Preface

THE English language hath been much cultivated during the last two hundred years. It hath been considerably polished and refined; its bounds have been greatly enlarged; its energy, variety, richness, and elegance, have been abundantly proved, by numberless trials, in verse and in prose, upon all subjects, and in every kind of style: but, whatever other improvements it may have received, it hath made no advances in Grammatical Accuracy. HOOKER is one of the earliest writers, of considerable note, within the period above-mentioned: let his writings be compared with the best of those of more modern date; and, I believe, it will be found, that in correctness, propriety, and purity of English style, he hath hardly been surpassed, or even equaled, by any of his successors.

It is now about fifty years, since Doctor SWIFT made a public remonstrance, addressed to the Earl of OXFORD, then Lord Treasurer, concerning the imperfect State of our Language; alledging in particular, "that in many instances it offended against every part of Grammar." SWIFT must be allowed to have been a good judge of this matter; to which he was himself very attentive, both in his own writings, and in his remarks upon those of his friends: he is one of the most correct, and perhaps the best, of our prose-writers. Indeed, the justness of this complaint, as far as I can find, hath never been questioned; and yet no effectual method hath hitherto been taken to redress the grievance, which was the object of it.

But let us consider, how, and in what extent, we are to understand this charge brought against the English Language: for the Author seems not to have explained himself with sufficient clearness and precision on this head. Does it mean, that the English Language, as it is spoken by the politest part of the nation, and as it stands in the writings of our most approved authors, often offends against every part of Grammar? Thus far, I am afraid, the charge is true. Or does it further imply, that our Language is in its nature irregular and capricious; not hitherto subject, nor easily reducible, to a System of rules? In this respect, I am persuaded, the charge is wholly without foundation.

The English Language is perhaps of all the present European Languages by much the most simple in its form and construction. Of all the antient Languages extant That is the most simple, which is undoubtedly the most

antient; but even that Language itself does not equal the English in simplicity.

The words of the English Language are perhaps subject to fewer variations from their original form, than those of any other. Its Substantives have but one variation of Case; nor have they any distinction of Gender, beside that which nature hath made. Its Adjectives admit of no change at all, except that which expresses the degrees of comparison. All the possible variations of the original form of the Verb are not above six or seven; whereas in many Languages they amount to some hundreds: and almost the whole business of Modes, Times, and Voices, is managed with great ease by the assistance of eight or nine commodious little Verbs, called from their use Auxiliaries. The Construction of this Language is so easy and obvious, that our Grammarians have thought it hardly worth while to give us any thing like a regular and systematical Syntax. The English Grammar, which hath been last presented to the public, and by the Person best qualified to have given us a perfect one, comprises the whole Syntax in ten lines: for this reason; "because our Language has so little inflexion, that its construction neither requires nor admits any rules." In truth, the easier any subject is in its own nature, the harder is it to make it more easy by explanation; and nothing is more unnecessary, and at the same time commonly more difficult, than to give a formal demonstration of a proposition almost self-evident.

It doth not then proceed from any peculiar irregularity or difficulty of our Language, that the general practice both of speaking and writing it is changeable with inaccuracy. It is not the Language, but the Practice, that is in fault. The truth is, Grammar is very much neglected among us: and it is not the difficulty of the Language, but on the contrary the simplicity and facility of it, that occasions this neglect. Were the Language less easy and simple, we should find ourselves under a necessity of studying it with more care and attention. But as it is, we take it for granted, that we have a competent knowledge and skill, and are able to acquit ourselves properly, in our own native tongue: a faculty, solely acquired by use, conducted by habit, and tried by the ear, carries us on without reflexion; we meet with no rubs or difficulties in our way, or we do not perceive them; we find ourselves able to go on without rules, and we do not so much as suspect, that we stand in need of them.

A Grammatical Study of our own Language makes no part of the ordinary method of instruction, which we pass through in our childhood; and it is very seldom that we apply ourselves to it afterward. Yet the want of it will not be effectually supplied by any other advantages whatsoever. Much practice in the polite world, and a general acquaintance with the best authors, are good helps; but alone will hardly be sufficient: we have writers, who have enjoyed these advantages in their full extent, and yet cannot be recommended as models of an accurate style. Much less then will what is commonly called Learning serve the purpose; that is, a critical knowledge of

antient Languages, and much reading of antient authors: the greatest Critic and most able Grammarian of the last age, when he came to apply his Learning and his Criticism to an English Author, was frequently at a loss in matters of ordinary use and common construction in his own VERNACULAR IDIOM.

But perhaps the Notes subjoined to the following pages will furnish a more convincing argument, than any thing that can be said here, both of the truth of the charge of Inaccuracy brought against our Language, as it subsists in Practice; and of the necessity of investigating the Principles of it, and studying it Grammatically, if we would attain to a due degree of skill in it. It is with reason expected of every person of a liberal education, and it is indispensably required of every one who undertakes to inform or entertain the public, that he should be able to express himself with propriety and accuracy. It will evidently appear from these Notes, that our best authors have committed gross mistakes, for want of a due knowledge of English Grammar, or at least of a proper attention to the rules of it. The examples there given are such as occurred in reading, without any very curious or methodical examination: and they might easily have been much increased in number by any one, who had leisure or phlegm enough to go through a regular course of reading with this particular view. However, I believe, they may be sufficient to answer the purpose intended; to evince the necessity of the Study of Grammar in our own Language; and to admonish those, who set up for authors among us, that they would do well to consider this part of Learning as an object not altogether beneath their regard.

The principal design of a Grammar of any Language is to teach us to express ourselves with propriety in that Language; and to enable us to judge of every phrase and form of construction, whether it be right or not. The plain way of doing this is, to lay down rules, and to illustrate them by examples. But, beside shewing what is right, the matter may be further explained by pointing out what is wrong. I will not take upon me to say, whether we have any Grammar, that sufficiently instructs us by rule and example; but I am sure we have none, that, in the manner here attempted, teaches us what is right by shewing what is wrong; though this perhaps may prove the more useful and effectual method of instruction.

Beside this principal Design of Grammar in our own Language, there is a secondary use to which it may be applied, and which, I think, is not attended to as it deserves; the facilitating of the acquisition of other Languages, whether antient or modern. A good foundation in the General Principles of Grammar is in the first place necessary for all those, who are initiated in a learned education; and for all others likewise, who shall have occasion to furnish themselves with the knowledge of modern Languages. Universal Grammar cannot be taught abstractly: it must be done with reference to some Language already known; in which the terms are to be explained, and the rules exemplified. The learner is supposed to be unacquainted with

all, but his native tongue; and in what other, consistently with reason and common sense, can you go about to explain it to him? when he has a competent knowledge of the main principles of Grammar in general, exemplified in his own Language; he then will apply himself with great advantage to the study of any other. To enter at once upon the Science of Grammar, and the study of a foreign Language, is to encounter two difficulties together, each of which would be much lessened by being taken separately and in its proper order. For these plain reasons, a competent grammatical knowledge of our own language is the true foundation, upon which all Literature, properly so called, ought to be raised. If this method were adopted in our Schools; if children were first taught the common principles of Grammar, by some short and clear System of English Grammar, which happily by its simplicity and facility is perhaps fitter than that of any other Language for such a purpose; they would have some notion of what they were going about, when they should enter into the Latin Grammar; and would hardly be engaged so many years, as they now are, in that most irksome and difficult part of Literature, with so much labor of the memory, and with so little assistance of the understanding.

A design somewhat of this kind gave occasion to the following little system, intended merely for a private and domestic use. The chief end of it was to explain the general principles of Grammar, as clearly and intelligibly as possible. In the definitions, therefore, easiness and perspicuity have been sometimes preferred to logical exactness. The common divisions have been complied with, as far as reason and truth would permit. The known and received terms have been retained; except in one or two instances, where others offered themselves, which seemed much more significant. All disquisitions, which appeared to have more of subtilty than of usefulness in them, have been avoided. In a word, it was calculated for the use of the learner, even of the lowest class. Those, who would enter more deeply into the Subject, will find it fully and accurately handled, with the greatest acuteness of investigation, perspicuity of explication, and elegance of method, in a treatise intitled HERMES, by JAMES HARRIS, Esq; the most beautiful and perfect example of Analysis, that has been exhibited since the days of ARISTOTLE.

The author is greatly obliged to several Learned Gentlemen, who have favored him with their remarks upon the first Edition, which was indeed principally designed to procure their assistance, and to try the judgement of the public. He hath endeavoured to weigh their observations, without prejudice or partiality; and to make the best use of the lights, which they have afforded him. He hath been enabled to correct several mistakes; and encouraged carefully to revise the whole, and to give it all the improvement which his present materials can furnish. He hopes for the continuance of their favor, as he is sensible there will still be abundant occasion for it. A system of this kind, arising from the collection and arrangement of a multitude of minute particulars, which often elude the most careful search,

and sometimes escape observation when they are most obvious, must always stand in need of improvement. It is indeed the necessary condition of every work of human art or science, small as well as great, to advance towards perfection by slow degrees; by an approximation, which though it still may carry it forward, yet will certainly never bring it to the point to which it tends.

Chapter 1

Introduction.

1.1 Grammar.

GRAMMAR is the Art of rightly expressing our thoughts by Words.

Grammar in general, or Universal Grammar, explains the principles, which are common to all languages.

The Grammar of any particular Language, as the English Grammar, applies those common principles to that particular language, according to the established usage and custom of it.

Grammar treats of Sentences; and of the several parts, of which they are compounded.

Sentences consist of Words; Words, of one or more Syllables; Syllables, of one or more Letters.

So that Letters, Syllables, Words, and Sentences, make up the whole subject of Grammar.

1.2 Letters.

A LETTER is the first Principle, or least part, of a Word.

An Articulate Sound is the sound of the human voice, formed by the organs of speech.

A Vowel is a simple articulate sound, formed by the impulse of the voice, and by the opening only of the mouth in a particular manner.

A Consonant cannot be perfectly sounded by itself; but joined with a vowel forms a compound articulate sound, by a particular motion or contact of the parts of the mouth.

A Diphthong, or compound vowel, is the union of two or more vowels pronounced by a single impulse of the voice.

In English there are twenty-six Letters.

A, a; B, b; C, c; D, d; E, e; F, f; G, g; H, h; I, i; J, j; K, k; L, l; M, m; N, n; O, o; P, p; Q, q; R, r; S, s; T, t; U, u; V, v; W, w; X, x; Y, y; Z, z.

J j, and *V v*, are consonants; the former having the sound of the soft *g*, and the latter that of a coarser *f*: they are therefore entirely different from the vowels *i* and *u*, and distinct letters of themselves; they ought also to be distinguished from them, each by a peculiar Name; the former may be called *ja*, and the latter *vee*.

The Names then of the twenty-six letters will be as follows: *a, bee, cee, dee, e, ef, gee, aitch, i, ja, ka, el, em, en, o, pee, cue, ar, ess, tee, u, vee, double u, ex, y, zad.*

Six of the letters are vowels, and may be sounded by themselves; *a, e, i, o, u, y.*

E is generally silent at the end of a word; but it has its effect in lengthening the preceding vowel, as *bid*, *bide*: and sometimes likewise in the middle of a word; as, *ungrateful*, *retirement.* Sometimes it has no other effect, than that of softening a preceding *g*: as, *lodge*, *judge*, *judgement*; for which purpose it is quite necessary in these and the like words.

Y is in sound wholly the same with *i*; and is written instead of it at the end of words; or before *i*, as *flying*, *denying*: it is retained likewise in some words derived from the Greek; and it is always a vowel.[1]

W is either vowel, or diphthong; its proper sound is the same as the Italian *u*, the French *ou*, or the English *oo*; after *o*, it is sometimes not sounded at all; sometimes like a single *u.*

The rest of the letters are consonants; which cannot be sounded alone: some not at all, and these are called Mutes; *b, c, d, g, k, p, q, t*: others very imperfectly, making a kind of obscure sound; and these are called Semi-vowels, or Half-vowels, *l, m, n, r, f, s*; the first four of which are also distinguished by the name of Liquids.

The Mutes and the Semi-vowels are distinguished by their names in the Alphabet; those of the former all beginning with a consonant, *bee*, *cee*, &c.; those of the latter all beginning with a vowel, *ef*, *ell*, &c.

X is a double consonant, compounded of *c*, or *k*, and *s*.

Z seems not to be a double consonant in English, as it is commonly supposed: it has the same relation to *s*, as *v* has to *f*, being a thicker and coarser expression of it.

H is only an Aspiration, or Breathing: and sometimes at the beginning of a word is not sounded at all; as, *an hour*, *an honest* man.

C is pronounced like *k*, before *a, o, u*; and soft, like *s*, before *e, i, y*: in

[1]The same sound, which we express by the initial *y*, our Saxon Ancestors in many instances expressed by the vowel *e*; as *eower*, *your*: and by the vowel *i*; as *iw*, *yew*; *iong*, *young.* In the word *yew*, the initial *y* has precisely the same sound with *i* in the words *view*, *lieu*, *adieu*: the *i* is acknowledged to be a Vowel in these latter; how then can the *y*, which has the very same sound, possibly be a Consonant in the former? Its initial sound is generally like that of *i* in *shire*, or *ee* nearly: it is formed by the opening of the mouth, without any motion or contract of the parts: in a word, it has every property of a Vowel, and not one of a Consonant.

like manner *g* is pronounced always hard before *a, o, u*; sometimes hard and sometimes soft before *i*, and *y*; and for the most part soft before *e*.

The English Alphabet, like most others, is both deficient and redundant; in some cases, the same letters expressing different sounds, and different letters expressing the same sounds.

1.3 Syllables.

A SYLLABLE is a sound either simple or compounded, pronounced by a single impulse of the voice, and constituting a word or part of a word.

Spelling is the art of reading by naming the letters singly, and rightly dividing words into their syllables. Or, in writing, it is the expressing of a word by its proper letters.

In spelling, a syllable in the beginning or middle of a word ends in a vowel, unless it be followed by *x*; or by two or more consonants: these are for the most part to be separated; and at least one of them always belongs to the preceding syllable, when the vowel of that syllable is pronounced short. Particles in Composition, though followed by a vowel, generally remain undivided in spelling. A mute generally unites with a liquid following; and a liquid, or a mute, generally separates from a mute following: *le* and *re* are never separated from a preceding mute. Examples: *ma-ni-fest*, *ex-e-crable*, *un-e-qual*, *mis-ap-ply*, *dis-tin-guish*, *cor-res-pon-ding*.

But the best and easiest rule, for dividing the syllables in spelling, is to divide them as they are naturally divided in a right pronunciation; without regard to the derivation of words, or the possible combination of consonants at the beginning of a syllable.

1.4 Words.

WORDS are articulate sounds, used by common consent as signs of ideas or notions.

There are in English nine Sorts of Words, or, as they are commonly called, Parts of Speech.

1. The ARTICLE; prefixed to substantives, when they are common names of things, to point them out, and to show how far their signification extends.

2. The SUBSTANTIVE, or NOUN; being the name of any thing conceived to subsist, or of which we have any notion.

3. The PRONOUN; standing instead of the noun.

4. The ADJECTIVE; added to the noun to express the quality of it.

5. The VERB; or Word, by way of eminence; signifying to be, to do, or to suffer.

6. The ADVERB; added to verbs, and also to adjectives and other adverbs, to express some circumstance belonging to them.

7. The PREPOSITION; put before nouns and pronouns chiefly, to connect them with other words, and to show their relation to those words.

8. The CONJUNCTION; connecting sentences together.

9. The INTERJECTION; thrown in to express the affection of the speaker, though unnecessary with respect to the construction of the sentence.

1.4.1 Example.

The power of speech is a faculty peculiar to man, and was bestowed on him by his beneficent Creator for the greatest and most excellent uses; but alas! how often do we pervert it to the worst of purposes?

In the foregoing sentence, the Words *the*, *a*, are Articles; *power*, *speech*, *faculty*, *man*, *creator*, *uses*, *purposes*, are Substantives; *him*, *his*, *we*, *it*, are Pronouns; *peculiar*, *beneficent*, *greatest*, *excellent*, *worst*, are Adjectives; *is*, *was*, *bestowed*, *do*, *pervert*, are Verbs; *most*, *how*, *often*, are Adverbs; *of*, *to*, *on*, *by*, *for*, are Prepositions; *and*, *but*, are Conjunctions; and *alas* is an Interjection.

The Substantives, *power*, *speech*, *faculty*, and the rest, are General, or Common, Names of things; whereof there are many sorts belonging to the same kind; or many individuals belonging to the same sort: as there are many sorts of power, many sorts of speech, many sorts of faculty, many individuals of that sort of animal called man; and so on. These general or common names are here applied in a more or less extensive signification; according as they are used without either, or with the one, or with the other, of the two Articles *a* and *the*. The words *speech*, *man*, being accompanied with no article, are taken in their largest extent; and signify all of the kind or sort; all sorts of speech, and all men. The word *faculty*, with the article *a* before it, is used in a more confined signification, for some one out of many of that kind, for it is here implied, that there are other faculties peculiar to man beside speech. The words *power*, *creator*, *uses*, *purposes*, with the article *the* before them, (for *his* Creator is the same as *the* Creator *of him*,) are used in the most confined signification, for the things here mentioned and ascertained: *the power* is not any one indeterminate power out of many sorts, but that particular sort of power here specified; namely, the power of speech: *the creator* is the One great Creator of man and of all things: *the uses*, and *the purposes*, are particular uses and purposes; the former are explained to be those in particular, that are the greatest and most excellent;

such, for instance, as the glory of God, and the common benefit of mankind; the latter to be the worst, as lying, slandering, blaspheming, and the like.

The Pronouns, *him*, *his*, *we*, *it*, stand instead of some of the nouns, or substantives, going before them; as, *him* supplies the place of *man*; *his*, of *man's*; *we*, of *men*, implied in the general name *man*, including all men, (of which number is the speaker;) *it*, of *the power*, before mentioned. If, instead of these pronouns, the nouns for which they stand had been used, the sense would have been the same; but the frequent repetition of the same words would have been disagreeable and tedious: as, The power of speech peculiar to *man*, bestowed on *man*, by *man's* Creator, &c.

The Adjectives *peculiar*, *beneficent*, *greatest*, *excellent*, *worst*, are added to their several substantives, to denote the character and quality of each.

The Verb *is*, *was bestowed*, *do pervert*, signify severally, being, suffering, and doing. By the first is implied, that there is such a thing as the power of speech, and it is affirmed to be of such a kind; namely, a faculty peculiar to man: by the second it is said to have been acted upon, or to have had something done to it; namely, to have been bestowed on man: by the last, we are said to act upon it, or to do something to it; namely, to pervert it.

The Adverbs, *most*, *often*, are added to the adjective *excellent*, and to the verb *pervert*, to show the circumstance belonging to them; namely, that of the highest degree to the former, and that of frequency to the latter: concerning the degree of which frequency also a question is made, by the adverb *how* added to the adverb *often*.

The Prepositions *of*, *to*, *on*, *by*, *for*, placed before the substantives and pronouns, *speech*, *man*, *him*, &c. connect them with other words, substantives, adjectives, and verbs, as, *power*, *peculiar*, *bestowed*, &c. and show the relation which they have to those words; as the relation of subject, object, agent, end; *for* denoting the end, *by* the agent, *on* the object; *to* and *of* denote possession, or the belonging of one thing to another.

The Conjunctions *and*, and *but*, connect the three parts of the sentence together; the first more closely, both with regard to the sentence and the sense; the second connecting the parts of the sentence, though less strictly, and at the same time expressing an opposition in the sense.

The Interjection *alas!* expresses the concern and regret of the speaker; and though thrown in with propriety, yet might have been omitted, without injuring the construction of the sentence, or destroying the sense.

1.5 Article.

The Article is a word prefixed to substantives, to point them out, and to show how far their signification extends.

In English there are but two articles, *a*, and *the*: *a* becomes *an* before a

vowel, *y* and *w*[2] excepted; and before a silent *h* preceding a vowel.

A is used in a vague sense to point out one single thing of the kind, in other respects indeterminate: *the* determines what particular thing is meaned.

A substantive, without any article to limit it, is taken in its widest sense: thus *man* means all mankind; as,

> The proper study of mankind is man. (Pope.)

Where *mankind* and *man* may change places, without making any alteration in the sense. *A man* means some one or other of that kind, indefinitely; *the man* means, definitely, that particular man, who is spoken of: the former therefore is called the Indefinite, the latter the Definite, Article.[3]

---

[2]The pronunciation of *y*, or *w*, as part of a diphthong at the beginning of a word, requires such an effort in the conformation of the parts of the mouth, as does not easily admit of the article *an* before them. In other cases the article *an* in a manner coalesces with the vowel which it precedes: in this, the effort of pronunciation separates the article, and prevents the disagreeable consequence of a sensible hiatus.

[3]"And I persecuted this way unto *the* death." Acts xxii. 4. The Apostle does not mean any particular sort of death, but death in general: the Definite Article therefore is improperly used. It ought to be *unto death*, without any Article: agreeably to the Original. See also 2 Chron. xxxii. 24.

"When He, the Spirit of Truth, is come, he will guide you into *all truth*." John xvi. 13. That is, according to this translation, into all Truth whatsoever, into Truth of all kinds: very different from the meaning of the Evangelist, and from the Original, into all *the* Truth; that is, into all Evangelical Truth.

"Truly this was *the* Son of God." Matt. xxvii. 54. and Mark xv. 39. This translation supposes, that the Roman Centurion had a proper and adequate notion of the character of Jesus, as the Son of God in a peculiar and incommunicable sense: whereas, it is probable, both from the circumstances of the History, and from the expression of the Original, (*a* Son of God, or, of *a* God, not *the* Son,) that he only meaned to acknowledge him to be an extraordinary person, and more than a mere man; according to his own notion of Sons of Gods in the Pagan Theology. This is also more agreeable to St. Luke's account of the same confession of the Centurion: "Certainly this was a righteous man;" not, the Just One. The same may be observed of Nebuchadnezzar's words, Dan. iii. 25. "And the form of the fourth is like *the* Son of God:" it ought to be expressed by the Indefinite Article, like *a* Son of God; as Theodotion very properly renders it: that is, like an Angel; according to Nebuchadnezzar's own account of it in the 28th verse: "Blessed be God, who hath sent his *Angel*, and delivered his servants." See also Luke, xix. 9.

> Who breaks a butterfly upon *a* wheel? (Pope.)

It ought to be, *the* wheel; used as an instrument for the particular purpose of torturing Criminals: as Shakspeare;

> Let them pull all about mine ears; present me
> Death on *the* wheel, or at wild horses heels.

"God Almightly hath given reason to *a* man to be a light unto him." Hobbes, Elements of Law, Part I. Chap. v. 12. It should rather be, "to man," in general.

These remarks may serve to show the great importance of the proper use of the Article; the near affinity there is between the Greek Article and the English Definite Article; and

Example: "*Man* was made for society, and ought to extend his good will to all *men*: but *a man* will naturally entertain a more particular kindness for *the men*, with whom he has the most frequent intercourse; and enter into a still closer union with *the man*, whose temper and disposition suit best with his own."

It is of the nature of both the articles to determine or limit the thing spoken of: *a* determines it to be one single thing of the kind, leaving it still uncertain which; *the* determines which it is, or, of many, which they are. The first therefore can only be joined to Substantives in the singular number;[4]; the last may also be joined to plurals.

There is a remarkable exception to this rule in the use of the Adjectives *few* and *many*, (the latter chiefly with the word *great* before it,) which, though joined with plural Substantives, yet admit of the singular Article *a*: as, *a few men*, *a great many men*:

> Told of *a many thousand* warlike French:
> A care-craz'd mother of *a many children*. (Shakspeare.)

The reason of it is manifest from the effect, which the article has in these phrases: it means a small or great number collectively taken, and therefore gives the idea of a Whole, that is, of Unity.[5] Thus likewise *a hundred*, *a thousand*, is one whole number, an aggregate of many collectively taken; and therefore still retains the article *a*, though joined as an Adjective to a plural Substantive; as, *a hundred years*.[6]

---

the excellence of the English Language in this respect, which by means of its two Articles does most precisely determine the extent of signification of Common Names: whereas the Greek has only one Article, and it has puzzled all the Grammarians to reduce the use of that to any clear and certain rules.

[4]"A good character should not be rested in as an end, but employed as *a means* of doing still further good." Atterbury, Serm. II. 3. Ought it not to be *a man*? "I have read an author of this taste, that compares a ragged coin to *a* tattered *colors*." Addison, Dial. I. on Medals.

[5]Thus the word *many* is taken collectively as a Substantive:

> O Thou fond *Many!* with what loud applause
> Didst thou beat heav'n with blessing Bolingbroke,
> Before he was what thou wouldst have him be!
> (Shakspeare, 2 Henry IV.)

But it will be hard to reconcile to any Grammatical propriety the following phrase: "*Many one* there *be*, that say of my soul; There is no help for him in his God." Psal. iii. 2.

> *How many a message* would he send! (Swift, Verses on his own Death.)

"He would send *many a message*," is right: but the question *how* seems to destroy the unity, or collective nature, of the Idea; and therefore it ought to have been expressed, if the measure would have allowed of it, without the article, in the plural number; *how many messages*.

[6]"There were slain of them upon *a* three thousand men:" that is, to the number of

For harbour at *a thousand doors* they knock'd;
Not one of all *the thousand*, but was lock'd. (Dryden.)

The Definite Article *the* is sometimes applied to Adverbs in the Comparative and Superlative degree; and its effect is to mark the degree the more strongly, and to define it the more precisely: as, "*The more* I examine it, *the better* I like it. I like this *the least* of any."

1.6 Substantive.

A SUBSTANTIVE, or NOUN, is the *Name* of a thing; of whatever we conceive in any way to *subsist*, or of which we have any notion.

Substantives are of two sorts; Proper, and Common, Names. Proper Names are the Names appropriated to individuals; as the names of persons and places: such are *George*, *London*. Common Names stand for kinds, containing many sorts; or for sorts, containing many individuals under them; as, *Animal*, *Man*. And these Common Names, whether of kinds or sorts, are applied to express individuals, by the help of Articles added to them, as hath been already shown; and by the help of Definite Pronouns, as we shall see hereafter.

Proper Names being the Names of individuals, and therefore of things already as determinate as they can be made, admit not of Articles, or of Plurality of number; unless by a Figure, or by Accident; as, when great Conquerors are called *Alexanders*; and some great Conqueror *An* Alexander, or *The* Alexander of his Age: when a Common Name is understood, as *The* Thames, that is, the *River* Thames; *The* George, that is, the *Sign* of St. George: or when it happens, that there are many persons of the same name; as, *The* two *Scipios*.

Whatever is spoken of is represented as one, or more, in Number: these two manners of representation in respect of number are called the Singular, and the Plural, Number.

In English, the Substantive Singular is made Plural, for the most part, by adding to it *s*; or *es*, where it is necessary for the pronunciation: as *king*, *kings*; *fox*, *foxes*; *leaf*, *leaves*; in which last, and many others, *f* is also changed into *v*, for the sake of an easier pronunciation, and more agreeable sound.

Some few Plurals end in *en*; as, *oxen*, *children*, *brethren*, and *men*,

three thousand. I Macc. iv. 15. "About *an* eight Days:" that is, a space of eight days. Luke, ix. 28. But the expression is obsolete, or at least vulgar; and, we may add likewise, improper: for neither of these numbers has been reduced by use and convenience into one collective and compact idea, like *a hundred*, and *a thousand*; each of which, like *a dozen*, or *a score*, we are accustomed equally to consider on certain occasions as a simple Unity.

women, by changing the *a* of the Singular into *e*.[7] This form we have retained from the Teutonic; as likewise the introduction of the *e* in the former syllable of two of the last instances; *weomen*, (for so we pronounce it,) *brethren*, form *woman*, *brother*:[8] sometimes like which may be noted in some other forms of the Plurals: as *mouse*, *mice*; *louse*, *lice*; *tooth*, *teeth*; *foot*, *feet*; *goose*, *geese*.[9]

The words *sheep*, *deer*, are the same in both Numbers.

Some Nouns, from the nature of the things which they express, are used only in the Singular, others only in the Plural, Form: as *wheat*, *pitch*, *gold*, *sloth*, *pride*, &c. and *bellows*, *scissars*, *lungs*, *bowels*, &c.

The English Language, to express different connexions and relations of one thing to another, uses, for the most part, Prepositions. The Greek and Latin among the ancient, and some too among the modern languages, as the German, vary the termination or ending of the Substantive, to answer the same purpose. These different endings are in those languages called Cases. And the English being derived from the same origin as the German, that is, from the Teutonic,[10] is not wholly without them. For instance, the relation of Possession, or Belonging, is often expressed by a Case, or a different ending of the Substantive. This Case answers to the Genitive Case in Latin, and may still be so called, though perhaps more properly the Possessive Case. Thus, "*God's* grace:" which may also be expressed by the Preposition; as, "the grace *of God*." It was formerly written, "*Godis* grace;" we now always shorten it with an Apostrophe; often very improperly, when we are obliged to pronounce it fully; as, "*Thomas's* book:" that is, "*Thomasis* book," not

[7] And anciently, *eyen*, *shoen*, *housen*, *hosen*: so likewise anciently *sowen*, *cowen*, now always pronounced and written *swine*, *kine*.

[8] In the German, the vowels, *a*, *o*, *u*, of monosyllable Nouns, are generally in the Plural changed into diphthongs with an *e*: as die *hand*, the hand, die *hände*; der *hut*, the hat, die *hüte*; der *knopff*, the button, (or knob,) die *knöpffe*; &c.

[9] These are directly from the Saxon: *mus*, *mys*; *lus*, *lys*; *toth*, *teth*; *fot*, *fet*; *gos*, *ges*.

[10] "Lingua Anglorum hodierna avitæ Saxonicæ formam in plerisque orationis partibus etiamnum retinet. Nam quoad particulas casuales, quorundam casuum terminationes, conjugationes verborum, verbum substantivum, formam passivæ vocis, pronomina, participia, conjunctiones, & præpositiones omnes; denique, quoad idiomata, phrasiumque maximam partem, etiam nunc Saxonicus est Anglorum sermo." Hickes, Thesaur. Ling. Septent. Præf. p. vi. To which may be added the Degrees of Comparison, the form of which is the very same in the English as in the Saxon.

"*Thomas his* book," as it is commonly supposed.[11]

When the thing, to which another is said to belong, is expressed by a circumlocution, or by many terms, the sign of the Possessive Case is commonly added to the last term; as, "The King of Great *Britain's* Soldiers." When it is a Noun ending in *s*, the sign of the Possessive Case is sometimes not added; as, "for *righteousness' sake*;[12]" nor ever to the Plural Number ending in *s*; as, "on *eagles'* wings.[13]" Both the Sign and the Preposition seem sometimes to be used; as, "a soldier *of the king's*:" but here are really two Possessives; for it means, "one *of* the soldiers *of* the king."

The English in its Substantives has but two different terminations for Cases; that of the Nominative, which simply expresses the Name of the thing, and that of the Possessive Case.

Things are frequently considered with relation to the distinction of Sex or Gender; as being male, or Female, or Neither the one, nor the other. Hence Substantives are of the Masculine, or Feminine, or Neuter, (that is, Neither,) Gender: which latter is only the exclusion of all consideration of Gender.

The English Language, with singular propriety, following nature alone, applies the distinction of Masculine and Feminine only to the names of Animals; all the rest are Neuter: except whem, by a Poetical or Rhetorical fiction, things Inanimate and Qualities are exhibited as Persons, and consequently become either Male or Female. And this gives the English an advantage above most other languages in the Poetical and Rhetorical style: for when Nouns naturally Neuter are converted into Masculine and Feminine,[14], this Personification is more distinctly and forcibly marked.

---

[11] "*Christ his* sake," in our Liturgy, is a mistake, either of the Printers, or of the Compilers. "Nevertheless, Asa *his* heart was perfect with the Lord." I Kings, xv. 14. "To see whether Mordecai *his* matters would stand." Esther, iii. 4.

> Where is this mankind now? who lives to age
> Fit to be made Methusalem *his* page? (Donne.)
>
> By young Telemachus *his* blooming years. (Pope's Odyssey.)

"My Paper is the *Ulysses his* bow, in which every man of wit or learning may try his strength." Addison, Guardian, No. 98. See also Spect. No. 207. This is no slip of Mr. Addison's pen: he gives us his opinion upon this point very explicitly in another place. "The same single letter *s* on many occasions does the office of a whole word; and represents the *his* or *her* of our forefathers." Addison, Spect. No. 135. The latter instance might have shown him, how groundless this notion is: for it is not easy to conceive, how the letter *s* added to a Feminine Noun should represent the word *her*; any more than it should the word *their*, added to a Plural Noun; as, "the *children's* bread." But the direct derivation of this Case from the Saxon Genitive Case is sufficient of itself to decide this matter.

[12] In Poetry, the Sign of the Possessive Case is frequently omitted after Proper Names ending in *s*, or *x*: as, "The wrath of Peleus' Son." Pope. This seems not so allowable in Prose: as, "Moses' minister." Josh. i. 1. "Phinehas' wife." I Sam. iv. 19. "Festus came into Felix' room." Acts, xxiv. 27.

Some few Substantives are distinguished in their Gender by their terminations: as, *prince*, *princess*; *actor*, *actress*; *lion*, *lioness*; *hero*, *heroine*; &c.

The chief use of Gender in English is in the Pronoun of the Third Person; which must agree in that respect with the Noun for which it stands.

1.7 Pronoun.

A PRONOUN is a word standing *instead of a Noun*, as its Substitute or Representative.

In the Pronoun are to be considered the Person, Number, Gender, and Case.

There are Three Persons which may be the Subject of any discourse: first, the Person who speaks may speak of himself; secondly, he may speak of the Person to whom he addresses himself; thirdly, he may speak of some other Person.

These are called, respectively, the First, Second, and Third, Persons: and are expressed by the Pronouns, *I*, *Thou*, *He*.

As the Speakers, the Persons spoken to, and the other Persons spoken of, may be many; so each of these Persons hath the Plural Number; *We*, *Ye*, *They*.

The Persons speaking and spoken to, being at the same time the Subjects of discourse, are supposed to be present; from which and other circumstances

---

At his command th' uprooted Hills retired
Each to *his* place: they heard his voice, and went
Obsequious: Heaven *his* wonted face renew'd,
And with fresh flowrets Hill and Valley smil'd. (Milton, P. L. B. vi.)

Was I deceiv'd; or did a sable Cloud
Turn forth *her* silver lining on the Night? (Milton, Comus.)

"Of Law no less can be acknowledged, than that *her* seat is the bosom of God; *her* voice, the harmony of the world. All things in heaven and earth do *her* homage: the very least, as feeling *her* care; and the greatest, as not exempted from *her* power." Hooker, B. i. 16. "Go to your Natural Religion: lay before *her* Mahomet and his disciples, arrayed in armour and in blood:—show *her* the cities, which he set in flames; the countries, which he ravaged:—when *she* has viewed them in this scene, carry *her* into his retirements; show *her* the Prophet's chamber, his concubines and his wives:—when *she* is tired with this prospect, then show *her* the Blessed Jesus." See the whole passage in the conclusion of Bp. Sherlock's 9th Sermon, vol. i.

Of these beautiful passages we may observe, that as, in the English, if you put *it* and *its* instead of *his*, *she*, *her*, you confound and destroy the images, and reduce, what was before highly Poetical and Rhetorical, to mere prose and common discourse; so if you render them into another language, Greek, Latin, French, Italian, or German; in which Hill, Heaven, Cloud, Law, Religion, are constantly Masculine, or Feminine, or Neuter, respectively; you make the images obscure and doubtful, and in proportion diminish their beauty.

This excellent remark is Mr. Harris's, HERMES, p. 38.

their Sex is commonly known, and need not to be marked by a distinction of Gender in their Pronouns: but the third Person or thing spoken of being absent and in many respects unknown, it is necessary, that it should be marked by a distinction of Gender; at least when some particular person or thing is spoken of, which ought to be more distinctly marked: accordingly the Pronoun Singular of the Third Person hath the Three Genders; *He*, *She*, *It*.

Pronons have Three Cases; the Nominative; the Genitive, or Possessive; like Nouns; and moreover a Case, which follows the Verb Active, or the Preposition, expressing the Object of an Action, or of a Relation. It answers to the Oblique Cases in Latin; and may be properly enough called the Oblique Case.

PRONOUNS;
according to their Persons, Numbers, Cases, and Genders.

PERSONS.					
1.	2.	3.	1.	2.	3.
Singular.			Plural.		
I,	Thou,	He;	We,	Ye or You,	They.

CASES.					
Nom.	Poss.	Obj.	Nom.	Poss.	Obj.
First Person.					
I,	Mine,	Me;	We,	Ours,	Us.
Second Person.					
Thou,	Thine,	Thee;	Ye or You,	Yours,	You.[15]
Third Person.					
Mas.	He, His, Him;				
Fem.	She, Hers, Her;		They, Theirs, Them.		

[15]Some Writers have used *Ye* as the Objective Case Plural of the Pronoun of the Second Person; very improperly, and ungrammatically.

> The more shame for *ye*: holy men I thought *ye*.
> (Shakspeare, Hen. VIII.)

> But tyrants dread *ye*, lest your just degree
> Transfer the pow'r, and set the people free. (Prior.)

> His wrath, which one day will destroy *ye* both. (Milton, P. L. ii. 734.)

Milton uses the same manner of expression in a few other places of his Paradise Lost, and more frequently in his Poems. It may perhaps be allowed in the Comic and Burlesque style, which often imitates a vulgar and incorrect pronunciation: as, "By the Lord, I knew *ye*, as well as he that made *ye*." Shakspeare, I Henry IV. But in the serious and solemn style, no authority is sufficient to justify so manifest a solecism.

The Singular and Plural Forms seem to be confounded in the following Sentence: "Pass *ye* away, *thou* inhabitant of Saphir." Micah, i. II.

Neut. It, Its[16], It;

The Personal Pronouns have the nature of Substantives, and, as such, stand by themselves: the rest have the nature of Adjectives, and, as such, are joined to Substantives; and may be called Pronominal Adjectives.

Thy, *My*, *Her*, *Our*, *Your*, *Their*, are Pronominal Adjectives: but *His*, (that is, *He's*) *Her's*, *Our's*, *Your's*, *Their's*, have evidently the Form of the Possessive Case: and by Analogy, *Mine*, *Thine*,[17] may be esteemed of the same rank. All these are used, when the Noun, to which they belong, is understood: the two latter sometimes also instead of *my*, *thy*, when the Noun following them begins with a vowel.

Beside the foregoing, there are several other Pronominal Adjectives; which, though they may sometimes seem to stand by themselves, yet have always some Substantive belonging to them, either referred to, or understood: as, *This*, *that*, *other*, *any*, *same*, *one*, *none*. These are called Definitive, because they *define* and limit the extent of the Common Name, or General Term, to which they either refer, or are joined. The three first of these are varied, to express Number; as, *These*, *those*, *others*;[18] the last of which

[16]The Neuter Pronoun of the Third Person had formerly no variation of Cases. Instead of the Possessive *its* they used *his*, which is now appropriated to the Masculine, "Learning hath *his* infancy, when *it* is but beginning, and almost childish; then *his* youth, when *it* is luxuriant and juvenile; then *his* strength of years, when *it* is solid and reduced; and lastly *his* old age, when *it* waxeth dry and exhaust." Bacon, Essay 58. In this example *his* is evidently used as the Possessive Case of *it*: but what shall we say to the following, where *her* is applied in the same manner, and seems to make a strange confusion of Gender? "He that pricketh the heart maketh *it* to show *her* knowledge." Eccles, xxii. 19.

> Oft have I seen a timely-parted ghost,
> Of ashy semblence, meagre, pale, and bloodless,
> Being all descended to the lab'ring heart,
> *Who*, in the conflict that *it* holds with death,
> Attracts the same for aidance 'gainst the enemy.
>
> (Shakspeare, 2 Hen. VI.)

It ought to be,

> *Which*, in the conflict that *it* holds—

Or, perhaps more poetically,

> *Who*, in the conflict that *he* golds with death.

[17]So the Saxon *Ic* hath the Possessive Case *Min*; *Thu*, Possessive *Thin*; *He*, Possessive *His*: from which our Possessive Cases of the same Pronouns are taken without Alteration. To the Saxon Possessive Cases, *hire*, *ure*, *eower*, *hira*, (that is, *her's*, *our's*, *your's*, *their's*,) we have added the *s*, the Characteristic of the Possessive Case of Nouns. Or *our's*, *your's*, are directly from the Saxon *ures*, *eowers*; the Possessive Case of the Pronominal Adjectives *ure*, *eower*; that is, *our*, *your*.

[18]"Diodorus, whose design was to refer to all occurrences to years,—is of more credit in a point of Chronology, than Plutarch or any *other*, that *write* Lives by the lump." Bentley,

admits of the Plural form only when its Substantive is not joined to it, but referred to, or understood: none of them are varied to express the Gender; only two of them to express the Case; as, *other*, *one*, which have the Possessive Case. *One* is sometimes used in an Indefinite sense, (answering to the French *on*,) as in the following phrases; "*one* is apt to think;" "*one* sees;" "*one* supposes." *Who*, *which*, *that*, are called Relatives, because they more directly *refer* to some substantive *going before*; which therefore is called the Antecedent. They also connect the following part of the Sentence with the foregoing. These belong to all the three Persons; whereas the rest belong only to the Third. One of them only is varied to express the three Cases; *Who*, *whose*,[19](that is, *who's*,[20]) *whom*: none of them have different endings for the Numbers. *Who*, *which*, *what*, are called Interrogatives, when they are used in *asking questions*. The two latter of them have no variation of Number or Case. *Each*, *every*,[21] *either*, are called Distributives; because they denote the persons, or things, that make up a number, as taken *separately* and singly.

Own, and *self*, in the Plural *selves*, are joined to the Possessives, *my*, *our*, *thy*, *your*, *his*,[22] *her*, *their*; as, *my own* hand; *myself*, *yourselves*: both of them expressing emphasis, or opposition; as, "I did it *my own self*," that is, and no one else: that latter also forming the Reciprocal Pronoun; as, "he

---

Dissert. on Themistocles's Epistles, Sect. vi. It ought to be *others*, or *writes*.

[19] *Whose* is by some authors made the Possessive Case of *which*, and applied to things as well as persons: I think improperly.

> The *question*, *whose* solution I require,
> Is, what the sex of women most desire.
>
> (Dryden.)

> Is there any other *doctine*, *whose* followers are punished? (Addison.)

The higher Poetry, which lives to consider every thing as bearing a Personal Character, frequently applies the personal Possessive *whose* to inanimate beings:

> Of man's first disobedience, and the fruit
> Of that forbidden Tree, *whose* mortal taste
> Brought death into the world, and all our woe. (Milton.)

[20] So the Saxon *hwa* hath the Possessive Case, *hwæs*. Note, that the Saxons rightly placed the Aspirate before the *w*: as we now pronounce it. This will be evident to any one that shall consider in what manner he pronounces the words *what*, *when*; that is, *hoo-at*, *hoo-en*.

[21] *Every* was formerly much used as a Pronominal Adjective, standing by itself: as, "He proposeth unto God their necessities, and they their own requests, for relief in *every* of them." Hooker, v. 39. "The corruptions and depravations to which *every* of these was subject." Swift, Contests and Dissentions. We now commonly say, *every one*.

[22] The Possessives *his*, *mine*, *thine*, may be accounted either Pronominal Adjectives, or Genitive Cases of the respective Pronouns. The form is ambiguous; just in the same manner as, in the Latin phrase "*cujus* liber," the word *cujus* may be either the Genitive Case of *qui*, or the Nominative Masculine of the Adjective, *cujus*, *cuja*, *cujum*. So likewise, *mei*, *tui*, *sui*, *nostri*, *vestri*, have the same form, whether Pronouns, or Pronominal Adjectives.

hurt *himself*." *Himself*, *themselves*, seem to be used in the Nominative Case by corruption instead of *his self*, *their selves*:[23] as, "he came *himself*;" "they did it *themselves*;" where *himself*, *themselves*, cannot be in the Objective Case. If this be so, *self* must be, in these instances, not a Pronoun, but a Noun. Thus Dryden uses it:

> What I show,
> Thy *self may* freely on thyself bestow.

Ourself, the Plural Pronominal Adjective with the Singular Substantive, is peculiar to the Regal Style.

Own is an Adjective; or perhaps the Participle *owen*,[24] of the verb *to owe*; to be the right owner of a thing.[25]

All Nouns whatever in Grammatical Construction are of the Third Person; except when an address is made to a Person: then the Noun, (answering to what is called the Vocative Case in Latin,) is of the Second Person.

1.8 Adjective.

An Adjective is a word *added to* a Substantive to express its quality.[26]

In English the Adjective is not varied on account of Gender, Number, or Case.[27] The only variation, which it admits of, is that of the Degrees of Comparison.

---

[23] *His self* and *their selves* were formerly in use, even in the objective Case after a Preposition: "Every of us, each for *his self*, laboured how to recover him." Sidney. "That they would willingly and of *their selves* endeavour to keep a perpetual chastity." Stat. 2 and 3 Ed. VI. ch. 21.

[24] Chaucer has thus expressed it:

> As friendly, as he were his *owen* brother.

Cant. Tales, 1654, edit. 1775. And so in many other places; and, I believe, always in the same manner.

[25] "The Man that *oweth* this girdle." Acts, xxi. 11.

[26] Adjectives are very improperly called *Nouns*; for they are not the *Names* of things. The Adjectives *good*, *white*, are applied to the Nouns *man*, *snow*, to express the Qualities belonging to those Subjects; but the Names of those Qualities in the Abstract, (that is, considered in themselves, and without being attributed to any Subject,) are *goodness*, *whiteness*; and these are Nouns, or Substantives.

[27] Some few Pronominal Adjectives must here be excepted, as having the Possessive Case; as *one*, *other*, *another*:

> By *one's* own choice. (Sidney.)
>
> Teach me to feel *another's* woe. (Pope, Univ. Prayer.)

And the Adjectives, *former*, and *latter*, may be considered as Pronominal, and representing the Nouns, to which they refer; if the phrase in the following sentence be allowed to be just: "It was happy for the state, that Fabius continued in the command with Minucius: the *former's* phlegm was a check upon the *latter's* vivacity.

Qualities for the most part admit of *more* and *less*, or of different degrees: and the words that express such Qualities have accordingly proper forms to express different degrees. When a Quality is simply expressed without any relation to the same in a different degree, it is called the Positive; as, *wise*, *great*. When it is expressed with augmentation, or with reference to a less degree of the same, it is called the Comparative; as, *wiser*, *greater*. When it is expressed as being in the highest degree of all, it is called the Superlative; as, *wisest*, *greatest*.

So that the simple word, or Positive, becomes Comparative by adding *r* or *er*; and Superlative by adding *st* or *est*, to the end of it. And the Adverbs *more* and *most* placed before the Adjective have the same effect; as, *wise*, *more wise*, *most wise*.[28]

Monosyllables, for the most part, are compared by *er* and *est*; and Disyllables by *more* and *most*; as, *mild*, *milder*, *mildest*; *frugal*, *more frugal*, *most frugal*. Disyllables ending in *y*, *happy*, *lovely*; and in *le* after a mute, as *able*, *ample*; or accented on the last syllable, as *discrete*, *polite*; easily admit of *er* and *est*. Words of more than two syllables hardly ever admit of those terminations.

In some few words the Superlative is formed by adding the Adverb *most* to the end of them: as, *nethermost*, *uttermost*, or *utmost*, *undermost*, *uppermost*, *foremost*.

In English, as in most languages, there are some words of very common use, (in which the caprice of Custom is apt to get the better of Analogy,) that are irregular in this respect: as *good*, *better*, *best*; *bad*, *worse*, *worst*;

[28]Double Comparatives and Superlatives are improper:

> The Duke of Milan,
> And his *more braver* Daughter could controul thee.
>
> (Shakspeare, Tempest.)

"After the *most straitest* sect of our religion I have lived a Pharisee." Acts, xxvi. 5. So likewise Adjectives, that have in themselves a Superlative signification, admit not properly the Superlative form superadded: "Whosoever of you will be *chiefest*, shall be servant of all:" Mark, x. 44. "One of the first and *chiefest* instances of prudence." Atterbury, Serm. IV. 10. "While the *extremest* parts of the earth were meditating a submission." Ibid. I. 4.

> But first and *chiefest* with thee bring
> Him, that yon soars on golden wing,
> Guiding the fiery-wheeled throne,
> The Cherub Contemplation. (Milton, Il Penseroso.)
>
> That on the sea's *extremest* border stood. (Addison's Travels.)

But poetry is in possession of these two improper Superlatives, and may be indulged in the use of them.

The Double Superlative *most highest* is a Phrase peculiar to the Old Vulgar Translation of the Psalms; where it acquires a singular propriety from the Subject to which it is applied, the Supreme Being, who is *higher than the highest*.

little, *less*,[29] *least*; *much*, or *many*, *more*, *most*; and a few others. And in other languages, the words irregular in this respect are those which express the very same ideas with the foregoing.

1.9 Verb.

A VERB is a *word* which signifies to be, to do, or to suffer.

There are three kinds of Verbs; Active, Passive, and Neuter Verbs.

A Verb Active expresses an Action, and necessarily implies an Agent, and an Object acted upon: as, *to love*; "I love Thomas."

A Verb Passive expresses a Passion, or a Suffering, or the Receiving of an Action; and necessarily implies an Object acted upon, and an Agent by which it is acted upon; as, *to be loved*; "Thomas is loved by me."

So when the Agent takes the lead in the Sentence, the Verb is Active, and is followed by the Object: when the Object takes the lead, the Verb is Passive, and is followed by the Agent.

A Verb Neuter expresses Being; or a state or condition of being; when the Agent and the Object acted upon coincide, and the event is properly Neither action nor passion, but rather something between both: as, *I am*, *I sleep*, *I walk*.

The Verb Active is called also Transitive; because the action *passeth over* to the Object, or hath an effect upon some other thing: and the Verb Neuter is called Intransitive; because the effect is confined within the Agent, and doth *not pass over* to any object.[30]

---

[29] "*Lesser*, says Dr. Johnson, is a barbarous corruption of *less*, formed by the vulgar from the habit of terminating Comparisons in *er*."

> Attend to what a *lesser* Muse indites. (Addison.)

"The tongue is like a race-horse; which runs the faster, the *lesser* weight is carries." Addison, Spect. No. 247.

Worser sounds much more barbarous, only because it has not been so frequently used.

> Changed to a *worser* shape thou canst not be. (Shakspeare, 1 Hen. VI.)

> A dreadful quiet felt, and *worser* far
> Than arms, a sullen interval of war. (Dryden.)

The Superlative *least* ought rather to be written without the *a*, being contracted from *lessest*; as Dr. Wallis hath long ago observed. The Conjunction, of the same sound, might be written with the *a*, for distinction.

[30] The distinction between Verbs absolutely Neuter, as *to sleep*, and Verbs Active Intransitive, as *to walk*, though founded in nature and truth, is of little use in Grammar. Indeed it would rather perplex than assist the learner: for the difference between Verbs Active and Neuter, as Transitive and Intransitive, is easy and obvious: but the difference between Verbs absolutely Neuter and Intransitively Active is not always clear. But however these latter may differ in nature, the Construction of them both is the same: and Grammar is not so much concerned with their real, as with their Grammatical, properties.

In English many Verbs are used both in an Active and Neuter signification, the construction only determining of which *kind* they are.

To the signification of the Verb is superadded the designation of Person, by which it corresponds with the several Personal Pronouns; of Number, by which it corresponds with the Number of the Noun, Singular or Plural; of Time, by which it represents the being, action, or passion, as Present, Past, or Future; whether Imperfectly, or Perfectly; that is, whether passing in such time, or then finished; and lastly of Mode, or of the various Manner in which the being, action, or passion, is expressed.

In a Verb therefore are to be considered the Person, the Number, the Time, and the Mode.

The Verb in some parts of it varies its endings, to express, or agree with, different Persons of the same number: as, "I *love*, Thou *lovest*, He *loveth*, or *loves*."

So also to express different Numbers of the same person: as, "Thou *lovest*, Ye *love*; He *loveth*, They *love*.[31]

So likewise to express different Times, in which any thing is represented as being, acting, or acted upon: as, "I *love*, I *loved*; I *bear*, I *bore*, I have *borne*."

The Mode is the *Manner* of representing the Being, Action, or Passion. When it is simply *declared*, or a question is asked, in order to obtain a *declaration* concerning it, it is called the Indicative Mode; as, "I *love*; *lovest* thou?" when it is *bidden*, it is called the Imperative; as, "*love* thou:" when it is *subjoined* as the end or design, or mentioned under a condition, a supposition, or the like, for the most part depending on some other Verb, and having a Conjunction before it, it is called the Subjunctive; as, "If I *love*; if thou *love*:" when it is barely expressed *without any limitation* of person or number, it is called the Infinitive; as, "*to love*;" and when it is expressed in a form

PAGE MISSING!

"called therefore Auxiliaries, or Helpers; *do*, *be*, *have*, *shall*, *will*: as, I *do* love, I *did* love, I *am* loved, I *was* loved; I *have* loved, I *have been* loved; I *shall*, or *will*, loved, or *be loved*."

The two principal Auxiliaries, to *have* and *to be*, are thus varied, according to Person, Number, Time, and Mode.

Time is Present, Past, or Future.

[31]In the Plural Number of the Verb, there is no variation of ending to express the different Persons; and the three Persons Plural are the same also with the first Person Singular: moreover in the Present Time of the Subjunctive Mode all Personal Variation is wholly dropped. Yet is this scanty provision of terminations sufficient for all the purposes of discourse, nor does any ambiguity arise from it: the Verb being always attended either with the Noun expressing the Subject acting or acted upon, or the Pronoun representing it. For which reason the Plural Termination in *en*, *they loven*, *they weren*, formerly in use, was laid aside as unnecessary, and hath long been obsolete.

TO HAVE.

Indicative Mode.

Present Time.

	1. I have,	We	
Person	2. Thou hast,[32]	Ye	have.
	3. He hath, or has;[33]	They	

Past Time.

1. I had,	We	
2. Thou hadst,	Ye	had.
3. He had;	They	

Future Time.

1. I shall, or will,	We	shall,
2. Thou shalt, or wilt[34], have;	Ye	or will,
3. He shall, or will,	They	have.

Imperative Mode.

1. Let me have,	Let us have,
2. Have thou,	Have ye,
or, Do thou have,	or, Do ye have,
3. Let him have;	Let them have.

Subjunctive Mode.

Present Time.

1. I		We	
2. Thou	have;	Ye	have.
3. He		They	

Infinitive Mode.

Present, To have: Past, To have had.

Participle.

Present, Having: Perfect,[35]Had:

Past, Having had.

[35] *Thou*, in the Polite, and even in the Familiar Style, is disused, and the Plural *You* is employed instead of it: we say, *You have*; not, *Thou hast*. Though in this case we apply *You* to a single Person, yet the Verb too must agree with it in the Plural Number: it must necessarily be, *You have*, not, *You hast*. *You was*, the Second Person Plural of the Pronoun placed in agreement with the first or Third Person Singular of the Verb, is an enormous Solecism: and yet Authors of the first rank have inadvertently fallen into it. "Knowing that *you was* my old master's good friend." Addison, Spect. No. 517. "The account *you was* pleased to send me." Bentley, Phileleuth. Lipf. Part II. See the Letter prefixed. "Would to God *you was* within her reach!" Bolingbroke to Swift, Letter 46. "If *you was* here." Ditto, Letter 47. "I am just now as well, as when *you was* here." Pope to Swift, P. S. to Letter 56. On the contrary the Solemn Style admits not of *You* for a single Person. This hath led Mr. Pope into a great impropriety in the beginning of his Messiah:

> O *Thou* my voice inspire,
> Who *touch'd* Isaiah's hallow'd lips with fire.

The Solemnity of the Style would not admit of *You* for *Thou* in the Pronoun, nor the measure of the Verse *touchedst*, or *didst touch*, in the Verb; as it indispensably ought to be, in the one, or the other, of these two forms: *You*, who *touched*; or *Thou*, who *touchedst*, or *didst touch*.

> What art *thou*, speak, *that* on designs unknown,
> While others sleep, thus *range* the camp alone? (Pope's Iliad, x. 90.)

> Accept these grateful tears; for thee they flow;
> For *thee*, *that* ever *felt* another's woe. (Ib. xix. 319.)

> Faultless *thou dropt* from his unerring skill.
> (Dr. Arbuthnot, Dodsley's Poems, vol. i.)

Again:

> Just of *thy* word, in every thought sincere;
> Who *knew* no wish, but what the world might hear. (Pope, Epitaph.)

It ought to be *your* in the first line, or *knewest* in the second.

In order to avoid this Grammatical Inconvenience, the two distinct forms of *Thou* and *You* are often used promiscuously by our modern Poets, in the same Poem, in the same Paragraph, and even in the same Sentence; very inelegantly and improperly:

> Now, now, I seize, I clasp *thy* charms;
> And now *you* burst, ah cruel! from my arms. (Pope.)

[35] *Hath* properly belongs to the serious and solemn style; *has*, to the familiar. The same may be observed of *doth* and *does*.

> But, confounded with thy art,
> Inquires her name, that *has* his heart. (Waller.)

> Th' unwearied Sun from day to day
> *Does* his Creator's pow'r display. (Addison.)

The nature of the style, as well as the harmony of the verse, seems to require in these places *hath* and *doth*.

[35] The Auxiliary Verb *will* is always thus formed in the second and third Persons singular: but the Verb *to will*, not being an Auxiliary, is formed regularly in those Persons: I *will*, Thou *willest*, He *willeth*, or *wills*. "Thou, that art the author and bestower of life, canst

TO BE:

Indicative Mode.

Present Time.

1. I am, We
2. Thou art, Ye are.
3. He is; They

Or,

1. I be, We
2. Thou beest, Ye be.
3. He is;[36] They

Past Time.

1. I was, We
2. Thou wast, Ye were.
3. He was; They

Future Time.

1. I shall, or will, We shall,
2. Thou shalt, or wilt, be; Ye or will,
3. He shall, or will, They be.

Imperative Mode.

1. Let me be, Let us be,
2. Be thou, Be ye,
   or, Do thou be, or Do ye be,
3. Let him be; Let them be.

Subjunctive Mode.

1. I We
2. Thou be; Ye be.
3. He They

Past Time.

1. I were, We
2. Thou wert,[37] Ye were.
3. He were; They

Infinitive Mode.

Present, To be: Past, To have been.

Participle.

Present, Being: Perfect, Been:
Past, Having been.

---

doubtless restore it also, if thou *will'st*, and when thou *will'st*: but whether thou *will'st* (wilt) please to restore it, or not, that Thou alone knowest." Atterbury, Serm. I. 7.

[35]This Participle represents the action as complete and finished; and, being subjoined to the Auxiliary *to have*, constitutes the perfect Time: I call it therefore the Perfect Participle. The same, subjoined to the Auxiliary *to be*, constitutes the Passive Verb; and in that state, or when used without the Auxiliary in a Passive sense, is called the Passive Participle.

The Verb Active is thus varied according to Person, Number, Time and Mode.

Indicative Mode.

Present Time.

	Sing.		Plur.	
	1. I love,		We	
Person	2. Thou lovest,		Ye	love.
	3. He loveth, or loves;		They	

Past Time.

1. I loved,		We	
2. Thou lovedst,		Ye	loved.
3. He loved;		They	

Future Time.

1. I shall, or will,		We	shall,
2. Thou shalt, or wilt,	love;	Ye	or will,
3. He shall, or will,		They	love.

Imperative Mode.

1. Let me love,	Let us love,[38]
2. Love thou,	Love ye,
or, Do thou love,	or, Do ye love,
3. Let him love;	Let them love.

Subjunctive Mode.

Present Time.

1. I		We	
2. Thou	love;	Ye	love.
3. He		They	

[37]"I think it *be* thine indeed: for thou liest in it." Shakspeare, Hamlet. *Be*, in the Singular Number of this Time and Mode, especially in the third Person, is obsolete; and is become somewhat antiquated in the Plural.

[37]

> Before the sun,
> Before the heav'ns thou *wert*. (Milton.)
>
> Remember what thou *wert*. (Dryden.)
>
> I knew thou *wert* not slow to hear. (Addison.)
>
> Thou who of old *wert* sent to Israel's court. (Prior.)
>
> All thou thou *wert*. (Pope.)
>
> Thou, Stella, *wert* no longer young,
> When first for thee my harp I string. (Swift.)

Shall we in deference to these great authorities allow *wert* to be the same with *wast*, and common to the Indicative and Subjunctive Mode? or rather abide by the practice of our best ancient authors; the propriety of the language, which requires, as far as may be, distinct forms for different Modes; and the analogy of formation in each Mode; I *was*, Thou *wast*; I *were*, Thou *wert*? all which conspire to make *wert* peculiar to the Subjunctive Mode.

			And,
1. I may		We	may love;
2. Thou mayest	love;	Ye	and
3. He may		They	have loved.[39]

MISSING PAGES!

and distinction. They are also of frequent and almost necessary use in Interrogative and Negative Sentences. They sometimes also supply the place of another Verb, and make the repetition of it, in the same or a subsequent sentence, unecessary: as,

> He *loves* not plays
> As thou *dost*, Anthony. (Shakspeare, Jul. Cæs.)

Let does not only express permission; but praying, exhorting, commanding. *May* and *might* express the possibility or liberty of doing a thing; *can* and *could*, the power. *Must* is sometimes called in for a helper, and denotes necessity. *Will*, in the first Person singular and plural, promises or threatens; in the second and third Persons, only foretels: *shall*, on the contrary, in the first Person, simply foretels; in the second and third Persons, promises, commands, or threatens.[40] But this must be understood of Explicative Sentences; for when the Sentence is Interrogative, just the reverse for the most part takes place: Thus, "I *shall* go; you *will* go;" express event only: but, "*will* you go?" imports intention; and "*shall* I go?" refers to the will of another. But again, "he *shall* go," and "*shall* he go," both imply will, expressing or referring to a command. *Would* primarily denotes inclination of will; and *should*, obligation: but they both vary their import, and are often used to express simple event.

Do and *have* make the Present Time; *did*, *had*,[41] the Past; *shall*, *will*, the Future: *let* is employed in forming the Imperative Mode; *may*, *might*, *could*,

[39]The other form of the First Person Plural of the Imperative, *love we*, is grown obsolete.

[39]Note, that the Imperfect and Perfect Time are here put together. And it is to be observed, that in the Subjunctive Mode, the event being spoken of under a condition, or supposition, or in the form of a wish, and therefore as doubtful and contingent, the Verb itself in the Present, and the Auxiliary both of the Present and Past Imperfect Times, often carry with them somewhat of a Future sense: as, "If he come to-morrow, I may speak to him:"—"if he should, or would, come to-morrow, I might, would, could, or should, speak to him." Observe also, that the Auxiliaries *should* and *would* in the Imperfect Times are used to express the Present and Future as well as the Past; as, "It *is* my desire, that he *should*, or *would*, come *now*, or *to-morrow*;" as well as, "It *was* my desire, that he *should*, or *would*, come *yesterday*." So that in this Mode the precise Time of the Verb is very much determined by the nature and drift of the Sentence.

[40]This distinction was not observed formerly as to the word *shall*, which was used in the Second and Third Persons to express simply the Event. So likewise *should* was used, where we now make use of *would*. See the vulgar Translation of the Bible.

[41]It has been very rightly observed, that the Verb *had*, in the common phrase, *I had rather*, is not properly used, either as an Active or as an Auxiliary Verb; that, being in the Past time, it cannot in this case be properly expressive of time Present; and that it is

would, *should*, in forming the Subjunctive. The Preposition *to*, placed before the Verb, makes the Infinitive Mode.[42] *Have*, through its several Modes and Times, is placed only before the Perfect Participle; and *be*, in like manner,

---

by no means reducible to any Grammatical construction. In truth, it seems to have arisen from a mere mistake, in resolving the familiar and amiguous abbreviation, *I'd rather*, into *I had rather*, instead of *I would rather*; which latter is the regular, analogous, and proper expression. See two Grammatical Essays. London. 1768. Essay 1.

[42]Bishop Wilkins gives the following elegant investigation of the Modes, in his *Real Character*, Part. III. Chap. 5.

"To show in what manner the Subject is to be joined with his Predicate, the Copula between them is affected with a Particle; which, from the use of it, is called *Modus*, the manner or *Mode*.

Now the Subject and Predicate may be joined together either *Simply*, or with some kind of *Limitation*; and accordingly these Modes are Primary, or Secondary.

The Primary Modes are called by Grammarians Indicative, and Imperative.

When the matter is declared to be so, or at least when it seems in the Speaker's power to have it be so, as the bare union of Subject and Predicate would import; then the Copula is nakedly expressed without any variation: and this manner of expressing it is called the Indicative Mode.

When it is neither declared to be so, nor seems to be immediately in the Speaker's power to have it so; then he can do no more in words, but make out the expression of his will to him that hath the thing in his power: namely, to

	Superior,		Petition,	
his	Equal,	by	Persuasion,	And the
	Inferior,		Command,	

manner of these affecting the Copula, (Be it so, or, let it be so), is called the Imperative Mode; of which there are these three varieties, very fit to be distinctly provided for. As for that other use of the Imperative Mode, when it signifies *Permission*: this may be sufficiently expressed by the *Secondary Mode* of *Liberty*; You *may* do it.

The Secondary Modes are such, as, when the Copula is affected with any of them, make the Sentence to be (as Logicians call it) a *Modal Proposition*.

This happens, when the matter in discourse, namely, the being, or doing, or suffering of a thing, is considered, not *simply by itself*, but *gradually in its causes*; from which it proceeds either *contingently*, or *necessarily*.

Then a thing seems to be left as *Contingent*, when the Speaker expresses only the *Possibility* of it, or his own *Liberty* to it.

1. The *Possibility* of a thing depends upon the power of its cause; and may be expressed,

when	*Absolute*,	by the Particle	*Can*;
	Conditional,		*Could*.

2. The *Liberty* of a thing depends upon a freedom from all obstacles either within or without, and is usually expressed in our language,

when	*Absolute*,	by the Particle	*May*;
	Conditional,		*Might*.

Then a thing seems to be of *Necessity*, when the Speaker expresseth the resolution of his own *Will*, or some other *Obligation* upon him from without.

3. The *Inclination of the Will* is expressed,

if	*Absolute*,	by the Particle	*Will*;
	Conditional,		*Would*.

4. The Necessity of a thing from some *external Obligation*, whether *Natural* or *Moral*, which we call Duty, is expressed,

if	*Absolute*,	by the Particle	*Must, ought, shall*;
	Conditional,		*Must, ought, should*.

See also HERMES, Book I. Chap. viii."

before the Present and Passive Participles: the rest only before the Verb, or another Auxiliary, in its Primary form.

When an Auxiliary is joined to the Verb, the Auxiliary goes through all the variations of Person and Number; and the Verb itself continues invariably the same. When there are two or more Auxiliaries joined to the Verb, the first of them only is varied according to Person and Number. The Auxiliary *must* admits of no variation.

The Passive Verb is only the Participle Passive, (which for the most part is the same with the Indefinite Past Time Active, and always the same with the Perfect Participle,) joined to the Auxiliary Verb *to be*, through all its Variations: as, "I *am loved*; I *was loved*; I *have been loved*, I *shall be loved*;" and so on, through all the Persons, the Numbers, the Times, and the Modes.

The Neuter Verb is varied like the Active; but, having somewhat of the Nature of the Passive, admits in many instances of the Passive form, retaining still the Neuter signification; chiefly in such Verbs, as signify some sort of motion, or change of place or condition: as, "I *am come*; I *was gone*; I *am grown*; I *was fallen*.[43]" The Verb *am, was*, in this case precisely defines the Time of the action or event, but does not change the nature of it: the Passive form still expressing, not properly a Passion, but only a state or condition of Being.

[43]I doubt much of the propriety of the following examples: "The rules of our holy religion, from which we *are* infinitely *swerved*." Tillotson, Vol. I. Serm. 27. "The whole obligation of that law and covenant, which God made with the Jews, *was* also *ceased*." Ib. Vol. II. Serm. 52. "Whose number *was* now *amounted* to three hundred." Swift, Contests and Dissensions, Chap. 3. "This Mareschal, upon some discontent, *was entered* into a conspiracy against his master." Addison, Freeholder, No. 31. "At the end of a Campaign, when half the men *are deserted* or killed." Addison, Tatler, No. 42. Neuter Verbs are sometimes employed very improperly as Actives: "Go, *flee thee* away into the land of Judah." Amos, vii. 12. "I think it by no means a fit and decent thing to *vie Charities*, and erect the reputation of one upon the ruins of another." Atterbury, Serm. I. 2. "So many learned men, that have spent their whole time and pains to *agree* the Sacred with the Profane Chronology." Sir William Temple, Works, Fol. Vol. I. p. 295.

> How would *the Gods my* righteous *toils succeed?*
>
> (Pope, Odyss. xiv. 447.)
>
> —If *Jove this arm succeed.* (Ibid, xxi. 219.)

And Active Verbs are as improperly made Neuter; as, "I must *premise* with three circumstances." Swift, Q. Anne's Last Ministry, Chap. 2. "Those what think to *ingratiate* with him by calumniating me." Bentley, Dissert. on Phalaris, p. 519.

Chapter 2

Irregular Verbs.

In English both the Past Time Active and the Participle Perfect, or Passive, are formed by adding to the Verb *ed*; or *d* only, when the Verb ends in *e*: as, "*turn, turned*; *love, loved*." The Verbs that vary from this rule, in either or in both cases, are esteemed Irregular.

The nature of our language, the Accent and Pronunciation of it, inclines us to contract even all our Regular Verbs: thus *loved, turned*, are commonly pronounced in one syllable, *lov'd, turn'd*: and the second Person, which was originally in three syllables, *lovedest, turnedest*, is become a disyllable, *lovedst, turnedst*; for as we generally throw the accent as far back as possible towards the first part of the word, (in some even to the fourth syllable from the end,) the stress being laid on the first syllables, the rest are pronounced in a lower tone, more rapidly and indistinctly; and so are often either wholly dropped, or blended into one another.

It sometimes happens also, that the word, which arises from a regular change, does not sound easily or agreeably; sometimes by the rapidity of our pronunciation the vowels are shortened or lost; and the consonants, which are thrown together, do not easily coalesce with one another, and are therefore changed into others of the same organ, or of a kindred species. This occasions a further deviation from the regular form: thus *loveth, turneth*, are contracted into *lov'th, turn'th*, and these for easier pronunciation immediately become *loves, turns*.

Verbs ending in *ch, ck, p, x, ll, ss*, in the Past Time Active, and the Participle Perfect or Passive, admit the change of *ed* into *t*; as,[1] *snatcht, checkt, snapt, mixt*, dropping also one of the double letters, *dwelt, past*; for *snatched, checked, snapped, mixed, dwelled, passed*: those that end in *l, m, n, p*, after a diphthong, moreover shorten the diphthong, or change it into a single short vowel; as, *dealt, dreamt, meant, felt, slept*, &c.: all for the same

[1]Some of these Contractions are harsh and disagreeable: and it were better, if they were avoided and disused: but they prevail in common discourse, and are admitted into Poetry; which latter indeed cannot well do without them.

reason; from the quickness of the pronunciation, and because the *d* after a short vowel will not easily coalesce with the preceding consonant. Those that end in *ve* change also *v* into *f*; as, *bereave, bereft*; *leave, left*; because likewise *v* after a short vowel will not easily coalesce with *t*.

All these, of which I have hitherto given examples, are considered not as Irregular, but as Contracted only: in most of them the Entire as well as the Contracted form is used; and the Entire form is generally to be preferred to the Contracted.

The formation of Verbs in English, both Regular and Irregular, is derived from the Saxon.

The Irregular Verbs in English are all Monosyllables, unless compounded; and they are for the most part the same words which are Irregular Verbs in the Saxon.

As all our Regular Verbs are subject to some kind of Contraction; so the first Class of Irregulars is of those, that become so from the same cause.

2.1 Irregulars by Contraction.

Some Verbs ending in *d* or *t* have the Present, the Past Time, and the Participle Perfect and Passive, all alike, without any variation: as, beat, burst,[2] cast,[3] cost, cut, heat,*[4] hit, hurt, knit, let, lift,* light,*[5] put, quit,* read,[6] rent, rid, set, shed, shred, shut, slit, split,[7] spread, trust, wet.*

---

[2]These two have also *beaten* and *bursten* in the Participle; and in that form they belong to the Third Class of Irregulars.

[3]Shakspeare uses the Participle in the Regular Form:

> And when the mind is quicken'd, out of doubt
> The organs, though defunct and dead before,
> Break up their drowsie grave, and newly move
> With *casted* slough, and fresh celerity. (Hen. V.)

[4]"He commanded, that they should heat the furnace one seven times more than it was wont to be *heat*." Dan. iii. 19.

The Verbs marked thus *, throughout the three Classes of Irregulars, have the Regular as well as the Irregular Form in use.

[5]This Verb in the Past Time and Participle is pronounced short, *light* or *lit*: but the Regular Form is preferable, and prevails most in writing.

[6]This Verb in the Past Time and Participle is pronounced short; *read, red, red*; like *lead, led, led*; and perhaps ought to be written in this manner: our ancient writers spelt it *redde*.

[7]Shakspeare uses the Participle in the Regular Form:

> That self hand,
> Which writ his honor in the acts it did,
> Hath, with the courage which the heart did lend it,
> *Splitted* the heart itself. (Ant. and Cleop.)

These are Contractions from *beated, bursted, casted*, &c; because of the disagreeable sound of the syllable *ed* after *d* or *t*.[8]

Others not ending in *d* or *t* are formed by Contraction; have, *had*, for *haved*; make, *made* for *maked*; flee, *fled*, for *flee-ed*; shoe, *shod*, for *shoe-ed*.

The following, beside the Contraction, change also the Vowel; sell, sold; tell, told; clothe, clad.*

Stand, stood; and dare, durst, (which in the Participle hath regularly *dared*,) are directly from the Saxon, *standan, stod; dyrnan, dorste*.

2.2 Irregulars in *ght*.

The Irregulars of the Second Class end in *ght*, both in the Past Tense and Participle; and change the vowel or diphthong into *au* or *ou*: they are taken from the Saxon, in which the termination is *hte*.

		Saxon.	
Bring,	brought:	Bringan,	brohte.
Buy,	bought:	Bycgean,	bohte.
Catch,	caught:		
Fight,	fought:[9]	Feotan:	fuht.

		Saxon.	
Teach,	taught:	Tæchan,	tæhte.
Think,	thought:	Thencan,	thohte.
Seek,	sought:	Secan,	sohte.
Work,	wrought:	Weorcan,	wrohte.

Fraught seems rather to be an Adjective than the Participle of the Verb *freight*, which has regularly *freighted*. *Raught* from *reach* is obsolete.

[8] They follow the Saxon rule: "Verbs which in the Infinitive end in *dan* and *tan*," (that is, in English, *d* and *t*; for *an* is only the Characteristic termination of the Saxon Infinitive;) "in the Preterit and Participle Preterit commonly, for the sake of better sound, throw away the final *ed*; as *beot, afed*, (both in the Preterit and Participle Preterit,) for *beoted, afeded*; from *beotan, afedan*." Hickes, Grammat. Saxon. cap. ix. So the same Verbs in English, *beat, fed*, instead of *beated, feeded*.

[9]

> As in this glorious and well-*foughten* field
> We kept together in our chivalry. (Shakspeare, Hen. V.)

> On the *foughten* field
> Michael, and his Angels, prevalent,
> Encamping, plac'd in guard their watches round.
> (Milton, P. L. VI. 410.)

2.3 Irregulars in *en.*

The Irregulars of the Third Class form the Past Time by changing the vowel or diphthong of the Present; and the Participle Perfect and Passive, by adding the termination *en*; beside, for the most part, the change of the vowel or diphthong. These also derive their formation in both parts from the Saxon.

Present.	Past.	Participle.
a changed into *e*.		
Fall,	fell,	fallen.

This Participle seems not agreeable to the Analogy of derivation, which obtains in this Class of Verbs.

i long into	*o*	*i* short.
Abide,	abode.	
Climb,	clomb,	(climbed.)
Drive,	drove,	driven.
Ride,	rode,	ridden.
Rise,	rose,[10]	risen.
Shine,	shone,*	(shined.)
Shrive,	shrove,	shriven.
Smite,	smote,	smitten.
Stride,	strode,	stridden.
Strive,	strove,*	striven.*
Thrive,	throve,[11]	thriven.
Write,[12]	wrote,	written.

i long into *u*,		*i* short.
Strike,	struck,	stricken, or strucken.
i short into *a*.		
Bid,	bade,	bidden.
Give,	gave,	given.
Sit,[13]	sat,	sitten.

[12] *Rise*, with *i* short, hath been improperly used as the Past Time of this Verb: "That form of the first or primigenial earth, which *rise* immediately out of Chaos, was not the same, nor like to that of the present earth." Burnet, Theory of the Earth, B. I. Chap. iv. "If we hold fast to that scripture-conclusion, that all mankind *rise* from one head." Ibid. B. II. Chap. vii.

[12] Mr. Pope has used the Regular form of the Past Time of this Verb:

> In the fat age of pleasure, wealth, and ease,
> Sprung the rank weed, and *thriv'd* with large increase. (Essay on Crit.)

[12] This Verb is also formed like those of *i* long into *i* short; Write, writ, written: and by Contraction *writ* in the Participle: but, I think, improperly.

[13] Frequent mistakes are made in the formation of the Participle of this Verb. The analogy plainly requires *sitten*; which was formerly in use: "The army having *sitten* there so long."—"Which was enough to make him stir, that would not have *sitten* still, though Hannibal had been quiet." Raleigh. "That no Parliament should be dissolved, till it had

Spit,		spat,	spitten.
i short into *u*.			
Dig,		dug,*	(digged.)
ie into *ay*.			
Lie,[14]		lay,	lien, or lain.
o into		*e*.	
Hold,		held,	holden.
o into		*i*.	
Do,		did,	done, i.e. doen.
oo into		*o*.	
Choose		chose.	chosen.
ow into		*ew*.	
Blow,		blew,	blown.
Crow,		crew,	(crowed.)
Grow,		grew,	grown.
Know,		knew,	known.
Throw,		threw,	thrown.
y into	*ew*.	*ow*.	
Fly,[15]	flew,	flown.[16]	

sitten five months." Hobbes, Hist. of Civil Wars, p. 257. But it is now almost wholly disused, the form of the Past Time *sat* having taken its place. "The court *was sat*, before Sir Roger came." Addison, Spect. No. 122. See also Tatler, No. 253, and 265. Dr. Middleton hath, with great propriety, restored the true Participle.—"To have *sitten* on the heads of the Apostles: to have *sitten* upon each of them." Works, Vol. II. p. 30. "Blessed is the man,—that hath not *sat* in the seat of the scornful." Psal. i. 1. The old Editions have *sit*; which may be perhaps allowed, as a Contraction of *sitten*. "And when he was *set*, his disciples came unto him," Mat. v. 1.—"who is *set* on the right hand,"—"and is *set* down at the right hand of the throne of God;" Heb. viii. 1. & xii. 2. (see also Mat. xxvii. 19. Luke, xxii. 55. John, xxiii. 12. Rev. iii. 21.) *Set* can be no Part of the Verb *to sit*. If it belong to the Verb *to set*, the Translation in these passages is wrong: for to *set* signifies *to place*, but without any designation of the posture of the person placed; which is a circumstance of importance expressed by the original.

[14]This Neuter Verb is frequently confounded with the Verb Active *to lay*, (that is, to *put* or *place*;) which is Regular, and has in the Past Time and Participle *layed* or *laid*.

> For him, through hostile camps I bent my way;
> For him, thus prostrate at thy feet I *lay*:
> Large gifts proportion'd to thy wrath I bear. (Pope, Iliad. xxiv. 622.)

Here *lay* is evidently used for the present Time, instead of *lie*.

[16]That is, as a bird, *volare*; whereas *to flee* signifies *fugere*, as from an enemy. So in the Saxon and German, *fleogan*, *fliegen*, *volare*: *fleon*, *flichen*, *fugere*. This seems to be the proper distinction between *to fly*, and to *flee*; which in the Present Times are very often confounded. Our Translation of the Bible is not quite free from this mistake. It hath *flee* for *volare*, in perhaps seven or eight places out of a great number; but never *fly* for *fugere*.

[16]

> For rhyme in Greece or Rome was never known,
> Till by barbarian deluges *o'erflown*. (Roscommon, Essay.)

"Do not the Nile and Niger make yearly inundations in our days, as they have formerly

The following are Irregular only in the Participle; and that without changing the vowel.

Bake, (baked,) baken.*
Fold, (folded,) folden.*[17]

That all these had originally the termination *en* in the Participle, is plain from the following consideration. *Drink* and *bind* still retain it; *drunken*, *bounden*; from the Saxon, *druncen*, *bunden*: and the rest are manifestly of the same analogy with these. *Begonnen*, *sonken*, and *founden*, are used by Chaucer: and some others of them appear in their proper shape in the Saxon: *scruncen*, *spunnen*, *sprungen*, *stungen*, *wunden*. As likewise in the German, which is only another offspring of the Saxon: *begunnen*, *geklungen*, *getrunken*, *gesungen*, *gesunken*, *gespunnen*, *gesprungen*, *gestunken*, *geschwummen*, *geschwungen*.

The following seem to have lost the *en* of the Participle in the same manner:

Hang,[18]	hung,*	hung.*
Shoot,	shot,	shot.
Stick,	stuck,	stuck.
Come,	came,	come.
Run,	ran,	run.
Win,	won,	won.

Hangen, and *scoten*, are the Saxon originals of the two first Participles; the latter of which is likewise still in use in its first form in one phrase: a *shotten* herring. *Stuck* seems to be a contraction from *sticken*, as *struck* now in use for *strucken*. Chaucer hath *comen* and *wonnen*: *becommen* is even used by Lord Bacon.[19] And most of them still subsist entire in the German: *gehangen*, *kommen*, *gerunnen*, *gewonnen*.

To this third Class belong the Defective Verbs, Be, been; and Go, gone; i.e. goen.

From this Distribution and account of the Irregular Verbs, if it be just, it appears, that originally there was no exception from the Rule. That the Participle Preterit, or Passive, in English ends in *d*, *t*, or *n*. The first form included all the Regular Verbs; and those, which are become Irregular

---

done? and are not the countries so *overflown* still situate between the tropicks." Bentley's Sermons.

> Thus oft by mariners are shown
> Earl Godwin's castles *overflown*. (Swift.)

Here the Participle of the Irregular Verb, to *fly*, is confounded with that of the Regular Verb, *to flow*. It ought to be in all these places *overflowed*.

[17]"While they be *folden* together as thorns." Nahum, i. 10.

[18]This Verb, when Active, may perhaps be most properly used in the Regular form; when Neuter, in the Irregular. But in the Active sense of *furnishing a room with draperies* the Irregular form prevails. The Vulgar Translation of the Bible uses only the Regular form.

[19]Essay xxix.

by Contraction, ending in *t*. To the second properly belonged only those which end in *ght*, from the Saxon Irregulars in *hte*. To the third, those from the Saxon Irregulars in *en*; which have still, or had originally, the same termination.

The same Rule affords a proper foundation for a division of all the English Verbs into Three Conjugations; or Classes of Verbs, distinguished one from another by a peculiar formation, in some principal part of the Verbs belonging to each: of which Conjugations respectively the three different Terminations of the Participle might be the Characteristics. Such of the contracted Verbs, as have their Participles now ending in *t*, might perhaps be best reduced to the first Conjugation, to which they naturally and originally belonged; and they seem to be of a very different analogy from those in *ght*. But as the Verbs of the first Conjugation would so greatly exceed in number those of both the others, which together make but about 117;[20] and as those of the third Conjugation are so various in their form, and incapable of being reduced to one plain rule; it seems better in practice to consider the first in *ed* as the only Regular form, and the others as deviations from it; after the example of the Saxon and German Grammarians.

To the Irregular Verbs are to be added the Defective; which are not only for the most part Irregular, but are also wanting in some of their parts. They are in general words of most frequent and vulgar use; in which Custom is apt to get the better of Analogy. Such are the Auxiliary Verbs; most of which are of this number. They are in use only in some of their Times and Modes; and some of them are a Composition of Times of several Defective Verbs having the same signification.

Present.	Past.	Participle.
Am,	was,	been.
Can,	could.	
Go,	went,	gone.
May,	might.	
Must.		
Quoth,	quoth.	
Shall,	should.	
Weet, wit, or wot;	wot.	
Will,	would.	
Wis,	wist.	

There are not in English so many as a Hundred Verbs, (being only the chief part, but not all, of the Irregulars of the Third Class,) which have a distinct and different form for the Past Time Active and the Participle Perfect or Passive. The general bent and turn of the language is towards

[20]The whole number of Verbs in the English language, Regular and Irregular, Simple and Compounded, taken together, is about 4300. See, in Dr. Ward's Essays on the English Language, the Catalogue of English Verbs. The whole number of Irregular Verbs, the Defective included, is about 177.

the other form; which makes the Past Time and the Participle the same. This general inclination and tendency of the language seems to have given occasion to the introducing of a very great Corruption: by which the Form of the Past Time is confounded with that of the Participle in these Verbs, few in proportion, which have them quite different from one another. This confusion prevails greatly in common discourse, and is too much authorized by the example of some of our best Writers.[21] Thus it is said, *He begun*, for *he began*; *he run*, for *he ran*; *he drunk*, for *he drank*: the Participle

MISSING PAGE!

Vulgar Translation of the Bible, which is the best standard of our language, is free from this corruption, except in a few instances; as *hid* is used for *hidden*; *held*, for *holden*, frequently; *bid*, for *bidden*; *begot*, for *begotten*, once or twice: in which, and a few other like words, it may perhaps be allowed as a Contraction. And in some of these, Custom has established it beyond recovery: in the rest it seems wholly inexcusable. The absurdity of it will be plainly perceived in the example of some of these Verbs, which Custom has not yet so perverted. We should be immediately shocked at *I have knew*, *I have saw*, *I have gave*, &c. but our ears are grown familiar with *I have wrote*, *I have drank*, *I have bore*, &c. which are altogether as

---

[21]

He would *have spoke*. (Milton, P. L. x. 517.)

Words *interwove* with sighs found out their way. (P. L. i. 621.)

Those kings and potentates who *have strove*. (Eiconoclast. xvii.)

And to his faithful servant *hath* in place
Bore witness gloriously. (Sam. Ag. ver. 1752.)

And envious darkness, ere they could return,
Had stole them from me. (Comus, ver. 195.)

Here it is observable, that the Author's MS. and the first Edition have it *stolne*.

And in triumph *had rode*. (P. R. iii. 36.)

I *have chose*
This perfect man. (P. R. i. 165.)

The fragrant brier *was wove* between. (Dryden, Fables.)

I will scarce think you *have swam* in a Gondola.
(Shakespear, As you like it.)

Then finish what you *have began*;
But scribble faster, if you can. (Dryden, Poems, Vol. II. p. 172.)

And now the years a numerous train *have ran*;
The blooming boy is ripen'd into man. (Pope's Odyss. xi. 555.)

"Which I *had* no sooner *drank*, *but* I found a pimple rising in my forehead." Addison, Tatler, No. 131.

"*Have sprang*." Atterbury, Serm. I. 4. "*had spake*"

barbarous.

There are one or two small Irregularities to be noted, to which some Verbs are subject in the formation of the Present Participle. The Present Participle is formed by adding *ing* to the Verb; as, *turn*, *turning*, Verbs ending in *e* omit the *e* in the Present Participle: as, *love*, *loving*. Verbs ending with a single consonant preceded by a single Vowel, and, if of more than one Syllable, having the accent on the last Syllable, double the Consonant in the Present Participle, as well as in every Part of the Verb in which a Syllable is added: as *put*, *putting*, *putteth*; *forget*, *forgetting*, *forgetteth*; *abet*, *abetting*, *abetted*.[22]

[22]Some Verbs having the Accent on the last Syllable but one, as *worship*, *counsel*, are represented in the like manner, as doubling the last consonant in the formation of those parts of the Verb in which a Syllable is added; as *worshipping*, *counselling*. But this I rather judge to be a fault in the spelling; which neither Analogy nor Pronunciation justifies.

Chapter 3

Adverb.

ADVERBS are *added to Verbs*, and to Adjectives, to denote some modification or circumstance of an action, or quality: as, the manner, order, time, place, distance, motion, relation, quantity, quality, comparison, doubt, affirmation, negation, demonstration, interrogation.

In English they admit of no Variation; except some few of them, which have the degrees of Comparison: as,[1] "often, oftener, oftenest;" "soon, sooner, soonest;" and those Irregulars, derived from Adjectives[2] in this respect likewise irregular; "well, better, best;" &c.

An adverb is sometimes joined to another Adverb, to modify or qualify its meaning; as, "very much; much too little; very prudently."

[1]The formation of Adverbs in general with the Comparative and Superlative Terminations seems to be improper; at least it is now become almost obsolete: as, "Touching things which generally are received,—we are *hardliest* able to bring such proof of their certainty, as may satisfy gainsayers." Hooker, B. v. 2. "Was the *easilier* persuaded." Raleigh. "That he may the *stronglier* provide." Hobbes, Life of Thucyd. "The things *highliest* important to the growing age." Shaftesbury, Letter to Molesworth. "The question would not be, who loved himself, and who not; but, who loved and served himself the *rightest*, and after the truest manner." Id. Wit and Humor. It ought rather to be, *most hardly*, *more easily*, *more strongly*, *most highly*, *most right*, or *rightly*. But these Comparative Adverbs, however improper in prose, are sometimes allowable in Poetry.

> Scepter and pow'r, thy giving, I assume;
> And *gladlier* shall resign. (Milton, P. L. vi. 731.)

[2]See above, p. 39.

Chapter 4

Preposition.

Prepositions, so called because they are commonly *put before* the words to which they are applied, serve to connect words with one another, and to show the relation between them.

One great Use of Prepositions in English is to express those relations, which in some languages are chiefly marked by Cases, or the different endings of the Noun.

Most prepositions originally denoted the relation of Place, and have been thence transferred to denote by similitude other relations. Thus, *out*, *in*, *through*, *under*, *by*, *to*, *from*, *of*, &c. *Of* is much the same with *from*; "ask *of* me," that is, *from* me: "made *of* wood;" "Son *of* Philip;" that is, sprung *from* him. *For*, in its primary sense, is *pro*, *loco alterius*, in the *stead*, or *place*, of another. The notion of Place is very obvious in all the rest.[1]

[1]The Particle *a* before Participles, in the phrases *a* coming, *a* going, *a* walking, *a* shooting, &c.; and before Nouns, as *a*-bed, *a*-board, *a*-shore, *a*-foot, &c.; seems to be a true and genuine Preposition, a little disguised by familiar use and quick pronunciation. Dr. Wallis supposes it to be the preposition *at*. I rather think it is the Preposition *on*; the sense of which answers better to the intention of those expressions. *At* has relation chiefly to *place*: *on* has a more general relation, and may be applied to *action*, and many other things, as well as *place*. "I was *on* coming, *on* going," &c.; that is, employed *upon* that particular *action*: so likewise those other phrases above-mentioned, *a*-bed, &c. exactly answer to *on* bed, *on* board, *on* shore, *on* foot. Dr. Bentley plainly supposed *a* to be the same with *on*; as appears from the following passage: "He would have a learned University make Barbarisms *a* purpose." Dissert. on Phalaris, p. 223. "The depths *on* trembling fell." J. Hopkins, Ps. lxxvii. 16. That is, as we now say in common discourse, "they fell *a* trembling." And the Preposition *on* has manifestly deviated into *a* in other instances: thus the Saxon compounded Prepositions *on*gean, *on*mang, *on*butan, are became in English, by the rapidity of pronunciation, *a*gainst, *a*mong, *a*bout; and what is in the Saxon Gospel, "Ic wylle gan *on* fixoth," is in the English Translation, "I go *a* fishing." John xxi. 3. Much in the same manner, John *of* Nokes, and John *of* Stiles, by very frequent and familiar use, became John *a* Nokes, and John *a* Stiles: and one *of the* clock, or rather *on the* clock, is written, one *o*'clock, but pronounced, one *a* clock. The phrases with *a* before Participles are out of use in the solemn style; but still prevail in familiar discourse. They are established by long usage, and good authority: and there seems to be no reason, why they should be utterly rejected.

Prepositions are also prefixed to words in such a manner, as to coalesce with them, and to become a part of them. Prepositions, standing by themselves in Construction, are put before Nouns and Pronouns; and sometimes after Verbs; but in this sort of Composition they are chiefly prefixed to Verbs: as, *to outgo*, *to overcome*, *to undervalue*. There are also certain Particles, which are thus employed in Composition of words, yet cannot stand by themselves in Construction: as, *a*, *be*, *con*, *mis*, &c.; in *abide*, *bedeck*, *conjoin*, *mistake*, &c.; these are called Inseparable Prepositions.

Chapter 5

Conjunction.

The Conjunction connects or *joins together* Sentences; so as, out of two, to make one Sentence.

Thus, "You, *and* I, *and* Peter, rode to London," is one Sentence, made up of these three by the Conjunction *and* twice employed; "You rode to London; I rode to London; Peter rode to London." Again, "You *and* I rode to London, *but* Peter staid at home," is one Sentence made up of three by the Conjunctions *and*

MISSING PAGES!

it is required to be in like case, number, gender, or person.

One word is said to govern another, when it causeth the other to be in some Case, or Mode.

Sentences are either Simple, or Compounded.

A Simple Sentence hath in it but one Subject, and one Finite Verb; that is, a Verb in the Indicative, Imperative, or Subjunctive Mode.

A Phrase is two or more words rightly put together, in order to make a part of a Sentence; and sometimes making a whole Sentence.

The most common Phrases, used in simple Sentences, are the following.

1st Phrase: The Substantive before a Verb Active, Passive, or Neuter; when it is said, what thing *is*, *does*, or *is done*: as, "I am;" "Thou writest;"

"Thomas is loved:" where *I*, *Thou*, *Thomas*, are the Nominative[1] Cases; and answer to the question, *who*, or *what*? as, "Who is loved? Thomas." And the Verb agrees with the Nominative Case in Number and Person;[2] as, *thou* being the Second Person Singular, the Verb *writest* is so too.

2nd Phrase: The Substantive after a Verb Neuter or Passive; when it is said, that such a thing *is*, or *is made*, or *thought*, or *called*, such *another thing*; or, when the Substantive after the Verb is spoken of the same thing or person with the Substantive before the Verb: as, "A calf becomes an ox;" "Plautus is accounted a Poet;" "I am He." Here the latter Substantive is in the Nominative Case, as well as the former; and the Verb is said to govern the Nominative Case: or, the latter Substantive may be said to agree in Case with the former.

3rd Phrase: The Adjective after a Verb Neuter or Passive, in like manner, as, "Life *is short*, and Art *is long*." "Exercise *is esteemed wholesome*."

---

[1] "He, *whom* ye pretend reigns in heaven, is so far from protecting the miserable sons of men, that he perpetually delights to blast the sweetest flowrets in the Garden of Hope." Adventurer, No. 76. It ought to be *who*, the Nominative Case to *reigns*; not *whom*, as if it were the Objective Case governed by *pretend*. "If you were here, you would find three or four in the parlour after dinner, *whom* you would say passed their time agreeably." Locke, Letter to Molyneux.

> Scotland and *Thee* did each in other love.
> (Dryden, Poems, Vol. II. p. 220.)

> We are alone; here's none, but *Thee* and I. (Shakspeare, 2 Henry VI.)

It ought in both places to be *Thou*; the Nominative Case to the Verb expressed or understood.

[2]

> But *Thou*, false Arcite, never *shall* obtain
> Thy bad pretence. (Dryden, Fables.)

It ought to be *shalt*. The mistake seems to arise from the confounding of *Thou* and *You*, as equivalent in every respect; whereas one is Singular, the other Plural. See above, p. 46.

> And wheresoe'er *thou casts* thy view. (Cowley, on the Death of Hervey.)

> There's (there *are*) *two* or *three* of us have seen strange fights.
> (Shakspeare, Jul. Cæs.)

> Great *pains has* (have) been taken. (Pope, P. S. to the Odyssey.)

"I have considered, *what have* (hath) been said on both sides in this controversy." Tillotson, Vol. I. Serm. 27.

"One would think, there *was* more *Sophists* than one had a finger in this Volume of Letters." Bentley, Dissert. on Socrate's Epistles, Sect. IX.

"The *number* of the names together *were* about an hundred and twenty." Acts, i. 15. See also Job, xiv. 5.

"And Rebekah took goodly *raiment* of her eldest son Esau which *were* with her in the house, and put *them* upon Jacob her youngest son." Cen. xxvii. 15.

"If the blood of bulls and of goats, and the *ashes* of an heifer, sprinkling the unclean, *santifieth* to the purifying of the flesh." Heb. ix. 13. See also Exod. ix. 8, 9, 10.

4th Phrase: The Substantive after a Verb Active, or Transitive: as when one thing is said to *act* upon, or *do* something to, another: as, "to open a door;" "to build a house:" "Alexander conquered the Persians." Here the thing acted upon is in the Objective Case:[3] as it appears plainly when it is expressed by the Pronoun, which has a proper termination for that Case; "Alexander conquered *them*;" and the Verb is said to govern the Objective Case.

5th Phrase: A Verb following another Verb, as, "Boys love to play:" where the latter Verb is in the Infinitive Mode.

6th Phrase: When one thing is said to belong to another: as, "Milton's poems:" where the thing to which the other belongs is placed first, and is in the Possessive Case; or else last, with the Preposition *of* before it: as, "the poems of Milton."

7th Phrase: When another Substantive is added to express and explain the former more fully; as, "Paul the Apostle;" "King George:" where they are both in the same case; and the latter is said to be put in Apposition to the former.

8th Phrase: When the quality of the Substantive is expressed by adding an Adjective to it: as, "a wise man;" "a black horse." Participles have the nature of Adjectives; as, "a learned man;" "a loving father."

9th Phrase: An Adjective with a Verb in the Infinitive Mode following it: as, "worthy to die;" "fit to be trusted."

10th Phrase: When a circumstance is added to a Verb, or to an Adjective, by an Adverb: as, "You read well;" "he is very prudent."

11th Phrase: When a circumstance is added to a Verb, or an Adjective, by a Substantive with a Preposition before it: as, "I write for you;" "he reads with care;" "studious of praise;" "ready for mischief."

12th Phrase: When the same Quality in different Subjects is compared: the Adjective in the Positive having after it the Conjunction *as*, in the Comparative the Conjunction *than*, and in the Superlative the Preposition

---

[3]

For *who love* I so love? (Shakspeare, Merch. of Venice.)

Whoe'er I *woo*, myself would be his wife. (Id. Twelfth Night.)

Whoever the King *favours*,
The Cardinal will find employment for,
And far enough from court. (Id. Hen. VIII.)

Tell who *loves who*; what favours some partake,
And who is jilted for another's sake. (Dryden, Juvenal, Sat. vi.)

"Those, *who* he *thought* true to his party." Clarendon, Hist. Vol. I. p. 667, 8vo. "*Who* should I *meet* the other night, but my old friend?" Spect. No. 32. "*Who* should I *see* in the lid of it, but the Doctor?" Addison, Spect. No. 57. "Laying the suspicion upon somebody, I know not *who*, in the country." Swift, Apology prefixed to Tale of a Tub. In all these places it ought to be *whom*.

of: as, "white as snow;" "wiser than I;" "greatest of all."

The PRINCIPAL PARTS of a Simple Sentence are the Agent, the Attribute, and the Object. The Agent is the thing chiefly spoken of; the Attribute is the thing or action afformed or denied of it; and the Object is the thing affted by such action.

In English the Nominative Case, denoting the Agent, usually goes before the Verb, or Attribution; and the Objective Case, denoting the Object, follows the Verb Active; and it is the order that determines the cases in Nouns: as, "Alexander conquered the Persians." But the Pronoun, having a proper form for each of those cases, sometimes, when it is in the Objective Case, is placed before the Verb; and, when it is in the Nominative Case, follows the Object and Verb; as, "Whom ye ignorantly worship, *him declare I* unto you." And the Nominative Case is sometimes placed after a Verb Neuter: as, "Upon thy right hand *did stand the Queen*:" "On a sudden *appeared the King*." And always, when the Verb is accompanied with the Adverb *there*: as, "there *was a man*." The reason of it is plain: the Neuter Verb not admitting of an Objective Case after it, no ambiguity of Case can arise from such a position of the Noun: and where no inconvenience attends it, variety itself is pleasing.[4]

Who, *which*, *what*, and the Relative *that*, though in the Objective Case, are always placed before the Verb; as are also their Compounds, *whoever*, *whosoever*, &c.: as, "He *whom* you *seek*." "This is *what*, or the thing *which*, or *that*, you *want*." "*Whomsoever* you please *to appoint*."

When the Verb is a Passive

---

[4]

> It must then be meant of his sins who *makes*, not of his who *becomes*, *the convert*. (Atterbury, Sermons, I. 2.)
>
> In him who *is*, and him who *finds*, *a friend*. (Pope, Essay on Man.)

"Eye *hath* not *seen*, nor ear *heard*, neither *have entered* into the heart of man, *the things*, which God hath prepared for them that love him." 1 Cor. ii. 9.

There seems to be an impropriety in these sentence, in which the same Noun serves in a double capacity, performing at the same time the offices both of the Nominative and Objective Case.