

Chapter 1 : Full text of "Sir John Dering [microform] : a romantic comedy"

The vvoing maid, or A faire maid neglected, forlorne and reiected, that would be respected: which to have effected, this generall summon she sendeth in common, come Tinker, come Broomman, she will refuse no man.

The first of eight children, he was probably born in Canterbury, where his father was the Registrar for the Archbishop Matthew Parker and where the births of his siblings are recorded between and His grandfather was William Lily, the grammarian. He complains about a sentence of rustication apparently passed on him at some time, in his address to the gentlemen scholars of Oxford affixed to the second edition of the first part of *Euphues*, but nothing more is known about either its date or its cause. Wood said that Lyly never took kindly to the proper studies of the university. Two years later a letter from Lyly to the treasurer, dated July, protests against an accusation of dishonesty which had brought him into trouble with his friend and patron, Edward de Vere, Earl of Oxford, and demands a personal interview in order to clear his name. However, neither from Burghley nor from Queen Elizabeth I did Lyly ever receive any substantial patronage. He began his literary career by the composition of *Euphues*, or the *Anatomy of Wit*, which was licensed to Gabriel Cawood in December and published in the spring of In the same year he was incorporated M. *Euphues* and his England appeared in, and, like the first part of the book, won immediate popularity. After the publication of *Euphues* Lyly seems to have entirely deserted the novel form, which was much imitated e. Their brisk lively dialogue, classical colour and frequent allusions to persons and events of the day maintained that popularity with the court which *Euphues* had won. Lyly sat in parliament as a member for Hindon in, for Aylesbury in, for Appleby in and for Aylesbury a second time in The two petitions, transcripts of which are extant among the Harleian manuscripts, are undated, but in the first of them he speaks of having been ten years hanging about the court in hope of preferment, and in the second he extends the period to thirteen years. It may be conjectured with great probability that the ten years date from, when Tylney was appointed Master of the Revels with a tacit understanding that Lyly was to have the next reversion of the post. But in or the mastership of the revels was as far off as ever—Tylney in fact held the post for thirty-one years. In the second petition of, Lyly wrote "Thirteen yeres your highnes servant but yet nothing. A thousand hopes, but all nothing; a hundred promises but yet nothing. Thus casting up the inventory of my friends, hopes, promises and tymes, the summa totalis amounteth to just nothing". Blount says vaguely that Elizabeth "graced and rewarded" him, but of this there is no other evidence. After his works steadily declined in influence and reputation; he died poor and neglected in the early part of the reign of James I. In November, Lyly passed away from disease. He was married, and he had two sons and a daughter. They appear in the text in the following order; the parenthetical date indicates the year they appeared separately in quarto form:

Chapter 2 : Restaurants Near Me in Pedley, CA | OpenTable

I learned this as The Old Maid Song in the 60's when I was working at The ice House in Pasadena, CA. I learned "come a landsman, a tinsman, a tinker or a tailor A landsman would be a farmer- a tinsman, a tinsmith who worked the metal that was so common back then.

But Germaine feels under an obligation to Jean Grenicheux, an aristocratic young fisherman, who claims that he once rescued her from drowning. Gaspard has a maid named Serpolette, whom he found as a child abandoned in a field. She has grown into a pert beauty and is the object of gossip by the local women, who call her good-for-nothing. She too is enamoured of Grenicheux. The stranger is actually Henri, Marquis de Corneville, returning from exile. He has come to retake his castle and fields. He recalls his youth and particularly a young girl who fell into the sea. He pulled her out and never saw her again. Act 1 – Scene 2 – The market of Corneville At the market, twice a year, people can hire domestic servants or coachmen. Germaine, Serpolette and Grenicheux all engage themselves to the mysterious Henri, hoping to escape old Gaspard. Act 2 – A large hall in Castle Corneville Marquis Henri brings his new employees to the castle at night and reveals his true identity. He tries to reassure them about the ghosts. He has resolved to restore his immense castle, which has been badly neglected in his absence. He discovers a letter in the castle stating that the infant Vicomtesse de Lucenay was at one time in danger and so was entrusted to Gaspard to be brought up under a false name. Everyone thinks this must refer to Serpolette. Henri also finds himself becoming attracted to Germaine. She tells him the story about how Grenicheux saved her, and how she feels obliged to marry him. Meanwhile, old Gaspard arrives at night in a boat to visit his gold, thinking the castle is empty. Henry and the others, clad in suits of armour, jump out, ring the bells of the castle and capture the old trickster. The shock drives the old man mad. Act 3 – The grounds of Castle Corneville After the renovation of the castle and the ringing of the bells, Henri is recognised as the rightful master of the Castle of Corneville. He gives a feast for the whole village, and his guests rejoice. Gaspard, who has lost his reason, wanders from group to group, singing. Serpolette is assumed to be the Vicomtesse of Lucenay, because the page from the birth register of the village, noting the births of Serpolette and Germaine, has disappeared Gaspard had stolen it. Grenicheux has become factotum to the Vicomtesse Serpolette and is now courting her. Henri has fallen in love with Germaine, although she is only a servant in his household. He orders Grenicheux to confess his deception, but not to reveal the name of the actual rescuer. Germaine overhears their conversation. Henri asks Germaine to be his wife, but she demurs, believing that a servant cannot marry a Marquis. Gaspard, recovering his senses, remorsefully declares that his pretended niece is the rightful Vicomtesse de Lucenay and Serpolette simply a gypsy orphan, and so the Marquis may wed Germaine. Henri forgives Gaspard, Serpolette takes Grenicheux, and all ends happily, as the bells of Corneville are set ringing. A forest near the village of Corneville 1. Chanson du mousse – "Va, petit mousse" Go, little cabin boy – Grenicheux 4. Act 1, Scene 2: Chorus "Sur le marche de Corneville On Corneville market 9b. Chorus "Vous qui voulez des servantes" You who want servants 9c. Air – "Ne parlez pas de mon courage" Do not speak of my courage – Germaine 10c. Song – "Pristi, sapristi" Serpolette Ensemble and couplets – "Vicomtesse et marquise" Viscountess and marquis – Serpolette, Henri, chorus Chorus and quintet – Gloire au valeureux Grenicheux" Glory to the brave – Grenicheux There was also another New York run in Farnie and Robert Reece that closely followed the original. Within ten years of the premiere it had passed its 1,th performance in Parisian theatres. His score is a collection of derivative polkas, waltzes and rondos. He thought the popularity of the work worrying and "harmful to the interests of real composers". A Theatrical History, Richard Traubner considers Planquette had a gift for "rhythmic variety and the pulsations that keep songs alive" but was less outstanding as a melodist, and deficient in the areas of harmony and orchestration. Throughout lovely motifs like the one representing the Bells weave in and out of the music. In what is now called The Dickson Experimental Sound Film, William Kennedy Dickson was filmed and recorded playing the "Chanson du mousse" on the violin, while two of his colleagues danced to it. Archived 23 August at Archive.

Chapter 3 : Les cloches de Corneville - Wikipedia

The employer was planning to cancel the absconding report when the maid left the house with 10 watches from her sponsor and Dh1, from another maid. Besides, Mary Ann, the maid, didn't like fires all over the place.

Philipp was a highly regarded district magistrate in Steinau, near Kassel. Jacob and Wilhelm were sent to school for a classical education once they were of age, while their father was working. They were very hard-working pupils throughout their education. However, in 1785, their father died at the age of 44 from pneumonia. This was a tragic time for the Grimms because the family lost all financial support and relied on their aunt, Henriette Zimmer, and grandfather, Johanne Hermann Zimmer. At the age of 11, Jacob was compelled to be head of the household and provide for his family. After down-sizing their home because of financial reasons, Henriette sent Jacob and Wilhelm to study at the prestigious high school, Lyzeum, in Kassel. In school, their grandfather wrote to them saying that because of their current situation, they needed to apply themselves industriously to secure their future welfare. The two became intent on becoming the best students at Lyzeum, since they wanted to live up to their deceased father. They studied more than twelve hours a day and established similar work habits. They also shared the same bed and room at school. After four years of rigorous schooling, Jacob graduated head of his class in 1797. Wilhelm contracted asthma and scarlet fever, which delayed his graduation by one year although he was also head of his class. Both were given special dispensations for studying law at the University of Marburg. They particularly needed this dispensation because their social standing at the time was not high enough to have normal admittance. University of Marburg was a small, person university where most students were more interested in activities than schooling. Most of the students received stipends even though they were the richest in the state. The Grimms did not receive any stipends because of their social standing; however, they were not upset by it since it kept the distractions away. Wilhelm joined Jacob at the university, and Jacob drew the attention of Professor Friedrich Carl von Savigny, founder of its historical school of law. He became a huge personal and professional influence on the brothers. Throughout their time at university, the brothers became quite close with Savigny and were able to use his personal library as they became very interested in German law, history, and folklore. Savigny asked Jacob to join him in Paris as an assistant and Jacob went with him for a year. While he was gone, Wilhelm became very interested in German literature and started collecting books. Once Jacob returned to Kassel in 1800, he decided to quit studying law and instead spent his full efforts on German literature. While Jacob studied literature and took care of their siblings, Wilhelm received his degree in law at Marburg. From 1800 to 1807, the Grimm family had barely enough money to properly feed and clothe themselves. During this time, Jacob and Wilhelm were concerned about the stability of the family. Achim von Arnim and Clemens Brentano were good friends of the brothers and wanted to publish folk tales, so they asked the brothers to collect oral tales for publication. The Grimms collected many old books and asked friends and acquaintances in Kassel to tell tales and to gather stories from others. Jacob and Wilhelm sought to collect these stories in order to write a history of old German Poesie and to preserve history. For the second edition, two volumes were issued in 1812 and a third in 1815, totaling 210 tales. The third edition appeared in 1825; fourth edition, 1848; fifth edition, 1857; sixth edition, 1869; seventh edition, 1880. Stories were added, and also subtracted, from one edition to the next, until the seventh held 210 tales. All editions were extensively illustrated, first by Philipp Grot Johann and, after his death in 1827, by German illustrator Robert Leinweber. After the first book was published in 1812, they began their second volume, *German Legends*, which was published in 1815. This was one year after their publication of the *German Legends*. In 1818, the Brothers published their *Kleine Ausgabe* or "small edition", a selection of 50 tales designed for child readers. However, the brothers and five other professors led a protest against this and were heavily supported by the student body since all of these professors were well renowned. A close friend of theirs, Bettina von Arnim, was also a talented writer. Savigny and others convinced the King of Prussia, Friedrich Wilhelm IV, to allow the brothers to teach and conduct research at the University of Berlin. In March 1825, the brothers did just this and also continued to work on the *German Dictionary*. Joseph Jacobs was in part inspired by his complaint that English children did not read English fairy tales; [10] in his own words, "What Perrault began, the Grimms

completed". Hitler praised them as folkish tales showing children with sound racial instincts seeking racially pure marriage partners, and so strongly that the Allied forces warned against them; [12] for instance, Cinderella with the heroine as racially pure, the stepmother as an alien, and the prince with an unspoiled instinct being able to distinguish. The Grimm anthology has been a source of inspiration for artists and composers. Arthur Rackham , Walter Crane and Rie Cramer are among the artists who have created illustrations based on the stories. List of fairy tales[edit] Grimm Brothers.

Chapter 4 : 3 is company - Faire Fiddler Maid's Blog - Fiddle Hangout

Get this from a library! The dumb maid: or, The young gallant trappan'd.: a young man did unto her a vvoicing come, but she pretended much that she was dumb ; but when they both in marriage-hands were ty'd, the doctor's skill was likewise with her try'd ; the doctor he set her tongue on the run, she chatters now, and never will have done.

Early life[edit] The house in which Harriet Martineau was born. The sixth of eight children, Harriet Martineau was born in Norwich , England, where her father Thomas was a textile manufacturer. A highly respected Unitarian , he was also deacon of the Octagon Chapel, Norwich from The Martineau family was of French Huguenot ancestry and professed Unitarian views. Her uncles included the surgeon Philip Meadows Martineau " , whom she had enjoyed visiting at his nearby estate, Bracondale Lodge , [6] and businessman and benefactor Peter Finch Martineau. Her ideas on domesticity and the "natural faculty for housewifery", as described in her book Household Education , [2] stemmed from her lack of nurture growing up. Although their relationship was better in adulthood, Harriet saw her mother as the antithesis of the warm and nurturing qualities which she knew to be necessary for girls at an early age. Her mother urged all her children to be well read, but at the same time opposed female pedantics "with a sharp eye for feminine propriety and good manners. Her daughters could never be seen in public with a pen in their hand. It was the beginning of many health problems in her life. In she began to write anonymously for the Monthly Repository , a Unitarian periodical, and in she published Devotional Exercises and Addresses, Prayers and Hymns. Along with her needlework, she began selling her articles to the Monthly Repository, earning accolades, including three essay prizes from the Unitarian Association. Her regular work with the Repository helped establish her as a reliable and popular freelance writer. She described how she could then "truly live instead of vegetate". Illustrations was published in February in an edition of just copies, since the publisher assumed it would not sell well. Yet it very quickly became highly successful, and would steadily out-sell the work of Charles Dickens. Illustrations was her first work to receive widespread acclaim, and its success served to spread the free-market ideas of Adam Smith and others throughout the British Empire. Martineau then agreed to compose a series of similar monthly stories over a period of two years, the work being hastened by having her brother James also work on the series with her. Martineau relied on Malthus to form her view of the tendency of human population to exceed its means of subsistence. However, in stories such as "Weal and Woe in Garvelock", she promoted the idea of population control through what Malthus referred to as "voluntary checks" such as voluntary chastity and delayed marriages. London and the United States[edit] In the Victorian era, most social institutions and norms were strongly shaped by gender, or the perception of what was appropriate for men versus for women. Writing was no exception; non-fiction works about social, economic and political issues were dominated by men, while limited areas, such as romance fiction, and topics dealing with domesticity were considered to be appropriate for women authors. In Martineau moved to London. Among her acquaintances were: Until Martineau was occupied with her brother James on the political economy series, as well as a supplemental series of Poor Laws and Paupers Illustrated and Illustrations of Taxation which was intended to directly influence government policy. About the same time, she published four stories expressing support of the Whig Poor Law reforms. Tory paternalists reacted by calling her a Malthusian "who deprecates charity and provision for the poor", while Radicals opposed her to the same degree. Brougham who has set her to write stories on the poor Laws " and recommending Poor Laws and Paupers Illustrated in pamphlet -sized parts. Her support of abolitionism , then widely unpopular across the U. The two books are considered significant contributions to the then-emerging field of sociology. She wrote, The intellect of women is confined by an unjustifiable restriction of As women have none of the objects in life for which an enlarged education is considered requisite, the education is not given So much success that, "by , the monthly sales. He found him spending his days "driving out Miss Martineau", who had returned from her trip to the United States. Charles wrote to his sister, Our only protection from so admirable a sister-in-law is in her working him too hard. I much doubt whether it will be equality in practice. I was astonished to find how little ugly she is, but as it appears to me, she is overwhelmed with her own projects, her own thoughts and own abilities.

Erasmus palliated all this, by maintaining one ought not to look at her as a woman. She is a wonderful woman. She portrayed a failed love affair between a physician and his sister-in-law. It was considered her most successful novel. She several times visited her brother-in-law, Thomas Michael Greenhow , who was a celebrated doctor in Newcastle upon Tyne , to try to alleviate her symptoms. On the last occasion she stayed for six months in the Greenhow family house at 28 Eldon Square. Immobile and confined to a couch, she was cared for by her mother until purchasing a house and hiring a nurse to aid her. The establishment is still open as a guest house today, now named the "Martineau Guest House" in her honour. Being homebound is a major part of the process of becoming feminine. In this interior setting she Martineau is taught the home arts of working, serving, and cleaning, as well as the rehearsals for the role of mothering. She sees her mother They define femininity for her. Martineau wrote at least three books during her illness, and a historical plaque marks this house. A book of short stories for children, *The Playfellow*, was published in *Essays by an Invalid*, an autobiographical reflection on invalidism. Lastly, she began working on her autobiography. Completed much later, it included some hundred pages on this period. Martineau dedicated it to Elizabeth Barrett , as it was "an outpouring of feeling to an idealized female alter ego, both professional writer and professional invalid- and utterly unlike the women in her own family". The sickroom was her space. *Life in the Sickroom* explained how to regain control even in illness. Alarmed that a woman was suggesting such a position in the power dynamic, critics suggested that, as she was an invalid, her mind must also be sick and the work was not to be taken seriously. They thought it was unheard of for a woman to suggest being in a position of control, especially in sickness. Instead, the Review recommended that patients follow "unconditional submission" to the advice of doctors. When I look forth in the morning, the whole land may be sheeted with glistening snow, while the myrtle-green sea tumbles The robins twitter and hop in my flower-boxes What an expanse of stars above, appearing more steadfast, the more the Northern Lights dart and quiver! After publication of her letter on the subject, some of her friends raised a small annuity for her soon after. In Martineau underwent a course of mesmerism , returning to health after a few months. There was national interest in mesmerism at this time. Mesmerism was designed to make invisible forces augment the mental powers of the mesmeric object.

Ambleside " views on religion, philosophical atheism, and Darwin[edit] This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. June Harriet Martineau, , by Camille Silvy In she left Tynemouth for Ambleside in the Lake District , where she designed herself and oversaw the construction of the house called The Knoll, Ambleside, where she spent the greater part of her later life. In , she resided with her elderly mother, Elizabeth , in Birmingham for some time, [27] following which she then toured Egypt , Palestine and Syria with some friends. On her return she published *Eastern Life, Present and Past* , in which she reports a breakthrough realization standing on a prominence looking out across the Nile and desert to the tombs of the dead, where "the deceased crossed the living valley and river" to "the caves of the death region" where Osiris the supreme judge "is to give the sign of acceptance or condemnation" *Eastern Life, Present and Past, Complete in One Volume*, Philadelphia, , p. This epiphany changed the course of her life. She believed the ultimate goal to be philosophic atheism , but did not explicitly say so in the book. She described ancient tombs, "the black pall of oblivion" set against the paschal "puppet show" in the Church of the Holy Sepulchre , and noted that Christian beliefs in reward and punishment were based on and similar to heathen superstitions. Describing an ancient Egyptian tomb, she wrote, "How like ours were his life and death! Compare him with a retired naval officer made country gentleman in our day, and in how much less do they differ than agree! She believed women had a natural inclination to motherhood and believed domestic work went hand in hand with academia for a proper, well-rounded education. She stated, "I go further than most persons Her interest in schemes of instruction led her to start a series of lectures, addressed at first to the school children of Ambleside, but afterward extended to their parents at the request of the adults. The subjects were sanitary principles and practice, the histories of England and North America , and the scenes of her Eastern travels. Martineau spanned a wide variety of subject matter in her writing and did so with more assertiveness than was expected of women at the time. She has been described as having an "essentially masculine nature". Its epistolary form is based on correspondence between her and the self-styled scientist Henry G. She expounded

the doctrine of philosophical atheism, which she thought the tendency of human belief. She did not deny a first cause but declared it unknowable. Atkinson was a zealous exponent of mesmerism. The prominence given to the topics of mesmerism and clairvoyance heightened the general disapproval of the book. Literary London was outraged by its mesmeric evolutionary atheism, and the book caused a lasting division between Martineau, her beloved brother, James who had become a Unitarian cleric, and some of her friends. From to , she contributed regularly to the Daily News , writing sometimes six leaders a week. She wrote over articles for the paper in total. For many years she was a contributor to the Westminster Review ; in she was among financial supporters who prevented its closing down. Martineau believed she was psychosomatic; this medical belief of the times related the uterus to emotions and hysteria. She had symptoms of hysteria in her loss of taste and smell. Her partial deafness throughout life may have contributed to her problems. Various people, including the maid, her brother, [25] and Spencer T. Hall a notable mesmerist performed mesmerism on her. Some historians attribute her apparent recovery from symptoms to a shift in the positioning of her tumor so that it no longer obstructed other organs.

Chapter 5 : calendrierdelascience.com: Lyr Req: Old Maid Song / Old Maid's Song

The dumb maid: or, The young gallant trappan'd. A young man did unto her a vvoing come, but she pretended much that she was dumb; but when they both in marriage-hands were ty'd, the doctor's skill was likewise with her try'd; the doctor he set her tongue on the run, she chatters now, and never will have done.

In the Preliminary Dissertation, prefixed to this Work, I have fully explained the principles, on which the new-Theory of Languages has been founded, and the forms, which are adopted for the purposes of Systematical arrangement. To this Dis- sertation the Reader must resort, who wishes to be fully informed on the nature of these principles ; yet a few observations should perhaps be prefixed to the present Volume, which may be sufficient to eluci- date the doctrine, adopted in this new System of Etymology. In in- vestigating the affinities of kindred words to each other, I consider, that the Vowels are to be wholly rejected, and that the existence of Cognate Consonants containing the same idea, or similar ideas, should alone be regarded. The third Class contains letters, which do not in the regular operations of Language familiarly pass into each other. This union of Consonants I call an Elementary Character, which expresses a general idea without the intervention of Vowels. In the Welsh Language the changes of the Ivubials into each other are fully understood, as they are perpetually visible in representing the same word. The Grammarians have observed, that K, G, Ck, K, F, X, pass into each other, and that T, D, Th, T, A, O, pass into each other ; and that S, S, is a letter of its own kind, " Litera sui generis," but they ought to have seen from their own examples, that they all pass into each other. In the Latin and Greek nouns the same changes are likewise visible. These observations respecting the Cog- nate, or Commutable Consonants relate to the familiar facts, which are perpetually visible through the whole compass of Language. Thus we shall find, that the Guttural G, or Q, is sometimes connected, with the Labial, and hence Q is succeeded by U. All this is explained in pages , 2, 3 of the present Volume. Though these changes sometimes occur, they are not so familiar as to derange the Class of Immutable Letters. The Vowels render the Consonants Focal, by producing sounds, and thus constitute in conjunction with Consonants different words, expressing different meanings, by which Human Speech is constituted. But in written Languages, Consonants alone are able to preserve and record IVords, and Cognate Consonants mark their affinities. On the contrary, Vowels, when placed alone, can record nothing in exhibiting a Language, and even in conjunction with Consonants, when words pass through different Languages, or Dialects, or Provincial varieties, they serve only to confound, and obscure affinities. The reader in order to learn this fact has only to open any Etymological Dictionary, as the Lexicons of Skinner or Junius, and examine in a few instances only the varieties of the same word, as they are recorded by these writers, when the word passes through different Languages; and he will at once grant, that the word, which all would acknowledge to be the same word, cannot justly be so denominated, unless he disregards the vowels, and considers only as important the same Cognate Consonants, containing the same idea, or kindred ideas. The attention of a few minutes only employed in this business will afford him the fullest conviction, re- specting the truth of the position, which is here maintained. Pateer, Pafer, and Patr, Gr. Though the word Father has assumed these various forms, we observe at the same time the greatest uniformity, as the diffeRence arises only from the change of tlie Vowels, while the mme Consonants, that is, Consonants of the same kind, called Cognate, still remain as records of the same word. If we adopt the vowels only, which appear in the variations of this word, ae, aee, aue, cee, aee, a, eee, we record nothing; and a Language so represented would become an absolute blank, without any traces of ideas or meaning. Thus in denominating words under dif- ferent forms to be the same word, we mean those forms of a word, which are represented by Consonants of the same kind, containing the same idea, or the same train of ideas. Language is liable to these accidents ; yet it commonly happens, as in this case, that sufficient evidence remains for determining the origin, from which the words so mutilated are derived. We shall marvel, I must again repeat, that a word, so familiar as Father, and therefore so liable, as we should conceive, to change, has remained invariably the same, through so long a period, in so many Languages, spoken in such distant regions of the globe. The Vowels 00, on, O, oe, u, ou, e, ei, which are employed in representing these words, record nothing. This example Foot opens into a world of ideas connected with the discussions of the

present Volume, and the principles of my Theory. Here likewise we may say, that the identity of the same word is recognized by the existence of the same Cognate Consonants, containing the same idea, or the same train of ideas. But it is the business of the Etymologist not only to consider the affinity, existing between various forms of the same word with the same idea in one of its applications, but of different words, bearing different senses, which senses may be sometimes apparently very remote from each other. Words cannot familiarly pass into each other, unless by means of Cognate, or Commutable Consonants, or Consonants, which have the property of familiarly passing into each other, and their affinity cannot be recognised, unless by observing, that they contain the same Cognate Consonants under the same train of ideas, or under the same fundamental idea imparting different senses. The affinity of the Languages, with which we are most conversant, has been perpetually observed, and the fact, that Father exists not only in the kindred Dialects of the Teutonic, but in Greek, Latin, and Sanscrit, will suggest to the most unfurnished reader the probability of this fact. I shew in my Preliminary Dissertation, that the Earth or Ground supplies Languages with the materials for the various ideas, with which words are impressed. It is acknowledged, that words must relate originally to Matter; as every thing expressing the operations of the mind must be metaphors derived from Matter, and where is the Matter to be found, with, which man is perpetually conversant, but the Matter of the Earth or Ground, Dirt, Mud. I denominate BC, an Elementary Character. Pad, Pass, Path, Eng. The mark of a caret before a Consonant expresses a Race of words, in which the Consonant, bearing that mark, whether it should precede or follow the Consonant, has a Vowel breathing, and not another Consonant, before or after it. The spirit of my Theory does not lead me to adjust the affinity of one word to another, as I conceive words to be derived from a general impression on the mind of the force annexed to the Elementary Character, which impression was originally formed from the Dirt of the Earth. In some cases words are directly derived from each other, or directly belong to each other, as Boggle is immediately taken from Bog, by the manifest nature of the Language; but when I say, with a ditierent turn of meaning, that Boss and Botch, the Swelling Lumps, belong to each other, and to Bog, I understand by this, that all these words have an affinity with each other, as belonging to the same Elementary Character, and as conveying the same common idea of the Swelling Mass, which idea was derived from the Sivelling up Mass of Dirt, expressed by the kindred word Bog. This mode of writing Languages answers every purpose of recording and speaking the words intended. It is true, that we cannot speak words without Foivels, but if we can excite the idea of the word intended to be spoken by the use of Consonants only, our purpose of speaking the word duly, in order to be understood by those, who speak the same Language, is fully answered. Now if the symbol Fthr be sufficient to excite in the understanding this idea, any attempt to represent the vowel breathing is superfluous. We know, that in the Eastern Languages, the Consonants are of themselves sufficient to excite this idea, and if the Reader will make an experiment upon the English Language written after this form, he will be convinced, that a small portion of practice would render this mode of writing words for the purpose of reading them easy and familiar. In the Hebrew Dialect of the Bible, now become a dead Language, a slight embarrassment has sometimes arisen from the same symbol, bearing different senses ; but it is not so great as that, which arises in our own Language from the more ample symbol composed of Vowels and Consonant, when the same word has passed through different ages, and suffered a change b2 xii INTRODUCTION. In composing a Dictionary of the Hebrew Language, the Lexicographers, when they produce a single word, as they would call it, represented by two Consonants, detail the different senses that it bears, and endeavour to shew the connexion between one sense and another. The Hebrew Lexicographers consider CP under these different senses as the same word, and they would say, that this word had assumed these different kindred senses, by the use of different Vowel points. We shall find, that they considered the same train of ideas to belong to that word only, or they considered that word only to be the same word, which was represented by the same Consonants, or Consonants of the same name and form, and they seem to be unconscious, that there existed, among other words, any species of relationship whatever. Without any minute research into the cause of these kindred significations being attached to the same Consonants, we should at once say, that this circumstance did not arise from the Jigure and name of the symbol, but that it must have arisen from the power of these Consonants. According to this mode of conceiving the matter, the Cognate Consonants in each peculiar Language convey the same train of ideas.

Not only the several Dialects in these Classes of Languages are thus intimately connected, but the Classes themselves are acknowledged likewise to be closely allied to each other. I must again repeat, what in fact all have allowed, that Language is composed of words originally denoting material objects, and that the operations of mind are expressed by a metaphorical application of these words: Now where is Matter to be found, with which Man is perpetually conversant, but that Matter, which exists on the surface of the Earth? If this hypothesis respecting the origin of Human Speech should be true, we at once perceive, how the process of investigating the relations of Language, which before might seem to be involved in inexplicable intricacy, becomes bounded, distinct and defined. Thus then we may venture to assert, under this idea, that our Labours are directed to the study of one great Universal Language, which is itself derived from one great Universal object, ever present, ever visible, and perpetually pressing on the attention of man. Nothing is new in my conception, that the Vowels afford no record in determining the affinity of words, and that the Consonants only are the Essential and Elementary parts of words, but the express mode, in which this principle has been declared, and the comprehensive manner in which it has been applied. All the Etymologists do in fact tacitly acknowledge this truth, in producing what they consider to be parallel words, as these words bear no resemblance to each other in their form, but by the exhibition of the same Cognate Consonants. Though all the Etymologists tacitly acknowledge this fact, when they produce their parallel words, yet they still work in the dark, under the cloud of this principle obscurely understood; and their labours are deficient in the purposes of an Art, because this fact has never been explicitly declared and acknowledged. Yet others have proceeded still further, and some hardy Theorists have from time to time ventured to assert, that Consonants were the Radical parts of words. On the whole, I might venture to observe, that the Doctrine unfolded in this Work, founded as it is on a new idea, and supported by a new mode of applying principles, which were before inadequately conceived, may be considered as affording to the subject of Etymology, an Art altogether new, and totally unlike, in its form and purposes, to every other mode, which has ever been adopted in discovering the affinity of words. Another Volume on the subject of Etymology, unfolded by a new mode of illustration, is here presented to the Public, under favorable impressions, which the former Volumes could not be expected to obtain. The writer likewise of such a work, who has duly estimated the nature of Public favour, when it is excited in the cause of Literature, would feel but little gratified with a reception hastily and negligently bestowed, from the impulse of motives, which bear no relation to the powers of the author, or the value of his performance. The final doom, destined to every work, is governed by its own laws; and the writer, who has chosen a topic, which alone belongs to the decision of instructed and meditative men, must wait patiently, till their judgment can be formed, and their influence can be felt. It is from that order of men only, who pursue Literature for its own purposes, with minds accustomed to enquire, and intent solely on the discovery of truth, that the Public opinion, when it assumes its important office, is at first slowly adopted, and at last firmly established.

PREFACE. Some years have now passed away, since the Doctrine, contained in the present Volume, has been promulgated, and due time has been afforded for the examination of the principles, on which the Theory is founded, and of the evidence, by which it has been supported. The Work has now found its way beyond the limits of our own Country, and has obtained a reception on the Continent, which is most gratifying to the mind, and most congenial to the feelings of the Writer. I might venture to observe, that among the Scholars of Paris and Vienna the new System of Etymology has now passed through the ordeal of its probation, and has been admitted, as a Work, founded on just principles and directed to extensive purposes. The reward of our labours in the search of truth is to be found in the voice of authentic testimony, that the truth has been discovered, and I am urged by duty and by feeling to acknowledge the value of that evidence, which is obtained from a Foreign Land, where no other motives can exist for the acceptance of a new Theory, but such, which are alike honourable to those, who confer the reward, and those, who receive it. There is one Parisian Scholar, to whom my acknowledgements are particularly due for the very flattering opinion, which he has been pleased to declare of my Work, in a private and voluntary address, which is at once distinguished by an English style, worthy of an Artist in our Language, and by a zeal in the cause of Letters, such as belongs only to the higher order of liberal and enlightened minds. I have no doubt, that my System of Etymology has felt all the beneficial consequences, which can arise from the influence of such a Patron, who by his character, his

station and extensive communications throughout Europe is enabled to impart an impulse to a Work of Letters, which would be most favorable to its reception and propagation on the Continent. I have suggested, that the foundation of our two Universities is of Celtic origin, and that it is lost in the most unfathomable antiquity: I have shewn, p. I have suggested, under this train of ideas, that the Eleusinian Ceres or Ceridwen, when she travelled from the vicinity of the Academy on the Ilissus to the Academy on the banks of the Cam, may perhaps have returned to a kindred spot, which had been once dedicated to the performance of her rites, p. The learned author of a work, intitled " Opus Tripartitum seu de " Analogia Linguarum Libellus," published at Vienna in the year , has made an observation on the Celtic and Teutonic origin of Languages, which expresses at once his agreement and dissent with the Writer of these Discussions, on this curious and difficult question p. V author of that work is pleased to quote the opinion, which I expressed in my former Volumes, relating to this subject, after the following manner: Id tamen ambabus " tenemus manibus, quod ad Zwitzere legitur. In this passage our author expressly asserts, as follows: It may well be imagined, that my zeal for the honor of the Teutonic Dialects is as strong and ardent, as this learned German can desire ; and an Etymologist, if he were not even attached to the Teutonic stock by the ties of his maternal Language, must have profited but little by the labours of Wachter, if he did not consider the German Dialect, as a rich fund, abounding with precious materials for the elucidation of Language. But I must still be permitted to conceive, that the Celtic Dialects ought to be regarded, as constituting the great Store-House of Human Speech, and I cannot express my ideas better on this subject than by observing, that this Store-House of Languages preserves all the materials, of which other Languages are formed ; while it declares and illustrates the original affinities, by which they are connected with each other. The German Dialect has been investigated and unfolded through all its recesses by the learning and the sagacity of Wachter, and his researches have spread a bright and steady light over the kindred Dialects of the Teutonic. The Sanscrit Language and the customs of the Hindoos have formed a theme of discussion, from which we have learnt all, which can interest our attention on these subjects. In unfolding the stores of the Celtic Dialects, nothing worthy of so ample and important a theme has yet been accomplished. In the Archceologia Britannica of that illustrious Celt, Edivard Lhuyd, the foundation of a great building has been laid, but the fabric still remains to be erected. The Irish or Hiberno-Celtic Dictionary of General Vallancey, of which only a Prospectus has appeared, is still unpublished, though the work of a profound Artist, on which the labour of thirty years had been employed. The Galic and the Irish Dictionary of Mr. Shaw is a work of great utility, and it supplies us with the chief information, which we have under an Alphabetical form, respecting the words, which belong to these Dialects; but it is furnished with no examples, which alone can lead us to a true knowledge of the original senses of words. The Welsh Dictionary of Mr. Owen is a most valuable repository, and it is enriched with passages, taken from the Welsh Writers; but the explanations of this Author are not always happily conceived, and Mr. The ancient Race of the Cymry can boast of many precious Volumes, still remaining; and a great Work, a possession for ever, might be formed, if a scholar of that nation, another Lliuyd, would fully profit by these stores, and compose a copious Dictionary of the Welsh Language, furnished with the materials, which I shall here describe. The Dictionary of General Vallancey should be published, under the precise form, which it bears in the Manuscript, and every thing should be extracted from thence, which can contribute to the completion of the projected work. The Poems of Ossian should be diligently studied, and the Galic terms should be produced, illustrated by ample quotations from this source. A perpetual appeal should be made to the kindred terms in the Armoric, the Basque, the Cornish and the Manx Dialects, and their senses should be investigated with great diligence, and precision. The publication of the Poems of Ossian in the original Galic by the Highland Society has formed a new aera in the study of the Celtic Dialects, and may contribute to afford information on the subject of Language, which cannot be too highly appreciated. A new Galic Dictionary might be published under the auspices of this zealous and enlightened Body, and the Irish Dictionary of General Vallancey would readily see the light, if the influence of the same zeal, intelligence and power were exerted in a similar cause. I shall be enabled briefly to state these views in the words of the writer himself from a private and voluntary communication, which I received from him some years ago on the first appearance of these Etymological Researches, when they were yet in an incipient and imperfect form. I might feel repugnant to repeat the flattering terms, in which this

veteran enquirer has been pleased to speak of my Work, if the communication were not connected with a statement, important to Celtic Literature, and if the good opinion of such an adept might not be directed to a good purpose, by infusing into the mind of the reader the same confidence, which cheers me in that portion of my labours, when I attempt to unfold from scanty materials the affinities of the Irish Dialects. Bochait " shewed the way to a work of this kind, Gebehn with whom I was " in correspondence for many years followed. You have improved " on both. I am doubtful if the Brahmin Religion did not spring from " the Aiteac Coti. For their knowledge in Astronomy I beg leave to " refer you to some papers of mine published in the Oriental Collection. At the age of seventy-six I cannot think of putting " a huge Folio to the press. The connexion of the Hindoo ceremonies with those, which were of Celtic origin, and which were practised in the sacred Islands of the West, is now fully acknowledged, and General Vallancey has illustrated some portions of this subject with singular success, in works already published, as it relates to the Mythological History of Ireland. It is now well known, that the Cave of St. Patrick in Ireland, or the Hole in the Peak of Derbyshire, which received from the Monks in latter times, a Latin appellation expressive of the ancient superstition.

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