III.—THE GRAMMAR OF THE DIALECT OF WEST SOMERSET. By FREDERIC THOMAS ELWORTHY, Esq.

THIS outline of the Grammar is intended as a sequel to the paper on the West Somerset Dialect previously published by this Society, which treated chiefly of the pronunciation and vowel sounds of the district; it will be followed by a Glossary, with which it is my purpose to complete the subject.

The system of Glossic spelling now adopted is the same as that used in the previous paper, to which there appeared a complete key, kindly drawn up by Mr. Ellis, the inventor, and to which all who may find any difficulty are referred.¹

¹ The following brief abstract of the system will be found convenient. The *Consonants* *b, d, f, j, k, l, m, n, p, t, v, w, y, z*, and the digraphs *ch, sh, th*, have their usual values; *g* is always hard, as in *gig*; *h* initial as in *ho!* (only used for emphasis in this dialect); *s* as in *so*, never as in *his*; *r* is reversed or cerebral, not dental or alveolar, and ought properly to be written *ṛ*, but for convenience simple *r* is printed; *ng* as in *sing*, *think*=*thingk*; *ngg* as in *anger*=*anggur*; *zh* is used for French *j*, the English sound in *vision*=*vizh'un*; and *dh* for the voiced form of *th*, as in *that*=*dhat*. The *Vowels*, found also in English, are *a* as in *man*; *aa* in *bazaar*; *aa* short, the same in quality, but quantity short; *ai* in *aïd*; *ao*, like *o* in *bore*; *au* as in *laud*; *au* the same short as *a* in *watch*; *ee* in *see*; *ëe*, the same short, as in French *fini*; *i* as in *finny*; *oa* as in *moan*; *ôa*, the same short (not found in English); *oo* in *choose*; *u* in *up*, *carrot*; *uo, u* in *bull*. Dialectal vowels are *ae*, opener than *e* in *net*, French *è* in *nette*; *eo*, French *eu* in *jeune*, or nearly; *êo* the same long as in *jeûne*; *ûe*, French *u* in *duc* or nearly; *ûe* the same long, as in *dû*; *uu*, a deeper sound of *u* in *up* than the London one, but common in England generally; *ua*, a still lower and deeper sound; *û* (now used for Mr. Ellis's *oe* No. 28, and *î, êo, ûo*, No. 30—see Dr. Murray's note at the end of this paper) is the *natural vowel* heard with *l* in *kind-le*=*kind-ûl*. It lies between *in* and *un*, and etymologically is a lowered and retracted *i*, as *tûm-ur, sûl*=*timber, sill*. The diphthongs *aa-w* as in Germ. *haus*; *aa-y* long *aa*, finishing with *y*, as in Ital. *mai*; *aay* the same with shorter quantity (a frequent form of English *I*); *aew, ae* finishing in *oo*, sometimes heard in vulgar London pronunciation as *kaew*=*cow*; *auy* as in *boy* (nearly); *au-y* with the first element longer or drawled; *uo=ow* in

The extreme importance of one uniform system of phonetics is so thoroughly well understood, that there seems to be little need of any apologetic explanation to the general reader for the use of an orthography which may appear a little strange to unaccustomed eyes, but which is, nevertheless, by far the simplest and most easily acquired system yet introduced.

Whenever it is found that the same word is spelt in two or more different ways, it is to be understood that each mode of spelling represents a variety of pronunciation common in the dialect.

As in the former paper, so in this, the advice and suggestions of Mr. Ellis upon the best symbols to be used in writing the peculiar sounds of the dialect, have been invaluable; and, moreover, he has bestowed an amount of pains and labour upon the analysis of these sounds which is beyond my power adequately to acknowledge. Unfortunately, in the present instance, Mr. Ellis has had no opportunity of revising the proofs under the guidance of the living voice; but Dr. Murray has kindly availed himself of an opportunity of carefully

how; *uy*, as in *buy*=*i*, *y* in *bite*, *by*; *uuy*, the same a little wider, under influence of a preceding *w*, as *pwuuy·zn*=poison. *Imperfect diphthongs*, and *triphthongs*, or *fractures* formed by a long vowel or diphthong finishing off with the sound of *ü*, or the natural vowel, are numerous; thus *æ·ü* (nearly as in *fair*=*fae·ü*); *ao·ü* (as in *more*=*mao·ü*); *ee·ü* (as in *idea*, *near*); *oa·ü* (barely distinct from *ao·ü*, say as in *grower*=*groa·ü*); *oo·ü* (as in *woor*=*woo·ü*); *aaw·ü* (as in *our* broadly; *aay·ü*; *aew·ü*; *uw·ü* (as *flower*=*fluw·ü*); *uy·ü* (as in *ire*=*uy·ü*). Of the imperfect diphthongs *ee·ü* and *oo·ü*, from the distinctness of their initial and terminal sounds, are most distinctly diphthongal to the ear, the stress being also pretty equal on the two elements. The turned period after a vowel, as *oo'*, indicates length and position of accent; after a consonant it indicates shortness of the vowel in the accented syllable, as *vadh'ür*=*vădh'ür*. As a caution, the mark of short quantity is written over *êe*, *ôa*, when short, as these are never short in English; and it is used with *ü* when this has the obscure unaccented value found in *ă-bove*, *mannă*, *natiôn*, etc. The peculiar South-western *r* must be specially attended to, as it powerfully affects the character of the pronunciation. It is added in its full strength to numerous words originally ending in a vowel, and *whenever written it is to be pronounced*, not used as a mere vowel symbol as in Cockney *winder*, *tomorrer*, etc. *That* sound is here expressed by *û*, as *win'dû*, *maar·û*.

going through them, during a visit to the district, in which he studied the pronunciation on the spot; and he has thus been able to decide conclusively as to the physical basis of one of our difficult vowel sounds, about which Mr. Ellis was in doubt. (See Mr. Ellis's notes on the subject, pp. 58, 77, 78, *Dialect of West Somerset*.)

In preparing this outline, the same order of the various parts of speech has been followed as that in Dr. Murray's "*Dialect of the Southern Counties of Scotland*:" and it will be found in many points that the West Somerset is brought into direct contrast with the Scotch, by which method, it is hoped, a comparison of these two widely diverging dialects may be more readily made. To the assistance I have experienced from Dr. Murray, and to the hints and suggestions received from him, is due any measure of completeness that may be found in this outline; for without them much of value and of interest must of necessity have been omitted. Dr. Murray has also kindly contributed the notes bearing his initials which compare the West Somerset with Old English forms and expressions, or with those found in other dialects to which he has given particular attention.

In dealing with the Grammar, and in compiling the various lists of words necessary to illustrate it, it would have been very desirable to have rendered those lists complete and exhaustive, by including in their proper places in them all the verbs (conjugated with their past tenses and past participles) which are archaic or provincial; but this could only be achieved by reference to the Glossary, which, at present, is in a fragmentary state, and it has been thought better not, on that account, to delay the publication of this outline for an indefinite time.

It should be borne in mind that when positive general rules are laid down as invariable, they are only intended to apply to the dialect pure and unadulterated—a stranger coming among the people would at once hear all the rules broken, in the "fine" sentences addressed to him; but long experience enables the writer to maintain with confidence all that is here put forward.

NOUNS.

THE PLURAL NUMBER.

In the district of West Somerset we have eight forms of plural terminations, viz. *s*, with its varieties *z*, *ez*, and *ezez*; *n*; *r*; plurals the same as the singular; and plurals formed by a change or modification of the root vowel of the singular.

Plural in *s*

is found with all words ending in the sounds of *k*, *t*, *th*, *p*, *f*; also in *l*, when it is found in unaccented syllables; as in the following examples:—

rùemaat-ik ¹	rùemaat-iks	rheumatic
raat	raats	rat
zmúth	zmúths	smith
traap	traaps	trap
uuf	uufs	hoof
an·vèol	an·vèols ²	handful
lae·ügl	lae·ügl	label

Plural in *z*

All nouns ending in a vowel or voiced consonant, as *b*, *d*, *g*, *l* (in accented syllable), *m*, *n*, *r*, *v*, have their plurals in *z*, as—

pai	pai·z	pea
klaa	klaa·z	claw
skēet·ēe	skēet·ēez	moorhen
bai·dtuy	bai·dtuyz	{ ticking of a bed (also the entire bed, not the bedstead)
tuur·ū	tuur·ūz	turf
rúb	rúbz	rib
èò·d	èò·dz	wood (silva)
koa·ürd	koa·ürdz	cord
pai·g	pai·gz	pig
zaung	zaungz	song
buun·l	buun·lz	bundle
gurd·l	gurd·lz (<i>s</i> sometimes)	girl
vèò·l ³	vèò·lz	fool
uul·um	uul·umz	elm

¹ This is always a substantive—*uur·v u·gaurt dhu rùemaat-ik*. The adjective would be *ay bee u·rùe·matuyz tuur·bl*. The term *rheumatic pains* would not be used.

² Combinations of *vèol* have their plurals sometimes in *s* and sometimes in *z*, depending on the stress laid by individuals on the last syllable.

³ This word is often pronounced *fèò·l*.

chaa·yn	chaa·ynz	chain
púch·ur	púch·urz	pitcher
loa·v	loa·vz	loaf

Plurals in *ez*

are found in those nouns which end in the sounds of *s*, *z*, *sh*, *zh* or compounds of them, as *x* (= *ks*), *j* (= *dzh*); also those in *st* or *sk*.

<i>s</i>	fae·űs	fae·űsez	face
<i>ps</i>	aa·ps	aa·psez	hasp
<i>x</i>	fau·ks	fau·ksez	fox ¹
<i>ts</i>	au·rts	au·rtsez	orts, <i>i.e.</i> leavings
<i>z</i>	{ noa·űz	noa·űzez	nose
	{ aewz	aewzez	house
<i>sh</i>	buursh	buur·shez	brush
<i>ch=ts</i>	buurch	buur·chez	breech ²
<i>zh</i>	een·zh	een·zhez	hinge
<i>j=dzh</i>	vúl·ij	vúl·ijez	village
<i>st</i>	vrau·s(t	vrau·stez	frost ³
<i>sk</i>	kaa·s(k	{ kaa·sez or	cask
		{ kaa·skez }	

Words in literary English which change the final *f*, or *f* sound of the singular, into *v* in the plural, are pronounced by us with *v* in the singular, and consequently, as before shown, their plurals are all in *z*, as

luyv	life	{ nuyv or	knife
		{ nai·v }	
wuyv	wife		
lee·v	leaf	shee·v	sheaf
thee·v	thief	loa·v	loaf
klee·v	cliff	stae·űv	staff
aa·v	half	kyaa·v	calf

(See West Somerset Dialect, p. 71.)

except nouns in *lf*—which are very few. These have their plurals in *lfs* instead of the *lvz* of literary English, as

wuolf	wuolfs	not wuolvz	wolf
shúlf	shúlfz	not shúlvz	shelf

¹ Fox is pronounced by us with the *f* sharp, and the word *vixen* is never used except as an epithet for a woman of bad temper. A female fox is a *búch fau·ks*.

² This word in the singular is used to express the hinder part of both men and animals—also technically to the coarse wool in a fleece which grows near the tail of a sheep. In the plural it signifies a garment as elsewhere.

³ The *t* is only sounded when followed by a vowel. We hardly ever sound *k* after *s*, except when followed by a vowel, and not always even then—as *vlaa·s* (flask), *maa·s* (mask). *Kaa·sez* is more common than *kaa·skez* (see post).

In *self* and its compounds (see Pronouns) the *f* being always dropped, thus becoming *zuul*, the plural follows the rule for words ending in *l* with final syllable accented, and is therefore always in *z*, as *dhai dù'e'd ut dhur-zuul'z* (they did it themselves).

It is curious to observe that even those people who have learnt a little better than to talk of *ur-zuul*, *ur-zuulz* (ourselves), would nevertheless follow the rule given above for words in *lf*, and always say *ur-sael'f*, *ur-sael'fs*, *dhac'ür-sael'fs*, etc. So also *health*, pronounced *uulf*, follows the same rule, and always becomes *uulfs* in the plural. The ordinary toast before placing the drinking vessel to the lips is *yuur-z au'l yur uulfs* (here is (to) all your healths). This may be heard daily as well in the village tavern as in the harvest-field.

On the other hand, received words, which ending in *th* in the singular, make *dhz* in the plural, as *lath*, *path*, *bath*, in our dialect retain the hard *th*, and make their plurals in *ths* instead of *dhz*, as *maa'ths*, *paa'ths*, *baa'ths*, or else change the *th* into *f* in the singular, and then, as before shown, for words in *f*, they make their plurals in *s*, not *z*, as

laa'f ¹	laa'fs	lath
maewf	maewfs	mouth

Very often this *th*, when it follows *a*, is altogether dropped, and then the plural is formed in the way before shown for words ending in a vowel, *i.e.* in *z*, as *baa'z* (baths). A man informed me—*Dhai-v u-kuut' paa'z rai't drùe dhù kau'ps*, "They have cut paths right through the copse."

Not only do we sound the full syllable *ez* after words ending in *st*, but very frequently we add a second *ez*, as—

bee'üs(t	bee'üstez	and often	bee'üsteezez	beast
bris(t	bris'tez	„	bris'teezez	breast
kris(t	kris'tez	„	kris'teezez	crust
vuy's(t	vuy'stez	„	vuy'steezez	fist

Some individuals use this form habitually, others

¹ The verb to *lath* is with us *laa'ft*—*Dhu juy's wuz su ruuf, këd'n laa'fië* (The joists were so rough (one or I) could not lath, *i.e.* nail on the laths). Observe the omission of the nominative case to the verb (see post).

(especially *vuy'stezez*) emphatically. I have not remarked it as used peculiarly by children or by the most ignorant adults. I do not give it as the rule for these words, but it is decidedly common in ordinary sober talk.

In all these cases the plurals are several and not collective (see Plurals without Change).

A double plural is very frequently used when speaking of several articles which have the form of plural nouns in the singular, as *buul'ées* (bellows), *bran'dées* (see page 154), *tau'ngz*, *sta'aps*, etc. These become *buu'léesez*, *bran'déesez*, *taung'ez*, *staap'sez* or *staap'sez*, etc. So also *ae'ümzez*, *wuop'ensez* (which see after, among *plurals without singular*.)

A few years ago I saw on a board over a door in Exeter—

“Here liv'th a man what don't refuse
To mend
Umbrellases, bellowses, boots and shoes.”

Plural in *n*

is seldom heard. We do not use this form so frequently as Dorsetshire *voaks*. Indeed *au'ksn* (oxen), *chik'ëen*¹ (chicken), (the plural of *chick*—we know no such word as *chickens*), *chül'urn* (children, see below), and *vraek'sn*² (rushes), are all the examples known to me, as in daily use, though I have heard that *uyn* (eyes), *shüen* (shoes), and *oa'zn* (hose), were used in this district quite within “the memory of the oldest inhabitant.” We do not use brethren, but *bridh'urs* as the plural of *bridh'ur* (brother). I never heard of either *tree'n* or *houzen*.

Plural in *r*.

The only certain example of this form is in *chül'ur*, singular *chee'ül*, which is the commonest form of *children*

¹ Ags. *cicēn*, pl. *cicēnu*, later *cicene*, *chickene*. When the final *e* became mute, and the plural would have been left the same as the singular, they were differentiated in the Northern and Midland dialects by adding *s* to the plural; but in the Southern the singular was contracted to *chick* and the plural remained *chicken* = *chickene* = *cicene* = *cicēnu*. This is a modern repetition of what occurred in much older times in *oxen*, and the German *-n* declension generally.—M.

² *Vraeksn* (Ags. *rixan*, pl. of *rise*, *risee*, Chaucer *rishe*, Gower *resche*, Ayenb. *resse*) is a true *-n* plural. The change of initial *r* into *vr* occurs in several words in the dialect, as *vraek'n*, reckon.—M.

amongst the farm labourer class. Among those slightly above them, with a little culture, *chúl'urn* is the usual form; but the *d* (in *children*) is dropped by every one. *Poo'ür blid uur-v u-ae'üd sū múnée chúl'ur*, *uurz u-kaum tu lèok maa'yn weesht*, "Poor blood (thing), she has had so many children (that) she has come to look very sad" (? bewitched). With us *doa'ün èe bleev'ut*, *chee'ül* (don't believe it, child), might be said to any person of whatever age—even to a grand-parent; it simply betokens familiarity. Besides this we have the word *toa'kür*, which signifies "the wherewithal," either money or food. We have also *toa'k*, which means bread simply. Whether our *toa'kur* is the plural of *toak*, or whether it be allied to the Scotch *tocher*, I leave to others to decide. *Toa'kur*, however, like *money*, would be construed as a singular noun.

Aay shüd luyk t-ab'm,¹ *neef uun'ee aay-d u-gau'üt dhu toa'kur*, "I should like to have it, if only I had got the wherewithal."

PLURALS MADE BY MODIFICATION OF THE VOWEL.

Of this form we have no more than in literary English, *i.e.* :

mae'ün	mai'n	men
uum'un	wuom'ëen	women
tèò'dh	tai'dh	teeth
vèot	vëet	feet
gèò'z	gee'z	geese
muwz	muyz	nice
luws or laews	luyz	lice

From the latter comes a very common adjective, *luw'zëe*. This is almost invariably the quality attributed to a rogue; so that it may be said to be his own proper adjective.

PLURALS WITHOUT CHANGE FROM THE SINGULAR.

These are again few—

shëep,	dee'ür,	graews (grouse),
pae'ur (pair),	puyp, (draining pipe),	snuyp (snipe).

All nouns, however, when used collectively, keep the plural

¹ Some individuals would say *tae'ün*. For change of *n* into *m* see West Somerset Dialect, p. 17; observe also the change of *e* into *b* in *t-ab'm*.

unchanged, as *U mún'ée uul'um bee gwaa'yn tu droa?* "How many elms are you going to throw?" i.e. fell. *Dhu vrau's-l dùe gèò'd, tl chek' dhu buud*, "The frost will do good, it will check the buds." *Baewd u fee'tée puyp*, "About (of) fifty pipes." This last expression uttered alone would convey a definite idea to a native—no vision of Broseley or Meerschaum would confuse his brain, nor would a thought of luscious port occur to him, but only common draining pipes. Other kinds, as *baak'ée puyp*, *brand'ée puyp*, *haw'rgèen puyp* (organ pipe), *lid'n puyp* (lead pipe), would have their regular plurals. *Dree uun'did u brik*, "Three hundred bricks." *Aay núv'ur daed'n noa uur'èen su skee'üs*, "I never knew herrings so scarce." *D-ée wau'nt ún'ée kaa's?* "Do you want any casks?" The ordinary plural of cask is *kaa'sez*, if used severally. *Dhur waud-n bud tùe kaa'sez u-laf*, "There were only two casks left." *Dhur wuz u suyt u bee'üs tu fae'ür*, "There were a great many beasts, i.e. bullocks, at the fair." But severally *Aav ee zee'd dree bee'ustez* (or *bee'ustezez*) *gwaa'yn ulaw'ng?* "Have you seen three oxen going along?" In the advertisements in local papers is nearly always to be found, "a lot of cask," "a prime lot of 400 cheese," "20 cord of hardwood," pronounced *twain'tée koa'ürd u aa'rd èò'd*. This last example may be taken as a measure of quantity, and therefore it would be according to strict rule that nouns of measure keep their singular form in the plural, as *puynt*, *kwaw'rt*, *gyaal'un*, *pak*¹ (peck), *paak* (pack, 240 lbs.²), *loa'üd*, *auks'eed* (hogshead), *stëech* (ten sheaves of corn, Northern *stook*). *Dhai'd u-kaa'rd aul dhu vee'ül een'tu baewd u vaaw'ür skoa'ür*

¹ Peck is a measure of liquids as well as grain, etc. *Vaaw'ur shuul'èenz un ae'ükur n tùe pak u suy'dur*, "Four shillings an acre and two pecks of cyder,"—the usual price for mowing meadow grass.

² The pack (240 lbs. weight) is now almost confined to wool; *teazles* are, however, still sold by the pack. The load for a pack-horse was always 240 lbs., or *tucuuiv skoa'ür wau'yt*. It is well within the recollection of the writer, when no other means of carriage than pack-horses existed in considerable districts. The pack-saddle was a curiously contrived appliance, to which sometimes long wooden crooks, sometimes small wooden boxes with hinged bottoms, called *duung-buuts*, were attached—the former for carrying hay, corn, faggots, etc., the latter for manure, stones, or other heavy material. The load for a horse, of any heavy material, was called a *zee'üm* (seam), and was always understood to be 240 lbs. In many leases the farmer is still bound to apply "two hundred seams of good rotten dung per acre" before a corn crop. Compare *sumpter-horse*.

steech, *haun duwn kau'm dhu raa'yn*, "They had carried, *i.e.* harvested, all the field except about four score stitches, when down came the rain." To this rule of measures keeping their singular form in the plural, there are many exceptions; but upon a close inspection it will be found that there is an indefiniteness as to the quantity signified by these exceptions, and hence the words, though undoubtedly measures, take ordinary plural forms, as *vuur'kēenz* (firkins, small kegs of various sizes to carry the allowance of cyder), *bai'gz* (bags). A bag is sometimes three bushels and sometimes a quantity determined by weight: *u bai'g u aa'plz* (a bag of apples) is six score pounds, while *u bai'g u tae'ūdēz* (bag of potatoes) is eight score; *bēo'shlz* (bushels, these are sometimes four and sometimes eight pecks, according to the kind of produce to be measured; a bushel of either lime or green peas is understood to be eight pecks), *aa'vèols*, *aat'vèols*, *kaap'vèols*, *paug'utvèols* (handfuls, hatfuls, capfuls, pocketfuls), and all combinations of *full*.

Nouns of space, weight, and number are unchanged in the plural, whether used collectively or not, except *únsh* (inch), which always becomes *únsh'ez*, unless it is used adjectively, as in *u dree-únsh plangk* (a 3-inch plank); *vèot*, *yaar'd*, *muy'uld*¹ (mile), *ae'ükur*, *vadh'um*, *paewn* (pound), *uun'did-wau'yt* (hundred-weight, *i.e.* 100 lbs.), *tuun*. Our ordinary weights are *wau'n tu nai'n paewn* (one to nine pound), *aa'fskaor-wau'yt* (10 lbs.), *labm*² *tu nai'ntēen paewn*, *diz'n paewn* (12 lbs.), *skao'r wau'yt* (20 lbs.), *wau'n-un-twai'ntēe*, *tu nai'n-un-twai'ntēe paewn*, *aur wau'yt*; *wau'n-un-thuur'tee*, etc., *wau'yt*, *aur paewn*; *fau'rtēe wau'yt*, *aur tūe skao'r wau'yt* (40 lbs.); *fee'tēe wau'yt* (50 lbs.), *dree skao'r wau'yt*; ² *zab'mtēe wau'yt* (70 lbs.), *vaaw'ur skao'r wau'yt*, *aur aay'tee wau'yt* (80 lbs.; see post, Adjectives of Number and Quantity), *paer'ur*, *kuu'pül*, *brae'üs*, *lai'sh* (leash) *aa'fdiz'n* (6), *aa'fskaor*, *diz'n*, *bae'ükurz diz'n* (baker's dozen = 13), *skao'r*, *uun'did*, *laung uun'did* (120), *thuw'zn* (1000), *muul'yun* (million). We know nothing of the hundred-

¹ The adjective mild is pronounced *muy'ül*, as *u glaas u muy'ul ae'ül* (a glass of mild ale), see p. 67, West Somerset Dialect. So, in Shakspeare, *vilde* always for *vile*; "The King is mad: How stiffe is my *vilde* sense."—Lear, iv. 6.

² See West Somerset Dialect, p. 17.

weight (112 lbs.). All these, however, have ordinary plurals in *s* or *z* when used emphatically or severally. For instance, *Aay-v u-zee'd uun'didz oa-m*, "I have seen hundreds of them." *T-l kau's skao'rz ü pæwnz*, "It will cost scores of pounds." *Ur waud-n uun'ëe bü dree un twai'ntëe yuur oa'l, haun ee duy'd; bud ur bün maar'ëed ugee'ün uz yuurz*, "She was but twenty-three years old when he (*i.e.* her husband) died; but she has been married again for years," *lit.* these years (see Distinguishing Adjectives).

None of these nouns would be used in the plural after definite numerals, as *tai'n kuup'ul u duuks* (10 couples of ducks). *Vaaw-ur diz'n u brai'd* (4 dozen of bread, *i.e.* 52 loaves). After indefinite numerals or nouns of quantity plurals would sometimes be used, as *Siv-ur pæ'ürz u shù'ez wuz u-stoa'üld* (see post, Strong Verbs), "Several pairs of shoes were stolen." *U brae'äv lau't ü kuup'ulz wuz u-aar'mëen oa ut ubaew'd*, "A brave lot of couples were arming of it about," *i.e.* walking arm in arm.

Month always becomes *muuns*¹ in the plural, except when in *twuul-muunth* it stands for a year. *Aay yuur'd um zai' uz uw u wuz u zab'm muuns chee'ül*, "I heard them say as how he was a seven months child." *Twuz twuul muuns ugau'n, vèol au'p*, "It was fully twelve months ago." *Een ubaew'd ü twuul-muunth uur-l bee au'm ugee'ün*, "In about a year she will be at home again." *Dree muuns ugau'n kaum Vruy'dëe*, "Three months ago next Friday."

Of yards we have three kinds, signifying different measures. The *dree vèot* one is seldom used except by drapers; when that length is spoken of as a yard, it is called a *klaa'th yaar'd*.

A farmer said to me lately in reference to a distance of three hundred yards, *Kèod'n bee su raar*, "It could not be so far." *Bud wau't yaardz dee mai'n?* "But what yards do you mean?" The farmer was *u beet uw u skaw'hurd*, and so it flashed upon him that I had been speaking of the cloth yard.

We mean a "pole" of 16½ feet by a yard simple, and we

¹ Month is an exceptional word—dropping the *th* in the plural and keeping the hard *s* as above.

often call that space a *lan'yaard*. The same measure squared, *i.e.* a perch, we call a *yaa'rd* or a *yaa'rd u graewn*, the latter most commonly. An acre measures *aa'yt skao'r yaa'rd*, and portions of acres are *tai'n*, *twai'ntee*, *fee'tee* (50), etc., *yaa'rd*. A rood of land is always either *ü kwau'rturn ae'ükur u graewn*, or else it is *faw'rtee yaa'rd u graewn*. *Uw muuch ez dhik'ee vee'ül u graewn?* "How much is that field?" *Wuul, ee du mizh'ur vaaw'ur ae'ükur n dree skao'r yaa'rd, bud wee au'vees kyaa'ls-n dhu vuy'v ae'ükurz*, "Well, it measures four acres and sixty perches, but we always call it the *Five-acres*." So that when a measure becomes a proper name, it takes the *-s*, just the contrary of ordinary English usage. Yard in the sense of an inclosure is not used; we speak of the *baa'k kyüe'ürt* (back-court), while a farmyard is simply a *kyüe'ürt*. A stackyard is the *muw-baa'rtëen* (mow-barton). As in Scotch and English dialects generally, we always construe *broth* as a plural noun. *U vüe brauw'th wai tiks een um*, "A few broth with leeks in them," is a favourite mess. *Dhai brauw'th bee u-bwauy'ül laung unuuf*, "Those broth are boiled long enough."

Of plural nouns we have many without singulars: *buul'ëes* (bellows), *bran'dëes* (an iron tripod for holding a pot over a wood fire), (*bran'dëes-faa'rshëen*, brandees-fashion, means triangularly), *buu'rchez* (breeches), *tau'ngz*, *shee'ürz*, *siz'ez* (scissors), *staa'ps* (pair of steps), *skidz* (a strong ladder for loading casks), *pün'shez* (pincers), *wau'yts* (scales, not the weights, these are *wau'yt stoar'ünz*), *ae'ümsez* (hames, part of harness), *wuop'unsez* (whipple-tree), *kridz* (curds), *wae'üjéz* *pün'yunz* (refuse of combed wool), *skemps* (flax tow), *skyuur'ëenz* (the long grass left in pasture by cattle), *spaa'rtikulz* (spectacles), *au'dmuntz* (odds and ends), *ting-kurmuntz* (make-shifts), *shaa'rps* (bran pollard, also shafts of a carriage or cart), *au'ürtz* (orts or leavings), *rae'ümz* (skeleton, also the broken framework of any constructed article). *Poa'ür oal rae'ümz, ee kaa'n aar'lee skraa'lëe bæwt*, "Poor old skeleton, he can hardly crawl about." *Dhur wau'd-n uun'ëe dhu rae'ümz u dhu gee'üt u-laf*, "There was only the wreck of the gate left." *Dhu shülf wuz pur'tëe aa'y*

—*dhur wau'd-n noa'ürt bud dhu rae'ümz uv ü geò'z twiks dree oa us*,¹ "The shelf was pretty high—there was nothing but the bones of the body of a goose (*i.e.* minus legs and wings) between three of us."

Many diseases are spoken of only in the plural, as *mai'zls* (measles), *muul'igruubz* (stomach-ache), *strang'ls* (horse quinsy), *muumps*, *chaul'waulbulz* (diarrhœa), *füt's* (fits), *uy'tumz* (restless antics), *fúj'uts* (fidgets), *yuur'buurz* (a kind of swelling in the ear), *skraa'chez* (sores in horses' heels), *mai'grumz* (megrims), *wuytz* (whites), *wuy'ul skwuurts* (excessive diarrhœa), *skuút'urz* (looseness in cattle), *wau'shurz* (a soreness in horses' mouths), *gyaaps* (gaping, disease of chickens).

POSSESSIVE CASE.

The possessive case of nouns in West Somerset is formed and used as in ordinary English, and therefore requires little remark. Excepting in those nouns which make their plurals by a change of vowel, as in *mae'ün mae'ünz*, *mai'n mai'nz* (man), there is no difference in sound between the possessive singular, nominative plural, and possessive plural, *i.e.* three forms having the same sound. *Bwuy'z luuv* (southernwood) may be either "boy's love," or "boys' love," or "boys love" (fun!) But the word *voaks* people, makes *voak'sez*: *uur'nëen oa'vur uudh'ur voak'sez gee'ürdnz*, "running over folk's gardens." There is, however, a great fondness for the forms *u* (*oa* or *uv* before a vowel) (= of), and we should much prefer to say *dhu ai'd oa un*, *dhu au'rnz u dhu buul'ik*, *dhu taay'ül u dhu au's*, to *his head*, *the bullock's horns*, *the horse's tail*.

This rule would apply to persons as much as to animals; *Dhee-s u-skwaüt dhu ving'ur oa un*, "Thou hast squeezed his finger;" but would not apply to proper names. "His father," speaking of an inferior, would be *dhu faa'dhur oa un*, but we should say "Jim's father," *Jaak's ai'd*, "Jack's head." It should be noted that the form *oa*, when used with persons, would imply familiarity and something more. It would imply decided inferiority, and would never be used in speak-

¹ "The shelf was pretty high" is a very common saying—to express inhospitality. The writer heard the above sentence quite recently.

ing of a superior, unless it were intended to show marked disrespect.

Two nouns are often placed together without inflexion when one of them is understood to be possessive. This occurs in literary English, though not to the same extent. Example: The *mee'ül-ai'd* (the mill-pond), the *mee'ül-taay'ül* (the stream as it flows out from the mill-wheel), *ween'dur zül* (window sill), *duurn-blae'üd* (door-post), *strai't kau'ndur* (street corner), *ruuv püch* (the pitch of the roof), *taewn gee'üt*, *pik stae'ül* (handle of a hayfork), *bruy'dl ai'd* (bridle-head). The use of these forms is quite regular, and conveys to a native a very definite idea, differing from that which he would have if the same nouns were used with the ordinary possessive. Thus the *taay'ül u dhu mee'ül* is the part whence the *mee'ül taay'ül* flows out. The *duurn blae'üd* is the door-post in *sitüt*, but the *blae'üd uv u duurn* implies that it is detached from the door-frame or *duurnz*. We should always go into a shop and ask for a new bridle-head, but on the other hand it would be as much the rule to say *dhu ai'd u dhu bruy'dl-z u-broa'kt*, "The head of the bridle is broken."

Again, it would be nearly always said, *dhu ween'dur-zül du laa'k u beet u paarynt*, "The window-sill wants a little paint;" but *punt'n au'p pun dhu zül u dhu ween'dur*, "Put it up on the sill of the window."

This form of the possessive is by no means so general as in the Northern dialect, and the juxtaposition of two nouns would with us only occur in one instance of all those given by Dr. Murray, in his *Scotch Dialect*, p. 165. We should say *taewn gee'üt*, but *taap u dhu ee'ül* (hill-head), *moa'ür u dhu tree* (tree-root), *ai'nd u dhu aewz*, *taap u dhu tree*, *baa'k u dhu doa'ür*, *kai u dhu doa'ür*, *zuyd u dhu aewz*, *fae'üs u dhu klau'k*, *taay'ül u dhu koa'üt*, *zlee'v u dhu koa'üt*, etc.

Sometimes the form of the possessive is literally a matter of life and death. *Aay zeed u shēeps ai'd tu dhu doa'ür* (I saw a sheep's head at the door) implies a dead sheep; but the *ai'd oa u shaep* implies a living animal.¹

¹ In Scotch, on the contrary, a "scheip's heid" is the head of a living sheep; a "scheip-head," that of the dead animal."—M.

When the noun in the possessive has an attributive adjunct, the *s* is very often taken from the noun to which it applies, and tacked on to the adjunct, as *Jan Snò'k uwt tu Langvurdz duung'kèe*, "John Snook out to Langford's donkey." *Mr. Buurj tu Shoal'dur u Muut'unz pai'g*, "Mr. Bridge of the Shoulder of Mutton's pig."

Sometimes even the *s* is appended to a relative clause, as *dhat-s dhu uum'un waut wuz u-laf bee-uy'nz chee'ül*, "That's the woman what was left behind's child," *i.e.* that is the child belonging to the woman who was left behind.

ADJECTIVES OF QUALITY.

These are most commonly formed and derived as in ordinary English, and, except in their degrees of comparison, have not much peculiarity in their terminations; but the way in which they are used is often most remarkable, belonging, perhaps, rather to the region of slang than of dialect.

Drai'dfèol (dreadful) is a very common adjective, and used alone expresses the very opposite of dread, *i.e.* close attachment. A servant-girl said in my hearing, *Aay wuz drai'dfèol wai mûs'us*, meaning, that I was very fond of her and she of me. The adjunct *-ful*, when used to form an adjective, is pronounced with the *f* sharp, as *drai'dfèol*, *paay'nfèol*, *aa'rmfèol* (harmful), *shee'ümfèol*, *pai'sfèol*, etc. When it forms a noun of measure or quantity, it is pronounced *vèol*, as *aa'rmvèol* (armful), *aa'trvèol* (hatful) *buul'èevèol* (bellyful). *Skani'hus* (scandalous) always means filthy, befouled, but has no moral significance. I was complaining to a man, to whom I had lent a clean cart, of the very foul purpose to which he had applied it. His reply was, *Ee shaan' bee u-zai'n oa'm skan'hus*, "He (the cart) shall not be sent home scandalous," *i.e.* filthy.

Gyaa'sli (ghastly) would be used to express anything unsightly or dangerous; even to a ragged coat or a shabby hat. An unfenced hole by the roadside would be a *gyaa'sli plae'üs*; the look down from any giddy height is almost always described as *maay'n gyaa'sli*. *Grai't* (great) is used only in the sense of close friendship. *Dhai bee tuur'bl grai't* means, "They

are very thick, close friends.”¹ The adjective of size is always *guurt* (great).

Much is not often used as an adjective, except without the noun to which it applies, as *dhur waud-n muuch u-laf*, “There was not much left.” *Ee aa-n u-gau’t muuch*, “He has not got much,” i.e. money. *Smaa’l* is the opposite of *guurt*, and *lee’dl* (little) of *beg* (big). It is difficult to give any rule by which to determine the cases in which these words would be used respectively, and yet their several uses, as employed by natives, are definite and nearly invariable. For instance, we should always speak of a *guurt pees u buurd n chee’z* (great piece of bread and cheese), and a *lee’dl beet u mai’t* (little bit of meat); *smaa’l pees u mai’t* means a small joint; *lee’dl pees* is never heard. A small man is generally a *lee’dl beet uv u fuul’ur* (little bit of a fellow). Small and big would generally be used predicatively, as the *rúv’ur wuz smaa’l* (i.e. the water was low), the *kawrk-s tu beg* (the cork is too big). In this way *small* would be used with general or impersonal nouns, like water, crop, sample, measure, lot, etc.; while *little* would be used with all definite nouns, as *boy*, *cup*, *bag*, etc. *Small* and *big*, when used directly to qualify nouns, would usually be strengthened, or in a way doubled. We should never speak of a small boy, and very seldom of a big horse, but nearly always of a *lee’dl smaa’l bwuuy* or a *guurt beg au’s*. *Large*, too, is in the same way seldom used alone, as a *laa’rj wuyd bai’d* (large wide bed). A numerous progeny is never a large family, but invariably a *lau’ng faam’li* (long family). *Dhaiv u-ae’üd u lau’ng aa’rd faam’li*, “They have had a long hard family,” is a very frequent expression of sympathy. *Thick* and *thin* mean dense and sparse, and would not be generally used as in conventional English. The literary *thick* and *thin* would be expressed by *beg* and *lee’dl*, when applied to any such article as string, rope, wire, or rods of any kind. “The thread is too thick” would be *dhu draed-z tu beg*. “The lines are too thin,” *Dhu lai’ns bæ tu lee’dl*. In speaking, however, of any membranous substance,

¹ So in the North, the distinction between “grytt,” intimate, and “grait” or “gert,” great.—M.

as paper, parchment, cloth, etc., *thik* (not *dhik*, which is a demonstrative) and *theen* would be used, as in ordinary English. They would not be used in description of such substances as glue, cement, mortar, clay, etc., but *dhù glùe id-n stuf unuf*, (the glue is not stiff enough), *dhu maur-turz tu sau'f* (the mortar is too soft). As applied to liquids, *thick* only describes want of clearness or transparency. If it were desired to describe a liquid as having become thick in consistency, *i.e.* in the direction of losing its liquid condition, it would be necessary to use some simile, and in that case *thick* would be used, as *thik-s traë'ükl* (thick as treacle), *thik-s moar'ürt* (thick as lard). So of the opposite, *theen-z skil'ée*, (thin as workhouse milk and water), *theen-z wau'dr* (thin as water). A thin man is *spae'ür*, a thin animal *poo'ür*. The true use of thick and thin is seen in the following examples :

Zoa yur zee'üd thik, nee'f èe muyn vur tae'ü¹ u kraa'p, "Sow your seed thickly if you wish to have a crop." *Dhu fae'ür wuz thik u vòaks, twuz au'l tùe u dring'ut*, "The fair was thick of folks, it was quite a throng." *Twuz u theen maar'kut, un mau's au'l dhu puynz wuz lee'ürée* (Germ. *leer*), "It was a thin market, and almost all the pens were empty."

Some adjectives are used in a quaintly literal sense. A tenant said to me of his hilly farm, *taez tuur'ubl² paa'ynfèol graewn, taez su klaef'ti*, "It is terribly painful ground, it is so steep."

Those adjectives which are derived from common nouns have almost always their terminations in *èe* or *lèe* as in ordinary English, as *ai'dèe* (heady=strong), *vèot'èe* (footy, *i.e.* full of dregs), *ween'turlèe* (winterly), etc.; while those derived from abstract nouns usually end in *fèol*, as *shee'üm'fèol*, *kee'ür'fèol*, *wae'üs'fèol* (see p. 157). Derivatives from verbs usually terminate in *èen* or in *lèes*, the former being nearly the same as the ordinary present participle, as *drung'kèen* (drunken), *swae'ür'èen* (swearing), *slaam'ikèen* (slovenly), *waum'lèen* (un-

¹ In this instance *tae'ü* (to have) is rather emphatic and implies *to be sure of*. Simply *to have a crop* would be *tav u kraa'p*.

² This word is ordinarily pronounced *tuur-bl*, but in this instance for emphasis it was drawn out to three syllables. The same often occurs with nouns.

steady, going from side to side), *vai'nurlêes* (venturesome), *yuum'urlêes* (humoursome), *kuum'burlêes* (cumbersome, impeding). We have an adjective in *l* which is probably derived from a verb, *shuut'l* (shuttle, *i.e.* very active, quick in movement as a shuttle). *Su shuut'l-z u rabut*, "As quick as a rabbit," is a very common expression, and might be applied to a man, a dog, or any animal. The termination *lêes* is not very often used, but in the few cases where it is heard, it by no means signifies the want of the attribute described, as in *heedless*, etc.; but, as shown above in *vai'nurlêes*, etc., the termination rather corresponds to *full*. I know of only two adjectives in the dialect ending in *sum*: *an'sum* (handsome) and *lis'um* (lithe); *tiresome*, *wholesome*, etc., are not used.¹ We are very fond of the termination *êesh*, when we wish to denote an inclination, or a quality short of the positive. This can scarcely be called a diminutive so much as an approach or inclining to the quality described; as *gèo'dêesh* (goodish), *bae'ûdêesh* (badish), *oa'ûldêesh* (oldish), *beg'êesh* (biggish), *smaa'ldêesh* (smallish; note the insertion of the *d* after a liquid, see p. 161, Degrees of Comp.), *lee'dldêesh*, *skee'ûseesh* (scarcish), *smaa'rtêesh*, *tau'ldêesh*, *zauw'urêesh* (sourish). The same termination, when given to nouns, has the same effect, as *au'sêesh* (horsy), *roa'gêesh* (roguish), *bwuuy'êesh* (boyish); we should rather prefer, however, in these cases, to use the termination *luyk*, as *gur'dl-luyk* (girlish), *bwuuy'luyk*, *yaal'urluyk* (yellowish). The termination *n*, *en*, or *ên*, is very common with us, and is almost invariably added to a noun to denote the material of which the article described is made, and it may be used with any constructive substance whatever, as a *klaa'rthên koa'ût* (cloth coat), *oa'kn kaa's* (oak cask), *pae'ûpurn kaa'p* (paper cap), *ladh'urn up'urn* (leathern

¹ The following adjectives would either be expressed by the equivalent set opposite to them, or by some other form of speech, probably a simile, if a superlative absolute were intended:

frolicksome	vraul'ikeen
troublesome	truub'leen
meddlesome	mad'leen
wholesome	uul'thêe (wholesome seems quite lost)
tiresome	tuy'ûreen, paa ynfêol, as u paa-ynfêol daiz wuurk
quarrelsome	quau'rdlêen

apron), *ladh'urn buurd* (bat), *túm'urn èop* (wooden hoop), *glaarsen juug, kloa'mèen pae'ün* (coarse earthenware), *uy'urnèen bai'dstai'd* (iron bedstead), *au'rnèen lan'turn* (horn lantern), *woet'n shee'v* (oat sheaf), *wai'tn brai'd* (wheaten bread), *ai'mpm hroo'üp* (hempen rope),¹ *stuuf'm gaewn* (stuff gown), *stoa'ünèen waa'l* (stone wall), *waeks'n* (wax), *vlaeks'n* (flax), *boo'ürdn* (board), *uul'umèen kau'fèen*, *tee'nèen tang'kut* (tin tankard).

Only after nouns ending in *n* or *m* is this adjectival termination lengthened out to *een*.

DEGREES OF COMPARISON.

These are formed in the usual manner, by the addition of *ur* and *èes* (or *èest* when followed by a vowel), except adjectives ending in *l*, *m*, *n*, in which cases a *d* is inserted, as—

tau·l	tau·ldur	tau·ldées(t ² before a vowel)	tall	
vèol	vèol·dur	vèol·dées(t	full	
kèol	kèol·dur	kèol·dées(t	cool	
smaa·l	smaa·ldur	smaa·ldées(t	small	
lee·dl	lee·ldur	lee·ldées(t	little	
fuurm	fuurm·dur	fuurm·dées(t	firm	
ai·vm	ai·vmdur	ai·vmdées(t	even	
{ klai·n	klai·ndur	klai·ndées(t	{	clean
{ klee·ün	klee·ündur	klee·ündées(t		
{ plaa·yn	plaa·yndur	plaa·yndées(t	{	plain
{ plai·n	plai·ndur	plai·ndées(t		
mai·n	mai·ndur	mai·ndées(t	„	mean
green	gree·ndur	gree·ndées(t	„	
fuy·n	fuy·ndur	fuy·ndées(t	„	fine
{ dhee·n	dhee·ndur	dhee·ndées(t	{	thin
{ thee·n	thee·ndur	thee·ndées(t		
kuy·n	kuy·ndur	kuy·ndées(t	„	kind
kee·n	kee·ndur	kee·ndées(t	„	keen
zèò·n	zèò·ndur	zèò·ndées(t	„	soon
{ vaa·r	vaa·rdur	vaa·rdées(t	{	far
{ vuur	vuur·dur	vuur·dées(t ³		

Adjectives in *ng*, if monosyllables, sound the *ng* distinctly,

¹ Note change of *n* to *m* after *p* and *f*. See p. 17, West Somerset Dialect.

² When (t or (d are found written after any words in this or following lists, it is to be understood that they are sounded only when preceeding a vowel or vocal consonant.

³ With this inserted *d* compare the literary English *th* in *far-ther*, Ags. *ferre(r)*, E.E. *ferrer*, *farrer*, *ferder*, *farder*. The dialect, apparently, like Tudor-English, confounds *farther* and *further*.—M.

and add a *g* in their comparisons, while dissyllables in *ing* are pronounced *éen*, and have comparative *éenur* or *inur*, as—

lau'ng	lau'ng-gur	lau'ng-gées(t	long
yuung	yuung'gur	yuung'gées(t	young
strau'ng	strau'ng-gur	strau'ng-gées(t	strong
vrau'ng	vrau'ng-gur	vrau'ng-gées(t	wrong
wúl'éen	wúl'inur	wúl'inées(t	willing
blee'jéen	blee'jinur	blee'jinées(t	obliging
kaech'éen	kaech'inur	kaech'inées(t	infectious
tae'ükéen	tae'ük'inur	tae'ük'inées(t	attractive
shaam'leen	shaam'linur	shaam'linées(t	shambling
ai'leen	ai'linur	ai'linées(t	healing
slaan'téen	slaan'tinur	slaan'tinées(t	slanting
vurgiv'éen	vurgiv'inur	vurgiv'inées(t	forgiving
noa'éen	noa'inur	noa'inées(t	knowing
wik'ud	wik'udur	wik'udées(t	wicked
kaef'ti-an'dud	kaef'ti-an'dudur	kaef'ti-an'dudées(t	left-handed
bùe'zée	bùe'zée-ur	bùe'zée-ées(t	abusive
kspai'nsée	kspai'nsée-ur	kspai'nsée-ées(t	expensive
aak'tée	haak'tée-ur ¹	haak'tée-ées(t	active

Adjectives in *ive* are all compared by the inflexions as above, while *more* and *most*, even with polysyllables, are used only to supplement, perhaps intensify, the regular comparisons. The use of *more* and *most* is far less frequent than in polite English. When used with adjectives, they go with the corresponding degree, as *moo'ür an'diur*, *moo'ées fèo'lishées* (more handy, most foolish); but in these cases they do not seem to add any weight of expression, and are simple pleonasm. *More* is sometimes used to express *greater*, as *Moo'ür fèo'ül² ee' tùe ù dùed ut*, "More fool he to have done it." *Moo'ür roa'g-n fèol*, "More rogue than fool." *Dhu moo'ées pae'ürt oa-m wuz u-goo*, "The greater part of them were gone." Again, it is used for *left*: *Dhur wau'd-n neet u beet moo'ür*, "There was not a bit left." A man said to me, *Dhai bee dhu mau's kspai'nsée-ées soa'ürt kun ae'ü*, "They are the most expensivest sort (you) can have."

The following are very common expressions, to be heard daily: *Dhu èmp'uduns fuul'ur*, "The impudentest fellow."³

¹ The comparisons being emphatic are very frequently aspirated, if the adjective begins with a vowel.

² Compare note 2, p. 159, as to drawing out words into another syllable for emphasis.

³ Adjectives in *-ni* make superlative in *-uns* for *-un'ées*; *dhu uul'iguns kloa'üs*, (the most elegant clothes).

Dhu wik'udëes huy, "The wickedest lie." *Dhu dae'ürshusëes roag*, "The most audacious rogue." *Aay núv'ur dúd'n zee u moo'ür voa'ür-ai'dudur fuul'ur*, "I never saw a more wilful fellow." *Ee-z dhu mau's vainturlëesëes yuung oa'üsbuurd*, "He is the most venturesome young rascal" (whore's-brood, one of the commonest of epithets).

The irregular comparisons are :

gèo'd	bad'r	bas(t
bae'üd	wüs	wüs(t
	wüs'ur	wüs'tëes(t
mauch }	moo'ür	moo'ëes(t ¹
múni }		mau's

The emphatic forms *wüs'ur*, *wüs'tëes*, are the most usual, and almost invariable, when used in direct comparison. *Dhee'üz ez u suyt wüs*, or, *dhee'üz ez u suyt wüs'ur-n dhu laas*, "This one is a great deal worse than the last." *Dhai zaed aaw'ur Jím wuz dhu wüst*, or, *dhu wüst'tëest oa-m au'l*, "They said our Jim was the worst," or "the worstest of them all."

Ill is not an adjective in West Somerset, but a noun, with some word prefixed to denote a part of the body; it generally signifies a sore or wound, as in the well-known king's-evil. *Brist-ee'ül*, *uud'ur-ee'ül*, *kwaur'tur-ee'ül*, are common cattle ailments of a local character. People are not said to be very ill, but *vuur'ëe bae'üd*. *Uur'dh u-bün maayn bae'üd*, "She has been very ill."

Besides the ordinary comparisons, we have a kind of diminutive superlative, or something implying a little short of the superlative proper, made by adding *maus* (most) to the comparative; *bad rmaus soa'ürt oa voaks aur dthings* means not quite the highest class of people or things; *dhu vuur'dur-maus pae'ürt oa dhu wai* means not quite to the extreme end of the journey; *dhu huy'nurmaus*, on the other hand, would mean the last of all, as in ordinary English. *Hinder* is not used by us as an adjective, but we frequently use *uyn*, *uyn een*, *uyn pae'ürt*, in contrast with *voa'ür*; *voa'ür een* (fore-end), *voa'ür pae'ürt oa dhu wik* (beginning

¹ This form is that which would be used alone, as *æ'd u-gawt dhu moo'ëes* (he had the most).

of the week), *coa'ür kwaurtur*, *uyn kwaurtur*. So also *Ee'stur-een*, *Was'tur zuyd*, must be taken to mean the end or side more to the East or West, rather than Eastern and Western. If directly East or West, we should say the *Ee'st een*, the *Wast een*.

Our superlative absolute is formed by prefixing *maa'yn*, *rae'ül*, *vur'ëe*, *aun'kaum'un*, *tuur'bl*, *mau'rtul*, *nae'ürshun* ('nation), *krùe-ee'ül*, *nauy'ntid*, (anoined), *shaw'këen* (shocking) or some other strong expletive. *Mae'üs bee tuur'bl plai'ntëe dee yuur*, "Acorns are very plentiful this year." Observe *dee yuur*, i.e. to-year, like to-day. *Rae'ül gè'o'd tu dhu poo'ür voaks*, "Real good to the poor folks." *Twuz u nauy'ntud shee'üm*, "It was an anoined (i.e. very great) shame." *Dhu graas dü kuut shaw'këen bae'üd*, "The grass cuts very badly."

We have an equivalent of the superlative absolute which is more generally used than any of the foregoing. It is the almost constant application of simile to nearly all the actions or qualities of life. Indeed, nearly every adjective in daily use has its own special one belonging to it, and these similes are so generally used that they may be taken to be the natural superlative absolutes of the adjectives to which they belong. *Blai'n-z u baatl*, "Blind as a beetle," i.e. a mallet, not an insect. *Dai'd-z u aa'mur*, "Dead as a hammer." ("Dead as a door nail" is never heard with us.) *An'dëe-z u güm'lut*, "Handy as a gimlet." This is a very common description of a quick, useful servant. *Kreo'kud-z u daugz uyn lig*, "Crooked as a dog's hind leg." *Straa'yt-s u aa'ru*, "Straight as an arrow." *Green-z u lik*, "Green as a leek." *Aa'rd-z uy'ür*, "Hard as iron." This is spoken of persons or animals, and means hardness or robustness of constitution. *Yal'ur-z u gin'ëe*, "Yellow as a guinea." *Ai'ürëe-z u baj'ur*, "Hairy as a badger." *Krab'ud-z u bae'ür wai u zoo'ür ai'd*, "Crabbed as a bear with a sore head,"—a very common description of a person out of temper. *Brai'dh-z u aa'rsh ëep*, "Breathe (i.e. open) as an ash heap." This latter is a very common phrase, and is said of land when thoroughly tilled and pulverized for a seed bed. *Mae'üs z-u shëep*, "Mazed (i.e. mad) as a sheep." This is the

precise equivalent to the conventional "Mad as a March hare." We in the west, however, draw our simile from a well-known disease of sheep, which makes them keep spinning round and round, and when the animal so affected is always said to be *mae'üz*. *Ragud-z u raa'm*, "Ragged as a ram." At certain seasons of the year the fleece of the ram becomes in a state which makes this simile as apt as it is universal. *Daa'rk-s u bai'g*, "Dark as a bag." *Poo'ür-z u uur'ën*, "Poor (i.e. thin) as a herring,"—the usual description of any very lean animal. *Poo'ür-z u rae'ümz*, "Thin as a skeleton." *Koa'ül-z chuur'utëe*, "Cold as charity." *Praewd-z u laews*, "Proud as a louse." *Zweet-s u nit*, "Sweet as a nut." *Zaaw'ur-z u grig*, "Sour as a grig." I do not know the meaning of *grig*, and never heard it applied to any substance or fruit; it is the most usual superlative of sour, and the very name is supposed to set the teeth on edge. *Stuf-s u strad*, "Very stiff." *Stradz* are very hard leather leggings and arm pieces worn in hedging or cutting faggot-wood. A frozen cloth would be described as *u-vree'z su stuf-s u strad*, "Frozen as (so) stiff as a strad." *Huug'lëe-z dhu daev'l*, "Ugly as the devil." This is the usual superlative of *ugly*, and the-aspirate forms part of the comparison. *Shuut'l-z u rab'ut*, "Quick, active as a rabbit." *Nee'ür-z faaw'ürpuns ez tu u grau't*, "Near as fourpence is to a groat." This is the climax of exactness, but it has nothing to do with distance. It would be said of any two things which exactly matched in appearance, or of two valuations which approached closely in amount; or it would be used to express a good fit, or a close joint in masonry or carpentry. *Wai'k-s wau'dr*, "Weak as water."

These similes, which are in daily use among the people, might probably be multiplied so as to include all the adjectives in ordinary use, but in the examples given above are found the most usual forms in which those adjectives here noted are compared in the superlative absolute degree. Observe that the *as* is sometimes sounded *s*, and sometimes *z*, depending on the consonant immediately preceding (cf. p. 146).

Than, after the comparative, is expressed by one form

only, viz. by the addition of *n*,¹ changeable after a labial to *m* (see p. 17, West Somerset Dialect), as *Aay doa' noa, nu moo'ür-n dhu dai'd*, "I don't know, no more than the dead,"—a very common asseveration. *Dhik'i dhae'ür-z beg'ur-n tuudh'ur*, "That one there is bigger than the other." *Aay'd zèo'ndur staa'rv-m düe üt*, "I would rather starve than do it." *Bad'r lae'üt-n nûr'ur*, "Better late than never." *Dhik'ëe-z úv'ur su muuch wús'ur-n tuudh'ur*, "That one is ever so much worsen than the other." Neither *as* nor *nor* is used by us in this sense, but we should say *uur-z yuung bee yûe*, "She is younger than you." The sense here, however, is clearly that she is young beside you, or, measured by you as a standard. So *ai'z tau'l bee ai*, "He is taller than he." Neither of these expressions can be taken as a form of *than*.

ADJECTIVES OF NUMBER AND QUANTITY.

CARDINAL.	ORDINAL.	CARDINAL.	ORDINAL.
wau'n, wan' fuus(t		aa'yteen	aa'yteenth
tùe	sak'un	nai'teen	nai'teenth
dree	thuurd	twai'ntëe	twai'ntëe-üth
vaaw'ür	faaw'urth	waun un twai'ntëe	waun un twai'ntëe-üth
vai'v, vuyv	fee'th	tùe un twai'ntëe	tùe un twai'ntëe-üth
ziks	zaekst	dree un thuurtëe	dree un thuurtëe-üth
zab'm	zab'mt	vaaw'ur-n faartëe	vaaw'ur-n faartëe-üth
aa'yt	aa'y't-th	vuyv-m fee'tëe	vuyv-m fee'tëe-üth
nai'n	nai'nth	ziks un saek'stëe	ziks-n saek'stëe-üth
tai'n	tai'nth	zab'm un zab'mtee	zab'm un zab'mtëe-üth
lab'm	lab'mth	aa'yt un aa'y'tëe	aa'yt un aa'y'tëe-üth
twuulv	twuul'th	nai'n un aa'y'tëe	nai'n un aa'y'tëe-üth
dhuur'teen	dhuur'teenth	nai'n un nai'ntëe	nai'n un nai'ntëe-üth
voo'ürteen	voo'ürteenth	uun'did	uun'didth
vee'fteen	vee'fteenth	uun'did-n wau'n	uun'did-n fuus(t
zik'steen	zik'steenth	uun'did-n twai'ntëe	uun'did-n twai'ntëe-üth
zab'mteen	zab'mteenth	tùe uun'did	tùe uun'didth
lau'ng un'did (120), thuw'zn, muul'yun.			
skao'r (20), skao'r-n aa'f or skao'r-n tai'n (30), tùe skao'r (40)			
tùe skao'r-n aa'f or tùe skao'r-n tai'n (50), drie skao'r (60)			
dree skao'r-n aa'f or tai'n (70), vaaw'ur skao'r (80)			
vaaw'ur skao'r-n aa'f or tai'n (90), vai'v skao'r (100), etc.			
ziks skao'r (120), zab'm skao'r-n tai'n (150), aa'yt skao'r (160)			
nai'n skao'r-n tai'n (190), tai'n skao'r (200), etc.			

¹ This contraction of *than* into *an*, *en*, 'n, like the kindred *üt* for *that*, is common in the English dialects. Though similar forms are found in Danish (*en*, *at*) we cannot suppose Danish influence in the Wessex 'n and *üt*; and, similarly, we need not call it in for the Northern *at*. See also *us yuurs* for *these years* (p. 172), as another instance of the dropping of initial *th*.—M.

The reckoning by scores, as *vaaw'ur skao'r-n zik'steen* (= 96), *dhuur'teen skao'r-n zab'm* (= 267), is much more usual than *nai'ntée ziks*, etc. A bill would be generally made out thus—

"11 score and 14 of Reed @ 11*d.* pr *sheev* £10 14*s.* 6*d.*
3 sc. and 9 Potatoes @ 2*d.* pr lb. 11*s.* 6*d.*"

In counting we do not say twenty-one, etc., always one and twenty, etc. If an old man be asked his age, he will say, *Aa'y bee ee'ntu mee aa'ytée vaaw'ur*, or *vaaw'ur-n aa'ytée*, "I am in my eighty-fourth year, or four and eightieth"—the latter to an acquaintance, the former to a *jîn'lmun*.

Waun, and its negative *noo'ün*, are used alone as in conventional English, and before a noun the latter sometimes becomes *noa*, though generally it is *nuudh'ur*. *Ee'd u-gaut au'n wau'n shùe*, *bud noa aa't*, or if the verb is repeated, we should say, *bud ee ad'n u'gaut aun nuudh'ur aa't*, "he had not got on any hat."

Noa would usually be used with general or plural nouns, and *nuudh'ur* with those of the definite or personal class, as *noa wau'dr*, *noa zaa'lt*, *noa shùe'z*, but *nuudh'ur koa'üt*, *nuudh'ur bai'd*, etc. The same distinction applies to *any*. *As u-zee'd nuudh'ur kaew kau'mëen au'n?* "Hast seen any cow coming on?" *Deds mëet ün'ëe shëep?* "Didst meet any sheep?" Sheep here would be understood to be plural. If a single one were inquired for, it would always be *uu'dhur shëep?*

Our multiples are *zing'l* (not *zing-gl*), *duub'l*, *trib'l*, *dree'voal*, *vaaw'ürvoal*, etc.

Our fractions are more curious: *aa'f*, *waun pae'ürt aewt u dree* (one part out of three, i.e. one-third), *tùe pae'ürts aewt u dree* (two-thirds), *kwau'rtur*, or *waun pae'ürt aewt u vaaw'ür* (fourth), *dree pae'ürts aewt u vaaw'ür* (three-fourths); *dree kwau'rturz* would not be a fraction, but would be understood as three several quarters, as of an apple cut in four, or a carcase divided by a butcher.

The distributives are: *waun aa'dr tuudh'ur*, *tùe un tùe*. *Dhai wai'nt ulaw'ng waun aa'dr taudh'ur*,¹ "They went along one after the other," i.e. in single file. *Dhai vau'leed dhu aesk tùe un tùe*, "They followed the hearse two by two."

¹ This word is pronounced both *taudh'ur* and *tuudh'ur*.

INDEFINITE NUMERALS.

Suum, zuum, or sau'm, zau'm, ún'ée, au'l, woal,¹ *boo'üd*, *unuuf*, *unèò* (enough), *jich, jish, jis* (such), *uudh'ur, nuudh'ur, unuudh'ur, waun ur tuudh'ur* (one another), *dhik'ée dhae'ür oa-m* (that one, *lit.* that there of them), *dhik tuudh'ur oa-m*. *Au'l dhu laut* or *dhu woal keet* (both signify *the entire quantity*). So *aul dhu auk'saed* and *dhu woal auk'saed* both mean the entire contents of the hogshead. *Ee urnd au'l dhu wai*, "He ran the entire distance," we should never say *the whole* way. *Whole* would seem to be used with nouns denoting something actually divisible and that could be touched, and would never be used with abstract nouns. "Whole attention" would be impossible as an expression with us; but *dhu woal bwuuy'leen* would be a very usual phrase. *Au'l dhu taewn*, would mean all the people in the town; but *dhu woal taewn wuz uun'dur wau'dr* would refer to the streets and houses.

It is most common to place the article before *both* when used alone: *ee tèok dhu boo'üd*. This form is used habitually even by better educated people, as, for instance, in making a purchase, "I'll take the both," = *tous les deux*, which of course is, analogically, as correct as "I'll take the whole." *Unuuf*, *unèò*, seem to be spoken indiscriminately; some using one form, and some the other. They do not now represent the singular and plural; if they ever did so in this dialect, the distinction is now obsolete. After a verb, and when the noun, adjective or adverb is not expressed, the usual form would be *unèò*, but this is not invariable. On the other hand, we invariably keep to the Teutonic order, and place them after the noun, as *mai't unèò* (enough meat). *Enough of* is never used. I overheard a man say to another, *dhee-s u-mae'üd smèech unuuf vur tu pwuuy'zn dhu daev'l*, "Thee hast raised dust enough to poison the devil." *Unuuf vur a'it* (enough to eat), *druungk unuuf* (drunk enough), *voaks unuuf*, *ee-v u-saard unèò* (he has earned enough).² *Jich, jis, jish*, are equally common, but one or the other is the pronunciation

¹ This word is both *woa'l* and *wòal*, according to the emphasis. Sometimes it is very long.

² Compare the M.E. use of *served* = *deserved*, *merited*.—M.

of *such*. They are used in conjunction with *as*, and also without, but generally the article is omitted in a direct comparison. *Jish fuul'ur-z yùe bee aw tu bee angd*, "Such (a) fellow as you are ought to be hanged,"—a very common expression of abuse. *Aay nùv'ur daed'n zee noa jis dhing uvoa'ur*, "I never did not see no such thing before." *Doa'n tuul au'p ji-stuuf*,¹ "Don't talk such nonsense." A phrase like, "I wish I had such," would never be heard; we should always complete the sentence with *thing* or the name of the article wished for, as *Aay'd gee úv'ur su mauch vur jish wuurk's goa'urz*, "I would give ever so much for such work as yours." Neither do we use *such-like*, though we might say, *Aay weesh aay-d u-gaw't jis dhing luyk*. *Noa jis dhing!* is the most usual form of flat contradiction. *Jich* generally comes before a vowel, as *jich aa'plz* (such apples), *jich è'od* (such wood, *lignum*); *jich u è'od* (such a wood, *silva*). The use of the article is decidedly emphatic. *Jich u aewz vur kwaur'dleen id-n tu bée raewn udheen twaintée muy'uld oa dhu plas'ús*, "Such a house for quarrelling is not to be found within twenty miles." Observe the pleonasm "of the place," which is nearly always added in similar descriptions of distance. *Jish bwuuy vur aít aa'plz*, *aay nùv'ur daed'n zee dhu fuul'ur oa un*, "Such a boy for eating apples, I never saw his fellow." The article after *such* is wanting in this verbatim example, but it is sometimes used for emphasis even before a vowel—thus making the awkward sound of two vowels distinctly pronounced one after the other, as in *jich u aewz*, *jich u è'od*, etc.

Uudh'ur, as already stated, means "any whatever, ever a one," and its negative *nuudh'ur* means "none at all, never a one"; both are construed in this sense, with singular nouns only. *As u-gaw'üt uudh'ur*² *paw'gut?* "Hast got ever a pocket?" *Aay aa'n u-ae'üd nuudh'ur*² *draap uz wik*, "I have not had never a drop at all for a week." But *unuudh'ur*=*alius*,

¹ Here, where two *ss* come together, as in *jis stuuf*, one is dropped, and the word is pronounced *jistuuf*. See also above, *aw tu* for *aw't tu*.

² I suppose these words to be corruptions of *e'er-a*, *ne'er-a*, found in other dialects. "I have had *ne'er a drop*." The interchange between *r* and *d*, *dh*, is well known. In Mr. Pulman's "Rustic Sketches," I find these words written *arry*, *narry*. The result is that in West Somerset *uudh'ur* represents *e'er a*, *other*, and *either* (M.E. *awther*, *other*).—M.

and *tuudh'ur*=*alter*, are true compounds of *other*. *Gi mee unuudh'ur*, "Give me another." *Wau'n ur tuudh'ur* is simply "each other." *Plai'zur*,¹ *dhai bwuuyz bee u-kik'een wau'n ur tuudh'ur*, "Please Sir, those boys are kicking each other." *Dhik'ee dhae'ur oa-m kaech-n, dhik tuudh'ur oa-m lae't-n goo ugee'un*, "That one caught him, that other (boy) let him go again." The *oa-m* (of them) is mere pleonasm, but is nearly always used. Observe that *tuudh'ur* is simply *other*, and not *the other*. *Lum'ee zee dhe tuudh'ur an*, "Let me see thy other hand." *Yuur'z wau'n, un yuur'z dhu tuudh'ur oa-m*, "Here is one, and here is the other. In the plural the adjective *uudh'ur* is used as in ordinary English, as *uudh'ur roak'sez chul'ur*, "other people's children;" but the noun form *others* is not used.

Of the distributives *each* and *every* we use the latter only, the former is never heard. *U'vur'ee graa's moo'ut oa-m du vang ez oa'un draap u jue*, "Every blade of grass catches (*i.e.* holds) its own drop of dew" (compare this sentence in Dr. Murray's *Scotch Dialect*, p. 177). *U'vur'ee dai* is a week-day, or *wik'ud-dai* (!) *Neef ee ded'n goo tü chuurch een ez uvur'ee dai kloa'üz!* "If he did not go to church in his every-day clothes!"

Either and *neither* are again expressed by *uudh'ur* and *nuudh'ur*; they are, moreover, both adjectives and conjunctions. As adjectives, however, the noun or its substitute is always expressed. *Uudh'ur waun oa-m-l düe*, "Either will do." *Nuudh'ur shüe oa-m waud-n baeg unuuf*, "Neither shoe was large enough." *Dhee kas-n düe ut nuudh'ur*, "Thou canst not do it either."² *Neither* is also expressed by *noa moa'r*. *Noa moa'r kaa'n yüe*, "Neither can you."

We have many words and phrases by which we indicate an indefinitely large number, of which *suyt*, *bwuuy'üléen*, *keet* (*kit*), *mas* (*mess*), *law't*, are the most used. These would be

¹ As before explained, see note 1, p. 169, when two *ss* come together, one is dropped. So here, when two *ss* follow each other; and instead of *plai'z zur*, we say *plai' zur*.

² So frequently in O.E. Thus "Exposition of the Holy Rood," ed. Morris, E.E.T.S. No. 46, p. 126, l. 115:

Pat if þaire men on owþir side
Come for to help þam in þat tide.

And in conjunction:

Nothyr in flesche, *nothir* in fysche.—*Babees Book*, p. 18.

But the pronoun form *owthir*, *awthir*, was more Northern than Southern.—M.

enlarged or diminished by adjectives, the meanings of which would be more or less modified if measured by standard English. *A puur-tée lau't oa voaks* means a crowd, or at least a great number of people. *Tuur-ubl suyt oa mau'lskrau'ls dëe yuur*, "There are a great quantity of caterpillars this year." *Dhur wuz u fuy'n brouuy-lëen oa-m*, "There was a fine boiling of them." *U mau'rtl keet o stau'k tu fae'ür*, "Great number of animals (for sale) at the fair." *Dhurz u mas u aa'plz u-raa'tëen*, "There is a quantity of apples rotting."

DISTINGUISHING ADJECTIVES.

A, *an*, are always *ü*, never *ün*, as *aay zee'd u aum'liguus vèol oa oa'l soa'üjurz*, "I saw *a* omnibus full of old soldiers." *The* is *dhü*, tending before vowels to become *dh-*, as *dh-oa'ld uum'un*, "the old woman, the wife." After *to*, it is often omitted, as *ëen't-æwz*, into or in the house; *au'p t-ee'ül* (up at the hill). *Daewn tu fae'ür*, "Down at the fair." *Aa'y meet-n ëen-tu maarkut*, "I met him at the market." The emphatic is *dhai'*. *Dhaat-s dhai' bèok*, "That's the book."

Of the special demonstratives we have two classes, which are used according to the particular kind of noun which has to be demonstrated.

All abstract nouns; the names of all the elements or of all substances or metals of undefined shape; all raw materials, and even manufactured stuffs while in the piece; as cloth, wool, sugar, copper, corn, water, air, etc., *i.e.* all such as cannot take *a* before them, may be classed as indefinite nouns, and they have their own special form of demonstrative.

All articles or things of specific shape or purpose, which can be individualized by prefixing *a* or *an*, as *a* cloth, tree, apple, house, table, etc., may be classed as definite nouns having their own demonstratives. The distinction is as follows:—

DEFINITE.	Singular.	INDEFINITE.
	<i>uz or z</i> = this	
<i>dhee-üz or dhee-üz yuur</i>	<i>dhús or dhúsh yuur</i> = this, near at hand	
<i>or dhee-üzh yuur</i>	<i>dhaat</i> = that	
<i>dhik or dhik-ëe</i>	<i>dhaat dhae-ür</i> = that, not so near	
<i>dhik-ëe dhae-ür</i>		

Plural Definite.

uz or z or s	= these
dhai'z yuur or dhèò'z yuur	= these
dhai or dhai dhae'ür	= those

As nouns of the indefinite class have no plural, so we have no plural demonstratives for them.

In addition to the above we have *uz*¹ used in a particularly idiomatic way for *this* or *these*, to distinguish periods of time, see the example given in p. 153. *Maa'rèed ugee'ün uz yuurz*, i.e. for a period extending over some years. *Aay aa'n u-zeed-n uz wik*, "I have not seen him this week." Here it is understood that *this week* does not mean the seven days commencing last Sunday, which would be *dhee'üz wik*, but for a period extending over a week of time. *Dhai bún u-goo' uz aaw'ur*, "They (have) been gone this hour," i.e. for an hour. *Wee aa'n u-kèep uun'ée vaaw'ur uz lau'ng-fèol tuym*, "We have only kept four *this* long time."

The use with us of the adverbs *here* and *there*, pronounced *yuur* and *dhae'ür*, in combination with the demonstratives, serves to express fine shades of meaning as to the nearness or distance of the object referred to, which are perfectly understood by natives, but which are far beyond the power of expression by *this* and *that* of received English. *Puut dhis wai't tu dhik eep*, "Put this wheat to that heap." *Gee dhee'üz au's saum u dhaat aay*, "Give this horse some of that hay." *Maeks awp dhaat dhae'ür man'èur een dhik'ée lún'ee*, "Mix up that manure in that shed." *Dhaat dhae'ür*, in this example, would imply that the manure was not present to the speaker. Manure is an artificial compound with a new-fangled name; our forefathers called all fertilizers *dras'èen* (dressing). Every kind of shed is a *lún'ée*, written *linhay* in local advertisements, etc., except that where horses are shod, this is always *dhu pai'ntées* (pent-house). *Droa dhùsh yuur mùlk een'tu dhee'üz kan*, "Throw this milk into this can." *Tae'ük dhee'üz pik un tuurn*

¹ This *uz* is very frequently contracted into *-z*. In rapid speech many individuals would pronounce the above *ugee'ün-z yuurz*, *u-zeed-n-z wik*, *vaaw'ur-z lau'ng fèol*. Long when used with *time* is generally *lau'ng fèol*. *Uz* is often similarly contracted when it stands for the possessive *his*. See Possessive Pronouns, p. 182.

oa'vur dhùsh yuur duung. Tae'ük dhee'üz shu'wul un muuv dhee'üz eep oa duurt, "Take this shovel and move this heap of dirt" (i.e. soil). *Dhik*, or *dhik'ëe*, corresponds almost precisely to Latin *iste*, and *dhik dhae'ür*, or *dhik'ëe dhae'ür*, to Latin *ille*. *Lat dhu kaafmdur puut dhik stae'ül een-tu dhik'ëe dhae'ür mauv*, "Let the carpenter put that handle into that (yonder) mop." *Wuur-s git dhik aa'pl? uwt oa dhik'ëe dhae'ür au'rchet?* "Where didst get that apple? out of that orchard?" *Ee-kn ae'ü dhèo'z yuur tae'üdes ur dhai dhae'ür, weech ëe wuul*, "You can have these potatoes or those, which you will." *Dhai dhae'ür bwuuyz-v u-toa'ürd dhèo'z yuur ween'durz*, "Those boys have broken these windows." *Vach dhaat dhae'ür èo'd uwai' vrum dhik'ëe èo'd*, "Fetch that (faggot) wood away from that wood." Here, of course, one *èo'd* is definite, the other indefinite. *Wuz dhaat dhae'ür gèo'd zee'üd haut ëe puut een-tu dhik'ëe vee'ül oa graewn?* "Was that good seed which (what) you put into that field?" *Dhèo'z pai'z bee fuyndur-n dhai*, "These peas are finer than those." *Dhùsh yuur graewn-z brai'dhur-n dhaat dhae'ür*, "This soil is more tilled, i.e. opener than that." *Dhaat dhae'ür* is used with anything of the indefinite sort, as corn, grass, lime, to denote its position as more remote than *dhùsh yuur*, i.e. close at hand. In speaking, however, even of any defined article, as a book, a key, or a man, if altogether absent, we should use *dhaat dhae'ür*. *Aa'v ëe zeed dhaat dhae'ür nai'v oa muyn?* "Have you seen that knife of mine?" *Ue wuz dhaat dhae'ür mae'ün?* "Who was that man?" *Aay kèodn kaech dhaat dhae'ür koalt*, "I could not catch that colt." In the same manner *dhai dhae'ür* would be used of things absent. *V-ëe¹ zoa'ld dhai dhae'ür buul'iks?* "Have you sold those bullocks?" referring to some that had been previously spoken of, but not now present. The same form of speech might, however, be used with reference to things present, yet, from the gesture or intonation of the speaker, he would not be misunderstood.

We never use the form *them* or *thesem* as demonstratives.

¹ *Have* and *hast* are very frequently contracted into *v* as above, and *s*—both when beginning a question and when used affirmatively, as *s-u-gaut dhe wae'üjz?* "Hast got thy wages?" (See Auxiliary Verbs.)

Unlike the Dorset, "I think *them* housen better than theäsem," we should say, *Aay du dhingk dhai aewz'ez bee bad'r-n dhai'z yuur*.

In cases where *those* forms the antecedent to a relative, we always say *dhai*. *Dhai dhut dùed ut ul ae'ü tu paay vaur ut*, "Those who did it will have to pay for it." *Dhur-z dhai kun tuul ee aul ubaew'd ut*, "There are those (who) can tell you all about it." Observe the omission of the relative (see post). When *dhis* or *dhee'üz*, *dhik* or *dhaat*, are used alone, the distinction between the kind of thing referred to is still carefully maintained. Of a knife it would be said, *Dhee'üz*, or *dhik'ëe-z muyn*, "This or that is mine." But of a quantity of hay or corn, or any substance of undefined shape, it would be said, *dhùsh yuur-z* or *dhaat dhae'ür-z yoa'ürz*.

But when the noun, whatever be its quality or number, has been already mentioned, or is to be named, in the same sentence, it is referred to by the neuter or indefinite form of the demonstrative *dhaat*, *dhis*, and not *dhik*, *dhee'üz*, as *ùe'z au's ez dhaat?* "Whose horse is *that*?" *ùe'z bèò'ts ez dhaat?* "Whose boots is *that*?" *ez dhaat dhae'ür yoa'ür chùl'urn?* "Is *that* your children?" Compare the German use of the neuter, in *Wessen Hund ist das? Wessen Stiefeln sind das? Sind das Ihre Kinder?* And the French invariable *cela* or *ça*: *Ces enfants sont heureux, cela ne fait que jouer. Ça n'a plus d'autre père que le bon Dieu!*

PRONOUNS.

The use of the pronoun of the third person resembles that of the demonstrative adjective, with respect to the class of noun for which it is substituted. Every class or definite noun, *i.e.* the name of a thing or object which has a shape of its own, whether alive or dead, is either masculine or feminine, but nearly always the former; indeed, the feminine pronouns may be taken as used only with respect to persons. For instance, in chaffering for a sow, it would be said, *Wuul, neef tez' u zuw, ee ul git aurn*, "Well, if it is a sow, *he* will get on," *i.e.* get fat. *Dhae'ür nuw! dhee-s u-taord dhu pùch'ur. Noa aay aa'nt, ee-z*

uun'ée u-krae'üz, "There, now! thou hast broken (torn) the pitcher. No, I have not, *he* is only crazed," *i.e.* cracked. A tool, book, house, coat, cat, letter, etc., are all spoken of as *he*. Sometimes even for a woman the pronoun *he* is used; for example, a man said to me of his daughter, in recommending her as a servant, *Uur-z u maa'yn guurt strau'ng maa'yd, ai ai'z*, "*Her's* a main great strong maid, *he* is." But *uur ai'z* would be more common.

It is simply an impersonal or abstract pronoun, used to express either an action or a noun of the undefined sort, as cloth in the quantity, water, snow, air, etc. *Aay núv'ur ded'n noa ut zu koa'l*, "I never knew *it* (the weather) so cold." *Lat dhu haay buyd, t-l druw'ée*, "Let the hay stay, *it* will get dry." *Lat dhu koa'út buyd gin ee-v u-druw'ud*, "Let the coat stay until *he* has become dry." *T-wau'dn gè'o'd dringk*, "It was not good drink," *i.e.* beer. *Dhee kas-n kau'm ut*, "Thou canst not do *it*." We also frequently use *it* instead of *them* as a plural, especially when referring to a number of objects of the same kind, as *Ted'n noa yùes vur tu kèep u paa'sl u dhi'ngz un staa'rv ut*, "It is no use to keep a parcel of things, *i.e.* live stock, and starve *it*," *i.e.* them.

The Personal Pronouns are—

	1 SING.	1 PL.	2 SING.	2 PL.
<i>Nom.</i> full	aa'y, aa'	wee'	dhee'	yùe
unemphatic	aay, aa, ũ	wěe	dhěe	ěe ¹
interrog. enclitic	ūr, ěes	ūs, ũr	dhee	ěe, ũr
unconnected	mee	uus	dhee'	yùe
<i>Obj.</i> unemphatic	měe, mŭ	us, s,	dhěe, dhŭ	ěe
emphatic or prepositional }	mee, aa'y	wee, uus	dhee'	yùe
	3 M. AND N. DEF.	3 F.	3 N. INDEF.	3 PL.
<i>Nom.</i> full	ee', ai'	uur	...	dhai
unemph.	ee, ai, ũ	ŭr, ũ	t, ut	dhăi
interrog. encl.	ŭ, ur	ŭr, ũ	ŭt	ŭm
unconnected	ee'	uur	...	dhai
<i>Obj.</i> unemph.	ŭn, n(m)	ŭr	ŭt	um, m
emphatic prep.	ee'	shee'	...	dhai

¹ The short marks here used to show clearly the quantity are not always used in the text. The second person plural has generally been written *ěe* to distinguish it from the third person singular, inasmuch as, though alike in quality, the former is shorter.

The first two forms are used when the nominative stands before its verb, with or without emphasis, as 'you went,' 'you went'; the third after a verb interrogatively, as 'did you?' its second variety in the interrogative ending of a sentence, as 'I am going, am not I?' 'he went, did he?'; the *unconnected* as in 'who went? I?' 'you and I'; the *objective unemphatic*, as in 'I saw you'; the *emphatic*, as in 'I saw you,' or after a preposition, as 'he took it from *her*.'

The regular form of the nominative first person is *aay* (or *aa* when followed by *l*, as *aa'l git-n vau'r-ée*, *aay wuol*, "I'll get it for you, I will"), except in interrogative phrases, or the question after an assertion, as *Aa'y kn ab-m*, *kaa'n ées?* "I can have it, can I not?" Observe the *aay* here is *emphatic*. *Bee gwaayn*, *bae'ün ées?* "I am going, am I not?" In this we have an example of the very frequent omission of the pronoun; when the sentence begins with a verb, the pronoun, whether personal or impersonal, is usually dropped. *Kèo'd-n dùe ut*, *kèo'd-n ur?* "(One) could not do it, couldn't one?" *Kaa'n tuul'ée*, "I cannot tell you." *Wau'dn ae'übl tùe*, *wau'z-ur?* "*He* was not able, was he?" *Paa's laung dhik wai*, *ded-n-um?* "They passed along that way, did they not?" The form *ées* given above, in *bae'ün ées?* has been often written *ice*, and considered a trace of the *ich*, *utchy*, *ch*, about which so much has been said by Jennings and others; but as here used it seems to be only the plural, instead of the singular. Precisely as in ordinary school-boy talk, "let's see, let's look," is said for "let me look," so, *kaa'n-ées* would be "can't us." Since this paper was written, I have ascertained that in a small district containing two or three villages—among which is Kingsbury, giving its name to a very large Hundred in the old county maps—the use of *utch* for *I* is still common; there they still say, *uuch un uum-l goa*, "I and he will go." This very limited district is far beyond the Parrett, and lies close to Hamdon Hill, the sharp peak above Montacute.¹ Again,

¹ See the Appendix to Prince L. L. Bonaparte's paper "On the Dialects of Monmouthshire, Herefordshire," etc., read before the Philol. Soc. April 7, 1876 (*Phil. Trans.* 1875-6, pp. 570-581), proofs of which have reached me since the above was

ur is used interrogatively for the nominative *I*, both instead of *ees* when final, and when followed by other words, in which case *ees* is seldom used, as *Aa'l vach'n, shaa'l uur?* "I will fetch it, shall I?" *Shl ur zai'n vaur'n?* "Shall I send for it?" *Muus'n ur goo?* "Must I not go?"

The objective *mee* is the most usual, but in the hill-country and towards North Devon the form *mü* is quite general; both these forms are unemphatic. Emphasis is usually given by intonation, and I have even heard the short *mu* emphasized. Occasionally *Aay* is used in the objective case, but by individuals only, and it is not the rule, as *Gee aay dhik*, "Give I that." *Lat aay ab-m*, "Let I have it." We should never say "give it to I," but always "to me." Again, *mee* corresponds to French *moi*. Who is there? Me. Who did that? *twau'd-n mee, twuz ee*.

The second person singular is most generally used by seniors to their juniors, by boys to each other, and by farmers to their servants or labourers. It is used to express anger, contempt, and also endearment, but it usually implies much familiarity, and would never, except for intentional impertinence, be used by an inferior; but its form is always *dhee*; *thou* is never heard. *Dhu* (thee) is again rather more heard in North Devon than with us.

In the 3rd person *ee* and *ai* are simply individual varieties, but when emphatic, I have only heard *ee*. *Uur* or *ur* is the usual feminine third person singular, both nominative and objective, but *shee* is the emphatic objective. *Ee* and *ur* are both sometimes contracted into *u*. See example, Past Aff. of *Will*, p. 204.

Ur wid'n lat uur ab-m, bud ur gid-n tu shee, "She would not let her have it, but she gave it to *she*," i.e. a third female. *Ur* is constantly, indeed always, used for *he* interrogatively, except when particular emphasis is required, as *Ee oa'n düe*

printed, in which the author gives his personal testimony to the existence of *uteh*, *utehy*, in the same district; also Mr. Pulman's "Rustic Sketches," London, J. R. Smith, 1871, p. 153, the only note upon which I would make is that "*Isc try*" in the Shakspeare quotation does not mean *I try*, but *I shall try*. In reference to the result of the Prince's investigations on "*ize, ise, ees, for I,*" I can only repeat that in this dialect *ees* is only used, as shown above, interrogatively and finally, and that its connexion with *ich* is very doubtful.

ut, wuol ur? "He will not do it, will he?" *Ad-ur bin u-wau'ytëen vuur'ëe laung?* "Had he been waiting very long?" *Wuz ee' dhu mae'ün?* "Was he the man?"

Our objective *him* is always *un*, *n*, unless it is emphatic, when it is *ee*, and unless (see W. S. D. p. 17) it follows *p*, *b*, *f*, when it becomes *m*: *Tuul-n tu staa'p-m*, "Tell him to stop him." *Gee un uz muun'ëe*, "Give him his money." *Dhai núv'ur spoak tùe un*, "They never spoke to him." *Uur ded'n zai noa'ürt tũ ee'*, "She did not say anything to he."

Our first person nominative plural is commonly *wee*, and, unlike Devonshire, *us* is seldom used, except interrogatively, as: *Shl-uus bee-n tuym?* "Shall we be in time?" *Wee* is also the emphatic objective. *Muyn un zai'n un tu wee'*, "Mind and send it to us." In an interrogative phrase, at the end of a sentence, *ur* even is used for *we*, as *Lat-s goo, shaal-ur?* "Let us go, shall we?" *Lat-s aer'ü-r voa'r-nèonz tu wauns*, "Let us have our lunch at once."

Yùe is emphatic, the common form being *ëe* (=ye). *Ee ded'n zai soa, ded ëe?* "You did not say so, did you?" *Wuz ut yùe aay zeed, ur yur bridh'ur?* "Was it you I saw, or your brother?" *Ur* is also used for *you* interrogatively, as well as for *he*. *Yùe muyn dhaa't naew, wuol'ur?* "You mind that now, will you?" *An oa'vur dhik eks, wuol'ur?* "Hand over that axe, will you?" *Yùe un mee bee dhu brouyz*, "You and me are the boys." *Dhai un uus wai'n tugadh'ur*, "They and us went together." *Mee! aay bae'ün gwaayn*, "Me! I am not going." *T-wau'dn ee', twuz mee'*, "It was not he, it was me." *T-wuz uur', twau'dn mee'*, "It was her, not me." (With the following compare Dr. Murray's Scotch, p. 191.) *Gi-m'ëe yur an'. Tuul mée au'l u-baewd ut. Ee aat mee een dhu ai'd. Dhaa't dhae'ür wuz u bae'üd jaw'b vau'r ëe. Aay zeed dhu boo'üd' oa'ëe, or Aai zee'd ëe boo'üd'. Ded ëe yuur-n? Aav ëe u-yuurd ut. Wid ëe noa' un, neef' ëe zee'dn? Puut dhu kuuv'ur paun' un. Dhur id'n noa'ürt een' ut. Gee ur ur jüez. Lat' ur goo lau'ng. Bring us u vùe pai'ürz. Aa'l giv' ëe sau'm. Ee tau'lëd um. Uur braat um or tùe um. Ee tèò'k-um uwai' vrau'm um. Meanings: "Give me your hand. Tell me all about it. He hit me in the head. That*

COMBINATIONS OF THE PRONOUNS, WITH PREPOSITIONS, AND VERB *to give*.

	TO.	FROM.	IN.	ON.	OF.	WITH.	GIVE.
me	ti mi ti mu emphatic { tu mee. { t̄e mi	vraum mi vrum mee. vrau'm mi	žen mi žen mee. ee'n mi	paun mi pun mee. pau'n mi	u mi u mee. oa' mi	w̄o mi wai mee. wai' mi	gim i gimee. gee' mi
thee	tu dhee tu dhu emphatic { tu dhee. { t̄u dhee	vraum dhee vraum dhu vrum dhee. vrau'm dhu	žen dhee žen dhu žen dhee. ee'n dhu	paun dhee paun dhu pun dhee. pau'n dhee	u dhee u dhu u dhee. oa' dhee	w̄o dhee w̄o dhu w̄o dhee. wai' dhee	gidh'ee gidh'u gidhee. gee' dhee
him	t̄he un { tu ee. emphatic { t̄u' un	vraum' un vrum ee. vrau'm un	žen un žen ee. ee'n un	paun' un pun ee. pau'n un	oa un u-ee. oa' un	wai un wi-ee. wai' un	gee un gi-ee. gee' un
her	t-nur { tu shee', nur. emphatic { t̄u' ur	vraum' ur vrum nur', shee. vrau'm ur	žen' ur žen nur', shee. ee'n ur	paun' ur pun nur', shee. pau'n ur	oa ur u nur', shee. oa' ur	wi-ur wi-nur', shee. wai' ur	geeur gi-ur', shee. gee' ur
it ¹	t̄he ut emphatic { t̄u' ut	vraum' ut vrum ut vrau'm ut	žen ut ee'n ut	paun' ut pun ut pau'n ut	oa ut oa' ut	wai ut wai' ut	gee ut gee' ut
we	t̄he-s t̄he us { tu uus. emphatic { tu wee. { t̄u' us	vraum' us vrum uus. vrum wee. vrau'm us	žen us žen uus. žen wee. ee'n us	paun' us pun uus. pun wee. pau'n us	oa-s oa us oa uus. oa wee. oa' us	wai-s wi-us wi uus. wi wee. wai' us	gee-s gi-us gi-uus. gi-wee. gee' us
you	t-ee emphatic { tu ybe. { t̄u' ee	vraum' ēe vrum ybe. vrau'm ēe	žen ēe žen ybe žen ēe	paun' ēe pun ybe. pau'n ēe	oa ēe oa ybe. oa' ēe	w̄o dh ēe wi ybe. wai' ēe	giv' ēe gi ēe gi ybe. gee' ēe
them	t̄he um t̄u-m tu mun ² emphatic { t̄u dhai. { t̄u' um { t̄u' mun	vraum' um vraum mun vrum dhai. vrau'm um vrau'm mun	žen um žen mun žen dhai. ee'n um ee'n mun	paun' um paun mun pun dhai. pau'n um pau'n mun	oa um oa'm oa mun oa dhai. oa' um oa' mun	wai um wai-m wai mun wi dhai. wai' um wai' mun	gee um gee-m gee mun gidhai. gee' um gee' mun

¹ The impersonal pronoun is never emphasized; the stress is always on the preposition or verb.² *Mun* is the commonest form of "them" in North Devon and the Exmoor district of Somerset, but it is never emphasized. When emphasis is required, it is laid on the preposition or verb.

was a bad job for you. I saw you both. Did you hear him? Have you heard it? Would you know it (*i.e.* some definite object) if you saw it? Put the cover on it (definite). There's nothing in it (*indef.*). Give her her dues. Let her go. Bring us a few pears. I'll give you some. He followed them. She brought them to them. He took them away from them."

The objective indirect, as given by Dr. Murray, cannot be expressed so clearly in our dialect, but amongst speakers this is done by intonation or emphasis, as: *Gēe mee yur an'. Tuul mee' au'l u-baewd ut. Twuz u bae'ud jau'b vur yùe, dhaat dhae'ür wau'z. Aay zeed yùe, boo'üd'h oa' ēe. Ded ēe yuur ee'?* *V-ēe u-yuurd oa dhaat dhae'ür?* *Wid ēe noa dhik neef ēe zeed-n?* The emphatic form of IT has no equivalent with us. *Doa'n-ēe bee zu aa'rd pun 'ee. Lat uur goo-law'ng. Bring zum¹ pai'urz tu wee. Au'l gee yùe u vùe. U vau'eed dhai.* Meanings: "Give ME your hand. Tell ME all about it. That was a bad job for YOU. I saw YOU both. Did you hear HIM? Have you heard of IT? Would you know IT (*def.*) if you saw it? Don't be so hard upon HIM. Let HER go! Bring us some pears. I'll give YOU a few. He followed THEM."

We cannot join two pronouns, as in "give it me, or give me it," we must say *gee un tu mee*; but we can join a pronoun and a demonstrative, as *gee mee dhik*.

Our *dhai* corresponds to French *on*; *dhai dü zai = on dit*. *Dhai bee gee'een vaawur-n ziks vur baa'rlēe*, means that 4s. 6d. per bushel is the market price for barley. *Dhai zùls suy'dur bēe dhu pak, un dhai vrak'nz thuur'tēe pak tūe u auk'saed*, means that cider is usually sold by the peck, and that thirty pecks go to a hogshead.

Our indefinite personal pronouns are *dhai* and *ün'ēe-baw'dēe* (anybody), and these are quite as much used by us as *on* is by the French. Interrogatively we use *ur*, and inasmuch as a large proportion of the sentences in ordinary talk end in an interrogative phrase, this form must not be lost sight of. *U'n'ēe-baw'dēe-d luy'k vur tu goo, wid-n ur naew?* "One would

¹ *Some* is pronounced *sau'm* when emphasized, but when spoken quickly it is *zum* or even *zm*, if a vowel follows.

like (for) to go, would one not now?" The distinction between *dhai* and *ún-ée-baw'dée*, as indefinite pronouns, is that the former excludes the speaker as *on dit*, while the latter includes the speaker as *on peut*. Both forms are construed as plural, although by the context it is clear that only one person is referred to. *Dù au'vées dù ún-ée-baw'dée u suyt oa gèò'd*, "It always does one a sight of good." The amount of benefit received by anything whatever, from a shower of rain or a dressing of manure, to a *kuup oa suy'dur*, is invariably "a sight o' good." *Tid-n sae-úm-z au'f ún-ée-baw'dée kèòd goo', dhurzuul'*, "It is not as though one could go, themselves." *U'n-ée-baw'dée mùd vuurk dhur ving'urz¹ tu boo'unz neef dhai wüol, un dhai wid-n git thang'kée vaur' ut nuudh'ur*, "One might work *their* fingers to bones if *they* will, and *they* would not get 'thank you' for it neither." The same rule applies to the other compounds, *sum-baudée*, *noar-baudée*, *úv-urèebaw'dée*, etc.²

From the foregoing, it will be seen that *ur* does duty in particular cases for six different persons, besides representing other parts of speech; *daed'ur?* may be did *I*, did *he*, did *she*, did *we*, did *you*, did *one*, according to the context. Affirmatively it is unemphatic for *uur*, she, her; also for *our* and for *or*.

¹ *Finger* is always pronounced *ving'ur*, not *ving'gur*.

² The 3rd person singular *ün* and plural *üm* are the Ags. *hine*, *heom*, E.E. *hín*, *hem*, 'em, the *h* being lost, as in the singular *ee*, *ai*, *ü*, Old English *a*. "Let his father be what *a* will."—Shaksp. Merch. Ven. ii. 2. So, "Your charm so strong works 'em."—Tempest, v. 1. The feminine *uur*, *ur*, is the Ags. *heo*, E.E. *ho*, *hoo*, with loss of initial *h* and addition of *r*, which has left it identical with the objective *her*, although quite distinct in history. (*R*, as already observed, is added to many words which originally ended in a vowel.) The Northern *she* (so slowly accepted in Southern English) is only used as an emphatic objective. *Them* is not yet accepted, though *their* is; Chaucer used *they*, but not *their* nor *them*. My impression as to the interrogative *ëes* for *I*, is that it is not derived from *ich*, though, when *ich* was falling into desuetude in the district, it may have been confounded with the plural *üs*, and have left *ëes* as the resultant. The use of *us*, in the nom. plural interrogative, may be compared with Shakspeare's frequent shall's: "*Shall's* to the Capitol?"—Coriol. iv. 6. 148, where I do not believe in Dr. Abbott's explanation of *shall* as an impersonal verb. *I*, *he*, *she*, are frequent as emphatic objectives, and *thee* as emphatic nominative in Shakspeare: "The hand of *she* here—what's her name?"—A. & C. iii. 13. "I am not *thee*."—Timon, iv. 3. But Shakspeare critics are very unwilling to admit the dialectal character of much of his language, for dialects are to most of them "vulgar," and, what is worse, *unknown* domains.—M.

POSSESSIVE PRONOUNS.

The adjective possessives are *maay* (unemph. *mêe*, *mî*, rarely *mû*), *dhaay*, *dhuy* (unemph. *dhêe*, *dhi*, rarely *dhû*), *eez* (unemphatic *ez*, *z*, *s*), *uur* (unemph. *ur*), *aaw'ür*, *yoa'ür*, *yùe* (unemph. *yur*, *êe*), *dhae'ür*, *dhur*. The absolute possessives are *maayn*, *muyn*, *dhaayn*, *dhuy*, *eez*, *uurz*, *aaw'ürz*, *yoa'ürz*, *dhae'ürz*.

Wuur-z mi aat? "Where is my hat?" *Ez ut maay tuurn?* "Is it my turn?" *Dhik'êe dhae'ür-z muyn*, "That is mine." *Zeed aaw'ür Jan?* "(Have you) seen our John?" *Dhai bee'üs bee aaw'ürz*, "Those bullocks are ours." *Dhee-s u-broa'kt dhi buur'chez*, "Thou hast torn thy breeches." *Dhaats dhuy dùe'in*,¹ "That is thy doing." *T-wuz dhuy*, "It was thine." *Dhae'ürz yur muun'êe*, "There is your money." *T-ez yoa'ür bai'g*, "It is your bag." *T-wau'd-n yoa'ürz*, "It was not yours." *V-êe gid-n-z mai't?* "Have you given him his food?" *Uur aat ur ai'd*, "She hit her head." *Aay bee saa'f t-wuz eez (uur) traak*, "I am sure it was his (her) footprint." *Uw d-êe noa t-ez eez, uurz?* "How do you know it is his, hers?" *His'n*, *her'n*, *our'n*, *your'n*, *their'n*, are not heard with us. In speaking to children *yùe* instead of *yoa'ür* (or *êe* for *yur* when short), is constantly used. *Yùe an*, *yùe aat*, *êe jaa'kut*, etc., "Your hand, your hat, your jacket."

Mu, *dhu* (my, thy), are spoken in the Exmoor district and in North Devon, but they are not general in West Somerset.

INTERROGATIVE PRONOUNS.

These are *ue* both nominative and objective, possessive *ùez*. *Weech*, *wau't* (or *haut*).

Ue dùed-ut? "Who did it?" *Ue ded' ur gee un tùe?* "To whom did he give it?" *Ue'z ez ut?* "Whose is it?" *Aay doa'noa ùez taiz*, "I do not know whose it is." *Weech wai bee gwaa'yn?* "Which way are you going?" *Wau't b-êe baewt?* "What are you about?" *Haut' b-êe aak'tên oa?* "What are you doing?"

Weech is never used quite alone, as in "which was it?"

¹ The inflexion of the present participle has generally been written *ên*, which represents the most usual sound; but in cases where it follows a very accented syllable, as in the above sentence, the final syllable is much shortened, and to express this it is written *in*.

but if no noun is expressed, as "which man," etc., it is always *weech oa-m*? "Which of them?" Sometimes, however, *weech·ëe*? is heard, but this is not general except with certain individuals, and by them *weech·ëe* is never made the nominative of a sentence, but is the simple interrogatory, corresponding to the ordinary English *which*?

The possessive *ùez* is also scarcely ever heard alone, or except before a noun, expressed or understood, as *Uez aewz ez dhaat*? (see p. 174, Demonstratives). *Uez duuks bee dhai*? "Whose ducks are those?"

Waut is used indefinitely, as *what*? i.e. "What do you say?" *Waut-l-ëe gee*? "What will you give?"

In those cases where the interrogative is governed by a preposition, this latter is always placed last in the clause. *Ue wauz-ut ëe zaed ut tûe*? "Who was it you said it to?" *Ue wuz um tau·këen ubaewt*? "Who were they talking about?" *Ue ded ur git dhik dawg vrau·m*? "Who did he (or she) get that dog from?" *Uez au's ez ur gwaa·yn tu vach um wai*? "Whose horse is he going to fetch them with?" *Ue daed ëe baay dhai tae·üdëes oa*? "Whom did you buy those potatoes of?" *Uez kaa·rt daed um kau·m een*? "Whose cart did they come in?"

THE RELATIVE.

Our relatives are *dhut* and *waut* or *haut*; *which* and *whose* are never so used, and indeed, whenever we can, we get rid of relatives altogether, as *Dhurz dhai kn tuul ëe*. *Aay noa·üs u mae·ün l-dùe vau·r ëe*, "I know a man (who) will do for you." *Dhur wuz moo·ür-n faur·tëe kèod·n git een*, "There were more than forty (who) could not get in." *Aa·l shoa· ëe dhu voarks l-man·ij ut*, "I will show you the people (who) will manage it (see p. 176, Indefinite Pronouns). With *us* *as* is never used as a relative. We could not say "the man as did it;" we should say, *dhu mae·ün waut dùed ut*. *Waut* is used rather for stress, and in all cases *dhut* might be substituted. *Dhu aewz ëe kn-zee dhu ai·nd oa*, "The house you can see the end of." In East Somerset *as* is used for the relative, thus, *Dhu maan uz aad ut*, "The man who had it;" but not in our district.

We have no short method of expressing the relative possessive. To convey the idea that "the man, whose house was burnt, lives here," we should say, *dhu mae'ün waut ud u-gaw'üt ez aewz u-buurnd du lee'v yuur*. *Dhu maayd dhut ad ur yuung mae'ün u-kee'öld*, "The girl whose lover was killed." *Dhu uum'un êe du noa dhu zún oa*, "The woman whose son you know." *Dhu dau'g haut ud u-gaw'üt ez lag u-uurnd oa'vur*, "The dog whose leg was run over." *Dhu tree êe zoa'öld dhu aa'plz (or pa'chez) oa'f-oa*,¹ *z dai'd*, "The tree from off which you sold the apples, is dead." Observe that fruit is not a noun with us, and that its particular sort must be specified. To fruit is a verb neuter. *Dhik'êe tree du fruet'êe wuul*.

We should use *what* and *which* indefinitely, without their nouns, as *kaa'n zee waut ün'êebaud'êe-z ubaert*, "One cannot see what one is doing." *Doa'noa weech tai'z*, "I do not know which it is." Notice the omission of the nominative pronoun (see p. 176).

Waut'sumdúv'ur is seldom used except as an intensitive, as : *Uur wúd-n gee' un nuuf'êen waut'sumdúv'ur*, "She would (not) give him nothing whatsoever."

COMPOUND PRONOUNS.

Compound Personal Pronouns are made by the addition of *zuul* or *zuulz* to the possessive pronouns, as

mizuul·	dhizuul·	ez- or urzuul·
muy'zuul (emp.)	dhuy'zul (emp.)	ee'z-oruur'zuul·(emp.)
urzuul'z	yurzuul'z	dhurzuul'z
aaw'ürzuul'z (emp.)	yoa'ürzuul'z (emp.)	dhæ'ürzuul'z (emp.)

The use of either *zuul* or *zuulz* in the plural seems to be a matter of individual choice. *Aa'l dùe ut mizuul*, "I will do it myself." *Shaa'n bau'dhur muy'zuul*, "I shall not bother myself." *Ee-d núv'ur uur'êe ez-zuul*, "He would never hurry himself." *Dhai oa'n uurt dhæ'ürzuul'z or -zuul*, "They will not hurt themselves." Any of these possessives can be

¹ *Off* is spoken in two ways—where it would mean in received English *off from*, as in this example, it is always *oa'f*. So also *left off* is *laf oa'f*, but *off side* is *aw'f zuyd*.

still further strengthened by the insertion of *oan* (own), as *Aay dùed ut aw'l mi-oa'n zuul'*, "I did it all my own self." *Dhai aa'n u-gaur'it noa'baudëe uuls bud dhur oan zuulz*, "They have nobody else besides *their own selves*." This is a common description of a married couple without incumbrance.

VERBS.

If we were to classify the verbs in the West Somerset Dialect according to their actual tense-inflexions, irrespective of historical considerations, they might be arranged in four divisions, viz.: 1. verbs which add *t*, *d*, or *ud*, for the past tense, to which *u-* is prefixed for the participle; 2. verbs which drop this *t* or *d* (except in special cases) in the past tense and participle, and then have the past the same as the present; 3. verbs which form the past tense and participle by vowel change (the participle still having the prefix *u-*); 4. verbs which at the same time change the vowel and add *-t* or *d*. Comparison with the older forms of the language shows that the first two divisions contain the originally *weak* verbs, those in division 2 having in this dialect dropped the *t* or *d* of the past; the two latter contain originally *strong* verbs, division 4 having the peculiarity that *the termination of the weak verbs has been added to the original strong past*.

This fondness for the weak inflexion is a remarkable characteristic of the dialect; it will be seen in the sequel that the number of strong verbs which it retains either in their original strong form, or with the addition of *-t*, *-d*, is very small; all the remainder, as far as they continue in the dialect, have become weak.

WEAK VERBS.

I. Verbs ending in a vowel or in *r* add *-d* for the past tense, as—

lai', laa'y	lai'd, laa'yd	u-lai'd, u-laa'yd	<i>to lie or lay.</i> ¹
paa'y	paa'yd	u-paa'yd	<i>„ pay</i>

¹ We make no difference between the intransitive *to lie down* and transitive *to lay down*. But *lie*=*mentiri*, is not used as a verb; a liar does not *lie*, but *tunlz luyz*.

duy	duy'd	u-duy'd	<i>to die</i>
ae'ũ	ae'ũd	u-ae'ũd	„ <i>have</i>
zee	zee'd	u-zee'd	„ <i>see</i>
groa, grao'ũ	groa'd, grao'ũd	u-groa'd, u-grao'ũd	„ <i>grow</i>
kroa, krao'ũ	kroa'd, krao'ũd	u-kroa'd, u-krao'ũd	„ <i>crow</i>
noa', nao'ũ	noa'd, nao'ũd	u-noa'd, u-nao'ũd	„ <i>know</i>
baur'ée	baur'eed	u-baur'eed	„ <i>borrow</i>
maar'ée	maar'eed	u-maar'eed	„ <i>marry</i>
yuur	yuurd	u-yuurd	„ <i>hear</i>
shee'ũr	shee'ũrd	u-shee'ũrd	„ <i>shear</i>
zwaæ'ũr	zwaæ'ũrd	u-zwaæ'ũrd	„ <i>swear</i>
wae'ũr	wae'ũrd	u-wae'ũrd	„ <i>wear</i>

Rarely the vowel of the past tense is contracted or modified, as—

gee	gid	u-gid
zai	zaed	u-zaed

II. In verbs ending in a consonant, the *-d* of the past tense and past participle (which after *k, sh, ch, s,*¹ *p, f,* becomes *-t*) falls away, except when followed by a vowel; in that case it is pronounced as the initial of the following word, as: *Uur kaech dhu bwnuys*, “She caught the boys;” but *Uur kaech't u bae'ũd koa'l*, “She caught a bad cold.” *Dhai wee'sh Mae'ũr'ée-d u-kau'm*, “They wished Mary had come.” *Dhai wee'sh-t uur ad-n*, “They wished she had not” (or “had him”). *Ee laa'rf boo'ũdh zuydz uv ez maewdh*, “He laughed both sides of his mouth.” *Ee laa'rf-t oa-ur*, “He laughed at her” (literally of her; we never laugh at a person or thing). *Aay wai'v tai'n yaa'rd u-voa'ũr brak'sus*, “I wove ten yards before breakfast.” *Uur wai'v-d au'l dhu pées*, “She wove all the piece.” *Ee lee'v tu Taa'nũn*, “He lived at Taunton.” *Ee lee'v-d au'p t-ee'ũl*, “He lived up at (the) hill.”

After *t* or *d*, and sometimes after *n*, no inflexion is added, even before a vowel, as *ee wau'n t-ab'm*,² “He wanted to have him or it.” *Jan wau'nt au'l dhu laut*, “John wanted all the lot.” *Dh-oa'l mae'ũn wid dhu paa'z au'l oa'vur*, “The old man weeded the paths all over.” *Ee'v u-wid um klee'ũn*, “He has weeded them clean.” *Ee'v u-spai'n úvur'ée vaa'rdn*

¹ *th* would come here, but I do not know of any verb in the dialect in *-th*.

² Here the final *t* in *wau'nt* is dropped, in consequence of the next word beginning with *t*, as before shown, p. 169.

ee'v u-gaut', "He has spent every farthing he has." In dissyllabic verbs, such as *vras'l* wrestle, *zad'l* saddle, *rak'n* or *vrak'n* (*vr*=Ags. *r*) reckon, *drat'n* threaten, *snaar'dl* snarl, *baal'uns* balance, *vaa'rnēesh* varnish, *bau'dum* bottom, the inflexional *-d* is not generally pronounced in rapid speech before a consonant, especially in familiar words, though at times it may be heard. But in all these consonantal verbs the *-ud* is sometimes pronounced as a distinct syllable, especially when the meaning is emphasized; as *bae'ük*, *bae'ük-ud*, baked. Indeed, in the hill district, this appears to be the usual form with verbs in *k*, *g*, *t*, *d*, *p*, *b*, *v*. Again, this full form has a kind of frequentative force, when the verb is used simply intransitively, or as a "verb of complete predication" without an object, as *Ee bae'ükud dree tuy'mz u Zün'di*, "He baked three times a (=on) Sunday." *Dhai au'ses plu'wud zab'm aaw'ürz*, "Those horses ploughed, *i.e.* kept on ploughing, seven hours." *Aay groa'pud gin aay vaewn un*, "I continued groping against (=till) I found him." The past participle follows the same rule; thus, *Aay-v u-draash'ud au'l-z wik*, "I have been threshing all this week." *Uur-v u-wai'vud au'l ur luyv*, "She has woven, *i.e.* been a weaver, all her life."

The following verbs, of the strong conjugation or weak and irregular in Standard English, are weak in our dialect: bear, bite, blow, crow, grow, come, draw, drink, fall, fight, fly, fling, forsake, freeze, give, go, hang, hide, hold, know, lead, lie, read, ring, run, shake, shrink, shoot, see, sing, sink, sling, spin, spit, spring, stink, swear, swim, swing, throw. wear, weave, win, wring.

Do, as a technical verb (see p. 213), is thus conjugated: *dùe*, *dùe'd*, *u-dùe'd*, *u-duun'd*, in which the originally reduplicated past, *dede*, *dyde*, is treated as a regular weak past of *dùe*.

III. The modified weak verbs existing in the dialect are:

bring	braa't	u-braa't	}	to bring
buy	bau't	u-bau't		
	boa'üt	u-boa'üt	}	„ buy
dhingk	dhoa'üt	u-dhoa'üt		
	dhau't	u-dhau't	}	„ think
zúl, súl	zoa'ül(d)	u-zoa'ül(d)		„ sell

tuul	toa·ül(d)	u-toa·ül(d)	to tell
mae·ük	mae·üd	u-mae·üd	„, make

To these add the preteritive verbs :

kan	kèo·d	can
wúl	wid	will
shaa·l	shèo·d	shall
mid, múd	mid, múd	may

Wuurk has past *wuurk(t)*, -*ud*, while *vroa·üt* is used only as an adjective in *vroa·üt uyur*, “wrought iron.”

The following list contains the strong verbs and modified weak verbs of Standard English, which in the West Somerset dialect are treated as regular weak verbs :

	PRESENT.	PAST.	PAST PARTICIPLE.
bear	bae·ür	bae·ürd	u-bae·ürd
begin	béegee·n	béegee·n(d)	u-béegee·n(d)
beseech	béesai·ch	béesai·ch(t)	u-béesai·ch(t)
bleed	blid	blid	u-blid·
blow	bloa	bloa·(d, bloa·ü(d)	u-bloa·(d
breed	bree·d	bree·d	u-bree·d
build	bee·ül	bee·ül(d)	{ u-bee üld(d) u-bee·üldud
catch	kaech	kaech(t)	u-kaech·(t
cleave, <i>i.e.</i> adhere	klai·v	klai·vud	u-klai·vud
clothe	kloa·üd(h)	kloa·üd(h)	u-kloa·üd(h)
		kloa·üd(hud)	u-kloa·üd(hud)
come	{ kau·m kúm	kau·m(d) kúm(d)	u-kau·m(d) u-kúm(d)
crow	kroa	kroad, kroa·üd	u-kroa·d, u-kroa·üd
deal	dae·ül	dae·ül(d, dae·üldud	u-dae·ül(d, u-dae·üldud
do	dùe	dùe·d, daed ¹	u-dùe·d, u-duun·d
draw	{ draa· drae	draa·d drae·üd	u-draa·d u-drae·üd
drink	dringk	dringk(t)	u-dringk·(t
eat	ai·t	ai·t	u-ai·t
fall	vaa·l	vaa·l(d)	u-vaa·l(d)
fling	vling	vling(d)	u-vling·(d)
fly	vluy	vluy·d	u-vluy·d
forsake	vursae·ük	vursae·ük(t)	u-vursae·ük(t)

¹ This form is used in negative or interrogative phrases, as *Aay daed-n zai zoa*, “I did not say so.” *Daed yúe gee oa·ürt tüe ut?* “Did you give ought to it?” *i.e.* did you subscribe? It may be taken as the periphrastic form of the past tense; while if a definite action is implied in the verb *do*, the past tense is *dúe·d*, as: *Wuy daed-n ee düe muy bis·gee eens yúe prau·mees?* *Ee üt bee u-dúe·d um-buy*, “Why did you not do (*i.e.* repair) my mattock as you promised? He will be repaired by and bye.” It will be found spelt both *daed* and *daed*, representing varieties of pronunciation, the latter being most common.

freeze	vree·z	vree·z(d	u-vree·z(d
grow	groa·	groa·d, groa·ud	u-groa·d, u-groa·ud
hang	ang	ang(d	u-ang·(d
hew	yao·	yao·d	u-yao·d
hit	aa·t	aa·t	u-aa·t
hold	oa·l(d	oa·l(d	u-oa·l(d, u-oa·ldud
keep	kēep	kēep(t	u-kēep·(t
kneel	nee·ül	nee·ül(d	u-nee·ül(d
know	noa·ŭ, nao·	noa·ŭd, nao·d	u-noa·ŭd, u-nao·d
leave	laef·	laef·(t	u-laef·(t
lose ¹	{ lau·s	{ lau·s(t	u-lau·s(t
	{ lèo·z	{ lèo·z(d	u-lèo·z(d
may	{ mid	{ mid	
	{ múd	{ múd	
meet	mēet	mēet	u-mēet·
ring	ring	ring(d	u-ring(d
run	uur·n	uur·n(d	u-uur·n(d
see	zee·	zee·d	u-zee·d
shed=spill	shaud	shaud	u-shaud·
shoe	shùe	shùe·d	u-shùe·d ²
shoot	shuut	shuut	u-shuut·
shrink	{ zhringk	{ zhringk(t	u-zhringh·(t
	{ zringk	{ zringk(t	u-zringk·(t
sing	zing	zing(d	u-zing·(d
sink	zingk	zingk(t	u-zingk·(t
slide	zluyd	zluy·d, zluy·dud	u-zluy·d, u-zluy·dud
sling	zling	zling(d	u-zling·(d
slink	zlingk	zlingk(t	u-zlingk·(t
sow	} zoa·	zoa·d, zoa·ud	u-zoa·d, u-zoa·ud
sew			
spend	spai·n	spai·n(d	u-spai·n(d
spin	spee·n	spee·n(d	u-spee·n(d
spring	spring	spring(d	u-spring·(d
sting	sting	sting(d	u-sting·(d
stink	stingk	stingk(t	u-stingk·(t
strive	struy·v	struy·v(d	u-struy·v(d
sweep	zwēep	zwēep(t	u-zwēep·(t
swim	zwúm	zwúm(d	u-zwúm·(d
swing	zwing	zwing(d	u-zwing·(d
teach	tai·ch	tai·ch(t	u-tai·ch(t
throw	droa·	droa·ŭd, droa·d	u-droa·ŭd, u-droa·d
weave	wai·v	wai·v, wai·vud	u-wai·v, u-wai·vud
win	wee·n	wee·n(d	u-wee·n(d
wring	vring	vring(d	u-vring(d

¹ *loose* is not used as a verb; *lúe·s* is a common adjective, and generally expresses diarrhoea, rarely the ordinary meaning.

² We use in addition the participial adjective *shaud* and *u-shaud·*, as *wat·shaud* wetshod, *dry·shaud* dryshod. *Ee wuz vur·ēe wuul· u-shaud·*, "He was very well shod."

To drown is peculiar; it is conjugated thus, both forms being equally common:

draewn	draewn	u-draewn
draew'nd	draewndud	u-draewndud

STRONG VERBS.

I. The following are the only strong verbs retained in their simple form:

bee	wau'z, wuz	u-bún	to be
buyn	baewn(d)	u-baewn(d)	„ bind
gruyn	graewn(d)	u-graewn(d, u-graewndud)	„ grind
vuyñ	vaewn(d)	u-vaewn(d)	„ find
vruyt	vroa'üt	u-vroa'üt	„ write
hruyd	hroa'üd, hraud	u-roa'üd, u-raud	„ ride
traid	troa'üd	u-troa'üd	„ tread
git	gau't, goa'üt	u-gau't, u-goa'üt	„ get
vurgit	vurgau't, -goa'üt	u-vurgau't, -goa'üt	„ forget
zit	zau't, zoa'üt	u-zau't, u-zoa'üt	„ sit or set
stan	stèo'd	u-stèo'd	„ stand
goo	wai'nt	u-goo, u-gau'n	„ go

U-gau'n is used adverbially for *ago*, sometimes for *gone*, i.e. *deceased*; *zoa dhu poo'ür oal dau'ktur-z u-gau'n* (dead).

II. The following verbs, originally strong, have the weak termination superadded in the past participle, and also in the past tense when a vowel follows, or when the verb ends in *r*:

brai'k	broa'k(t)	u-broa'kt	to break
drai'v	droa'v(d)	u-droa'vd	„ drive
spai'k	spoa'k(t)	u-spoa'kt	„ speak
klai'v	kloa'v(d)	u-kloa'vd ¹	„ cleave, i.e. to split
stae'ül	stoa'l(d)	u-stoa'ld	„ steal
tae'ür	toa'ürd	u-toa'ürd	„ tear
tae'ük	tèok(t)	u-tèokt	„ take
kree'p	kroa'p(t)	u-kroa'pt	„ creep
klúm	kloa'm(d)	u-kloa'md	„ climb
ruyz	roa'üz(d)	u-roa'üzd	„ raise

To these may be added the past participles . . . *u-bau'rnd*, born, from *bae'ür*, not used in this sense actively, and *u-duun'd*, another form of *u-dùe'd*, from *do*, see p. 213. *Ee wuz u-bau'rnd u-voa'ür uz tuym*, “He was born before his time.” A labourer would say to his employer, *Haut mus èes goo baewd nuw', plai'z?*

¹ Also weak *claeſ*, *claeſ(t)*, *u-klaeſtud*.

aay-v u-duun'd dhik'ëe aj', "What must I go about now, please? I have done (*i.e.* finished) that hedge."

The foregoing lists are believed to contain all, or nearly all, the verbs used in the dialect, which do not fall under the regular division of weak verbs.

The formation of the past participle by the prefix *u-* is common to all verbs alike.¹

FORMATION OF THE SIMPLE TENSES.

Transitive verbs have a distinct form to express the performance of the action, without an object, which may be called the intransitive form or form of complete predication; thus, transitive, *he digs the garden, he wrote a letter*; intransitive, *he digs for a livelihood, he wrote with vigour*.

The intransitive form adds the termination *-ee* (or *-i*) to the present infinitive² with all tenses in which it is used. In the dialect the use of the periphrastic form with *do*, and of the auxiliary verbs generally, is so much the rule that the infinitive of the principal verb is the part most used in ordinary sentences, while the tense, state, etc., are formed by the auxiliaries.

¹ This *ũ* (usually written *a-* in dialect works) is the Old English (and German) *ge-*, contracted soon after 1100 to *i-*, *y-*. It was lost from the Northern dialect very early; in the Midland it was disappearing in Chaucer's time, though he frequently uses it:

Hath in the Ram his halfe cours *i-ronne*,

but

At Alisaundre he was whan it was *wonne*.

With the widening into *ũ-*, compare the occasional use of *a* for *i'* = *in* in Tudor English.—M.

² This *-ëe* or *-i* (often written *-y* in Western dialect works) is understood to be the last vestige of the Anglo-saxon infinitive *-an*, *-ian*, retained in a special construction. This termination disappeared from the Northern dialect soonest, and was preserved in the Southern much longer even than in the Midland. In the North it had become *-a*, *-e*, before the tenth century, and was totally lost before 1250. But in the Southern dialect the *Ancoren Riwle*, about 1200, has always the full form in *-en*. In the *Ayenbite of Inwyrt*, 1340, this is mostly *ie*, *i*, *y*, or *e*, "his hous mid greate strengþe wolde *loky*." Data for connecting this with the "free infinitive" of the modern South-western dialects are not forthcoming; but the probable course was, that as the final vowel was already by Robert of Gloucester, 1298, elided before a word beginning with a vowel, it came at length to be dropped before any word, and retained only when the infinitive was not followed by an object. Its history would thus be analogous to that of *mine*, *my*: *min* was first used in all positions, then contracted to *mi* before a consonant, then finally before a vowel also, leaving *mine* as an absolute or independent form. In both cases a contraction, originally euphonic, has developed a syntactical distinction: *my* house, the house is *mine*; so *tũ dũg graevn*, *tu draa'shëe un dig'ee*.—M.

VERB *DIG*.*Indicative.*

	TRANSITIVE.	INTRANSITIVE.
<i>Pres. Habitual</i>	{ aay, ee, etc. dū dig aay, ee, etc. digz (dhu graewn)	aay dū dig'ēe aay dig'us
<i>Pres. Actual</i>	aay bēe u-dig'ēen	(the same as the Transitive).
<i>Past General</i>	{ aay, ee, etc. dig (dhu graewn) aay, ee, etc. dig'd (au'l dhu laut)	aay dig'ud aay dūd dig'ēe
„ <i>Emphatic</i>	aay daed' dig	aay daed' dig'ēe
<i>Imperfect</i>	{ aay wuz u-dig'ēen (dhu graewn)	(same as the Transitive).
<i>Past Habitual</i>	{ aay yùe'z tū dig (dhu graewn)	aay yùe'z tū dig'ēe

Subjunctive.

<i>Pres. Habitual</i>	{ neef aay digz (dhu graewn)	neef aay dig'us neef aay dū dig'ēe
„ <i>Actual</i>	neef aay bee u-dig'ēen	(same as the Transitive).
<i>Past General</i>	{ neef aay dig (dhu graewn)	neef aay dig'ud neef aay dūd ¹ dig'ēe
<i>Imperfect</i>	neef aay wauz u-dig'ēen	(same as the Transitive).

Imperative.

<i>Present</i>	dig (dhu graewn)	dig'ēe!
----------------	------------------	---------

Infinitive.

<i>Pres. Habitual</i>	tū dig (dhu graewn)	tū dig'ēe
„ <i>Actual</i>	tū bee u-dig'ēen	(same as the Transitive).

Participle and Gerund.

<i>Present</i>	dig'ēen, u-dig'ēen, u-dig'ēen oa.
<i>Past</i>	tùe u-dig (dhu graewn) u-dig'ud ² tùe u-dig'd (ut) tùe-v u-dig tùe-v u-dig'ud

It will be seen from the above, and from the following examples, that we add the *ēe* termination to the imperative as well as the infinitive when used intransitively.

Examples. *Aay du wuur'k tū kaa'fmdur'ēen*, "I work at carpentering." *Aay graewn dhu gr'ēs*, "I ground the grist."

¹ This is really equivalent to *if I should dig*, i.e. pure hypothesis.

² It should be noted here that the *u* is not the participial prefix, but is the contraction of *have*, i.e. *to have dug*. The prefix is here dropped for euphony.

Neef aay dū vach-n au'm, "If I fetch him (it) home." *Neef aay dūd draa'sh dhu wai't*, "If I should thrash the wheat." *Aay dū wuur-kée tuur'ubl aa'rd*, "I work terribly hard." *Aew dhu dringk dū wuur-kée!* "How the beer works (ferments)!" *Ee graew'nud au'l nai't*, "He kept on grinding all night." *Neef uur dū mūl-kée zè'o'n unuuf*, "If she milk soon enough." *Neef aay draa'shud vaa'stur-n dhai*, "If I thrashed faster than they." *Wee wuur-kus, muyn!* "We work, remember!" *Yùe daed-n gruyn un vùt'èe*, "You did not grind it properly." *Neef aay vach'ez-n, aa'l ai't-n*, "If I fetch it, I'll eat it." *Neef yùe wuz vur draa'shèe lig ee*, *yùe-d bée u mae'ün, shoa'ür ünuf!* "If you were to thrash like him, you would be a man, sure enough!" *Dhee zing dhik zau'ng! shuur?* "Sing thou that song! dost hear?" *Kaw'm naew! zing'èe lig u mae'ün*, "Come now! sing like a man." *Lèok shaa'rp! dig'èe vur dhee luyv*, "Look sharp! dig for your life." *Ee aak's mée vu-ruyt u ladr' vaur-n*, "He asked me to write a letter for him." *Aay waud-n ae-übl tu vruyt mée-zuul*, "I was not able to write myself." *Tū vruyt'èe wuul, muyn, -z maa'yn aa'rd*, "To write well, remember, is main hard." *Ee'z u kaa'pikul skau'burd—muy biuuy; ee-kn figur'èe lig u mae'ün*, "He's a capital scholar—my boy; he can cipher like a man." *Aay wuz jist u-weesh'èen vaur' èe, un dhae'ür yùe bee!* "I was just wishing for you, and there you are!" *Aa'v-èe braa't dhu plaa'ns? aay zee'd èe dig'èen oa-m au'p*, "Have you brought the plants? I saw you digging (of) them up." *Wau't dùe ur dùe? Ee wai'vus. Doa'ün! dùe ur? Ee dùe; ee du wai'vèe daewn taewn mee'ülz*, "What does he do? he weaves. Doesn't! does he? He does; he weaves down (at the) town mills." *Uul'oa dhan, soa'üs! haut bée aa'ktèen oa?* "Holloa then, my mates! what are you doing?" *Draa'shèe uwai, mée biuuy!* "Thrash away, my boy!"

The nominative pronoun is often omitted, as : *Dū zing'èe, doa'ün ur?* "(He) sings, does he not?" *Du kaech wauns, doa'n ur?* "(He) catches wants, does he not?" (i.e. he is a mole-catcher).

The inflexions given above, *digz*, *dig'us*, *dig(d)*, *dig'ud*, are common to all persons, in both numbers. But instead of the

form in *-s*, the old inflexion in *-th* is also found, not only in the 3rd person singular and plural, but even in the 1st, as: *ee wau'kth*, *dhai saeth*, *dhai lee'vth*, *ee uurnth* (he runs), *dhai gruynth*, *ee uundurstan'th*, *dhai wuur'kth*, *aay lee'vth*, *aay saeth* (I says). This form is still common in our hill-country district, but throughout the great vale of West Somerset it is becoming rare, except with old people, so that the periphrastic (*I dū wau'kēe*, etc.) is now the most usual form of expression for the unemphatic indicative and subjunctive moods. The form of the principal verb in *-th* is unemphatic; but the emphatic assertions *he has*, *he does*, which in the vale district are *ee aa'v*, *ee dūe*, would be, in the hill district and throughout North Devon, *ee aa'th*, *ee dūth*.

The inflexions of the auxiliaries for the various persons are given further on, and at the end of these will be found the full conjugation of the verb in all the moods and tenses, by the aid of auxiliaries.

The infinitive is used without any preposition after auxiliaries, etc., as in ordinary English: *Dhai wūd-n wai'rēe noa moo'ūr*, "They would not weave any longer." *Lat um see*, "Let them see." *Aay yuur'd um zai*, "I heard them say." Also with *to*, as: *Aay shūd luyk t-ab-m*, "I should like to have it (him)." The infinitive of purpose is expressed by *ur* (like French *pour*), as: *Ee daed-n goo' ur dūe ut*, "He did not intend to do it." *Dhai aa'n gaw't noa'ürt ur ai't*, "They have not got anything to eat." Both infinitives are often expressed by *for to*, as: *Uur wauntud ur tu buyd aum tū-maa'ru*, *an yūe plai'z*, "She (*i.e.* my wife) would wish to stay at home to-morrow, *an* you please." *Dhai aa'n u-gau'ūt noa kloa'ūs ur tū goo' wai*, "They have not got any clothes (for) to go with," *i.e.* to wear.

The gerund, or verbal noun, and participle, or verbal adjective, have the same form, as: *Ee-s u noa'ēen fuul'ur*, *bud wart-s dhu gēo'd tūe un oa noa'ēen?* "He is a knowing fellow, but what's the good to him of knowing?"

[The form used with the verb *to be* seems to be that of the verbal noun. *Aay bee u-sing'ēen*, is really "I am at or in singing." *Ego sum in cantando*, not *ego sum cantans*. That

the gerund is so derived in ordinary English is well known : "I found it *in ploughing* the field," being a late contraction of, "I found it *in ploughing of* the field," or more fully, "I found it *in the ploughing of* the field." Compare the Somerset *Aay zee'd-n u-pluw-ëen oa dhu vee-ül*. In Scotch and some Northumbrian dialects, on the contrary, it is the true participle in *-and* which is used with the verb *to be*, "I am *singan(d)*, he was *plewan(d)* the field," quite distinct from "I found it in *pleuw-ëen* the field." The English participle in *-ing* is a compromise between the two, for it has dropped the prefix of the Southern, and the distinctive termination of the Northern.—J. A. H. M.]

The prefix *u-* (*ü*) of the present and past participles is generally preserved, but frequently omitted for euphony's sake after a short vowel, and always when the participles are used adjectively; as: *Aay bée zing-ëen*, but emphatically, *Aay bee-u-zing-ëen*, "I am singing." *Ee's u maa-rëed mae-ün*, "He is a married man." In several verbs, in which the past participle has come to be regular and weak, there is still an adjective form like the original strong participle, as: *Dhu suy-dur-z au'l u-drink't*, "The cider is all drunk." *Aawur Uur-chut wuz druungk-s u füt-lur, laa's nait*, "Our Richard was (as) drunk as a fiddler, last night." *Dhik-ëe jaw'b-s u-dùe'd*, "That job is done," i.e. complete. *Twuz u duun jaw'b vaw'r-n*, "It was a done job for him," *actum erat de eo*.

The use of the historic present is extremely common; in narrating events or conversations, such expressions as the following are constantly used, even when what is related happened long ago: *Zoa aay zaes tùe un, s-aay*, "So I says to him, says I." *U zaeth, ur zaeth*, "He, she says." *Zoa s-aay*, "So says I." *Zoa s-ee*, "So says he." *Zoa s-uur*, "So says she." *Ee'n ur goo-üs*, "In she goes." *Aay awps wü mée an*, "I up with my hand." *Aay een's wü mée vèot*, "I in with my foot." *Aay een' tü goo*, or *Ee'n aay goo-üs*, "I went in." *Aewt ü kau'mth*, "Out he comes."

The verb *go* is peculiar. The present participle and gerund is *gwaïn*; the past participle is *u-goo*, while the adverb "ago" is *u-gau'n*. Curious forms of the imperative *Een' tü goo*! "Go in!" *Aewt tü goo*! "Go out!" are difficult to explain.

So *Au'p tũ kau'm*! "Come up!" *Aewt tũ kau'm*! "Come out!" *Baa'k tũ kau'm*! "Come back!" These expressions are all emphatic, and would be used especially while assistance was being given—in lending a hand, for instance.

Verbs can be coined almost at will, and there is a strong tendency to convert nouns into verbs, even when a conventional verb already exists to express the action; such as to *bèoch'urée*, *faa'rmurée*, *kaa'fmdurée*, *taa'yũldurée*, *blaa'ksmũthée*, *uy'ghurée* (to carry on the trade of a poultry dealer or higgler), *dau'kturée*, *mũl'urée*, *shèomaek'urée*, etc. The practice of nearly all trades or professions is expressed by the noun denoting the practiser being converted into an *intransitive* and *frequentative* verb, as in the examples above, by the common inflexion of the infinitive being added. A man said to me not long since, *Aay shaa'n faa'rmurée vuur'ée muuch lau'ng-gur*, "I shall not farm (*i.e.* continue farming) very much longer." Since the above was written a man said to me, *Aay dũe's u lee'dl tu bèoch'een*, "I do a little at the trade of a butcher." This latter has come to be the common word for "the butchering line."

AUXILIARY VERBS.

As before stated, auxiliary verbs hold in this dialect a position much more important than in literary English; indeed very few of our sentences are without one. They are as follows: *bee* or *bũ*, *ae'ũ*, *aa'v* or *uv*, *dũe*, *wũl*, *shaa'l*, *mũd* (may or might) and *kan*; and inasmuch as it is difficult to give any account of their various uses which shall be at all intelligible, I have thought it best, seeing how large a part they play in our speech, to collect a number of idiomatic sentences, such as are to be heard daily, in the order of the several conjugations, and so very fully to exemplify their use. I have in each case taken the simple affirmative, the simple negative, the interrogative, and the negative interrogative.

Although I may be open to the charge of having given undue space to these auxiliary verbs, yet their use is so important in the dialect that, independently of the general notion of construction to be gained by a study of these sentences, I have not felt justified in curtailing.

THE VERB *TO BE*.*Present Affirmative.*

Aay bee u-fee'ürd oa ut,	I am afraid of it.
Dhee, aa'rt (<i>or</i> dhee-rt) u muump ai'd,	Thou art a mump-head (very common phrase).
Ai'z (<i>or</i> uur-z) u-foo'üs vur dùe ut, . . . u ai'z,	He (<i>or</i> she) is forced (obliged) to do it, . . . he is (see p. 175).
Wee bee (<i>or</i> wee-m) au'l oa us u-wau'yteen, wee bee,	We are all of us waiting, we are.
Yùe bee (<i>or</i> yùe-m) vrau'ng duraak'tud, yùe bee,	You are wrong directed (<i>i.e.</i> mis-informed), you are.
Dhai bee au'l u-broa'kt (usual form in speaking of <i>things</i>)	They are all broken.
Dhai-m au'l gwai'n au'm (usual form in speaking of <i>persons</i>)	They are all going home.

Present Negative.

Aay bae'ün saa'f oa ut,	I am not safe (<i>i.e.</i> sure) of it.
Dhee aa'rt-n kwau'rtur-v u fuul'ur	Thou art not the quarter of a fellow (<i>i.e.</i> of a man).
Ai (<i>or</i> uur) id-n (<i>or</i> aed-n) u bee't luyk vur tùe, noa id-n,	He (<i>or</i> she) is not at all likely (for) to (do it), no, he is not.
Wee bae'ün jish vèò'lz,	We are not such fools.
Yùe bae'ün gwai'n vur ab-m vur noa jish muun'ée, yùe bae'ünt, (The most common mode of declining a bid.)	You are not going for to have it for any such a price, you are not.
Dhai bae'ün bèò dree prae'ürts faa't eet,	They are not above three quarters fatted yet.

Present Interrogative Simple.

Bee aay u luy'klée mae'ün vur dùe ut?	Am I a likely man for (to) do it?
Urt dhee gwai'n tu wuur'k s-mau'rneen?	Art thou going to work this morning?
Ez ur füt? Ez uur? shoar!	Is he (<i>or</i> she <i>or</i> it) fit (suitable)? Is he (she <i>or</i> it)? sure!
(The latter is the usual expletive rejoinder to any kind of information as to <i>persons</i> or <i>things</i> —ez ut? shoar! as to facts.)	
Bee wee ae'übl vur kaa'r-n? z-t-av'ée, aed-n ur?	Are we able to carry it? it is too heavy, is it not?
Bee yùe kũm aa-dr-n?	Are you come after (to fetch) it (or him)?
Bee dhai kaewz u-zoa'l? bee um dee'ür, bee um?	Are those cows sold? Are they dear, are they?

Present Interrogative Negative.

Bae'ün aay t-ab-m, dhun?	Am I not to have it (<i>or</i> him) then?
Bee kau'm tu lae'üt, bae'ün ees?	I am come too late, am I not?
Aart-n dhee gwai'n au'm tu dún'ur tuy'm?	Art thou not going home at dinner time?

Aed-n ur gwai'n t-ae-ŭ noa-ŭn?	Is he not going to have any?
Bae-ŭn wee' vur t-ae-ŭ sau'm oa ut, dhu'n?	Are <i>we</i> not (for) to have some of it, then?
Bae-ŭn uus gèò'd nuuf vur ee'?	Are not we good enough for <i>him</i> ?
. . . . vaur' èe?	 for you?
Bae-ŭn yùe u lee'dl beet tùe' vaa's, naew?	Are you not a little too fast (persuasive), now?
Bae-ŭn dhai' dhu sae-ŭm?	Are not they the same (things)?
Bae-ŭn dhai' dhu sae-ŭm voaks?	Are not they the same (persons)?
Bae-ŭn um maa-yn kùe's?	Are they not very coarse?

Past Affirmative.

Aay wuz jis' pun gwai'n,	I was just on the point of going.
Dhee wús't u mau'rtl wuy-ŭl,	Thou wast a very long while.
Dhee wuuz' dhae-ŭr, aay zee'd dhee,	Thou <i>wast</i> there, I saw thee.
Ai (or ŭ) wuz (or uur wuz) u-tèok bae-ŭd, waud-n ur?	He (or she) was taken ill, was not he (she)?
Wee wuz au'l wat drùe,	We were all wet through.
Yùe wuz dhu wús't oa-m au'l,	You were the worst of all.
Dhai wuz au'l u-kee-ŭld, ee'n tu vaaw'ur, dhai wau'z,	They were all killed, except four, they were.

Past Negative.

Aay waud-n unee-ŭs dhu plae-ŭs,	I was not near the place.
Dhee wús-n tau'ld unuuf,	Thou wast not tall enough.
Ee (ai, ŭ) or uur waud-n u beet dhu wús' vaur' ut, wauz ur?	He or she was not any the worse for it, was he (she)?
Wee waud-n dhae-ŭr zee'nd unuuf, wauz' us?	We were not there soon enough, were we?
Yùe (or ee) waud-n ee'n t-aewz, haun aay kau'm,	You were not in the house, when I came.
Dhai waud-n u-kaecht, noa-ŭn oa-m, dhai waud-n.	They were not caught, any of them, they were not.

Past Interrogative Simple.

Wuz aay gwai'n vur dùe' dhaat, s-dhink?	Was I going to do that, dost think?
Wùz dhee (or wuurt dhee) dhu maa-ŷd?	Wast thou the girl?
Wuz ee' (or uur) ee'n tūmaarkut?	Was he (or she) at the market?
Wuz wee dhu main' yùe aa'ks vaur'	Were we the men you inquired for?
Wuz dhai bai'gz u-puut ūwai'?	Were those sacks put away?

Past Interrogative Negative.

Wau'd-n aay vur tū vach-n?	Was I not (<i>i.e.</i> had I not) to fetch it (or) him?
Waus-n dhee lau'ng wai un?	Wast not thou along with him?
Wús-n dhee druungk laa's nai't?	Wast thou not drunk last night?
Wau'd-n ee u-lae-ŭsēen oa un?	Was not he lacing (thrashing) him?

Wau'd-n uur' su bae'üd-z ee', úv-urée beet-n kròom?	Was not <i>she</i> as bad as <i>he</i> every bit and crumb?
Wau'd-n wee' puur-tée wuul u-gyaa'léed?	Were <i>we</i> not very frightened?
Wau'd-n uus vur tú staa'p?	Were we not (<i>i.e.</i> had we not) to stop (remain)?
Wau'd-n yùe u-toa'ül vur tú git yuur zuulz een aur'dur?	Were you not told to get ready (<i>lit.</i> yourselves in order)?
Wau'd-n dhai dhae'ür yoa'ür shéep?	Were not those your sheep?

*Infinitive.*¹

Aay wau'rn un vur tú bée shoa'ür vur tú bée dhae'ür bée tuym.	I warned him to be sure to be there in time (betimes).
Dhai au'f tu bee u-shee'ümd oa ut,	They ought to be ashamed of it.

TO HAVE.

Present Affirmative.

Aay-v u-zoa'ld mée èo'l, aa'n ees?	I have sold my wool, have I not?
Dhee-s u-toa'ürd dhée púch'ur, as-n?	Thou hast torn (broken) thy pitcher, hast not?
Ee'dh (<i>or</i> ee'v) u-wuy'pd au'p dhu lún'ée, aa'nur?	He has <i>wiped</i> up the linhay, hast he not? (<i>i.e.</i> made sides to the shed, with long faggots of brushwood called <i>wipes</i>).
Uur'v (<i>or</i> uur'dh) u-saa'rd dhu dhingz,	She has served (fed) the things (live stock).
Wee'v u-shaud' au'l dhu múlk,	We have spilt all the milk.
Yùe-v u-gau't u gèò'd pla'e'üs,	You have a good place.
Dhai'v u-fún'èesh dhur voa'r- nèon'z, aa'n um?	They have finished their fore- noons (lunch), have they not?

Present Negative.

Aay aa'n u-zee'd noa'ürt oa un,	I have not seen anything of him.
Dhee as-n u-bún urad'ée,—as'?	Thou hast not been already—hast?
Ee (<i>or</i> ai) aa'n (<i>or</i> aa'th-n) u-gau't u bee't,—aa'v ur?	He has not any—has he?
Wee aa'n u-tèò'kt ut, naut ee't,	We have not taken (hired) it yet (<i>i.e.</i> land—of a house would be said <i>u-tèò'k-n</i> , taken <i>him</i>).
Yùe aa'n u-zoa'üd noa dhaach'ez eet,—aa'v ur?	You have not sown any vetches yet, have you?
Ee aa'n u-dùe'd ut, bee shoa'ür!	You have not done it—to be sure!
Dhai aa'n noa'ür-tu ² dùe' wai ut,	They have nothing to do with it.

¹ The infinitive of *to be* is often omitted after *will*, before an adjective or adverb—as *ee-i shoa'ür tu kaw'm* (he will be sure to come). See other examples under *will*, *can*, etc. The infinitive is often omitted after *used to* as *ee aed-n aa'f su bae'üd-z ü yùe'z tùe* (he is not half as bad as he used to [be]).

² Here, again, two consonants coming together, one is dropped; uttered slowly this would be *noa'ürt tu dùe'*. So also p. 193, *vu-ruyt* for *vor ruyt*.

Present Interrogative Simple.

Uv aay zaed· oa·ürt?	Have I said anything?
Us dhee ¹ yuur·d oa ut?	Hast thou heard of it?
Uv uur u-zaurt dhu ai·n?	Has she set the hen (abroad).
Uv uus u-gau·t vur mak· ² dhik aj·?	Have we to make that hedge?
Uv yùe (or v-ée) u-ae·üd yuur brak·sus?	Have you finished your breakfast?
Uv dhai (or uv um) u-këep· dhur chuurch rig·lur?	Have they attended church regularly? (compare <i>keeping chapels</i> at college).

Present Interrogative Negative.

Aa·n aay u-wuur·k aa·rd unuuf·, dhun?	Have not I worked hard enough, then?
As·n u-bún tu plaew· z-maur·nëen?	Hast (thou) not been ploughing this morning?
Aa·n ur u-drag· dhu vee·ül ee·t?	Has not he 'dragged (harrowed) the field yet?
Aa·n uur· u-skyaa·l dhu múlk?	Has not she scalded the milk? (technical,—milk is scalded to raise the cream).
Aa·n wee u-ae·üd au·l wuz u-kau·mëen tùe·s?	Have we not had all (that) was coming (due) to us?
Aa·n uns noa·ürt moa·ür vur dùe?	Have not we any more to do?
Aa·n yùe· noa brai·d ëen aewz?	Have not <i>you</i> any bread in (the) house?
Aa·n ëe u-bún aa·dr·n?	Have not you been after him? (to fetch him).
Aa·n dhai (or aa·n um) u-laa·rn dhur bèok?	Have not they learnt their book?

Past Affirmative.

Aay·d u-zee·d·n dùe·ën oa ut,	I had seen him doing it.
Aay ad· u-gau·t wau·n, voa·r aay lau·s·n,	I <i>had</i> one, before I lost it.
Dhee·ds u-bún· dhur, au·l sae·üm tuym,	Thou hadst been there all the time (<i>i.e.</i> nevertheless).
Dhee ad·s u-vaewn un, vur aay zeed dhee ab·m, ³	Thou <i>hadst</i> found it, for I saw thee have it.

¹ In this instance as in some few others, the participial prefix is dropped. This is merely euphonic in rapid speech; even in this combination, if deliberately uttered, it would be *Us dhee u-yuur·d*.

² *Make* is quite technical and signifies to chop down all bushes and to clear the ditches, throwing the sods on the top of the bank, etc.

³ The verb *to have* is generally auxiliary, and in the sense of *holding* or *possessing* is most commonly supplemented by *u-gau·t*. As in received English, it implies obligation; as *I had to run for my life*, though in this case we should say *Aay·d u-gau·t tu uurn·n*.

Uur-d u-kaech't aup dhu vuy-ür een rad-éenées,	She had lighted up the fire in readiness?
Wee-d u-toa'ld-n wee-d zèo'ndur buyd u-dhaewt'-n,	We had told him we had sooner stay without it.
Wee ad' u-gau't u brae-ür suyt oa-m, shoa-ür nuuf!	We <i>had</i> a brave sight of them, sure enough!
Yùe-d bad'r lat-n u-loa-ün, yùe ad' aay tuul' ée,	You had better leave him alone, you <i>had</i> I tell you.
Dhai-d u-lau's au'l dhur tèolz,	They had lost all their tools.
Dhai ad' shoa-ür, u-spai'n mau's bud úv'urée-dhing,	They <i>had</i> indeed, spent almost (but) everything.

Past Negative.

Aay ad-n u-dùe'd noa-ürt,	I had not done anything.
Dhee ad's-n u-moa-üd-n au'l,	Thou hadst not mowed it all (<i>i.e.</i> field or lawn, not <i>grass</i>).
Uur ad-n u-wau'rshd aewt dhu skúl'ut,	She had not washed out the skillet (a peculiar brass sauce- pan on three legs).
Wee ad-n u-kee-ül dhu pai'g gin brak'sus tuy'm,	We had not killed the pig by breakfast time.
Yùe ad-n u-tich' oa-m, ad' ée?	You had not touched (of) them, had you?
Dhai ad-n u-mae-üd dhu stad'l bai'g unuuf,	They had not made the staddle ¹ big enough.

Past Interrogative Simple.

Ud aay u-bún wai um, moo-ür-n vai'v mún-ées?	Had I been with them more than five minutes?
Ud-s dhee u-dhau't oa ut?	Hadst thou thought about it?
Ud ur tèok-n ee'n?	Had he taken him in? (<i>i.e. taken</i> <i>up from grass</i> —tech.).
Ud ee' u-pluum'p unuuf' wau'dr vau'r um?	Had <i>he</i> pumped water enough for them?
Ud uus u-ae-üd, naew, bèò u puynt u pées?	Had we had (drank), now, above a pint apiece?
Ud yùe u-aa't-n aa'rd?	Had you hit him hard?
Ud dhai u-zing' un wuul?	Had they sung it (the song) well?

Past Interrogative Negative.

Ad-n aay u-paa'yd-n-z muun-ée naew?	Had I not paid him his money, now?
Ad-s-n dhee u-plaa'yd-n uvoo-ür?	Had you not played him before? (<i>i.e. wrestled with him, or</i> <i>played a bout with him at</i> <i>cudgels or single-stick</i>).
Ad-n ur bad'r dùe ut tu wau'ns?	Had he not better do it at once?
Ad-nee' u-gau't nuudh'ur wau'n?	Had <i>he</i> not got one at all?

¹ The frame-work on which stacks of corn are piled up, also a bedding of faggots or branches upon which a stack of hay is made.

Ad-n uus au·vées u-wuur·k vau·r-n?	Had we not always worked for him?
Ad-n yue u-tuur·n dhu wau·dr ee·ns aay toa·ld ée?	Had you not turned the water, as I ordered you?
Ad-n dhai u-fún·éesh draa·shéen?	Had they not finished thrashing?

Infinitive.

Aay shèo·d-n muuch luyk vur t-ae·ŭ vur t-ae·ŭ-r,	I should not much like to be obliged to have her (<i>lit.</i> for to have for to have her).
Aay wúd-n ae·ŭ-n een u gee·,	I would not have it (some article) in a gift.
Uur wŭol· ae·ŭ uur vling,	She will have (<i>is determined to have</i>) her fling.
Taez maa·yn bae·ŭd nëet t-ae·ŭ noa·ŭrt vau·r-t,	It is very bad not to have anything for (doing) it.
Kèod-n ur ae·ŭ zau·m oa-m?	Could not one have some of them?
Wút dhee ae·ŭ-n vur zab·m shúl·éenz?	Wilt thou have it for seven shillings?

Imperative.

Dhee ae·ŭ dhu lau·t, kau·m naew!	Have the lot, come now! (<i>persuasive</i>).
Ae·ŭ sau·m aay tuul·ée,	Have some I tell you.
Lat-n ae·ŭ u lee·dl bee·t,	Let him have a little bit.
Lat·s ae·ur nau·mëet voa·r wee goa·ŭs,	Let us have our luncheon before we go.
Yùe· ae·ŭ pae·ŭrt oa ut, dùe· ée naew,	You have part of it, do now (<i>persuasive</i>).
Lat um ae·ŭ waut dhai wŭol·,	Let them have what (as much as) they will.
Dhai muus· ae·ŭ dhu bas·t oa ut,	They <i>must</i> have the best of it.

VERB TO WILL.

Present Affirmative.

Aa-l gee·ut tú dhee—shuur·mëe?	I will give it thee—dost hear me? (a common threat of a thrashing).
Aay wŭol· ae·ŭ dhik·ée,	I <i>will</i> have that one (<i>emph.</i>).
Dhee wút (<i>or</i> dhee·ŭlt) saa·r nuuf tùe ut,	Thou wilt earn enough at it.
Ee-ul kwik-n baa·k ugee·ŭn,	He will (be) quick and (come) back again.
Uur wŭol· (<i>emph.</i>) chaa·turée,	She <i>will</i> chatter.
Wee-ul zeo·n dùe ut,	We will soon do it.
Wee wŭol· (<i>emph.</i>) ab-m,	We <i>will</i> have it, or him.
Yùe-ul (<i>emph.</i> yùe wŭol·) shoa·ŭr tu droa· un,	You will (be) sure to <i>throw</i> him (<i>tech.</i> in wrestling).
Dhai-ul (<i>emph.</i> dhai wŭol·) vaa·l daewn,	They will fall down.

Present Negative.

Aay oa-n núv·ur paa·y ut,	I will (not) never pay it.
Aay oa-n ab-m een noa· pruyz,	I won't have it at any price.
Dhee wút-n bee ae·übl vur drai·v-m,	Thou wilt not be able to drive him.
Uur oa-n lai·d-n vút·ee, dhu bwuuy mus goo,	She will not lead him properly, the boy must go,
Wee oa-n bee u-tèokt ee·n lig dhaat dhae·ür,	We won't be taken in like that.
Yùe oa-n git noa·ürt buy un,	You won't get nought by him.
Dhai oa-n klaef· dhik·ée mèot, udhaewt zum paew·dur,	They won't cleave (split) that moot (tree stump) without some gunpowder.

Present Interrogative Simple.

Wúl aay bee jish vèol· z-dhink ?	Will I be such a fool, dost think ?
Wút dhee wuurk-n aewt ?	Wilt thou work it (the field) out ? (i.e. harrow and roll sufficiently until fit for the seed).
Ul ee· goo drùe· wai ut ?	Will he go through with it ?
Wüol uus saa·f t-ae·ü dhu jau·b,	Will we (be) safe to have the job ?
Uul yùe (<i>emph.</i> wüol· yùe) bee ae·übl vur düe· ut,	Will you be able to do it ?
Uul dhai (<i>emph.</i> wüol· dhai) lèok aa·dr dhu dthingz,	Will they look after the things ? (i.e. tend the live stock).

Present Interrogative Negative.

Oa-n aay ladh·ur-n, dhaa·t-s au·l ?	Won't I leather (thrash) him, that's all ?
Wút-n dhee kaech ut, muyn ?	Wilt thou not catch it, mind ?
O-an ee· gee· un t-ée ?	Won't he give it to you ?
O-an uus zúl dhu yuung stau·k, d-ée aa·ks ?	Won't we sell the young stock (bullocks) do you ask ?
O-an ée (<i>emph.</i> oa-n yùe·) bee t-av·ée vau·r-n,	Won't you be too heavy for him ?
Oa-n dhai bee·üs au·lturée, doa·n ée dthingk ?	Won't those bullocks alter (improve) don't you think ?

Wúl·ur ? (will you) is a very common expletive after any request, and is almost equivalent to "If you please," as *Lai·n mee dhee nai·v, wúl·ur ?* "Lend me thy knife, will you ?" *Lat zee dhik, wúl·ur ?*¹ "Let me see (have) that, will you ?" The infinitive *be* is often dropped after *will*, as in the above examples, and in *Uul· yùe shoa·ür tu git·n rad·ée zee·nd unuuf* ? "Will you (be) sure to get him ready soon enough ?"

¹ Spoken deliberately this would be *Lat-s zee*, see notes, pp. 169, 170.

Past Affirmative.

Aay-d gee·dhu wuur·dl tùe, ee's dhaat aay wúd! ¹	I would give the world to (do it), yes that I would!
Dhee-t (or dhee-ts) lau's úv·urée vaar·dn oa ut, dhee wút,	Thou wouldst lose every farthing of it, thou wouldst.
Uur-d su zèon·n dùe· ut-s lèok, ee's u wúd!	She would as soon do it as look, yes she would!
Wee-d mai·n un vau·r èe vur noa·ürt, wee wúd, shoa·ür!	We would mend it for you for nothing, we would, sure!
Yùe-d bee u-draew·ndud ee·n dhae·ür, yùe wúd saa·f unuuf!	You would be drowned in there, you would, safe enough!
Dhai-d ai·t dhur ai·dz oa·f, een u kwik stik, dhai wúd,	They would eat their heads off in a quick stick (short time), they would.

Past Negative.

Aay wúd·n kraa·y, dhae·ür·z u lee·dl mae·ün, noa aay wúd·n,	I would not cry, there is a little man (persuasive), no I would not.
Dhee wút's·n bik·ée daewn, wút's?	Thou wouldst not keep your eyes shut, wouldst? (game of hide and seek).
Ee wúd·n dùe noa·ürt vau·r·n, Wee wúd·n taek· ut, Yùe wúd·n laef·m wúd·ee?	He would no nothing for him. We would not undertake it. You would not leave him, would you?
Dhai wúd·n núv·ur blae·ükée zoa, dhai wúd·n, neef sauf·éen waud·n dhu maad·r,	They would never bleat so, they would not, if something was not the matter (spoken of sheep).

Past Interrogative.

Wúd aay bee u-fee·ürd u ee·?— noa· aay vraek·n!	Would I be afraid of <i>him</i> ?—no, I reckon!
Wúds dhee luyk ut dhee oa·n zuul, s·noa·?	Wouldst thou like it, thy own self, you know? (lit. dost know).
Wúd ee· maek uz zuul· jish gèok·èo·z dhaat·?	Would he make himself such a cuckoo as that?
Wúduusúv·uru·zee·d·nugee·ün?	Would we ever have seen him again?
Wúd yùe· u-lat·n goo·f yùe wuz mee·, wúd èe naew?	Would you have let him go if you were I, would you now?
Wúd dhai laa·k vur staa·p voa·r dún·ur?	Would they want to stop before dinner?

¹ The duplication of the verb, as in this and other examples, is so frequent that it may be called the rule; indeed, it might be applied to nearly every sentence under this verb.

Past Interrogative Negative.

Wúd-n aay maek-n paa'y vaur ut, neef aay wuz yùe?	Would not I make him pay for it, if I were you?
Wút's-n dhee aa't dhée ai'd?	Wouldst not thou hit thy head?
Wúd-n uur' maek u geo'd spuy pau's?	Would not she make a good spy post (directing post)?
Wúd-n uus bee fuyn fuul-urz, t-aarkée tú ee'?	Would not we be fine fellows to listen to him? or this might mean <i>according to his account</i> .
Wúd-n yùe u-zaed' zoa, neef yùe wuz mee? wúd-n ée naew?	Would not you have said so if you were I, would you not now?
Wúd-n dhai u-bún jis bud wuul- u-saa'rd aewt?	Would not they have been rightly served out? (lit. just but well).

As a conditional, *daed*, or *daed-n*, is often used for *would* or *would not*, or rather *were to*. A man who was wanting a particular kind of seed said to me, *Aay daed-n kee'ür neef t-waud-n bèò kuup'l u bèò'shlz*, "I would not care if it was not above a couple of bushels." *Neef aay daed lat-n goo', wúd ée bring un baa'k ugee'ün?* "If I were to let it go (lend it), would you bring it back again?" *Neef aay daed vurgee' ée dhee'üz wau'ns*, "If I were to forgive you this once." *Aay daed-n kee'ür* is the usual form of "I would not care."

THE VERB *CAN*.

This verb is not so commonly used as its equivalent *to be able*. *Aay bae'ün ae'übl vur tu goo'* is more general than *Aay kaa'n goo'*, which latter is a little "fine talk," though perhaps more emphatic than the former phrase. So also *Aay kan' dùè ut* is more emphatic than *Aay bee ae'übl tu dùè ut*, but some individuals would always use the latter form.

Present Affirmative.

Aay kn rae'ül blee'v ut,	I can quite believe it.
Dhee' kns daa'p daewn, een vai'v mún'èets, un baa'k ugee'ün,	Thou canst dap (run) down in five minutes and (be) back again.
Ee' kn vaach-n au'm turaak'lée,	He can fetch him home directly.
Wee' kn yuur Lang'vuurd buulz, nuy'tuy'mz, ¹	We can hear Langford bells at night (lit. night-times).
Yùe' kn kwik-n kaech'n, kaa'n ée?	You can (be) quick and catch him (or <i>it</i>), can you not?
Dhai' kn ab-m vur aa'kséen, kaa'n um?	They can have it (some article) for the asking, can they not?

¹ See note 1, p. 169, as to omission of the first of two similar consonants in rapid speech; deliberately this would be *nuy't-tuy'mz*.

Present Negative.

Kaa'n kaa'r-n, kan ur?	} (I) cannot carry it, can I?
Aay kaa'n kaa'r-n, kan' ees?	
Dhee kas-n muuv-m, kans?	Thou canst not move it (or <i>him</i>) canst?
Ee (ai) or uur kaa'n ai't-n tu twuys, kan ur?	He (she) cannot eat it at twice (<i>i.e.</i> twomeals), can he (or she)?
Wee kaa'n paa'y dhu rai'nt oa un.	We cannot pay the rent of it.
Yùe kaa'n núv'ur bee saa'f oa un, kan ur?	You can (not) never be sure of him, can you? [dust].
Dhai kaa'n zee' vur smëech.	They cannot see for smoke (or

Present Interrogative Simple.

Kun aay ae'ü yoa'ür lad'r, plai'z?	Can I have your ladder, please?
Kuns dhee maek shoa'ür oa ut?	Canst thou make sure (<i>i.e.</i> be certain) of it?
Kun ee' buyd gin maa'ru mau'rneen?	Can it remain till to-morrow morning?
Kun uus staa'p tu yoa'ür aewz umbuy' nai't?	Can we stay at your house to- night (<i>lit.</i> by-and-bye (at night).
Kun yùe dùe oa'ürt wai un?	Can you do with it? or can you do anything with him?
Kun dhai wai'vëe vút'ëe urad'ëe?	Can they weave properly al- ready?

Present Interrogative Negative.

Kaa'n ur g-eeen dhee'üz yuur wai'?	Cannot I (or <i>one</i>) go in this way?
Kas-n dhee dhaach-n, dhun?	Canst not thou thatch it (<i>i.e.</i> the rick) then?
Kaa'n ee' droa' aewt dhik'ëe puyn?	Cannot he throw out (<i>i.e.</i> clean out the dung) that cow-pen?
Kaa'n uus' ab-m voa'r buy' nai't?	Cannot wë have it until to- night? (<i>lit.</i> before by-and-bye at night).
Kaa'n yùe goo vur tu zee baewd-n?	Cannot you go to see after him (<i>lit.</i> about him)?
Kaa'n um (<i>emph.</i> dhai) spuul dhur las'ëen?	Cannot they spell their lesson?

Past Affirmative.

Aay kud (<i>emph.</i> kèò'd) aef-m ai'zëe luyk, kèò-d-n ees?	I could heave it easily, could I not?
Dhee kuds (<i>emph.</i> kèò'ds) dùe ut neef wút, kèò-ds-n?	Thou couldst do it, if thou wilt, couldst not?

¹ With the first person plural of verbs used interrogatively, *uus* is always the pronoun used; but in our district it is not heard in affirmative sentences, as it is in Devonshire.

Uur kud (<i>emph.</i> keo'd) zeo'n slaa't-n oa'vur, kèod-n ur ?	She could soon slaat ¹ it over (<i>i.e.</i> wash the room).
Wee kud lat êe ab-m u Dhuuz- dêe,	We could let you have (<i>i.e.</i> lend) it on Thursday.
Ee kud bring un lau-ng wai' êe,	You could bring it (or <i>him</i>) along with you.
Dhai kud zèo'n saa'rch ut aewt, neef uun'êe dhai wuz u muyn tùe,	They could soon search it out, if only they had a mind to (<i>lit.</i> was minded to).

Past Negative.

Aay kèod-n uulp oa ut, kèod ees ?	I could not help it, could I ?
Dhee kèods-n ai'mp-m dhêczuul', kèods ?	Thou couldst not empty it (by) thyself, couldst ?
Ee (uur) kèod-n tuul um,	He (she) could not tell (<i>i.e.</i> count) them.
Wee kèod-n puut au'p wai ut noa lau'ng-gur,	We could not put up with it any longer.
Yùe kèod-n muyn zu lau'ng ugaun, kèod' êe ?	You could not remember so long ago, could you ?
Dhai kèod-n núv'ur vuy'n aewt dhu rai'ts oa ut,	They could not never find out the rights of it (<i>i.e.</i> the truth).

Past Interrogative Simple.

Kud aay (<i>or emph.</i> kèo'd aay) dêepai'n pau'n un ?	Could I depend upon him ?
Kuds dhee dêepai'n pun av'êen oa un ?	Couldst thou depend upon having it ?
Kèod ur maek shuuf-m ² puut-n ee'n ?	Could he make a shift and put it in ? (<i>i.e.</i> plant the garden or sow the field).
Kèod uus kêep-m vèol ?	Could we keep it full ?
Kud yùe lai'n faa'dhur u baa'tl-n wauj'ez ?	Could you lend father a beetle and wedges ?
Kèod dhai vuy'n bad'r graewn vur tu tee'ülêe ?	Could they find ground better (<i>i.e.</i> easier) to till ?

¹ To *slaa't* is almost the equivalent of "to do," but it rather implies a hurried doing. A farmer would say to a man, *Lèok shaa'rp-n slaa't-n oa'vur*, as an order to be quick in ploughing a field. Again it means "to throw." *Ee slaa't-n rai't lau'ng drùe un aewt dhu aewz*, "He flung it right the length of (*lit.* through and out) the house" (*i.e.* the living room). Also it means "to strike," *Ee slaa't dhu ai'd oa un*, "He hit him on the head." To *slaa't oa'vur* any piece of work is to do it rapidly, and frequently it is understood to imply haste at the expense of quality. It has various fine shades of meaning, which a native would readily understand from the tone of the speaker. See also specimen "Jack Stone."

² This form of *m* for *and* is very curious—following the rule of *n* changing into *m* after *p, b, f, v* (see p. 17, W. S. Dial.), owing to the *t* in *shift* being dropped. In the following sentence, for the same reason, the *m* stands for the pronoun *him* or *it* (*un*), contracted into *n*. This *m*-sound signifies *on* in our well-known adverb *taa'p-m taa'yul* = "up-side-down," *lit.* *top-on-tail*.

Past Interrogative Negative.

Kèod-n aay buyd au'm maa'ru mau'rneen?	Could not I stay at home to-morrow morning?
Kèods-n dheë wau'yt gin Vruy-dëe t-aa'dr-nèò'n?	Couldst thou not wait until Friday afternoon?
Kèod-n ur kau'm tu wuurk uz mau'rneen?	Could he not come to work this morning?
Kèod-n uus au'rdu'r ee'ns ¹ u múd wuur-kée luyk?	Could not we order (<i>i.e.</i> contrive) so that he (<i>i.e.</i> the machine) might work like?
Kèod-n yùe uulp steech-ëe ² u beet?	Could not you help a bit to stitch? (<i>tech.</i> see note).
Kèod-n dhai kēep au'p aa'dr?	Could not they keep up after? (<i>i.e.</i> perform their work as quickly as their fellow workers).

THE VERB SHALL.

Present Affirmative.

Aay shl (<i>emph.</i> aay shaa'l) g-uup-m zee' un, shaa'n ees?	I shall go up and see him, shan't I?
Dheeshút (<i>or</i>) dheë shaet' maek-n ee'n tu èò'd,	Thou shalt make it (the tree top) into wood (<i>i.e.</i> chop up and tie into faggots).
Uur' shl (<i>or</i> shaa'l) shoa'ür tu bee dhæ'ür tu mēet ēe	She shall (be) certain to be there to meet you.
Wee' shl (<i>or</i> shaa'l) lau's muun'ēe lig dhæa't dhæ'ür, shaa'n ur?	We shall lose money like that (<i>i.e.</i> by doing so), shan't we?
Yùe shl (<i>or</i> yùe shaa'l) pik aewt weech ēe wūol'.	You shall pick out (<i>i.e.</i> choose) which you will.
Dhai shl (<i>or</i> shaa'l) kuut dhik'ēe vee'ül naks.	They shall cut that field next.

¹ *Ee'ns* is a word of frequent use and of wide meaning. Generally it implies, as above, in such a manner that. *Ee'ns múd zai*, one of the commonest expletives after any kind of sentence, merely means *as one might say*. Again, *Aa'l tuul'ēe ee'ns tai'z*, might mean either *I'll tell you how 'tis*, or *even as it is*, or more rarely, *I'll tell you what 'tis*. This phrase is a very common expletive beginning to a statement, or explanation; while in the latter use it implies anger or threatening. *Ee'ns* means also *why* or *wherefore*. *Aa'l tuul'ēe ee'ns aay dùe'd ut* means, according to intonation, *I'll tell you how I did it*, or *I'll tell you why I did it*. The word has various other fine shades of meaning, as *Yue kaa'n zai ee'ns uur oa'n ab-m aa'dr au'l*, "You cannot say but that she will have him after all," or Cockney "*how as that she won't*," etc., or "You can't say *as* she won't have him." [It is evidently a contraction of *e'en as*, *even as*, the *even* giving emphasis, as in "even now"; and compare the German *ebenso*. The varieties of meaning here given belong not to the *even*, but to the *as*, which, as in other dialects, is used for *so*, *how*, *that*, etc. —M.]

² *Tu steech-ëe* is to follow the "binders" in the harvest field, and to set up the sheaves of corn two and two on end, so that they may support each other; ten sheaves are always thus placed together in two rows, and the little group so formed is called a *steech*.

Present Negative.

Aay shaa'n saa'r mēe wae'ūjez, shaa'l ees?	I shall not serve (<i>i.e.</i> earn) my wages, shall I? (<i>i.e.</i> "if I undertake this at 'piece work,' I shall not earn my usual wages").
Dhee shaet-n aa't dhu maa'yd, Ee shaa'n uur't ēe, mēe puur-dēe!	Thou shalt not hit the girl. He shall not hurt you, my pretty (one)!
Wee shaa'n ae'ū noa'ūn dēe yuur,	We shall not have none this (lit. to) year (compare <i>to-day</i>).
Yūe shaa'n tich oa um,	You shall not touch (of) them.
Dhai shaa'n zai aew ¹ aay stoald mun	They shall not say (how) I stole them.

Present Interrogative Simple.

Shl-aay (<i>or</i> shaa'l aay) tuul ēe au'l ubaew'd ut?	Shall I tell you all about it?
Shaet dhee goo tu maa'rkut ūmbuy?	Shalt thou go to market by-and-bye?
Shl-ee' (<i>or</i> shaa'l ur) km au'p-m zee' ēe?	Shall he come up and see you?
Shl-uus' (<i>or</i> shaa'l us) zai'n daewn vau'r-n?	Shall we send down for him (<i>or it</i>)?
Shul yūe' (<i>or</i> shaa'l ēe) bēe au'm ūmbuy' nai't?	Shall you be at home to-night?
Shul dhai (<i>or</i> shaa'l um) wau'yt gin yūe du kau'm?	Shall they wait until you come?

Present Interrogative Negative.

Shaa'n aay (<i>or</i> shaa'n ēes) zee' ēe ugee'ūn, voa'r ēe du goo'	Shall I not see you again, before you go?
Shaet-n dhee bee u-foo'ūs tu gee ee n?	Shalt not thou be forced (<i>i.e.</i> obliged) to give in? (<i>i.e.</i> to yield).
Shaa'n ur vach' dhu poa'lēes?	Shall he not fetch the police?
Shaa'n us mēet-n u Zūn'dēe?	Shall not we meet him on Sunday?
Shaa'n ēe ae'ū nuuf vur fūn'- ēesh aewt?	Shall you not have enough to finish out? (<i>i.e.</i> to complete).
Shaa'n yūe ae'ū tu gee aewt tūe ut?	Shall you not have (<i>i.e.</i> be obliged) to give out to it? (<i>i.e.</i> to leave it unfinished).
Shaa'n dhai staa'p dh-au'sez?	Shall not they stop the horses?

¹ This use of *how* is very common. It does not refer at all to *manner*, but is the simple connective particle for 'that,' like the *as* or *as how* of other districts, "He says *as* he was there." Compare the French, *e.g.* "Ils disent *que* je les ai. *Que* vous êtes joli!" where *que* is both *how* and *that*.

To *staa'p* is both transitive and intransitive. In the latter sense it means *to dwell, to lodge, to wait, to remain*, but not to cease from any active operation, as *Ee's u-staa'p'en tu Mús'us Vuur'ëekurz*, "He is lodging at Mrs. Fouracre's." If two men are working together, sawyers for instance, and one desires the other to cease working, he invariably says *oa'lt!* (halt!) So a row of mowers would never be told *to stop*, but *oa'lt soa'üs!* (halt mates!) The use of these words is very nicely defined in speaking to man and beast. To a man walking, *oa'lt!* To a horse, *wai'ëe-ü!* To an ox or cow *woa'ü!* I heard a man say to another who was working with him, *Oa'lt! staa'p-m buyd stee'ül gin aay b-ee'n au'r'dur*, "Halt! wait and keep still, until I am in order (*i.e.* ready)."

Past Affirmative.

Aay shúd (or aay shèo'd) luyk vur tu kaech-n,	I should like to catch him.
Dhee shúds muuv'ëe lau'ng vaa'stur,	Thou shouldst move along faster.
Uur shúd (or uur shèo'd) buyd au'm un neet naa'yburëe zoa,	She should stay at home and not neighbour so (<i>i.e.</i> go about gossiping with neighbours).
Wee shúd (or wee shèo'd) bee wús oa'f u maa'yn sait, aay kaewnt,	We should be a great deal worse off, I count (<i>i.e.</i> consider).
Yùe shúd zee vur tũ truy vur tũ vuyn un,	You should set to and try to find it (<i>lit.</i> see for to try).
Dhai shúd staa'p-m pee's-nëe, bëe gèo'd rait,	They should remain, and mend up, by good right (<i>lit.</i> piecen).

Past Negative.

Aay shèod-n u-dhau'rt ¹ u yuur ee'mpuruns,	I should not have thought of your impudence.
Dhee shèods-n u-droa'üd-n uwaay,	Thou shouldst not have thrown it away.
Uur shèod-n ² u-spoa'kt gin ee aa'kst oa'ur,	She should not have spoken until he asked her.
Wee shèod-n u-wai'nt neef dhai ad-n,	We should not have gone if they had not.
Yùe shèod-n aa'k ³ su fèol'ëesh,	You should not be (<i>lit.</i> act) so foolish.
Dhai shèod-n ² gee wai' tũe un,	They should not give way to him.

¹ This is a very common expression among girls, when rudely chaffed by boys, and is equivalent to *I am ashamed at your impudence*. *Aay shèod-n u-dhau'rt* implies angry surprise.

² *Should* in this sense is less frequent than *ought*, as *Uur daed-n au'-tũe u-spoakt*, *Dhai daed-n au'-tu gee wai*, would be the more usual forms of these sentences.

³ *Tu aa'k* simply means *to do*, and usually means no more. *Haut b-ee aa'kt'en da?* "What are you doing?" (*lit.* what be you acting of?) is the commonest of exclamations.

Past Interrogative Simple.

Shúd aay (or shèod aay) bee ae'übl vur gèo'?	Should I be able to go? (<i>i.e.</i> may I go?)
Shúds dheer noa' un ugee'ün?	Shouldst thou know him again?
Shèod ur spai'k tu mae'üstur baewd ut?	Should he speak to master about it?
Shúd us lat ut au'l buyd ee'ns t-wüol?	Should we let it all remain as it will?
Shúd yùe weesh vur tu git-n?	Should you wish to get it?
Shúd dhai bee u-gid wau'rneén tùe?	Should warning be given to them?

Past Interrogative Negative.

Shèod-n aay ae'ü maa'yn plaa'yg wai un?	Should not I have a great plague with him?
Shèods-n dheer bee u-saa'rd jis' bud rai't, naew?	Shouldst not thou be served just (but) right, now?
Shèod-n uur u-mül-kud voa'r naew?	Should she not have milked (the cows) before now?
Shèod-n uus bee brae'üv-m aa'ktée vur tu git ut au'l u-dùe'd?	Should we not be brave and (<i>i.e.</i> bravely) active to get it all done?
Shèod-n yùe bee u-buud mau's tùe'duub'l? ¹	Should not you be bent almost double?
Shèod-n dhai u-wai'nt deep'ur?	Should not they have gone deeper?

VERB MAY, MIGHT.

Present Affirmative.

Aay (or u) múd su wuul bee traa'ns-poo-ürtúd, múd-n ees?	I may as well be transported, may I not?
Dheer múds ab-m eef ² wút,	Thou mayst have it if thou wilt.
Ee (ai, u, uur) múd kau'm un u múd-n,	He, she, may come, and he, she, may not.
Wee múd bee u muyn tùe, praa'ps,	Perhaps we may be in the mind to (do it).
Yùe múd bee ae'übl vur pèol-n aewt,	You may be able to pull it out.
Dhai múd tuurn aewt múd'léen luyk,	They may turn out middling.

¹ *Tùe'duub'l* is the usual form of expression for anything bent back upon itself, as a piece of iron bent so that the two ends are together. I have often heard, *Dheer u-buud mee zugo puur-dée nee'ür tùe'duub'l*, "Thou hast bent my scythe pretty nearly two-double." An old man stooping very much is thus described: *Poo'ür aa'l juul'ur, ee's u-kau'm vur tu gèo mau's tùe'duub'l*, "Poor old fellow, he is come for to go almost two-double."

² This is another example of the dropping of one, when two similar consonants come together—there are three changes in *ab-m eef*. 1. *e* into *b*. 2. *n* into *m*, the alternative of *ab-m* being *ae'un*. 3. The dropping of *n* in *neef*.

Present Negative.

Aay (or u) múd-n zee' ée gin u	I might not see you until Sunday
Zún'dée tu chuurch,	at church.
Dhee múds-n ae'ũ tuyrn vur tu	Thou mayst not have time to
wũom'ée tũe',	winnow too (<i>i.e.</i> as well as thrash).
Ee, u, uur múd-n lam' ée tũe	He, she, may not let me (<i>i.e.</i>
aa'dr au'l, múd u ?	allow me) to (do it) after all,
	may he (or she) ?
Wee múd-n brũe'ée uz vau'rt-	We may not brew for a fortnight
naít	(<i>lit.</i> this fortnight).
Yũe múd-n soa'ũrt um aewt	You may not sort them out
vũt'ée,	properly.
Dhai múd-n voo'ũrj-n trũe,	They may not forge it true (<i>i.e.</i>
	straight or round).

Present Interrogative Simple.

Múd aay zaa'lt-n een' ¹ vaur ée ?	May I salt (<i>i.e.</i> cure) it for you?
Múds dhee gi mée lúb'urtée tũe ?	Mayst thou give me leave to (do it) ?
Múd uur' zoa un au'p vaur mée ?	May she sew it up for me ?
Múd ur klúm au'p aa-dr-n ?	May he climb up after it (<i>i.e.</i> to get it) ?
Múd uus plaa'y een' yoa'ũr vee'ũl	May we play in your field, please ?
oa graewn, plai'z ?	
Múd yũe slúp daewn umbuy' ?	May you slip (come) down by-and-bye ?
Múd dhai klúp dh-oa'l au's ?	May they clip the old horse ?

Present Interrogative Negative.

Múd-n aay (ur, ees) goo lau'ng	May not I go with them ?
u dhai (or wai um) ?	
Múds-n dhee uulp kũut-n ?	Mayst thou not help (to) cut it ?
	(<i>i.e.</i> the field of grass).
Múd-n ee (uur) git dhu wũop	May not he, she, get the whip-
an' oa un ?	hand ?
Múd-n uus au'n-dhau' ² dhu	May not we thaw the pump ?
pluump ?	
Múd-n yũe mau's su wuul buyd	May not you almost as well stay
au'm ?	at home ?
Múd-n um (dhai) vaa'l pun' ³	May not they attack one ?
ũn'éebau'dée ?	

¹ To *zaa'lt* and to *zaa'lt een'* are very different expressions; the former is simply to apply *salt*, the latter is to *cure*, as bacon or hams are cured.

² This is the transitive form, the intransitive is *dhau'ée*, as *Tũ dhau'ée tu naít*, "It will thaw to-night."

³ The expression *tu vaa'l paun* (to fall upon, *i.e.* to pitch into) is our commonest method of signifying *assault* and *battery*. *Ee vaa'l paun ur un saa'rd ur shee'ũmfœl*, "He fell upon her and served her shamefully," is the too-common recital of the doings of a brutal husband upon his wife. Compare *passim*. 2 Samuel i. 15, "Go near, and *fall upon* him. And he smote him that he died."

The form *may* is not used; even in the sense of permission, it is expressed by *múd* (might), as in the foregoing examples.

THE VERB *DO*.

This verb is not often used except as an auxiliary, though there are some senses in which, being technical, it is always employed, as: *Tu dùe au'p u au's*, "To do up a horse," means to give him his bed and make him up for the night. Also *tu dùe au'p* is used in the ordinary conventional sense of repairing, or making neat, as with a house, a garment, a carriage, a garden, etc. Again: *Naew aay bee u-dùe'd* is a common form of saying, "Now I am done for."

Such a phrase as "What are you doing?" is never heard, *Haut bee bæut?* "What are you about?" is the common equivalent. *Kan ur kau'm ut?* would be simply "Can he do it?" in the sense of being able to accomplish something rather indefinite. *Kan ur dùe ut?* would have rather a technical sense, and would be asked in reference to some definite work to be done, as the repair of a broken tool by a smith. Merely to express action, we seldom use the word *do*, but usually a more definite verb signifying the specific work or action going on.

Duun! is the general expression used, to accept a challenge, to clench a bargain or a bet. The past tense and past participle of *do*, when used in the limited and technical sense, are *dùed* and *u-dùed* or *u-duun'd* (see Conjugations, pp. 187 and 190).

Dùe'ée and *Dùe'ée naew* are very frequent persuasive expletives, or rather forms of emphasis to a previous petition, as *Truy wur èe kaar'n taek u lee'dl bee't, kau'm dùe'ée naew!* "Try whether you cannot take (*i.e.* eat) a little bit, come do now!" *Dùe'ée lèok shaa'rp-m laa'rn yur bèok, dhae'ür-s u gèo'd maa'yd!* "Do look sharp and learn your book, there is a good girl!"

Present Affirmative.

Aay dǔ aj'èe moo'èes tuymz,	I am generally a hedger (<i>lit.</i> I do hedge most times).
Dhee dús drai'vèe shau'kèen bae'üd,	Thou dost drive shockingly badly.

Uur dū kwēel-ēe tū baeg, ¹	She quills too big
Wee dū au-vēes drai-v wau'n uvoa'r tuudh-ur,	We always drive one before the other (<i>i.e.</i> tandem).
Yūe dū zūl traē-ūkl, doa-ūnee?	You sell treacle, don't you?
Dhai dū maek ūn-ēebau-dēe paa'y tuur-ubl dee-ūr,	They make one pay very dear.

Past Affirmative Negative.

Aay daed-n mai'n tūe, shoa-ūr!	I did not intend it, indeed!
Aay daed-n zai zoa, daed ur (ees)?	I did not say so, did I?
Dhee daeds-n dūe ut n beet luyk oa-ūrt, daeds naew?	Thou didst not do it at all well, didst now? (<i>lit.</i> a bit like ought).
Uur daed-n auf ² tūe u-wai'nt unee-ūs dhu plaē-ūs,	(<i>lit.</i>) She did not ought to have went aneast the place.
Wee daed-n au-tū gee su muuch, daed uus naew?	We ought not to give so much, did (ought) we now?
Yūe daed-n muyn haut aay toa'ld ēe, daed ēe naew?	You did not remember what I told you, did you now?
Dhai daed-n laef noa-ūrt yuur vur mee, daed um?	They did not anything here for me, did they?

Present Interrogative.

Du aay (or d-aay) ūv-ur kēep wuurk ubaewt?	Do I ever keep work about? (<i>i.e.</i> delay to finish it).
Dūs dhee muyn aew lau'ng ugaun taez?	Dost thou remember how long ago it is?
Dūe ee (or dūth u) saa'r nuuf tu maa-yntaa-yn-z zuul?	Does he earn enough to maintain himself?
Du wee (<i>emph.</i> dūe uus) wau'n-tu chait ēe, d-ēe dthingk?	Do we want to cheat you, do you think?
Du yūe (or dūe ēe) au-vēes kuut yuur zee-ūd tae-ūddēez?	Do you always cut your seed potatoes? (<i>i.e.</i> in planting).
Du dhai puut ut au'p vuur-ēe aa'y?	Do they put it up (<i>i.e.</i> charge) very high?

Present Interrogative Negative.

Doa'n aay (or doa'n ees) rai-pēe noa vaa'stur-n ee?	Do not I reap (no) faster than he?
Dūs-n dhee zūm taez nae-ūrshun au't?	Dost thou not seem (<i>i.e.</i> think) it is 'nation hot?

¹ To wind yarn by hand from a skein, or hank, on to a bobbin, or spool, for the shuttle in weaving, is called *tu kwēel* or *kwēel-ūlen* (to quill or quilling). In the example above it means that she winds the spools too large, *i.e.* puts on too much yarn, to allow it to be placed in the shuttle. This operation is always necessary in the case of yarn that has been dyed; and, until recent times, was always performed by women or children, who were called *kwēel-urs* (quillers).

² *Ought* is pronounced both *auf* and *au't*, most commonly *auf*.

Doa'n ee (or dúth-n ee or ur) núv'ur tae'ük noa'ürt?	Does not he ever take anything? (i.e. to drink) (<i>lit.</i> never take nought).
Doa'n uus naut au' t-ae'ü haut-s kaum'ëen tñe-s?	(<i>lit.</i>) Do not us not ought to have what is coming (i.e. due) to us?
Doa'n yùe núv'ur g-uup lau'ng wai um u Zún'deez?	(<i>lit.</i>) Do not you never go up along with them on Sundays?
Doa'n um (or doa'n dhai) au'vëes puut dhu wau'rshëen aewt?	Do not they always put the washing out?

Past Interrogative Simple.

Daed aay (or ees) lai'n dhee muy pik?	Did I lend thee my pick-axe?
Daeds dhee tuul dhu shëep z-mau'rnëen?	Didst thou tell (i.e. count) the sheep this morning?
Daed uur bëespai'k dhu mau'ürt u bëoch'ur Truyp?	Did she bespeak the lard of butcher Tripe?
Daed uus au'-tu gee' un au'p?	(<i>lit.</i>) Did we ought to give it (or him) up?
Daed yùe paa'y au'l dhu shaup bee'ülz?	Did you pay all the shop bills?
Daed um (or dhai) mëet wai puur'dëe gèò'd luuk?	Did they meet with (i.e. had they) pretty good luck?

Past Interrogative Negative.

Daed-n aay (or ees) tuul ëe aew t-wúd bee', naew?	Did I not tell you how it would be, now?
Daeds-n dhee wau'n-tu fún'ëesh voa'r naew?	Didst not thou want to have finished before this time?
Daed-n ee núv'ur mai'n vur kau'm noa moo'ür?	Did he not ever mean to come again?
Daed-n uus (or wee) yùe'z tu gèò' dhik'ëe dhae'ür wai?	Did not we use to go that way?
Daed-n yùe zai yùe zee'd-n yuur oa'n zuul?	Did not you say you saw him your own self?
Daed-n dhai zúm dhai ad-n u-gau't fae'ür plaa'y?	Did not they seem (i.e. believe) they had not got fair play?

Imperative.

Dü dhee' zee' aut ëe kn dùe vau'r-n,	Do thou see what you can do for him.
Doa'n dhee núv'ur lat mee yuur dhaat dhae'ür noa moo'ür, sh-uur!	Do not thou ever let me hear that again, dost hear!
Dhee dùe dhee bas', un-eet lèòk aà'dr haut vòaks du zai,	Thou do thy best, and not look after (i.e. never mind) what folks say.
Doa'n yùe puut yur zuul' aewt dhu wai,	Do not put yourself out (of) the way (i.e. do not inconvenience yourself).

VERB TO KNOW.

Present Affirmative.

Aay du noa' au'l baewd ut,	I know all about it.
(<i>Emph.</i>) Aay noa'us ùe' uur zaed ut tùe,	I know to whom she said it.
Dhee-s noa' wae'ür taez rai t ur noa,	Thou knowest whether it is right or not.
Ee du noa' (<i>emph.</i> ee noa'us, or ee nau'th) dhu rai'ts oa ut, ee'ns múd zai,	He knows the rights of it, as one may say.
Wee du noa' (<i>emph.</i> wee noa'us) wuur dhai kau'm vraum,	We know where they came from.
Yùe du noa' (<i>or</i> yùe noa'us) aew aay zaed ee'ns aay wúd-n ae'ũ noa angks wai un,	You know how I said (<i>how</i>) I would have nothing to do with him (<i>lit.</i> no hanks with).
Dhai du noa' (<i>or</i> dhai noa'us) t-waud-m mee dùe'd ut, ¹	They know it was not I (<i>who</i>) did it.

Present Negative.

² Aay doa-noa noa moa'ür-n dhu dai'd, ãentuy, ³	I do not know any more than the dead, not I.
Dhees-n (<i>or</i>) dhee dús-n noa noa'ürt, zuy'noa! (<i>or</i>) tuy'noa!	Thou dost not know aught, as I know! (<i>or</i>) that I know, (<i>ex-</i> <i>pletive</i>).
Uur doanoa' guurt Bee' vrum u bèolz veo't, ⁴	She does not know great B from bull's foot.
Wee doa-noa aut uur-dh u-dùe'd wai un,	We do not know what she has done with it.
Yùe doa-noa een's dhai mud'n kau'm ugee'ün,	You do not know but that they may come again.
Dhai doa-noa wau'n mau'sl beet ⁵ aew dhai bee gwaa'yn tu lee'v,	They do not know at all (<i>lit.</i> one morsel bit) how they are going to live.

Past Affirmative.

Aay noa'üd wuur u wauz tùe, au'l sae'üm tuym,	I knew where he was all the time.
Dhee-s noa' bud dhee wúts-n tuul ún'ëebau'dëe,	Thou knewest but thou wouldst not tell one.
Uur noa'üd aew mún'ëe bee'ünz maek vai'v, ⁶	She knew how many beans make five.

¹ Relative very frequently omitted. See p. 183.² This and the preceding sentence are the commonest disclaimers in the dialect.³ This is a very frequent expletive after a negative affirmation—see Fielding's Tom Jones, book iv. chap. viii., "I don't know measter, un't I."⁴ The regular stock phrase to express ignorance or stupidity.⁵ Very common phrase.⁶ The stock phrase to express sharpness or cleverness. Compare *Ee'z noa fèol, ee aed'n*, "He is no fool, he is not!"

Wee noa'üd vuur'ëe wuul u kèod-n kau'm ut,	We knew very well he could not come it (<i>i.e.</i> accomplish).
Yùe noa'üd zu wuul-z mee dhai waud-n fút,	You knew as well as I (did that) they were not fit (<i>i.e.</i> not properly fatted).
Dhai noa'd eëns dhur wuz súv'ur oa-m dhae'ür buy,	They knew that there were several of them there close at hand.

Perfect Affirmative.

Aay-v u-noa'd (<i>or</i> u-nau'd) u dhing' ur tùe bee muy tuy'm,	I have known a thing or two by (<i>i.e.</i> in) my time.
Dhee-s u-noa'ud (<i>or</i> u-nau'd) u suyt moo'ür-n dhee-s u-toa'ld oa,	Thou hast known a sight more than thou hast told.
Ee-v (<i>or</i> ee-dh, uur-dh) u-noa'd ut au'l drùe un aewt,	He, she, has known it all through- out.
Wee-v u-noa'd-n kuus'ëe puur'dëe wuul, uvoa'r naew,	We have have known him curse pretty well, before now.
Yùe-v u-noa'd wait' au'l su' ¹ dee'ür, aa'n ee?	You have known wheat quite as dear, have you not?
Dhai-v u-noa'ud wuul nuuf wau't dhai wuz aup' tùe,	They have known well enough what they were up to (<i>i.e.</i> in- tending to do).

FULL CONJUGATION OF THE VERB

TO SING.

INDICATIVE MOOD.

Present Habitual.

TRANS.		INTRANS.
<i>Affirm.</i>	Aay dü zing, aay zingz,	Aay du zing'ëe <i>or</i> aay zing'us.
<i>Emphatic.</i>	„ dùe' zing,	„ dùe' zing'ëe.
<i>Negative.</i>	„ doa'ün zing,	„ doa'ün zing'ëe.
<i>Neg. Emp.</i>	„ dùe nau't zing,	„ dùe nau't zing'ëe.
<i>Interrog.</i>	Dü aay zing,	Dü aay zing'ëe.
<i>Neg. Int.</i>	Doa'n ees zing,	Doa'n ees zing'ëe.
<i>Suppositive.</i>	Dùe aay nau't zing,	Dùe aay nau't zing'ëe.
<i>Dissuasive.</i>	Doa'n aay nau't zing	Doa'n aay nau't zing'ëe.

*Present Actual.**Imperfect.*

TRANS. AND INTRANS.		TRANS. AND INTRANS.
<i>Affir.</i>	Aay bëe zing'ëen,	Aay wuz u-zing'ëen.
<i>Emph.</i>	„ bee' u-zing'ëen,	„ wau'z u-zing'ëen.
<i>Neg.</i>	„ bae'ün zing'ëen,	„ waud'n u-zing'ëen.
<i>N. Em.</i>	„ bae'ünt u-zing'ëen,	„ wuz nau t u-zing'ëen.

¹ Compare Ags. *eal swä*, whence our *also, als, as*; and German *all so*: *Es ist also theuwer*.—M.

<i>Inter.</i>	Bee aay zing'een,	Wuz aay zing'een.
<i>N. Int.</i>	Bae'ün aay zing'een.	Waud-n-ées zing'een.
<i>Suasive.</i>	Bee aay nau't u-zing'een,	Wuz aay nau't u-zing'een.
<i>Dissua.</i>	Bae'ün-éesnau't u-zing'een	Waud-n aay nau't u-zing'een.

Past General.

	TRANS.	INTRANS.
<i>Affir.</i>	Aay zing(d, ¹	Aay zing'ud, dúd zing'ée.
<i>Emph.</i>	„ daed' zing,	„ daed' zing'ée.
<i>Neg.</i>	„ daed-n zing,	„ daed-n zing'ée.
<i>N. Em.</i>	„ daed nau't zing,	„ daed nau't zing'ée.
<i>Inter.</i>	Daed aay zing,	Daed aay zing'ée.
<i>N. Int.</i>	Daed-n ées zing,	Daed-n-ées zing'ée.
<i>Suasive.</i>	Daed aay nau't zing,	Daed aay nau't zing'ée.
<i>Dissua.</i>	Daed-n aay nau't zing,	Daed-n aay nau't zing'ée.

Past Habitual.

	TRANS.	INTRANS.
<i>Affir.</i>	Aay yùe'z	
<i>Emph.</i>	„ daed yùe'z	
<i>Neg.</i>	„ { yùez nau't daed-n yùe'z	
<i>N. Em.</i>	„ núv'ur daed-n yùe'z	tű zing.
<i>Inter.</i>	Daed aay (or ées) yùe'z	tű zing'ée.
<i>N. Int.</i>	Daed-n aay (or ées) yùe'z	
<i>Suasive.</i>	Daed aay yùe'z nau't	
<i>Dissua.</i>	Daed-naay (ées) yùe'z nau't	

Perfect Indefinite.

	TRANS.	INTRANS.
<i>Affir.</i>	Aay-v	
<i>Emph.</i>	{ Aay ae'ũ Aay yaa'v	
<i>Neg.</i>	Aay aa'nt	
<i>N. Em.</i>	Aay aa'n nau't	u-zing(d, ¹
<i>Inter.</i>	Uv aay	u-zing'ud.
<i>N. Int.</i>	Aa'n aay (or aa'n ées)	
<i>Suasive.</i>	Uv aay nau't	
<i>Dissua.</i>	Aa'n aay (or ées) nau't	

Perfect Definite.

	TRANS. AND INTRANS.
<i>Affir.</i>	Aay bún
<i>Emph.</i>	Aay yaa'v u-bún
<i>Neg.</i>	Aay aa'n u-bún
<i>N. Em.</i>	Aay aa'n nau't u-bún
<i>Inter.</i>	{ Uv aay bún Aa'v-ées bún
<i>N. Int.</i>	Aa'n aay (or aa'n ées) bún
<i>Suasive.</i>	Uv aay nau't bún
<i>Dissua.</i>	Aa'n aay (or ées) nau't bún

¹ The (d) pronounced before a vowel ; see antè, p. 161.

Pluperfect Indefinite.

	TRANS.	INTRANS.
<i>Affir.</i> Aay-d	} u-zing(d.	u-zing'ud.
<i>Emph.</i> Aay ad'		
<i>Neg.</i> Aay ad-n		
<i>N. Em.</i> Aay ad-n nau't		
<i>Inter.</i> Ud aay		
<i>N. Int.</i> Ad-n aay (or ěes)		
<i>Suasive.</i> Ud aay nau't		
<i>Dissua.</i> Ad-n aay (or ěes) nau't		

Pluperfect Definite.

TRANS. AND INTRANS.

<i>Affir.</i> Aay-d u-bún	} zing'ěen.
<i>Emph.</i> Aay ad' u-bún	
<i>Neg.</i> Aay ad-n u-bún	
<i>N. Em.</i> Aay nŭv'ur ad-n u-bún	
<i>Inter.</i> Ud aay bún	
<i>N. Int.</i> Ad-n aay (or ěes) bún	
<i>Suasive.</i> Ud aay nau't bún	
<i>Dissua.</i> Ad-n aay (or ěes) nau't bún	

Simple Future.

	TRANS.	INTRANS.
<i>Affir.</i> Aa'l	} zing.	zing'ěe.
<i>Emph.</i> Aay wúl'		
<i>Neg.</i> Aay oa'n		
<i>N. Em.</i> Aay oa'nt nau't		
<i>Inter.</i> Wúl-ur ¹		
<i>N. Int.</i> Oa'n-ur		
<i>Suasive.</i> Wúl ur něet		
<i>Dissua.</i> Oa'n ur nau't		

Future of Design.

	TRANS.	INTRANS.
<i>Affir.</i> Aay-v u-gaut	} vur tŭ zing. vur tŭ zing'ěe.	
<i>Emph.</i> Aay aa'v u-gaut		
<i>Neg.</i> Aay aa'n u-gaut		
<i>N. Em.</i> Aay aa'n nau't u-gaut		
<i>Inter.</i> { Uv ěes u-gaut		
{ Bee aay		
<i>N. Int.</i> { Aa'n aay u-gaut		
{ Bae'ŭn aay (ěes)		
<i>Suasiv.</i> { Uv aay nau't u-gaut		
{ Bee aay nau't		
<i>Dissua.</i> { Aa'n aay (ěes) nau't u-gaut		
{ Bae'ŭn ěes nau't		

¹ First person not used with *will* interrogatively.

Future Proximate.

	TRANS.	INTRANS.
<i>Affir.</i> Aay bee	} gwai'n vur tũ zing.	} gwai'n vur tũ zing'ěe.
<i>Emph.</i> Aay bee'		
<i>Neg.</i> Aay bae'ũn		
<i>N. Em.</i> Aay bae'ũn nau't		
<i>Inter.</i> Bee aay		
<i>N. Int.</i> Bae'ũn ěes		
<i>Suasive.</i> Bee aay nau't	}	
<i>Dissua.</i> Bae'ũn ěes nau't		

Future of Obligation.

	TRANS.	INTRANS.
<i>Affir.</i> Aay shl	} zing.	} zing'ěe.
<i>Emph.</i> Aay shaa'l		
<i>Neg.</i> Aay shaa'n		
<i>N. Em.</i> Aay shaa'n nau't		
<i>Inter.</i> Shl-ur, shl-aay		
Shaa'l aay, shaa'l ěes ¹		
<i>N. Int.</i> Shaa'n-ur, shaa'n aay		
<i>Suasive.</i> { Shl-ur nau't		
{ Shl-aay nau't	}	
<i>Dissua.</i> { Shaa'n-ur nau't		
{ Shaa'n aay nau't		

Future Perfects (see Conjugation of SHALL).

Aay shl u zing(d, Aay shl u bũn² zing'ěen, etc., etc.
 Aay shl-v u-zing'd, Aay shl-v u-bũn zing'ěen or u-zing'ěen.

SUBJUNCTIVE MOOD OF PURPOSE.

*Present and Past.**Perfect and Pluperfect.*

Affir. (Dhut) u mũd zing, -zing'ěe. (Dhut) aay mũd u-zing(d, -ud.
Neg. (Dhut) u mũd-n zing, -zing'ěe. (Dhut) u mũd-n u-zing(d, -ud.

(See Conjugation of MAY, p. 211).

SUBJUNCTIVE OF SUPPOSITION.

Present.

	TRANS.	INTRANS.
<i>Affir.</i> (Neef) aay dũ zing.		-zing'ěe.
" zingz.		zing'us.
<i>Emph.</i> " dũe' zing.		-zing'ěe.
<i>Neg.</i> " doa'ũn zing.		-zing'ěe.
<i>N. Em.</i> " doa'ũn nau't zing.		-zing'ěe.

¹ *Shaa'l ěes?* rather implies asking permission or advice. *Shaa'l aay?* asks both as to whether it is certain that "I shall," and also "Do you wish or advise me?"

² The *u* here, as remarked previously (see note, p. 192), is not the participial prefix, but *have*. When the *v* in *have* is sounded, the prefix is never dropped.

Past.

<i>Affir.</i>	Neef aay zing(d. ¹	-zing'ud.
	„ dúd zing.	-zing'ée.
<i>Emph.</i>	„ daed' zing.	„
<i>Neg.</i>	„ daed-n zing.	„
<i>N. Em.</i>	„ daed-n nau't zing.	„

SUBJUNCTIVE CONDITIONAL.

Past.

	TRANS.		INTRANS.
<i>Affir.</i>	Aay' shd, ² ee wúd (or ee-d)	zing	zing'ee.
<i>Emph.</i>	Aay shèò'd, ee wúd,	„	„
<i>Neg.</i>	Aay shèòd-n, ee wèòd-n (or èòd-n),	„	„
<i>N. Em.</i>	Aay shèòd-n nau't, ee wèòd-n nau't,	„	„

Perfect.

<i>Affir.</i>	Aay'-shd, ee wúd (or ee-d),	u zing(d	u zing'ud.
<i>Emph.</i>	Aay shèò'd, ee wúd,	„	„
<i>Neg.</i>	Aay shèòd-n, ee wèòd-n (or èòd-n),	„	„
<i>N. Em.</i>	Aay shèòd-n nau't, ee wúd-n nau't	„	„

IMPERATIVE.

	TRANS.	INTRANS.
<i>Affir.</i>	Zing!	Zing'ée.
<i>Emph.</i>	Dhee muus' zing,	Dhee muus' zing'ée.
<i>Neg.</i>	Doa'ún zing,	Doa'un zing'ée.
<i>N. Em.</i>	{ Doa'ún (or) dùè' naut zing,	Doa'ún (or) dùè' naut zing'ée.
	{ Dhee muus-n zing,	Dhee muus-n zing'ée.
<i>Suasive.</i>	Dùè' ée zing,	Dùè' ée zing'ée.
<i>Dissua.</i>	Doa'n ée zing,	Doa'n ée zing'ée.

INFINITIVE.

<i>Pres. Act.</i>	Tu zing,	Tu zing'ée.
<i>Pres. Hab.</i>	Tu bee zing'éen,	Tu bee zing'éen (or) u-zing'éen.
<i>Pf. Indef.</i>	{ Tùè u-zing'(d,	Tùè u zing'ud.
	{ Tùè-v u-zing'(d,	Tùè-v u-zing'ud.
<i>Pf. Def.</i>	{ Tùè u bún zing'éen,	} or u-zing'éen. (Same as Trans.)
	{ Tùè-v u-bún zing'éen.	
<i>Fut. Act.</i>	Tu bee gwai'n vur zing,	Tu bee u-gwaa'yn vur zing'ée.
<i>Fut. Proz.</i>	Tu be u-gwai'n vur tu bee u-zing'éen,	(Same as Trans.)

¹ *Neef aay zing dhu zau'ng* questions the statement that *I sang the song*; *neef aay daed zing* puts the hypothesis *If I should sing, If I were to sing*, which is also expressed *Neef aay wuz vur tú zing*.

² *Should* with 1st, *would* with 2nd and 3rd persons.

PARTICIPLES.

<i>Present.</i>	Zing'ëen (<i>or</i>) u-zing'ëen,	(Same as Trans.)
<i>Past.</i>	U-zing'(d,	U-zing'ud.
<i>Future.</i>	Gwai'n (<i>or</i>) gwaa'yn vur zing,	Gwai'n (<i>or</i>) gwaa'yn vur zing'ëe.

GERUND.

Zing'ëen,	(Same as Trans.)
-----------	------------------

As has been already mentioned (see p. 194) *for* occurs both in conjunction with *to* and alone, when governing the infinitive; on the whole, I should say that in the hill country, towards Exmoor, *for* is oftener used without the usual governing preposition than with it, while in the vale district it is just the opposite. *Uur vaud-n ae'ubl vur dùe'-t*, "She was not able (*for*) to do it" (Hill). A father said in my hearing to a lazy son, *Wuy's-n goo' vur tu zee' vur tu truy' vur tu saar' sau'mfëen?* "Why dost not go (*for*) to see (*for*) to try (*for*) to earn something?" (Vale). Again, the simple present infinitive is constantly used for the gerund, as: *Dhai bee goo tu pluw*, "They are gone *to* plough," i.e. *ploughing*, not *to plough* the ground. *Ee wuz tu wuurk haun aay kau'm*, "He was *to* work (i.e. *working*) when I came."

The gerund in *to* is constantly used to express the act of *undertaking* the work or action signified by the verb, as: *Mae'ûsn Uur'chuts-v u-teokt dhu aewz tu bee'uldëen*, "Mason Richards has taken the house *to building*," i.e. the contract to build. *Jan Uurd tèok muy graas tu kuut'ëen*, "John Red (very common name) took my grass *to cutting*." *Ee tèok ut tu dùe'ëen*, "He undertook it." *To take to doing* has also the particular meaning (implied by context or intonation) of *scolding*. See specimen "Lord Popham."

The perfect participle is sometimes substituted for the present, as *Ee wuz u kaar'pëekul lai'p au's*, "He was a capital *leapt* horse," i.e. *leaping* horse. The phrase *good leapt horse* is the regular description of a hunter; I have frequently seen it in local advertisements of horses for sale. Also a "good goer" is *U geord staa'pt au's*, "A good *stept* horse," i.e. *stepping*. Compare "A plain *spoken* man," "A well *read* man," etc.

To a stranger much confusion would seem to exist as to ownership, in the use of the verb *belong*. A man said to me, *Bee yüe dhu jin'lmun dhut bëelawngz tu dhüs yuur bee'üldëen?* "Are you the gentleman that belongs to this here building?" In a fair, the general mode of inquiry as to ownership is—*Du yüe bëelawng tu dhai'z yuur stee'ürz?* "Do you belong to these here steers?" *Ue' du bëelawng tu dhee'üz au's?* "Who belongs to this horse?"

THE PASSIVE VOICE.

The formation of passives is simple, and may be easily understood by reference to the examples under the auxiliary verbs. The use of the passive is comparatively rare, and to give a passive form to sentences which are at all involved in their construction or meaning, it is often necessary to go a long way round, as in the case of the complex relatives, in order to convey the idea. In such a phrase as *the dinner is being cooked*, although we might say *dhu dün'ur-z u-draas'ëen*, the precise idea would not be conveyed. To do this we must return to the simple active: *Dhai bee u-draas'ëen u dhu dün'ur*. To express that the cooking is just now complete, we should say, *Dhu dün'ur-z u-fün'ëesh draas'ëen*, or *Dhai-v u-fün'ëesh u-draas'ëen u dhu dün'ur*. For "It is said that we shall have war," we should say, *Dhai du zai aew dhut wee bee u-gwaayn vur t-ae'ü wau'ür*.

ADVERBS.

Adverbs of manner are usually formed as in ordinary English, except that, instead of *ly*, we generally sound the full syllable *luyk*. This is sometimes attached to the word to which it belongs, at others separated and placed after the verb, thus: *Ee du zing'ëe laewd' luyk*, "He sings loudly." *Dhai-v u puur'dëe nee'ür u-dùe'd luyk*, "They have pretty nearly done." *Uur kn git drùe' ut ai'zëe luyk*, or *Uur kn ai'zëe git drùe' ut luyk*, "She can easily finish it." *Dhaat-s vuur'ëe wuul u-dùe'd luyk*, "That's very well done." *Uur wau'kth wuul luyk*, "She walks well." In these last examples we have

the *luyk* even after *well*, itself an adverb. Doubtless our fondness for simile has tended to the preservation of the adverbial *like*, and we have, consequently, a number of conventional similes taking the place of the superlative adverb. *Ee wur'n lig u laung duug*, "He ran like a greyhound," i.e. very quickly. *Aay wuur'ks lig u au's*, "I work like a horse."

Adverbs are compared in the same way as adjectives, by inserting the distinctive terminations *ur* and *ëes* before *luyk*. *More* and *most* are not used as forms of comparison of adverbs, even when the word is polysyllabic; but they are frequently used as intensives along with the regular comparisons, thus: *Aay zúm ee du wuurk dhu moo'ëes au'rduurli-ëes luyk uv ún'ëe mae'ün aay noa'üs*, "I consider he works the most orderliest like of any man I know." The same rule of adding the *luyk* applies to adjectives in *ly*, when used adverbially, as: *Dhai chik'ëen du lèok luyv'lee luyk*, "Those chickens look *lively*." *Dhai zaed ee'ns uur wuz luuv'lee u-draas' luyk*, "They said how that she was *lovely* dressed."

The termination *wai'z* is used to change some nouns and adjectives into adverbs, as *zuydwai'z* (sideways), *vrau'ngwai'z* (wrongways), *vruytwai'z* (rightways), etc.

Faar'shëen, "fashion," added to nouns or adjectives, gives them an adverbial force, thus *bran'dëes faar'shëen* is "triangularly." *U oa'l yoa' u-draas't au'p laa'm faar'shëen*, "An old ewe dressed up like a lamb," is the usual description of a lady in too youthful attire. So *skùe'faar'shëen* means "diagonally," *slún'faar'shëen*, "slantingly," *tree'faar'shëen*, "tree-like."

Also is frequently expressed by *un au'l*. Thus — *Main un bwuuyz un au'l*,¹ "Men and boys also." *Aay zaed zoa tùe un un au'l*, "I said so to him, also," i.e. moreover. A well-known old song has the chorus refrain ending in *Un poo'ür oa'l uing'kl Tau'm Kaub'lee un au'l*, "And poor old uncle Tom Cobby and all." Besides these may be noted—

¹ This is widely diffused in the English dialects. In Scotland also *an'a'* (un-aa') is the ordinary equivalent of *also*, "Nichol an' Alick an' a'."—M.

astrad'l	(astride)	taa'p-m taa'yül	(top on tail, <i>i.e.</i>
au'l ulau'ng	(at full length)		upside down)
un ee'n	(on end)	baak-n voa'r	(back in front)
aup-m ee'n	(up on end, <i>i.e.</i>	ee'n un aewt	(inside out)
	upright)	praa'ps	(perhaps)
aup-m daewn	(topsy turvy)	mée-aa'p	(mayhap)
bēeluy'k	(probably)	uuls	(else, otherwise).

Adverbs of Degree are also generally formed with *luyk*, even when there is no termination in *ly* in the corresponding English word; as *after*, *rather*, *pretty much*, *all*, *quite*, *almost*, *very*, *very much*, *very well*, *too*, *too much*. The same applies to all the words such as *awful*, *mortal*, *terrible*, etc., which form the superlative absolute of adjectives.

Wuz mac'üstur een u yee'üt luyk? *Wuul aay zúmd u wau'z rae'údhur luyk.* "Was master in a heat (*i.e.* angry)? Well! I fancied he was *ratherly*." *Uur-z u nuyz yuung uum'un, wun'ée aay zúm uur du tau'kée puur'dée muuch luyk,* "She is a nice young woman, only I seem (fancy) she talks *pretty muchly*." *Ees! ee-v u-dik-n au'l luyk,* "Yes! he has dyked (*tech.* used in hedging) it *allly*." *Voa'r ún'ebau'dée kèod kau'm tùe um, dh-aewnz-d u-toa'úrd-n au'l tu pee'sez mauz luyk,* "Before one could get to them, the hounds had torn him (the fox) all to pieces *almostly*." *Dhikée rik-s u-puut aup vuur'ée wuul luyk,* "That rick is put up *very well-ly*." *Poo'ür oal soa'l! uur kaa'n yuur vuur'ée muuch luyk,* "Poor old soul! she cannot hear *very muchly*." *Aa'l gee'ée waun tùe luyk,* "I will give you one, *too-ly*." *Ez ur u gèod fuul'ur tu wuurk?* *Wuul! dhai vrak'nz aew u úz vuur'ée luyk,* "Is he a good fellow to work? Well! they reckon that he is, *very*." *Muuch* often means *strange*, *remarkable*, as: *Tez muuch yùe ad-n u-mèet-n,* "It is *strange* you did not meet him." *Twuz muuch dhai kèod-n vuyun un,* "It was *strange* they could not find it."

In comparing, *as* is not used both before and after the adjective. We always say, like our German cousins, *Su gree'n-z u lik*, "*So green as a leek*."¹ This form is con-

¹ Compare Shaksp. Richard III. ii. 1. 83, "Look I *so* pale *as* the rest?" Romeo and Juliet, i. 1. 140, "All *so* soon *as*," etc., etc. The Afs. was *swá grén swd*, or strengthened, *eal swd grén swd*. This dialect retains the original form of the West Saxon in the first *so*, though in common with the other modern forms of speech it has substituted *as* for *so* in the second clause.—M.

stantly strengthened by *all* = altogether, quite. *Uur-z au'l su bae'üd-z ee*, "She is quite as bad as *he*." *Dhik-s au'l su gèò'd-z tuudh'ur*, "That one is quite as good as the other." *Yoa'ür bèòts bee au'l s-aev'ée-z muyn*, "Your boots are quite as heavy as mine."

The "so" of degree of received English is *dhaat* (or sometimes *dhaat dhae'ür*) with us, as in so many other of the English dialects. *Aay wuz u-tèòk dhaat bae'üd*, *Aay wuz fùt tu duy*, "I was taken so ill, I was almost dying" (lit. fit to die). *Ee wuz dhaat dhae'ür kau'ntrée kèòd-n dùè noa'ürt wai un*, "He was so contrary (obstinately perverse) I could do nothing with him." *Tez dhaat un noa' mustae'ük*, "It is so and no mistake."

"Why" is frequently analyzed into *wau't . . vaur*, as: *Wau'-d-ée dùè dhaat vaur?* "Why do you do that?" *Aay kaan tuul wau't èe dùè'd ut vaur*, "I cannot say why you did it." *Dhaat's wau't ee zoa'id-n vaur*, "That is why he sold him." Again, *wuy?* *wuy'uv'ur?* *aew'uv'ur?* are seldom used except interrogatively, thus: *Wuy-s buyd dhae'ür gyaap'èen?* "Why dost stay there gaping?" *Wuy daed' èe uur'ée yuur zuul?* "Why did you hurry yourself?" *Wuy'uv'ur daed ur trús-n?* "Why ever did he trust him?" *Aew'uv'ur kaum èe vur tu lau's yur ang'kichur?* "However came you to lose your handkerchief?"

Adverbs of Place are *wae'ür-vraum* (whence), *dhae'ür-vraum* (thence), *yuur-vraum* (hence), *wuur tùe* (whither), *thae'ür tùe*, (thither), *yuur-buy* (hereabouts), *thae'ür-buy* (thereabouts), *aedh'ur* (hither), *yaen dhae'ür* (yonder). *Dhee wurn yaen-dhae'ür, un bring aedh'ur dhu taa'klin dhae'ür-vraum*, "Thee run yonder, and bring hither the harness thence." *Dhai du lee'v naut vuur'ée vaa'r dhae'ür-vraum*, "They live not very far therefrom," i.e. thence. *Taed-n bèò dree guun shaut yuur-vraum*, "It is not above three gun-shots herefrom," i.e. hence. *Neef taed-n dhae'ür, tez dhae'ür-buy*, "If it is not there, it is close thereabouts." *Twuz jis yuurbuy ee'ns dhai tuurn oa'vur*, "It was close by here that they turned over," i.e. upset. *Wuur bee gwaayn tùe su vaa's?* "Whither are you going so fast?" *Wae'ür d-ée git dhik'ée soa'ürt u blaak geez*

vraum? "Where did you (or do you) get that sort of black geese from?"

Another very common adverb of place is *oa'm* or *aum*, "home," signifying *close, quite, quite as far as*. It is used with various prepositions both before and after it, as: *Ee du lee'v oa'm bëezuy'd u mee*, "He lives close beside me." *Kas-n zee' un? dhae'ür üz oa'm bëezuy'd u dhee*, "Canst not see it? there (it) is close beside thee." *Haun ëe kau'm tu dhu taap u dh-ee'ül dhu gee'üt-s oa'm buy' pun yur rai't an*, "When you come to the top of the hill, the gate is close by on your right hand." *Dhu wau'dr wuz aup oa'm tu mee vau'rk*, "The water was so deep as to come quite up to my fork." *Drai'v ee'n dhee'üz stee'ürt, ee'n oa'm tu dhu nak' oa un*, "Drive in this large nail in home to its neck." *Dhu buul'ëeks-v u-baa'rk dhu yuung treez aup oa'm tu dhu twüz'üz oa-m*, "The cattle have barked the young trees quite up to their twizzles," i.e. to where the branches grow out from the stem. *Dhu nai'v vai'nt ee'n oa'm tu dhu aaf oa un*, "The knife went in home to its haft." *Aaw'ür aewz üz aum' bëe dhu chuurch*, "Our house is close by the church." This latter form is pronounced shorter as an adverb than *aum*, the noun "home," while *oa'm*, both noun and adverb, is much longer than *oa-m* (of them).

"Away" is used in this dialect to express distance, as: *U'vur su vaar uwaa'y*, "Ever so far away." It is used frequently where "off" would be heard in received English: *uur'nd uwai'* is vernacular for "absconded." I heard a woman say, *Muy mae'ün-z uur'nd uwai'*, that is, "My husband has absconded and left me" (become a *run-away* in short).

Adverbs of Time are *tu-dai* (to-day), *dai-maur'nëen* (this morning, *lit.* to-day morning) *tu nai't* (to-night), *tu voar'nëon* (this forenoon), *t-aar'dr'nëon* (this afternoon), *nai'tuymz* (night-times = evenings after working hours), *maur'nëentuyms* (mornings, i.e. before going to work), *tu-maa'rü* (to-morrow), *tu yuur* or *dëe yuur* (this year) as in Early English, *'mbaay*, *'mbaay nai't* (by-and-bye, by-and-bye in the evening), *bëe-naew* (just now, i.e. a short time ago), *maa'ru maur'nëen* (to-morrow morning), *laa's nai't*, *nuw, eet* (yet), *naut eet* (not yet), *urad'ëe* (already), *sinz* (since), *zëo'n* (soon), *wai'n* or *haun* (when).

Dhain, *dhan*, are not used as adverbs of time, except in the sense of *immediately afterward*, as: "I went home and *dhan* I went to bed," but they are often heard as illative particles, like French *donc*. *Haun yùe kau'ms tu dhu spuypau's, tuurn raewn pun yuur raì't an*, "When you come to the directing post, turn to the right." This last has often been said to me. *Bee shoa'ür yùe aa'n u-mae'üd-n urad'ëe, sinz uz maur'nëen!* "To be sure you have not already made it, since this morning!" *Ee aa'n u-bún unee'üs dhu plae'üs sinz dai-maur'nëen, roa'r brak'sus*, "He has not been here (*lit.* aneast the place) since this morning before breakfast." This last was the answer given me to an inquiry for an absent labourer.

To these should be added, "*by the time that*," expressed by *tee'ül* (compare the Northern *while*), as: *Tee'ül dhik-s u-dùe'd t-l bee tuym vur laef wuurk*, "By the time that (article) is finished, it will be time to leave work." *Tee'ül ün'ëebau'dëe-v u-raì'tud aup dhik, kèod mack u nùe' wín*, "By the time that one has repaired that (gate) one could make a new one." *Ee' ul bee rad'ëe tee'ül yùe du kau'm*, "*He* (the article) will be ready by the time that you arrive." Also *uun'dur waun, wai dhu sae'üm*, both signifying "at the same time," but used with much exactness under differing circumstances. The first implies the performance of two acts at one time, or by making one journey, as: *Haun ëe gèos daewi bawt dhu dhings, kaar u zuyp law'ng wai' ëe, ee'ns mùd kuut aup dhu mauks au'l uun'dur waun*, "When you go down to see the cattle, carry a scythe with you, so that you may cut the tufts (of grass) at the same time, or at one journey." The second implies something instantaneous, as in the specimen "Nan Scott," p. 241, where the thunder is described as following the lightning like the report of a cannon, at the same instant as the flash. *Aay seed-n slíp raewn dhu kau'ndur, un wai dhu sae'üm aay daaps raewn tuudh'ur wai, un zoa aay jis meet wai Maer'üstur Jin'mun*, "I saw him slip round the corner, and at the same moment I ran quickly round the other way, and so I just met with 'Mr. Gentleman.'"

An interesting form is *dhoo* (then),¹ as: *Wai'n-s zee un?*

¹ *Ag.* *ða*, Old Southern Eng. *þo*, *tho*, the proper adv. of *time*, while *Sonne*,

"When didst see him?" *Aay zee'd-n dhoa', neet vai'v mún'èets avoa'r ut aapt*, "I saw him then, not five minutes before it happened." *Aay toa'ld-n oa ut dhoa', jist ee'ns ee km ee'n*, "I told him then, just when he was coming in." *Dhoa* also implies "just now," i.e. a short time since. *Wai'n wauz ut? dhoa, neet tùe mún'èets uga'u'n*, "When was it? just now, not two minutes ago."

The Negative forms are made by prefixing *noa*, as before shown (see Adjectives), and by adding *-n* to verbs, thus: *Ee ad-n nuudh'ur nai'v*, "He had not any knife at all." *Wúd-n èe gèò?* "Would you not go?" The usual emphatic negative is *nau't*. *Wús dhee dhae'ür? Aay wuz nau't*, "Wast thou there? I was not." *Neet* (not) is also common: *Dhur úd-n neet ziks u-laef*, "There are not six left." *Neet* also does duty for "nor yet." *Aay kèod-n vuy'n nuudh'ur buurd neet nuudh'ur rab'ut pun au'l dhu faa'rm*, "I could not find (never) a bird nor yet (never) a rabbit on all the farm." *Naat* and *naa't* are also frequently heard, and are semi-emphatic—*Ee waud-n uur'tud, naat wau'n-beet*, "He was not hurt, not one bit. *Aay wíd-n dùe ut, naa't aay!* "I would not do it, not I!"

The direct replies to questions are: *Noa'ü* (no), *ees* (yes), *aay'ée*, *sh* (yes) (the latter *sh*, yes, sounded by inspiration). We have also "*ms*" as a very common form of *yes*.

PREPOSITIONS.

These are as follows:

about	ubaewt, buwt, baewt, baewd.	against	ugin', ugee'üns, gin, buy.
above	bèò', ubèò', uboo'.	along	lau'ng, ulau'ng, yaen.
across	ukraas', kraa's.	amid	múds.
after	aa'rtur, aa'dr.	among	mangs(t).

panne, *than*, *then*, was more of order, sequence, and inference. See in Chaucer, of time:

"Palamon right *tho*,
With holy herte . . . he rose."

Of sequence:

"Telle us som moral thing, that we mow lere
With wit, and *thanne* wol we gladly lere."

It is interesting to find *tho* still existing in the Old West-Saxon land. From Northern English it disappeared eight centuries ago.—M.

at	tu, tùe, u.	notwithstanding	
before	voa'r, uvoa'r.	ing	vur au'l dhaat.
behind	bée-uy'n.	of	uv, -v, oa, u.
beneath	een uun'dur.	off	oa'f oa (<i>lit.</i> off of).
beside	béezuy'd.	on	au'n, paun, u.
besides	zuydz.	out	uwt, aewt.
between	twiks.	over	oa'vur.
beyond	béeyaen'.	round	raewn.
by	bée, buy.	through	drùe.
down	daewn.	to	tùe, tu.
except, <i>i.e.</i> all		towards	tu-wau'rdz.
but	ee'ntùe, ee'ntu. ¹	under	uun'dur.
except	bunt, saep.	underneath	een uun'dur.
for	vaur, vur.	until, till	gin.
from	vrau'm, vrum.	unto	aun'tu, auntùe'.
in	ee'n.	up	au'p, uup.
into	een'tu.	upon	{ paun
near	nee'ür, nuy,		{ au'p pun taa'p oa.
	unee'üs.	with	wée, wai.
		without	udhaewt, dhaewt.

Whether the first syllable of *ubaewt*, *ubèò*, or *ukraa's* is sounded or not depends much upon the individual speaker; but nearly every one would sound it distinctly, when either is used adverbially—as in *au'l ubaewt*, *au'p ubèò*, *rai't ukraa's*. On the other hand, most people would say: *Puut dhu stik baewt dhu baak oa un*, “Put the stick about his back” (*i.e.* thrash him). *Aay zee'd-z ai'd bèò dhu gee'ürdn waa'l*, “I saw his head above the garden wall.” *Dhai km ee'n kraa's dhu mee'üd*, “They came in across the meadow.”

In the sense of “against the character,” when *by* (see below) is not used, it is most common to say *ugin'* or *ugee'üns*,—as *Dhu poa'lées kèod-n zai noa'ürt ugin' un* or *ugee'üns-n*, “The police could say nothing against him.” But on the other hand, *Aay laef dhu ladr gin dhu baarn*, “I left the ladder against the barn.”

So also of *ulaw'ng* or *law'ng*, *Dhai wai'nt law'ng dhu raw'üd*, “They went along the road.” But *Ee aat-n au'l ulaw'ng*, “He hit him all along” (*i.e.* at full length). *Aay toa'ld èe zoa, au'l ulaw'ng*, “I told you so, all along.”

Yaen has scarcely the meaning of *along*, and still less does

¹ Probably *even to*, like *just to*, *all to*, *quite to*, etc. “They were all drowned even to two or three.”—M.

it mean *yonder*. *Aay zeed-n gwai'n yaen tu-wau'rds dhu kyùe'urt*, "I saw him going forwards towards the court" (farm yard). Again in *Bring yaen dhu taarklëen*, "Bring the tackling (harness)," it implies either *hither* or *along with you*. It is both adverb and preposition. We can say *kaa'r yaen* as well as *bring yaen*. *Kaa'r yaen dhu vuur'këen lau'ng wai' êe*, "Carry the firkin along with you."¹

"At" is almost invariably *tùe* or *tü*. *Aay wuz u-lùv'ëen tü Taa'nun*, "I was living at Taunton." *Aa'l dùe ut u dün'ur tuym*, "I'll do it at dinner time." Here the *tu* is contracted by the previous *t* (see note, p. 169). In speaking of persons of any place we always say *tu*, as *Maes'tr Baë'ül tu Brad'vurd*, "Mr. Bale to Bradford." *Maes'tr Gree'n tu Kaa'sl*, "Mr. Green to Castle" (i.e. of the Castle hotel). *Mr. Brèò'ks tu shaup*, "Mr. Brooks to shop" (i.e. of the shop). *Dhai wuz au'l tu skit'lz*, "They were all to (i.e. playing at) skittles." Again, we say "to bed" for "in bed." *Aay buyd tu bai'd u vaur'tnëet*, "I stayed in bed a fortnight." Compare "going to bed." *Wee wuz au'l au'p t-ee'ül*, "We were all up at the hill." "At" is frequently omitted altogether; "at home" is never heard. *Wuy-s-n buyd au'm?* "Why dost thou not stay at home?" *U'z dhee mae'üstur au'm?* "Is thy master (at) home?" Again, *tü* does duty for "out of." *Goa tu doa'ürz*, "Get out of doors," is always said to dogs. *Dhu lan'lau'rd puut um tu doa'ürz*, "The landlord turned them out of doors," is the regular expression attending such circumstances; usually the result of too much drink.

"By," in addition to its ordinary sense, preserves the old English one of *against*. *Yùe nú'vur daed-n yuur noa'ürt buy un*, "You never heard anything against him" (i.e. his character). This is a most common expression in daily use by all. Compare "I know nothing *by* myself," I. Corinthians iv. 4.

¹ The radical idea is *change of place, onward*: Ags. *Ʒeond*, "adv. yond, yonder, thither, beyond; prep. through, over, as far as, after, beyond."—*Bosworth*. Compare *Ʒend* in Layamon: "he sende wide . . . Ʒend þane londe," he sent far through the land. Scotch *yont, yount*, adv. and prep., as: *sit yont*=move a little to one side, *he lives yont the streit*=along or down the street. All the instances given in the text would also be used in Scotland. The root is demonstr. *yon*, Ags. *Ʒeon*. *Yaen-dhae'ür* on p. 226 is not *yonder*, but the Sc. *yont there*, i.e. over there.—M.

Ee'ntùe and *een-tu* must not be confounded. I heard the following at Taunton market: *Wee gut um au'l een-tu dhu puynz turaa'klèe, ee'ntùe bæwd u dree ur vaaw'ur*, "We got them all (the sheep) into the pens directly, except about three or four." *Dhae'ür wuz u skaor oa-m, een-tu tùe ur dree*, "There was a score of them, all but two or three."

Noa'bau'dée bud mee waud-n u-kau'm, "Nobody except me had arrived." *Au'l oa-m saep aaw'ur Wee'ül wuz ufæe'ürd*, "All of them except our Will was afraid." *Saep* is often used for *unless*, as: *Saep yùe du zai'n daewn, aay shaa'n kau'm*, "Unless you send down, I shall not come." *Ee oa'n dùe ut saep ee-z u-foo'üs tùe*, "He will not do it unless he is obliged."

Een wun'dur and *au'p pun taa'p oa* are fair samples of our pleonasm. "Until" is always *gin*. *Aay kaa'n paay ut gin Kuur'smus*, "I cannot pay it until Christmas." *Gin*¹ also means "by." *Ee'ul bee u-dùe'd gin Zad'urdëe*, "It will be finished by (or against) Saturday."

"For," as in ordinary English, has sometimes the force of *considering* or *taking into account*. Very recently, on inquiring of a man as to his sister's health, his reply was, *Au'! wur-z mùd'léen luyk vur shæe, bud, poo'ür dhing, ee'-z u tuur'ubl luy'ubæwt fuul'ur*, "Oh! she is middling like for her (*i.e.* taking her circumstances into account), but, poor thing, *he* (her husband) is a terrible lie-about fellow" (*i.e.* drunken and profligate).

Again, to "send for" or "go for," or "send after," implies to "fetch." *Zai'n daewn aa'dr-n turaa'klèe*, "Send down to fetch him directly."

"From," when used with a relative pronoun, or with "where" or "here," is very commonly placed immediately after the adverb, or else at the end of the sentence; while "hence" is always expressed by *yuur'-vraum* (here-from), and "thence" *dhae'ür-vraum*. *Këep rait voa'r yuur'-vraum, gin ëe kaum tu dhu vaaw'ür krau's-wai*, "Keep right on

¹ Ags. *gean*, root of *ongean*, *ongeanes*, whence *against*, corrupted *against*. The use of *against* for time = *awaiting*, *expecting*, *till*, is common in Shakspeare: "I'll charm his eyes *against* he do appear."—M.N.D. iii. 2. 99. So Genesis xliii. 25: "They made ready the present *against* Joseph came at noon." So in Scotch, "ageane Saturday," "ageane nicht."—M.

hence, until you come to the four-cross-way." *Baewd u dree muy'ıld yuur-vraum*, "About three miles from here." In a local paper, dated Aug. 13th, 1875, I read, "She made no statement as to who she had the orders from." *Ue daed um git dhai flaaw'urz vraum?* "Who did they get those flowers from?" *Wuur-s bring dhaat èo'd vraum?* "Where didst bring that wood (faggot) from?" Frequently "from" is expressed by *tùe=at*, especially in interrogative phrases beginning with "where," as *Wae'ür d-ëe ae'ü dhik tùe?* "Where did you have (get) that to?" (=at).

It will be noticed that *of* is sometimes *u* and sometime *oa*, and before a vowel occasionally *uv*. The first two forms depend entirely on the stress laid on the preposition, the sound varies from the faintest breathing *ü* to the longest *oa*. I heard a man remark upon a curious stratum of rock, *Un'ëbau-dee-d núv'ur blee'v haut faa'rshëen t-aez oa*, "One would never believe what fashion it is of." Several verbs take the preposition *of* after them, as: *Aay nuv'ur tich oa un*, "I never touched him." *Uur kèod-n uulp oa ut*, "She could not help it." *Help* is used transitively without the preposition. *Haut-bee aa-ktëen oa?* "What are you doing?" *Dhai bee au'vëes u-laar'fëen oa un*, "They are always laughing at him." Many more, indeed most verbs, take *oa* (of) after the present participle, though not after the tenses.

"To" is frequently used in the sense of "belonging to," as: *Yuur-s u loark, bud dhur aed-n nuudh'ur kai' tùe un*, "Here's a lock, but there is no key belonging to it." *U'z ur u sùl'ur tu dhik aewz?* "Is there a cellar belonging to that house?" *Noa! dhur waud-n nuudh'ur buul'ëe tuy tùe un*, "No! there was no belly-band belonging to him" (the cart). Compare "No clothes to his back," "Not a shilling to his name," etc.

Nee'ür and *nuy* are also adjectives and adverbs, while *unee'üs* is the true preposition. It would not so commonly be said, *Aay waud-n nee'ür dhu plae'üs*, as *Aay waud-n unee'üs dhu plae'üs*, "I was not near the place." *Twuz nuy dhu pæwn wuur uur meet-n*, "It was near the pound where she met him." *Twuz u vuur'ëe nee'ür mûs, yùe ad-n u-pik ut*

een, "It was a very near miss, you had not picked it in," i.e. that you escaped a thrashing. *Aay wuz vuur'ëe nee'ür pun gwai'n*, "I was very near going" (lit. near upon). *Nuv'ur lèok aa'dr ee', doa'n ëe goo unee'üs-n, un ee ul km raeon*, "Never look after (never mind) him, do not go near him, and he will come round." *Yùe mus u-wai'nt au'n vuur'ëe nuy' aaw'ur aewz*, "You must have gone on very near our house."

"On" is sometimes expressed by *u*, as: *Dhee-s dùe ut u puur'pus*, "Thou didst do it on purpose." *Aay zeed-n u Zün'dëe*, "I saw him on Sunday."

CONJUNCTIONS.

These are as follows :

an, un, n	and
au'r, ur	or
buut, bud, búd	but
uudh'ur, uudh'urwuyz	either
an, neef (eef when following <i>n</i>)	if
wúv'ur	however
-n	than
dhaat, dhut, ut	that
kuuz, kúz, ukau'z, vur kau'z, kae'üz wuy	because
tùe, tú	too
dhan	then (i.e. in that case)
nau'r, nur	nor
vau'r, vur	for (i.e. because)
nuudh'ur	neither
thau'f, au'f, oa'f	though
een kee'üz	in case (i.e. lest)
ee't	yet
saep	except=unless
aew'sumúv'ur, aew'sumdúv'ur	nevertheless

Among these may also be classed *dhoa* (though), corresponding to the German *doch*, as *Aay bee saa'f u wuz dhae'ür, dhoa*, "I am certain he was there, though." In this case *dhoa* has rather the force of "notwithstanding," or "after all." On the other hand, *U wuz dhae'ür dhoa*, with the stress on *dhoa*, the phrase would mean, "He was there then" (see Adverbs of Time, p. 228). *Dhai'n, dhan'* (then), also is frequently used like *dhoa*, i.e. German *doch*, but it is not used as an adverb of time, as: *Naew dhai'n stue'pëd!* "Now then stupid!" *Dhan' dhee shaet-n ab-m t-au'l*, "Then thou shalt not have it at all." Compare German *denn* as distinct from *dann*.

"Too" is often pronounced very short—*tū* : *Ee'z u maayn suyt tū baeg' vur-z kloa'üz*, "He is a great deal too big for his clothes" (*i.e.* very conceited). This is the ordinary phrase, and quite preserves the old idea of the blown-out frog in the fable.

As will have been remarked in previous examples *nau'r*, *nur*, rather than *au'r*, *ur* (or), is used in a negative sentence, as : *Uur aa'n u-ae'üd noa mai't nur dringk*, lit. "She has not had no meat nor drink."

"But" is often peculiar, as : *T-wuz au'l buut' dhu wag'ën ad-n u-uurnd oa'vur-n*, "It was all but (*i.e.* the nearest escape) the waggon had not run over him." *Uur kyaa'ld-n bud üv'urëe-dhing*, "She called him but everything." This is a very common phrase, and implies that she abused him to the utmost of her power. *Saar-n jis bud rai't!* "It serves him just but right." It is possible, in the last two examples, the *bud* may mean "about"; but if so, the contraction is abnormal.

Uudh'ur and *nuudh'ur* (either, neither), which are ordinarily used in negative and positive sentences respectively, are in this dialect used precisely the reverse, and moreover they are placed only at the end of sentences, where in received English they would come first, as : *Dhee kas'n muuv-m, nuudh'ur*, "Neither canst thou move it" (*lit.* "Thou canst not move it, neither"). *Uudh'ur* is scarcely ever used in this sense, but usually means "otherwise" : *Uur kn ab-m uudh'ur*, "Otherwise she can have it."

An for "if" is not common, although I have heard it in ordinary talk, but *An yüe plai'z*, "If you please," is the regular phrase of the hill country, and may be heard daily. *Km aa'dr dhu kyaa'v an yüe plai'z, muum*, "(I am) come after (*i.e.* to fetch) the calf, if you please, madam." But *neef*¹ is the ordinary equivalent of *if*, as : *Neef aay wuz yüe*, etc., "If I were you," etc. *Ee oa'n dùe ut, neef ee kn uulp oa ut*, "He

¹ *Neef* represents the older English *An if*, and *if*, common in Shakspeare and the Tudor writers: "Oh father! *an' if* you be my father." *If* was first strengthened by a preceding *and*, like Latin *et-si*, Greek *kal ei*; then the whole combination was weakened to the meaning of *if* alone. Occasionally the *if* was omitted before a subjunctive, leaving *an* or *and* apparently filling its place, whence *an' yüe plai'z* for "an 't please you."—M.

will not do it, if he can help (of) it." *Wuul dhae'ür naew! neef taed-n tu lae'üt!* "Well there now! if it is not too late!"

Thawf and *auf*¹ are the general forms of "though," but *oaf* is frequently heard. All these forms are regularly used where in received English we might say "if," as *T-aed-n-z auf ün'ëebaw'dëe këod voo'ürd ut*, "It is not as if one could afford it." *Uur lëo-kud su boaf-z thawf uur daed-n noa' now'ürt ubaewd ut*, "She appeared as bold as if she knew nothing of it." *U gyaapud jis dhu vuur'ëe sae'üm-z oaf u núv'ur zeed zh-dhing uvoa'ür*, "He gaped just the very same as though he never had seen such a thing before." I have often heard this sentence.

"That," the conjunction, is frequently sounded *ut*; the *demonstrative* and the *relative* in this dialect never drop the *dh*. Thus: *Wee au'vëes zaed' ut ee-d gee aewt tu laa's*, "We always said that it would yield at last," *i.e.* break down, as of a bridge. To yield after persuasion is *Tu gee' ee'n*.

A very common expression amounting to a conjunction is *een kee'üz*. *Kaar lau'ng u lauk u haay² een kee'üz müd-n bee noa'ün dhae'ür*, "Carry along a look (*i.e.* little) of hay, lest (there) may not be any there." "Along" here means along with you, and is also very frequently used thus. *Bring lau'ng yuur dhingz, een kee'üz müd bee een waunt oa-m*, "Bring along your things, in case (you) may be in want of them." In this sentence *yaen* might be substituted for *lau'ng* without change of meaning.

Kae'üz wuy is a very common form of "because." *Wawt-s dùe dhaat vaw'r? Kuuz Aay daed*. "What didst do that for? Because I did." Sometimes we hear *vur kau-z*, as: *Aay këod-n gëo, vurkau-z u wuz tu oa'l*, "I could not go, because I was too old." In a church which I know well the

¹ The change of the final guttural in *though* to *f* is very old in the north; *pos*, *thof*, is the regular form in the Cotton MS. of *Cursor Mundi*; but the *Ayendite* has *pa*, *pa*. It is singular that the initial consonant is *th* and not *dh*, while the concessive *dhoa* has *dh* (see above). It looks as though they were separate words like the Dutch *doch* and *toch*. In Scotch *though* has always had the *th* sound; old Scotch *thocht*, but the concessive *though* agrees with it. The dropping of the initial *th* in *though*, *that*, *than* (*oaf*, *ut*, *n*), is important in its bearing on the pretended Norse influence in the Scotch and North English *æt* for *that*.—M.

² The *h* here is emphatic.

clerk, according to custom, gave out this notice: *Dhús úz tu gee' noar'ütées! dhur oa'ünt bee noa Zün'dëe yuur naks Zün'dëe, kae'ús wuy, Mae'üstur-z gwaaryn Dau'lëesh vur prai'ch*, "This is to give notice! there will not be any Sunday here next Sunday, because Master is going to Dawlish to preach." In country parishes the *paa'sn* is generally called *Mae'üstur*.

INTERJECTIONS.

Of these we have many, depending much upon intonation for their significance. *Oa'!* (Oh!) may be either an exclamation of wonder, of delight, or of terror. So *Aa'* (Ah) may be a cry of shame, an exclamation of incredulity, a sigh of pain, or a sign of assent. There are some interjections whose meaning is certain. *Poo!* *poa'!* mean contempt. *Oa aa'y!* doubt, opposition. *Ps!* *sh!* *ts!* vexation; *ae'ükh!* *ae'üks!* *ee'ks!* disgust; *uloa'!* surprise; *haa'y!* *wuop!* calling after another.

With us interjections often run into long sentences, such as *Zing oal roa'üz -n buurn dhu buul'ëes!* "Sing old rose and burn the bellows!" *Daewn vaa'l dhu shaam'iz, wai' uurn dhu bëoch'ur!* "Down falls the shambles, away runs the butcher! These are both very common exclamations. The first is merely an outbreak of joviality; the last an exclamation of fun at any grotesque catastrophe. There are, moreover, all the well-known exclamations, but it is doubtful whether to treat them as dialect or slang.

We have, however, a number of expletives, which rather take the form of exclamations, and which are invariably placed at the end of a sentence or clause; such as: *Wauns!* (once!) *gèod naew!* often *gèon'ur!* (good now!) *muyn!* (remember!) *s-noa!* (thou knowest! or dost know?) *faa'y* (? *foi*), *faa'rh!* (in faith!) *eentuy'!* (not I!) *tuy' noa!* (that I know!) *zuy' noa!* (as I know!) The last three are negative only. *Ee's shoa'ür!* (yes sure!) *shoa'ür nuuf!* (sure enough!) *dhaat-s au'l!* (that's all!) *dhae'ür naew!* (there now!) *waut-s dhingk u dhaat: naew?* (what dost think of that now?) *ee'ns müd zai!* (as one might say!) *een u man'ur u spai'këen!* (in a manner of speaking!).

DIALECT SPECIMENS.

As connected examples of the dialect, I add the following specimens, the first of which, referring to a well-known local superstition, was written down from the account of one of the patriarchs of the valley.

In the various specimens it will be found that *u* sounded very short does duty for no less than ten or twelve distinct meanings, depending of course on the context. All are pronounced precisely alike, and hence the same symbol must be used; viz.: 1. *a* (the article); 2. the participial prefix; 3. *of*; 4. *at*, as *u dūn'ur tūym*; 5. *on*, as *u Zad'urdēe*; 6. *he*; 7. *she*; 8. *I*; 9. *one* (impers. pron.); 10. *have*; 11. the present participial prefix, as *u-zee'ēen*, which may be *on*; 12. *there*, as *ee's u wauz*, "Yes! there was."

LAU'ŪRD PAU'PUM.

Aay spoo'ūz yūe-v u-yuurd
baewd dhu guurt oa'kn tree aup
tu Wuul'itn Paa'rk èo'd, waut
dhai yūe'z tū zai Lau'ūrd
Pau'pum wuz u-kuun'jurd
ee'ntūe? Wuul, doa'ūn ēe zee',
aup dhae'ūr, yūe noa' zr, dhur-z
u guurt dēep bau'dum gēos
daewn zu dēep-s dhu taaw'ur,
maa'yn stee'ūr luyk, ee'ns mūd
zai, sae'ūm-z dhu zuyd gwai'n
aup oa'vur Wuul'itn ee'ūl, un
dhee'ūz yuur oa'kn tree, ee wuz
u tuur-ublguurt treeshoa'ūrnuuf,
ee wau'z, un ee groa'ūd een
dhu zuyd oa un, un dhik'ēe
plae'ūs ez u-kau'l Wūls'km
bau'dum. Yūe muyn dhu
poo'ūr oa'l Taum Aa'lway,
doa'ūn ēe zr? dhaats dhu oa'l
Taum Aa'lwayz faa'dhur, yu noa'
zr, uulp tu droa' un, un
wai'n dhai droa'd-n, neef
ee daed-n tuurn rai't taa'p-m
taa'yūl — ee's shoa'ūr, un
dhu ai'd oa un wuz rai't daewn
uun'dur, un dhae'ūr ee buyd,
un dhai wuz au'l o-am

LORD POPHAM.

I suppose you have heard
about the great oak tree up
at Wellington Park wood, which
they used to say Lord Pop-
ham was conjured (transformed)
into? Well, don't you see,
up there, you know, Sir, there is
a great deep bottom (ravine) goes
down as deep as the tower,
very steep like, as one may
say, the same as the side going
up over Wellington Hill, and
this here oak tree, he was a
terrible great tree sure enough,
he was, and he grew in the
side of him (*i.e.* of the ravine),
and that place is called Wilscombe
bottom. You mind (recollect) the
poor (*i.e.* deceased) old Tom Alway,
don't you, Sir? that is, the old
Tom Alway's father, you know,
Sir, (he) helped to throw (fell) him,
and when they threw him (the oak),
if he did not turn right top-on-
tail (head over heels) — yessure, and
the head of him was right down
under, and there he abode (re-
mained), and they was all of them

u-fee-ürd vur tu goo' u-nee-üs-n, un dhai zaed uw ee'ns u wuz u-kuun-jurd noa'baudëe këo'd-n núv-ur druug-n aewt; un dhae-ür ee buyd; un tu laa's, aay wai'nt au'p, kuuz dhaizaed dhu au'sez-ud shoa-ür tu bee u-kee-öld, wai tai'n au'ksn, un aay ee'cht um au'p tûe un, un dhu buul-ëeks pèold-n aewt, un druug-n ee'ntu dhu ang-ëen kloaz, un aay núv-ur zeed noa-ürt, un dhai wuz au'l oa-m u-wau'ytëen un u-lèok-ëen ee'ns aay shúd ubún u-kee-öld, un kau'lëenoameeufèò-ül vurtugoo', bud aay núv-ur zeed noa-ürt, nëet noa'baudëe tau'l. Un yùe noa-üs Wuul-itn Paa-rk aewz, doa-ün ëe zr? Aay muyn haun aay yùe'z tuleev-dhur, au'p-mdhugyaa-rut, dhur wuz u plaë-üs dhur dhoa-luyk u oa'vm luyk, un aay zeed zum bèoks wai rai-dëen ee'n um, ee'n un, un dhai zaed dhaa't wuz Lau-ürd Pau'pumz bèoks, un dhai zaed uw u mae-ün wai'nt au'p un zau't u-struyd pun dhu rèo'f wai u buy-bl, ee'ns ee' múd-n kaa'r-n uwai'. Ee's! un tez u tuurubl oa'l aew-zr, bud aay núv-ur daed-n zee noa'baudëe dhae-ür, noa wús-n méezuul', ee'ns múd zai. Aew-sumúv-ur aay-v u-yuur'd um zai uw dhu saa'rvun chaa'p wuz gwai'n vur tu lat' aewt dhu aa'kn-ëe aa'dr-z mae-üstur-d u-kumd au'm vrum maa'rkut, un dhur wuz u mae-ün u-stèo'd ee'n dhu gee-üt wai, un ee këo'd-n oa'pm un, un haun dhai tèok-n tu dùe-ëen naks mau'rñeen, vur kau'z ee ad-n u-puut aewt dhu au's, doa-ün ëe zee' zr? u zaed, s-ee', uw u këo'd-n puut-n aewt, kuuz dhur wuz u mae-ün u-stèo'd rai't ee'n dhu gee-üt wai, ee'ns ee këo'd-n

afraid for to go aneast (near) him, and they said how he was so conjured nobody could not never drag him out; and there he remained; and at last I went up, because they said the horses would (be) sure to be killed, with ten oxen, and I hitched them up to him, and the bullocks pulled him out, and dragged him into the hanging-close, and I never saw nought, and they was all of them a-waiting and a-looking how I should have been killed, and calling of me a fool for to go, but I never saw nought, nor yet nobody at all. And you knows Wellington Park house, don't you, Sir? I mind when I used to live there, up in the garret, there was a place there then like a oven like, and I saw some books with reading in them, in him (the oven), and they said that was Lord Popham's books, and they said how a man went up and sat astride upon the roof with a bible, in order that he (the devil) might not carry him (the roof) away. Yes! and 'tis a terrible old house, Sir, but I never did not see nobody there, no worse than myself, as (one) might say. Nevertheless I have heard them say how the servant chap was going for to let out (i.e. into a pasture) the hackney after his master had come home from market, and there was a man stood (standing) in the gate-way, and he could not open him (the gate), & when they took him to doing (scolding) next morning, because he had not put out the horse, don't you see, Sir? he said, said he, how he could not put him out, because there was a man stood right in the gate-way, so that he could not open

oa'pm un, un dhai au'vées him (the gate), and they always
 yùe'z tu zai uw dhai au'vées used to say how they always
 kunsúd'urd dhaat dhaeür wuz considered that there was
 Lau'rd Pau'pum. Lord Popham.

The same old man recounted the following, and I subsequently visited the spot, which I well knew, and found the riggle, and very evident marks of the attempt to dig the stone out, as narrated. It is a boulder of *Chert* or *Flint* of very unusual size.

Yùe-v u-yuurd um tuul, aa'n
 èe zr? baewd dhu Kauk-krau-
 stoa'ün. Aa'n èe shoa'ür?
 Wuul, t-ez trùe aay shoa'ür èe;
 un dhai au'vées du zai dhut
 dhik'èe stoa'ün úv'urée tuiym ee
 du yuur dhu kauk krau, ee du
 git aup-m tuurn raewn. Ee's
 shoa'ür! un tez u tuur'ubl
 guurt stoa'ün, un dhai au'vées
 kunsúd'urd uw dhur wuz u pau't
 u muun'èe een uun'dur-n: ee's,
 un aay uurd-n au'l raewn
 moo'ür-n dree vèot dëep, un
 dhur wuz u rig'l een un;
 ee s u wau'z, un yùe kn zee
 un naew, un dhai puut
 u chaa'yn raewn un, un ee'ch
 dhu pluw u au'sez tùe un
 vur tu tuurn un oa'vur, bud dhai
 waud-n ae'ubl vur tu muuv-m,
 un dhae'ür ai z tu dhee'üz vur'èe
 aaw'ur. Oa'! aa'l tuul èe dhu
 wai tu goo tùe un zr. Yùe nau's
 dhu Kyat-n Fúdl, doa'ün èe
 zr? Wuul, dhuur-z a paa'th
 goos een u leedl vuur'dur au'n,
 daewn tuwau'rdz Km Puy n.
 Wuul, dhik dhae'ürguurt stoa'ün-z
 een pun dhu ee'ül, un-eef
 yùe vau'lées dhik'èe paa'th yùe-l
 kau'm tùe un.

You have heard them tell, have
 you not, Sir? about the Cock-crow
 stone. Have you not sure?
 Well, it is true I assure you;
 and they always do say that
 that stone every time he
 do hear the cock crow, he do
 get up and turn round. Yes,
 sure! and it is a terrible
 great stone, and they always
 considered how there was a pot
 of money in under him: yes,
 and I rid (dug) him all round
 more than three feet deep, and
 there was a riggle (groove) in him;
 yes there was, and you can see
 him (the groove) now, and they put
 a chain around him, and hitched
 the plough (team) of horses to him
 for to turn him over, but they
 were not able for to move him,
 and there (he) is to this very
 hour. Oh! I will tell you the
 way to go to him, Sir. You know
 the "Cat and Fiddle," do you not,
 Sir? Well, there is a path (which)
 goes in a little further on,
 down towards "Culme Pyne."
 Well, that great stone is
 in upon the hill (*i.e.* common), and
 if you follow that path you will
 come to him.

The following, told me by a rough carpenter who makes coffins, illustrates, like the incident of the oak tree in "Lord

Popham," the popular belief that the devil turns things topsy-turvy. The husband had died long before the wife.

Ded yùe noa' dh-oa'l Nan Scott, zr? Mau's úv-urée bau'dée wuz u-fee-úrd oa ur, kuz dhai noa'd aew ur kud oa'vurleok' um neef ur wúd'. Wuul, aay mae-úd dhu kau'féen vaur ur, un su trùe-z aay bee yuur, twuz jist u-kau'm wee ad'n au'l oa us u-bún u-kee-úld. Twuz su fuy'n u dai-z úv-ur yùe zeed, un dhu zún-d u-bún u-shai'néen su bruyt-s ún'eedhing, haun jis ee'ns wee wuz gwai'n een tu dhu chuurch doo'úr dhur kau'md u vlaa'rsh u lai'tnéen fát tu tae'úr aup dhu vuur'ée stoa'únz, an' wai dhu sae'úm dhu thuun'durbuust aewt luyk a kan un. Wuul, haun wee kau'm tu puut ur een dhu kee'úv, neef dh-oa'l mae'ún waud-n u-tuurnd rai't raewn. Aay noa' u wauz, vur aay uulp puut-n ee'n. Oa'! wee noa'd wau'ttwauz ud u-dúed ut. Wee noa'd vuur'ée wuul dh-oa'l fuul-ur-d u-bún dhur lau'ng wai un. Trùe-z yùe bee stan'éen dhae'úr.

Did you know the old Nan Scott, Sir? Almost every body was afraid of her, because they knew how she could overlook them if she would. Well, I made the coffin for her, and so true as I am here, it was just come (*i.e.* a nearmiss) we had not all of us been killed. It was as fine a day as ever you saw, and the sun had been shining as bright as anything, when just as we were going in at the church door, there came a flash of lightning fit to tear up the very stones, and¹ with the same the thunder burst out like a cannon. Well, when we came to put her in the cave (vault), if the old man (her husband) was not turned right round. I know he was, for I helped to put him in. Oh! we knew what it was (that) had done it. We knew very well the old fellow (the devil) had been there along with him. (It is as) true as you are standing there.

A woman, questioned by the *paar'sn* as to the reason which had induced her, a respectable woman, to marry a disreputable man, replied—

Doa'n ée zee', zr, aay-d u-gau't su muuch wau'rshéen, un aay wuz u-foo'ús tu zai'n ut au'm, un ee'f aay ad-n u-ae'úd ee', aay mus u-boa'út u duungk.

Don't you see, Sir, I had got so much washing, and I was forced to send it home, and if I had not had *him* I must have bought a donkey.

Not long since, a man, whose wife had very recently died, came and asked me to buy two hives of bees from him. Well knowing the old superstition, I suggested that the man

¹ Much emphasis on *and*.

wished to sell the bees at once, lest they should die. His reply was : "*Au! noa'ũ zr! aay-v u-toa'ld um oa' ut.*" "Told them! how so?" "*Au! aay aa'v zr.*" "Nonsense! how could you tell your bees?" "*Au! bud aay daed' zr, aay shoar'-êe.*" "Well, but how?" "*Au! aay wai'n daewn pun mée nee'z, ee'ns dhai kaa'rd ur aewt, un aay wus'purd ut tûe um: soa yûe noa kizh'un tu bee u-fee'ûrd baewd um zr,*" "Oh! I went down on my knees whilst they were carrying her (the wife's corpse) out, and I whispered it to them: so you (have) no occasion to be afraid about them, Sir."

Upon Old Christmas-day (6th January) it was a common custom, well within the writer's recollection, and it is probably still practised in some parts, to go out at night into the orchard, and to put a large pitcher of toast and cider into the *vaurk* (fork) of one of the largest apple trees, and then for the farmer (who always has his gun) and his men to shout together in unison :

Aa'pl tree!	Aa'pl tree!	aay	Apple tree!	Apple tree!	I
wausaay'ỹl ¹	dhee!		wassail	thee!	
Un wee'sh	dhee geod	luuk'!	And wish	thee good	luck!
Tu bloa'	un tu bae'ũr!		To blow	and to bear!	
Aa'tvèolz!	Kaa'pvèolz!	dree	Hatfuls!	Capfuls!	three
bèò'shl	bai'gvèolz!		bushel	bagfuls!	
Un muy	pau'guts	vèol tûe—	And my	pockets	full too!
Ue'rau'!!			Hurrah!!		

The gun is then fired and the *hurrahs* are renewed. The toast and cider are next passed round, and then the whole is repeated to another tree, and so on. I have heard that some of the cider is also thrown upon the tree, but I have not seen this done, though I have no doubt this libation is poured out to the presiding genius of the apple tree.

Boys keeping birds from corn always shout in a peculiar

¹ It will interest readers of Sir Walter Scott to know that in *wausaay'ỹl*, the accent is always on the last syllable, which is lengthened out as shown in the text. The word is in common use.

[This accentuation of *wassail*, taking us back to the Anglo-Saxon *wes hæ!* is very interesting, and, doubtless, embodies a genuine tradition, which the conventional *wassail* = *woss'it* has quite lost.—M.]

cadence, repeated in each line, and which lays all the stress on the two first syllables in each clause, the following :

Jee' au'p aay oa'!	Ee'n vrau'st un snoa'!
Yùe' ròek', yùe' kroa'!	Wuy' dùe' yùe' ai't?
Au'l raew'n dhu vee'ülz!	Muy' mae'üsturz wai't!
Aay-v gaut' tu goa'!	Wuy'l aay' luy daewn!
Au'p tùe' muy neez!	Un' goo' tu zlai'p!

For the two specimens following I am indebted to Mr. Mildon of Wellington, Somerset, who kindly wrote them down in ordinary spelling. I have merely transcribed them into Glossic, and Mr. Mildon has been good enough to go over the proofs with me.

KAUN'VURSAE'ÛRSHUN TWIKSJAA'K
STOO'ÛN UN BAU'B WÈOB'UR.

CONVERSATION BETWEEN JACK
STONE AND BOB WEBBER.

Wuul Bau'b! aayaa'n u-zee'd ðe
uz lau'ngfèol tuy'm, wuul! aew
bee' ðe? Aay aa'n u-zee'd ðe
zinz aay wai'n tu Kuur'tn fae'Ûr
laa's wik. Aay tuurnd een
kaew un kyaa'v, un aa'dr dhaat,
aay staa p tu fae'Ûr, un mēet
wai Júm Dhuurn, un mee un ee'
ad vuyv puynts u bee'Ûr, un Júm
gaut druungk, un zoa wuz aay
umau's, bud aay gaut au'm
puur'dēe wuul, bud aay vaa'l
daewn wau'ns un naa'k mēe
nee', un aa'dr aay km au'm,
aay ad puynt suy'dur un wai'n
tu bai'd. Naks mau'rneen au'p
aay gaut', un wai'n tu wuurk, un
mae'üstur zaed, "Wuul Jaa'k!
haut-s dhu maa'dr wai dhee?
dhee urt lèok-ēen bae'Ûd; naew
g-uup-m dh-au'rchut slaatēen
e'od, dhaat: ul taek dhu zwatēen
aewt u dhee, un dhee-t zèon
bee au'l rait u-gee'Ûn"—Ûn zoa
aay bee!

Well Bob! I have not seen you
this longful time, well! how
are you? I have not seen you
since I went to Crediton fair
last week. I turned in (drove a)
cow and calf, and after that,
I stopped at the fair, and met
with Jim Thorne, and me and he
had five pints of beer, and Jim
got drunk, and so was I
almost, but I got home
pretty well, but I fell
down once and knocked my
knee, and after I came home,
I had (a) pint (of) cider and went
to bed. Next morning up
I got, and went to work, and
master said, "Well Jack!
what is the matter with thee?
thou art looking bad (ill), now
go up in the orchard chopping
wood, that will take the sweating
out of thee, and thou wilt soon
be all right again"—and so
I am!

AEW JÚMZ KÈOK TOA'L BAU'B
ZAA'LTUR AU'L BAEWT DHU
WUY'UL BEE'ÛS SHOA.

"Wuul Bau'b! aew bee' êe?"
"Wuul, múd'léen, dhang'k êe,
Júmpz, uun'éelee'dl beetu-krú'púld
aup luyk." "Wuul, daed êe gè'o-
tu Kuul-upm yús'dée?" "Noa'û!
Júmpz, aay daed-n." "Wuul!
neef dhee ad's u-wai'nt, dhee
wúts-n núv'ur u-vurgaut ut.
Aay wai'nteen, un haun Aay km
ee'n taap u dhu taewn, dhoe.
Aay méet wai jis lau't u voaks,
kèod-n dhangk waut wuz aup;
bud Aayzeo'n zeed waut t-wau'z;
dhur wuz u guurt huul'êefunt
un u fuul'ur aup taap oa un
ruy'déen, un dhae'ür ee lèok'ud
nai'n vèot aay, un ee gau't u
guurt lau'ng snaewt, un dhu
bwuuyz u-ur'néen aadr-n, un
dhan aup kau'm tùe kaamee'ülz,
wai tùe guurt uumps taap
dhu baa'ks oa-m, eens ún'êe
ba'dee kèod ruyd twiks um.
Un zoa dhai wai'n au'l raewn
dhu taewn. Wuul, Aay dhau'ürt
Aay-d g-éen un zee au'l dhu
lau't, un zoa Aay staa'p gin ziks
uklaur'k, undhoa Aaygauteen vur
zik'spuns. Wuul, Aay dhau'ürt,
tu mée zuul', dhangks aay
wautúv'ur bee um luyk! un Aay
zèo'n zeed. Dhu fuus dhang Aay
zeed wuz tùe guurt wuyt dhangz
luyk—sae'üm-z u guurt dau'g,
búd zu baeg-z u duung'kêe, un
dhae'ür dhai kèep wag'éen dhur
aíd'z vuur'wurdz un baa'kwurdz,
kèod-n buyd stee'ül u mún'êet,
un u mae'ün zaed t-wuz sai-
bae'ürz. Wuul, oa'm béezuy'd
u dhai, wuz u laut u guurt
ung'lée dhangsshoa'ür nuuf! Aay
doa'noa waut dhai wuz luyk
aar'lée, zau'mfèen lig dau'gz dhai
wauz, búd zu baeg-z u kyaa'v,
t-wuzau lsoa'ürts, undhu mae'ün

HOW JAMES COOK TOLD BOB
SALTER ALL ABOUT THE
WILD BEAST SHOW.

"Well Bob! how are you?"
"Well, middling, thank you,
James, only a little bit crippled
up like." "Well, did you go
to Collumpton yesterday?" "No,
James, I did not." "Well!
if thou hadst gone, thou
wouldst never have forgotten it.
I went in, and when I came
in (to) the top of the town, then
I met with such (a) lot of people,
(I) could not think what was up;
but I soon saw what it was;
there was a great elephant
and a fellow up (on the) top of
him riding, and there he looked (*i.e.*
seemed to be) nine feet high, and
he (had) got a great long snout,
and the boys running after him,
and then up came two camels,
with two great humps (on the) top
(of) the backs of them, so that any
one could ride between them.
And so they went all round
the town. Well, I thought
I would go in and see all the
lot, and so I waited until six
o'clock, and then I got in for
sixpence. Well, I thought,
to myself, thinks I, what-
ever are they like! and I
soon saw. The first thing I
saw was two great white things
like—(the) same as a great dog,
but as big as a donkey, and
there they kept wagging their
heads forwards and backwards,
(they) could not stay still a minute,
and a man said it was sea
bears. Well, home (*i.e.* close) beside
them, was a lot of great
ugly things sure enough! I
do not know what they were like
hardly, something like dogs they
were, but as big as a calf,
it was all sorts, and the man

zaed't-wuz wuol'fs un aay-ai'nurz
 un blaa'k bae'ürz au'l tugadh'ur.
 Wuul! s-noa Bau'b, un u
 lee'dl vaardur daewn wuz haut
 Aay dhaur'ürt dhu bas't u dhu
 woal' keet, un dhaat dhae'ür wuz
 u guurt ee' luy'un un tõe ur
 dree smaa'ldur wúnz, un dhae'ür
 dhai wau'z u-graew-ülëen un
 mae'ükëen au'p jish nauryz,
 wuul, Aay dhaur'ürt, Bau'b,
 haut muus bee' een dhai
 fuur'ünt kuun'trëez wuur dhai
 bee uur'nëen baewt wuy'ül-nyk!
 Wuul, dhae'ür! Aay-d zëo'ndur
 bee yuur wai u draap u suy'dur
 un u beet u buurd-n chee'z-n
 aewt dhae'ür wuur dhai du zai
 aew dhai du saa'r su muuch
 wae'üjez. Wuul Bau'b! naew aa'l
 tuul ëe, s-noa, baewt dhu ras't
 oa ut; dhur wuz tõe guurt
 spau'tëe dhingz, waut dhu shoar'
 fuul'ur kyaa'l lüp'urz, un
 dhai këep au'n graew-ülëen un
 kraa'lëen baewt dhu kee'üj; Aay
 shëod-n luyk vur tu bee lau'ng
 wai dhai vuur'ëe lau'ng; wuul,
 dhur wuz tõe puur'dëe krai'turz,
 au'lstrae'ükëedaewn u-kraa'sdhu
 baa'k luyk, waut dhai du kyaa'l
 zai-burz, dhaat-s wuy'ül jaa'k
 aa'sez, s-noa, Bau'b; wuul, un
 dhai wau'z puur'dëe, shoar'ür! un
 Aay dhaur'ürt, wüd-n dhai' lëok
 wuul luyk een aaw'ur skwuy'urz
 poa'nëe kaa'rëej? Wuul, dhan
 Aay lëok'ud tu dhu muung'këez,
 un fuur'ünt buurdz, un zau'm
 oa-m-d u-guut jich lau'ng bee'ülz,
 dhut Aay núv'ur daed-n zee' noa
 jish fuun'ëedhingz u-voa'ür, dhut
 Aay daed-n bëeguur'j mëe
 zik'spuns u beet. Aay núv'ur
 daed-n zee' dhu wuy'ül bee'üs
 u-voa'r naew, un Aay bëe vai'v-m
 fee'tëe yuur oa'l kau'm oa'l
 Kuur'smus dai, bëeyae'n au'l dhu
 dai z een dhu wuur'dl. Wuul,

said it was wolves and hyenas
 and black bears all together.
 Well! thou dost know Bob,
 and a little further down was
 what I thought the best
 of the whole kit, and that
 there was a great *he* lion
 and two or three smaller ones,
 and there they was growling
 and making up such (a)
 noise, well, I thought, Bob,
 what must (it) be in those
 foreign countries where they
 are running about wild like!
 Well, there! I would sooner
 be here with a drop of cider
 and a bit of bread and cheese, than
 out there where they do say how
 they do serve (*i.e.* earn) so much
 wages. Well Bob! now I will
 tell you, you know, about the rest
 of it; there was two great
 spotted things, what the show
 fellow called leopards, and
 they kept on growling and
 crawling about the cage; I
 should not like for to be along
 with them very long; well,
 there was two pretty creatures, all
 streaky (*i.e.* striped) down across
 the back like, what they do call
 zebras, that is wild jack
 asses, you know, Bob; well, and
 they was pretty, sure! and
 I thought, would not they look
 well like in our squire's
 pony carriage? Well, then
 I looked to (*i.e.* at) the monkeys,
 and foreign birds, and some
 of them had got such long bills,
 that I never did not see no
 such funny things before, that
 I did not begrudge my
 sixpence a bit. I never
 did not see the wild beasts
 before now, and I am five and
 fifty years old come old
 Christmas day, beyond all the
 days in the world. Well,

Aay-v u-toa'ldēe maus au'l baewt ut; dhur wuz u brae'ūv lau't u lee'dl ddingz uurn'neen baewt dhu kee'ūjez jis dhu sae'ūm-z guurt kyat's, ee'ns mūd zai', un wau'n puur'dēe kraī'tur wai sma'al ligz, lig u stag—dhu shoa' fuul'ūr zaed aew dhaat dhae'ūr wuz u han'tēeloap. Wuul, zēon-z Aay-d u-zee'd ut au'l oa'vur, dhu luy'un tae'ūmurkumdeēn, untuzeehaut ee' dūed, ud u mae'ūd yur ae'ūr stan' un een'. Ee wai'nt een lau'ng wai dhu tuy'gur fuus', un plaa'yd aup au'l soo'ūrts u gee'ūmz wai dhu tuy'gur, undhan dhu tuy'gur puut aup ūz tūe'guurt pau'z taa'p dhu fuul'urz shoa'ldurz, Aay dhau'ūrt ūv'ūree mūn'ēet ee-d u buyt ūz ai'd oa'f. Wuul, aewt u kau'm, un dhan u wai'nt een mangs dhu luy'unz un dh-aay-ai'nurz un mae'ūd um juump drūe ēo'ps au'l u-vuy'ur, un dhan dhai buur'nd aup uurd lai'ts luyk, ee'ns dhu plae'ūs lēok'ud nuuf tu fruy'tn ūn'ēebau'dēe, un dhu fuul'ur kumd aewt au'l uluy-v un naa't uurtud wau'n beet. Aay dhau'ūrt Aay shēod u zingkt uwai', un dhan Aay kumd aewt kuz dhai wuz gwaay'u vur tu veed' um, un dhaat dhae'ūr wuz zik'spuns aek'stur.

Wuul, un aa'dr dhaat Aay mēet wai Aa'rēe Pēol, un wee ad drēe kwaur'ts u bee'ūr tugadh'ur, ungaut aa'fdrung'kēe luyk, un kum au'm ulau'ng au'l ruyt gin Aay kau'm tu dhu vaaw'ur kraa's wai, un dhae'ūr Aay vaa'ld oa'vur u duung'kēe dhut wuz u-luy'd ukraa's dhu hroa'ūd, un Aay puut mēe an' aup taa'p dhu baa'k oa un, un vee'ūld u wuz ae'ūrēe; Aay dhau'ūrt shoa'ūr t-wuz dhu vuur'ēe oa'l fuul'ur ūz-zuul, neef daed-n

I have told you almost all about it; there was a brave lot of little things running about the cages, just the same as great cats, as (one) might say, and one pretty creature with small legs, like a stag—the show fellow said how that there was an antelope. Well, (as) soon as I had seen it all over, the lion tamer came in, and to see what *he* did would have made your hair stand on end. He went in along with the tiger first, and played up all sorts of games with the tiger, and then the tiger put up his two great paws (on the) top (of) the fellow's shoulders; I thought every minute he would have bitten his head off. Well, out he came, and then he went in amongst the lions and the hyenas, and made them jump through hoops all on fire, and then they burnt up red lights like, so that the place looked enough to frighten anybody, and the fellow came out all alive and not hurt one bit. I thought I should have sunk away, and then I came out, because they was going for to feed them, and that there was sixpence extra.

Well, and after that I met with Harry Poole, and we had three quarts of beer together, and got half drunk like, and came home along all right until I came to the four cross way, and there I fell over a donkey that was lying across the road, and I put my hand up (on) top (of) the back of him, and felt he was hairy; I thought sure it was the very old fellow himself, if (it) did not

maek mēe ae'ūr stan' rait un
 een! un dhaat dhae'ūr mae'ūd
 mee soa'bur, un au'm Aay goo'us
 su vaa's uz úv'ur Aay kèo'd. Zoa
 naew Aay zúm Aay-v
 u-toa'ld ēe au'l baewd ut, un naks
 tuym dhai kau'ms, du dhee' gèò
 un zee dhu wuy'ül bee'ús, dhee-t
 núv'ur vurgeet' ut."

make my hair stand right on
 end! and that there made
 me sober, and home I goes
 so fast as ever I could. So
 now I seem (*i.e.* consider) I have
 told you all about it, and next
 time they come, do thou go
 and see the wild beasts, thou wilt
 never forget it."

THE BOOK OF RUTH.

The following attempt at rendering the Book of Ruth into idiomatic dialect-speech may be compared with others, particularly Dr. Murray's Scotch. I am aware of the unsatisfactoriness of Scripture specimens generally, but the objection does not apply to a rural narrative like that of Ruth.

DHU BÈOK U RÈO-TH.

Chaa'ptur I.

1. Naew ut vaa'ld aewt een dhai dai'z, haun dhu jij'ez wuz u-rùe'ülēen, ee'ns dhur wuz u dee'ūrth een dhu kuun'trēe. Un u saar'tēen mae'ūn oa Bath-lae'ūm Jùe'du, ee wai'n voo'ūth vur tu buyd een dhu kuun'trēe u Moa'ub, ee daed un uz wuyv, un uz tùe zúnz lau'ng wai un.

2. Un dhik'ēe mae'ūn wuz u-kyaa'l Ai'lúm'ulēek, un úz wuyv, uur wuz u-kyaa'l Nai-oa'muy, un uz tùe bwuuyz wuz u-kyaa'l Mae'ūlun un Chúl-yun, dhai wuz au'l oa-m Ai-fruthuy'ts aewt oa Bath-lae'ūm Jùe'du. Un dhai kau'md ee'ntu dhu kuun'trēe u Moa'ub, un dhae'ūr dhai buyd.

3. Un Ai'lúm'ulēek, dhaat-s dh-uuz'bun u Nai-oa'muy, zoa tu spai'k, ee' duy'd; un uur wuz u-laf', uur wau'z, un ur tùe zúnz lau'ng wai ur.

4. Un dhai tèok dhur zuulz u wuyv u-pee's, aewt u dhu wūom'ēen u Moa'ub; wau'n u dhai wuz u-kyaa'l Au'rpu, un dhu tuudh'ur oa-m wuz u-kyaa'l Rèo-th. Un dhai lee'vd een dhik'ēe plae'ūs baewd u tai'n yuur.

5. Un Mae'ūlun un Chúl-yun dhai duy'd tùe', dhu boo'ūdh oa-m; un zoa dh-uum'un wuz u-laf' u-dhaewt uudh'ur waun uv ur tùe zúnz ur eet ur uuz'bun.

6. Dhan uur gau't au'p wai ur daa'rtur lau'z, ee'ns uur múd gèò' baak ugee'ūn vrum dhik'ēe kuun'trēe u Moa'ub: vur uur-d u-yuurd aew dhut dhu Lau'ūrd ud u-muy'ndud úz oa n voaks, een gee'ēen oa-m brai'd.

7. Zoa uur wai'n voo'ũth aewt u dhik'êe pla'e'ũs wuur uur wau'z, un uur tũe daa'rtur lau'z lau'ng wai ur; un dhai wai'nt au'n pun dhu hroa'ũd vur tu gẽo baak' tu dhu lan' u Jũe'du.

8. Un Nai-oa'muy zaed tũe uur tũe daa'rtur lau'z, gẽo! gẽo baak' ai'ch wau'n oa'ẽe tu yuur mau'dhurz aewz: dhu Lau'ũrd dae'ũl kuy'nlẽe lau'ng wai' ẽe, sae'ũm-z yũe-v u-dae'ũlud lau'ng wai dhai' dhut bee dai'd, un lau'ng wai mee'.

9. Dhu Lau'ũrd graa'nt ẽe, ee'ns ẽe mũd vuyn ras', ai'ch wau'n oa'ẽe, een dh-aewz u yuur uuz-bun. Dhan' uur kee'sd um; un dhai laef'tud aup dhur vaufs, un wai'pud.

10. Un dhai zaed tu uur; Shoa'ũrluy' wee wũol' gẽo baak' lau'ng wai' ẽe, tu yoa'ũr voaks.

11. Un Nai-oa'muy zaed, Tuurn yur-zuulz baak' ugee'ũn mẽe daa'rtur; waut d-ẽe wee'sh vur gẽo' lau'ng oa' mee' vaur? uez ur ın'ee moo'ũr zũnz een muy' ẽo'm naew, ee'ns dhai mũd kau'm vur tu bee yur uuz'bun?

12. Tuurn yur-zuulz baak' u-gee'ũn muy daa'rtur, gẽo' yur oa'ũn wai'z; vur aay bee tũe' oa'l vur t-ae'ũ u uuz'bun. Neef aay wuz vur zai', aew aay-v u-gaut oa'ps, neef aay wuz t-ae'ũ u uuz'bun tũe' (too) dhe'e'ũz vuur'ẽe nai't, un eef aay wuz vur tu bae'ũr zũnz;

13. Wũd yũe wau'yt vau'r um gin dhai wuz u-groa'd aup? Wũd yũe staa'p vur dhai', vrum ae'ẽen u (having of) uuz'bun? Noa' muy daa'rtur; vaur ut gree'vth mee tuur'ubl vur yoa'ũr sae'ũks, aew dhut dh-an' u dhu Lau'ũrd-z u-gẽo' aewt u-gin' mee

14. Un dhai laef'tud aup dhur vaufs, un wai'pud ugee'ũn: un Aurpu kee'sd ur mau'dhur lau; bud Rẽo'th, uur clai'vud tũe' ur.

15. Un uur zaes, Lẽok ẽe zee; aew dhe'e zũs'tur lau'z u-gẽo' baak' tũe' uur voaks un tũe' uur Gau'dz: dũe' ẽe naew gẽo baak' aa'dr dhẽe zũs'tur lau.

16. Un Rẽo'th zaed, Doa'n ẽe bag oa' mee vur tu laef' ẽe, ur vur tu gẽo baak' vrum vaul'ẽe-eeen aa'dr ẽe: vur wurũv'ur yũe du gẽo' aa'-l gẽo' tũe'; un wuur yũe du lau'j, aa'-l lau'j tũe'; yoa'ũr voak-shl bee muy' voaks, un yoa'ũr Gau'd muy' Gau'd:

17. Wuur yũe' du duy, aa' l duy un dhae'ũr aa' l bee u-buur'ẽed: dhu Lau'ũrd dũe' zoa tu mee, un moa'ũr tũe', neef oa'ũrt bud dath' du pae'ũrt yũe' un mee'.

18. Haun uur zee'd aew uur wuz vẽo'l muy'ndud vur gẽo lau'ng wai' ur, dhoo' ur laf' oa'f spai'kẽen tũe' ur.

19. Zoa dhai tũe' wai'nt ulau'ng, gin dhai kau'm tu Bath-lae'ũm. Un ut aa'pt ee'ns dhai wuz u-kau'm tu Bath-lae'ũm, dhut dhu woa'l sũt'ẽe wuz u-zau't aup u-baewd um, un dhai zaed, uez dhũsh-yuur Nai-oa'muy?

20. Un uur zaed tũe' um, doa'n ẽe kyaa'l mee Nai-oa'muy, kyaa'l mee Mae'ũru: kuz dh-Au'lmuy'tẽe-th u-dae'ũlud tuur'ubl bũt'ur lau'ng wai' mee.

21. Aay wai'nt aewt vẽo'l un woa'l, un dhu Lau'ũrd-dh u-braa't mee au'm ugee'ũn ai'mpt'ẽe an'dud: wuy d-ẽe kyaa'l mee Nai-oa'muy dhan; vau'r ẽe du zee' aew dhu Lau'ũrd-dh u-tas'tẽefuy'd ugin' mee, un dh-Au'lmuy'tẽe-th u-flaek'tud mee.

22. Zoa Nai-oa-muy wai'n baak', un Rèò-th, dhu Moa-ubuy-tées, uur daartur lau laung wai' ur, waut ud u-kum baak' aewt oa dhu kuun-trée oa Moa'üb: un dhai kau'm tu Bath-lae'üm jis tu dhu bëegee'nëen u baa'rlee aar'us.

Chaa'ptur II.

1. Un Nai-oa-muy-d u-gau't u kee'nzmun-v uur uuz'bun, u mai'tée mae'ün oa wuulth, oa dhu faa'mlée u Lúm-uléek; un dhee'üz-h-yuur mae'ün wuz u-kyaa'l Boa'az.

2. Un Rèò-th dhu Moa-ubuy-tées zaed tu Nai-oa-muy, Lam ée g-uup-m dhu vee'ül, vur tu lai'z dhu yuurz u kau'rn, aa'dr ee' dhut aay-shl vuy'n grae'üs een dhu zuyt oa. Un uur zaed tûe ur, Géo', muy daartur.

3. Un uur wai'nt un kau'm un lai'zud een dhu vee'ül aa'dr dhu rai'purz: unuur aa'p vur tu lai't pun u pae'ürt oa dhu vee'ül waut wuz u-beelaung'ëen tu Boa'az, dhu vuur'ée sae'üm mae'ün dhut wuz ukee'n tu Lúm-uléek.

4. Un eef Boa'az úz-zuul' daed-n kum ulaung jis dhoa', vrum Bath-lae'üm, un zaed tu dhu rai'purz, Dhu Lau'ürd bee wai' ée. Un dhai spoak baak' un zaed tu ee', Dhu Lau'ürd blas' yûe'.

5. Dhan Boa'az zaed tûe uz saa'rvun mae'ün waut wuz u-zau't oa'vur dhu rai'purz, Ue'z maa'yd-z dhúsh-yuur?

6. Un dhu saa'rvun mae'ün waut wuz u-zau't oa'vur dhu rai'purz spoak baak' un zaed, Uur-z dhu Moa-ubuy-téesh maa'yd, waut kum baak' laung wai Nai-oa-muy aewt u dhu kuun-trée u Moau'b:

7. Un uur zaed, Aay du praa'y oa ée vur tu lat mee lai'zée un gaedh'urée aa'dr dhu rai'purz mangs dhu shee'z: ¹ zoa uur kau'm, un uur-dh u-buy'd úv'ur súnz úz mau'rnëen tee'ül bëe-naew' (just now), haun uur staa'pt u lee'dl beet een t-aewz.

8. Dhan Boa'az zaed tu Rèò-th, Doa'n ée yuur mee, muy daartur? Doa'n yûe' g-eeen noa' uudh'ur vee'ül vur tu lai'zée, nur doa'n ée gèò wai' yuur-vraum, bud buyd wae'ür yûe' bee', lau'ng wai muy maa'ydaz.

9. Kéep yuur uyz pun dhu vee'ül dhai bee rai'pëen oa, un muyn yûe' du vaul'ée um: aa'n aay u-chaa'rij dhu yuung mai'n ee'ns dhai shaa'n tich oa ée? un haun yûe' bee thuus'tée, taek-n gèò tu dhu vuur'këenz, un dringk oa dhaat dhae'ür, waut dhu yuung mai'n-v u-drau'd.

10. Dhan uur vaa'l daewn pun ur fae'üs, un baew'ud urzuul' daewn tu dhu graewn, un zaes tûe un, s-uur, ² Aew úz ut dhut aay-v úv-aewn grae'üs een yoa'ür uyz, ee'ns yûe' shud taek kaewnt oa mee', zee'ëen aew aay bee bud u stran'jur? ³

11. Un Boa'az spoak baak' un zaes tûe ur, T-aath u-bún au'l u-shoa'üd tû mee, au'l waut yûe'-v u-dùe'd tu yur mau'dhur lau súnz dhu dath' u yur uuz'bun: un aew yûe'-v u-laf' yur faa'dhur-n

¹ Sheaves, *v* often dropped in the plural.

² See note, p. 253.

³ Not *strai'jur*, as in English.

yur mau'dhur-n yur kuun'trêe wuur yûe wuz u-bau'rnd, un aew yûe bee u-kau'm tûe u laut u voaks waut yûe núv'ur daed-n noa-uvoa'ûr.

12. Dhu Lau'ûrd rai'kumpai'ns êe vur yur wuurk, un u vòl rai'waurd bee u-gid' tûe êe, bée dhu Lau'ûrd Gau'd u Úz'rae'ûl, vur t-aez ee'n uun'dur eez wingz yûe bee u-kau'm vur tu trús yur-zuul'.

13. Dhan uur zaes, s-uur (says she), Lat mee vuyn fae'ûvur een yoa'ûr zuyt, mée Lau'ûrd; kuz yûe-v u-kau'mfurtud mee, un kuz yûe-v u-spoakt lig u frai'n luyk tu yur saa'rvun, vur au'l dhut aay bae'ûn u beet luyk waun u yur oa'ûn maa'ydñz.

14. Un Boa'az zaes tu uur, s-ee' (says he), U dún'ur tuym yûe km aedh'ur, un ai't saum u dhu brai'd, un dúp yur mau'sl een dhu vún'égur. Un uur zau't béezuy'd dhu rai'purz: un ee an'dud uur sum paa'reh kau'rn, un uur ai't ut, un uur wuz u-saat'éesfuy un uur wai'nt uwai.

15. Un haun uur wuz u-gau't au'p vur tu lai'zêe, Boa'az gid aur'durz tûe uz yuung mai'n, un zaes tûe um, s-ee', Muyn un lat uur lai'zêe een (*in not even*) man'gs dhu shee'z, un doa'n êe shee'ûm (rebuke, scold) uur oa ut.

16. Un taek-n lat vaa'l saum u dhu an'vòlz tûe, u puur'pus vaur'ur, un laef um ee'ns uur múd lai'z um, un muyn yûe doa'ûn shee'ûm uur vaur-t.

17. Zoa uur lai'zud een dhu vee'ûl gin laef wuur'k tuym, un uur bee'ût aewt haut uur-d u-lai'z; un t-wuz ubaewd u tûe' bèosh'lz u baa'rlee.

18. Un uur tèokt ut au'p, un wai'nt een'tu dhu sût'êe: un ur mau'dhur lau zeed' haut uur-d u-lai'z: un uur braa't ut voo'ûth, un uur gid ur haut uur-d u-kéep baak', aa'dr uur wuz u-saat'éesfuy uurzul.

19. Un uur mau'dhur lau zaes tûe' ur, s-uur, Wuur-v êe bún u-lai'zêen tûe, tu dai? un wae'ûr-v êe bún tu wuurk tûe? blas êed bee ee' dhut-v u-tèokt ukaewnt oa êe. Un uur shoa'ûd uur mau'dhur lau, ùe t-wau'z uur-d u-bún u-wuur'kêen lau'ng wai, un zaes, Dhu mae'ûn waut aay-v u-bún wuur'k-êen lau'ng wai-z u-kyaa'l Boa'az.

20. Un Nai-oa'muy zaed tûe ur daa'rtur lau, Blas'êed bee ee' u dhu Lau'ûrd, kuz ee aa'n u-laf' oa'f úz kuyn-nêes tu dhu lúv'êen un tu dhu dai'd. Un Nai-oa'muy zaed tûe ur, Dhu mae'ûn-z nee'ûr u keen tûe-s, wau'n uv aa'wur nuy'êes keen'z voak.

21. Un Rèo-th dhu Moa'ubuy-têes zaed, U zaes tu mee oa'vur-n ubèo, s-ee', Yûe muyn un kéep vaa's béezuy'd u muy yuung mai'n, gin dhai-v u-fún'êesh au'l muy aa'rus.

22. Un Nai-oa'muy zaed tu Rèo-th uur daa'rtur lau, T-aez u gèò'd jau'b, mée daa'rtur, bud yûe shud g-aewt wai úz maa'ydñz, eéns dhai múd-n méet wai êe een noa vee'ûl unls.

23. Zoa uur kéep vaa's béezuy'd dhu maa'ydñz u Boa'az u-lai'zêen gin dhu ai'nd u dhu baa'rlee aa'rus, un u dhu wai't aa'rus: un uur lee'v wai uur mau'dhur lau.

Chaaptur III.

1. Dhan Nai-*oa-muy* uur mau-dhur lau zaed tûe ur, *Muy* daa-rtur, shaa'n aay lèok ubaewt vur ras vaur êe, ee'ns¹ mùd bee wuul wai' êe?

2. Un naew aed-n *Boa-az* wau'n uv aaw-ur kee'n, ee' waut bēelau'ng tu dhu maa-ydnz yûe-v u-bûn lau'ng wai? Un lèok êe zee'! ee'z gwaa-yn vur tu wûom dhu baa-rlêe tu nai't een dhu draa-shēen vloō-ūr.

3. Wau-rsh yur-zuul dhan, u-nau-ynt yur-zuul, un puut au'n yur bas' kloa-ūz, un geet uwai daewn tu dhu vloō-ūr: bud doa'n êe maek yur-zuul u-noa'd tu dhu mae-ūn gin jich tuy'm-z ee'-v u-fún-ēesh úz vút-lz.

4. Un mēe-aa'p, haun ee' du luy daewn, dhat yûe' shl maa'rk dhu plaē-ūs wuur u luyth, un yûe' shl g-ēen, un au'nkuuv-ur úz veet, un luy yur-zuul daewn; un ee' ul tuul êe haut yûe' shl dùe'.

5. Un uur zaed tu shee', Au'l yûe' zaes' tu mēe aa'l dùe'.

6. Un uur wai'n daewn tu dhu vloō-ūr, un uur dùe'd koa-rdēen tu au'l waut ur mau-dhur lau-d u-toa'ld ur tûe.

7. Un wai'n *Boa-az* ud u-ai't-n u-drink, un úz aa'rt wuz muur-ēe, u wai'n tu luy daewn tu dhu ai'n u dhu eep u kau'n: un uur kau'm sau'f luyk, un au'nkuuv-urd úz veet, un luyd ur-zuul daewn.

8. Un nt aa'pt ubaewd u twuulv u klauk u nai't, dhut dhu mae-ūn wuz u-fee-ūrd, un tuurnd úz-zuul, un dhae-ūr! neef u uum-un waud'n luy-ēen tu dhu veet' oa un.

9. Un u zaed, Ue bee yûe'? Un uur zaes tu ee', Aay bee Rêo'th yur an-maa-yd: sprad aewt dhan yur skuurt oa'vur yur an-maa-yd; vur yûe' bee u nee-ūr kee'nz-mun.

10. Un u zaed tu uur, Blas-ēed bee yûe' u dhu Lau-ūrd, muy daa-rtur: vur yûe'-v u-shoa-ūd moo-ūr kuyn-nēes een dhu laa'tur ee'n dhun een dhu fuus' bēegeen-ēen, kae-ūz wuy, yûe' aa'n u-vaul-ēed dhu yuung mai'n, wae-ūr (whether) dhai bee poo-ūr ur reech.

11. Un naew, muy daa-rtur, doa'n êe bee u-fee-ūrd; aa'l dùe' tûe êe au'l dhut yûe' du waunt vaur mee tûe': vur dhu woal sût-ēe u muy voaks un au'l, du noa' dhut yûe' bee u au'nēes uum-un.

12. Un naew t-úz trûe, shoa-ūr nuuf, dhut aay bee nee-ūr kee'n tûe êe: aewsumdúv-ur dhur aez' u mae-ūn nee-ūrur u kee'n tûe êe-n aay bee.

13. Buyd yuur tu nai't, un zoa shl bee', neef ee' ul dùe' vaur êe dhu pae-ūrt uv u kee'nzmun, wuul: lat-n dùe' dhu kee'nzmunz pae-ūrt: bud un eef ee' oa'n dùe' dhu kee'nzmunz pae-ūrt buy êe, dhan aa'l dùe' dhu kee'nzmunz pae-ūrt buy êe, zoa shoa-ūr-z dhu Lau-ūrd du lee'-v: luy daewn gin dhu mau'rnēen.

14. Un uur luyd tu dhu veet' oa un gin dhu mau'rnēen: un uur roa-ūzd aup uvoa'r kēod zee tu noa' waun ur tuudh-ur. Un u zaed, Doa'n êe lat um noa' aew dhut u uum-un kumd ee'n tu dhu vloō-ūr.

15. U zaes tûe', s-ee', Bring oa'vur dhu vae-ūl dhut yûe'-v u-gaut au'n, un oa'ld-n aup. Un haun uur oa'ld-n aup, êe mizh-urd ziks

¹ Observe the omission of the nominative.

mizh'urz u baa'rlée, un loo'üd ut aup paun ur : un uur wai'nt een'tu dhu sùt'ée.

16. Un haun uur kum au'm t-uur mau'dhur lau, uur zaes tù shee', Ue bee yùe', muy daa'rtnr? Un uur toa'ld ur au'l waut dhu mae'ün-d u-dùe'd tùe ur.

17. Un uur zaed, Ee gid mee dhai'zh-yuur ziks mizh'urz u baa'rlée; vur u zaes tu mee', s-ee, Doa'n èe gèò baak' lee'ürée (empty) tu yuur mau'dhur lau.

18. Dhan uur zaed, Zút stee'ül, mee daa'rtur, gin yùe du noa', waut faa'rsheen t-l vaa'l aewt oa : vur dhu mae'ün oa'n lat ut buyd, ee' ul shoa'ür tu fún'eesh ut tu dai.

Chapter IV.

1. Dhan Boa'az tòekt úz-zuul aup tu dhu gee'üt, un dhae'ür ee zaut úz-zuul daewn : un puur'dée kwik aa'drwurdz, dhu keen'zmun waut Boa'az-d u-bún u-tuul'èen ubaewt, ee kau'm ulau'ng; un ee zaes tùe un, s-ee, Aa'y! jich u waun! staa'p u waun zuy'd, zi-daewn yuur. Un ee tuur'nd¹ uz-zuul u waun zuy'd, un zau'-daewn.²

2. Un ee tòek tai'n mai'n u dhu uul'durz u dhu sùt'ée, un zaed, Zit yur zuulz daewn yuur. Un dhai zau'-daewn.

3. Un u zaes tu dhu kee'nzmun, s-ee', Nai-oa'muy, uur waut-s u-kaum ugee'ün aewt u dhu kuun'trèe u Moa'ub-z u-zúl'èen uv u beet u graewn, waut Lúm-ulèek aaw'ur bridh'ur yùe'z tu bëelau'ng tùe :

4. Un aay laa'kud vur tu tuul èe oa ut, ee'ns yùe múd buy' ut uvoa'r dhu taewnz voaks, un uvoa'r dhu uul'durz u muy faa'mlèe luyk. Neef èe bee u muyn vur tu rai'dai'm³ ut, rai'dai'm ut dhun : bud u-nee'f yùe bae'ün u muyn vur tu rai'dai'm ut, wuy' dhan tuul mee', ee'ns aay múd noa' : kuz dhur aed-n nuudh'ur bau'dée uuls vur tu rai'dai'm ut; un aay bee aa'dr yùe'. Un dhu kee'nzmun zaed, Aay wùol' rai'dai'm ut.

5. Dhan Boa'az zaes tùe un, Dhu sae'üm dai' èe du buy dhu vee'ül u graewn aewt u dhu an' u Nai-oa'muy, yùe mus buy un tùe' u Rèo'th dhu Moa'ubuy'tées, uur dhut-s wuyv oa ee' dhut-s dai'd, ee'ns yùe múd ruyz aup dhu nae'üm u dhu dai'd pun úz eenuur'ëtuns.

6. Un dhu kee'nzmun zaed, Aay bae'ün ae'übl vur rai'dai'm ut vur mēezuul, uuls aay shud spwuuy'ül mēe oa'un eenuur'ëtuns : yùe' rai'dai'm muy rai'tshúp vur yoa'ürzuul; kuz aay bae'ün ae'übl vur tu rai'dai'm ut.

7. Naew dhúsh-yuur wuz dhu wai' dhai aa'ktud fau'rmurlée een Uz'rae'ül, kunsaa'rnēen oa rai'dai'm'ēen, un kunsaa'rnēen u chan'jēen, ee'ns dhai múd maek úv'urēedhing au'l saa'f un shoa'ür

¹ *To turn*, being an active verb, it requires a direct object in the dialect.

² When *t* and *d* come together, the former is usually dropped; see *zi-daewn* in previous clause. See also notes, pp. 169, 170.

³ *Redeem* is rather a "fine" word for dialect, but it is used, and I have always heard it pronounced *rai'dai'm*, i.e. with both syllables slowly and emphatically pronounced. This is usually done in speaking words of this class; *inheritance* is not an uncommon word. *Then* is sounded *dhan* when an adverb, and *dhun* when it is the unemphatic *doch*.

luyk; u mae-ün yùe-z tu pèol oa'f úz shùe, un gid-n tùe úz naa'ybur: un dhaat dhae-ür wuz u wee'tnëes een Úz-rae-ül.

8. Zoa dhan dhu kee'nzmun zaes tu Boa'az, s-ee, Buy ut vur yur-oa'n zuul. Zoa ee drae'd oa'f úz shùe.

9. Un Boa'az zaed tu dhu uul'durz un uvoa'r au'l dhu voaks, u zaes, sùs ee;¹ Yùe bee au l wee'tnëesez dhee-üz dai, aew dhut aay-v u-boa-üt au'l dhut wuz bëelaung-ëen tu Lúm-ulëek, un au'l dhut wuz u-bëelaung-ëen tu Chúl-yun un Mae-ülun, oa'f vrum dhu an' u Nai-oa'muy.

10. Oa-vur-n ubèo, aay-v u-boa-üt tùe, (also) Rèoth dhu Moa-ubuy-tëes, dhu wuyv u Mae-ülun, vur tu bee muy wuyv, vur tu ruyz aup dhu nae-üm u dhu dai'd pun úz eenuur-ëtuns, ee'ns dhu nae-üm u dhu dai'd múd-n bee u-kuut oa'f vrum uman'gs úz bridh'urz luyk, un vrum dhu gee-üt uv úz plae'üs: yùe bee wee'tnëesez au'l oa'f dhee-üz dai.

11. Un au'l dhu voaks dhut wuz een dhu gee-üt-wai, un dhu uul'durz, zaed, Wee bee' wee'tnëesez. Dhu Lau-ürd maek dh-uum-un waut s u-kau'm een-tu yoa-ür aewz, luyk Raa'chee-ül un luyk Lai-u, dhai tùe waut bee-üldud aup dhu aewz u Úz-rae-ül: un du yùe aak au'nëes luyk een Aefrae-ütu, un maek yurzuul fae-umus een Bath-lae-uum.

12. Un lat yoa-ür aewz bee luyk dhu aewz u Fae-üruz, ee' waut Tae-ümur bae-ürd tu Jùe-du, u dhu zee-üd dhu Lau-ürd-l gee-ë aewt u dhee-üz yuung num-un.

13. Zoa Boa'az tèok Rèoth, un uur wuz úz wuyv: un haun ee wai'nt een tùe ur, dhu Lau-ürd gid ur kunsap-shun, un uur bae-ürd u zún.

14. Un dhu wüom-ëen zaed tu Nai-oa'muy, Blaas-ëed bee dhu Lau-ürd, vur ee' a'an u-laeft ëe dhee-üz dai udhaewt u kee'nzmun, ee'ns úz nae-üm múd bee fae-umus een Úz-rae-ül.

15. Un ee' shl bee u gúv-ur baak tue ëe u yur luyv, un u uul-pur een yur oa'l ae-új: vuur yur daa-rtur lau, vur waut du luuv ëe, uur waut-s bad'r tùe ëe-n zab-m zúnz-v u-bae-ürd-n.

16. Un Nai-oa'muy tèok dhu chee-ül, un uur luyd-n een ur buuz-um, un uur nuus-n aup.

17. Un dhu wüom-ëen, uur naa'yburz gid-n u nae-üm, un zaed, Dhur-z u zún u-baur'nd tu Nai-oa'muy; un dhai kyaa'ld úz nae-üm Oa-bai'd: ee'z dhu faa'dhur u Jas-ëe, dhaat-s dhu faa'dhur u Dae-üvëed.

18. Naew dhai-zh-yuur bee dhu jin'urae-ürshunz u Fae-üruz: Fae-ürüz gaut Aez-run,

19. Un Aez-run gaut Raa'm, un Raa'm gaut Umún-udab.

20. Un Umún-udab gaut Nae-üşun, Nae-üşun gaut Saa'lmun,

21. Un Saa'lmun gaut Boa'az, un Boa'az gaut Oa-bai'd,

22. Un Oa-bai'd gaut Jas-ëe, un Jas-ëe gaut Dae-üvëed.

¹ *sùs ee* is a very common form of "says he," and is the usual form of historic present in conjunction with *u zaes* as above. *s-ee* and *s-uur* are the usual forms of "says he" and "says she" when other forms preliminary to the *oratio directa* are used, and I should not be at all straining their use if I had inserted them in every instance throughout the narrative.

NOTE UPON WEST SOMERSET PRONUNCIATION.

By J. A. H. MURRAY, LL.D.

During a recent stay with him in West Somerset, Mr. Elworthy provided me with many opportunities of hearing the dialect sounds from many and various speakers, and I was thus enabled to re-examine the identifications made by Mr. Ellis, and given, with references to my own and Mr. Sweet's appreciations of the same sounds, as an Appendix to Mr. Elworthy's former paper on the Dialect of West Somerset, in the "Transactions of the Philological Society for 1875-6," pp. 218-272. The results of these new observations were of considerable importance, especially in regard to the sound No. 30 in the Appendix referred to, and again discussed by Mr. Ellis in a final note, p. 271.

The most striking feature in the pronunciation is the strongly pronounced "cerebral" or reversed *r*, produced by turning the tip of the tongue back as far as possible into the hollow of the palate, and then imparting to the whole member as strong a vibration as it is capable of in this position. The result is a dull, deep, vibrant sound, very distinct from the tip-trill of a Northern *r* on the one hand, or the French and German *r* grasséyé on the other. It prevails all over the South of England, becoming less and less vibratory as we come from west to east—I heard it distinctly in the Isle of Wight from natives; and it is the undoubted progenitor of the vocalized *r* of London and literary English, which could never have arisen from the Northern tip-trill. In West Somerset it is not only pronounced wherever *r* is historically present, whether medial or final, as in *au rdu r*, order, but it is added to medial and final vowels in many words with equal distinctness, as in *faa rshen*, fashion, *u r* = a = he, where it must be remembered that *r* is not a mere modification of the vowel, but a true consonant. The reversed position of the *r* also affects the pronunciation of consonants, chiefly *t*, *d*, *l*, and of vowels that accompany it. The sound itself has so much vocal quality, and tends to begin with so deep a guttural vowel, that such words as *red*, *rich*, *run*, are heard as *u r d*, *u r tsh*, *u r n* (which might almost as truly be written *r d*, *r tsh*, *r n*, or *r r d*, *r r tsh*, *r r n*), the succeeding short *e*, *i*, or *u* being lost between the vibration of the *r* and the consonant. The peculiarity of the sound in No. 33, remarked on by Mr. Ellis, seems to arise, not from the vowel, but from the reversed *d* and *r* which follow it. In the word spelt by Mr. Elworthy *tae üdëez*, potatoes, I heard a true dental or Northern *r* for the written *d*, *tae ü r ëez*, or *tai ü r ëez*, and Mr. Sweet subsequently heard it as the same. *L* is also often guttural, and this is the apparent peculiarity of the words in List 23, Part II. *bëol*, *pëol*, etc.

As to the vowels generally, I found they varied within considerable limits of low and high, wide or narrow, in different mouths, and in most cases the distinction of quantity was not a marked one. The *fractures* or imperfect diphthongs here written *ü*, as in *oa ü*,

were often hardly appreciable to me, or separable from long vowels, and often seemed unintentional. This was especially the case before *l* and *r*, as in *būny-ül*, *vuy-ür*, *noa-ürt*, *aeo-ül*, etc., where the *ü* merely represents the vocal murmur of the *l*, *r*, and there was no suggestion of another syllable. But *ae-ü* and *oo-ü* were very distinct, though in the former the first element seemed to me higher than *ae*, and the whole sound little different from my Scotch *ae*, which is *ai-ü* or rather *i-ü*. Most of the words in List 21 spelt with *ee-ü* seemed also identical with these, leaving but a few really *ee-ü*, as where *r* follows, in *fear*, etc. The sound *oo-ü* seemed quite the same as my Scotch *uo*, and the first element not pure *oo*, though near it. Long *aa* was much thinner than short *aa*, the latter approaching a deep German *a*, while the former was more generally [ä'] the fine sound often heard in *ask*, or in individuals even the long of short English *a*, as in the local pronunciation of Bath. The distinction of the two sounds was to me more qualitative than quantitative. I was not able to hear any distinction between the two sounds of *o* (*ao*, *oa*), Nos. 13 and 25; I think they were meant for the same sound, viz. the wide (though not very wide) *ao*; the same with their "fractures" *ao-ü* and *oa-ü*.

The chief difficulty I had was with the words in Lists 28 and 30, in which I still failed to satisfy native ears long after I had mastered all the other sounds. I had attacked them every day for more than a week, without any other results, than the conviction that dialectal speakers considered and meant them all as the same sound, though to me they sounded as different vowels; that they were *not labial*, at least not intentionally so; and that they lay in the region between short *i*, short *e*, short *u*, and short French *u*. It was one day while listening to Mr. Mildon (the local pronunciation of whose own name exemplifies the sound), that I tried to echo the word *silk* after him. Having tried every conceivable vowel without satisfying him, he at length said that I seemed to put a sound between the *s* and *l*, whereas to his ear there was nothing but the *l*. Catching at this hint, I pronounced *s'lk* as in *cast-le*, *cas'l*, with the *l* made into an additional syllable; and my auditors clapped their hands: I had got it at last, after ten days' trial! The easy utterance of the other words proved it. It was the *natural vowel*, which Mr. Melville Bell identified with a non-syllabic effect of his mid-mixed vowel, and therefore very near Mr. Ellis's palæotype (ə). But as Mr. Ellis uses this as the ordinary short English *ü* (in which I believe no Northern ears agree with him), we must consider the West Somerset sound as more front than *ü*, i.e. nearer to *ɪ*, *ɛ*, and consequently also to French *u* short. In the present paper accordingly it is written *ú*, and may be looked upon as an *ü* advanced and raised towards *ɪ*, or more correctly, looking at its history, as an *ɪ* lowered and retracted towards *ü*. For if the words contained in Lists 28 and 30 be examined, it will be found that they are all historically short *i*, or such as had dialectically become short *i*. And in comparing them with the short *i* list No. 24, it will be soon found that they constitute certain classes of the short *i* words, in

which, through the influence of the preceding or following consonant, the original vowel has been lowered and drawn back from its high and advanced position in the mouth. If the *ɪ* words be arranged in columns according to the order of the consonants that follow the vowel, as *-ik, -ig, -ing, -ish, -izh, -ich, -ij, -is, -iz, -it, -id, -in, -ith, -idh, -il, -ip, -ib, -if, -iv, -im*, that is from guttural to labial, it will be found that *-ɪ* remains before *k, g, ng, sh, zh, ch, j*, except in the word *pitch*, where the influence of the preceding *p* produces *pučh*; before *s* and *z*, except where a labial or *r* precedes; before *th, dh, t, d, n*, except after a *labial* or *r*, or when *er* follows, as *titter* (*tútur*). But on the other hand *ɪ* has become *ú* before *l, p, b, f, v, m*, the only words in which *ɪ* is found before these consonants being such as have not an original *ɪ*, but *ee*, as *wheel* (*wil*), *sheep* (*ship*), *believe* (*bliv*), or foreign words like *sceptre, treble, lemon*. Before *r*, *ɪ* becomes *u*, *uu*, and the combination *ri* also becomes *uu, r*, as *ridge* (*uu, rj*).

There is a remarkable correspondence between this distribution of *ɪ* and *ú*, and the rules for the interchange of the palatal and guttural *i* (и or *i*, and *ɣ*) in Russian, where in grammatical formations the pure palatal *i* is only admissible after the back consonants *k, g, kh, sh, zh, ch*, and *shth, but* with other consonants becomes the guttural or "hard *i*" (*ɣ*), the Polish *y*.

In Scotch also, where original *ɪ* has been lowered to *ɛ* generally, and this in central Scotland retracted to or towards the 'mid mixed' *ũ* (compare "let *hum* that is *fulthy* be *fulthy stull*," attributed to Dr. Chalmers. See my "Dialect of Southern Scotland," p. 108, note), it remains *ɪ* or rather *ɛe* before a few *k, g, sh, and ch* words, as *sick, gig, wig, whisht* (*sëek, gëeg, wëeg, whëesht*), while an initial *w* usually gutturalizes *ɪ* or *ɛ* into the 'mid back' or Northern short *ũ*, as *will, wit, whip* (*wull, wut, whup*).

In listening to the pronunciation of a series of words, as *stik, brish, bich, list, bit-l, tútur, skwunt, drúl, chúp, búb, wvur, plúm*, I seemed to hear a progressive widening of the vowel from the finest *ɪ* to the most distinct *ú*.¹

As the natural vowel is greatly influenced by the vocal quality of the preceding consonant, unintentional and unfelt differences easily arise among the words of this class, which accounts for my seeming to hear several distinct vowels, and Mr. Ellis actually throwing them into five different sound groups. This may be easily experienced after pronouncing *súlk, s'lk*, by passing to *múlk, m'lk*, which the influence of the labial *m* will, unless an effort be made, change to *müolk*, as written by Mr. Ellis, No. 30, Part III. Still

¹ Since these observations were made, Mr. H. Nicol has read an important paper before the Philological Society, showing that English short *i* was in the 16th century *ɛe* before back consonants, and when final, as in *sing, itch, lady*, but *ɪ* before front ones, as in *thin, this, ill*. This presents valuable analogies to the West Somerset, which has however advanced a step further, since *ɛe* has become *ɪ*, and *ɪ* become *ú*; but finally *ɛe* remains, see p. 48 of Mr. Elworthy's former paper, and his constant spelling of such words as *zab'mtëe, hug'lëe*. In South Scotch, also, final *-ie* in *cantie, fyftie*, etc., is rather *ɛe* than *ɪ*. (See Dial. South Scotl. p. 104.)

more is this the case with *v* or *w*, as in *village*, *willow*, which, though meant as *vül·ij*, *wül·ü*, are almost sure to be heard as *vüol·ij*, *wüol·ü*, as written by Mr. Ellis. The passage from *will* to *wüol* shows in a remarkable manner how a sound may cross by a few steps almost from one end of the vowel scale to the other, from *Williton* round the world and back to *Wüol·itn*! (See D.W.S. p. 11.)

IV.—ENGLISH METRE. By PROFESSOR J. B. MAYOR.

IN my former papers I confined my attention almost exclusively to the five-foot iambic metre, discussing various theories which had been propounded about it, and showing how the normal line had been modified by Shakspeare. In this paper I propose to give an account of the remaining disyllabic and trisyllabic metres as exhibited in Tennyson's poems, with occasional illustrations from other sources.

It is not my object to go into any minute disquisition, but to test my metrical analysis generally upon a writer who furnishes examples of a great variety of rhythms, and as to whose readings and pronunciation there is no question, so that one may argue securely on the facts. Metrical writers are as little agreed upon the general theory of metre as they are on the admissible varieties of the five-foot iambic, and I do not know of any one who has given a consistent and satisfactory account of the matter. The best, I think, is Dr. Abbott in *English Lessons* (p. 212), but he fails in the trisyllabic metres, confusing dactylic and anapaestic, and introducing an unnecessary amphibrachic metre, as in Browning's line, which is a true anapaestic—

Dirck gal|loped I gal|loped we gal|loped all three|

So Prof. Bain, in his *English Composition* (p. 239), misnames the feminine anapaestic,

There came| to the shore| a poor ex|ile of E|rin,

taking it either as amphibrachic, or dactylic with anacrusis.

Dr. Angus (*Handbook of the English Tongue*, p. 359) mistakes Shelley's trochaic

Hail to| thee blithe| spirit|
Bird thou| never| wert
That from| heaven or| near it|
Pourest| thy full| heart