to insects might begin for instance with *a*, fish with *b*, birds with *d*, plants with *f*, houses with *g*, motions with *h*, etc. The several subdivisions under each might be indicated by a second, third, fourth, or fifth syllable of two letters each, a vowel and a consonant, making the language musical and easy to speak, as the Italian and Japanese. Bishop Wilkins of London in 1668, and Doctor Sivarta, a Jew, of Chicago in 1872, have worked out a schema somewhat on this principle, but they make the mistake of classifying knowledge according to a fixed and inherent system, so that every advance in science would cause a re-classification, and break up the transparency of the language; but if only a generic hinting to what the word refers were adopted in the first or second syllable, no such breaking by later discoveries could occur. It would, in most cases, be suggestive. If such language, in addition to its brief and euphonic material, were regular and

well providen with affixa for augmentative, diminutive, masculine, feminine, neuter, reiterative, and affixa indicating what is good, bad, pleasing, hateful, etc., it might be maken to excellq any plan yet constructen; but the trouble with this plan is that it would be entirely new and could not be loven by any people.

Language is more an affair of the heart than of the head. Religious feeling and race feeling are more powerful to drivq men onward than a mere intellectual introspection. The worda would be so short that they would not givq the consciousness of the hearer sufficient time to dwellq on the quality predicaten, according to this plan. Longer worda are easier to the mind to understandq and rememberq; hence I think the best plan possible is to purikn (pure-do, purify), and systemu (system-do, systemize) the English language, and thus obtainq a well-sounding and good speech for our posterity, and for our neighbors, and a language we can lovq as blood of our blood, a language in which we can speakq and writq *fishlore* for *ichthyology*.

Peter Hendrickson, for fifteen years Professor of Modern Languages in Beloit College, Wisconsin, says:

Shall the American nation, with its grand opportunities, with a future before it like that of no other people, continue its career without an effort to brush off the defects which cling to its speech? Shall this practical, common sense people, that in other things so well understand the value of time, let every generation of its multiplying millions through all ages waste at least three years of its best time in the often vain effort to learn to spell? Shall the ever-questioning, quickly-absorbing mind of the child forever struggle with sounds and words which suggest no thought, and bear the likeness of no known image on earth or in heaven, while the rich treasures of thought and feeling are waiting on all hands to inspire and fructify it? Shall the wealth of exact science, which is the boast and glory of our age, be denied to the multitudes who have neither the time nor the means to spend years in learning dead languages, from whose exhumed

relics the jargon is constructed which is called the nomenclature of science?

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Any apparent harmony, any temporary prosperity, will be evanescent and delusive, unless there is constant progress toward a more perfect union of the various elements now contributing materials toward the forming of the ultimate homogeneous *American people*. The controlling and molding power exerted by the genius and the free institutions of our early settlers is beyond doubt the mightiest influence ever felt in the history of mankind. This power will also in the future be adequate to shape the destinies of our country. But it may not be unreasonable to assume that a gradual simplification of our language, in the lines here proposed, will facilitate the outer unification and strengthen the consciousness of inner relationship between the representatives of the Gothic race, of which our population and our language in the main consist.

PREFACE TO THE SUBSTITUTED WORDS.

I.

The reasons for this vocabulary and the nature thereof have been stated under the headings "Value of Homogeneity," "What Material to Select," "Fortunate Coincidence," "Appearance and Reality," and "Umlaut;" but it would be well here to remind American writers desiring to promote the extension of the Saxon element, that it is not necessary to introduce into ordinary writing, at first, any more new words than those which could be readily understood at first sight, by reason of their composition and spelling; as, for instance: *plantlore* (botany), *starlore* (astronomy), *armbone* (humerus), *breastbone* (sternum), *leafstalk* (petiole), *instreaming* (influx), *overflow* (inundation), etc. In humorous writings a greater latitude would be granted. To obtain a pure and homogeneous language at once would not be possible nor desirable. If a friendliness, however, is manifested toward a purer Saxon English, it will increase. We need do nothing but what has been done before, and therefore tested. We only act on a

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more systematic and larger scale than other peoples have done, to correspond with our larger ideas, larger country, larger needs, and larger love for the people. In elevating Saxon English into a national speech, we shall only be doing what France did when it elevated the North French dialect into the national language over the South French and other dialects, nor be doing much more than what was done by the French Academy in 1679, when it decreed that the present participle should no longer be declined (see Part I, p. 7), nor much more than was done in Germany, when the New High German was elevated into a national tongue over the many other dialects spoken by a large majority of the people; nor will it be more difficult for us to gradually eliminate the foreign elements, than it has been for our Gothic cousins to do so, as we have their example and success as guides, and know more now of the nature of language, and have more newspapers and schools than fifty years ago. It can hardly be more difficult for us to eliminate than it has been for us to incorporate foreign words, if we *will*. We can, undoubtedly, do a little more for language now than was done at any previous time, by any other people. All acts are on a larger scale now, but we need, in simplifying our language, follow no new and untried principles. The question resolves itself simply into this: "Will language simplification pay?" and "Is it necessary to our financial success and intellectual prominence?" and "Is it right and justice to our forefathers and to our children?" There is no doubt as to our ability to modify our present language, if we only have the *will*.

The English Parliament at one time passed an act elevating English over the Norman-French employed in Parliament and in the courts, an act similar to the one passed in France and Germany. They did so in order to have a

uniform speech in England, easier to understand by the whole nation and one more natural to the soil. By gradually recurring to a purer Saxon, we shall not undertake something impossible, or something that is against the welfare or feelings of our people and institutions, or against examples of history. We know the French have officially simplified grammar. The Russian grammarian Kapitar is advocating the idea of simplifying and systematizing the Russian language, and in 1864 a German scholar under the name of Dr. P. advocated the idea of making the German tongue regular. This same feeling was in the breast of Max Müller when he wrote, in his "Science of Language," these words: "When we hear children say *gooder* and *goodest*, it is a gentle admonition to us of what language ought to be." We know also that all the new artificial languages that have lately appeared are regular with regard to inflections. We know also that book-keeping, banking and railroading have become systematic. Language is the greatest of all institutions, and hence I think educators and writers will not call those who wish to make language more systematic, impractical theorizers, as they work for a desirable, a money and time-saving reform, well understood and already tried. This reform is not like a change in religion or law. Here the reasoning powers seem often to fail, for they have to deal with the passions and class interests of an imperfect and selfish humanity; but language is more like the science of architecture and music, appealing alike to all men, good or bad, of the same race, and all classes speaking our tongue are benefited in the same way.

II.

I believe it would be a grand step forward for this country, for the Gothic race, and for the world, if this Young Giant would regard a "Simplification of the English Lan-

guage" as a religious and political duty. It seems to me that this would be in harmony with our national aspirations. Writers and Fourth of July orators frequently say: "We want to build up, on this Western Continent, a nobler and grander civilization than has ever been known before." I believe this is the sentiment of the majority of our people. But in what shall this grander civilization consist? We must love and work, buy and sell, eat and dress, plant and build, about in the same way as other civilized people. In some things other nations take after us, and in other things we take after them. It seems, therefore, that this better civilization must consist, in a greater measure, of popular intelligence, greater brotherly love, and more average happiness. In the two last-named qualities we stand high. We have few soldiers; our public servants are as gentle and accommodating as the cases admit; poverty is comparatively rare among us; and popular intelligence is also very high in this country, if not the highest in the world. An improvement in our language so as to aid the understanding and memory of our people would especially help our children to hold a high position as the most enlightened people on earth. In the long run it is the most intelligent that rule the world, by educating capital and managing institutions and guiding large enterprises. If we want to attain and preserve the highest intelligence the world has ever known, we must have the easiest understood and remembered language the world has ever known, and for us Saxon Americans and Englishmen this language can hardly be any other than a purer "Saxon English." We can not forget our race and our history, hence we can only improve and systematize our ancient and inherited Saxon material, and this method will also make our language highly international, as all of our Gothic brothers have word-

material so much like that of the Saxon; and by making this language phonetic in spelling and regular in grammar, and the vocabulary homogeneous and self-defining, it will become easier to learn and more valuable to the whole world than any proposed artificial language can ever become. The language here proposed is not perfect, but it is believed that it will serve as a beginning. Something may be added or subtracted, so as to make it more perfect. We put it forth at first as a beginning to an international tongue.

III.

This proposed vocabulary will be of immediate practical utility to all who intend to visit any of the Gothic countries, as Pure Saxon English would be understood by them on common subjects well enough to get along. It will also be of much practical benefit at home in dealing with Germans, Dutch, and Scandinavians who do not understand English. We know from experience that if a man can say a few words in their tongue he is at once regarded with more confidence and good-will. Saxon English will be an honorable contribution from Chicago and America to the "World's Fair."

IV.

Something might be done toward introducing a Pure Saxon English in the common schools, if our leaders in education favored the plan. For instance, the "History of the United States," with a brief grammar, might be written in Pure Saxon English, and as this is a school branch not affecting active business life, but appealing to the patriotic sentiments, no disability for the present life would follow, any more than the reading of Latin orations. Government might also issue its "agricultural reports" in Pure Saxon English, and it would have a very wide educational

influence, and be read by more men, than at present. Some society ought at once to engage a minister to preach or lecture in the Pure Saxon English, to test the greatest of all culture movements. This last-named move would be an everlasting honor to the city, the society, or the man that first engaged such a preacher or lecturer. There is something unpleasant in straddling a fence. We are half Saxon and half Latin. We are trying to represent two divers natures in our language; hence we can not be fully true to either, and there will be a lack of artistic and linguistic harmony.

LIST OF AFFIXES.

PREFIXES.

(Førsilba.)

[Variety of affixes needed to multiply the meaning of words.]

| | |
|---|--|
| a, in, at—abed, awork. | for, pro, for—forspik. |
| an, one, mono—ansilbi. | för, pre, anti, förtel. |
| auter, auser, auterpoint. | ge, aug. and col.—gehungur (famine); gefeir (conflagration). |
| aut, aus, ex—autlai. | gud, wel, bene—gudtaik. |
| aus, aut, ex—ausgiv. | gqn (df. <i>agen</i> and make it short) |
| autra, extra, auter—auterli. | —gqnsai. |
| ausen—ausenseid (on the outside). | gegen, gqn, wider, contra. |
| auf, up, off, on—aufsteig. | hud, hood, hed, heit, kèit. |
| after, nqk—afterseit. | hin, thither, off—hinsend. |
| qn, on, at, tu—qnkóm. | hjr, cis, this, way—hjrbring. |
| qb, ent, of, weg—qbsend. | hei, hō, or—heipryst. |
| qfer, il, wqn, pseudo—qferlör. | hō, hei, grōs—hōmut. |
| qs, short passive sign— <i>Ei looqs</i> | hed, main—hedman. |
| (I am loved); Latin, amor. | il, mis, wqn, qfer—illaut. |
| be (intensifier)—bespik. | in—ingo, inkom. |
| bak, back—baksend, send bak. | iner, within—inerplais. |
| bad, il, wqn—badman. | inen, within—inenseid. |
| bei, neben, nei—beistand. | mis, wqn, qfer—mistaik. |
| bar—thredbar, graundbar. | mid, center, among—midship. |
| bqr, able, ible—pasbqr. | mit, A.-S., mith, mid; Ger. and |
| daun, nider—daunfql. | D., mit; Sc., med. |
| er (differentiator)—erfind. | mit, with, co—mitwork. |
| ent, from, qb, weg—entkom. | main, hed—mainstai. |
| erz, arch—erzbishop. | nider, daun—niderslqg. |
| el, a reserve differentiator. | nei, nr, bei—neibor. |
| em, in, on—emfng. | nqk (nek), after—nqkfolg. |
| forth, onwqrd—forthgō. | neben, bei, beseids—nebenwōrd. |
| fer (df. for pro)—ferget. | |

nes, abstr—gudnes.
 non, not, un—Nongothik.
 o (aw), vocative—o John.
 of, qb,ent, weg—ofspring.
 on, qn, tu, at—onwqrd.
 over, über, ober—overgō.
 ober, over, super—oberher.
 cr, aug.—ōtrī (giant tree).
 o, opposite—ōgud, bad.
 sqm, together, com—sqmbeind.
 thru, per—thrubor (perforate).
 twm, inter—twmkom.
 to (tow), infinitive particle.
 tu, on, zu, tuskreib (ascribe).
 two, bi, am, twohandik.

up, auf, upon—uplift.
 under, unter—undermein.
 unter, under—untergrqb.
 un, not, non—ungodli.
 ur, first, old—urspring.
 wider, ganst—widerstqnd.
 wqn, il, rong—wqnsensik.
 weg, of, ent, from—wegrun.
 wel, wol (eu)—wellaut.
 wol, wel (bene)—wolklyng.
 yonder, beyond, trans, over, hin
 —yonderatlantik, yonderfür.
 zer, asunder, to pieces apart—
 zerstreik, zerblo (explode).
 zu, tu—zustqnd (condition).

SUFFIXES.

(Aftersilba.)

a, pl. sign—two handa.
 atik, tu, zu, on, at—komatik.
 an, one from—Amerikan.
 anik, belonging to—Afrikanik.
 qn, inf. noun, rīdqn (G. lesen).
 qr, pers. ending for er—singqr.
 qrd, hqrd—drinkqrd.
 qrtik, leik—stōnqrtik.
 q, infinitive ending—to runq.
 qnd, pr. part. ing—fleiqnd.
 bqr, able, ible—pasbqr.
 bar, bare—thredbar.
 bad, bad to, rīdbad.
 bī, being, state, gladbī fergeten-
 bī (Ger., vergessensein).
 chen, dear little—hauschen.
 dom, abstr.—kingdom.
 et, dim.—leionet.
 em, extra objective sign where
 we wish to place the object
 before the subject or predicate:
 Johnem James struck.

em, objective sign—teilem.
 en, p. part.—I have worken.
 ein, containing something—spit-
 ein.
 el, thing actor sign — shovel,
 rīpel.
 el, part, teil—feivel (fifth teil).
 er, comparative—longer.
 est, superlative—longest.
 eri—baikeri, brueri.
 erei, in a special sense—spīkerei.
 erlei, ways—twoerlei, feiverlei.
 erin, fem.—singerin.
 eit, abstr. after k—windikeit.
 ful—karful, sandful.
 fold, plex—anfōld, twōfōld.
 hed, hud, keit, heit—godhed.
 hud, heit, hed—boihud.
 heit, hud, hed—grōsheit.
 havik, having—sandhavik.
 hqft, ful of—stōnhqft.
 huld (hoold), mild—frendhuld.

ðlit, masc. dim.—dogðlit.
 it, differentiator—hedit (chapter).
 it, neuter sign—gudit (G. gutes).
 ðm, him or her, pers. recipient
 sign, object of an action—*tich-*
 m, pupil; *selm*, vendee.
 ðr, professional actor—hðlðr.
 ist, pers.—plantlðrist (fr. G. ist).
 i, abstr.—longi (length).
 in, fem. endel—frendin, hðrðin.
 i, masc. endel—frendi (hð, he).
 isum, is about—Kalvinisum.
 ing, ung, verbal noun—hðring.
 ik, adj. endel—windik, sandik.
 ish—bluish, wheitish. This end-
 el is used after words ending
 on *k* and *g*.
 kunst, art (fr. can)—baukunst.
 kundi, knowledge—plantkundi.
 krqft, power—stymkrqft.
 lit, little—blumlit.
 lein, lit—cheildlein.
 ling, pers.—waistling.
 li, adj.—frendli, godli; Ger. words
 on *lich*, *ig*, take *li* in Sax. Eng.
 leik, like—cheildleik.
 lðr, science—stqrlðr.
 ler, pers.—horsler.
 les, without—peniles.
 mqsik, according to—lqmqsik.

no, pos. after vowels—boino.
 nes, abstr.—gudnes.
 o, pos. after consonants—Godo
 (God's).
 ðm, aug.—hausðm (grand house).
 rich, full of—wordrich (copious).
 reit, right—teimreit (at the right
 time).
 s, pl. sign after vowels—fleis.
 s, adverbial sign—evenings.
 stqnd, state, rank—sailerstqnd.
 sqm, som—qrbeitsqum.
 som, sqm—winsom.
 ship, shqft—frendship.
 shqft, ship — geselshqft (com-
 pany).
 sel, tð, on—hangsel.
 strong—hedstrong, landstrong.
 tð, wherewith—worktð (utensil).
 tq, ordinal sign—feivtq (fifth).
 ung, ing—fðrung (conduct).
 u, fy, ize, ate, en — gladu.
 Nouns and verbs alike with this
 endel.
 um, about—erinum.
 wesen, affairs—skulwesen.
 weg, ent, of, awai—wegrun.
 weis, such, way—leikweis.
 zoig, tð, wherewith—farzoig.

Well known Saxon words can also be employed to form self-explaining compounds; as, stronghated, farsing, longhanded, etc. What class of words are Saxon or Gothic can be seen from the unabridged dictionaries.

SPECIAL LIST SHOWING THE METHOD OF DEVELOPING TECHNICAL TERMS.

GRAMMAR.

| | |
|----------------------------------|------------------------------|
| language, sprqki (A.-S., sprac). | analysis, uplusel. |
| lore, learning, lbr. | to lose, ferlır (df. loose). |
| grammar, sprqklor. | comparison, fergleikung. |
| article, pointword. | bend, bıg, boig. |
| noun, naimword. | declension, naimwordbıgung. |
| pronoun, stedword. | conjugation, teimwordbıgung. |
| adjective, mqrkword. | demonstrative, hinpointik. |
| verb, teimword. | contrast, gqnset. |
| verbal, teimwordik. | relative, bezılı. |
| verbal (spoken), wordik. | relation, bezıung. |
| adverb, nebenword. | reflexive, bakwendik. |
| preposition, ferholdword. | apposition, beisetıng. |
| conjunction, beindword. | plural, mörzql. |
| number, zql. | singular, anzql. |
| numeral, zqlword. | gender, kin. |
| exclamation, autkreiword. | masc. gender, hıkin. |
| about, circum, um. | fem. gender, shıkin. |
| subject, umsaiel. | neuter gender, nokin. |
| predicate, autsaiel. | diminutive, ferlitik. |
| object, gegenstınd. | augmentative, fergrosik. |
| case, fql. | syllable, silbi. |
| sentence, sqts. | monosyllable, ansilbi. |
| participle, twınword. | prefix, försilbi. |
| infinitive, unbestimik. | suffix, aftersilbi. |
| ordinal, ordik. | affix, tusilbi. |
| cardinal, graundik. | derive, qblıd. |
| subordinate, underordik. | comma, beiströk. |
| co-ordinate, leikordik. | colon, twöströk. |
| complex, sqmföldik. | semi-colon, strökpoint. |
| compound, sqmsetik. | period, pointel. |
| simple, anfold. | parse, sqtsupluis. |

MATHEMATICS.

| | |
|--------------------------------|--------------------------------|
| mathematics, rekenlor. | com. fraction, gemein bruk. |
| arithmetic, rekenkunst. | fractional, brukish. |
| art, kunst (from can). | decimal, tenik. |
| number, zql. | decimal fraction, tenik bruk. |
| write, skreib. | circum, um, araund. |
| notation, zqlskreibing. | fathom, fqng, embrace. |
| numeration, zqlrīding. | circumference, umfqng. |
| lay, leju (fr. legen). | denominate, benenik. |
| addition, zuleju, adtu. | federal money, ferbundik gelt. |
| subtract, fromdrq. | embrace, fqs. |
| multiplication, mengu. | composite, sqmfqsik. |
| multitude, mengi. | prime, unteilbqr. |
| part, teil. | ascending, upstepping. |
| division, teilu (parting). | descending, daunstepping. |
| subtrahend, fromdrqel. | reduction, umwqndelung. |
| minuend, fromdrqem. | four, fōr. |
| remainder, restbī. | angle, corner, ek. |
| multiplier, menguel (neut.). | square, fōrek. |
| multiplicand, mengem. | octagon, aitek. |
| product, fōrthbringem. | measure, mqs. |
| factor, maikel, maiker. | liquid measure, flusik mqs. |
| divide, teilu. | circle, kreisel. |
| divider, teilqr (person). | cube, siksseidel. |
| divisor, teilel (thing). | cubic, siksseidik. |
| dividend, teilem. | center, midi. |
| quotient, haumeng (how many?). | debt, shuld. |
| cancellation, wegstrōku. | note, shuldshein. |
| multiple, infōldem. | zins, interest. |
| common divisor, gemein teilel. | notice, kenu. |
| com. multiple, gem. infōldem. | mortgagee, pfqndīm. |
| fraction, bruk. | two-fifths, two-feivtqs. |

BOTANY.

| | |
|-------------------------|---------------------|
| botany, plantlor. | petiole, līfstqk. |
| botanist, plantlorist. | flower, blum. |
| cotyledon, sīdlīf. | calix, blumkup. |
| cotyledonous, sīdlīfik. | corolla, blumkraun. |
| caulicle, stemlit. | norm, ord, ruul. |

abnormal, qbordik.
 acaulescent, nonstemik.
 accrescent, afterblumgroik.
 acerose, nidelshaipik.
 acicular, niddleik.
 bicuspidate, spirik.
 peltate, shildshaipik.
 amplexicaul, stemklaspik.
 campanulate, belshaipik.
 phenogamia, blumbarela.
 cryptogamia, nonblumbarela.
 endogens, autgroela.
 indogens, ingroela.
 extrorse, autwendik.
 introrse, inwendik.

florescence, blumstqnd.
 hibernation, winterstqnd.
 labiate, lipik.
 ligulate, bandik.
 perianth, blumstqk.
 sepals, blumkupblaid.
 petals, blumblaid.
 rotate, whulshaipik.
 pfeil, arrow.
 sagittate, pfeilshaipik.
 cordate, hqrtshaipik.
 umbrella, shirm.
 umbel, shirmel.
 margin, rqnd, rim.

PHYSIOLOGY.

humerus, qrmbon.
 ulna, elbbon.
 radius, qrmspindel.
 carpus, handrut.
 metacarpus, midhand.
 phalanges, fingerglida.
 stomach, bauk.
 abdomen, baukchest.
 vein, qder.
 artery, pulsqder.
 aorta, grosqder.
 adipose, fetik.
 albumen, egwheit.
 albuminous, egwheitik.
 nasal, nosik, nosli.
 auditory, hirik.
 auricle, hqrtir, auterir.
 auricular, irik, irshaipik.
 tube, ror, gqng, runein.
 air, luft.
 bronchial, luftrorik.
 bronchitis, luftrorhitsel.
 cerebrum, grosbrain.

cerebellum, litelbrain.
 eye, augi (df. I, A.-S., eage).
 membrane, haut.
 conjunctiva, auglidhaut.
 vein, qder.
 choroid, qderhaut.
 pericardium, hqrtthaut.
 chyle, milksap.
 cornea, augforhaut.
 clavicle, sholderbon.
 con, sqm (draw, drq).
 constrictor, sqmdrqmusel.
 little, lit (dim. suffix).
 corpuscle, bodilit.
 cuticle, auterskin.
 cutis, underskin.
 dentine, tuuthkraun.
 membrane, haut.
 diaphragm, twinhaut.
 fqs, embrace, contain.
 fqs, vessel.
 lacteal, milkfqs.

GEOGRAPHY.

| | |
|--|------------------------------|
| geography, erthbeskreibel. | region, gegend. |
| describe, beskreib. | archipelago, eilandgrup. |
| geology, erthlor. | sea, sö (df. see; Sck., sö). |
| land, land. | ocean, heisö. |
| country, lqnd. | oceanic, heisöik. |
| circle, kraisel. | Arctic ocean, northheisö. |
| equator, miderthlein. | Antarctic ocean, sauthheisö. |
| Tropic of Cancer, northwendö- kraisel. | Pacific ocean, stilheisö. |
| Tropic of Capricorn, sauthwendö- kraisel. | river, flus. |
| Arctic Circle, northkraisel. | tributary, beiflus. |
| Antarctic Circle, sauthkraisel. | inundation, überswemel. |
| zone, erthbelt. | hurricane, windstorm. |
| peninsula, hafeiland. | cyclone, whirlstorm. |
| isthmus, nekland. | sphere, krais. |
| mountain, geberg. | air, luft. |
| valley, tql. | atmosphere, luftkrais. |
| dale, dail. | sight, seit. |
| | horizon, seitkrais. |

ZOÖLOGICAL CLASSIFICATION.

(Dırlırlık Klasu.)

animal, dır.
zoölogy, dırlır.
herbivorous, plantıtıqnd.
carnivorous, fleshıtıqnd.
dorsal column, bakrod.
invertebrata, bakbına.
classification, klasu.
subkingdoms, underkingdoma.

- I. Protozoa, Antqđıra.
- II. Calenderata, Holodıra.
- III. Annuloida, Rındıra.
- IV. Annulosa, Ringdıra.
- V. Mollusca, Softdıra.
- VI. Vertebrata, Bakbındıra.

UNDERKLASU.

BAKBONDI'RA.

Classes—Klasa.

- I. Pisces, Fısha.
- II. Amphibia, Twolıvdıra.

- III. Reptilia, Krolđıra.
- IV. Aves, Bırda.
- V. Mammalia, Sukdıra.

FURTHER SUB-DIVISION OF SUB-
CLASS NUMBER.

IV. The Birds, Dı Bırda.

DO' BIRDA.

Ordera (orders).

- I. NATORES, *Swımbırda.*
- II. GRALATORES, *Waidbırda.*
- III. CURSORES, *Runbırda.*
- IV. RASSORES, *Skrachbırda.*
- V. SCANSORES, *Kleimbırda.*
- VI. INSESSORES, *Onsıtbırda.*
- VII. RAPTORES, *Robbırda.*

OPTIONAL LIST.

Showing how our English language might obtain homogeneous and self-explanatory words, even for all terms after the nature of the thing is known.

| | |
|--|---|
| <p>nation (from <i>nasci</i>, <i>natus</i>, to be born), gefolk. nature (from <i>nasci</i>), gebring. religion, godglaubi. theology, godkundi, godlör. family, sqmili. person, erson. delegate, qbsqnti. apostle, hōsqnti. ambassador, gesqnti. altar, hōlion. telegraph, shreibweir. magnetism, trekum. history, geshikti. general, fīldher. way, manner, weisi. fashion, folgweisi. fashionable, folgweisik. manner, sōfür.</p> | <p>material, gemit. method, duplan. mode, sōweisi. interest, inhiv. interest, zins (money). tax, stoir (on property). program, folgplan. homogeneous, anqrtik. heterogeneous, maniqrtik. convention, gekom. council, rqt (A.-S., <i>rxđ</i>; G., <i>rath</i>). conference, mitrqt. senator, eldir. representative, qbordeni. synod, sqmrqt. Parliament, gespīkrqt. Congress, lqndrqt. etc., etc.</p> |
|--|---|

LIST OF SUBSTITUTED WORDS.

ABBREVIATIONS: *df.*, to distinguish from; *A.-S.*, Anglo-Saxon; *G. E.*, Gothic English; *S. E.*, Systematic English; *E.*, English; *G.*, German; *H.*, Hollandish; *D.*, Dutch; *Sc.*, Scandinavian; *Sw.*, Swedish; *N.*, Norwegian; *Dn.*, Danish; *Goth.*, Gothic; *Icl.*, Icelandic; *Fr.*, French; *Sp.*, Spanish; *It.*, Italian; *Portu.*, Portuguese; *Gr.*, Greek; *L.*, Latin; *Am.*, American; *fr.*, from.

The letter *i* to be pronounced as *i* in *him* or *pique*; *o* as *aw*. In all new words *u* has the sound in *rule*, *oo*, or *u* in *full*.

| | |
|---------------------------------|----------------------------|
| a, an (one; A.-S. <i>an</i>). | accurate, genau, bestimik. |
| abandon, ferlqs, aufgiv. | accuse, ferdam, ferwish. |
| abbreviate, fershort, ferkurts. | accustom, gewon, qnwin. |
| abhor, ferhait, qbshei. | achieve, ausfür, erring. |
| ability, fermögen, fahigkeit. | acquaint, bekqntmaik. |
| able, instqnd, fahig. | acquaintance, bekqnti. |
| abolish, qbshqf, wegdu. | acquire, erwerb, erlqng. |
| abound, overtım, fulbı. | acquit, frıspık, lıuslqs. |
| absent, qbıık, frombıık. | act, hqndelung, wirk. |
| absorb, insaug, qbsaug. | active, wirksqm. |
| abstain, fromhold, qbhold. | actual, wirkli. |
| abuse, misbrauk, wqnrikt. | actuate, qnspur. |
| accede, tutred, qntred. | acumen, shqrpsens. |
| accelerate, besnel, haistu. | acute, shqrf. |
| accept, qnnem, qntaik. | adapt, qnpqs, qnwend. |
| access, zugqng, zuwqks. | adhere, tuklıp, qnklıp. |
| accomplish, fulend, ausfür. | adjacent, qngrensqnd. |
| accord, überanstim. | adjourn, autdai. |
| account, reken, rekening. | adjudge, zuerken. |
| accrue, tugrö, zuwqks. | |

- adjust, beilej, qnorder.
 administer, ferwqłt, bestır.
 admire, bewonder.
 admit, zulqs, tugiv.
 admonish, ermqn.
 adopt, qntaik, qncheildu.
 adore, qnbeten, feraru.
 (ar, honor; A.-S. *ar*; Sc. *äre*; G. *ehre*).
 adorn, fershön, smuku.
 adroit, geshikt, gewqnt.
 adultery, wedbraik.
 adulterate, ferfols, ferderb.
 advance, förthshrit, förthgo.
 advantage, förteil.
 adversary, gegener, gqnstander.
 adverse, gqnik, widerik.
 adversity, gqnikeit.
 advice, rqt, berikt, nqkrikt.
 advise, rqtslqg, überlej.
 advocate, qnvqłt, forspık.
 affiliate, qnferanik.
 affirm, behaupt, bestqtik.
 afflict, betrüb, plqg.
 age, qlter.
 aggrandize, ferheier, fergroser.
 aggravate, ferslemer, ferwors.
 agile, behendik, flink.
 agree, feranu, überankom.
 agreeable, gefqlik, anstimik.
 agriculture, landbau.
 alert, wqchsom, wqchik.
 alien, anslqnder, fremdi.
 alienate, entfremdu.
 allay, fermeilder, linder.
 allege, behaupt, qnfür.
 alleviate, erleichter, linder.
 alley, thruqqng.
 alphabetic, bukstaffistik.
 alter, qnderu, ferqnder.
 alternate, qbweksel.
 amateur, lıbhaver.
 amaze, ershrek, erstun.
 ambition, arşik, heisık.
 ambitious, heisıkish.
 amendable, ferbeterli.
 amiable, lovsom.
 amount, belauf, betrqg.
 ample, richik, geraumik.
 ancestor, förelter.
 ancient, uröld.
 angle, winkel.
 anguish, qngest.
 animate, besöl, beleif.
 animosity, fındship.
 annex, beifüg, qnknüpf.
 anniversary, yırdai, yırfest.
 annihilate, fernot, ödilej.
 announce, ferkundik.
 annoy, beunröik.
 anoint, sqlvu.
 anomaly, qbrul.
 antecedent, förgöel.
 anterior, förgöik, förnik.
 anticipate, förausset, erwait.
 antipathy, gqnfil.
 antique, feröldik.
 apathy, fıillesnes.
 aperture, ofenung.
 apex, spitsi, gipfel.
 apology, entshuldikung.
 appear, ershein.
 appease, befrıdik.
 appellation, benenung.
 append, qnhang.
 appendix, anhangsel.
 appertain, tubelong.
 apply, qnlej, qnwend.
 appoint, ernen, qnweis.
 appraise, shqtsu.

- appreciate, wüldiku.
 apprentice, lernling.
 apprise, belern, unterrikt.
 apprise, shqtsu, qnslqg.
 approach, qnnir, nirstep.
 approve, gudtaik, biliku.
 approximate, nirkom.
 arable, plaubqr, baubqr.
 arbitrary, wilchusik.
 arborist, trīst, trīplantir.
 arch, erz.
 archbishop, erzbishop.
 archduke, erzherzog.
 architect, baumaster.
 ardent, brenqnd, hitsik.
 area, überflqki.
 argue, erorter, erwai.
 arm, bewepon, ausrüst.
 armament, krigörüstung.
 armor, rüstung.
 array, qnordering, reii.
 arrear, bakstqnd, bakbı.
 arrive, qnkom.
 arrogant, qnmasu.
 art, kunst (fr. can).
 artist, kunstler.
 ascend, upgō, aufsteig.
 ascertain, fergewis, aufteind.
 ascribe, tuskreib, qnskreib.
 aspect, qnblik, qnshau.
 aspiration, onstreivel, onhōp.
 assassinate, snıkmurder.
 assault, qngreif, qnqfl.
 assay, prüf, fersık.
 assemble, fersqmel.
 assert, behaupt, önsai.
 assign, qngiv, qnweis.
 assimilate, feranliku.
 assort, sqmorder.
 assume, qnnem.
 assure, fersicher.
 atrocious, qbshoili, shoisli.
 attach, tutei, feter, beslqg.
 attain, errıch, erlong.
 attend, beiwōn, tusı.
 attest, bewitu, besheinik.
 attitude, hqltung, stelung.
 attract, qnzı, tudrq.
 audible, hırbqr.
 audit, hırit, qbhır.
 augment, fergrōser, fermōr.
 augmentative, fergrōsik.
 aunt, fqsister or mosister.
 aurist, irhıler.
 autograph, selfshrift.
 auxiliary, helpik.
 avarice, havsık, geız.
 avenge, rqku.
 average, thrusnit.
 averse, gqnwilik.
 avoid, entgo, fermeid.
 back, bak (re-).
 backbone, bakrod (dorsal col.).
 ballot, stimzetel, stimbql.
 banquet, gestmıl, smaush.
 baptize, tauf.
 barber, bırdır.
 barren, unfrutbqr.
 barter, taush, taushhqndel.
 base, loik, niderik.
 base, grund, bōden.
 bashful, shaimhqft.
 basis, grundlqgi.
 battle, gefeit, slqkt.
 beat, slqg.
 beau, feinler, freier.
 beautiful, shōn.
 beauty, shōnheit.
 becalm, berōik.
 because, forthat,

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| beneficence, meilduikeit. | carpet, flørkleid. |
| benefit, welit, nutsen. | carriage, farein (fare-in). |
| benevolent, welwilik. | carry, trqg, bar. |
| benign, gudik. | case, fql (kqsi, chest). |
| bias, neigung. | castle, slos |
| bill, lqførslqg (legislative). | casual, zufqlik. |
| bill, rekening (account). | cattle, fī, gefī (also horses). |
| bill, zetel (piece of paper). | cause, ursaik, ferursaik. |
| bill, snqbel (bird's beak). | cease, aufhīr, endiku. |
| blame, tqdel, misbilik. | cede, øvergiv, øberlqs. |
| blanket, deket, øveret. | celestial, hevenik. |
| blemish, shaimflek, blot. | cellar, keler (df. seller). |
| boil, sīth, kuk. | cemetery, graivsted. |
| blush, redu. | cent, hun (fr. hundred). |
| bound, begrenz, hopspring. | centenary, hundredyīriker. |
| bounty, frīgqbi. | centennial, hundredyīrik. |
| branch, zweig. | century, yīrhundred. |
| brevity, shorthud, kurtsi. | certain, gewis, sicher. |
| bribe, stichgqbi. | certify, sicheru, betru. |
| to bribe, bestich. | chagrin, anger, kumer. |
| brick, baikstøn. | chain, ketti. |
| building, bildel, geboidi. | challenge, ausforder. |
| butcher, sloterer, fleshseler. | chance, gelegenheit. |
| buy, kauf (df. by, bei). | change, ferqnder, ung |
| calm, roik, stilik. | charge, auftrqg, aufsikt, gebid. |
| cancel, wegstrøk. | charity, givmeildhud, qrmhelp. |
| candid, aufriktik, frank. | charter, frībrīf, førreit. |
| capable, fahig, tūktik. | check, shrqnki, bakhøldu. |
| capacious, geraumik. | cheer, gladbī, munterheit. |
| capital, hedstqđ, main. | cherish, pflegu, fondu. |
| capitol, staithaus. | chief, hed, main. |
| capricious, whimisik, launish. | chimney, smøkstøn. |
| captive, fqngi. | cigar, smøktap. |
| captivate, fqngu. | circumnavigate, umsail. |
| car, wain (railroad). | citizen, bürger. |
| career, lauf, laufbqn. | city, stqđ. |
| cargo, shipløđ, wainløđ. | claim, klem, qnspruk. |
| carnage, bludbath, sloterei. | clemency, gnqđi, mildi. |
| carnal, fleshli, sensli. | close, dikt, fest, teit. |
| carpenter, zimerman, | close, slīs, slūt, |

- closet, sl̥set.
 coalesce, sqmflo, sqmgrō.
 coat, rok, frqk.
 collect, insqmel.
 color, qrbi.
 column, spq̥lti, standsil.
 combat, kqmpf, fekt.
 combine, sqmbeind.
 command, gebid, befelu.
 commence, qnfqng.
 commend, empfelu.
 comment, qnmerkung.
 commerce, hq̥ndel.
 commercial, hq̥ndelik.
 commit, begō, shiku.
 commodity, hq̥ndelōwari.
 common, gemein.
 communicate, mitteil.
 community, gemeinshq̥ft.
 commute, stedsetu.
 company, geselshq̥ft.
 compare, fergleik.
 compass, umfqs, grenzi.
 compassion, mitleid.
 compatible, feranbqr.
 compel, zwing, nōtiku.
 compensate, belōn, fergūdu.
 compete, mitkōp.
 compile, sqmtrq̥gu.
 complain, klq̥g, beklq̥g.
 complete, fulend, fulstandiku.
 complexion, gesiktfqrbi.
 complicate, sqmfōldiku, ferwik-
 el.
 comply, fūg, skiku.
 compose, sqmset, ferfqs.
 compound, sqmfōld.
 compress, sqmdruk.
 comprise, sqmfqs.
 compute, bereken, sqmreken,
 conceal, ferheid, ferheimlik.
 concede, tugiv, ingiv.
 conceit, infql, inbildung.
 conceive, infqng, begreif.
 concern, geshaft, qngō.
 concentrate, sqmmidu.
 conciliate, ferson, agenfreundu.
 concise, kurtsik, bundik.
 conclude, bestim, fersl̥s.
 condemn, ferurteil, ferdam.
 condense, ferthik, sqmthrong.
 condition, zustq̥nd, bethingel.
 condole, bedaur.
 conduce, beitrq̥g, mitwirk.
 conduct, wail̥d, fūrumg.
 confer, berq̥tslq̥g.
 confess, beken, tustand.
 confide, fertrust, fertrau.
 confidence, ontrust, fertrauqn.
 confine, inshrink, beshrink.
 confirm, bekrq̥ftik, bestq̥tik.
 conflict, streit, kq̥mpf.
 conform, nakriktu.
 confound, ferweksel, ferwir.
 confuse, ferwir, ferlejenu.
 congratulate, begr̥t, gl̥kwish.
 connect, ferbeind, ferkn̥upf.
 conquer, erōber.
 conqueror, erōberer.
 conscience, gewisen.
 conscientious, gewisenhq̥ft.
 conscious, bewust.
 consciousness, bewustb̥.
 consecrate, inwei, weiq̥n.
 consecutive, onfolgq̥nd.
 consent, zustim, inwilik.
 consequence, folgi.
 consequently, folgli.
 consider, betrq̥kt.
 considerable, betrq̥ktl̥.

- consist, sqmsit, bestand.
 consistency, sqmstimhud.
 console, trøst, bemutik.
 conspicuous, siktbqr.
 constant, bestandik, standhqft.
 constitute, autmaik, inhøld.
 constrain, bakhøld, sqmhøld.
 construct, sqmbau, sqmbild.
 construe, auslej, ausdoit.
 consume, ferzer, ferbrauk.
 contact, berøring.
 contain, inhøld, sqmfqs.
 contaminate, besmut, beflek.
 contempt, ferqkt, høn.
 contemplate, qnshau, ersens.
 contend, bestreit, beqmpf.
 content, zufrøden, befrødik.
 contest, streit, kqmpf.
 context, sqmhqng, ferbindung.
 contiguous, qngrewzqnd.
 continue, førthset, førthdur.
 contradict, gqnsptk.
 contrary, gqnik, widerik.
 contribute, beitrqg, sqmshov.
 controversy, streitfrqgi.
 convene, sqmkom, sqmtref.
 convenient, bekwem.
 conversant, fertrauik, welkenik.
 convert, bekr, umwend.
 convey, øberfør, førthtrqg.
 convince, øverwit.
 convoke, sqmruf.
 co-operate, mitwirk, mitqrbeit.
 copious, wordrich.
 copy, qbshrift, urshrift.
 cordial, hqrtik, hqrtful.
 correct, riktik, rektiku.
 correspond, brøfwexsel, sqmstim.
 corrupt, ferfols, ferderb, ferfør.
 cotton, plantwul.
 council, rqttsqmel.
 counsel, berqt, rqttslqg.
 count, reken, qnreken.
 countenance, gesiktøbildung.
 counteract, gegenwirk.
 counterpost, gegenpost.
 country, lqnd (df. land).
 couple, twøn.
 courage, mut, meind.
 courier, laufer, eilboti.
 course, lauf, gqng, strøim.
 court, hof, insløsel, gerikt.
 court, freiqn (to a lady).
 cousin, gecheildkin.
 cover, dekel, bedek.
 crazy, wqnsensik, ferrøkt.
 cream, qm.
 create, ershaip.
 creator, ershaiper.
 creature, ershaipøim, ershaipel.
 credulous, leichtgläubik.
 credit, gläubit.
 creditor, gläubiker.
 creed, gläublør (faithlore).
 crime, ferbraikel.
 criminal, ferbraikerish.
 criterion, riktlein.
 crucify, krosu, krosiku.
 cruel, grausqm, unmenshli.
 cultivate, bau, til, ferqdel.
 current, lauf, strøim, gqng.
 curtain, umhqng, førhqng.
 custom, gebrauk, gewønheit.
 customer, kundi, kaufer.
 cut, sneid.
 cylinder, wqltsi.
 debase, erniderik, qbwørdik.
 debit, shuldit.
 debt, shuld (A.-S., *scylð*).
 debtor, shulder.

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| decay, ferrot, ferfaul. | depreciate, entwörthiku. |
| decrease, ferminder. | depress, niderdruk. |
| deceit, betrügel. | deprive, berob, entzı. |
| deceive, betrüg. | deputy, fulmqktiki. |
| decent, qnstandik, shikli. | deputize, befulmqktiku |
| decide, entsheid, bestim. | derange, wqorder, zerrüt. |
| declare, erklar, ferkundik. | deride, belaf, ferhön. |
| decorate, ferzır, zıru. | derive, qblıd, hırlıd. |
| decline, boig, bıg, qbweis. | descend, daungö, nidersteig. |
| deface, wqnshaip, entstel. | describe, beskreib. |
| defame, wqnrüm, ferlaumdu. | desert, wüsti, ödi. |
| defeat, niderslqg, fereitel. | to desert, ferlqs, entfıı. |
| defect, mqngel, brek. | deserve, ferdın. |
| defend, ferteid, beshüts. | design, entwerf, skech. |
| defence, ferteidel. | desideratum, erwishum. |
| define, begrenz, beklır. | design, qbtöken. |
| definition, beklıring, bedoitung. | designate, qbtökenu. |
| definite, bestimik. | despair, wqnhöp, ferzweifel. |
| deflour, entblum. | despite, tröts. |
| defy, trots, ausforder. | destine, bestim, zustim. |
| degenerate, entqrt, ausqrt. | destiny, bestimel, shiksql. |
| degree, grqd, stufı. | destroy, fernot, ferstör. |
| deify, fergodu, godiku. | detach, tren, qbsend. |
| delay, aufshov, aufhqlt. | detail, stükweis. |
| deliberate, überlej, rqtslqg. | detain, bakhöldu. |
| delicate, zqrt, sqnft. | detect, aufdek, entdek. |
| deliver, qblıfer, befriı. | deter, qbshrek, fromhöld. |
| demand, ferlqng, forder. | determine, entsheid, festset. |
| demean, auffür, behaiv. | detest, qbshei, hait. |
| denial, fernaiel. | detract, qbzi, qbtrek. |
| denominate, benenik, benen. | develop, entwikel, auföld. |
| denote, qndoit, betoken. | deviate, qbweich, qbswerv. |
| denounce, daunkrei. | device, erfeind, entwerf. |
| dense, dikt, fest. | devise, ersens, erthink. |
| dentist, tuuthhıler. | devoid, lır, emptik. |
| deny, fernai. | devolve, entrol, qbwqlts. |
| depart, qbreis, wegreis. | devote, weien, widmen. |
| deplorable, bewıpik, bemönik. | devour, fersling, ferslök. |
| deport, benem, auffür. | dexterity, geshiklikeit, gewqnt- |
| deposit, daunlej, inlej. | heit. |

- dictionary, wordbuk.
 differ, qbweich, fershıdu.
 different, fershıden.
 difference, untershıd.
 difficult, swerik.
 dignify, würdiku, erhö.
 dignity, würdi, rank.
 diligence, fleis, bisibı.
 diminish, ferminder, lesu.
 diminutive, ferlitik.
 direct, strait, gerqd.
 direct, rikt, lenk.
 direction, riktung, qnweisung.
 disable, nonfahıgu.
 disadvantage, nqkteil.
 disappear, ferswind.
 disappoint, tush, fereitel.
 disapprove, misbilik.
 disarm, entwefon.
 discern, trunem, erspei.
 discharge, ferrikt, lusingiv, ent-
 löd, frıspık.
 disclose, aufdek, enthül.
 discourage, entmutik.
 discourse, qbhqndelung.
 discover, entdek, enthül.
 discriminate, untersheidu.
 discuss, ershaik, erorter.
 disdain, ferqkt, ferşmol.
 disgrace, shqndi, ungnqdi.
 disgust, qnekel, ekelu.
 dishearten, enthqrtu.
 dishonest, unredlik.
 dishonorable, unarli.
 dishonor, unari, wqnari.
 dislike, misfqlu, misleik.
 dismal, traurik, glümik.
 dismay, shrek, entmutik.
 disorder, unorder, ferwirel.
 disown, nonön, nonqnerken.
 dispatch, hinshik, qbshikel.
 dispel, ferdreiv, entstru.
 dispense, austeil, autdıl.
 disperse, zertren, zerstru.
 displace, ferset, stedplais.
 display, entföld, autshö.
 displease, misgefqlu, trauriku.
 dispose, ferfög, ferwend.
 disregard, nonqkt, misqkt.
 dissect, zersneid, zerglıd.
 dissemble, ferdek, ferberg.
 dissipate, ferswend, zerstru.
 dissolve, aufftus, smelt.
 distance, qbstqnd.
 distasteful, gesmqkles.
 distinct, doitli, trenik.
 distinguish, austöken.
 distress, beslqg, leiden, not.
 distribute, ferteil, autdıl.
 distrust, wqntrust, mistrau.
 disturb, beunröik, zerrüt.
 divert, qbwend, qblenk.
 divine, godik, hevenik.
 divinity, godhud, godikeit.
 divorce, sheiden, wedsheidel.
 doctor, gelerniki, hılr.
 domestic, hausli, inlqndik.
 domicile, dwelplais, wönsıt.
 donation, gqbi, geshenk.
 doubt, zweifel, mistrau.
 dress, kleid, zurikt.
 dubious, zweifelhqft.
 due, fqlik, shuldik, gehırik.
 durable, daurhqft, bestandik.
 duration, daur.
 Dutchman, Hollqnder.
 duteous, gehırsqm, plikttru.
 dutiful, folgsqm, unterthanik.
 duty, plikt.
 ease, behqg, leichtikeit.

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| easy, leicht (df. light). | entire, gqnz, fulstandik. |
| edit, urgiv. | entitle, bereitik. |
| educate, erzi (zi, to draw out). | entomb, beerth, begraiv. |
| education, erzjung. | entreat, erbitten, ersik. |
| effort, bestreiv, prüfel. | enumerate, aufzql, sqmreken. |
| elaborate, ausqrbeit. | envelope, umwikel, umslqg. |
| elect, erchus, erwql. | environ, umring, umgiv. |
| elegant, zirli, qrtik, fein. | epoch, teimpoint, teimlauf. |
| elevate, erhiv, uplift. | equal, gleich, gleichish. |
| eloquence, beredsqmkeit. | equality, gleichheit. |
| eloquent, beredsqm. | equalization, gleichseting. |
| embarrass, ferlejenu, ferwir. | equip, ausrüst. |
| embrace, umqrm, umfqs. | equity, gleichreit, bilikeit. |
| emphasis, nqkdruck. | erect, aufrikt. |
| empire, keiserdom. | err, failu, rongu. |
| employer, beshaftiker. | erroneous, failhqft. |
| employee, beshaftikim. | escape, entkom, entrun. |
| emulate, kopeifer, nqkqm. | essay, fersikelprüfel. |
| enable, instqndset. | essence, wesen, geist. |
| enact, ferorder, lqmaik. | establish, grund, festset. |
| encounter, begegen, sqmtref. | estate, gwt, besitel. |
| encourage, aufmunter, bemutik. | esteem, qktu, shqtsu. |
| endear, belibenu. | estimate, würdiku, bereken. |
| endeavor, bestreiv, fersik. | eternal, evik, everlasting. |
| endow, begqb, ausstqt. | eulogy, lob, praisredqn. |
| endure, authold, ondur. | euphony, wellaut, wolklqng. |
| enemy, find, fɔ. | evade, ausweich, entwig. |
| energy, inkrqft. | event, begivenhud, fɔrfql. |
| enforce, erzwing, thruset. | evidence, witenum, augshinel. |
| engage, geschaflik, ferplikt. | evince, erweis, thersɔ. |
| enjoy, genis, fergnüg. | exalt, uphɔ, erhei. |
| enlight, inleit, inklir. | examine, erprüf, qbhır. |
| enmity, findship. | example, beispil, muster. |
| ennoble, ferqdel. | exceed, ɔverstep, übersteig. |
| enrich, berich. | excel, überترف, ɔvergo. |
| enter, ingɔ, inlqs, intred. | excellent, fɔrtrefli, fɔrzugli. |
| enterprise, unternemung. | except, auttaik, auten. |
| entertain, unterhqltu. | exception, auttaikel. |
| enthrone, onthron. | excess, übermq̄s, aussweifung. |
| entice, qnlok, ferliɔ. | exchange, weksel, taush. |

- excite, aufreg, aufreiz.
 exclaim, ausruuf, autkrei.
 exclude, ausslŷs, ausstos.
 excuse, entshuldik.
 execute, ausfür, fulbring.
 exercise, ŷb, ŷbung, ausŷb.
 exert, qnstreng, qnstreiv.
 exhaust, auslŷr, crshöpf.
 exhibition, therstellung, thersho.
 exist, therbŷ, bestai.
 existence, therbŷel.
 expand, autspqn, ausden.
 expect, erwait, erhöp.
 expel, autdreiv, ferdreiv.
 expend, erspend, ausgiv.
 expense, erspendel, ausgqbi.
 experience, erfqrung.
 experiment, forprŷfel.
 expire, autdei, endiku.
 explain, erklŷr, klqr.
 explode, zerblō, zerklash.
 explore, ausforsh.
 export, ausfür.
 expose, ausset, blosstel.
 express, ausdruk, eilboti.
 extant, bekqnt, forhandik.
 extend, ausstrech, ausden.
 extent, stretchel, umfqng.
 exterior, auteri, auswendik.
 external, autseidik.
 extinguish, auslosh, kwench.
 extirpate, autrid, ausrot.
 extol, uphei, erhŷv.
 extort, qbzwing, erring.
 extra, autra.
 extras, autras.
 extract, auszŷ, autdrq.
 extract (n.), auszug.
 extraordinary, autraorderik.
 extreme, auterpointik.
 extremity, auterpoint.
 eye, augi (df. I, ei).
 eyelid, auglid.
 face, gesikt, ŷberflqi.
 facilitate, erleichter.
 fact, kendŷd.
 faculty, fermōgen.
 faint, swqk, unmqktik.
 faith, glaubi, belŷf.
 fallible, failbqr.
 falsify, folsiku.
 fame, rŷm, gerŷkt.
 familiar, welkenik, fertrauik.
 fancy, grili, launi.
 fanciful, griliful.
 fantom, brainspin.
 fascinate, bezauber, ferblend.
 fatal, dethik, shiksqlik.
 fate, shiksqli.
 father-in-law, weif- or manfqther.
 favor, gunst, welwili.
 feasible, dubqr, duik.
 feat, krqftstŷk, heidŷd.
 feature, zug, gestqlt.
 fee, lōn, gebŷr.
 feeble, swqk, wŷkish.
 feign, onlet, sōshein.
 ferment, garu.
 ferocious, grimik, wild.
 fertile, frutsom, frutbqr.
 fervent, heis, brenqnd.
 fervid, brenqnd, glōik.
 festal, festli, herli.
 festive, frōli, festik.
 fierce, wŷtqnd, heftik.
 filial, cheildik, sonik, doterik.
 final, endlŷ, endik.
 finish, endu, fulend.
 firm, fest, stqrk.
 fit, pq̄s, pat, qnfql.

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| fix, festset, bestim, gudu. | French, Fransik.. |
| fixture, mitsaik, qnheftel. | Frenchify, Fransiku. |
| flagrant, glöqnd, entsetsli. | frequent, hoifik, often. |
| flatter, smeikel, beswats. | front, fəron, fərn. |
| flaunt, prunk, prqng. | frontpiece, fərnstük. |
| flavor, geruk, gesmqk. | frown, saurluk. |
| flexible, bigsqm, nqkgivqnd. | frustrate, fereitel, tush. |
| floral, blumik. | fry, brqt, röst. |
| flourish, blumu. | fuel, feirel, burnel. |
| fluctuate, swqnk, wakel. | fugitive, fīling. |
| fluent, floik, floing. | fume, rauk, dunst. |
| fluid, flusik, flusikeit. | function, gedīnst. |
| folly, nqrheit, tərheit. | funeral, begravel, dethfolgi. |
| folk, folk (pronounce <i>l, fawlk</i>). | furious, wütqnd, grimik. |
| foment, qnreg, aufhits. | furnish, fershqf, ausstqt. |
| fool, nqr, tər. | furniture, haustö, hausgerqt. |
| foolish, nqrish, tərish. | fury, wüt, heftikeit. |
| force, gewqlt, krqft, mqkt. | fustian, swelum, folsum. |
| foreign, auslqndik, fremd. | future, tukom. |
| forfeit, ferlīr, ferluus. | futurity, tukomhud. |
| forge, smithu, fersolsu. | gainsay, gqnsai. |
| forgery, ferfolseri | gairish, prqktik, glqnsqnd. |
| fork, gabel. | garb, gewqnd, kleidung. |
| former, fərik, fərteimik. | garland, blumakrqnz. |
| formidable, shrekli, fīrful. | garner, aufspeicher. |
| fortification, festung. | garnish, bedek, zīru, smuk. |
| fortify, befest, bestrong. | gaudy, flimerik, festli. |
| fortunate, glükli. | gauge, qbmqs. |
| fortune, glük. | gay, fröli, munter, shön. |
| foundation, grundlqgi. | gender, hin (shīkin, hīkin). |
| fount, kel, gus, wel. | general, fīldher (army). |
| fountain, kel, springwel. | general, qlgemein (adj.). |
| fractious, widerspanik. | generate, hīrfərbring, beget. |
| fracture, brekel. | generous, frīgīvik, frīhrtik. |
| fragile, zerbrekli. | genius, krqftgeist. |
| fragment, brekstük. | genteel, qrtik, fərnem. |
| frail, gebrekli. | gentle, lind, keind, fərnem. |
| frantic, rqsqnd, wütqnd. | gentleman, lindman. |
| fraud, trügel, fersolsel. | gentleness, lindnes. |
| France, Frans. | gentry, fərnemstqnd. |

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| genuine, ekt, rein, lauter. | heel, ferhül (df. heal). |
| German (adj.), Doich. | harmony, gestim. |
| German (n.), Doicher. | hereditary, erbli. |
| Germany, Doichlqnd. | heritage, erbguds. |
| gesticulate, geberdu. | hermit, löndweler. |
| ghost, gōst, geist, gespenst. | hesitate, twīnwaver. |
| giant, rīsi. | honest, redlik, arli. |
| glorify, ferherliku, rüm. | honor, ari (A.-S., <i>ar</i> ; Sc., <i>äre</i> ; G., <i>ehri</i>). |
| glory, herlikeit, glqnz. | honorable, arworthi. |
| glut, swelg, överfil. | horizon, gesiktkreis. |
| glutton, swelger, grōsīter. | horizontal, wqterreit. |
| gorgeous, prqktful, glqnzqnd. | horrible, gresli, entsetsli. |
| Gothic, a generic term, including the Old Goths, Eng., Am., G., D., Sc., A.-S., and Icl. | horrid, grauli, shoisli. |
| government, gestīring. | hospitable, gestmeild, inlqdqnd. |
| governor, staitholder, stīrer. | hospital, sikhaus. |
| grace, gnqdi, gunst, huld (pro- nounce the <i>g</i>). | host, wirt, gestwirt. |
| grade, grqd, graid. | hostess, wirtin (weertin). |
| gradual, grqdweis. | hostile, fīndli, föli. |
| grand, grōsqtik, grōs. | hotel, gesthaus, gesthof. |
| grandson, grōsson. | human, menshli. |
| grant, bewilik, tugiv. | humane, menshfrendli. |
| gratify, befrīdik, gefqlu. | humble, gering, mīk. |
| gratulate, glūkwish. | humor, wit, launi, grili. |
| grave, graivik, søber. | hypocrite, ho'cheler. |
| gravy, fleshsap. | hypocrisy, hoichelei. |
| grief, kumer, betrübnes. | identify, fersaimu, agenken. |
| grocer, fudhqndler. | idol, qbgod. |
| grocery, fudstōr. | ignite, tind, qntind. |
| grotesque, seltsqm, drolik. | ignorance, unwissenheit. |
| guard, wqrd, hīdu. | ignorant, unwisqnd. |
| guardian, förmeinder. | ignore, nonwisu, qbken. |
| guide, waiweiser, fürer. | illegal, unlqmqsik. |
| habit, gewōnheit, kleid. | illuminate, erloikt. |
| habitable, bewōnbqr. | illustrate, beloikt, bildiku. |
| habituate, qngewōn, qnwīn. | illustrious, bertūmen, glqnzqnd. |
| haughty, hōmutik. | image, bi'd, qbbild. |
| heir, erbi. | imagine, inbild, förstel. |
| | imagery, inbilderi. |
| | imagination, inbildung. |

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| imitate, nqkqm, afterleiku. | insolent, frek, unfershaimen. |
| immediate, unmitelbqr, strqks. | instance, qnlqs, beispil, teim. |
| immense, unendli, heigrös. | instantly, augblikli. |
| immigrant, auswqnderer. | instigate, qnreiz, qnstift. |
| imminent, thretenqnd. | institute, stiftu, insikt. |
| impair, ferslekter, ferlemer. | institute (n.), cnriktung, qnstqtl. |
| impart, mittel, ferlenu. | instruct, unterrikt, belör. |
| impact, förthstös, qnstös. | insure, fersicher, insicher. |
| impel, ondreiv, qnzwing. | integrity, redlikeit, gqnzheit. |
| impetuous, keftik, dreivkrqftik. | intelligence, inleit, inleitikeit. |
| implement, worktö, helptö. | intend, beqbsiktik, instim. |
| imply, inföld, mitföld. | intent, qbsikt, inmeindel. |
| import, infür, inbring. | intercede, twinstep, forspik. |
| import, bedoitung, sens. | intercourse, umgqng, ferhür. |
| important, waitik. | interesting, inhivqnd. |
| impose, auflej, onlai. | interfere, twinfar, twinmiks. |
| impress, indruk, ondruk. | interior, ineri, inerli. |
| improve, ferbeter, betermaik. | internal, inseedik, inwendik. |
| incite, aufhits, onhit. | interpose, twinlej, twinstel. |
| inclination, qnlning, qnneigung. | interpret, twindoit, twinklür. |
| increase, fermör, fergröser. | interrogate, befrqg, frqgu. |
| index, fertökeuel, inhödel. | interrupt, unterbrekt. |
| indicate, qntöken, therstel. | interval, twinraum, twinteim. |
| induce, ferqnlqs, überredq. | intimate, inik, fertrauik. |
| inert, trag, erkish. | intoxicate, beraush, betör. |
| infallibility, unfailbqrkeit. | intricate, ferwikelish. |
| infancy, baibihud. | introduce, bekantmaik, infür, inlid. |
| inflect, big, boig, bend. | intrude, inthrong, aufthrong. |
| inferior, unterlejen, löer. | invaluable, unshqtsbqr. |
| inflamm, erhits, qntind. | invent, erfeind, ersens. |
| influence, influus, wirkung. | invert, upwend, umwend. |
| inform, nqkrikt, belör. | investigate, forsh, undersik. |
| ingenious, sensrich, geistrich. | invite, inlqd, aufforder. |
| inhabit, indwel, bewön. | involve, inwikel, inföld. |
| injure, shqdu, ferlets. | irremediable, unhilbqr. |
| innocent, unshuldik. | irrigate, bewqter. |
| inquire, nqkfrqg. | irritate, aufreg, inflaim. |
| insane, wqnwitik, wqnsensik. | issue, ausgöel, entspring, saik, frqgi, streitpoint. |
| inscribe, inskreib, inprag. | |
| insist, feststand. | |

- jabber, plaper, plauder.
 jargon, mikssprqki.
 jealousy, wqnrust, eiferfıl.
 jelly, frutsap.
 jest, spqs, posen.
 join, füg, sqmbeind.
 joint, feranik, ferbindik.
 joint, glıd, gelenk.
 journal, tqgbuk (df. day-book).
 journal, teimshrift, teimel.
 journalist, teimelist.
 journey, daireisi, reisi.
 joy, froidi, gladbı.
 judge, rikter.
 judge (to), urteil.
 judgment, urteilung, entsheid-
 ung.
 judgeship, riktershqft.
 judicial, geriktli.
 judiciary, geriktwesen, gerikt-
 ferfqsung.
 judicious, ferstqndik.
 jumble, fermeng, fermiks.
 junction, ferbindung.
 juncture, ferbindel.
 jurisdiction, geriktöbrkeit.
 just, gereitik.
 justice, gereitikeit.
 justifiable, gereitubqr.
 justifier, gereituer.
 juvenile, yunghqft.
 juvenility, yunghqfthud.
 juxtaposition, seidöstelung.
 kaiser, keiser (emperor).
 kennel, doghaus, dogein.
 kidnap, menshstıl.
 knight, riter.
 label, zetel, hangzetel.
 labial, lipik.
 labor, qrbeit,
 laborious, qrbeitsqm.
 lacerate, zerfleshu.
 lament, wöklqgi, bedaur.
 language, sprqki.
 languid, mqt, swqk.
 lapse, ferlauf, övergleid.
 larceny, stıleri.
 lard, sweinfet.
 large, grös (hööm ge-).
 lassitude, müdikeit, mqtheit.
 latitude, brodgrqd.
 laud, löb, prais.
 laughable, lafik.
 laughter, lafel.
 laundry, wqshhaus, wqshein.
 laundress, wqsherin.
 lawyer, lqır, lqıst.
 lay, lai, lej.
 lax, slqf, slak.
 league, lıg, bund.
 lease, pqkt, mıd.
 lecture, förtrqg, forrıdel.
 ledge, lej, lqger, shikt.
 legal, lqmqsik.
 leisure, frıteim, sparteim.
 letter, brıf, bukstaf. (Brıf is a
 written message.)
 level, wqterreit, eben.
 levity, leichtsensikeit.
 levy, onlai, auflej.
 lie, lei, lej (recline).
 lie, lüg (df. *lie*, recline).
 liar, lüger, folsikuer.
 libel, shqndsqqi.
 liberty, luksqmel.
 liberty, frıhud (df. freedom).
 lien, onklem, qnspruk.
 light, leicht (not heavy).
 light, leit (lux).
 limit, grenzi.

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| limitable, begrenzbqr. | mention, meld, nen. |
| lingual, tungish. | merchant, kaufman (A.-S., cepe- man). |
| linguist, sprqkkundiki. | merchandise, hqndelwari. |
| lucid, klqr, loiktqnd. | mercy, bqrmlhqrtikeit. |
| ludicrous, lafk, drolik. | message, botshqft, berikt. |
| luminary, leitom. | messenger, boti, sendboti. |
| luminous, leitful, loiktqnd. | minor, minder, les. |
| lunar, munik, munshaipik. | minor, underyriker. |
| lunatic, muunsik, wqnsensik. | minutely, genaui. |
| luscious, heiswyt, swytsum. | misery, ilend, ilendikeit. |
| luxuriance, upikeit. | mistress, misterin (Mrn., Mrs.). |
| luxury, wishfeineri. | misfortune, unglük. |
| magnificent, prqtik, herli. | mitigate, fermeilder. |
| magnify, fergroser, erhiv. | modest, besheiden. |
| magnitude, grösi. | moist, foikt, nqs. |
| maim, ferlaim, ilshaipu. | moral, sitlik. |
| maintain, mainhold. | morality, sitlikeit. |
| malevolence, ilwil, qbgunst. | morose, mürish. |
| malice, badhud, grol. | mortal, deik. |
| malign, wqnrüm, slemu. | mortality, deiikeit. |
| malignant, fındqrtik. | mortgagee, pqndim. |
| manacle, handfeter. | mortgagor, pqnder. |
| manage, stiru, lenk. | mortify, painu, dedu. |
| marriage, wedum. | motion, bewegung, ferslqg. |
| marry, wed. | motionless, bewegles. |
| marvel, wonderel. | motive, beweggrund. |
| mason, maurer. | mount, upgö, aufsteig. |
| massacre, masmurder. | mountain, berg, geberg. |
| matter, sqki, qngelejenheit. | move, beweg (wag wig). |
| mature, reipu, fqlbqr. | multitude, mengi. |
| maturity, fqlbqrkeit, reiphud. | mute, stum, sweigqnd. |
| means, mitel, mps. | mutual, gegenseidik. |
| measure, mqs, mqsstaf. | mysterious, geheimli. |
| member, mitlim, lim. | narrate, ertel, berikt. |
| memorable, erinwörthik. | native, inbirthik. |
| memory, erinel. | nativity, birthplais, birth. |
| memorize, erinu. | navy, flotel, flit. |
| memorandum, erinum. | necessary, nıdwendiki, nıdik. |
| mend, fik, gudu, ferbeter. | neglect, nqklqs. |
| mental, meindik. | |

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| negotiate, unterhqundel. | omit, fersoim, auslqs. |
| nephew, bruther or sister son. | omnipotence, qlmqkt. |
| nervous, nervish. | on account of, wegen. |
| noble, qdel, fornem. | operate, wirku, bewirk. |
| nobility, qdelstqnd. | opponent, gegener, bestreiter. |
| nobleman, qdelman. | opportunity, gelegenheit. |
| nocturnal, neitik (df. nightly). | oppose, gqnstand. |
| noise, lqrm, geraush. | opposite, gqnover. |
| nominate, benaim, benen. | oppress, niderdruk. |
| nominee, benaimim. | origin, urspring. |
| note, shuldshein (debt). | originate, urspringu. |
| noted, daunskreiben, beqnt. | ornament, ferzırung, zırdi. |
| notify, beqntu, kenu. | orphan, elterlesi. |
| nourish, fleg, karu, fondu. | orthography, reitskreibel. |
| nuisance, ilmit. | pace, shrit, step. |
| nurse, qmi. | pacific, stil, rıik. |
| nursery, qmeri, qmstubi. | pacify, berıik, ferson. |
| obedient, gehırsom. | package, pakum. |
| obey, gehır. | page, seiti (bk), qqmerboti. |
| object, gegenstqnd, qbsikt. | paint, mql, qnstrık. |
| objection, gqnwendel. | pale, bleich, blqs. |
| oblige, zwing, ferbind. | palm, handflıki. |
| obliging, dınstredi. | pane, sheibi (window). |
| oblique, shrag, slant. | panic, hıshrek. |
| oblivion, fergetenhud. | pantry, fudkqmer. |
| obscene, unchaist, unkoish. | papacy, pıpdom. |
| obscure, unbekqnt, dırkish. | papal, pıpli, pıpik. |
| observe, qktgıv, onqkt. | parcel, paklit. |
| obstacle, hinderel. | parent, elter. |
| obstinate, stifnekish. | parity, gleikhud. |
| obstruct, hemu, ferstop. | parlor, spıkrum. |
| obtain, erhold, erwerb. | part, teil, dıl. |
| obvious, doitli, begreifli. | partial, teilish. |
| occasion, forfql, zufql. | particular, besunderli. |
| occupation, beshqftikung. | passable, pasbqr. |
| occupy, besit, bewon. | passage, pasel, thrupassel. |
| occur, forkom, geshın. | passion, leidenshqft. |
| odor, welsmel. | paste, kleister, klıpel. |
| offend, qnstıs, beleidiku. | patch, flik, lqp. |
| offer, qnbit, tubid. | patience, geduld, |

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| patient, geduldik. | pleasant, qngenem, munter. |
| pay, bezql, beløn. | please, gefql. |
| peace, frīd, rō. | pleasure, gefqlen, fergnügen. |
| peaceable, frīdli, rōik. | plenty, ūberflus, heinuf. |
| peasant, landōman. | pliable, bīgsqm, nqkgivik. |
| peculiar, ōndomli. | plunge, stūrts, indeiv. |
| penalty, strqfi, mulkt. | plus, sqmt, and. |
| penetrate, thruthrong. | ply, qnsplanu, qnhqltu. |
| pensive, thotsom. | poem, dicht. |
| penury, qrmhud, mqngel. | poet, dichter. |
| people, folk (pronounce the <i>l</i>). | poetry, dichtung. |
| perceive, trunem, bewaru. | poetical, dichterish. |
| per cent, ahundred. | poison, fergift (df. gift). |
| perdition, untergqng, ferdamnes. | policy, geplan. |
| perfect, fulkomen. | polish, glqznu, ferfeinik. |
| perfection, fulkomenhud. | polite, hofli, qrīk, glqt. |
| perform, ferrikt, ausfūr. | pollute, beflek, besoil. |
| perish, fergō, umkom. | ponder, afterthink, erwai. |
| permeate, thrurun, thrusōk. | ponderous, hevik, hevish. |
| permit, zulqs, erlīf, erlet. | poor, qrm. |
| perpendicular, sinkreit. | populace, folkmas. |
| perpetrate, ferūb, begō. | popular, folkish. |
| perpetual, everbīqnd, evik. | populous, folkrich. |
| persevere, onhqru, qnhōldu. | portable, trqgbqr. |
| persist, festhōld, beistai. | position, stelung, steli. |
| persuade, ōvertok, ūberrqt. | possessive, ōnik, besitik. |
| pertain, qnbelong. | possible, mögli. |
| perusal, thrusēl. | postage, postum. |
| pervert, qbwend, ferwend. | posterior, heindik, afterik. |
| picture, bild, nqkbild. | posterity, aftergeslekt. |
| picturesque, bildish. | postilion, dreivdīner. |
| piece, stük. | potato, erthapel. |
| pierce, thrustik, thrubrek. | potent, krqftik. |
| pitiable, erbqrmli, jqmerli. | poultry, birderi, birdflesh. |
| pitiful, klqgli, traurik. | pour, gīs. |
| pity, mitleid, erbqrmqn. | poverty, qrmhud. |
| placid, rōik, stil, frum. | power, mqkt, krqft, gewqlt. |
| plain, even, klīr, qnfōld. | practicable, duik, dubqr. |
| plane, hōbel, ebeni. | practical, dubqrik, dubqrish. |
| pleader, forspīker. | practice, ūbung, duikeit. |

pray, beten, bīten.
 prayer, gebet (A.-S., gebed; G., gebet).
 precaution, försikt, wqrning.
 precede, fōrgo, fōrranku.
 precept, fōrshrift.
 precious, herli, heiworthi.
 precise, genau, bestimik.
 preclude, ausslīs, fōrausslīs.
 predict, fōrsqgu, fortel.
 predominate, fōrhersh, fōrthhersh.
 preface, fōrsai, fōrspīk.
 prefer, fōrzi (zi, draw).
 prejudice, fōrurteil.
 preliminary, fōrgqngōik.
 premature, fōrreipik, fōrteimik.
 prepare, beredu, bereitu.
 presage, qnu, fōrbedoitu.
 presence, beibi, onstedbi.
 present (adj.), beibīk.
 present (verb), fōrstel, fōrlej.
 presently, strqks, augblikli.
 preserve, bewqr, gudhōldu.
 president, fōrsitīr.
 pressure, druk.
 presume, fermut, fōrausset.
 pretence, onshein, sōshein.
 prevail, ūberhersh.
 prevent, ferhinder, fōrboig.
 prey, raub, raubit.
 primary, urspringish, firstik.
 primer, firstbuk, A B C buk.
 principle, grund.
 prior, erlier, fōrik.
 prison, gefqngēin.
 privation, beraubung, entzūng.
 probable, trusheinli.
 proceed, fōrthgo.
 procure, fershqf, qnshqf.
 produce, fōrthbring.

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product, fōrthbringel.
 profound, dīpik.
 progress, fōrthgqng.
 prohibit, ferbid, untersqg.
 project, entwerf, ausslqg.
 promise, fōrsprqki.
 to promise, fōrsprqku.
 promote, befōrder.
 prone, qnneigen, tulīnik.
 pronounce, autspīk.
 propel, fōrthdreiv, fōrthstōs.
 propensity, neigung, līning.
 property, ōndom.
 proportion, qnteil, ferhōld.
 proposal, fōrslqg, qntrqg.
 propose, fōrlej, fōrtrqg.
 proposition, fōrlejel.
 proprietor, ōndomer, ōner.
 propriety, qnstqnd.
 prosecute, ferfolgu.
 prospect, qntluk, qnblik.
 prosper, gelongu, gedain.
 prostrate, daunlejik.
 protect, beshūts, beshirm.
 protract, hinauszi.
 proverb, spīkword.
 provide, fōrsi, fersorgu.
 proximity, nīrhbīhud.
 prudent, fōrsiktik.
 pseudology, qferlōr.
 publish, ausgiv.
 pulpit, prīchqstand.
 punish, strqf, bestrqf.
 pupil, tīchīm.
 pure, rein, ekt, lauter.
 purge, reiniku, klens.
 purport, qnbedoit.
 purpose, zwek, fōrsqts.
 qualify, ōnshipu.
 quality, ōnship.

- quantity, masum.
 quarter, fœrel, stopein.
 quest, sîkqn.
 question, frqgi.
 quiet, rœik, stil.
 quit, aufhîr, stop, qbgō.
 quite, gqnz, holi (wholly).
 quote, qnfür.
 rabble, lqrmfolk, qferfolk.
 radiate, umstrql.
 rage, wût, grim, zorn.
 ramble, hîrumsweif.
 ramify, ferzweigu.
 range, reii, qnorder.
 ransom, lûsgelt, lûskauf.
 rapacity, raubgirikeit.
 rarify, raru, ferthin.
 rarity, rarhud.
 ratify, bekrqftik, bestqtik.
 ray, strql, bîm.
 raze, zerstör, sleifu.
 razor, shaivkneif.
 reread, agenrîd.
 reason, fernunft, ferstqnd.
 rebuke, tqdel, reitset.
 rebut, bqkslqg, bakdreiv.
 recede, baktred, aseidstep.
 receipt, emfqngshein.
 recess, frist, twînteim, twînraum,
 lônplais.
 reciprocal, wekselwirkqnd.
 recline, onlîn, baklîn.
 recognize, agenken.
 recoil, bakspringu.
 recommend, empfeû.
 reconcile, ferson, agenfrendu.
 recover, bakstōru, agenwin.
 recriminate, gqnbeshuldiku.
 redeem, lûskauf, bakkauf.
 redeem, agenlûs, agenkauf.
 redress, agenrikt, reitiku.
 reduce, ferwqndel, daunset.
 refer, bakstel, ûberlqs.
 refine, ferfein, reiniku.
 refinement, ferfeinel.
 reflect, bakbîg, overtink.
 reflux, bakflō, bakflus.
 refrain, bakhōldu, mqsiiku.
 refuge, tufleit, flîein.
 refusal, qbnaiel.
 regard, qnshau, qktung.
 region, gegend.
 regret, ru, beru, bedaur.
 regular, rulik, rulmqsik.
 regulate, stîru, ordu.
 rehearsal, hîrsqgel.
 reign, gestîr, gestîrum.
 rein, zugel, stîrlein.
 rejoice, erfroid, gladu.
 relate, ertel, tel.
 relation, bezûng, ferhōld.
 relative, ferhōldik.
 relax, autslak, slafu.
 release, lûslqs, entlqs.
 relieve, erleichter, linder.
 relinquish, aufgîv, qbtred.
 relish, gesmqk, smek.
 rely, ontrust, onrest.
 remain, onstai, overbî.
 remark, bemqrk, bemerk.
 remarkable, mqrkwörthi.
 remedy, hîlmitel.
 remember, erin.
 remind, agenmeind, onmeind.
 remit, bakshik, baksend.
 remove, wegu, weggo, entfaru.
 renew, ernu, ernueru.
 repeal, bakruuf, bakql.
 repeat, agenfech.
 repent, beru, sorgu.

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| reply, agenanser. | river, flus, ström. |
| report, berikt, bakbring. | robust, rüstik, handfest. |
| repress, underdruk, bakdruk. | roil, aufrüru. |
| reprove, tqdel, ferweisu. | rotary, kreislaufik. |
| reputation, ruuf, naimel. | rotation, kreislauf. |
| request, bñti, gesük, begır. | royal, kingli, keiserli. |
| require, förder, erförder. | rude, gröb, ruf, unwisqnd. |
| requisite, erförderli. | rue, ru, beru, sorgu. |
| rescue, ret, erluus, befrı. | rumor, gerükt, ruuf. |
| resent, iltalk, ilnem. | rupture, bruk. |
| reserve, bakbeihöld. | rural, lqndik, lqndli. |
| reside, dwel, wön. | sacred, heilik, holi. |
| residence, wönung. | sacrifice, aufopferung. |
| resolve, auflus, zerteil. | safe, sicher, glükli. |
| resort, sqmkomein. | safety, sicherheit. |
| respect, baksı, qktung. | salvation, seligkeit, seligmaiking. |
| respond, bakanser. | sample, pröbi, muster. |
| responsible, bakanserli. | sanctitude, hölines. |
| restore, bakstör, ageninset. | sanctity, hölihud. |
| resume, agennem. | sanctification, hölimaikel. |
| retail, stükhqndel. | sane, saundmeindik. |
| retain, bakhöld, beihöld. | satisfy, zufrıdik, enufiku. |
| retard, ferslöer, ferlaıter. | saturate, thrusök, thruwet. |
| retire, aseidgo, baktrek. | sausage, wurst. |
| retribute, fergeltu, belön. | save, ret, erret, erluus. |
| retrieve, agenfeind, agenwin. | savior, reter, erluuser. |
| return, bakwend, agenwend. | scarce, rqr, knqp, kaum. |
| return, bakkom, agenkom. | scarcely, kaum, hqrdli. |
| reveal, ofenbqru. | scare, qbshrek, shreku. |
| revenge, rqki, raku (v). | scent, geruk. |
| revere, aru, qktu, umdrı. | scholar, skuler (pupil). |
| reverse, umwendik. | scholar, skulist (learned). |
| revert, bakkır. | science, wisenshqft. |
| revive, agenupleiv. | scientific, wisenshqftli. |
| revoke, bakruuf. | sculpture, bildhyuerkunst. |
| revolt, aufrür, gqnfql. | search, forsh, thrusük. |
| revolve, umwqlts, umdrı. | season, yrteim. |
| reward, belön, fergelt. | seclude, qbsunder. |
| ridicule, lafiku, belaf. | secret (n.), geheimel. |
| rigid, streng, steif. | secret (adj.), geheimli, heimli. |

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| secure, insicher, fershqf. | society, geselshqft. |
| security, sicherheit. | soldier, soldqt (Goth. and Rom.). |
| seduce, ferfür, ferlqd. | solemn, hoteimli, graivik. |
| seize, ergreif. | solicit, aufforder, qnregu. |
| select, autchus, erwqlu. | solitary, lonik, ansom. |
| semblance, anlikeit. | solitude, ansomhud. |
| sensation, empfindung. | solve, auflus, lws, erklar. |
| sense, sens (df. <i>sin</i> , or <i>sinn</i>). | son-in-law, doterman. |
| sensible, empfindbqr. | sort, qrt, keind, weisi. |
| sensitive, empfindli. | sound, laut, shql, klqng. |
| sensual, sensli, fleshli. | source, kel, urspring. |
| sentiment, gefil. | space, raum. |
| separate, trenik, qbsunderik. | special, besunderik. |
| separate (verb), qbtren, qbsunder. | specific, zerpointik. |
| sequel, folgel. | specify, zerpointu. |
| sequence, reiifolgi, folgi. | specimen, prüfstük, präbi. |
| serene, klqr, roik, frö. | spirit, geist (df. ghost). |
| series, reii. | splendid, glqnzqnd, prqktik. |
| serious, ernesthqft. | spoil, ferderb, plunder. |
| sermon, prichel. | stable (n.), fıhaus, stql. |
| serpent, slqngi. | stable (adj.), fest, durhqft. |
| serve, dın, bedın. | state, behaupt, förthsai. |
| service, dınst. | statement, behauptel. |
| sever, tren, qbsunder. | strain, strqm, strek. |
| several, mōri. | strange, fremd, seldomik. |
| sew, sū (df. sow or sue). | strenuous, eiferik, ıger. |
| sign, tōken, underskreib. | stress, stram, nqkdruk. |
| signature, handtōken (df. hand- shrift, MS.). | strict, streng, genau, pointik. |
| signify, bedoit, qntōken. | structure, gebau, geboidi. |
| signification, bedoitung. | subdue, unterwerf, underyök. |
| silence, sweigqn. | subject, spı̄kum, underthqn. |
| silent, sweigqnd. | subject, umsaiel, underkasten. |
| similar, leikqrtik, anlik. | submit, sichfüg, überlqs. |
| simple, anföld. | subscribe, underskreib, onskreib. |
| situated, gelejen. | subsist, therbi, therliv. |
| situation, stelung, lqgi, pōst. | suburb, förstqđ. |
| size, grōsi. | succeed, nqkfolg, gelong. |
| slander, shqndsagi, ferlaumdel. | success, gelong, erfolg. |
| sobriety, soberhud, | sue, ferklqg, bı̄ten. |
| | suffer, leidu, painu. |

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| suffice, hinriçh, enufu. | temperance, mqsikeit. |
| sufficient, hinriçhqnd. | temperate, mqsik. |
| suggest, qngiv, ingiv. | temporary, midteimik. |
| suit, ferklqgel, folgi, reii. | tempt, fersich. |
| suitable, pqsqnd, sïmli. | tenacious, festholdik. |
| sunder, sunder, trenik. | tenant, landpqkter. |
| superb, herli, prqktful. | tend, beiwön, tusi, wqrt. |
| superfluous, überflusik. | tender, zqrt, meildik, lind. |
| superior, überlejen. | tender, wqrtter, qnbid. |
| superstition, qferglaubi. | terror, shrek, fir. |
| supper, ivmïl. | testimony, witenum. |
| supplant, stedplant, stedset. | theory, thinksqts. |
| supply, fersï, fershqf. | timid, firsom, bqng. |
| support, unterstüts. | trace, spuur, trek, intöken. |
| suppose, qnmem, förausset. | trade, taush, hqndel. |
| suppress, underdruk. | trail, slepi, path, wailit. |
| supreme, höest. | train, zug (R. R.), gefolgi. |
| sure, sicher. | train, inüb, dril, erzi. |
| surety, sicherheit. | trait, trek, zug, kentöken. |
| surpass, übersteig, overgo. | traitor, ferrqter. |
| surplus, überrest. | tranquil, röik, stil. |
| surprise, überrqsh. | transact, unterhqndel, ferhqndel. |
| surrender, übergiv. | transfer, übertrqg, overbring. |
| suspect, iltrust, wqntrust. | transform, umshaip. |
| sustain, uphöld, underhöld. | transgress, overtred. |
| table, tish. | translate, überset. |
| tabular, tishlejik. | transmit, übershik. |
| tacit, sweigqnd, stilik. | transpire, geshïn, hapen. |
| tailor, sneider. | travel, reisi, wqnder. |
| tall, hök. | treacherous, ferrqterish. |
| tally, rekenein, rekenbret. | treason, ferrqt. |
| tamper, qnrür, berür. | treasure, shqts. |
| tangible, berürbqr, handgreiffi. | treasury, shqtskqmer. |
| tardy, longsom, laitik. | treat, shenk, behqndel. |
| tarnish, besmut, trübu. | tremble, ziter, bebu. |
| tarry, ferwheil, zögeru. | trespass, overtramp, overtred. |
| task, aufgqbi, onlej. | trial, prüfel. |
| taste, gesmqk, smeku. | tribe, stqmi. |
| tedious, ermüdik, erksom. | trinity, thrïanikeit. |
| temper, inshqft, gemut. | try, prüf. |

- tube, ror, gqng, peip.
 unable, noninstqnd, unfahig.
 unanimity, anstimikeit.
 uncle, fqther or mother brother.
 unify, aniku.
 union, feranel.
 unison, anklqng.
 unit, anit.
 unite, feranu.
 unity, anikeit.
 unveil, entshleir.
 universal, qlbük.
 universe, worldql.
 urbane, hoffi, gesitik.
 urge, throngu, qnthrong.
 urgency, qnthronghud.
 urgent, qnthrongsom.
 usage, gebrauk, siti.
 use, brauk, benuts.
 useful, nutsli, braukbqr.
 usual, gewonli, gemeinli.
 utensil, braukto.
 utility, nutslikeit.
 utilize, benuts.
 vacant, lır, emptik.
 vacation, twıfrıst.
 vacuum, luftlreın.
 vague, unbestimik.
 vain, nögivli, prqlerish.
 vainness, nögivlikeit.
 valiant, tqpfer, mutik.
 valid, gültik, krqftik.
 vanish, ferswind, wegswınd.
 vanquish, overwin, besıjel.
 vapor, dunst, dqmpf.
 variable, ferqnderli.
 variety, manifoldhud.
 varnish, feinströk.
 vary, qbweksel, ferqnder.
 vast, hōweid.
 vault, gewölbi, bögen.
 vehement, feirik, heftik.
 vehicle, farto, farein.
 velocity, snelikeit, spıd.
 venerate, feraru, aru.
 vengeance, rqki.
 verbal, wordik.
 verbal, reimwordik.
 verify, betruth, beurkund.
 very, seri.
 vessel, fqsıl.
 vex, plqg, angeru.
 vice, untugend, last.
 victim, opfer, slotopfer.
 victory, sıjel, sıji.
 vie, mitkōp, waijeifer.
 view, shau, qnshau.
 vigor, krqft, leifkrqft.
 vile, slekt, slem, niderik.
 village, dorf.
 vindicate, ferteid, reitikshō.
 violate, entwei, entar.
 violent, gewqłtik, heftik.
 virgin, yungfrau.
 virile, manik.
 virtue, tugend, krqft.
 virtual, wirkli.
 virtuous, tugendhqft, sitsqm.
 visible, sıbqr, siktbqr.
 vision, sıel, gespenst.
 visit, besık.
 vital, leifik, heinıdik.
 vitiate, ferderb, wqnhöli.
 vivacious, leifsom, munter.
 vivid, leifleik, augklır.
 vivify, agenupleiv, beleifu.
 vocation, geshaft.
 vocal, stimik.
 voice, stimi, shql.
 void, lır, ungültik.

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| volume, bꝛꝛnd, umfꝛng. | warrior, krīger. |
| voluntary, frīwilik. | week, wōki (df. weak). |
| voluptuous, wollustik. | xylographer, wudingraiver. |
| voracious, fresgirik, ītgirik. | yacht, yot, lustship. |
| vote, stimu, wilu. | Yankee, Nuenglander. |
| vouch, bewitu, bestqtik. | zeal, eifer, īgerness. |
| vow, hōforsprꝛkel. | zealous, eiferik, īger. |
| vowel, selflaut. | zero, nꝛulo. |
| voyage, sōreisi, reisi. | zone, erthbelt (z is pronounced |
| vulgar, lōmꝛn, nīderik. | hard in Saxon English—tsee |
| vulnerable, wundbꝛ. | —to have a fuller distinction |
| warrant, fersicher. | between s and z). |
| war, krīg. | |

REMARKS.—Some words have been changed slightly from the original, in order not to collide with present words: Thus, *slēm* (Scandinavian *slēm*) instead of *slim*, German *schlimm* (bad), as we have the latter word for another meaning; and also *ausflej*, not *ausfleg* (impose, levy), as the latter syllable sounds odd to English ears. We are willing to render an account for every word and inflection used in Saxon English. We have not been able to give the reasons for every turn of expression, as that would have made the book too large and tedious. We believe that we have built on the best foundation, namely, Saxon and Anglo-Saxon English. The method of forming the plural number (a-s), possessive case (o-no), past tense (o-do), and the past participles (en), seems to us particularly well chosen from our history, and this has added a wonderful degree of euphony and clearness and regularity to our language. It must be remembered that many seeming collisions of the new words with present ones will fall away when the irregular forms now used are eliminated, as *waike* for *woke*, and *waki* for *week* (df. weak), etc. No language can become entirely systematic, as there is so much to harmonize that, while endeavoring to avoid one stone, we strike against another; but we can follow our general route so as to produce the most level road possible within our means, allowing a few curves to be straightened by future generations, if they can and will.

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