

**HISTORY AND FORMATION OF THE ENGLISH LANGUAGE.**

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(Continued.)

The following passage is from Johnson's "Lives of the English Poets," written in 1770, and forming the last of the literary labors of "one who has done essential service to his country by fixing its language and regulating its morality." It occurs in his "Life of Addison," when speaking of the introduction of Addison's "Cato" upon the stage amidst the plaudits of both Whigs and Tories. Words of foreign origin are in italics.

"The universality of applause, however it might quell the censure of common mortals, had no other effect than to harden Dennis in fixed dislike; but his dislike was not merely capricious. He found and showed many faults; he shewed them indeed with anger, but he found them with acuteness, such as ought to rescue his criticism from oblivion; though at last it will have no other life than it derives from the work which it endeavours to oppress."

The following six lines, taken from Byron's description of the destruction of Sennacherib and his host, are made up of words of English origin only:

"And the eyes of the sleepers waxed deadly and chill. And their hearts but once heaved and forever grew still. And there lay the steed with his nostrils all wide. And through them there rolled not the breath of his pride; And the foam of his gasping lay white on the turf, And cold as the spray of the rock-beating surf."

In the Lord's prayer, consisting of fifty-eight words, there are only three of foreign origin:

The following classes of words are of English origin:

1. Words expressive of the earliest and dearest connections, as father, mother, sister, brother, husband, wife, son, daughter, kindred, friends.
2. The names of most of the objects of nature, as sun, moon, earth, sky, stars, fire, water, (air is an exception, being of Greek origin).
3. Words expressing the divisions of time, as day, night, morning, evening, twilight, gloaming, sunset, sunrise, spring, summer, autumn, (of Latin origin). Winter, "the fall" (the American name for autumn). The names of the months are of Latin origin.
4. The names of the common objects of the animal and vegetable kingdoms, as dog, horse, cow, calf, pig. The three last are of English origin while alive, but when dressed up for food they take the names of foreign origin, viz.: beef, veal, and pork. "The English fed them, their Norman conquerors ate them."
5. The names of parts of the body, as head, hand, eye, ear, mouth, shoulder, elbow, etc.
6. Words expressing bodily action, postures, etc., as stand, run, leap, crawl, kneel, walk, etc.
7. Most of the words denoting our daily actions as cut, bake, brew, sail, teach, learn, fell, plough, sow, reap, etc.
8. Most of our national proverbs, as All's well that ends well; A rolling stone gathers no moss.
9. Most of the words expressing invective, humour, satire and colloquial pleasantry, as bitter, grin, lazy, etc.

The words adopted into the English language from Latin directly, or indirectly through the French, may be divided into four classes:

1st. Those words introduced by the Romans themselves during the first four hundred years of the Christian era, whilst Britain was under the dominion of the Romans. These are called the Latin words of the First Period. They are such as *castra*, a camp, and places so named denote that the Romans had encamped and probably settled there, e. g., *Portsmouth*, *Chester*, *Launceston*, *Colchester*, *Manchester*, etc. *Portus*, *Bridport*, *Strata*, (*strata via*), a street, church *Stretton*, (it is on the 'Great Roman Road.') *Colonia*, *Lincoln*, *Pons Pontefract*—broken bridge. *Fossa*, a ditch or trench. *Fossway*, *Fosbury*. *Vallum*, a rampart, *Wallbury*.

2nd. Those introduced by Augustine and his successors. They are chiefly ecclesiastical, as *chalice*, *cloister*, *mass*, *minster*, (*monasterium*), *Westminster*, *Leominster*, *pall*, (*pallium*), *provost*, (*praepositus*), etc.

3rd. Those introduced by the Norman conquerors, consisting chiefly of law terms, etc.

4th. Those that have been introduced since the renaissance or revival of letters to the present time, as momentum, appendix, vertex, phenomenon, etc.

The following examples will illustrate the changes which take place on these words which come indirectly from the Latin, that is to say, from the Latin through the medium of the French language. And it will be noticed that almost all words of this class, in passing from Latin to French, suffer *apocope*, or the loss of their final syllable, or syncope, or the loss of their middle syllable, with changes and transposition of letters.

I.

The consonants *c, g, palatals, d, t*, and dentals, are omitted, when preceded and followed by a vowel, and the final syllable is rejected.

Latin.	French.	English.
Publicare, (publire)	publier,	to publish.
Duplicare, (duplire)	doubler,	to double.
Precari, (preari)	prier,	to pray.
Invidere, (invriere)	envier,	to envy.
Periculum, (peritulum)	peril,	peril.
Oculus, (oculus)	œil,	eye.

This syncope is peculiarly noticeable in the modern names of persons, places, rivers and towns, as Augustine—Austin; Benedict—Bennet; Eboracum, (Eborac), York. Rhodanus, (Rhoan), Rhona. Metaurus (Meaur) Marne.

II.

An interchange of vowels takes place.

Latin.	French.	English.
Armare,	armer,	to arm.
Errare,	errer,	to err.
Romanus,	Romain,	Roman.
Humanus,	humain,	human.

III.

Commutation of consonants.

Cooperire,	couvrir,	cover.
Caunabile,	canevas,	canvas.
Separare,	sevrer,	to sever.

IV.

Latin words are, in many cases, changed into French by prefixing the letter *e*, which is again omitted, in English.

Sperare,	esperare,	(de-)spair.
Status,	etat,	state.
Species,	espece,	species.

It is sometimes prefixed either in French or English.

Ululare,	hurler,	to howl.
Audire,	ouir,	to hear.

Latin verbs frequently become French by omitting the final *e*.

Armare,	armer,	to arm.
Errare,	errer,	to err.
Punire,	punir,	to punish.

Words derived from the Greek are chiefly of a technical character—they are applied to the arts and sciences and to abstract qualities. Some of them retain their original plurals, a sign that they are not fully incorporated into English. *Aphellion*, plural *aphelia*, phenomenon, plural *phenomena*; *dogma*, plural *dogmata*; *iniasma*, plural *iniasmata*; *cantharis*, plural *cantharides*. The number of words which have been adopted from the Greek without change are comparatively small. The following changes of termination usually take place when a word from the Greek becomes naturalized in English.

The termination *ia* is changed into *y*, *axis* into *ic* or *ical*, *ismos* into *ism*, *istes* into *ist*; and *ogus* into *ogue*: as *prosodia* into *prosody*; *mechanikos*, mechanic or *mechanical*; *aphorismos*, *aphorism*; *sophistes*, *sophist*, *demagogos*, *demagogue*.

It was intimated at the last regular meeting of the St John School Board that the teachers employed on the staff should in future hold themselves in readiness to be transferred from school to school whenever deemed advisable in the interests of the service.

The Executive Committee of the Educational Institute will meet at the library of the Normal School, Fredericton, on Tuesday, the 29th inst., at 8 P. M.

**"TRAINING OF CHILDREN."**

The old proverb "As the twig is bent the tree is inclined" is just as true to-day as ever. Some persons say that it is better to let children grow up with little or no training, and ultimately they will make better men and women. In certain cases, not in the great majority, this may be all right. Some children require little or no training except the example set by their parents and elders. Others again require incessant and skilful training to direct them in proper paths. Why is this training necessary? The general tendency of youth is to follow after pleasure in some form or other. Unless they are watched they often carry perfectly legitimate pastimes to excess. Here, then, is one difficulty. Excess in one leads to other excesses. Each time an injury is done and the feeling grows. It is, therefore, very necessary that some check should be placed upon children even in what rightly used produces no harm.

If children are brought into contact with evil and good influences for the same length of time, I think it must be admitted that the greater number will actually follow the evil rather than the good. If a man starts down hill with a wagon he will find that each succeeding step increases the velocity. Just so is it in the downward course in life. If the same man attempts to draw the wagon uphill, he will find that every step has to be contested, he must battle manfully to the end. Likewise if we would lead a good and moral life we must ever be on the alert to direct our course aright. There seems to be something enticing in regard to evil deeds. No self-denial is required. The exhilarating influence overcomes us and we fancy that we are enjoying pleasure unalloyed.

I will now endeavour to show some points that require a special attention.

First—Companions exert a wonderful influence on children. Parents, then, should be very careful in choosing playmates for their children. Perhaps this may seem ridiculous to some, but I emphasize the statement that parents undoubtedly are the only persons to choose companions for their children. If they fail to exercise their authority in this respect, probably, before many years, they will see the fatal mistake they have made. I do not mean to make any distinction between classes in regard to this. The minister, the wealthy merchant, the lawyer, and many others of what are considered the higher classes are just as apt to have children that are guilty of swearing, lying, and numerous other faults as the common laborer or working man. The amount of money a parent possesses is no guide. If a minister's child is of a wilful disposition, his influence will have more effect than the same disposition would in the child of the workman.

Second—Children should be taught to be generous and unselfish. If a child receives a present of fruit, for example, it should be taught, not ordered or compelled, to divide with other members of the family. Gradually the selfish feeling will die out, and attention to others, which we so much admire, will grow naturally.

Third—Obedience to those in authority should be insisted upon from early childhood. We often hear parents say, I can't get my boy to do a certain thing, he is so stubborn. Who is responsible for this? Parent, you now see the lack of early training, when that will should not have been broken, but only guided over the shoals and rocks in the straight and narrow way.

Fourth—Children should not be allowed to ask incessantly if a certain thing can be done. How often we see a child ask to go to a certain place and the parent at first refuses. The child persists in asking, by-and-by the parent says "go and don't bother me," or something of the sort. Is not this encouraging wilfulness? A parent should not an-