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The Rev. Dr. MILL in the Chair.

The following communications were read :—

“On the derivatives of the Welsh word *gwy*.” By the late Rev. John Walters*, Rector of Landough, Glamorganshire. Communicated by the Rev. John Jones (Tegid).

Gwy, a flow, a flood, is seldom if ever used in modern Welsh, except as the name of a river, or in composition. *Gŵy* is the Welsh name of the Wye; *Cynwy* (Conway) means the chief river; *Elwy* (Eilwy) the second river; *Dowrddwy* (Dwrddwy) the noisy river†; *Mynwy* (Mainwy) the small river; *Llugwy*, the clear river, &c. The name of the river *Towy* Mr. Walters considered as formed from the same root, with the addition of the prefix *ty*.

Gwyo, to flow, is also obsolete; but it has left verbal substantives behind it—*Gwyad* (gwaed) blood, and *gwyath* (contractedly *gwyth*), an influx, a canal. The channel between the Isle of Wight and the mainland was anciently called *yr wyth*, the channel, and the island itself *ynys yr wyth*, the channel island. Hence came the Latin name of Vectis, and the English name of Wight. One of the Cornish hundreds, which lies at the head of a large bay, is called *Pen-wyth*, that is, Bay-head. Again, *amwyth* means a surrounding channel, a moat; and Shrewsbury, which is nearly surrounded by the Severn, is called *Tref amwythig*‡, the moated town.

Among the other derivatives of *Gwy* are *gwyach* (equivalent to *gwyog*), a king-fisher—*ceyx* Latin, κηξ Greek; *Giach*, a snipe; *gwydd* (contractedly *gŵydd*), a goose; *gwyar*, blood, &c.

“On certain Inflexions of the Old-English Adjective.” By Edwin Guest, Esq.

The Anglo-Saxon, like the Greek and Latin, often distinguishes number, case and person, by a change in the vowel of the final syllable; in the Old-English these vowels are all confounded; and in our modern English they are lost. Thus the Anglo-Saxon *ath*

* Author of an English-Welsh Dictionary, 4to. London, 1794.

† Mr. Jones considers this to be a “fanciful” derivation. He observes that the *Dwrddwy* (the English *Dee*) is joined by another river soon after it leaves the Bala Lake; and that the country people consider the name to signify Two-Rivers—*dwr*, a stream, and *dwy*, two.

‡ Or simply *Amwythig*.

has *athes* in the genitive singular, and *athas* in the nominative plural: the Old-English *oth* has *othes* for both cases; and *othes* is now represented by a monosyllable—*oaths*. Again, the Anglo-Saxon *athe* is the dative singular, and *atha* the genitive plural: both these cases are represented by the Old-English *othe*; and our modern dialect, having lost the vowel of the final syllable, has no means of distinguishing these inflected cases from the nominative *oath*. Again, *lufian*, to love, has *lufath* for the third person singular, and *lafiath* for the three persons plural; the Old-English has *loveth* in both numbers; and for the third person singular our peasantry now say *lovth**.

It is obvious that either of these changes (and more especially the first) must have brought with it a new dialect. The confounding of the vowels of the final syllable was a confusion of number, case and person—in short, of those grammatical forms, to which language owes its precision and its clearness. To prevent ambiguity, the speaker made the prepositions do the work of the lost inflexions, and habitually employed other modes of speech, which had hitherto been little, if at all, in use. These new forms were both curious and prominent features of the new dialect, but they were not its *essential* characteristic. The only sure text, which will enable us to distinguish an Old-English from an Anglo-Saxon MS., is a confounding of the vowels of the final syllable.

After this definition of our Old-English dialect, we proceed to lay before the reader the common (or as they are sometimes called, the indefinite) inflexions of the Old-English adjective. The adjective declined is *god*, good:—

Singular.			Plural.
m.	f.	n.	m. f. n.
N. god	god	god	gode.
G. godes	godre	godes	godre.
D. goden	godre	goden	goden.
A. godne	gode	god	gode.

All these inflexions may be found in the MSS. of the thirteenth century; but there is much inconsistency in the manner of using them, and that sometimes even in the same MS. The only inflexions which survived long enough to affect the language of Chaucer and his contemporaries, were those of the nominative and genitive plural. To these we shall for the present confine our observations.

In the latter half of the fourteenth century our adjectives took the inflexion of the genitive plural only when they followed the genitive plural of the personal pronouns:—

* This inflexion is now only found west of the Parret,—Jennins, West. Dial.; but within the last three centuries it was used all over the South of England, and in *both* numbers. Those poets of the 16th century who were West-of-England men, almost invariably elided the vowel—*showth*, *leaph*, &c.—just as the Somersetshire peasant does at the present day. The men of the North, in whose *spoken* dialect this inflexion was unknown, generally took it in its uncontracted form from the pages of Chaucer.

1. Strokes of michel might
 Thai delten hem betvene
 That thurch hir brinies bright
 Her bother blode was sene.
Sir Tristr. 3. 8.
2. The kyng and Roberd his brother, *her beyre* poer nome
And wyth gret ost and strengthe ynou to Engelond come.
Rob. Glou. 2. 388.
3. Tho hii come to Guldeforde thys erle Godwyne the ssrewe
Lete thys gultese men sette al arewe
And telle out euere the tethe man and the nyne thoru out he nome.
And let smyte of *her alre* heuedys. Rob. Glou. 1. 327.
4. And right so by *theire aller* dome
 Thai made him emperoure of Rome.
Sevyn Sages. 2828.
5. A morwe whan the day began to spring
Uprose our hoste, and was *our aller* cok.
Chau. Prol.

Her bother blode, ex. 1, means the blood of them both, and *her beyre poer*, ex. 2, the power of them both—*beyre* being the genitive plural of the Old-English *bey*, both. In like manner *her alre heuedys* means the heads of them all, *theire aller dome* the judgment of them all, and *our aller* cok* the cook of us all.

Scotch writers of the fifteenth century sometimes added to these plural genitives the genitival ending *is* :—

6. The lordis gawe assent thare til
 And ordanyt wyth *thaire allaris* will
 That, &c. Wynt. 8. 35, 178.
7. I sall reuenge and end *our alleris* offence.
Gaw. Dougl. Virgil, p. 406.

See other examples in Jam. Dict., under *Allaris* and *Alleris*.

This double inflexion is still used in the genitive plural of our personal pronouns *ours*, *yours*, *theirs*, and is also found in the Danish and the Swedish—*våras* Sw., *vores* Dan., ours; *deras* Sw., *deres* Dan., theirs. It is not easy to say when these forms first made their appearance in our written language, but they were common in the fourteenth century, when they may have been introduced from some of our Northern dialects.

The Anglo-Saxon *ure* and *eower* were sometimes considered as the plural genitives of the first and second persons; and sometimes took the inflexions of the adjective, and became for all purposes possessive, or (as sometimes termed) adjectival pronouns. Our modern grammarians pronounce *ours* and *yours* to be genitives, and

* The genitive *aller*, further corrupted into *alder*, was used as late as the sixteenth century in the compounds *alder-best*, *alder-liefest*, &c. Vid. 2. H. 6. 1. 1. These compounds are met with in great numbers in the Low-Dutch, and are not unfrequent in the High-Dutch, or German. Vid. *allerhöchst*, *allerheiligst*, &c.

our and *your* adjectival pronouns; but if we examine our literature, we shall find the only difference in the use of these forms to be, that *ours*, *yours*, *theirs*, &c. are only used absolutely, that is, without a substantive, while *our*, *your*, *their*, &c. are found not only before substantives, but also in every construction which admits the pronouns with the double inflexion. In some constructions the analogies of language would lead us to consider these pronouns as genitive cases, and in others as adjectival pronouns; but for the most part they may be classed as either,—the adjectival inflexions whose presence or absence once fixed their character having long since disappeared.

In the following examples *our*, *your*, &c. are used absolutely:—

8. Gif he passeth with honour—
 Oure is the deshonor. Kyng Alisaunder, 3867.
9. Oure kyng hath this freke y felde—
 Oure is the maistry of the felde. Kyng Alis. 1262.
10. Y kepe nought bote honour—
 Al the bygate schul be *your*. Kyng Alis. 2138.
11. Many Sarezyns hadden her fyn
 And wenten to Mahoun and Apollyn,
 And tho that caugte deth of *our*
 Wenten to Crist our Saveoure. Rich. Coer de Lion, 4997.
12. And when the tilieris sighen him, they thoughten withinne hem-
self and seiden this is the eir, sle we him, that the eritage be *our*.—
Wicl. Luc, 20.
13. and ye vouchesanf to techen me
 This noble craft, and this subtiltee,
 I wol be *your* in al that ever I may. Chau. Chan. Yem. Tale.
14. Ye fathers and ye mothers eke also
 Though ye han children, be it on or mo
 Your is the charge of all her surveance, &c. Chau. Doctoures Tale.
15. Of Synah can I tell thee more
 And of our Lady's bow'r
 But little needs to strow my store,
 Suffice this hill of *our*. Spens. July.

In ex. 11 *our* is an adjectival pronoun, but in the last example it seems to be a genitive governed* by the preposition *of*, which it may be observed sometimes governs that case in the Anglo-Saxon. The character of a genitive occasionally assumed by these pro-

* That the Old-English *of* did sometimes govern a genitive, will, I think, appear from the following examples:—

- Thus these dragouns with thise knyghtes
Foughten two tides of the *nightes*. Kyng Alisaunder, 5227.
. . . . Maximus, that was an offiцere
Of the *Prefectes*, and his corniculere.—
Chau. Second Nonnes Tale.

nouns is more obvious in the following examples, where we have *your noither*—neither of you; *her eyder*—either of them.

16. The steward stirt to him than,
And seyð, "Traiteur, fals man,
Ataint thou schalt be take!
Y seighe it meself this ech day
Where that sche in thi chamber lay
Your noither it can forsake."
Amis and Amiloun.
17. *Her eyder other for to slo*
Swerdes droghe. Octovian Imp. 1086.

It has been observed that the doubly inflected pronouns *ours*, *yours*, *theirs*, &c. can only be used *absolutely*. The usage of our language seems to have been long settled in this respect:—

18.all lith in *your* plesance
My child and I with hertely obeisance
Ben *youres* all. Chau. The Clerkes Tale.

But the use of these forms is not thus restricted in the Danish and the Swedish. In the Danish we may not only say "*det er vores*" or "*deres*"—that is, *ours* or *theirs*—but also "*vores fader*," our father, and "*deres huus*," their house.

Hers furnishes us with another instance of a double inflexion. Grimm's notion (*Deutsche Gramm.* i. 788) that it is a regular genitive of *her*, a correct substitute for *she*, seems to be quite untenable. The word, which is put into the mouth of our vulgar, and written *her*, is properly *hoo*—there is no *r* in its pronunciation. The truth is, we generally drop the *r* when pronouncing *her*, and hence have confounded the two words, and mistaken the nominative *hoo* for its accusative *her*.

In popular language, our pronouns take another double inflexion, which appears to be governed by the same laws as the last, and which may be illustrated from the German, as the last was from the Danish and the Swedish. The German relative *wer* has for its genitive both *wess* (whose, Engl.) and *wessen*; the demonstrative *der* has for its masculine genitive both *dess* and *dessen*, for its feminine genitive *deren*, and for its plural genitive likewise *deren*. Now the masculine genitive *dessen*, the feminine genitive *deren*, and the plural genitive *deren*, are often used absolutely, precisely as our lower classes use *his'n*, *her'n*, and *their'n*; and I think there can be little doubt that the plural genitive *deren* is *identical* with the last of these English forms. The principal point in which *deren* differs from *theirn* is, that its use is not restricted like that of its English representative; for the Germans not only use *deren* absolutely, as the English use *theirn*, but they also put it before a substantive, as *deren kinder*, their children. These doubly inflected pronouns appear to have been taken from one of our southern dialects; and the last of the two inflexions is, in all probability, that

of the *n* declension, of which we shall have to speak in the sequel. They are to be met with in the literature of the fourteenth century :—

19. Blessyd be poure men in spirit, for the kyngdom of hevenes is *herun*.—Wiclif. Matt. 5.

20. And some of *ouren* wenten to the graue and thei foundun so as the wymmnen seiden, but thei foundun not hym.—Wicl. Luc. 24.

The inflexion of the genitive plural was only occasionally used, and affected only particular adjectives; but the use of the plural inflexion *e* is so general in our Old-English MSS., that whenever an uninflected adjective is joined to a plural substantive, the exception ought always to be noticed, and if possible explained. The ending *e* is found in all the cases of the plural, but in our southern MSS. the genitive and dative often take their proper inflexions—at least during the thirteenth century. In most of the following examples, the adjective will be found both in the plural and in the singular number, and consequently both with and without the inflexion :—

21. In these lay a gret multitude of *syke* men, *blinde* crokid and *drye*.—Wicl. Jon. 5.

22. In all the orders *four*e is non that can
So much of dalliance and *faire* language,
He hadde ymade ful many a marriage—
His tippet was ay farsed ful of knives,
And pinnes for to given *faire** wives. Chau. Prol.

23. And *al* the cuntre of Judee wente out to him, and *alle* men of Jerusalem.—Wiclif, Mark 1.

24. He ghyueth lyf to *alle* men and brething and *alle* thingis, and made of oon *al* the kynde of men to inhabit on *al* the face of the erthe.—Wiclif, Dedis of Apostlis, 17.

25. That fadres sone which *alle* thinges wrought;
And *all*, that wrought is with a skilful thought,
The Gost that from the fader gan procede
Hath souled hem. Chau. The Second Nonnes Tale.

26. And *alle* we that ben in this aray
And maken *all* this lamentation,
We losten *alle* our husbondes at that toun.
Chau. The Knightes Tale.

27. A *good* man bryngeth forth *gode* thingis of *good* tresoure.—Wiclif, Matt. 12.

28. So every *good* tre maketh *gode* fruytis, but an yvel tre maketh yvel† fruytis. A *good* tree may not mak yvel fruytis, neither an yvel tree may make *gode* fruytis. Every tree that maketh not *good* fruyt schal be cut down.—Wiclif, Matt. 7.

* This word *fair-e* is certainly a dissyllable, and the other *faire* as clearly a monosyllable. Tyrwhitt spells them both alike, but he had not the least notion of the adjectival inflexions. A *good* MS. would no doubt distinguish between the two.

† After one of the liquids Wiclif often rejects the vowel of the final syllable. He sometimes writes *camels*, *castels*, *vessels*, &c. for *camelis*, *castelis*, *vesselis*, &c., and in the text he has written *yvel* for *yvele*. In like manner the Germans decline *himmel*, gen. *himmeles*, dat. *himmel*, instead of *himmeles* and *himmele*.

29. Men loveden more derknessis than light for her werkes weren *yuele*, for ech man that doeth *yuel*, hateth the light.—Wiclif, Jon. 3.

30. And *othere* seedis felden among thornes and thornes wexen up and strangliden hem, and *othere* seedis felden into good lond and gaven fruyt, sum an hundred fold, *another* sixty fold, an *other* thrifty fold, &c.—Wiclif, Matt. 13.

31. Yet the while he spake to the puple lo *his* mother and *hise* brethren stonden withoute forth.—Wiclif, Matt. 12.

32. And *hise* disciplis camen and token *his* body.—Wiclif, Matt. 14.

33. Whan *thise* Bretons tuo were fled out of *this* lond
Ine toke his feaute of alle, &c. Rob. Brunne, p. 3.

34. *This* is thilk disciple that bereth witnessyng of *these* thingis and wroot hem.—Wicl. Jon. 21.

35. Seye to us in what power thou doist *these* thingis, and who is he that gaf to thee *this* power.—Wicl. Luk. 20.

This, in the Anglo-Saxon, has for its plural *thas*, and in our Southern dialect also it generally remains a monosyllable, but in the Northern dialect it was almost always inflected. (Ex. 33, 34, 35.) So likewise *his*, in the Anglo-Saxon and in the Old-English Southern dialect, is a genitive; but in the Northern dialect it is often inflected, like the other adjectival pronouns. (Ex. 31, 32.) Again, in the Anglo-Saxon and the Old-English, the past participle was sometimes inflected in the plural, and sometimes not; and the same observation applies to adjectives, which stand in the place of the passive participle, as—

wolcnu—*wann* with winde
clouds—*wan*-coloured with wind. Cæd. 12.

Hence we need not be surprised at finding *blessyd* (Ex. 19) and *crokid* (Ex. 21) without inflexion. There are also certain adjectives, which enter very freely into composition, and of course remain uninflected, when the compound is in the plural number. As the elements of a compound are often written separately both in the Anglo-Saxon and the Old-English, we should always be on our guard against the errors which may arise from *this* source. When the number of these rules shall have been increased by a more careful study of our Old-English dialects, we shall probably be able to explain most of the cases in which the uninflected adjective is joined to the plural substantive. We must however make some allowance for the blunders of the copyist (particularly during the fourteenth century), and too frequently also for the ignorance of the editor. Many an Old-English MS. has been "corrected" till every trace of inflexion has disappeared.

Besides the declension we have been noticing, the Gothic dialects possessed (and many of them still possess) a second declension of the adjective, which has been called *the definite*. It was used when the adjective followed the definite article, a definitive or possessive pronoun, or a genitive case. The Anglo-Saxons moreover used it when addressing an individual, and also to express the excess of any

quality—for which purpose we now use the definite article, as “Alfred *the* good king.” In our Old-English dialect, the definite adjective was declined as follows:—

Singular.			Plural.
m.	f.	n.	m. f. n.
N. gode	gode	gode	goden.
G. goden	goden	goden	godene.
D. goden	goden	goden	goden.
A. goden	goden	gode	gode.

In our Southern dialect this declension seems to have been pretty generally followed during the thirteenth century. But MSS. written in our Northern and Eastern counties use the inflexion *e* in *all* the cases, and from the earliest period; and in the fourteenth century, the inflexion *en* is only occasionally met with even in our Southern MSS.

36. Thereto he was *the semelieste* man
That is or was, sithen the world began.
Ch. Manciples Prol.

37. *The nexte* houre of Mars folwing this
Arcite unto the temple walked is.
Ch. Knightes Tale.

38. And hom she goth anon *the nexte* way.
Ch. Knightes Tale.

39. But in *the sixte* monethe the aungel Gabriel was sent from God.—
Wicl. Luk. 1.

40. After *the thridde* day thei foundun him in the temple.—Wicl. Luk. 3.

41. How may any man entre into the hous of a *strong* man, and take awei
his vessels but first he bynde *the stronge* man, &c.—Wicl. Matt. 12.

42. God save you, that bought agen mankind
And you amend, thus said *this olde* man.
Ch. Pardoneres Tale.

43. Hire eyen caste she ful low adoun
Ther Pluto hath *his derke* regioun.
Ch. Knightes Tale.

44. the yonge sunne
Hath in the ram *his halfe* cours yronne. Ch. Prol.

In the following examples, the definite adjective is used to denote the excess of some quality, or else by way of address:—

45. But *highe* God sometime senden can
His grace unto a litel oxes stall.
Ch. Clerkes Tale.

46. What axist thou me of *good* thing ther is oo *goode* God.—Wicl. Matt. 19.

47. And lo oon cam and seide to him *gode* maistir, what *good* schai I
do that I have everlastynge lyf? whiche seith to him, what axist thou me
of *good* thing.—Wicl. Matt. 19.

48. Now *good* Sire, go forth thy way and hie the.
Ch. Chan. Yemannes Tale.

The inflexions of the definite adjectives are those of the masculine, feminine and neuter substantives of the *n* declension; and the general characteristic of this declension is, that the nominative ends in a vowel, and most of the other cases in *n*. In the Southern counties, the Old-English *oxe*, an ox, had *oxen* not only for its nominative plural, but also for its genitive, dative and accusative singular. The Old-English genitive in *en* seems to have left traces behind it in some of our compounds, for instance in *nightin-gale**; and its inflexion most probably gave their ending to the doubly inflected pronouns, *our'n*, *your'n*, *his'n*, &c.

The *n* declension, more or less developed, makes its appearance in many of the Indo-European languages, besides the Gothic. With some exceptions the nominative ends in a vowel, and *n* is found in the other cases. The Greek affords us the most remarkable exception to the rule, for in that language all these substantives end their nominatives in *ν*, thus affording us a striking contrast with the Latin, λέων *leo*, δράκων *draco*, Μακεδών *Macedo*, &c. The Anglo-Saxon affords us some few instances of nouns which, like the Greek, take the *n* in their nominative, as *deman*, Cæd. 229, *Sarran*, Cæd. 109; and we need not therefore feel surprise, if sometimes the Old-English definite adjective takes *en* as a nominative ending. It is however remarkable that our Northern dialects, which so early rejected the *regular* definite declension, not unfrequently afford us instances of this curious anomaly.

The following examples belong to the thirteenth century:—

49. . . . ure laferd crist that naggled wass o rode
 Thurh that *iudisskenn* hæfedd-folc that he wass borenn offe.
 . . . Our Lord Christ that nail'd was on the rood .
 By that Jewish tribe, whereof he was born. Ormulum.
50. He strachte scaft stærne *stithimoden* king!
 He levelled the strong shaft stern-hearted king!
 Layamon.
51. Fader god of alle thinge
Almightin† louerd hegest kinge.
 Corp. Christ. MSS. R. 11.1. 28.

In Ex. 48, *enn* must be considered as an essential part of the definite adjective *iudisskenn*, and not the regular inflexion of the definite declension, because in the first place Ormin does not use the inflexion *enn*, and secondly, because the proper inflexion would be *e*, not *enn*, as *folc* is neuter. In Anglo-Saxon the phrase would be, *thurh that iudisce heafod-folc*. In Ex. 51 *almightin* appears to be the definite form of the Old-English adjective *almight*.

* The Anglo-Saxon *niht* does not belong to the *n* declension; but many Old-English substantives took inflexions which were unknown to their Anglo-Saxon prototypes.

† In the same poem we have *almightin* used as a substantive—the Almighty.
 Than sal him *almighti* luven
 Her benethen and thund abuven. 1. 9.

When an adjective qualifies a personal pronoun in Anglo-Saxon, it generally takes the indefinite declension; but it is also sometimes found in its definite form, as *ic selfa*, I myself; *thu selfa*, thou thyself, &c. By substituting *en* for the vowel ending, we see the origin of those curious Old-English forms, *myselven*, *thyselven*, *himselven*, &c.

52. I wol *myselven* gladly with you ride
Right at min owen coste, and be your gide. Ch. Prol.
53. Than sal thou *thiselven* se
Wha have the wrang, thi wif or he. Sevyn Sages, 2899.
54. . . . he wol make him doten anon right
But it a fend be as *himselven* is. Ch. Chanones Yemannes Tale.
55. Qwhy couth he nocht have in to pes
Haldyn his land, as it than wes,
And *hym selwyn* owt of daungere. Wynt. 8. 40.

Himsen (contracted from *himselven*) was used by Clare, the Northamptonshire poet; and *mysen* is still used in Craven. Vid. Cars. Crav. Dial. *sen*.

All the inflexions we have hitherto noticed may be traced, mediately or immediately, to the Anglo-Saxon; but that which we have now to treat of has not been met with in that dialect of our language, though it may probably be found in it. Our Northern MSS. not unfrequently assign to the plural adjective and participle the inflexion *es*. There is nothing exactly parallel to this in the other Gothic dialects. But as in the Icelandic we find the substantival inflexions *ir*, *ar*, representing our common plural inflexion *es* or *s*—as *hvalir*, whales, *trallar*, thralls, &c.—so the adjectival inflexions *ir*, *ar* may represent this plural inflexion of our adjective:—

	masc.	fem.	neut.
Nom. Pl.	godhir	gôdhar	gôdh.

The plural inflexion of the feminine adjective in Mæso-gothic is *ôs* which approaches the English inflexion more nearly—

- | | | | |
|----------|-------|-------|-------|
| | masc. | fem. | neut. |
| Nom. Pl. | godai | godôs | goda. |
56. Ah godd calles te *godes* briddes of heouene.
But God calls the good birds of heaven, &c.
Inst. Mon. Titus, D. 18. p. 37.
57. Thir er *fines* nobil besaundes.
That our lorde be taught his servaundes.
Medit. Hiltoni Faust. B. 6. fol. 119 b.
58. Unces grete and leopardes
Youen hem many assaut *hardes*,
And slowghen many bolde and *wighthes*
Of King Alisaunder knightes. Kyng Alisaunder, 5230.
59. The King there les twenty knighttes
And on and thritty of sergeauntz *wighttes*. Ib. 5355.

60. Wel sore anoyed was the kyng
For he seygh his stedes *honestes*
Dromedaries and other bestes
To forne his eighen steruen for thurst—
Of al pyne that was hym werst. Kyng Alisaunder, 5056.
61. In the londe, als I fynde of Ynde
Ben cites fyue thousynde
Withouten ydles and castels,
And boroughs tounes swithe *feles*. Ib. 4841.
62. Thou schalt fynde trowes* two
Seyntes and holy they both bo. Ib. 6763.
63. Erles and barouns and, alle thay
Sayde " We ben at on accord
To wende with thee Richard our Lord "
Quod the kyng " Frenedes gromercy
It is our honour, lystenes why,
Wendes and graunts the Pope his boon
As other *Crystenes* kyngs have done."
Rich. Coer de Lion, 1374.
64. For Rome quhilum sa hard wes stad,
Qnhen Hanniball thaim wencusyt had,
That off ryngis with rich stanyis
That war of knyghtis fyngyris *taneyis*
He send thre bollis to Cartage. The Bruce, 2. 605.

This curious inflexion of the adjective long kept its ground in the language of Law and Ceremony. Its resemblance to the plural inflexion of the French and Latin adjective seems to have been the cause.

65. The landes of the Mallettes of Yorkshire, by sales and *heirs generales* be sore disparkelid.—Leland's Itinerary, 6. 27.

66. Here foloweth undre correccion a little devyse for the coronacion of the most high mighty and cristen prince Henry the VIIth, &c., by the hole assent of the *lordis spirituellis* and *temporellis* and also of all the comons of the land electe—to be king of the same.—Rutland Papers, p. 2.

67. I am denyde to sue my liuerie here,
And yet my *letters patents* give me leave.
Rich. 2. 1. 2.

These phrases have close resemblance to others which still survive, and to which they probably gave rise. In the fourteenth century it was not unusual to qualify one substantive with another, the qualifying substantive always following the substantive qualified.

68. But who that knowlechith me and my wordis in this *generacioun avoutresse* and synful also manniss sone schal knowleche him when he schal come in the glorye of his fadir with his aungels.—Wiclif. Mark 8.

When the substantive qualified was put in the plural, the qualifying substantive was generally made to agree with it in number:—

* *i. e.* trees.

69. Yet saw I brent the *shippes hoppesteres*
The hunte ystrangled with the wilde beres, &c.
Ch. Knightes Tale.

But neverthesse suffiseth to the these trewe conclusyons in Englishe, as well as suffiseth to these noble *clerkes Grekes* these same conclusions in Greke.—Chaucer. The Conclusions of the Astrolabie.

70. And hou herden we ech man his language in which we ben borun—of Parthi and Medi—and *comelinges romaines*, and iewis, &c.—Wiclif, Dedis of Apostlis.

71. for the woolle of England
Susteineth the *commons Flemings*, I understand.
Hachluyt's Voy. England's Policie.

72. Yea thou mayest observe (friendly reader) what privileges the Danish king Canutus obtained at Rome, for our English *merchants adventurers* of those times.—Hachluyt, Voy. Preface, 2nd Ed.

73. On the left wing likewise there stood fast to the phalangites aforesaid, 1500 *horsemen Gallo-Grecians*.—Holland's Livy, p. 776.

Shippes hoppesteres, ex. 69, means the dancing ships—*hoppestere*, as Tyrwhitt observed, being a female dancer; and *comelinges romaines*, ex. 70, means Roman strangers. Under this class of idioms must be ranged the phrases *Knights-Templars*, *Knights-Hospitallers*, *Friars-Minors*, &c.

Before we close the paper, it may be well to call the reader's attention to a form which is now obsolete, and appears never to have been otherwise than local, but which in a philological point of view is curious and interesting. The North-country relative *quhilk* generally became *quhilkis* when it referred to a plural or collective substantive.

74. And bath the eldys has tane end
As in all storys welle is kende
Contenand hale thre thowsand yhere
Nyne scowre and foure ourpassyt clere
The *quhilkys* as Orosius
Intyl his Cornyclis tellys us
Nere foryhet ware, &c. Wynt. 2. Prol.

75. Above the commoun nature and conditioun of doggis, *quhilkis* as sene in al partis, are three maner of doggis in Scotland.

Bellenden, Descr. of Albion, c. ix.

76. Touching the kyndis of versis, *quhilks* are not cuttit, or broken, but alyke many feite in everie lyne of the verse, and how they ar commonlie namit.—King James, Reulis and Cautelis of Scott. Poetry.