

FARIDA ALLAHVERDIYEVA



COLLECTION OF THE LECTURES ON ENGLISH GRAMMAR

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LECTURE I

LANGUAGE and GRAMMAR

Language implies those signs by which men and animals pass to each other their thoughts, affections, and desires.

Language may be divided into two parts:

1. Natural and artificial;
2. Spoken and written.

NATURAL LANGUAGE, consists in the use of those natural signs which different animals employ in communicating their feelings one to another. The meaning of these signs are all perfectly understood by the principles of their nature. This language is common both to man and animals. The elements of natural language in man, may be reduced to three kinds;

1. Modulations of the voice.
2. Gestures.
3. Features.

By means of these, two savages who have no common, artificial language, can communicate their thoughts in a manner quite intelligible: they can ask and refuse, affirm and deny, threaten and supplicate; they can traffick, enter into contracts, and plight their faith. The language of brutes consists in the use of those *inarticulate* sounds by which they express their thoughts and affections. Thus, the chirping of a bird, the bleating of a lamb, the neighing of a horse, and the growling, whining, and barking of a dog, are the language of those animals.

Table 1

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into words, and thus made the ocular representatives of the articulate sounds uttered by the voice.

GRAMMAR is the science of language. Grammar may be divided into two species, universal and particular.

UNIVERSAL GRAMMAR explains the principles which are common to all languages.

PARTICULAR GRAMMAR applies to a particular language, modifying them according to its genius, and the established practice of the best speakers and writers by whom it is used. *The established practice of the best speakers and writers* of any language, is the standard of grammatical accuracy in the use of that language. By the phrase, *established practice*, is implied reputable, national, and present usage. A usage becomes *good* and *legal*, when it has been long and generally adopted.

The best speakers and writers, or such as may be considered good authority in the use of language, are those who are in high estimation; speakers, distinguished for their elocution and other literary attainments, and writers, eminent for correct taste, solid matter, and refined manner.

In the grammar of a *perfect* language, no rules should be admitted, but such as are founded on fixed principles, arising out of the genius of that language and the nature of things; but our language being *im*-perfect, it becomes necessary, in a *practical* treatise, like this, to adopt some rules to direct us in the use of speech. If we had a permanent and surer standard than capricious custom to regulate us in the transmission of thought, great inconvenience would be avoided. They, however, who introduce usages which depart from the analogy and philosophy of a language, are conspicuous among the number of those who form that language, and have power to control it.

Language is conventional, and not only invented, but, in its progressive advancement, *varied* for purposes of practical convenience. Hence it assumes any and every form which those who make use of it choose to give it. We are, therefore, as *rational* and *practical* grammarians, compelled to submit to the necessity of the case; to take the language as it *is*, and not as it *should be*, and bow to custom.

PHILOSOPHICAL GRAMMAR investigates and develops the principles of language, as founded in the nature of things and the original laws of thought. It also discusses the grounds of the classification of words, and explains those procedures which practical grammar lays down for our observance.

PRACTICAL GRAMMAR adopts the most convenient classification of the words of a language, lays down a system of definitions and rules, founded on scientific principles and good usage, illustrates their nature and design, and enforces their application.

PRINCIPLE. A principle in grammar is a peculiar construction of the language, sanctioned by good usage.

DEFINITION. A definition in grammar is a principle of language expressed in a definite form.

RULE. A rule describes the peculiar construction or circumstantial relation of words, which custom has established for our observance.

ENGLISH GRAMMAR is the art of speaking and writing the English language with propriety.

GRAMMAR teaches us *how to use words in a proper way*. If we have a store of words, and even know what they signify, they will be of no real use to us unless we can also apply them to practice, and make them answer the purposes for which they were invented. *Grammar*, enables us to express our thoughts fully and clearly. To be able to speak and write our

vernacular tongue with accuracy and elegance, is, certainly, a consideration of the highest moment. So, the following divisions of Grammar are found:

1. ORTHOGRAPHY;
2. ETYMOLOGY;
3. SYNTAX;
4. PROSODY.

ORTHOGRAPHY teaches the nature and powers of letters, and the just method of spelling words. ORTHOGRAPHY means *word-making*, or *spelling*. It teaches us the different kinds and sounds of letters, how to combine them into syllables, and syllables into words.

As this is one of the first steps in the path of literature, you are presumed already to understand the nature and use of letters, and the right method of spelling words. If you do, it is unnecessary for you to dwell long on this part of grammar, which is rather dry and uninteresting, for it has nothing to do with parsing and analyzing language. And, therefore, if you can *spell correctly*, you may omit Orthography, and commence with Etymology and Syntax.

Orthography treats of *Letters, Syllables, and Words*.

LETTERS. A letter is the first principle, or least part of a word. The English Alphabet contains twenty-six letters. They are divided into vowels and consonants.

A vowel is a letter that can be perfectly sounded by itself. The vowels are *a, e, i, o, u*, and sometimes *w* and *y*. *W* and *y* are consonants when they begin a word or syllable; but in every other situation they are vowels.

A consonant is a letter that cannot be perfectly sounded without the help of a vowel; as, *b, d, f, l*. All letters except the vowels are consonants. Consonants are divided into mutes and semi-vowels. The mutes cannot be sounded *at all* without the aid of a vowel. They are *b, p, t, d, k*, and *c* and *g* hard. The

semi-vowels have an imperfect sound of themselves. They are *f, l, m, n, r, v, s, z, x*, and *c* and *g* soft. Four of the semi-vowels, namely, *l, m, n, r*, are called *liquids*, because they readily unite with other consonants, and flow, as it were, into their sounds.

A diphthong is the union of *two* vowels, pronounced by a single impulse of the voice; as *oi* in voice, *ou* in sound.

A triphthong is the union of *three* vowels pronounced in like manner; as, *eau* in beau, *iew* in view. A *proper* diphthong has *both* the vowels sounded; as, *ou* in ounce. An *improper* diphthong has only *one* of the vowels sounded; as, *oa* in boat.

SYLLABLES. A Syllable is a distinct sound, uttered by a single impulse of the voice; as, *a, an, ant*. A word of one syllable, is termed a Monosyllable; a word of two syllables, a Dissyllable; a word of three syllables, a Trisyllable; a word of four or more syllables, a Polysyllable.

WORDS. Words are articulate sounds, used by common consent, as signs of our ideas. Words can be of two sorts, primitive and derivative. A *primitive* word is that which cannot be reduced to a simpler word in the language; as, *man, good*. A *derivative* word is that which may be reduced to a simpler word; as, *manful, goodness*. There is little or no difference between derivative and compound words. The terminations or added syllables, such as *ed, -es, -ess, -est, -an, -ant, -en, -ence, -ent, -dom, -hood, -ly, -ous, -ful, -ness*, and the like, were, originally, distinct and separate words, which, by long use, have been contracted, and made to coalesce with other words.

THE SOUNDS OF THE LETTERS

A. — A has four sounds; the long; as in *name*, *basin*; the broad; as in *ball*, *wall*; the short; as in *fagot*, *glass*; and the flat, Italian sound; as in *bar*, *farther*. The improper diphthong, *aa*, has the short sound of a in *Balaam*, *Canaan*, *Isaac*; and the long sound of a in *Baal*, *Gaal*, *Aaron*.

The Latin diphthong, *ae*, has the long sound of e in *aenigma*, *Caesar*, and some other words. But many authors reject this useless excrescence of antiquity, and write, *enigma*, *Cesar*.

The diphthong, *ai*, has the long sound of a; as in *pail*, *sail*; except in *plaid*, *said*, *again*, *raillery*, *fountain*, *Britain*, and some others.

Au is sounded like broad *a* in *taught*, like flat *a* in *aunt*, like long *o* in *hautboy*, and like short *o* in *laurel*.

Aw has always the sound of broad *a*; as in *bawl*, *crawl*.

Ay has the long sound of *a*; as in *pay*, *delay*.

B.— *B* has only one sound; as in *baker*, *number*, *chub*.

B is silent when it follows *m* in the same syllable; as in *lamb*, etc., except in *accumb*, *rhomb*, and *succumb*. It is also silent before *t* in the same syllable; as in *doubt*, *debtor*, *subtle*, etc.

C.— *C* sounds like *k* before *a*, *o*, *u*, *r*, *l*, *t*, and at the end of syllables; as in *cart*, *cottage*, *curious*, *craft*, *tract*, *cloth*; *victim*, *flaccid*. It has the sound of *s* before *e*, *i*, and *y*; as in *centre*, *cigar*, *mercy*. *C* has the sound of *sh* when followed by a diphthong, and is preceded by the accent, either primary or secondary; as in *social*, *pronunciation*, etc.; and of *z* in *discern*, *sacrifice*, *sice*, *suffice*. It is mute in *arbuscle*, *czar*, *czarina*, *endict*, *victuals*, *muscle*.

Ch is commonly sounded like *tsh*; as in *church*, *chin*; but in words derived from the ancient languages, it has the sound of *k*; as in *chemist*, *chorus*; and likewise in foreign names; as in *Achish*, *Enoch*. In words from the French, *ch* sounds like *sh*; as in *chaise*, *chevalier*; and also like *sh* when preceded by *l* or *n*; as in *milch*, *bench*, *clinch*, etc.

Ch in *arch*, before a vowel, sounds like *k*; as in *arch-angel*, except in *arched*, *archery*, *archer*; *archenemy*; but before a consonant, it sounds like *tsh*; as in *archbishop*. *Ch* is silent in *schedule*, *schism*, *yacht*, *drachm*.

D.— *D* has one uniform sound; as in *death*, *bandage*. It sounds like *dj* or *j* when followed by long *u* preceded by the accent; as in *educate*, *verdure*. It also sounds like *j* in *grandeur*, *soldier*.

The termination, *ed*, in adjectives and participial adjectives, retains its distinct sound; as, a *wick-ed* man, a *learn-ed* man, *bless-ed* are the meek; but in verbs the *e* is generally dropped; as, *passed*, *walked*, *flashed*, *aimed*, *rolled*, etc., which are pronounced, *past*, *walkt*, *flasht*, *aimd*, *rold*.

E.— *E* has a long sound; as in *scheme*, *severe*; a short sound; as in *men*, *tent*; and sometimes the sound of flat *a*; as in *sergeant*; and of short *i*; as in *yes*, *pretty*, *England*, and generally in the unaccented terminations, *es*, *et*, *en*.

F.— *F* has one unvaried sound; as in *fancy*, *muffin*; except in *of*, which, when uncompounded, is pronounced *ov*. A wife's portion, a calve's head, are improper. They should be, *wife's* portion, *calf's* head.

G.— *G* has two sounds. It is hard before *a*, *o*, *u*, *l*, and *r*, and at the end of a word; as in *gay*, *go*, *gun*, *glory*; *bag*, *snug*. It is soft before *e*, *i*, and *y*; as in *genius*, *ginger*, *Egypt*. Exceptions; *get*, *gewgaw*, *gimlet*, and some others. *G* is silent before *n*, as in *gnash*.

H.— *H* has an articulate sound; as in *hat*, *horse*, *hull*. It is silent after *r*; as in *rhetoric*, *rhubarb*.

I.— *I* has a long sound; as in *fine*; and a short one; as in *fin*. Before *r* it is often sounded like *u* short; as in *first*, *third*; and in other words, like short *e*; as in *birth*, *virtue*. In some words it has the sound of long *e*; as in *machine*, *profile*.

J.— *J* has the sound of soft *g*; except in *hallelujah*, in which it is pronounced like *y*.

K.— *K* has the sound of *c* hard, and is used before *e*, *i*, and *y*, where *c* would be soft; as *kept*, *skirt*, *murky*. It is silent before *n*; as in *knife*, *knell*, *knocker*.

L.— *L* has always a soft liquid sound; as in *love*, *billow*. It is often silent; as in *half*, *talk*, *almond*.

M.— *M* has always the same sound; as in *murmur*, *monumental*; except in *comptroller*, which is pronounced *controller*.

N.— *N* has two sounds; the one pure; as in *man*, *net*, *noble*; the other a compound sound; as in *ankle*, *banquet*, *distinct*, etc., pronounced [*angkl*], [*bangkwet*]. *N* final is silent when preceded by *m*; as in *hymn*, *autumn*.

O.— *O* has a long sound; as in *note*, *over*; and a short one; as in *not*, *got*. It has the sound of *u* short; as in *son*, *attorney*, *doth*, *does*; and generally in the terminations, *op*, *ot*, *or*, *on*, *om*, *ol*, *od*, etc.

P.— *P* has but one uniform sound; as in *pin*, *slipper*; except in *cupboard*, *clapboard*, where it has the sound of *b*. It is mute in *psalm*, *Ptolemy*, *tempt*, *empty*, *corps*, *raspberry*, and *receipt*.

Ph has the sound of *f* in *philosophy*, *Philip*; and of *v* in *nephew*, *Stephen*.

Q.— *Q* is sounded like *k*, and is always followed by *u* pronounced like *w*; as in *quadrant*, *queen*, *conquest*.

R.—R has a rough sound; as in *Rome, river, rage*; and a smooth one; as in *bard, card, regard*. In the unaccented termination *re*, the *r* is sounded after the *e*; as in *fibre, centre*.

S.—S has a flat sound like *z*; as in *besom, nasal*; and, at the beginning of words, a sharp, hissing sound; as in *saint, sister, sample*. It has the sound of *sh* when preceded by the accent and another *s* or a liquid, and followed by a diphthong or long *u*; as in *expulsion, censure*. *S* sounds like *zh* when preceded by the accent and a vowel, and followed by a diphthong or long *u* as in *brasier, usual*. It is mute in *isle, corps, demesne, viscount*.

T.—T is sounded in *take, temper*. *T* before *u*, when the accent precedes, and generally before *eou*, sounds like *tsh*; as, *nature, virtue, righteous*, are pronounced *natshure, virtshue, richeus*. *Ti* before a vowel, preceded by the accent, has the sound of *sh*; as in *salvation, negotiation*; except in such words as *tierce, tiara*, etc. and unless an *s* goes before; as, *question*; and excepting also derivatives from words ending in *ty*; as in *mighty, mightier*.

Th, at the beginning, middle, and end of words, is sharp; as in *thick, panther, breath*. Exceptions; *then, booth, worthy*, etc.

U.—U has three sounds; a long; as in *mule, cubic*; a short; as in *dull, custard*; and an obtuse sound; as in *full, bushel*. It is pronounced like short *e* in *bury*; and like short *i* in *busy, business*.

V.—V has uniformly the sound of flat *f*; as in *vanity, love*.

W.—W, when a consonant, has its sound, which is heard in *wo, beware*. *W* is silent before *r*; as in *wry, wrap, wrinkle*; and also in *answer, sword*, etc. Before *h* it is pronounced as if written after the *h*; as in *why, when, what*; -

hwy, hwen, hwat. When heard as a vowel, it takes the sound of *u*; as in *draw, crew, now.*

X.—X has a sharp sound, like *ks*, when it ends a syllable with the accent on it; as, *exit, exercise*; or when it precedes an accented syllable which begins with any consonant except *h*; as, *excuse, extent*; but when the following accented syllable begins with a vowel or *h*, it has, generally, a flat sound, like *gz*; as in *exert, exhort.* X has the sound of Z at the beginning of proper names of Greek original; as in *Xanthus, Xenophon, Xerxes.*

Y.—Y, when a consonant, has its proper sound; as in *youth, York, yes, new-year.* When *y* is employed as a vowel, it has exactly the sound that *i* would have in the same situation; as in *rhyme, system, party, pyramid.*

Z.—Z has the sound of flat *s*; as in *freeze, brazen.*

RULES FOR SPELLING

SPELLING is the art of expressing a word by its proper letters. The following rules are deemed important in practice, although they assist us in spelling only a small portion of the words of our language. This useful art is to be chiefly acquired by studying the spelling-book and dictionary, and by strict attention in reading.

Monosyllables ending in *f, l, or s*, double the final or ending consonant when it is preceded by a *single* vowel; as *staff, mill, pass.* Exceptions; *of, if, is, as, lids, was, yes, his, this, us, and thus.*

False Orthography for the learner to correct.—Be you like the gale that moves the grass, to those who ask your aid.—The aged hero comes forth on his staff; his gray hair glitters in the beam.—Shall mortal man be more just than God?—Few

know the value of health till they lose it.—Our manners should be neither gross, nor excessively refined.

And that is not the lark, whose notes do beat The vaulty heaven so high above our heads: I have more care to stay, than to go.

Monosyllables ending in any consonant but *f*, *l*, or *s*, never double the final consonant when it is preceded by a single vowel; as, *man*, *hat*. Exceptions; *add*, *ebb*, *butt*, *egg*, *odd*, *err*, *inn*, *bunn*, *purr*, and *buzz*.

False Orthography.—None ever went sadd from Fingal.—He rejoiced over his son.—Clonar lies bleeding on the bed of death.—Many a trap is set to insnare the feet of youth. The weary sun has made a golden set, And, by the bright track of his golden car, Gives token of a goodly day to-morrow.

Words ending in *y*, form the plural of nouns, the persons of verbs, participial nouns, past participles, comparatives, and superlatives, by changing *y* into *i*, when the *y* is preceded by a consonant; as, *spy*, *spies*; *I carry*, *you carry*, *he carries*; *carrier*, *carried*; *happy*, *happier*, *happiest*.

The present participle in *-ing*, retains the *y* that *i* may not be doubled; as, *carry*, *carrying*. But when *y* is preceded by a vowel, in such instances as the above, it is not changed into *i*; as, *boy*, *boys*; *I cloy*, *he cloys*; except in the words *lay*, *pay*, and *say* *I* from which are formed *laid*, *paid*, and *said*; and their compounds, *unpaid*, *unsaid*, etc.

False Orthography.—Our fancies should be governed by reason.—You weary yourself in vain.—He denied himself all sinful pleasures. The truly good man is not dismayed by poverty. Here fresh morning streak the east, we must be risen to reform yonder allies green.

When words ending in *y*, assume an additional syllable beginning with a consonant, the *y*, if it is preceded by a consonant, is commonly changed to *i*; as, *happy*, *happily*,

happiness. But when *y* is preceded by a vowel, in such instances, it is very rarely changed to *i*; as, *coy*, *coyleless*; *boy*, *boyish*; *boyhood*; *joy*, *joyless*, *joyful*.

False Orthography.—His mind is uninfluenced by fancyful humors.—The vessel was heavily laden.—When we act against conscience, we become the destroyers of our own peace.

Monosyllables, and words accented on the last syllable, ending with a single consonant that is preceded by a single vowel, double that consonant when they assume another syllable that begins with a vowel; as, *wit*, *witty*; *thin*, *thinnish*; *to abet*, *an abetter*. But if a diphthong precedes, or the accent is not on the last syllable, the consonant remains single; as, *to toil*, *toiling*; *to offer*, *an offering*; *maid*, *maiden*.

False Orthography.—The business of to-day, should not be deferred till to-morrow.—That law is annulled.—When we have outstripped our errors we have won the race.—By deferring our repentance, we accumulate our sorrows.—The Christian Lawgiver has prohibited many things which the heathen philosophers allowed. At summer eve, when heaven's aerial bow Spans with bright arch the glittering hills below.—Thus mourned the hapless man; a thundering sound Rolled round the shuddering walls and shook the ground.

Words ending in double *l*, in taking *ness*, *less*, *ly*, or *ful*, after them, generally omit one *l*; as, *fulness*, *skillless*, *fully* *skillful*. But words ending in any double letter but *l*, and taking *ness*, *less*, *ly*, or *ful*, after them, preserve the letter double; as, *harmlessness*, *carelessness*, *carelessly*, *stiffly*, *successful*.

False Orthography.—A chillness generally precedes a fever. - He is wed to dullness. The silent stranger stood amazed to see Contempt of wealth and willful poverty. Restlessness of mind impairs our peace.—The road to the blissful regions, is as

open to the peasant as to the king.—The arrows of calumny fall harmlessly at the feet of virtue.

Ness, less, ly, or ful, added to words ending in silent *e*, does not cut it off; as, *paleness, guileless, closely, peaceful*; except in a few words; as, *duly, truly, awful*.

False Orthography.—Sedatness is becoming. All these with ceaseless praise his works behold. Stars rush: and final ruin fiercely drives Her ploughshare o'er creation! Nature made a pause, An awful pause! prophetic of her end!

When words ending in silent *e*, assume the termination, *ment*, the *e* should not be cut off; as, *abatement, chastisement*.

Ment, like other terminations, changes *y* into *i* when the *y* is preceded by a consonant; as, *accompany, accompaniment; merry, merriment*.

False Orthography.—A judicious arrangement of studies facilitates improvement.—Encouragement is greatest when we least need it. To shun allurments is not hard, to minds resolv'd, forwarn'd, and well prepared.

When words ending in silent *e*, assume the termination, *able* or *ible*, the *e* should generally be cut off; as, *blame, blamable; cure, curable; sense, sensible*. But if *c* or *g* soft comes before *e* in the original word, the *e* is preserved in words compounded with *able*; as, *peace, peaceable; change, changeable*.

False Orthography. Knowledge is desirable.—Misconduct is inexcusable.—Our natural defects are not chargeable upon us.—We are made to be servicable to others as well as to ourselves.

When *-ing* or *-ish* is added to words ending in silent *e*, the *e* is almost always omitted; as, *place, placing; lodge, lodging; slave, slavish; rude, prudish*.

False Orthography. Labor and expense are lost upon a droneish spirit.—An obliging and humble disposition, is

totally unconnected with a servile and cringeing humor. Conscience anticipateing time, Already rues the unacted crime. One self-improveing hour, whole years outweighs Of stupid starers, and of loud huzzas.

Compound words are generally spelled in the same manner as the simple words of which they are compounded; as, *glasshouse, skylight, thereby, hereafter*. Many words ending in double *l*, are exceptions to this rule; as, *already, welfare, wilful, fulfil*; and also the words, *wherever, christmas, lammass, etc.*

False Orthography. The Jew's pasover was instituted in A.M. 2513.—They salute one another by touching their foreheads.—That which is some times expedient, is not allways so. Then, in the scale of reasoning life it's plain, There must be, somewhere, such a rank as man. Till hymen brought his lov-delighted hour, There dwelt no joy in Eden's rosy bower. The head reclined, the loosened hair, The limbs relaxed, the mournful air:— See, he looks up; a wofull smile Lightens his wo-worn cheek awhile.



LECTURE II

ETYMOLOGY AND SYNTAX

NOUNS AND VERBS

ETYMOLOGY treats of the different sorts of words, their various modifications, and their derivation. The word ETYMOLOGY signifies the *origin* or *pedigree of words*.

SYNTAX treats of the agreement and government of words, and of their proper arrangement in a sentence. *Syn-*, a prefix from the Greek language, signifies *together*. *Syn-tax*, means *placing together*; or, as applied in grammar, *sentence making*.

The rules of syntax, which direct to the proper choice of words, and their judicious arrangement in a sentence, and thereby enable us to correct and avoid errors in speech, are chiefly based on principles unfolded and explained by Etymology. Etymological knowledge, then, is a prerequisite to the study of Syntax; but, in parsing, under the head of Etymology, you are required to apply the rules of Syntax. It becomes necessary, therefore, in a practical work of this kind, to treat these two parts of grammar in connexion.

Conducted on scientific principles, Etymology would comprehend the exposition of the origin and meaning of words, and, in short, their whole history, including their application to things in accordance with the laws of nature and of thought, and the caprice of those who apply them; but to follow up the current of language to its various sources, and analyze the springs from which it flows, would involve a process altogether too arduous and extensive for an elementary work. It would

lead to the study of all those languages from which ours is immediately derived, and even compel us to trace many words through those languages to others more ancient, and so on, until the chain of research would become, if not endless, at least, too extensive to be traced out by one man. I shall, therefore, confine myself to the following, limited views of this part of grammar.

1. Etymology treats of the *classification* of words.

2. Etymology explains the *accidents* or *properties* peculiar to each class or sort of words, and their present *modifications*. By modifications, I mean the changes produced on their *endings*, in consequence of their assuming different relations in respect to one another. These changes, such as fruit, fruits, fruit's; he, his, him; write, writes, wrote, written, writing, writer; a, an; ample, amply, and the like, will be explained in their appropriate places.

3. Etymology treats of the *derivation* of words; that is, it teaches you *how one word comes from, or grows out of* another. For example, from the word speak, come the words *speakest, speaketh, speaks, speaking, spoke, spoken, speaker, speaker's, speakers*. These, you perceive, are all one and the same word, and all, except the last three, express the same kind of action. They differ from each other only in the termination. These changes in termination are produced on the word in order to make it correspond with the various *persons* who speak, the *number* of persons, or the *time* of speaking; as, *I speak, you speak, the man speaks, the men speak, I spoke*; The speaker speaks another speaker's speech.

The third part of Etymology, which is intimately connected with the second, will be more amply expanded in the future, and in the Philosophical notes; but we shall not treat largely of that branch of derivation which consists in tracing words to foreign languages. This is the province of the

lexicographer, rather than of the philologist. It is not the business of him who writes a practical English grammar, to trace words to the Saxon, nor to the Celtic, the Greek, the Dutch, the Mexican, nor the Persian; nor is it his province to explain their meaning in Latin, French, or Hebrew, Italian, Mohegan, or Sanscrit; but it is his duty to explain their properties, their powers, their connexions, relations, dependancies, and bearings, not at the period in which the Danes made an irruption into the island of Great Britain, nor in the year in which Lamech paid his addresses to Adah and Zillah, but *at the particular period in which he writes*. His words are already derived, formed, established, and furnished to his hand, and he is bound to take them and explain them as he finds them *in his day*, without any regard to their ancient construction and application.

CLASSIFICATION

In arranging the parts of speech, we conceive it to be the legitimate object of the practical grammarian, to consult *practical convenience*. The true principle of classification seems to be, not a reference to essential differences in the *primitive* meaning of words, nor to their original combinations, but to the *manner in which they are at present employed*. In the early and rude state of society, mankind are quite limited in their knowledge, and having but few ideas to communicate, a small number of words answers their purpose in the transmission of thought. This leads them to express their ideas in short, detached sentences, requiring few or none of those *connectives*, or words of transition, which are afterwards introduced into language by refinement, and which contribute so largely to its perspicuity and elegance. The argument

appears to be conclusive, then, that every language must necessarily have more parts of speech in its refined, than in its barbarous state.

The part of speech to which any word belongs, is ascertained, not by the *original* signification of that word, but by its present *manner* of meaning, or, rather, *the office which it performs in a sentence*.

The various ways in which a word is applied to the idea which it represents, are called its *manner of meaning*. In the sentence “The painter dips his *paint* brush in *paint*, to *paint* the carriage” the word *paint*, is first employed to *describe* the brush which the painter uses; in this situation it is, therefore, an *adjective*; secondly, to *name* the mixture employed; for which reason it is a *noun*; and, lastly, to *express the action* performed; it therefore, becomes a *verb*; and yet, the meaning of the word is the same in all these applications. This meaning, however, is applied in different ways; and thus the same word becomes different parts of speech. Richard took *water* from the *water* pot, to *water* the plants.

ETYMOLOGY

Etymology treats, first, of the *classification* of words.

ENGLISH LANGUAGE is derived chiefly from the Saxon, Danish, Celtic, and Gothic; but in the progressive stages of its refinement, it has been greatly enriched by accessions from the Greek, Latin, French, Spanish, Italian, and German languages.

The number of words in our language, after deducting proper names, and words formed by the inflections of our verbs, nouns, and adjectives, may be estimated at about *forty thousand*.

There are 12 sorts of words, called parts of speech, namely, the NOUN or SUBSTANTIVE, PRONOUN, VERB,

NUMERAL, ADJECTIVE, ADVERB, PARTICLE, PREPOSITION, CONJUNCTION, MODAL WORDS, ARTICLE, and INTERJECTION.

Thus you perceive, that all the words in the English language are included in these 12 classes: and what you have to do in acquiring a knowledge of English Grammar, is merely to become acquainted with these 12 parts of speech, and the rules of Syntax that apply to them. The *Noun* and *Verb* are the most important and leading parts of speech; therefore they are first presented: all the rest (except the interjection and modal words) are either appendages or connectives of these two. As you proceed, you will find that it will require more time, and cost you more labor, to get a knowledge of the noun and verb, than it will to become familiar with all the minor parts of speech.

The principal use of words is, to *name* things, *compare* them with each other, and *express their actions*.

Nouns, which are the names of entities or things, *adjectives* which denote the comparisons and relations of things by describing them, and expressing their qualities, and *verbs*, which express the actions and being of things, are the only classes of words necessarily recognised in a philosophical view of grammar. But in a treatise which consults, mainly, the *practical* advantages of the learner, it is believed, that no classification will be found more convenient or accurate than the foregoing, which divides words into 12 sorts. To attempt to prove, in this place, that nothing would be gained by adopting either a less or a greater number of the parts of speech, would be anticipating the subject. We shall, therefore, give our reasons for adopting this arrangement in preference to any other, as the different sorts of words are respectively presented to you, for then you will be better prepared to appreciate our arguments.

LECTURE III

THE NOUN

A noun is the name of any person, place, or thing; as, *man, Charleston, knowledge*. Nouns are often improperly called *substantives*. A substantive is the name of a *substance* only; but a noun is the name either of a *substance* or a *quality*.

Noun, derived from the Latin word *nomen*, signifies *name*. The name of any thing that exists, whether animate or inanimate, or which we can see, hear, feel, taste, smell, or think of, is a noun. *Animal, bird, creature, paper, pen, apple, fold, house, modesty, virtue, danger*, are all nouns. In order that you may easily distinguish this part of speech from others, a *sign* will be given to you, which will be useful to you when you cannot tell it by the *sense*. Any word that will make sense with *the* before it, is a noun. Try the following words by this sign, and see if they are nouns: tree, mountain, soul, mind, conscience, understanding. *The* tree, *the* mountain, *the* soul, and so on. Everyone perceive, that they will make sense with *the* prefixed; therefore you know they are *nouns*. There are, however, exceptions to this rule, for some nouns will not make sense with *the* prefixed. These you will be able to distinguish, if you exercise your mind, by their *making sense of themselves*; as, *goodness, sobriety, hope, immortality*.

Nouns are used to denote the nonentity or absence of a thing, as well as its reality; as, *nothing, naught, vacancy, non-existence, invisibility*. Nouns are sometimes used as verbs, and verbs, as nouns, according to their *manner* of meaning; and nouns are sometimes used as adjectives, and adjectives, as nouns. This matter will be explained in the concluding part of

this LECTURE, where you will be better prepared to comprehend it.

NOUNS are of two kinds, common and proper.

A *Common noun* is the name of a sort or species of things; as, *man, tree, river*.

A *Proper noun* is the name of an individual; as, *Jala, Ahmad, Katya*.

A noun signifying many, is called a *collective noun*, or *noun of multitude*; as, the *people*, the *army*.

The distinction between a common and a proper noun, is very obvious. For example: *boy* is a common noun, because it is a name applied to *all* boys; but *Charles* is a proper noun, because it is the name of an *individual* boy. Although many boys may have the same name, yet you know it is not a common noun, for the name Charles is *not* given to all boys. *Mississippi* is a proper noun, because it is the name of an individual river; but *river* is a common noun, because it is the name of a *species* of things, and the name *river* is common to *all* rivers.

Nouns which denote the genus, species, or variety of beings or things, are always common; as, *tree*, the genus; *oak, ash, chestnut, poplar*, different species; and red *oak*, white *oak*, black *oak*, varieties. The word *earth*, when it signifies a kind or quantity of dirt, is a common noun; but when it denotes the planet we inhabit, it is a proper noun. The *words* *person, place, river, mountain, lake, etc.*, are *common nouns*, because they are the names of whole *species*, or classes of things containing many sorts; but the *names* of persons, places, rivers, mountains, lakes, etc., are *proper nouns*, because they denote *individuals*; as, *Augustus, Alps, Turkey, Baku*.

Physician, lawyer, merchant, and shoemaker are common nouns, because these names are common to classes of men. *God* and *Lord*, when applied to Jehovah or Jesus Christ,

4. Some authors have proceeded to still more minute divisions and sub-divisions of nouns; such, for example, as the following, which appear to be more complex than useful: 1. *Natural nouns*, or names of things formed by nature; as, man, beast, water, air: 2. *Artificial nouns*, or names of things formed by art; as, book, vessel, house: 3. *Personal nouns*, or those which stand for human beings; as, man, woman, Edwin: 4. *Neuter nouns*, or those which denote things inanimate; as, book, field, mountain. The following, however, is quite a rational division: *Material nouns* are the names of things formed of matter; as, stone, book: *Immaterial nouns* are the names of things having no substance; as, hope, immortality.

To nouns belong the categories of gender, person, number, and case.

GENDER

GENDER is the distinction of sex. Nouns have three genders, the masculine, the feminine, and the neuter.

The *masculine gender* denotes males; as, a *man*, a *boy*.

The *feminine gender* denotes females; as, a *woman*, a *girl*.

The *neuter gender* denotes things without sex; as, a *hat*, a *stick*. *Neuter* means *neither*: therefore neuter gender signifies neither gender; that is, neither masculine nor feminine. Hence, neuter gender means *no gender*. Strictly speaking, then, as there are but two sexes, nouns have but *two* genders; but for the sake of practical convenience, we apply to them three genders, by calling that a gender which is *no* gender. The English and the pure Persian, appear to be the only languages which observe, in the distinction of sex, the natural division of nouns.

NOTES

1. The same noun is sometimes *masculine* and *feminine*, and sometimes *masculine or feminine*. The noun *parents* is of the masculine and feminine gender. The nouns *parent, associate, neighbor, servant, friend, child, bird, fish*, etc. if doubtful, are of the *masculine or feminine* gender.

2. Some nouns naturally neuter, are, when used figuratively, or personified, converted into the masculine or feminine gender. Those nouns are generally rendered masculine, which are conspicuous for the attributes of imparting or communicating, and which are by nature strong and efficacious; as, *the sun, time, death, sleep, winter, etc.* Those, again, are generally feminine, which are conspicuous for the attributes of containing or bringing forth, or which are very beautiful, mild, or amiable; as, *the earth, moon, church, boat, vessel, city, country, nature, ship, soul, fortune, virtue, hope, spring, peace, etc.* This principle for designating the sex of a personified object, which is quite rational, is generally adhered to in the English language; but, in some instances, the poet applies the sex according to his fancy.

The masculine and feminine genders are distinguished in three ways:

1. By different words; as,

Masculine

Feminine

Bachelor	maid
Boar	sow
Boy	girl
Brother	sister
Buck	doe
Bull	cow
Cock	hen
Dog	bitch
Drake	duck
Earl	countess
Father	mother
Friar	nun
Gander	goose
Hart	roe
Horse	mare
Husband	wife
King	queen
Lad	lass
Lord	lady
Man	woman
Master	mistress

Milter spawner
Nephew niece
Ram ewe
Singer songstress or
singer
Sloven slut
Son daughter
Stag hind
Uncle aunt
Wizard witch
Sir madam

2. By a difference in termination; as,

Actor	actress
Administrator	administratrix
Adulterer	adulteress
Ambassador	ambadress
Arbiter	arbitress
Auditor	auditress
Author	authoress
Baron	baroness
Benefactor	benefactress
Bridegroom	bride

Canon	canoness
Caterer	cateress
Chanter	chantress
Conductor	conductress
Count	countess
Czar	czarina
Deacon	deaconess
Detracter	detractress
Director	directress
Duke	dutchess
Elector	electress
Embassador	embassadress
Emperor	emperess
Enchanter	enchantress
Executor	executrix
Fornicator	fornicatress
God	goddess
Governor	governess
Heir	heiress
Hero	heroine
Host	hostess
Hunter	huntress
Inheritor	Inheritress or inheritrix

Instructor	instructress
Jew	Jewess
Lion	lioness
Marquis	marchioness
Mayor	mayoress
Patron	patroness
Peer	peeress
Poet	poetess
Priest	priestess
Prince	princess
Prior	prioress
Prophet	prophetess
Proprietor	proprietress
Protector	protectress
Shepherd	shepherdess
Songster	songstress
Sorcerer	sorceress
Suiter	suitress
Sultan	sultanness or sultana
Tiger	tigress
Testator	testatrix
Traitor	traitress
Tutor	tutoress

Tyrant	tyranness
Victor	victress
Viscount	viscountess
Votary	votaress
Widower	widow

3. By prefixing another word; as,

A cock-sparrow	A hen-sparrow
A man-servant	A maid-servant
A he-goat	A she-goat
A he-bear	A she-bear
A male-child	A female-child
Male-descendants	Female-descendants

PERSON

PERSON is a property of the noun and pronoun which varies the verb.

The *first person* denotes the speaker. The *second person* denotes the person or thing spoken to; as, "Listen, *earth!*" The *third person* denotes the person or thing spoken of; as, "The *earth* thirsts."

Nouns have but *two* persons, the second and third. When a man speaks, the *pronoun I* or *we* is always used; therefore nouns can never be in the *first* person. In examples like the following, some philologists suppose the noun to be in the *first* person:—"This may certify, that I, *Jonas* Taylor, do hereby give and grant," etc. But it is evident, that the speaker or writer, in introducing his own name, speaks *of* himself; consequently the noun is of the *third person*.

If you wish to understand the persons of nouns, a little sober thought is requisite; and, by exercising it, all difficulties will be removed. If I say, my *son*, have you seen the young man? you perceive that the noun *son* is of the *second* person, because I address myself *to* him; that is, he is spoken *to*; but the noun *man* is of the *third* person, because he is spoken *of*. Again, if I say, young *man*, have you seen my son? *man* is of the *second* person, and *son* is of the *third*.

"Have you left thy blue course in the heavens, golden-haired *sun* of the sky?"

"*Father*, may the Great Spirit so brighten the chain of friendship between us, that a child may find it, when the sun is asleep in his wig-wam behind the western waters." In these examples, the nouns, sun and father are of the *second* person, and, as you will hereafter learn, in the nominative case

independent. Course, heavens, sky, spirit, chain, friendship, child, sun, wig-wam, water are all of the *third* person.

NUMBER

Number is the distinction of objects, as one or more. Nouns are of two numbers, the singular and the plural.

The *singular* number implies but one; as, a *book*.

The *plural* number implies more than one; as, *books*.

NOTES

1. Some nouns are used only in the singular form; as, *hemp, flax, barley, wheat, pitch, gold, sloth, pride, honesty, meekness, compassion, etc.*; others only in the plural form; as, *bellows, scissors, ashes, riches, snuffers, tongs, thanks, wages, embers, ices, pains, vespers, etc.*

2. Some words are the same in both numbers; as, *deer, sheep, swine; and, also, hiatus, apparatus, series, species.*

3. The plural number of nouns is generally formed by adding *s* to the singular; as, *dove, doves; face, faces*; but sometimes we add *es* in the plural; as, *box-boxes; church-churches; lash-lashes; cargo-cargoes.*

4. Nouns ending in *f* or *fe*, are rendered plural by a change of that termination into *ves*; as, *half, halves; wife, wives*: except *grief, relief, reproof*, and several others, which form their plurals by the addition of *s*. Those ending in *ff*, have the regular plural; as, *ruff, ruffs*; except *staff, staves*.

5. Nouns ending in *y* in the singular, with no other vowel in the same syllable, change it into *ies* in the plural; as, *beauty, beauties; fly, flies*. But the *y* is not changed, where there is another vowel in the syllable; as, *key, keys; delay, delays; attorney, attorneys; valley, valleys; chimney, chimneys*.

6. *Mathematics, metaphysics, politics, optics, ethics, pneumatics, hydraulics*, etc. are construed either as singular or plural nouns.

7. The word *news* is always singular. The nouns *means, alms, and amends*, though plural in form, may be either singular or plural in signification. *Antipodes, credenda, literati, and minutiae* are always plural. *Bandit* is now used as the singular of *Banditti*.

8. The following nouns form their plurals not according to any general rule; thus, *man, men; woman, women; child, children; ox, oxen; tooth, teeth; goose, geese; foot, feet; mouse, mice; louse, lice; brother, brothers or brethren; cow, cows or kine; penny, pence, or pennies* when the coin is meant; *die, dice* for play, *dies* for coining; *pea* and *fish, pease and fish* when the species is meant, but *peas and fishes* when we refer to the number; as, six *peas*, ten *fishes*.

9. The following compounds form their plurals thus: *handful, handfuls; cupful-cupfuls; spoonful-spoonful; brother-in-law-brothers-in-law; court-martial-courts-martial*.

The following words form their plurals according to the rules of the languages from which they are adopted.

<i>Singular</i>	<i>Plural</i>
Antithesis	antitheses
Apex	apices
Appendix	{appendixes <i>or</i> {appendices
Arcanum	arcana
Automaton	automata
Axis	axes
Basis	bases
Beau	{beaux <i>or</i> {beaus
Calx	{calces <i>or</i> {calxes
Cherub	{cherubim <i>or</i> {cherubs
Crisis	crises
Criterion	criteria
Datum	data
Diæresis	diæreses
Desideratum	desiderata
Effluvium	effluvia
Ellipsis	ellipses
Emphasis	emphases
Encomium	{encomia <i>or</i> {encomiums
Erratum	errata

Genius	genii ^[2]
Genus	genera
Hypothesis	hypotheses
Ignis fatuus	ignes fatui
Index	{indices <i>or</i> {indexes ^[3]
Lamina	laminae
Magus	magi
Memorandum	{memoranda <i>or</i> {memorandums
Metamorphosis	metamorphoses
Parenthesis	parentheses
Phenomenon	phenomena
Radius	{radii <i>or</i> {radiuses
Stamen	stamina
Seraph	{seraphim <i>or</i> {seraphs
Stimulus	stimuli
Stratum	strata
Thesis	theses
Vertex	vertices
Vortex	{vortices <i>or</i> {vortexes

CASE

Case, when applied to nouns and pronouns, means the different state, situation, or position they have in relation to other words. Nouns have three cases, the nominative, the possessive, and the objective.

We deem the essential qualities of *case*, in English, to consist, not in the *changes* or *inflections* produced on nouns and pronouns, but in the various offices which they perform in a sentence, by assuming different positions in regard to other words. In accordance with this definition, these cases can be easily explained on reasoning principles, founded in the nature of things.

Now, five grains of common sense will enable any one to comprehend what is meant by case. Its real character is extremely simple. The most that has been written on it, however, is mere verbiage. What, then, is meant by *case*? In speaking of a horse, for instance, we say he is in a good *case*, when he is fat, and in a bad *case*, when he is lean, and needs more oats; and in this sense we apply the term *case* to denote the *state* or *condition* of the horse. So, when we place a noun before a verb as actor or subject, we say it is in the *nominative case*; but when it follows a transitive verb or preposition, we say it has another *case*; that is, it assumes a new *position* or *situation* in the sentence: and this we call the *objective case*. Thus, the *boy* gathers fruit. Here the boy is represented as *acting*. He is, therefore, in the *nominative case*. But when we say, Jane struck the *boy*, we do not represent the boy as the *actor*, but as the *object* of the action. He is, therefore, in a new *case* or *condition*. And when we say, This is the *boy's* hat, we do not speak of the boy either as *acting* or as *acted upon*; but as

possessing something: for which reason he is in the *possessive* case. Hence, it is clear, that nouns have three cases or positions.

As the nominative and objective cases of the noun are inseparably connected with the verb, it is impossible for you to understand them until you shall have acquired some knowledge of this part of speech. We will, therefore, now give you a partial description of the verb in connexion with the noun; which will enable me to illustrate the cases of the noun so clearly, that you may easily comprehend their nature.

In the formation of language, mankind, in order to hold converse with each other, found it necessary, in the first place, to give *names* to the various objects by which they were surrounded. Hence the origin of the first part of speech, which we denominate the *noun*. But merely to name the objects which they beheld or thought of, was not sufficient for their purpose. They perceived that these objects existed, moved, acted, or caused some action to be done. In looking at a man, for instance, they perceived that *he lived, walked, ate, smiled, talked, ran*, and so on. They perceived that plants grow, flowers bloom, and rivers flow. Hence the necessity of another part of speech, whose office it should be to express these existences and actions. This second class of words we call Indicative mood or Present tense.

INDICATIVE MOOD, PRESENT TENSE

Singular

1. *Per.* I walk,
2. *Per.* You walk,
3. *Per.* He walks, or the boy walks.

Plural

1. *Per.* We walk,
2. *Per.* You walk,
3. *Per.* They walk, or the boys walk.

We have told you, that when the nominative is singular number, the verb must be; in the singular; when the nominative is plural, the verb must be in the plural and when the nominative is first, second, or third person, the verb must be of the same person. If you look again at the foregoing conjugation of *walk*, you will notice that the verb varies if its endings in the *singular*, in order to agree in *form* with the first, second, and third person of its nominative; but in the *plural* it does not vary its endings from the first person singular. The verb, however, agrees in *sense* with its nominative in the plural, as well as in the singular. Exercise a little mind, and you will perceive that *agreement* and *government* in language do not consist *merely* in the *form* of words. Now, is it not clear, that when we say, I *walk*, the verb *walk* is *singular*, because it expresses but *one* action. And when we say, Two men *walk*, is it not equally apparent, that *walk* is *plural*, because it expresses *two* actions. In the sentence, Ten men *walk*, the verb *walk* denotes *ten* actions, for there are ten actors. Common sense teaches you, that there must be as many *actions* as there are *actors*; and that the verb, when it has *no form* or *ending* to show it, is as strictly plural, as when it has. —So, in the phrase, *We walk*, the verb *walk* is *first* person, because it expresses the actions performed by the *speakers*: *You walk*, the verb is *second* person, denoting the actions of the persons *spoken to*; third person, *They walk*. The verb, then, when correctly written, always agrees, in *sense*, with its nominative in number and person.

At present you are learning two parts of speech, neither of which can be understood without a knowledge of the other. It therefore becomes necessary to explain them both, in the same LECTURE. You have been already informed, that nouns have three cases; the nominative, the possessive, and the objective.

POSSESSIVE CASE. The *possessive case* denotes the possessor of something; as, This is *John's* horse. This expression implies, that *John* is the *owner* or *possessor* of the horse; and, that horse is the *property* which he possesses.

When we say, These are the *men's*, and those, the *boys' hats*, the two words, "boys' hats," plainly convey the idea, if they have any meaning at all, that the boys *own* or *possess* the hats. "Samuel Badger sells *boys' hats*." Who *owns* the hats? Mr. Badger. How is that fact ascertained? Not by the words, "boys' hats," which, taken by themselves, imply, not that they are *Mr. Badger's hats*, nor that they are *for boys*, but that they are hats *of*, or *belonging to*, or *possessed by* boys. But we *infer* from the words connected with the phrase, "boys' hats," that the boys are not yet, as the phrase literally denotes, in the actual possession of the hats. The possession is anticipated.

In the phrases, *fine hats*, *coarse hats*, *high-crowned hats*, *broad-brimmed hats*, *woollen*, *new*, *ten*, *some*, *these*, *many hats*, the words in italics, are adjectives, because they restrict, qualify, or define the term *hats*; but the term *boys'* does not *describe* or limit the meaning of *hats*. *Boys'*, therefore, is not, as some suppose, an adjective.

The *slave's master*." Does the slave possess the master? Yes. The slave *has* a master. If he *has* him, then, he *possesses* him;—he sustains that relation to him which we call possession.

A noun in the possessive case, is always known by its having an apostrophe, and generally an s after it; thus, *John's*, hat; the *boy's* coat. When a plural noun in the possessive case, ends in s, the apostrophe is added, but no additional s; as, "*Boys' hats*; *Eagles' wings*." When a singular noun ends in ss, the apostrophe only is added; as, "*For goodness' sake*; *for righteousness' sake*;" except the word witness; as, "*The witness's testimony*." When a noun in the possessive case ends

in *ence*, the *s* is omitted, but the apostrophe is retained; as, "For *conscience*' sake."

Now please to turn back, and read over this and the preceding CHAPTER *three* times, and endeavor, not only to understand, but, also, to *remember*, what you read. In reading, proceed thus: read one sentence over slowly, and then look off the book, and repeat it two or three times over in your mind. After that, take another sentence and proceed in the same manner, and so on through the whole LECTURE. Do not presume to think, that these directions are of no real consequence to you; for, unless you follow them strictly, you need not expect to make rapid progress. On the other hand, if you proceed according to us, you will be sure to acquire a practical knowledge of grammar in a short time.—When you shall have complied with this requisition, you may commit the following *order of parsing a noun*, and *the order of parsing a verb*; and then you will be prepared to parse or analyze the following examples.

ANALYSIS OR PARSING

Do you recollect the meaning of the word *analysis*? If you do not, we will explain it: and first, we wish you to remember, that analysis is the reverse of synthesis. *Synthesis* is the act of combining simples so as to form a whole or compound. Thus, in putting together letters so as to form syllables, syllables so as to form words, words so as to form sentences, and sentences so as to form a discourse, the process is called synthetic. *Analysis*, on the contrary, is the act of decomposition; that is, the act of separating any thing compounded into its simple parts, and thereby exhibiting its elementary principles. Etymology treats of the analysis of language. To analyze a sentence, is to separate from one

another and classify the different words of which it is composed; and to analyze or *parse* a word, means to enumerate and describe all its various properties, and its grammatical relations with respect to other words in a sentence, and trace it through all its inflections or changes.

SYSTEMATIC ORDER OF PARSING

The *order of parsing* a NOUN, is — a noun, and why?—common, proper, or collective, and why?—gender, and why?—person, and why?—number, and why?—case, and why?

RULE:— Decline it.

The *order of parsing* a VERB, is — a verb, and why?—active, passive, or neuter, and why?—if *active*—transitive or intransitive, and why?—if *passive*—how is it formed?—regular, irregular, or defective, and why?—mood, and why?—tense, and why?—person and number, and why?—with what does it agree?

RULE:— Conjugate it.

We will now parse two nouns according to the order, and, in so doing, by applying the definitions and rules, we shall answer all those questions given in the order. If you have *perfectly committed* the order of parsing a noun and verb, you may proceed with me; but, recollect, you cannot parse a verb *in full*, until you shall have had a more complete explanation of it.

John's hand trembles.

John's is a noun, because it is the name of a person—proper, the name of an individual—masculine gender, it denotes a male—third person, spoken of—singular number, it implies but one—and in the possessive case, it denotes possession—it is governed by the noun "hand," according to

A noun or pronoun in the possessive case, is governed by the noun it possesses.

Declined — Sing. nom. John, poss. John's, obj. John.
Plural—nom. Johns, poss. Johns', obj. Johns.

Hand is a noun, the name of a thing—common, the name of a sort or species of things—neuter gender, it denotes a thing without sex—third person, spoken of—sing. number, it implies but one—and in the nominative case, it is the actor and subject of the verb "trembles," and governs it.

The nominative case governs the verb:—that is, the nominative determines the number and person of the verb.

Declined — Sing. nom. *hand*, poss. *hand's*, obj. *hand*.
Plur. nom. *hands*, poss. *hands'*, obj. *hands*.

Trembles is a verb, a word which signifies to do — active, it expresses action—third person, singular number, because the nominative "*hand*" is with which it agrees, according to person and number.

The verb must agree with its nominative in number and person.

You must not say that the verb is of the third person because *it is spoken of*. The verb is never spoken of; but it is of the third person, and singular or plural number, because its nominative is.

Conjugated—First pers. sing. I *tremble*, 2 pers. you *tremble*, 3 pers. he *trembles*, or, the hand *trembles*. Plural, 1 pers. we *tremble*, 2 pers. you *tremble*, 3 pers. they or the hands *tremble*.

Government, in language, consists in the power which one word has over another, in causing that other word to be in some *particular case, number, person, mood, or tense*.

EXERCISES IN PARSING

- Rain descends
- Rains descend
- Snow falls
- Snows fall
- Thunder rolls
- Thunders roll
- Man's works decay
- Men's labors cease—John's dog barks
- Eliza's voice trembles
- Julia's sister's child improves
- Peter's cousin's horse limps.

We will parse a noun and a *neuter* verb, which you will notice, differs from an active only in one respect.

"Birds repose on the branches of trees."

Birds is a noun, the name of a thing or creature—common, the name of a genus or class—masculine and feminine gender, it denotes both males and females—third person, spoken of—plural number, it implies more than one—and in the nominative case, it is the *subject* of the verb "*repose*," and governs it. *The nominative case governs the verb.*

Declined—Sing. nom. bird, poss. bird's, obj. bird. Plural, nom. birds, poss. birds', obj. birds.

Repose is a verb, a word that signifies to *be*—neuter, it expresses neither action nor passion, but a state of being—third person, plural number, because the nominative "birds" is with which it agrees. *The verb must agree with its nominative in number and person.*

Declined — 1. pers. sing. I *repose*, 2. pers. you *repose*, 3. pers. he *reposes*, or the bird *reposes*. Plur. 1. pers. we *repose*, 2. pers. you *repose*, 3. pers. they *repose*, or birds *repose*.

Now parse those nouns and neuter verbs that are distinguished by *italics*, in the following exercise

EXERCISES IN PARSING

—The *book lies* on the desk.

—The *cloak hangs* on the wall.

—*Man's days are* few.

—*Cathmor's warriors sleep* in death.

—*Caltho reposes* in the narrow house.

—Jocund *day stands* tiptoe on the misty mountain tops.

—The *sunbeams rest* on the grave where her *beauty sleeps*.

You may parse these and the preceding exercises, and all that follow, *five or six times over*, if you please.

OBJECTIVE CASE — ACTIVE-TRANSITIVE VERBS

The *objective* case expresses the object of an action or of a relation. It generally follows a transitive verb, a participle, or a preposition.

A noun is in the objective case when it is the *object* of something. At present we shall explain this case only as the object of an *action*; but when we shall have advanced as far as

to the preposition we will also illustrate it as the object of a *relation*.

An active verb is *transitive* when the action passes over from the subject or nominative to an object; as, Richard *strikes* John.

Transitive means *passing*. In this sentence the action of the verb *strikes* is *transitive*, because it *passes over* from the nominative Richard to the object John; and you know that the noun John is in the *objective* case, because it is *the object of the action* expressed by the active-transitive verb *strikes*. This matter is very plain. For example: Gallileo invented the telescope. Now it is evident, that Gallileo did not exert his powers of invention, without some object in view. In order to ascertain that object, put the question, Gallileo invented what? The telescope. *Telescope*, then, is the real object of the action, denoted by the transitive verb *invented*; and, therefore, *telescope* is in the objective case. If we say, The horse *kicks* the servant — Carpenters *build* houses—Ossian *wrote* poems—Columbus *discovered* America—you readily perceive, that the verbs *kick*, *build*, *wrote*, and *discovered*, express transitive actions; and you cannot be at a loss to tell which nouns are in the objective case:—they are *servant*, *houses*, *poems*, and *America*.

The nominative and objective cases of nouns are generally known by the following rule: the nominative *does something*; the objective *has something done to it*. The nominative generally comes *before* the verb; and the objective, *after* it. When we say, George struck the servant, *George* is in the nominative, and *servant* is in the objective case; but, when I say, The servant struck George, *servant* is in the nominative case, and *George* is in the objective. Thus you perceive, that *Case* means the different state or situation of nouns with regard to other words.

It is sometimes very difficult to tell the case of a noun. We shall, therefore, take up this subject again, when we come to give you an explanation of the participle and preposition.

Besides the three cases already explained, nouns are sometimes in the nominative case *independent*, sometimes in the nominative case absolute, sometimes in apposition in the same case, and sometimes in the nominative or objective case after the neuter to *be*, or after an active-intransitive or passive verb.

ACTIVE-INTRANSITIVE VERBS

An active verb is *transitive*, when the action terminates on an object: but

An active verb is *intransitive*, when the action does *not* terminate on an object; as, John *walks*.

You perceive that the verb *walks*, in this example, is *intransitive*, because the action does not pass over to an object; that is, the action is confined to the agent John. The following *sign* will generally enable you to distinguish a *transitive* verb from an *intransitive* verb. Any verb that will make sense with the words *a thing* or *a person*, after it, is *transitive*. Try these verbs by the sign, *love, help, conquer, reach, subdue, overcome*. Thus, you can say, I love *a person* or *thing*—I can help *a person* or *thing*—and so on. Hence you know that these verbs are transitive. But an intransitive verb will not make sense with this sign, which fact will be shown by the following examples: *smile, go, come, play, bark, walk, fly*. We cannot say, if we mean to speak English, I smile *a person* or *thing*—I go *a person* or *thing*:—hence you perceive that these verbs are not transitive, but intransitive.

If you reflect upon these examples for a few moments, you will have a clear conception of the nature of transitive and

intransitive verbs. Before we close this subject, however, it is necessary farther to remark, that some transitive and intransitive verbs express what is called a *mental* or *moral* action; and others, a *corporeal* or *physical* action. Verbs expressing the different affections or operations of the mind, denote moral actions; as, Brutus *loved* his country; James *hates* vice; We *believe* the tale:—to *repent*, to *relent*, to *think*, to *reflect*, to *mourn*, to *muse*. Those expressing the actions produced by matter, denote physical actions; as, The *dog hears* the bell; Virgil *wrote* the Aenead; Columbus *discovered* America;—to *see*, to *feel*, to *taste*, to *smell*, to *run*, to *talk*, to *fly*, to *strike*. In the sentence, Charles *resembles* his father, the verb *resembles* does not appear to express any action at all; yet the construction of the sentence, and the office which the verb performs, are such, that we are obliged to parse it as an *active-transitive* verb, governing the noun *father* in the objective case. This you may easily reconcile in your mind, by reflecting, that the verb has a *direct reference* to its object. The following verbs are of this character: *Have*, *own*, *retain*; as, I *have* a book.

Active *intransitive* verbs are frequently made *transitive*. When we say, The birds *fly*, the verb *fly* is *intransitive*; but when we say, The boy *flies* the kite, the verb *fly* is *transitive*, and governs the noun *kite* in the objective case. Almost any active intransitive verb, and sometimes even neuter verbs, are used as transitive. The horse *walks* rapidly; The boy *runs* swiftly; My friend *lives* well; The man *died* of a fever. In all these examples the verbs are *intransitive*; in the following they are *transitive*: The man *walks* his horse; The boy *ran* a race; My friend *lives* a holy life; Let me *die* the death of the righteous.

The foregoing development of the character of verbs, is deemed sufficiently critical for practical purposes; but if we dip a little deeper into the verbal fountain, we shall discover

qualities which do not appear on its surface. If we throw aside the veil which art has drawn over the real structure of speech, we shall find, that almost every verb has either a *personal* or a *verbal* object, expressed or implied. Verbal objects, which are the *effects* or *productions* resulting from the actions, being necessarily implied, are seldom expressed. The fire *burns*. If the fire burns, it must burn *wood, coal, tallow*, or some other combustible substance. The man *laughs*. Laughs what? Laughs *laughter* or *laugh*. They *walk*; that is, They walk or take *walks*. Rivers flow (move or roll *them-selves* or their *waters*) into the ocean.

"I *sing* the shady *regions* of the west."

"And *smile* the *wrinkles* from the brow of age."

The child *wept itself* sick; and then, by taking (or *sleeping*) a short *nap*, it *slept itself* quiet and well again. "He will soon *sleep* his everlasting *sleep*"; that is, "He will *sleep* the *sleep* of death."

Thinkers think *thoughts*; Talkers talk or employ *words, talk, or speeches*; The rain rains *rain*. "Upon Sodom and Gomorrah the Lord *rained fire* and *brimstone*." "I must *go* the whole *length*." "I shall soon *go* the way of all the earth."

Now, please to turn back again, and peruse this CHAPTER attentively; after which you may parse, systematically, the following exercises containing nouns in the three cases, and active-transitive verbs.

The printer *prints* books.

Prints is a verb, a word that signifies to do—active, it expresses action—transitive, the action passes over from the nominative "printer" to the object "books"—third pers. sing. number because the nominative printer is with which it agrees.

The verb must agree with its nominative case in number and person.

Declined—1. pers. sing. I *print*, 2. pers. you *print*, 3. pers. he *prints*, or the printer *prints*, and so on.

Books is a noun, the name of a thing—common, the name of a sort of things,—neut. gend. it denotes a thing without sex—third pers. spoken of—plur. num. it implies more than one—and in the objective case, it is the object of the action, expressed by the active-transitive verb "prints," and is governed by it.

Active-transitive verbs govern the objective case.

The noun *books* is thus declined—Sing. nom. *book*, poss. *book's*, obj. *book*—Plur. nom. *books*, poss. *books'*, obj. *books*.

Transitive verbs *govern* the objective case; that is, they *require* the noun or pronoun following them to be in that case; and this requisition is government. Pronouns have a particular *form* to suit each case; but nouns have not. We cannot say, She *struck he*; I gave the book *to they*. Why not? Because the genius of our language requires the pronoun following a transitive verb or preposition (*to* is a preposition) to assume that *form* which we call the *objective* form or case. Accordingly, the construction should be, She struck *him*; I gave the book *to them*.

EXERCISES IN PARSING

<i>Nom. case.</i>	<i>Trans.verb</i>	<i>Poss. case</i>	<i>Obj. case.</i>
Julius	prints	childrens'	primers.
Harriet	makes	ladies'	bonnets.
The servant	beats	the man's	horse.
The horse	kicks	the servant's	master.
The boy	struck	that man's	child.

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The child	lost	those boys'	ball.
The tempest	sunk	those merchants'	vessels.
Pope	translated	Homer's	Illiad.
Cicero	procured	Milo's	release.
Alexander	conquered	Darius'	army.
Perry	Met	the enemy's	fleet.
Washington	obtained	his country's	freedom.

The words *the*, *that*, *those*, and *his*, you need not parse.

A noun in the possessive case, is sometimes governed by a noun understood; as, *Julia's lesson is longer than John's [lesson.]*

As you have been analyzing nouns in their three cases, it becomes necessary to present, in the next place, the declension of nouns, for you must decline every noun you parse. *Declension* means putting a noun through the different cases: and you will notice, that the possessive case varies from the nominative in its termination, or ending, but the *objective* case ends like the nominative. The nominative and objective cases of nouns, must, therefore, be ascertained by their situation in the sentence, or by considering the office they perform.

DECLENSION OF NOUNS

	SING.	PLUR.		SING.	PLUR.
<i>Nom.</i>	King	kings	<i>Nom.</i>	man	Men
<i>Poss.</i>	king's	kings'	<i>Poss.</i>	man's	men's
<i>Obj.</i>	king.	kings.	<i>Obj.</i>	man.	men.

Now, if you have parsed every word in the preceding examples, (except *the*, *that*, *those*, and *his*) you may proceed with me and parse the examples in the following exercises, in which are presented nouns and active-intransitive verbs.

"My *flock increases* yearly."

Flock is a noun, a name denoting animals—a noun of multitude, it signifies many in one collective body—masculine and feminine gender, denoting both sexes—third person, spoken of—singular number, it denotes but one flock—and in the nominative case, it is the active agent of the verb "increases," and governs it.

The nominative case governs the verb. (Decline it.)

Increases is a verb, a word that signifies to do—active, it expresses action—intransitive, the action does not pass over to an object—of the third person, singular number, because its nominative "flock" conveys *unity* of idea, and it agrees with "flock" agreeably to *a noun of multitude conveying unity of idea, must have a verb or pronoun agreeing with it in the singular.*

"The divided *multitude* hastily *disperse*."

Multitude is a noun, a name that denotes persons—a collective noun, or noun of multitude, it signifies many—masculine and feminine gender, it implies both sexes—third person, spoken of—singular number, it represents but one multitude, or collective body; (but in another sense, it is plural, as it conveys the idea of plurality, and, also, implies more *individuals* than one;—and in the nominative case, it is the actor and subject of the verb "disperse," which it governs. *The nom. case governs the verb.*—Declined.—Sing. nom. multitude, poss. multitude's, obj. multitude—Plur. nom. multitudes, poss. multitudes', obj. multitudes.

Disperse is a verb, a word that signifies to do—active, it expresses action—intransitive, the action does not terminate on

an object—third person, plural number, because its nominative "multitude" conveys plurality of idea; and it agrees with "multitude". *A noun of multitude conveying plurality of idea, must have a verb or pronoun agreeing with it in the plural.*

Some rules appear not to be based on the principles of the language; and, therefore, it might, perhaps, be better to reject than to retain them. Their application is quite limited. In many instances, they will not apply to nouns of multitude. The existence of such a thing as "unity or plurality of idea," as applicable to nouns of this class, is *doubtful*. It is just as correct to say, "The *meeting* was divided in *its* sentiments," as to say, "The *meeting* were divided in *their* sentiments." Both are equally supported by the genius of the language, and by the power of custom. It is correct to say, either that, "The *fleet* were dispersed;" "The *council* were unanimous;" "The *council* were divided;" or that, "The *fleet* was dispersed;" "The *council* was unanimous;" "The *council* was divided." But, perhaps for the sake of euphony, in some instances, custom has decided in favor of a singular, and in others, of a plural construction, connected with words of this class. For example; custom gives a preference to the constructions, "My *people* do not consider;" "The *peasantry* go barefoot;" "The *flock* is his object;" instead of, "My *people* do not consider;" "The *peasantry* goes barefoot;" "The *flock* are his object." In instances like these, the application of the foregoing rules *may* be of some use; but the constructions in which they do not apply, are probably more numerous than those in which they do.

EXERCISES IN PARSING

Nom. case.	Intran. verb.	Nom. case.	Intran. verb.
Men	labor.	The sun	sets.
Armies	march.	The moon	rises.
Vessels	sail.	The stars	twinkle.
Birds	fly.	The rain	descends.
Clouds	move.	The river	flows.
Multitudes	perish.	The nation	mourns.

Your improvement in grammar depends, not on the number of words which you parse, but on the *attention* which you give the subject. *You may parse the same exercises several times over.*

DIVISION OF VERBS

Verbs are of two kinds, **transitive and intransitive**.

A verb is transitive when the action affects an object; as, "Earthquakes *rock* kingdoms; thrones and palaces *are shaken* down; and potentates, princes, and subjects, *are buried* in one common grave."

The nominative to a passive verb, is the *object*, but not the *agent*, of the action.

A verb is intransitive when it has no object; as, "The waters *came* upon me;" "I *am* he who *was*, and *is*, and *is to come*."

As an exercise on what you have been studying, we will now put to you a few questions, all of which you ought to be able to answer before you proceed any farther.

QUESTIONS ON THE NOTES

Whether the learner be required to answer the following questions, or not, is, of course, left *discretionary* with the teacher. We take the liberty to suggest the expediency of *not*, generally, enforcing such a requisition, *until the pupil goes through the book a second time*.

—Name some participial (adjectival) nouns.

—What are abstract nouns?

—What is the distinction between abstract nouns and adjectives?

—What are natural and artificial nouns?

—What is the distinction between *material* and *immaterial* nouns?

—Are nouns ever of the masculine and feminine gender? Give examples.

—When are nouns, naturally neuter, converted into the masculine or feminine gender? Give examples.

—Speak about some nouns that are always in the singular number. (Some that are always plural.)

—Speak about some that are in the same form in both numbers.

—Name *all* the various ways of forming the plural number of nouns.

—Of what number are the nouns *news*, *means*, *alms*, and *amends*?

—Name the plurals to the following compound nouns, *handful*, *cupful*, *spoonful*, *brother-in-law*, *court-martial*.

NOTES ON PHILOSOPHICAL GRAMMAR

Perhaps no subject has, in this age, elicited more patient research, and critical investigation of original, constituent principles, formations, and combinations, than the English language. The legitimate province of philology, however, as we humbly conceive, has, in some instances, been made to yield to that of philosophy, so far as to divert the attention from the combinations of our language which refinement has introduced, to radical elements and associations which no way concern the progress of literature, or the essential use for which language was intended. Were this retrogressive mode of investigating and applying principles, to obtain, among philologists, the ascendancy over that which accommodates the use of language to progressive refinement, it is easy to conceive the state of barbarism to which society would, in a short time, be reduced. Moreover, if what some call the philosophy of language, were to supersede, altogether, the province of philology as it applies to the present, progressive and refined state of English literature, the great object contemplated by the learned, in all ages, namely, the approximation of language, in common with every thing else, to that point of perfection at which it is the object of correct philology to arrive, would be frustrated.

The dubious and wildering track struck out by those innovators and visionaries who absurdly endeavor to teach modern English, by rejecting the authority and sanction of custom, and by conducting the learner back to the original combinations, and the detached, disjointed, and barbarous constructions of our progenitors, both prudence and reason, as well as a due regard for correct philology, impel me to shun. Those modest writers who, by bringing to their aid a little sophistry, much duplicity, and a wholesale traffic in the

swelling phrases, "philosophy, reason, and common sense," attempt to overthrow the wisdom of former ages, and show that the result of all the labors of those distinguished philologists who had previously occupied the field of grammatical science, is nothing but error and folly, will doubtless meet the neglect and contempt justly merited by such consummate vanity and unblushing pedantry. Fortunately for those who employ our language as their vehicle of mental conference, custom will not yield to the speculative theories of the visionary. If it would, improvement in English literature would soon be at an end, and we should be teamly conducted back to the Vandalic age.

As the use of what is commonly called the philosophy of language, is evidently misapplied by those who make it the test of *grammatical certainty*, it may not be amiss to offer a few considerations with a view to expose the fallacy of so vague a criterion.

All reasoning and investigation which depend on the philosophy of language for an ultimate result, must be conducted *a posteriori*. Its office, according to the ordinary mode of treating the subject, is to trace language to its origin, not for the purpose of determining and fixing grammatical associations and dependances, such as the agreement, government, and mutual relations of words, but in order to analyze combinations with a view to develop the first principles of the language, and arrive at the primitive meaning of words. Now, it is presumed, that no one who has paid critical attention to the subject, will contend, that the original import of single words, has any relation to the syntactical dependances and connexions of words in general;—to gain a knowledge of which, is the leading object of the student in grammar. And, furthermore, We challenge those who have indulged in such useless vagarie`s, to show by what process, with their own systems, they can communicate a practical knowledge of

grammar. We venture to predict, that, if they make the attempt, they will find their systems more splendid in theory, than useful in practice.

Again, it cannot rationally be contended, that the radical meaning has any efficiency in controlling the signification which, by the power of association, custom has assigned to many words;—a signification *essentially different* from the original import. Were this the case, and were the language now to be taught and understood in compliance with the original import of words, it would have to undergo a thorough change; to be analyzed, divided, and sub-divided, almost *ad infinitum*. Indeed, there is the same propriety in asserting that the Gothic, Danish, and Anglo-Saxon elements in our language, ought to be pronounced separately, to enable us to understand our vernacular tongue, that there is in contending, that their primitive meaning has an ascendancy over the influence of the principle of association in changing, and the power of custom in determining, the import of words. Many of our words are derived from the Greek, Roman, French, Spanish, Italian, and German languages; and the only use we can make of their originals, is to render them subservient to the force of custom in cases in which general usage has not varied from the primitive signification. Moreover, let the advocates of a mere philosophical investigation of the language, extend their system as far as a radical analysis will warrant them, and, with Horne Tooke, not only consider adverbs, prepositions, conjunctions, and interjections, as abbreviations of nouns and verbs, but, on their own responsibility, apply them, in teaching the language, *in compliance with their radical import*, and what would such a course avail them against the power of custom, and the influence of association and refinement? Let them show me one grammarian, produced by such a course of instruction, and they will exhibit a "philosophical" miracle. They might as well

undertake to teach architecture, by having recourse to its origin, as represented by booths and tents. In addition to this, when we consider the great number of obsolete words, from which many now in use are derived, the original meaning of which cannot be ascertained, and, also, the multitude whose signification has been changed by the principle of association, it is preposterous to think, that a mere philosophical mode of investigating and teaching the language, is the one by which its significancy can be enforced, its correctness determined, its use comprehended, and its improvement extended. Before what commonly passes for a philosophical manner of developing the language can successfully be made the medium through which it can be comprehended, in all its present combinations, relations, and dependances, it must undergo a thorough retrogressive change, in all those combinations, relations, and dependances, even to the last letter of the alphabet. And before we can consent to this radical modification and retrograde ratio of the English language, we must agree to revive the customs, the habits, and the precise language of our progenitors, the Goths and Vandals. Were all the advocates for the introduction of such philosophical grammars into common schools, at once to enter on their pilgrimage, and recede into the native obscurity and barbarity of the ancient Britons, Picts, and Vandals, it is believed, that the cause of learning and refinement would not suffer greatly by their loss, and that the good sense of the present age, would not allow many of our best teachers to be of the party.

The last consideration which we shall give a philosophical manner of investigating and enforcing the English language, is, that by this mode of analyzing and reducing it to practice, *it cannot, in this age, be comprehended* as the medium of thought. Were this method to prevail, our present literal language would become a dead letter. Of what

avail is language, if it can not be understood? And how can it be accommodated to the understanding, unless it receive the sanction of common consent? Even if we admit that such a manner of unfolding the principles of our language, is more rational and correct than the ordinary, practical method, we think it is clear that such a mode of investigation and development, does not meet the necessities and convenience of ordinary learners in school. To be consistent, that system which instructs by tracing a few of our words to their origin, must unfold the whole in the same manner. But the student in common schools and academies, cannot afford time to stem the tide of language up to its source, and there dive to the bottom of the fountain for knowledge. Such labor ought not to be required of him. His object is to become, not a philosophical antiquarian, but a practical grammarian. If we comprehend the design (if they have any) of our modern philosophical writers on this subject, it is to make grammarians by inculcating a few general principles, arising out of the genius of the language, and the nature of things, which the learner, by the exercise of his *reasoning powers*, must reduce to practice. His own judgment, *independent of grammar rules*, is to be his guide in speaking and writing correctly. Hence, many of them exclude from their systems, all exercises in what is called *false Syntax*. But these profound philological dictators appear to have overlooked the important consideration, that the great mass of mankind, and especially of boys and girls in common schools, *can never become philosophers*; and, consequently, can never comprehend and reduce to practice their metaphysical and obscure systems of grammar. We wish to see children treated as *reasoning* beings. But there should be a medium in all things. It is, therefore, absurd to instruct children as if they were already profound philosophers and logicians.

To demonstrate the utility, and enforce the necessity, of exercising the learner in correcting *false Syntax*, we need no other argument than the interesting and undeniable fact, that Mr. Murray's labors, in this department, have effected a complete revolution in the English language, in point of verbal accuracy. Who does not know, that the best writers of this day, are not guilty of *one* grammatical inaccuracy, where those authors who wrote before Mr. Murray flourished, are guilty of *five*? And what has produced this important change for the better? Ask the hundreds of thousands who have studied "Mr. Murray's exercises in FALSE SYNTAX." If, then, this view of the subject is correct, it follows, that the greater portion of our philosophical grammars, are far more worthy the attention of literary connoisseurs, than of the great mass of learners.

Knowing that a strong predilection for philosophical grammars, exists in the minds of some teachers of this science, we have thought proper, for the gratification of such, to intersperse through the pages of this work under the head of "PHILOSOPHICAL NOTES," an entire system of grammatical principles as deduced from what appears to me to be the most rational and consistent philosophical investigations. They who prefer this theory to that exhibited in the body of the work, are, of course, at liberty to adopt it.

OF THE PHILOSOPHICAL CLASSIFICATION OF WORDS

According to the method in which philosophical investigations of language have generally been conducted, all our words should be reduced to two classes; for it can be easily shown, that from the noun and verb, all the other parts of speech have sprung. Nay, more. They may even be reduced to one. Verbs do not, in reality, *express* actions; but they are

intrinsically the mere *names* of actions. The idea of action or being communicated by them, as well as the *meaning* of words in general, is merely *inferential*. The principle of reasoning assumed by the celebrated Horne Tooke, if carried to its full extent, would result, it is believed, in proving that we have but one part of speech.

Adnouns or *adjectives* were originally nouns. *Sweet, red, white*, are the *names* of qualities, as well as *sweetness, redness, whiteness*. The former differ from the latter only in their *manner* of signification. To denote that the name of some quality or substance is to be used in connexion with some other name, or, that this quality is to be *attributed* to some other name, we sometimes affix to it the termination *en, ed, or y*; which signifies *give, add, or join*. When we employ the words *wooden, woollen, wealthy, grassy*, the terminations *en* and *y*, by their own intrinsic meaning, give notice that we intend to *give, add, or join*, the names of some other substances in which are found the properties or qualities of *wood, wool, wealth, or grass*.

Pronouns are a class of nouns, used instead of others to prevent their disagreeable repetition. Participles are certain forms of the verb. Articles, interjections, adverbs, prepositions, and conjunctions, are contractions or abbreviations of nouns and verbs. *An* (*a, one, or one*) comes from *ananad*, to add, to heap. *The* and *that*, from the Anglo-Saxon verb *thean*, to get, assume. *Lo* is the imperative of *look*; *fy*, of *fian*, to hate; and *welcome* means, it is *well* that you are *come*. *In* comes from the Gothic noun *inna*, the interior of the body; and *about*, from *boda*, the first outward boundary. *Through* or *thorough* is the Teutonic noun *thuruh*, meaning passage, gate, door. *From* is the Anglo-Saxon noun *frum*, beginning, source, author. He came *from* (*beginning*) Batavia. *If* (formerly written *gif, give, gin*) is the imperative of the Anglo-Saxon verb *gifan*, to give. I

will remain *if* (*give or grant that fact*) he will (*remain.*) *But* comes from the Saxon verb *beon-utan*, to be-out. I informed no one *but* (*be-out, leave-out*) my brother.

This brief view of the subject, is sufficient to elucidate the manner in which, according to Horne Tooke's principles, the ten parts of speech are reduced to one. But we are, by no means, disposed to concede, that this is the *true* principle of classification; nor that it is any more *philosophical* or *rational* than one which allows a more practical division and arrangement of words. What has been generally received as "philosophical grammar," appears to possess no stronger claims to that imposing appellation than our common, practical grammars. Query. Is not Mr. Murray's octavo grammar more worthy the dignified title of a "Philosophical Grammar," than Horne Tooke's "Diversions of Purley," or William S. Cardell's treatises on language? What constitutes a *philosophical* treatise, on this, or on any other subject? *Wherein* is there a display of philosophy in a speculative, etymological performance, which attempts to develop and explain the elements and primitive meaning of words by tracing them to their origin, *superior* to the philosophy employed in the development and illustration of the principles by which we are governed in applying those words to their legitimate purpose, namely, that of forming a correct and convenient medium by means of which we can communicate our thoughts? Does philosophy consist in ransacking the mouldy records of antiquity, in order to *guess* at the ancient construction and signification of single words? or have such investigations, in reality, any thing to do with *grammar*?

Admitting that all the words of our language include, in their *original* signification, the import of nouns or names, and yet, it does not follow, that they *now* possess no other powers, and, in their combinations and connexions in sentences, are

employed for no other purpose, than *barely* to *name objects*. The *fact* of the case is, that words are variously combined and applied, to answer the distinct and diversified purposes of *naming* objects, *asserting* truths, *pointing out* and *limiting* objects, *attributing qualities* to objects, *connecting* objects, and so on; and on this *fact* is founded the *true philosophical principle of the classification of words*. Hence, an arrangement of words into classes according to this principle, followed by a development and illustration of the principles and rules that regulate us in the proper use and application of words in oral and written discourse, appears to approximate as near to a true definition of *philosophical grammar*, as any we are capable of giving.

Nouns, or the names of the objects of our perceptions, doubtless constituted the original class of words; (if we may be allowed to assume such a hypothesis as an *original* class of words;) but the ever-active principle of association, soon transformed nouns into verbs, by making them, when employed in a particular manner, expressive of affirmation. This same principle also operated in appropriating names to the purpose of attributing qualities to other names of objects; and in this way was constituted the class of words called *adjectives* or *attributes*. By the same principle were formed all the other classes.

In the following exposition of English grammar on scientific principles, we shall divide words into seven classes; *Nouns* or *Names*, *Verbs*, *Adjectives*, *Adnouns*, or *Attributes*, *Adverbs*, *Propositions*, *Pronouns*, and *Conjunctions* or *Connectives*. For an explanation of the noun, refer to the body of the work.

PHILOSOPHICAL NOTES

Plausible arguments may be *advanced*, for rejecting *neuter* and passive verbs; but they have been found to be so convenient in practice, that the theory which recognises them, has stood the test of ages. If you tell the young learner, that, in the following expressions, The church *rests* on its foundation; The book *lies* on the desk; The boys *remain* (*are*) idle, the nouns *church*, *book*, and *boys*, are represented as acting, and, therefore, the verbs *rests*, *lies*, *remain*, and *are*, are *active*, he will not believe you, because there is no action that is apparent to his senses. And should you proceed further, and, by a labored and metaphysical investigation and development of the laws of motion, attempt to prove to him that "every portion of matter is influenced by different, active principles, tending to produce change," and, therefore, every thing in universal nature is *always* acting, it is not at all probable, that you could convince his *understanding*, in opposition to the dearer testimony of his senses. Of what avail to learners is a theory which they cannot comprehend?

Among the various theorists and speculative writers on philosophical grammar, the ingenious Horne Tooke stands pre-eminent; but, unfortunately, his principal speculations on the verb, have never met the public eye. William S. Cardell has also rendered himself conspicuous in the philological field, by taking a bolder stand than any of his predecessors. His view of the verb is novel, and ingeniously supported. The following is the substance of his theory of the verb.

THE VERB

A verb is a word which expresses *action*; as, Man *exists*; Trees *grow*; Waters *flow*; Mountains *stand*; I *am*.

All verbs are active, and have one object or more than one, expressed or implied. The pillar *stands*; that is, it *keeps itself* in an erect or standing posture; it *upholds* or *sustains itself* in that position. They *are*; i.e. they *air* themselves, or *breathe* air; they *inspire*, *vivify*, or *uphold* themselves by inhaling air.

Many verbs whose objects are seldom expressed, always have a persona or verbal one implied. The clouds *move*; i.e. move *themselves* along. The troops *marched* twenty miles a day; i.e. marched *themselves*. The moon *shines*:—The moon *shines* or *sheds* a *shining*, *sheen*, *lustre*, or *brightness*. The sparrow *flies*:—*flies* or *takes* a *flight*. Talkers talk or speak *words* or *talk*; Walkers walk *walkings* or *walks*; The rain rains *rain*; Sitters sit or hold *sittings* or *sessions*.

To prove that there is no such thing as a neuter verb, the following appear to be the strongest arguments adduced.

1. No portion of matter is ever in a state of perfect quiescence; but the component parts of every thing are at all times "influenced by different, active principles, tending to produce change." Hence, it follows, that no being or thing can be represented in a *neuter* or *non-acting state*.

This argument supposes the essential character of the verb to be identified with the primary laws of action, as unfolded by the principles of physical science. The correctness of this position may be doubted; but if it can be clearly demonstrated, that every particle of matter is always in motion, it does not, by any means, follow, that we cannot *speak of* things in a state of quiescence. What is *false* in fact may be *correct* in grammar. *The point contested, is not whether things*

always act, but whether, when we assert or affirm something respecting them, we always represent them as acting.

2. Verbs were *originally* used to express the motions or changes of things which produced obvious actions, and, by an easy transition, were afterward applied, in the same way, to things whose actions were not apparent. This assumption is untenable, and altogether gratuitous.

3. Verbs called neuter are used in the imperative mood; and, as this mood commands some one to *do* something, any verb which adopts it, must be active. Thus, in the common place phrases, "*Be* there quickly; *Stand* out of my way; *Sit* or *lie* farther."

It is admitted that these verbs are here employed in an *active* sense; but it is certain, that they are not used according to their proper, *literal* meaning. When I tell a man, *literally*, to *stand*, *sit*, or *lie*, by *moving* he would disobey me; but when I say, "*Stand* out of my way," I employ the neuter verb *stand*, instead of the active verb *move* or *go*, and in a correspondent sense. My meaning is, *Move* yourself out of my way; or *take* your *stand* somewhere else. This, however, does not prove that *stand* is properly used. If we choose to overstep the bounds of custom, we can employ any *word* in the language as an active-transitive verb. *Be*, *sit*, and *lie*, may be explained in the same manner.

4. Neuter verbs are used in connexion with adverbs which express the manner of *action*. They must, therefore, be considered active verbs. The child *sleeps soundly*; He *sits genteelly*; They *live contentedly* and *happily* together.

The class of verbs that are never employed as active, is small. By using adverbs in connexion with verbs, we can fairly prove that some verbs are *not* active. It is incorrect to say, I am *happily*; They were *peacefully*; She remains *quietly*; The fields appear *greenly*. These verbs in their common acceptation, do

not express *action*; for which reason we say, I am *happy*; They are *peaceful*; etc. But in the expressions, The child sleeps *soundly*; She sits *gracefully*; They live *happily* and *contentedly*; we employ the verbs *sleeps*, *sits*, and *live*, in an active sense. When no action is intended, we say, They live *happy* and *contented*.

If, on scientific principles, it can be proved that those verbs generally denominated neuter, *originally* expressed action, their present, accepted meaning will still oppose the theory, for the generality of mankind do not attach to them the idea of *action*.

Thus we have endeavored to present a brief but impartial abstract of the *modern* theory of the verb, leaving it with the reader to estimate it according to its value.

To give a satisfactory definition of the verb, or such a one as shall be found scientifically correct and unexceptionable, has hitherto baffled the skill, and transcended the learning, of our philosophical writers. If its essential quality, as is generally supposed, is made to consist in *expressing affirmation*, it remains still to be defined *when* a verb *expresses* affirmation. In English, and in other languages, words appropriated to express affirmation, are often used without any such force; our idea of affirmation, in such instances, being the mere *inference of custom*.

In the sentence,—"*Think, love, and hate*, denote moral actions," the words *think, love, and hate*, are nouns, because they are mere *names* of actions. So, when we say, "John, *write*—is an irregular verb," the word *write* is a noun; but when we say, "John, *write*—your copy," *write* is called a verb.

Why is this word considered a noun in one construction, and a verb in the other, when both constructions, until you pass beyond the word *write*, are exactly alike? If *write* does not *express* action in the former sentence, neither does it in the

latter, for, in both, it is introduced in the same manner. On scientific principles, *write* must be considered a noun in the latter sentence, for it does not *express* action, or make an affirmation; but it merely *names* the action which we wish John to perform, and affirmation is the *inferential* meaning. The verb in the infinitive, as well as in the imperative mood, is divested of its affirmative or verbal force. In both these moods, it is always presented in its *noun-state*.

If, after dinner, we say to a servant, "*Wine*," he infers, that we wish him to bring me wine; but all this is not said. If we say, *Bring* some *wine*, he, in like manner, understands, that we wish him to bring me wine; but all that is expressed, is the *name* of the action, and of the object of the action. In fact, as much is done by *inference*, as by actual expression, in every branch of language, for thought is too quick to be wholly transmitted by words.

It is generally conceded, that the termination of our verbs, *est*, *eth*, *s*, *ed*, and, also, of the other parts of speech, were originally separate words of distinct meaning; and that, although they have been contracted, and, by the refinement of language, have been made to coalesce with the words in connexion with which they are employed, yet, in their present character of terminations, they retain their primitive meaning and force. To denote that a verbal name was employed as a verb, the Saxons affixed to it a verbalizing adjunct; thus, *the* (to take, hold) was the noun-state of the verb; and when they used it as a verb, they added the termination *an*; thus, *thean*. The termination added, was a sign that *affirmation* was intended. The same procedure has been adopted, and, in many instances, is still practised, in our language. *An*, originally affixed to our verbs, in the progress of refinement, was changed to *en*, and finally dropped. A few centuries ago, the plural number of our verbs was denoted by the termination, *en*; thus, they *weren*,

they *loven*; but, as these terminations do not supersede the necessity of expressing the *subject* of affirmation, as is the case in the Latin and Greek verbs, they have been laid aside, as unnecessary excrescences. For the same reason, we might, without any disparagement to the language, dispense with the terminations of our verbs in the singular.

In support of the position, that these terminations were once separate words, we can trace many of them to their origin. To denote the feminine gender of some nouns, we affix *ess*; as, heiress, instructress. *Ess* is a contraction of the Hebrew noun *essa*, a female. Of our verbs, the termination *est* is a contraction of *doest*, *eth*, of *doeth*, *s* of *does*. We say, you *dost* or *doest* love; or you *lovest*; i.e. *love-dost*, or *love-doest*. Some believe these terminations to be contractions of *havest*, *haveth*, *has*. We affix *ed*, a contraction of *dede*, to the present tense of verbs to denote that the action named is *dede*, *did*, *doed*, or *done*.

To and *do* from the Gothic noun *taui*, signifying *act* or *effect*, are, according to Horne Tooke, nearly alike in meaning and *force*; *and when the custom of affixing some more ancient verbalizing adjunct, began to be dropped, its place and meaning were generally supplied by prefixing one of these*. When we say, "I am going *to walk*," the verbal or affirmative force is conveyed by the use of *to*, meaning the same as *do*; and *walk* is employed merely as a verbal name; that is, we assert that we shall *do* the act which we name by the word *walk*, or the act of *walking*.

Perhaps such speculations as these will prove to be more curious than profitable. If it be made clearly to appear, that, on scientific principles, whenever the verbal name is unaccompanied by a verbalizing adjunct, it is in the *noun-state*, and does not express affirmation, still this theory would be very inconvenient in practice.

QUESTIONS ON THE PHILOSOPHICAL NOTES

—What has usually been the object of philosophical investigations of language?

—Do the syntactical dependances and connexions of words depend on their *original* import?

—Is the power of association and custom efficient in changing the radical meaning of some words?

—Have words intrinsically a signification of their own; or is their meaning *inferential*; i.e. such as *custom* has assigned to them?

—On what *fact* is based the true, philosophical principle of classification?

—Define philosophical grammar.

—Which is supposed to be the original part of speech?

—How were the others formed from that?

—How many parts of speech may be recognised in a scientific development and arrangement of the principles of our language? Name them.

—What testimony have we that many things do not act?

—Repeat some of the arguments in favor of, and against, the principle which regards all verbs as *active*.

—In what moods are verbs used in their *noun-state*? Give examples.

—What is said of the terminations *est*, *eth*, *s*, and *en*, and of the words *to* and *do*?

REMARKS ON VERBS AND NOUNS

You have already been informed, that verbs are the most important part of speech in our language; and to convince you of their importance, we now tell you, that you cannot express a *thought*, or communicate an *idea*, without making use of a verb, either expressed or implied. Verbs express, not only *the state* or *manner of being*, but, likewise, all the different *actions* and *movements* of all creatures and things, whether animate or inanimate. As yet we have given you only a partial description of this sort of words; but when you are better prepared to comprehend the subject, we will explain all their properties, and show you the proper manner of using them.

A word that is generally a *noun*, sometimes becomes a *verb*; and a verb is frequently used as a *noun*. These changes depend on the sense which the word conveys; or, rather, on the office it performs in the sentence; that is the *manner* in which it is applied to things. For instance, *glory* is generally a noun; as "The *glory* of God's throne." But if we say, I *glory* in religion; or, He *glories* in wickedness, the word *glory* becomes a verb. The *love* of man is inconstant. In this sentence, *love* is a *noun*; in the next, it is a *verb*: They *love* virtue. He *walks* swiftly; Scavengers *sweep* the streets; The ship *sails* well. In these phrases, the words *walks*, *sweep*, and *sails*, are verbs; in the following they are nouns: Those are pleasant *walks*; He takes a broad *sweep*; The ship lowered her *sails*.

Thus you see, it is impossible for you to become a grammarian without exercising your judgment. If you have sufficient resolution to do this, you will, in a short time, perfectly understand the nature and office of the different parts of speech, their various properties and relations, and the rules of syntax that apply to them; and, in a few weeks, be able to

speak and write accurately. But you must not take things for granted, without examining their propriety and correctness. No. You are not a mere *automaton*, or *boy-machine*; but a rational being. You ought, therefore, to *think* methodically, to *reason* soundly, and to *investigate* every principle critically. Don't be afraid to *think for yourself*. You know not the high destiny that awaits you. You know not the height to which you may soar in the scale of intellectual existence. Go on, then, boldly, and with unyielding perseverance; and if you do not gain admittance into the temple of fame, strive, at all hazards, to drink of the fountain which gurgles from its base.



LECTURE IV

THE ARTICLE

An article is a word prefixed to nouns to limit their signification; as, *a* man, *the* woman.

There are only two articles, *a* or *an*, and *the*. *A* or *an* is called the indefinite article. *The* is called the definite article.

The *indefinite article* limits the noun to one of a kind, but to no particular one; as, *a* house.

The *definite article* generally limits the noun to a particular object, or collection of objects; as, *the* house, *the* men.

The small claims of the article to a separate rank as a distinct part of speech, ought not to be admitted in a scientific classification of words. *A* and *the*, *this* and *that*, *ten*, *few*, and *fourth*, and many other words, are used to restrict, vary, or define the signification of the nouns to which they are joined. They might, therefore, with propriety, be ranked under the general head of *Restrictives*, *Indexes*, or *Defining Adjectives*. But, as there is a marked distinction in their particular meaning and application, each class requires a separate explanation. Hence, no practical advantage would be gained, by rejecting their established classification, as articles, numerals, and demonstratives, and by giving them *new* names. The character and application of *a* and *the* can be learned as soon when they are styled *articles*, as when they are denominated *specifying* or *defining adjectives*.

The history of this part of speech is very brief. As there are but two articles, *a* or *an* and *the*, you will know them wherever they occur.

A noun used without an article, or any other restrictive, is taken in its *general* sense; as, "*Fruit* is abundant;" "*Gold* is heavy;" "*Man* is born to trouble" Here we mean, fruit and gold in *general*; and *all men*, or *mankind*.

When we wish to limit the meaning of the noun to *one* object, but to no *particular* one, we employ *a* or *an*. If we say, "Give me *a* pen;" "Bring me *an* apple;" you are at liberty to fetch *any* pen or *any* apple you please. *A* or *an*, then, is *indefinite*, because it leaves the meaning of the noun to which it is applied, as far as regards the person spoken to, *vague*, or *indeterminate*; that is, *not definite*. But when reference is made to a *particular* object, we employ *the*, as, "Give me *the* pen;" "Bring me *the* apple, or *the* apple." When such a requisition is made, you are not at liberty to bring any pen or apple you please, but you must fetch the *particular* pen or apple to which you know me to refer. *The* is, therefore, called the *definite* article.

"Richard built *a* temple." Did he build *any* temple, *undetermined which*? No; it was a *particular* temple, pre-eminently distinguished from all others. But *how* does it become a definite object in the mind of the *hearer*? Supposing the person addressed was totally unacquainted with the fact asserted, and it becomes to him, *in one respect only*, a definite and particular temple, by means of the associated words, "Richard built;" that is, by the use of these words, the hearer gets the idea of a temple distinguished as *the one erected by Richard*. If the speaker were addressing one whom he supposed to be unacquainted with the fact related, he might make the temple referred to a still more definite object in the mind of the hearer "Richard built *a* temple *on mount Zion*; and that was *the* temple *to which the Jews resorted to worship*."

"*The* horse is a noble animal;" "*The* dog is a faithful creature;" "*The* wind blows;" "*The* wolves were howling in *the*

woods." In these examples, we do not refer to any particular horses, dogs, winds, wolves, and woods, but we refer to these *particular classes* of things, in contradistinction to other objects or classes. The phrase, "Neither *the* one nor *the* other," is an idiom of the language.

NOTES

1. The article is *omitted* before nouns implying the different virtues, vices, passions, qualities, sciences, arts, metals, herbs, etc.; as, "*Modesty* is becoming; *Falsehood* is odious; *Grammar* is useful," etc.

2. The article is not prefixed to proper nouns; as, *Barron* killed *Decatur*; except by way of eminence, or for the sake of distinguishing a particular family, or when some noun is understood; as, "He is not *a* Franklin; He is *a* Lee, or of the family of *the* Lees; We sailed down *the* (river) Missouri."

3. An *adjective* is frequently placed between the article and the noun with which the article agrees; as, "A *good* boy; an *industrious* man." Sometimes the adjective precedes the article; as, "As *great* a man as Alexander; *Such* a shame."

4. In referring to many individuals, when we wish to bring each separately under consideration, the indefinite article is sometimes placed between the adjective *many* and a singular noun; as, "Where *many a* rosebud rears its blushing head;" "Full *many a* flower is born to blush unseen."

5. The definite article *the* is frequently applied to *adverbs* in the comparative or superlative degree; as, "*The more* I examine it, *the better* I like it," "I like this *the least* of any."

EXERCISES IN PARSING

- A bird sings.
- An eagle flies.
- Mountains stand.
- pursue pleasure.
- The reaper reaps the farmer's grain.
- Farmers mow the grass.
- Farmers' boys spread the hay.
- The clerk sells the merchant's goods.
- An ostrich outruns an Arab's horse.
- Cecrops founded Athens.
- Gallileo invented the telescope.
- James Macpherson translated Ossian's poems.
- Sir Francis Drake circumnavigated the globe.
- Doctor Benjamin Franklin invented the lightning-rod.
- Washington Irving wrote the Sketch-Book.

We will now offer a few remarks on the misapplication of the articles, which, with the exercise of your own discriminating powers, will enable you to use them with propriety. But, before you proceed, please to answer the following questions.

QUESTIONS NOT ANSWERED IN PARSING

- How many articles are there?
- In what sense is a noun taken, when it has no article to limit it?
- Repeat the *order* of parsing an article.
- What rule applies in parsing the *definite* article?
- What rule in parsing the *indefinite*?

QUESTIONS ON THE NOTES

- Before what nouns is the article omitted?
- Is the article *the* ever applied to adverbs? Give examples.
- What is the meaning of *a* or *an*?
- When is *a* or *an* placed before a plural noun?
- From what are *a*, *the*, and *that* derived?

EXAMPLES

A enemy, a inkstand, a hour, an horse, an herald, an heart, an heathen, an union, a umbrella, an useful book, many an one. This is an hard saying. They met with an heavy loss. He would not give an hat for an horse.

NOTE 1. The articles are often properly omitted: when used they should be justly applied, according to their distinct character; as, "Gold is corrupting; *The* sea is green; A lion is bold." It would be improper to say, *The* gold is corrupting; Sea is green; Lion is bold.

The grass is good for horses, and the wheat for men. Grass is good for the horses, and wheat for the men. Grass looks well. Wheat is blighted.

In the first of these sentences, we are not speaking of any particular kind of *grass* or *wheat*, neither do we wish to limit the meaning to any particular crop or field of grass, or quantity of wheat; but we are speaking of grass and wheat generally, therefore the article *the* should be omitted. In the second sentence, we do not refer to any definite kind, quality, or number of *horses* or *men*; but to horses and men generally; that is, the terms are here used to denote *whole species*, therefore, the article should be omitted, and the sentence should read thus, "Grass is good for horses, and wheat for men."

In the third and fourth examples, we wish to limit our meaning to the crops of *grass* and *wheat* now on the ground, which, in contradistinction to the crops heretofore raised, are considered as *particular* objects; therefore we should say, "*The* grass looks well; *The* wheat is blighted."

NOTE 2. When a noun is used in its *general* sense, the article should be omitted; as, "*Poetry* is a pleasing art;" "*Oranges* grow in New Orleans."



LECTURE V

THE ADJECTIVE

An ADJECTIVE is a word added to a noun to express its quality or kind, or to restrict its meaning; as, a *good* man, a *bad* man, a *free* man, an *unfortunate* man, *one* man, *forty* men.

In the phrases, a *good* apple, a *bad* apple, a *large* apple, a *small* apple, a *red* apple, a *white* apple, a *green* apple, a *sweet* apple, a *sour* apple, a *bitter* apple, a *round* apple, a *hard* apple, a *soft* apple, a *mellow* apple, a *fair* apple, a *May* apple, an *early* apple, a *late* apple, a *winter* apple, a *crab* apple, a *thorn* apple, a *well-tasted* apple, an *ill-looking* apple, a *water-cored* apple, you perceive that all those words in *italics* are adjectives, because each expresses some quality or property of the noun apple, or it shows what *kind* of an apple it is of which we are speaking.

The distinction between a *noun* and an *adjective* is very clear. A noun is the *name* of a thing; but an adjective denotes simply the *quality* or *property* of a thing. This is *fine cloth*. In this example, the difference between the word denoting the *thing*, and that denoting the *quality* of it, is easily perceived. You certainly cannot be at a loss to know, that the word *cloth* expresses the *name*, and *fine*, the *quality*, of the *thing*; consequently *fine* must be an *adjective*. If we say, He is a *wise* man, a *prudent* man, a *wicked* man, or an *ungrateful* man, the words in *italics* are adjectives, because each expresses a *quality* of the noun man. And, if we say, He is a *tall* man, a *short* man, a *white* man, a *black* man, or a *persecuted* man, the words, *tall*, *short*, *white*, *black*, and *persecuted*, are also adjectives, because they tell what *kind* of a man he is of whom we are speaking, or they attribute to him some particular property.

Some adjectives *restrict* or *limit* the signification of the nouns to which they are joined, and are, therefore, sometimes called *definitives*; as, *one* era, *seven* ages, the *first* man, the *whole* mass, *no* trouble, *those* men, *that* book, *all* regions.

Other adjectives *define* or *describe* nouns, or do both; as, *fine* silk, *blue* paper, a *heavy* shower, *pure* water, *green* mountains, *bland* breezes, *glass* window, *window* glass, *beaver* hats, *chip* bonnets, *blackberry* ridge, *Monroe* garden, *Juniata* iron, *Cincinnati* steam-mill.

Some adjectives are *secondary*, and qualify other adjectives; as, *pale* red lining, *dark* blue silk, *deep* sea green sash, *soft* iron blooms, *red hot* iron plate.

You will frequently find the adjective placed after the noun; as, "Those *men* are *tall*; A *lion* is *bold*; The *weather* is *calm*; The *tree* is three feet *thick*."

Should you ever be at a loss to distinguish an adjective from the other parts of speech, the following sign will enable you to tell it. Any word that will make sense with the word *thing* added, or with any other noun following it, is an adjective; as, a *high* thing, a *low* thing, a *hot* thing, a *cold* thing, an *unfinished* thing, a *new-fashioned* thing:—or, a *pleasant* prospect, a *long-deserted* dwelling, an *American* soldier, a *Greek* Testament. Are these words adjectives, *distant*, *yonder*, *peaceful*, *long-sided*, *double-headed*? A *distant* *object* or *thing*, *yonder* *hill*, etc. They are. They will make sense with a noun after them. Adjectives sometimes become adverbs.

Most words ending in *ing* are *present participles*. These are frequently used as adjectives; therefore, most participles will make sense with the addition of the word *thing*, or any other noun, after them; as, a *pleasing* thing, a *moving* spectacle, *mouldering* ruins.

Adjectives are varied only to express the degrees of comparison. They have three degrees of comparison, the Positive, the Comparative, and the Superlative.

The *positive degree* expresses the quality of an object without any increase or diminution; as, *good, wise, great*.

The *comparative degree* increases or lessens the positive in signification; as, *better, wiser, greater, less wise*.

The *superlative degree* increases or lessens the positive to the highest or lowest degree; as, *best, wisest, greatest, least wise*.

COMPARISON OF ADJECTIVES

More and *most* form the comparative and superlative degrees by increasing the positive; and *less* and *least*, by diminishing it.

Comparison by increasing the positive

<i>Pos.</i>	<i>Comp.</i>	<i>Sup.</i>
great,	greater,	greatest.
wise,	wiser,	wisest.
holy,	more holy	most holy.
frugal,	more frugal	most frugal.

Comparison by diminishing the positive.

<i>Pos.</i>	<i>Comp.</i>	<i>Sup.</i>
wise,	less wise	least wise.
holy,	less holy,	least holy.
frugal,	less frugal,	least frugal.

NUMERAL ADJECTIVES

Words used in counting, are called *numeral adjectives* of the *cardinal* kind; as, *one, two, three, four, twenty, fifty*, etc.

Words used in numbering, are called *numeral adjectives* of the *ordinal* kind; as, *first, second, third, fourth, twentieth, fiftieth*, etc.

NOTE. The words *many, few, and several*, as they always refer to an indefinite number, may be properly called *numeral adjectives* of the indefinite kind.

NOTES 1. The simple word, or Positive, becomes the Comparative by adding *r*, or *er*; and the Positive becomes the Superlative, by adding *st*, or *est*, to the end of it; as, Pos. wise, Com. wiser, Sup. wisest; rich, richer, richest; bold, bolder, boldest. The adverbs, *more* and *most*, *less* and *least*, when placed before the adjective, have the same effect; as, Pos. wise, Com. *more* wise, Sup. *most* wise; Pos. wise, Com. *less* wise, Sup. *least* wise.

2. *Monosyllables* are generally compared by adding *er* and *est*; *dissyllables*, *trisyllables*, etc. by *more* and *most*; as, mild, milder, mildest; frugal, more frugal, most frugal; virtuous, more virtuous, most virtuous. Dissyllables ending in *y*; as, happy, lovely; and in *le* after a mute; as, able, ample; and dissyllables accented on the last syllable; as, discreet, polite; easily admit of *er* and *est*; as, happier, happiest; politer, politest. Words of more than two syllables very seldom admit of these terminations.

3. When the positive ends in *d*, or *t*, preceded by a *single* vowel, the consonant is doubled in forming

the comparative and superlative degrees; as red, *redder, reddest*; hot, *hotter, hottest*.

4. In some words the superlative is formed by adding *most* to the end of them; as, nethermost, uttermost or utmost, undermost, uppermost, foremost.

5. In English, as in most languages, there are some words that are irregular in forming the degrees of comparison; as, "Good, better, best; bad, worse, worst; little, less, least; much or many, more, most; near, nearer, nearest or next; late, later, latest or last; old, older or elder, oldest or eldest;" and a few others.

6. The following adjectives, and many others, are always in the *superlative* degree, because, by expressing a quality in the highest degree, they carry in themselves a superlative signification: *chief, extreme, perfect, right, wrong, honest, just, true, correct, sincere, vast, immense, ceaseless, infinite, endless, unparalleled, universal, supreme, unlimited, omnipotent, all-wise, eternal*.

7. Compound adjectives, and adjectives denoting qualities arising from the figure of bodies, do not admit of comparison; such as, *well-formed, frost-bitten, round, square, oblong, circular, quadrangular, conical*, etc.

8. The termination *ish* added to adjectives, expresses a slight degree of quality below the comparative; as, *black, blackish; salt, saltish*. *Very*, prefixed to the comparative, expresses a degree of quality, but not always a superlative degree.

SYSTEMATIC ORDER OF PARSING

The order of parsing an adjective, is—an adjective, and why?—compare it—degree of comparison, and why?—to what noun does it belong?

That *great* nation was once *powerful*; but now it is *feeble*.

Great is an adjective, a word added to a noun to express its quality—pos. great, com. greater, sup. greatest—it is in the positive degree, it expresses the quality of an object without any increase or diminution, and belongs to the noun "nation."



LECTURE VI

THE PRONOUN

A PRONOUN is a word used instead of a noun, and generally to avoid the too frequent repetition of the same word. A pronoun is a substitute for a sentence, or member of a sentence.

The word *pronoun* comes from the two Latin words, *pro*, which means *for*, or *instead of*, and *nomen*, a *name*, or *noun*. Hence you perceive, that *pronoun* means *for a noun*, or *instead of a noun*.

In the sentence, "The man is happy; *he* is benevolent; *he* is useful;" you perceive, that the word *he* is used instead of the noun *man*; consequently *he* must be a *pronoun*. You observe, too, that, by making use of the pronoun *he* in this sentence, we avoid the *repetition* of the *noun* *man*, for without the pronoun, the sentence would be rendered thus, "The man is happy; *the man* is benevolent; *the man* is useful."

By looking again at the definition, you will notice, that pronouns always *stand for* nouns, but they do not always *avoid the repetition* of nouns. *Repetition* means *repeating* or mentioning the same thing again. In the sentence, "I come to die for my country," the pronouns, *I* and *my*, *stand for* the name of the person who speaks; but they do not *avoid the repetition* of that name, because the name or noun for which the pronouns are used, is not mentioned at all. Pronouns of the *third* person, generally avoid the repetition of the nouns for which they stand; but pronouns of the *first* and *second* person, sometimes avoid the repetition of nouns, and sometimes they do not.

If we had no pronouns in our language, we should be obliged to express ourselves in this manner: "A woman went to a man, and told the man that the man was in danger of being murdered by a gang of robbers; as a gang of robbers had made preparations for attacking the man. The man thanked the woman for the woman's kindness, and, as the man was unable to defend the man's self, the man left the man's house, and went to a neighbor's."

This would be a laborious style indeed; but, by the help of pronouns, we can express the same ideas with far greater ease and conciseness: "A woman went to a man, and told *him*, that *he* was in great danger of being murdered by a gang of robbers, *who* had made preparations for attacking *him*. *He* thanked *her* for *her* kindness, and, as *he* was unable to defend *himself*, *he* left *his* house and went to a neighbor's."

If you look at these examples a few moments, you cannot be at a loss to tell which words are pronouns; and you will observe too, that they all stand for nouns.

Pronouns are generally divided into three kinds, the *personal*, the *adjective*, and the *relative* pronouns.

I. PERSONAL PRONOUNS

Personal Pronouns are distinguished from the relative, by their denoting the *person* of the nouns for which they stand. There are five of them; *I, you, he, she, it*; with their plurals, *We or you, they*. To pronouns belong **gender, person, number, and case**.

GENDER. When we speak of a *man*, we say, *he, his, him*; when we speak of a *woman*, we say, *she, hers, her*; and when we speak of a *thing*, we say *it*. Hence you perceive, that gender belongs to pronouns as well as to nouns. Example; "The general, in gratitude to the lady, offered *her his* hand; but *she,*

not knowing *him*, declined accepting *it*." The pronouns *his* and *him*, in this sentence, personate or represent the noun *general*; they are, therefore, of the masculine gender: *her* and *she* personate the *lady*; therefore, they are feminine: and *it* represents *hand*; for which reason it is of the neuter gender. This illustration shows you, then, that pronouns must be of the same gender as the nouns are for which they stand. But, as it relates to the variation of the pronouns to express the sex, Gender has respect only to the third person singular of the pronouns, *he*, *she*, *it*. *He* is masculine; *she* is feminine; *it* is neuter.

You may naturally inquire, why pronouns of the first and second persons are not varied to denote the gender of their nouns, as well as of the third. The reason is obvious. The first person, that is, the person speaking, and the second person, or the person spoken to, being at the same time the subjects of the discourse, are supposed to be present; from which, and other circumstances, their sex is commonly known, and, therefore, the pronouns that represent these persons, need not be marked by a distinction of gender; but the third person, that is, the person or thing spoken of, being absent, and in many respects unknown, necessarily requires the pronoun that stands for it, to be marked by a distinction of gender.

In parsing, we sometimes apply gender to pronouns of the first and second person, and also to the plural number of the third person; but these have no peculiar form to denote their gender; therefore they have no agreement, in this respect, with the nouns which they represent.

PERSON. Pronouns have three persons in each number:

<i>I</i> , is the first person	}	Singular.
<i>You</i> , is the second person		
<i>He, she, or it</i> , is the third person		

<i>We</i> , is the first person	}	Plural.
<i>You</i> , is the second person		
<i>They</i> , is the third person		

This account of persons will be very intelligible, when you reflect, that there are three persons who 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; and as the speakers, the persons spoken to, and the persons spoken of, may be many, so each of these persons must have a plural number.

Pronouns of the second and third person, always agree, in person with the nouns they represent; but pronouns of the first person, do not. Whenever a pronoun of the first person is used, it represents a noun; but nouns are *never* of the first person, therefore these pronouns cannot agree in person with their nouns.

NUMBER: Pronouns, like nouns, have two numbers, the singular and the plural; as, *I, you, he; we, you, they*.

CASE. Pronouns have three cases, the nominative, the possessive, and the objective.

In the next place we will present to you the *declension* of the personal pronouns. The advantages of the following declension, are so great and diversified, that you cannot be too

particular in your attention to it. You recollect, that it is sometimes very difficult to distinguish the nominative case of a noun from the objective, because these cases of nouns are not marked by a difference in termination; but this difficulty is removed in regard to the personal pronouns, for their cases are always known by their termination. By studying the declension you will learn, not only the cases of the pronouns, but, also, their genders, persons, and numbers.

DECLENSION OF THE PERSONAL PRONOUNS
FIRST PERSON

	<i>Sing.</i>	<i>Plur.</i>
<i>Nom.</i>	I,	we,
<i>Poss.</i>	my <i>or</i> mine,	our <i>or</i> ours,
<i>Obj.</i>	me.	us.

SECOND PERSON

	<i>Sing.</i>	<i>Plur.</i>
<i>Nom.</i>	you,	you,
<i>Poss.</i>	you <i>or</i> your,	your <i>or</i> yours,
<i>Obj.</i>	you.	you.

THIRD PERSON

	<i>Mas. Sing.</i>	<i>Plur.</i>
<i>Nom.</i>	he,	they,
<i>Poss.</i>	his,	their <i>or</i> theirs,
<i>Obj.</i>	him.	them.

THIRD PERSON

	<i>Fem. Sing.</i>	<i>Plur.</i>
<i>Nom.</i>	she,	they,
<i>Poss.</i>	her or hers,	their or theirs.
<i>Obj.</i>	her.	them.

THIRD PERSON

	<i>Neut. Sing.</i>	<i>Plur.</i>
<i>Nom.</i>	it,	they,
<i>Poss.</i>	its,	their or theirs,
<i>Obj.</i>	it.	them.

SYSTEMATIC ORDER OF PARSING

The order of parsing a personal pronoun, is—a pronoun, and why?—personal, and why?—person, and why?—gender and number, and why? case, and why? Decline it.

There are many peculiarities to be observed in parsing personal pronouns in their different persons; therefore, if you wish ever to parse them correctly, you must pay particular attention to the manner in which the following are analyzed. Now notice, particularly, and you will perceive that we apply only *one* rule in parsing *I* and *my*, and *two* in parsing *you*, *him*, and *they*.

"I saw my friend."

I is a pronoun, a word used instead of a noun—personal, it represents the person speaking, understood—first person, it denotes the speaker—singular number, it implies but one—and in the nominative case, it represents the actor and subject of the verb "saw," and governs it, *The nom. case gov. the verb.* Declined—first pers. sing. num. nom. I, poss. my or mine, obj. me. Plur. nom. we, poss. our or ours, obj. us.

My is a pronoun, a word used instead of a noun—personal, it personates the person speaking, understood—first pers. it denotes the speaker—sing. num. it implies but one—and in the possessive case, it denotes possession; it is governed by the noun "friend", agreeably to RULE *A noun or pronoun in the possessive case, is governed by the noun it possesses.* Declined—first pers. sing. nom. I, poss. my or mine, obj. me. Plur. nom. we, poss. our or ours, obj. us.

"Young man, *you* hast deserted thy companion, and left *him* in distress."

You is a pronoun, a word used instead of a noun—personal, it personates "man"—second person, it represents the person spoken to—mas. gend. sing. num. because the noun "man" is for which it stands. *Personal pronouns must agree with the nouns for which they stand in gender and number.*

You is in the nom. case, it represents the actor and subject of the verb "hast deserted," and governs it. *The nom. case governs the verb.* Declined—sec. pers. sing. num. nom. you, poss. your or yours, obj. you. Plur. nom. you, poss. your or yours, obj. you.

Him is a pronoun, a word used instead of a noun—personal, it personates "companion"—third pers. it represents the person spoken of—mas. gend. sing. num. because the noun "companion" is for which it stands: *Pers. pro. etc.* (Repeat the Rule.)—*Him* is in the objective case, the object of the action expressed by the active-transitive verb "hast left," and gov. by it. *Active-trans. verbs gov. the obj. case.* Declined—third pers. mas. gend. sing. num. nom. he, poss. his, obj. him. Plur. nom. they, poss. their or theirs, obj. them.

"Thrice I raised my voice, and called the chiefs to combat, but *they* dreaded the force of my arm."

They is a pronoun, a word used instead of a noun—personal, it represents "chiefs"—third pers. it denotes the

persons spoken of—mas. gend. plur. num. because the noun "chiefs" is for which it stands: *Pers. Pron. etc.* (Repeat the Rule.) It is the nom. case, it represents the actors and subject of the verb "dreaded," and governs it: *The nom. case, gov. the verb.* Declined—third pers. mas. gend. sing. num. nom. he, poss. his, obj. him. Plur. nom. they, poss. their or theirs, obj. them.

EXERCISES IN PARSING

—I saw a man leading his horse slowly over the new bridge. —My friends visit me very often at my father's office.

—We improve ourselves by close application.

—Horace, you learn many lessons.

—Charles, you, by your diligence, make easy work of the task given you by your preceptor.

—Young ladies, you run over your lessons very carelessly.

—The stranger drove his horses too far into the water, and, in so doing, he drowned them.

—Gray morning rose in the east.

—A green narrow vale appeared before us: its winding stream murmured through the grove.

—The dark host of Rothmar stood on its banks, with their glittering spears.

—We fought along the vale.

—They fled.

—Rothmar sunk beneath my sword.

—Day was descending in the west, when I brought his arms to Crothar.

—The aged hero felt them with his hands: joy brightened his thoughts.

NOTE. *Horace, Charles, and ladies*, are of the second person, and nom. case *independent*. The first *you* is used in the nom. poss. and obj. case.—It represents Charles, therefore it is *singular* in sense, although plural in form. In the next example, *you* personifies *ladies*, therefore it is *plural*. *Given* is a perfect participle. *You* following *given*, is governed by *to* understood. *Run over* is a compound verb. *And* is a conjunction. The first *its* personates vale; the second *its* represents stream.

COMPOUND PERSONAL PRONOUNS

"Juliet, retain her paper, and present *yours*."

Yours is a compound personal pronoun, representing both the possessor and the thing possessed, and is equivalent to *your paper*. *Your* is a pronoun, a word used instead of a noun—personal, it personates "Juliet"—second person, it represents the person spoken to—fem. gender, sing. number, (singular in sense, but *plural* in form,) because the noun Juliet is for which it stands: *Your* is in the possessive case, it denotes possession, and is governed by "paper". *A noun or pron. etc.* (Repeat the Rule, and decline the pronoun.) *Paper* is a noun, the name of a thing—common, the name of a sort of things—neuter gender, it denotes a thing without sex—third person, spoken of—sing. number, it implies but one—and in the obj. case, it is the object of the action expressed by the transitive verb "present," and governed by it: *Active-transitive verbs govern the obj. case*.

NOTE. Should it be objected, that *yours* does not mean *your paper*, any more than it means *your book, your house, your any thing*, let it be borne

in mind, that pronouns have no *definite* meaning, like other words; but their *particular* signification is always determined by the nouns they represent.

EXERCISES IN PARSING

—Julia injured her book, and soiled mine: hers is better than mine.

—My friend sacrificed his fortune to secure yours: his deeds deserve reward; yours merit disgrace.

—Henry's labors are past; thine are to come.

—We leave your forests of beasts for ours of men.

—My sword and yours are kin.

NOTE

She understood, is nominative to *soiled*, in the first example; and the substantive part of *mine*, after *than*, is nom. to *is*. The verbs *to secure* and *to come* have no nominative. The pronouns *mine*, *my*, *yours*, *we*, *your*, *ours*, *my*, and *yours*, personate nouns understood.

REMARKS ON *IT*

For the want of a proper knowledge of this little pronoun *it*, many grammarians have been greatly puzzled how to dispose of it, or how to account for its multiform, and, seemingly, contradictory characters. It is in great demand by writers of every description. They use it without ceremony; either in the nominative or objective case; either to represent one person or thing, or more than one. It is applied to nouns in the masculine, feminine, or neuter gender, and, very frequently,

it represents a member of a sentence, a whole sentence, or a number of sentences taken in a mass.

A little attention to its true character, will, at once, strip it of all its mystery. *It*, formerly written *hit*, according to H. Tooke, is the past participle of the Moeso-Gothic verb *haitan*. It means, *the said*, and, therefore, like its near relative *that*, meaning, *the assumed*, originally had no respect, in its application, to number, person, or gender. "*It* is a wholesome law;" i.e. *the said* (law) is a wholesome law; or, *that* (law) is a wholesome law;—*the assumed* (law) is a wholesome law. "*It* is the man; I believe *it* to be them:"—*the said* (man) is the man; *that* (man) is the man: I believe *the said* (persons) to be them; I believe *that* persons (according to the ancient application of *that*) to be them. "*It* happened on a summer's day, that many people were assembled," etc.—Many people were assembled: *it*, *that*, or *the said* (fact or circumstance) happened on a summer's day.

It, according to its accepted meaning in modern times, is not referred to a noun understood after it, but is considered a substitute. "How is *it* with you?" that is, "How is your *state* or *condition*?" "*It* rains; *It* freezes; *It* is a hard winter;"—*The rain* rains; *The frost* frosts or freezes; *The said* (winter) is a hard winter. "*It* is delightful to see brothers and sisters living in uninterrupted love to the end of their days." What is delightful? *To see brothers and sisters living in uninterrupted love to the end of their days. It, this thing*, is delightful. *It*, then, stands for all that part of the sentence expressed in italics; and the sentence will admit of the following construction; "To see brothers living in uninterrupted love to the end of their days, is delightful."

II. ADJECTIVE PRONOUNS

ADJECTIVE PRONOUNS, PRONOMINAL ADJECTIVES, or, more properly, SPECIFYING ADJECTIVES, are a kind of adjectives which point out nouns by some distinct specification.

Pronouns and adjectives are totally distinct in their character. The former *stand for* nouns, and never belong to them; the latter *belong to* nouns, and never stand for them. Hence, such a thing as an *adjective-pronoun* cannot exist. *Each, every, either, this, that, some, other*, and the residue, are pure adjectives.

Those specifying adjectives commonly called Adjective Pronouns, may be divided into three sorts; the *distributive*, the *demonstrative*, and the *indefinite*. They are all known by the lists.

I. The *distributive adjectives* are those that denote the persons or things that make up a number, each taken separately and singly. *List: each, every, either*, and sometimes *neither*; as, "*Each* of his brothers is in a favorable situation;" "*Every* man must account for himself;" "*Neither* of them is industrious."

These distributives are words which are introduced into language in its refined state, in order to express the nicest shades and colors of thought. "*Man* must account for himself;" "*Mankind* must account for themselves;" "*All men* must account for themselves;" "*All men, women, and children*, must account for themselves;" "*Every man* must account for himself." Each of these assertions conveys the same fact or truth. But the last, instead of presenting the whole human family for the mind to contemplate in a mass, by the peculiar force of *every*, *distributes* them, and presents each separately and singly; and

whatever is affirmed of one individual, the mind instantaneously transfers to the whole human race.

Each relates to two or more persons or things, and signifies either of the two, or every one of any number taken separately.

Every relates to several persons or things, and signifies each one of them all taken separately.

Either relates to two persons or things taken separately, and signifies the one or the other. "*Either* of the *three*," is an improper expression. It should be, "any of the three."

Neither imports *not either*; that is, not one nor the other; as, "*Neither* of my friends was there." When an allusion is made to more than *two*, *none* should be used instead of *neither*; as, "*None* of my friends was there."

II. The *demonstrative* are those which precisely point out the subject to which they relate. *List*: *this* and *that*, and their plurals, *these* and *those*, and *former* and *latter*; as, "*This* is true charity; *that* is only its image."

There is but a slight shade of difference in the meaning and application of *the* and *that*. When reference is made to a particular book, we say, "Take *the* book;" but when we wish to be very pointed and precise, we say, "Take *that* book;" or, if it be near by, "Take *this* book." You perceive, then, that these demonstratives have all the force of the definite article, and a little more.

This and *these* refer to the nearest persons or things, *that* and *those* to the most distant; as, "*These* goods are superior to those." *This* and *these* indicate the latter, or last mentioned; *that* and *those*, the former, or first mentioned; as, "Both *wealth* and *poverty* are temptations; *that* tends to excite pride, *this*, discontent."

They, *those*. As it is the office of the personal *they* to represent a noun previously introduced to our notice, there appears to be a slight departure from analogy in the following application of it: "*They* who seek after wisdom, are sure to find her: *They* that sow in tears, sometimes reap in joy." This usage, however, is well

established, and *they*, in such constructions, is generally employed in preference to *those*.

III. The *indefinite* are those which express their subjects in an indefinite or general manner. *List: some, other, any, one, all, such, both, same, another, none.* Of these, *one* and *other* are declined like nouns. *Another* is declined, but wants the plural.

The indefinite adjectives, like the indefinite article, leave the meaning unfixed, or, in some degree, vague. With a slight shade of difference in meaning, we say, Give me *a* paper, *one* paper, *any* paper, *some* paper, and so on. Though these words restrict the meaning of the noun, they do not fix it to a *particular* object. We therefore call them indefinite.

The words, *one, other, and none*, are used in both numbers; and, when they *stand for* nouns, they are not adjectives, but indefinite *pronouns*; as, "The great *ones* of the world have their failings;" "Some men increase in wealth, while *others* decrease;" "*None* escape."

The word "*ones*," in the preceding example, does not belong to a noun understood. If it did, we could supply the noun. The meaning is not "the great one men, nor ones men," therefore *one* is not an adjective pronoun; but the meaning is, "The great *men* of the world," therefore *ones* is a pronoun of the indefinite kind, representing the noun *men* understood, and it ought to be parsed like a personal pronoun. The word *others*, in the next example, is a compound pronoun, equivalent to *other men*; and should be parsed like *mine, thine*.

We will now parse two pronouns, and then present some examples for you to analyze. If, in parsing the following exercises, you should be at a loss for definitions and rules, please to refer to the compendium. But before you proceed, you may commit the following

SYSTEMATIC ORDER OF PARSING

The order of parsing an ADJECTIVE PRONOUN, is—
an adjective pronoun, and why?—distributive, demonstrative,
or indefinite, and why?—to what noun does it belong, or with
what does it agree?

"*One* man instructs many *others*."

One is an adjective pronoun, or specifying adjective, it specifically points out a noun—indefinite, it expresses its subject in an indefinite or general manner, and belongs to the noun "man". *Adjective pronouns belong to nouns, expressed or understood.*

Others is a compound pronoun, including both an adjective pronoun and a noun, and is equivalent to *other men*. *Other* is an adjective pronoun, it is used specifically to describe its noun—indefinite, it expresses its subject in an indefinite manner, and belongs to *men*. *Men* is a noun, a name denoting persons—common. (parse it in full;) and in the objective case, it is the object of the action expressed by the transitive verb "instructs," and governed by it.

"*Those* books are *mine*."

Those is an adjective pronoun, it specifies what noun is referred to —demonstrative, it precisely points out the subject to which it relates—and agrees with the noun "books" in the plural number. *Adjective pronouns must agree in number with their nouns.*

Mine is a compound personal pronoun, including both the possessor and the thing possessed, and is equivalent to *my books*. *My* is a pron. a word used instead of a noun—personal, it stands for the name of the person speaking—first person, it denotes the speaker—sing. number, it implies but one—and in the poss. case, it denotes possession, and is gov. by "books".

Books is a noun, the name of a thing—common. (parse it in full;)—and in the nominative case after "are". *The verb* to be admits the same case after it as before it.

EXERCISES IN PARSING

- Each individual fills a space in creation.
- Every man helps a little.
- These men rank among the great ones of the world.
- That book belongs to the tutor, this belongs to me.
- Some men labor, others labor not; the former increase in wealth, the latter decrease.
- The boy wounded the old bird, and stole the young ones.
- None performs his duty too well.
- None of those poor wretches complain of their miserable lot

III. RELATIVE PRONOUNS

Relative Pronouns are such as relate, in general, to some word or phrase going before, which is called the antecedent. They are *who*, *which*, and *that*.

The word *antecedent*, comes from the two Latin words, *ante*, *before*, and *cedo*, *to go*. Hence you perceive, that antecedent means going before; thus, "The *man* is happy *who* lives virtuously; This is the *lady who* relieved my wants; *Thou who* lovest wisdom, etc. *We who* speak from experience," etc. The relative *who*, in these sentences, relates to the several words, *man*, *lady*, *thou*, and *we*, which words, you observe, come before the relative: they are, therefore, properly called antecedents.

The relative is not varied on account of gender, person, or number, like a personal pronoun. When we use a personal

pronoun, in speaking of a man, we say *he*, and of a woman, *she*; in speaking of one person or thing, we use a singular pronoun, of more than one, a plural, and so on; but there is no such variation of the relative. *Who*, in the first of the preceding examples, relates to an antecedent of the mas. gend. third pers. sing.; in the second, the antecedent is of the fem. gend.; in the third, it is of the second pers.; and in the fourth, it is of the first pers. plur. num.; and, yet, the relative is in the same form in each example. Hence you perceive, that the relative has no peculiar *form* to denote its gend. pers. and num., but it always agrees with its antecedent *in sense*. Thus, when we say, The *man who* writes, *who* is mas. gend. and sing.; but when we say, The *ladies who* write, *who* is feminine, and plural. In order to ascertain the gend. pers. and num. of the relative, you must always look at its antecedent.

WHO, WHICH, and THAT. *Who* is applied to *persons*, *which* to *things* and *animals*; as, "He is a *friend who* is faithful in adversity; The *bird which* sang so sweetly, is flown; This is the *tree which* produces no fruit."

That is often used as a relative, to prevent the too frequent repetition of *who* and *which*. It is applied both to persons and things; as, "*He that* acts wisely, deserves praise; Modesty is a *quality that* highly adorns a woman."

DECLENSION OF THE RELATIVE PRONOUNS

SINGULAR AND PLURAL

<i>Nom.</i> who	<i>Poss.</i> whose	<i>Obj.</i> whom
whoever	whosever	whomever
whosoever	whosoesoever	whomsoever

Which and *that* are indeclinable, except that *whose* is sometimes used as the possessive case of *which*; as, "Is there any other doctrine *whose* followers are punished;" that is, the followers *of which* are punished. The use of this license has obtained among our best writers; but the construction is not to be recommended, for it is a departure from a plain principle of grammar, namely, *who*, *whose*, *whom*, in their applications, should be confined to rational beings.

That may be used as a pronoun, an adjective, and a conjunction, depending on the office which it performs in the sentence.

That is a relative only when it can be changed to *who* or *which* without destroying the sense; as, "They *that* (who) reprove us, may be our best friends; From every thing *that* (which) you see, derive instruction." *That* is a demonstrative adjective, when it belongs to, or points out, some particular noun, either expressed or implied; as, "Return *that* book; *That* belongs to me; Give me *that*." When *that* is neither a relative nor an adjective pronoun, it is a conjunction; as, "Take care *that* every day be well employed." The word *that*, in this last sentence, cannot be changed to *who* or *which* without destroying the sense, therefore you know it is not a relative pronoun; neither does it point out any particular noun, for which reason you know it is not an adjective pronoun; but it connects the sentence, therefore it is a conjunction.

WHAT. *What* is generally a compound relative, including both the antecedent and the relative, and is equivalent to *that which*; as, "This is *what* I wanted;" that is, *that which*, or, *the thing which* I wanted.

What may be used as three kinds of a pronoun, and as an interjection. When it is equivalent to *that which*, *the thing which*, or *those things which*, it is a compound relative, because it includes both the antecedent and the relative; as, "I will try

what (that which) can be found in female delicacy; *What* you recollect with most pleasure, are the virtuous actions of your past life;" that is, *those things which* you recollect. When *what* is a compound relative, you must always parse it as two words; that is, you must parse the antecedent part as a noun, and give it a case; the relative part you may analyze like any other relative, giving it a case likewise. In the first of the preceding examples, *that*, the antecedent part of *what*, is in the obj. case, governed by the verb "will try;" *which*, the relative part, is in the nom. case to "can be found." "I have heard *what* (i.e. *that which*, or *the thing which*) has been alleged."

Whoever and *whosoever* are also compound relatives, and should be parsed like the compound *what*; as, "*Whoever* takes that oath, is bound to enforce the laws." In this sentence, *whoever* is equivalent to *he who*, or, *the man who*; thus, "*He who* takes that oath, is bound," etc.

Who, *which*, and *what*, when used in asking questions, are called interrogative pronouns, or relatives of the interrogative kind; as, "*Who* is he? *Which* is the person? *What* are you doing?"

Interrogative pronouns have no antecedent; but they relate to the word or phrase which is the answer to the question, for their subsequent; as, "*Whom* did you see? The *preceptor*. *What* have you done? *Nothing*." Antecedent and subsequent are opposed to each other in signification. Antecedent means preceding, or going before; and subsequent means following, or coming after. *What*, when used as an interrogative, is never compound.

What, *which*, and *that*, when joined to nouns, are specifying adjectives, or adjective pronouns, in which situation they have no case, but are parsed like adjective pronouns of the demonstrative or indefinite kind; as, "Unto *which* promise our twelve tribes hope to come;" "*What* misery the vicious endure!"

What and *which*, when joined to nouns in asking questions, are denominated interrogative pronominal adjectives; as, "*What* man is that? *Which* road did he take?"

What, *whatever*, and *whatsoever*, *which*, *whichever*, and *whichsoever*, in constructions like the following, are compound pronouns, but not compound relatives; as, "In *what* character Butler was admitted, is unknown; Give him *what* name you choose; Nature's care largely endows *whatever* happy man will deign to use her treasures; Let him take *which* course, or, *whichever* course he will." These sentences may be rendered thus; "*That* character, or, *the* character in *which* Butler was admitted, is unknown; Give him *that* name, or, *the* name *which* you choose; Nature's care endows *that* happy man *who* will deign, etc.; Let him take *that* course, or *the* course *which* he will." A compound relative necessarily includes both an antecedent and a relative. These compounds, you will notice, do not include antecedents, the first part of each word being the article *the*, or the adjective pronoun, *that*; therefore they cannot properly be denominated compound relatives.—With regard to the word *ever* annexed to these pronouns, it is a singular fact, that, as soon as we analyze the word to which it is subjoined, *ever* is entirely excluded from the sentence.

What is sometimes used as an interjection; as, "But *what!* is your servant a dog, that he should do this? *What!* rob us of our right of suffrage, and then shut us up in dungeons!"

SYSTEMATIC ORDER OF PARSING

The order of parsing a relative pronoun, is—a pronoun, and why?—relative, and why?—gender, person, and number, and why?—RULE:—case, and why?—RULE.—Decline it.

"This is the man *whom* we saw."

Whom is a pronoun, a word used instead of a noun—relative, it relates to "man" for its antecedent—mas. gend. third pers. sing. num. because the antecedent "man" is with which it agrees.

Relative pronouns agree with their antecedents in gender, person, and number. *Whom* is in the objective case, the object of the action expressed by the active-transitive verb "saw," and governed by it.

When a nominative comes between the relative and the verb, the relative is governed by the following verb, or some other word in its own member of the sentence.

Whom, in the objective case, is placed before the verb that governs it. "From *what* is recorded, he appears," etc.

What is a comp. rel. pron. including both the antecedent and the relative, and is equivalent to *that which*, or the *thing which*—*Thing*, the antecedent part of *what*, is a noun, the name of a thing—com. the name of a species—neuter gender, it has no sex—third person, spoken of—sing. number, it implies but one—and in the obj. case, it is the object of the relation expressed by the prep. "from," and governed by it. *Which*, the relative part of *what*, is a pronoun, a word used instead of a noun—relative, it relates to "thing" for its antecedent—neut. gender, third person, sing. number, because the antecedent "thing" is with which it agrees. *Which* is in the nom. case to the verb "is recorded,".

The relative is the nominative case to the verb, when no nominative comes between it and the verb.

"What have you learned? Nothing."

What is a pron. a word used, etc.—relative of the interrogative kind, because it is used in asking a question—it refers to the word "nothing" for its *subsequent*.

When the rel. pron. is of the interrog. kind, it refers to the word or phrase containing the answer to the question, for

its subsequent, which subsequent must agree in case with the interrogative. What is of the neut. gend. third pers. sing. because the subsequent "nothing" is with which it agrees. *Rel. pron. agree*, etc.—It is in the obj. case, the object of the action, of the active-transitive verb "have learned," and governed by it.

EXERCISES IN PARSING

- The man who instructs you, labors faithfully.
- The boy whom I instruct, learns well.
- The lady whose house we occupy, bestows many charities.
- That modesty which highly adorns a woman, she possesses.
- He that acts wisely deserves praise.
- This is the tree which produces no fruit.
- I believe what he says.
- He speaks what he knows.
- Whatever purifies the heart, also fortifies it.
- What book have you? —A poem.
- Whose hat have you? John's.
- Who does that work? Henry.
- Which pen did he take?
- I heard what he said.
- George, you may pursue whatever science suits your taste.
- Eliza, take whichever pattern pleases you best.
- Whoever lives to see this republic forsake her moral and literary institutions, will behold her liberties prostrated.

The conjunction *as*, when it follows *such*, *many*, or *same*, is frequently denominated a relative pronoun; as, "I am pleased with *such as* have a refined taste;" that is, with *those who*, or *them who have*, etc. "Let *such as* presume to advise others, look well to

their own conduct;" that is, Let *those*, or *them who* presume, etc. "As *many as* were ordained to eternal life, believed;" that is, *they*, *those*, or *all who* were ordained, believed. "He exhibited the *same* testimonials *as* were adduced on a former occasion;" that is, *those* testimonials *which* were adduced, etc. But, in examples like these, if we supply the ellipsis which a critical analysis requires us to do, as will be found to be a conjunction; thus, "I am pleased with *such persons, as those persons are who* have a refined taste; Let *such persons, as those persons are who* presume," etc.

QUESTIONS NOT ANSWERED IN PARSING

—From what words is the term pronoun derived?

—Do pronouns always avoid the repetition of nouns?

Name the three kinds of pronouns.

—What distinguishes the personal from the relative pronouns?

—How many personal pronouns are there? Repeat them.

—What belong to pronouns?

—Is gender applied to all the personal pronouns?

—To which of them is it applied?

—Which of the personal pronouns have no peculiar termination to denote their gender?

—How many persons have pronouns?

—Speak them in their different persons.

—How many numbers have pronouns?

—How many cases? What are they? Decline all the personal pronouns.

—When *self* is added to the personal pronouns, what are they called, and how are they used?

—When is *you* singular in sense? Is it ever singular in form?

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—Why are the words, *my, thy, his, her, our, your, their*, called personal pronouns?

—Why are the words, *mine, thine, his, hers, ours, yours, theirs*, denominated compound pers. pron.?

—How do you parse these compounds? What is said of *others*?

—Repeat the order of parsing a personal pronoun.

—What rule do you apply in parsing a pronoun of the first person, and in the nom. case?

—What rule when the pronoun is in the possessive case?

—What Rules apply in parsing personal pronouns of the second and third person?

—What Rules in parsing the compounds, *yours, ours, mine*, etc.?

—What is said of the pronoun *it*?

—What are adjective pronouns? Name the three kinds.

—What does *each* relate to?

—To what does *every* relate?

—To what does *either* relate?—What does *neither* import?

—To what do *this* and *these* refer? Give examples.

—To what do *that* and *those* refer? Give examples. Repeat all the adjective pronouns.

—When adj. pronouns belong to nouns understood, how are they parsed?

—When they stand for, or represent nouns, what are they called? Give examples.

—Repeat the order of parsing an adj. pronoun.

—What Rule do you apply in parsing the indefinite adjective pronouns?

—What Notes, in parsing the distributives and demonstratives?

—What are relative pronouns? Repeat them.

- From what words is the term antecedent derived?
- What does *antecedent* mean?
- Are relatives varied on account of gender, person, or number?
- To what are *who* and *which* applied?
- To what is *that* applied?
- Should *who* ever be applied to irrational beings or children?
- In what instances may *which* be applied to persons?
- Decline the rel. pronouns.
- Can *which* and *that* be declined?
- Is *that* ever used as three parts of speech? Give examples.
- What part of speech is the word *what*?
- Is *what* ever used as three kinds of a pronoun? Give examples.
- What is said of *whoever*?
- What words are used as interrogative pronouns? Give examples.
- When are the words, *what*, *which*, and *that*, called adj. pron.?
- When are they called interrogative pronominal adjectives?
- What is said of *whatever* and *whichever*?
- Is *what* ever used as an interjection? Give examples.
- Repeat the order of parsing a rel. pron.
- What Rules do you apply in parsing a relative?
- What Rules in parsing a compound relative?
- What Rules in parsing an interrogative?
- Does the relative *which* ever relate to a sentence for its antecedent?
- When does the conjunction *as* become a relative? Give examples.

LECTURE VII

THE MOODS AND TENSES OF VERBS

I. THE MOODS

The mood or mode of a verb means the *manner* in which its action, passion, or being, is represented.

When we wish to assert a thing, positively, we use the *declarative* or *indicative* mode; as, The man *walks*; but sometimes the action or occurrence of which we wish to speak, is doubtful, and then we must not declare it positively, but we must adopt another *mode* of expression; thus, *If* the man *walk*, he will refresh himself with the bland breezes. This second mode or manner of representing the action, is called the *subjunctive* or *conditional* mode.

Again, we sometimes employ a verb when we do not wish to *declare* a thing, nor to represent the action in a *doubtful* or *conditional* manner; but we wish to *command* someone to act. We then use the *imperative* or *commanding* mode, and say, *Walk*, sir. And when we do not wish to command a man to act, we sometimes allude to his *power* or *ability* to act. This fourth mode of representing action, is called the *potential* mode; as, He *can walk*; He *could walk*. The fifth and last mode, called the *infinitive* or *unlimited* mode, we employ in expressing action in an unlimited manner; that is, without confining it, in respect to number and person, to any particular agent; as, *To walk*, *to ride*. Thus you perceive, that the mood, mode, or manner of representing the action, passion, or being of a verb, must vary according to the different intentions of the mind.

There are five moods of verbs, the Indicative, the Subjunctive, the Imperative, the Potential, and the Infinitive.

The indicative mood simply indicates or declares a thing; as, "He *writes*;" or it asks a question; as, "Does he *write*? Who *wrote* that?"

The term *indicative*, comes from the Latin *indico*, to *declare*. Hence, the legitimate province of the indicative mood, is to *declare* things, whether positively or negatively; thus, *positively*, He *came* with me; *negatively*, He *came not* with me. But in order to avoid a multiplication of moods, we extend its meaning, and use the indicative mood in asking a question; as, Who *came* with you?

The subjunctive mood being more analogous to the indicative in conjugation, than any other, it ought to be presented next in order. This mood differs materially from the indicative in sense. The subjunctive mood expresses action, passion, or being, in a doubtful or conditional manner.

When a verb is preceded by a word that expresses a condition, doubt, motive, wish, or position, it is in the subjunctive mood; as, "*If* he *study*, he will improve. *Had* he *been* there, he would have conquered;" (that is, *if* he *had been* there.)

The conjunctions *if, though* in the preceding examples, express condition, doubt, etc.; therefore, the verbs *study* and others and *had been*, are in the subjunctive mood.

NOTE

1. A verb in this mood is generally attended by another verb in some other mood. You observe, that each of the first three of the preceding examples, contains a verb in the indicative mood, and the fourth, a verb in the potential mood.

2. Whenever the conjunctions *if, though, unless, except, whether, lest*, or any others, denote contingency or doubt, the verbs that

follow them are in the subjunctive mood; as, "If he *ride* out every day, his health will probably improve;" that is, if he *shall* or *should* ride out hereafter. But when these conjunctions do not imply doubt, etc. the verbs that follow them are in the indicative, or some other mood; as, "Though he *rides* out daily, his health is no better." The conjunctive and indicative forms of this mood, are explained in the conjugation of the verb to *love*.

The imperative mood is used for commanding, exhorting, entreating, or permitting; as, "*Depart* thou; *Remember* my admonitions; *Tarry* awhile longer; *Go* in peace."

The verb *depart* expresses a command; *remember* exhorts; *tarry* expresses entreaty; and *go*, permission; therefore they are all in the imperative mood.

The *imperative*, from *impero*, to command, is literally that mood of the verb used in *commanding*; but its technical meaning in grammar is extended to the use of the verb in exhorting, entreating, and permitting.

A verb in the imperative mood, is always of the second person, though never varied in its terminations, agreeing with *you*, or *you*, either expressed or implied. You may know a verb in this mood by the sense; recollect, however, that the nominative is always *second* person, and frequently understood; as, George, *give* me my hat; that is, give you. When the nominative is expressed, it is generally placed after the verb; as, *Go you*; *Depart you*; or between the auxiliary and the verb; as, *Do you go*; *Do you depart*. (*Do* is the auxiliary.)

The potential mood implies possibility, liberty, or necessity, power, will, or obligation; as, "It *may* rain; He *may* go or stay; We *must* eat and drink; I *can* ride; He *would* walk; They *should* learn."

In the first of these examples, the auxiliary *may* implies possibility; in the second it implies liberty; that is, he is at liberty to go or to stay; in the third, *must* denotes necessity; *can* denotes power or ability; *would* implies will or inclination; that is, he had a *mind* to walk; and *should* implies obligation. Hence you perceive, that the verbs, may rain, may go, must eat, must drink, can ride, would walk, and should learn, are in the *potential* mood. As a verb in the indicative mood is converted into the subjunctive when it is preceded by a conjunction expressing doubt, contingency, supposition, etc., so a verb in the potential mood, may, in like manner, be turned into the subjunctive; as, "*If I could deceive him, I should abhor it; Though he should increase in wealth, he would not be charitable.*" *I could deceive*, is in the potential; *If I could deceive*, is in the subjunctive mood.

The potential mood, as well as the indicative, is used in asking a question; as, "May I go? Could you understand him? Must we die?"

The infinitive mood expresses action, passion, or being, in a general and unlimited manner, having no nominative, consequently, neither person nor number; as, "*To speak, to walk.*"

Infinitive means *unconfined*, or *unlimited*. This mood is called the infinitive, because its verb is not confined or limited to a nominative. A verb in any other mood is limited; that is, it must agree in number and person with its nominative; but a verb in this mood has *no* nominative, therefore, it never changes its termination, except to form the perfect tense. Now you understand why all verbs are called *finite* or *limited*, excepting those in the infinitive mood.

To, the sign of the infinitive mood, is often understood before the verb; as, "Let me proceed;" that is, Let me *to* proceed. *To* is not a preposition when joined to a verb in this

mood; thus, *to ride*, *to rule*; but it should be parsed with the verb, and as a part of it.

If you study this CHAPTER attentively, you will perceive, that when we say, I *write*, the verb is in the indicative mood; but when we say, *if* I write, or, *unless* we write etc. the verb is in the subjunctive mood; *write* you, the imperative; I *may write*, I *must write*, I *could write*, etc. the potential; and *to write*, the infinitive. Any other verb (except the defective) may be employed in the same manner.

II. THE TENSES

TENSE means time.

Verbs have six tenses, the Present, the Imperfect, the Perfect, the Pluperfect, and the First and Second Future tenses.

The PRESENT TENSE represents an action or event as taking place at the time in which it is mentioned; as, "I *smile*; I *see*; I *am seen*."

The present tense is also used in speaking of actions continued, with occasional intermissions, to the present time; as, "He *rides* out every morning."

This tense is sometimes applied to represent the actions of persons long since dead; as, "Seneca *reasons* and *moralizes* well; An honest man *is* the noblest work of God."

When the present tense is preceded by the words, *when*, *before*, *after*, *as soon as*, etc. it is sometimes used to point out the relative time of a future action; as, "*When* he *arrives* we shall hear the news."

The IMPERFECT TENSE denotes a past action or event, however distant; or, the IMPERFECT TENSE represents an action or event as past and finished, but without defining the precise time of its completion; as, "I *loved* her for her modesty and virtue; They *were* travelling post when he *met* them."

In these examples, the verbs *loved* and *met* express past and *finished* actions, and therefore constitute a *perfect* tense as strictly as any form of the verb in our language; but, as they do not define the precise time of the completion of these actions, their tense may properly be denominated an *indefinite past*. By defining the present participle in conjunction with the verb, we have an *imperfect* tense in the expression, *were travelling*.

The PERFECT TENSE denotes past time, and also conveys an allusion to the present; as, "I *have* finished my letter."

The verb *have finished*, in this example, signifies that the action, though past, was perfectly finished at a point of time immediately preceding, or in the course of a period which comes to the present. Under this view of the subject, the term *perfect* may be properly applied to this tense, for it specifies, not only the completion of the action, but, also, alludes to the particular period of its accomplishment.

The PLUPERFECT TENSE represents a past action or event that transpired before some other past time specified; as, "I *had finished* my letter before my brother arrived." You observe that the verb *had finished*, in this example, represents one *past* action, and the arrival of my brother, another *past* action; therefore *had finished* is in the pluperfect tense, because the action took place prior to the taking place of the other past action specified in the same sentence.

The FIRST FUTURE TENSE denotes a future action or event; as "I *will finish*; I *shall finish* my letter."

The SECOND FUTURE TENSE represents a future action that will be fully accomplished, at or before the time of another future action or event; as, "I *shall have finished* my letter when my brother arrives."

This example clearly shows you the meaning and the proper use of the second future tense. The verb "shall have

finished" implies a future action that will be completely finished, at or before the time of the other future event denoted by the phrase, "*when my brother arrives.*"

NOTE.

What is sometimes called the *Inceptive* future, is expressed thus, "I am going *to write*;" "I am about *to write*." Future time is also indicated by placing the infinitive present immediately after the indicative present of the verb *to be*; thus, "I am *to write*;" "Harrison is *to be*, or ought *to be*, commander in chief;" "Harrison is *to command* the army."

You may now read what is said respecting the moods and tenses several times over, and then you may learn to *conjugate* a verb. But, before you proceed to the conjugation of verbs, you will please to commit the following paragraph on the *Auxiliary* verbs and, also, the *signs* of the moods and tenses; and, in conjugating, you must pay particular attention to the manner in which these signs are applied.

THE AUXILIARY VERBS

AUXILIARY or HELPING VERBS are those by the help of which the English verbs are principally conjugated. *May, can, must, might, could, would, should*, and *shall*, are always auxiliaries; *do, be, have*, and *will*, are sometimes auxiliaries, and sometimes principal verbs.

The use of the auxiliaries is shown in the following conjugation.

SIGNS OF THE MOODS

The *Indicative* Mood is known by the *sense*, or by its having *no sign*, except in asking a question; as, "Who *loves* you?"

The conjunctions *if, though, unless, except, whether, and lest*, are generally signs of the *Subjunctive*; as, "*If I love; unless I love,*" etc.

A verb is generally known to be in, the *Imperative* Mood by its agreeing with *thou, or ye or you*, understood; as, "*Love virtue, and follow her steps;*" that is, love *thou*, or love *ye or you*; follow *thou*, etc.

May, can, and must, might, could, would, and should, are signs of the *Potential* Mood; as, "I *may* love; I *must* love; I *should* love," etc.

To is the sign of the *Infinitive*; as, "*To love, to smile, to hate, to walk.*"

SIGNS OF THE TENSES

The first form of the verb is the sign of the present tense; as, *love, smile, hate, walk*.

Ed—the imperfect tense of regular verbs; as, *loved, smiled, hated, walked*.

Have—the perfect; as, *have loved*.

Had—the pluperfect; as, *had loved*. *Shall or will*—the first future; as, *shall love, or will love; shall smile, will smile*.

Shall or will have—the second future; as, *shall have loved, or will have loved*.

11. 10. 1991

The Subjunctive has also *six* tenses.

The Imperative has only *one* tense.

The Infinitive has *two* tenses.

A Regular Verb is conjugated in the following manner.

Present Tense

Plural

1. We love,
2. You love,
3. They love

Plural

1. We do love,
2. You do love,
3. They do love.

Plural

1. We loved,
2. You loved,
3. They loved.

Plural

1. We did love,
2. You did love,
3. They did love.

Perfect Tense

Singular

Plural

- | | |
|--------------------|---------------------|
| 1. I have loved, | 1. We have loved, |
| 2. You have loved, | 2. You have loved, |
| 3. He has loved. | 3. They have loved. |

Pluperfect Tense.

Singular

Plural

- | | |
|-------------------|--------------------|
| 1. I had loved, | 1. We had loved, |
| 2. You had loved, | 2. You had loved, |
| 3. He had loved. | 3. They had loved. |

First Future Tense.

Singular

Plural

- | | |
|-----------------------------------|------------------------------------|
| 1. I shall <i>or</i> will love, | 1. We shall <i>or</i> will love, |
| 2. You shall <i>or</i> will love, | 2. You shall <i>or</i> will love, |
| 3. He shall <i>or</i> will love, | 3. They shall <i>or</i> will love. |

Second Future Tense.

Singular

Plural

- | | |
|-------------------------|--------------------------------------|
| 1. I shall have loved, | 1. We shall have loved, |
| 2. You will have loved, | 2. Ye <i>or</i> you will have loved, |
| 3. He will have loved, | 3. They will have loved. |

NOTE.

Tenses formed without auxiliaries, are called *simple* tenses; as, I *love*; I *loved*; but those formed by the help of auxiliaries, are denominated *compound* tenses; as, I *have loved*; I *had loved*, etc.

conjugated in the same manner as it is in the indicative, with this exception, *if, though, unless*, or some other conjunction, is prefixed; as,

Indicative form

Singular

Plural

- | | |
|-----------------|------------------|
| 1. If I love, | 1. If we love, |
| 2. If you love, | 2. If you love, |
| 3. If he loves, | 3. If they love. |

The following general rule will direct you when to use the *conjunctive* form of the verb, and when the *indicative*. When a verb in the subjunctive mood, present tense, has a *future* signification, or a reference to *future* time, the conjunctive form should be used; as, "If you *prosper*, you should be thankful. But when a verb in the subjunctive mood, present tense, has *no* reference to future time, the indicative form ought to be used; as, "Unless he *means* what he says, he is doubly faithless." By this you perceive, that when a verb in the present tense of the subjunctive mood, has a future signification, an *auxiliary* is always understood before it, for which reason, in this construction, the termination of the principal verb never varies; as, "He will not become eminent, unless he *exert* himself;" that is, unless he *shall* exert, or *should* exert himself. This tense of the subjunctive mood ought to be called the *elliptical future*.

The imperfect, the perfect, the pluperfect, and the first future tenses of this mood, are conjugated, in every respect, like the same tenses of the indicative, with this exception; in the subjunctive mood, a conjunction implying doubt, etc. is prefixed to the verb. In the second future tense of this mood, the verb is conjugated thus:

Second Future Tense

Plural

- | | |
|-----------------------------|------------------------------|
| 1. If I shall have loved, | 1. If we shall have loved, |
| 2. If you shall have loved, | 2. If you shall have loved, |
| 3. If he shall have loved. | 3. If they shall have loved. |

Look at the same tense in the indicative mood, and you will readily perceive the distinction between the two conjugations.

IMPERATIVE MOOD

Plural

2. Love, *or* love you, *or* do you love. 2. Love, *or* love you, *or* do you love.

NOTE. We cannot command, exhort, etc. either in *past* or *future* time; therefore a verb in this mood is always in the *present* tense.

POTENTIAL MOOD

Present Tense

Plural

- | | |
|---|--|
| 1. I may, can, <i>or</i> must love, | 1. We may, can, or must love, |
| 2. You mayst, canst, <i>or</i> must love, | 2. You may, can, <i>or</i> must love, |
| 3. He may, can, <i>or</i> must love. | 3. They may, can, <i>or</i> must love. |

Imperfect Tense

Plural

1. I might/could/would, or 1. We might/could/would, or

1. I may, can, <i>or</i> must have loved,	1. We may, can, <i>or</i> must have loved,
2. You may, can, <i>or</i> must have loved,	2. You may, can, <i>or</i> must have loved,
3. He may, can, <i>or</i> must have loved.	3. They may, can, <i>or</i> must have loved.

1. I might/could/would, or should have loved,	1. We might/could/would, or should have loved,
2. You might/could/would, or should have loved,	2. You might/could/would, or should have loved,
3. He might/could/would, or should have loved,	3. They might/could/would, or should have loved.

By examining carefully the conjugation of the verb through this mood, you will find it very easy; thus, you will notice, that whenever any of the auxiliaries, *may*, *can*, or *must*, is placed before a verb, that verb is in the potential mood, *present* tense; *might*, *could*, *would*, or *should*, renders it in the potential mood, *imperfect* tense; *may*, *can*, or *must have*, the

with the pronoun *you* before it, through all the moods and tenses; thus, Indic. mood, pres. tense, second pers. sing, *you love*; imperf. tense, *thou loved*; and so on, through the whole. After that, conjugate it in the third pers. sing, with *he* before it; and then in the first pers. plural, with *we* before it, in like manner through all the moods and tenses. Although this mode of procedure may, at first, appear to be laborious, yet, as it is necessary, we trust you will not hesitate to adopt it. When you shall have complied with this requisition, you may conjugate the following verbs in the same manner; which will enable you, hereafter, to tell the mood and tense of any verb without hesitation: *walk, hate, smile, rule, conquer, reduce, relate, shun, fail.*

MOOD

Verbs have three moods, the indicative, (embracing what is commonly included under the *indicative*, the *subjunctive*, and the *potential*,) the imperative, and the infinitive.—For definitions, refer to the body of the work.

TENSE OR TIME

Verbs have only two tenses, the present and the past. A verb expressing action commenced and not completed, is in the present tense; as, "Religion *soars*: it *has* gained many victories: it *will* [to] *carry* its votaries to the blissful regions."

When a verb expresses finished action, it is in the past tense; as, "This page (the Bible) God *hung* out of heaven, and *retired*."

That it is inconsistent with the nature of things for a command to be given in *future* time, and that the *fulfilment* of the command, though future, has nothing to do with the tense or time of the command itself, are truths so plain as to put to the blush the gross absurdity of those who identify the time of the fulfilment with that of the command.

Johnson, and Blair, and Lowth, *would have been laughed at, had they essayed to thrust* any thing like our modernized philosophical grammar down the throats of their contemporaries.

referring to the same as *been*. *Had*, active verb, in the past tense of the indicative, agreeing with its nom. *they*. *Essayed*, perf. part, referring to *they*. Call this "*philosophical* parsing, on reasoning principles, according to the original laws of nature and of thought," and the *pill* will be swallowed, by pedants and their dupes, with the greatest ease imaginable.



LECTURE VIII

THE INTERJECTION

Interjections are words which express the sudden emotions of the speaker; as, "*Alas!* I fear for life;" "*O death!* where is the sting?"

Interjections are not so much the signs of thought, as of feeling. Almost any word may be used as an interjection; but when so employed, it is not the representative of a *distinct*, idea. A word which denotes a distinct conception of the mind, must necessarily belong to some other part of speech. They who wish to speak often, or rather, to make *noises*, when they have no useful information to communicate, are apt to use words very freely in this way; such as the following expressions, *la, la me, my, O my, O dear, dear me, surprising, astonishing*, and the like.

Interjections not included in the following list, are generally known by their taking an exclamation point after them.

A LIST OF THE PRINCIPAL INTERJECTIONS.

1. **Of earnestness or grief:** as, O! oh! ah! alas!
2. **Contempt:** as, Pish! tush!
3. **Wonder:** as, Heigh! really! strange!
4. **Calling:** as, Hem! ho! halloo!
5. **Disgust or aversion:** as, Foh! fy! fudge! away!
6. **Attention:** as, Lo! behold! hark!
7. **Requesting silence:** as, Hush! hist!
8. **Salutation:** as, Welcome! hail! all hail!

NOTE. We frequently meet with what some call an *interjective phrase*; such as, Ungrateful wretch! impudence of hope! folly in the extreme! what ingratitude! away with him!

As the interjection is the least important part of speech in the English language, it will require but little attention. You may, however, make yourself well acquainted with what has been said respecting it, and then commit the.....



THE PARTICIPLE

A PARTICIPLE is a word derived from a verb, and partakes of the nature of a verb, and also of an adjective.

Verbs have three participles, the present or imperfect, the perfect, and the compound.

The *present* or *imperfect* participle denotes action or being continued, but not perfected. It always ends in *ing*; as, *ruling, being*: "I am *writing* a letter."

The *perfect* participle denotes action or being perfected or finished. When derived from a regular verb, it ends in *ed*, and corresponds with the imperfect tense; as, *ruled*, *smiled*: "The letter is *written*."

The *compound* participle implies action or being completed before the time referred to. It is formed by placing *having* before the perfect participle; as, *having ruled*, *having been ruled*: "*Having written* the letter, he mailed it."

The term *Participle* comes from the Latin word *participio*, which signifies to *partake*: and this name is given to this part of speech, because it *partakes* of the nature of the verb and of the adjective.

By many writers, the participle is classed with the verb, and treated as a part of it; but, as it has no nominative, partakes of the nature of an adjective, requires many syntactical rules which apply not to the verb, and, in some other respects, has properties peculiar to itself, it is believed that its character is sufficiently distinct from the verb, to entitle it to the rank of a separate part of speech.

All participles are compound in their meaning and office. Like verbs, they express action and being, and denote time; and, like adjectives, they describe the nouns of which they denote the action or being. In the sentences, The boatman is *crossing* the river; I see a man *laboring* in the field; Charles is *standing*; you perceive that the participles *crossing* and *laboring* express the actions of the boatman and the man, and *standing* the state of being of Charles. In these respects, then, they partake of the nature of verbs. You also notice, that they *describe* the several nouns associated with them, like describing adjectives; and that, in this respect, they participate the properties of adjectives. You observe they denote actions which are still going on; that is, *incomplete* or *unfinished* actions; for which reason we call them *imperfect* participles.

Participles

Participial Adjectives

See the sun *setting*.

See the *setting* sun.

See the moon *rising*.

See the *rising* moon.

The wind is *roaring*.

Hear the *roaring* wind.

The twig is *broken*.

The *broken* twig fell.

The vessel *anchored* in the bay, The *anchored* vessel
lost her mast. spreads her sail.

The *present* or *imperfect* participle is known by its ending in *ing*; as, *floating*, *riding*, *hearing*, *seeing*. These are derived from the verbs, *float*, *ride*, *hear*, and *see*. But some words ending in *ing* are not participles; such as *evening*, *morning*, *hireling*, *sapling*, *uninteresting*, *unbelieving*, *uncontrolling*. When you parse a word ending in *ing*, you should always consider whether it comes from a verb or not. There is such a verb as *interest*, hence you know that the word *interesting* is a participle; but there is no such verb as

uninterest, consequently, *uninteresting* can *not* be a participle: but it is an adjective; as, an *uninteresting* story. You will be able very easily to distinguish the participle from the other parts of speech, when you shall have acquired a more extensive knowledge of the verb.

Speak the participles from each of these verbs, learn, walk, shun, smile, sail, conquer, manage, reduce, relate, discover, overrate, disengage. Thus, Pres. *learning*, Perf. *learned*, Comp. *having learned*. Pres. *walking*, Perf. *walked*, Compound, *having walked*, and so on. You may now commit the *order* of parsing a participle, and then proceed with us.

SYSTEMATIC ORDER OF PARSING

The *order of parsing* a participle, is—a participle, and why?—from what verb is it derived? Speak the three—present, perfect, or compound, and why?—to what does it refer or belong?

"I saw a vessel *sailing*"

Sailing is a participle, a word derived from a verb, and partakes of the nature of a verb, and also of an adjective—it comes from the verb to sail—pres. sailing, perf. sailed, comp. having sailed—it is a present or imperfect participle, because it denotes the continuance of an unfinished action—and refers to the noun "vessel" for its subject.

The present participle refers to some noun or pronoun denoting the subject or actor.

"Not a breath disturbs the *sleeping* billow."

Sleeping is a participial adjective, a word added to a noun to express its quality—it cannot, with propriety, be compared—it belongs to the noun "billow," The example: I see a vessel sailing; or, I see three vessels sailing. You perceive that the participle *sailing* refers to a singular noun in the first

example, and to a plural noun in the second; and yet the participle is in the same form in both examples. The noun *vessel* is in the objective case, and governed by the transitive verb *see*. But when a verb follows a noun, the ending of the verb generally varies in order to agree with the noun which is its nominative; as, the vessel *sails*; the vessels *sail*.

In this place it may not be improper to notice another Rule that relates to the participle. In the sentence, "The man is *beating* his horse," the noun *horse* is in the objective case, because it is the object of the action expressed by the active-transitive participle "beating".

Participles have the same government as the verbs have from which they are derived.

The principle upon which this rule is founded, is quite apparent. As a participle derived from a transitive verb, expresses the same kind of action as its verb, it necessarily follows, that the participle must govern the same case as the verb from which it is derived.

EXERCISES IN PARSING

- Orlando left the herd grazing.
- The hunters heard the young dog barking.
- The old fox heard the sportsman's horn sounding.
- Deep rivers float long rafts.
- Purling streams moisten the earth's surface.
- The sun approaching, melts the crusted snow.
- The slumbering seas calmed the grave old hermit's mind.
- Pale Cynthia declining, clips the horizon.
- Man beholds the twinkling stars adorning night's blue arch.
- The stranger saw the desert thistle bending there its lowly head.

—Do participles vary in their terminations in order to agree with their subject or actor?

—What Rule applies in parsing a noun in the *objective case*, governed by a participle?

—Do participles ever become nouns? Give examples.



LECTURE X

THE ADVERB

An ADVERB is a word used to modify the sense of a *verb*, a *participle*, an *adjective*, or another *adverb*.

Recollect, an adverb never qualifies a *noun*. It qualifies any of the four parts of speech abovenamed, and none others.

To *modify* or *qualify*, you know, means to produce some *change*. The adverb modifies. If we say, Wirt's style *excels* Irving's, the proposition is affirmative, and the verb *excels* expresses the affirmation. But when we say, Wirt's style *excels not* Irving's, the assertion is changed to a negative. What is it that thus modifies or changes the meaning of the verb *excels*? You perceive that it is the little word *not*. This word has power to reverse the meaning of the sentence. *Not*, then, is a modifier, qualifier, or negative adverb.

When an adverb is used to modify the sense of a verb or participle, it generally expresses the manner, time, or place, in which the action is performed, or some accidental circumstance respecting it. In the phrases, The man rides *gracefully*, *awkwardly*, *badly*, *swiftly*, *slowly*, etc.; or, I saw the man riding *swiftly*, *slowly*, *leisurely*, *very fast*, etc., you perceive that the words *gracefully*, *awkwardly*, *very fast*, etc., are adverbs, qualifying the verb *rides*, or the participle *riding*, because they express the *manner* in which the action denoted by the verb and participle, is done.

In the phrases, The man rides *daily*, *weekly*, *seldom*, *frequently*, *often*, *sometimes*, *never*; or, The man rode *yesterday*, *heretofore*, *long since*, *long ago*, *recently*, *lately*, *just now* or, The man will ride *soon*, *presently*, *directly*,

immediately, by and by, to-day, hereafter, you perceive that all these words in *italics*, are adverbs, qualifying the meaning of the verb, *rides*, because they express the *time* of the action denoted by the verb.

Again, if we say, The man lives *here, near by, yonder, remote, far off, somewhere, nowhere, everywhere*, etc., the words in *italics* are adverbs of *place*, because they tell where he lives.

Adverbs likewise qualify adjectives, and sometimes other adverbs; as, *more* wise, *most* wise; or *more* wisely, *most* wisely. When an adverb is joined to an adjective or adverb, it generally expresses *the degree* of comparison; for adverbs, like adjectives, have degrees of comparison. Thus, in the phrase, A skilful artist, you know the adjective *skilful* is in the positive degree; but, by placing the adverb *more* before the adjective, we increase the degree of quality denoted by the adjective to the comparative; as, A *more* skilful artist: and *most* renders it superlative; as, A *most* skilful artist. And if we place *more* and *most* before other adverbs, the effect is the same; as, skilfully, *more* skilfully, *most* skilfully.

COMPARISON OF ADVERBS

<i>Positive</i>	<i>Comparative</i>	<i>Superlative</i>
soon,	sooner,	soonest.
often,	oftener,	oftenest.
much,	more,	most.
well,	better,	best.
far,	farther,	farthest.
wisely,	more wisely,	most wisely.

justly, more justly, most justly.

justly, less justly, least justly.

You will generally know an adverb at sight; but sometimes you will find it more difficult to be distinguished, than any other part of speech in the English language.

Most words ending in *ly* are adverbs; such as, *politely*, *gracefully*, *judiciously*. Any word or short phrase that will answer to any one of the questions, *how? how much? when? or where?* is an adverb; as, The river flows *rapidly*; He walks *very fast*; He has gone *far away*; but he will *soon* return; She sings *sweetly*; They learn *none at all*. How, or in what manner does the river flow? *Rapidly*. How does he walk? *Very fast*. Where has he gone? *Far away*. When will he return? *Soon*. How does she sing? *Sweetly*. How much do they learn? *None at all*. From this illustration, you perceive, that, if you could not tell these adverbs by the sense, you would know them by their answering to the questions. However, your better way will be to distinguish adverbs by considering the office they perform in the sentence; or by noticing their grammatical relation, or their situation, with respect to other words. To gain a thorough knowledge of their real character, is highly important. *Rapidly*, *fast*, *far away*, *soon*, *sweetly*, etc. are known to be adverbs by their qualifying the sense of verbs. "A very good pen writes *extremely well*." *Well*, in this sentence, is known to be an adverb by its qualifying the sense of the verb *writes*; *extremely*, by its ending in *ly*, or by its being joined to the adverb *well* to qualify it; and *very* is known as an adverb.

Expressions like these, *none at all*, *a great deal*, *a few days ago*, *long since*, *at length*, *in vain*, when they are used to denote the *manner* or *time* of the action of verbs or participles, are generally termed *adverbial phrases*.

Adverbs, though very numerous, may, for the sake of practical convenience, be reduced to particular classes:

1. **Of Number:** as, Once, twice, thrice, etc.

2. **Of Order:** as, First, secondly, lastly, finally, etc.

3. **Of Place:** as, Here, there, where, anywhere, somewhere, nowhere, herein, elsewhere, whither, hither, thither, upward, downward, forward, backward, whence, thence, whithersoever, etc.

4. **Of Time:** *Present;* as, Now, to-day, etc. *Past;* as, Already, before, lately, yesterday, heretofore, hitherto, long since, long ago, etc. *Future;* as, To-morrow, not yet, hereafter, henceforth, henceforward, by and by, instantly, presently, immediately, ere long, straightways, etc. *Time indefinite;* as, Oft, often, oft-times, often-times, sometimes, soon, seldom, daily, weekly, monthly, yearly, always, when, then, ever, never, again, etc.

5. **Of Quantity:** as, Much, little, sufficiently, how much, how great, enough, abundantly, etc.

6. **Of Manner or quality:** as, Wisely, foolishly, justly, unjustly, quickly, slowly, etc. Adverbs of quality are the most numerous kind; and they are generally formed by adding the termination *ly* to an adjective or a participle, or by changing *le* into *ly*; as, Bad, badly; cheerful, cheerfully; able, ably; admirable, admirably.

7. **Of Doubt:** as, Haply, perhaps, peradventure, possibly, perchance.

8. **Of Affirmation:** as, Verily, truly, undoubtedly, doubtless, certainly, yea, yes, surely, indeed, really, etc.

9. **Of Negation:** as, Nay, no, not, by no means, not at all, in no wise, etc.

10. **Of Interrogation:** as, How, why, wherefore, whither, etc., and sometimes when, whence, where.

In the following exercises six parts of speech are presented, namely, Nouns, Verbs, Articles, Adjectives, Participles, and Adverbs; and we believe you are now prepared to parse them all agreeably to the systematic order, *four* times over. Those words in *italics* are adverbs.

SYSTEMATIC ORDER OF PARSING

The order of parsing an ADVERB, is—an adverb, and why?—what sort?—what does it qualify?

"My friend has returned *again*; but his health is *not* very good."

Again, is an adverb, a word used to modify the sense of a verb—of time indefinite, it expresses a period of time not precisely defined—it qualifies the verb "has returned". *Adverbs qualify verbs, participles, adjectives, and other adverbs.*

Not is an adverb, a word used to modify the sense of an adverb—of negation, it makes the assertion negative; that is, it changes the proposition from an affirmative to a negative—and it qualifies the adverb "very". *Adverbs qualify verbs, etc.*

Very is an adverb, a word used to qualify the sense of an adjective—of comparison, it compares the adjective "good," and qualifies it. *Adverbs qualify adjectives, etc.*

EXERCISES IN PARSING

- The traveller described a lofty castle decaying *gradually*.
- Very* few literary men *ever* became distinguished poets.
- The great Milton excels *not* Homer.
- The Roman women, *once voluntarily* contributed their most precious jewels to save the city.

—Many small streams uniting, form *very* large rivers. —
The river Funza falling *perpendicularly* forms a vast cataract.

—Attentive servants *always* drive horses *very carefully*;
negligent servants *often* drive horses *very carelessly*.

—Assiduous scholars improve *very fast*; idle scholars learn
none at all.

—Friendship *often* ends in love; but love in friendship,
never.

NOTE.

Several adverbs frequently qualify one verb. Have you walked? *Not yet quite far enough, perhaps. Not, yet, far, and enough*, qualify "have walked" understood; *perhaps* qualifies *not*; and *quite* qualifies *far*. The adverbs *always* and *carefully* both qualify the verb "drive:" the former expresses *time*, and the latter, *manner*. *Once* and *voluntarily* qualify the verb "contributed;" the former expresses *number*, and the latter, *manner*. The word *their* you need not parse. The active verb *to save* has no nominative. The nouns *love* and *friendship*, following *in*, are in the objective case, and governed by that preposition.

REMARKS ON ADVERBS

When the words *therefore, consequently, accordingly*, and the like, are used in connexion with other conjunctions, they are *adverbs*; but when they appear single, they are commonly considered *conjunctions*.

The words *when* and *where*, and all others of the same nature, such as *whence, whither, whenever, wherever, till, until, before, otherwise, while, wherefore*, etc. may be properly called *adverbial conjunctions*, because they participate the nature both

of adverbs and conjunctions; of adverbs, as they denote the attributes either of *time* or *place*; of conjunctions, as they *conjoin sentences*.

There are many words that are sometimes used as adjectives, and, sometimes as adverbs; as, "*More* men than women were there; I am *more* diligent than he." In the former sentence *more* is evidently an adjective, for it is joined to a noun to qualify it; in the latter it is an adverb, because it qualifies an adjective. There are others that are sometimes used as nouns, and sometimes as adverbs; as, "*to-day's* lesson is longer than *yesterday's*." In this example, *to-day* and *yesterday* are nouns in the possessive case; but in phrases like the following, they are generally considered adverbs of time; "He came [*to his*] *home yesterday*, and will set out again *to-day*." Here they are nouns, if we supply *on* before them.

"Where *much* [*wealth, talent, or something else*] is given, *much* [*increase, improvement*] will be required; *Much* money has been expended; It is *much* better to write than starve." In the first two of these examples, *much* is an adjective, because it qualifies a noun; in the last, an adverb, because it qualifies the adjective *better*. In short, you must determine to what part of speech a word belongs, by its *sense*, or by considering the *manner* in which it is associated with other words.

An adjective may, in general, be distinguished from an *adverb* by this rule: when a word qualifies a *noun* or *pronoun*, it is an adjective, but when it qualifies a *verb, participle, adjective, or adverb*, it is an adverb.

Prepositions are sometimes erroneously called adverbs, when their nouns are understood. "He rides *about*;" that is, about the *town, country, or some-thing else*. "She was *near* [*the act or misfortune of*] falling;" "But do not *after* [*that time or event*] lay the blame on me." "He came *down* [*the ascent*] from

- Does an adverb ever qualify a noun?
- What parts of speech does it qualify?
- When an adverb qualifies a verb or participle, what does it express?
- When an adverb qualifies an adjective or adverb, what does it generally express? Compare some adverbs.
- By what signs may an adverb be known? Give examples.
- Repeat some *adverbial phrases*.
- Name the different classes of adverbs.—Repeat some of each class.
- Repeat the order of parsing an adverb.
- What rule do you apply in parsing an adverb?

- He speaks fluent, and reasons coherent.
- She reads proper, and writes very neat.
- They once lived tolerable well, but now they are miserable poor.
- The lowering clouds are moving slow.
- He behaved himself submissive, and was exceeding careful not to give offence.

Adverbs are sometimes improperly used instead of adjectives; as, "The tutor addressed him in terms rather warm, but *suitably* to his offence." The adverb *suitably* is incorrect. It

does not express the manner of the action of the verb "addressed," but it denotes the *quality* of the noun *terms* understood; for which reason it should be an adjective, *suitable*.

FALSE SYNTAX

—The man was slowly wandering about, *solitarily* and distressed.

—He lived in a manner *agreeably* to his condition.

—The study of Syntax should be *previously* to that of Punctuation.

—He introduced himself in a manner very *abruptly*.

—*Conformably* to their vehemence of thought, was their vehemence of gesture.

—I saw him *previously* to his arrival.



without beyond among underneath according to.

This list contains many words that are sometimes used as conjunctions, and sometimes as adverbs; but when you shall have become acquainted with the *nature* of the preposition, and of the conjunction and adverb too, you will find no difficulty in ascertaining to which of these classes any word belongs.

By looking at the definition of a preposition, you will notice, that it performs a *double* office in a sentence, namely, it *connects* words, and also shows a *relation* between them. We will first show you the use and importance of this part of speech as a connective. When corn is ripe ... October, it is gathered ... the field ... men ... who go ... hill ... hill ... baskets, ... which they put the ears. You perceive, that in this sentence there is a total want of connexion and meaning; but let us fill up each vacancy with a preposition, and the sense will be clear. "When corn is ripe, *in* October, it is gathered *in* the field *by* men, who go *from* hill *to* hill *with* baskets, *into* which they put the ears."

From this illustration you are convinced, no doubt, that our language would be very deficient without prepositions to connect the various words of which it is composed. It would, in fact, amount to nothing but nonsense. There is, however, another part of speech that performs this office, namely, the conjunction. This will be explained in the next CHAPTER.; in which you will learn, that the nature of a preposition, as a connective particle, is nearly allied to that of a conjunction.

The boy's hat is *under* his arm. In this expression, what relation does the preposition *under* show? You know that *hat* and *arm* are words used as signs of two objects, or ideas; but *under* is *not* the sign of a thing you can think of: it is merely the sign of the *relation* existing between the two objects. Hence you may perceive, that since the word *under* is the sign of the

relation existing between particular *ideas*, it also expresses a relation existing between the words *hat* and *arm*, which words are the representatives of those ideas.

The boy holds his hat *in* his hand. In this sentence the preposition *in* shows the relation existing between *hat* and *hand*, or the situation, or relative position, each has in regard to the other. And, if we say, The boy's hat is *on* his head, you perceive that *on* shows the relation between *hat* and *head*. Again, in the expressions, The boy threw his hat *up stairs—under the bed—behind the table—through the window—over the house—across the street—into the water—and so on*, you perceive that the several prepositions express the different relations existing between the *hat* and the other nouns, *stairs, bed, table, window, house, street, and water*.

A preposition tells *where* a thing is: thus, "The pear is on the ground, *under* the tree."

Prepositions govern the objective case, but they do *not* express an action done to some object, as an active-transitive verb or participle does. When a noun or pronoun follows a preposition, it is in the objective case, because it is the object of the *relation* expressed by the preposition, and *not* the object of an *action*.

We can now give you a more extensive explanation of the *objective case*, than that which was given in a former CHAPTER. We have already informed you, that the objective case expresses the object of an action *or* of a relation; and, also, that there are *three* parts of speech which govern nouns and pronouns in the objective case, namely, *active-transitive verbs, participles derived from transitive verbs, and prepositions*. A noun or pronoun in the objective case, cannot be, at the same time, the object of an action *and* of a relation. It must be either the object of an action *or* of a relation. And we wish you particularly to remember, that whenever a noun or pronoun is

governed by a transitive verb or participle, it is the object of an *action*; as, The tutor *instructs* his *pupils*; or, The tutor is *instructing* his *pupils*; but whenever a noun or pronoun is governed by a preposition, it is the object of a *relation*; as, The tutor gives good instruction *to* his *pupils*.

SYSTEMATIC ORDER OF PARSING

The order of parsing a PREPOSITION, is—a preposition, and why?—what does it connect?—what relation does it show?

"He saw an antelope *in* the *wilderness*."

In is a preposition, a word which serves to connect words, and show the relation between them—it connects the words "antelope" and "wilderness"—and shows the relation between them.

Wilderness is a noun, the name of a place—com. the name of a sort or species—neut. gend. it denotes a thing without sex—third pers. spoken of—sing. num. it implies but one—and in the objective case, it is the object of a *relation* expressed by the preposition "in," and governed by it.

Prepositions govern the objective case.

The genius of our language will not allow us to say, Stand before *he*; Hand the paper to *they*. Prepositions *require* the pronoun following them to be in the objective form, position, or case; and this requisition amounts to *government*. Hence we say, "Stand before *him*;" "Hand the paper to *them*." Every preposition expresses a relation, and every relation must have an *object*: consequently, every preposition must be followed by a noun or pronoun in the objective case.

To be able to make a proper use of prepositions, particular attention is requisite. There is a peculiar propriety to be observed in the use of *by* and *with*; as, "He walks *with* a staff *by* moonlight;" "He was taken *by* stratagem, and killed *with* a sword." Put the one preposition for the other, and say, "He walks *by* a staff *with* moonlight;" "He was taken *with* stratagem, and killed *by* a sword;" and it will appear, that the latter expressions differ from the former in signification, more than one, at first view, would be apt to imagine.

LECTURE XII

THE CONJUNCTION

A CONJUNCTION is a part of speech that is chiefly used to connect sentences, joining two or more simple sentences into one compound sentence: it sometimes connects only words; as, "You *and* he are happy, *because* you are good."

Conjunctions are those parts of language, which, by joining sentences in different ways, mark the connexions and various dependances of human thought. They belong to language only in its refined state.

The term CONJUNCTION comes from the two Latin words, *con*, which signifies *together*, and *jungo*, to *join*. A conjunction is a word that conjoins, or joins together something. Conjunctions are chiefly used to connect a simple sentence and a compound sentence.

A SENTENCE is an assemblage of words forming complete sense.

A SIMPLE SENTENCE contains but one subject, or nominative, and one verb which agrees with that nominative; as, "*Wheat grows* in the field."

A COMPOUND SENTENCE is composed of two or more simple sentences connected together; as, "*Wheat grows* in the field, and *men reap* it."

This sentence is compound, because it is formed of two simple sentences joined together by the word *and*; which its connecting power, is called a conjunction. If we write this sentence without the conjunction, it becomes two simple sentences: thus, "Wheat grows in the field. Men reap it."

The nature and importance of the conjunction, are easily illustrated. After expressing one thought or sentiment, we

and sometimes as prepositions; but if you study well the nature of all the different sorts of words, you cannot be at a loss to tell the part of speech of any word in the language.

LISTS OF THE CONJUNCTIONS

1. Copulative: and, if, that, both, then, since, because, therefore, wherefore, provided, besides.

2. Disjunctive: but, or, nor, as, than, lest, unless, either, neither, yet, notwithstanding, nevertheless, except, whether, whereas, as well as.

3. Adversative conjunctions: although, but, ever, though, while, whereas, etc.

4. Causative-consecutive: so, for.

5. Some conjunctions are followed by corresponding conjunctions, so that, in the subsequent member of the sentence, the latter answers to the former; as,

1. *Though—yet* or *nevertheless*; as, "*Though* he was rich, *yet* for our sakes he became poor."

2. *Whether—or*; as, "*Whether* he will go, *or* not, I cannot tell." It is improper to say, "*Whether* he will go *or no*."

3. *Either—or*; as, "I will *either* send it, *or* bring it myself."

4. *Neither—nor*; as, "*Neither* you *nor* I can comprehend it."

5. *As—as*; as, "She is *as* amiable *as* her sister."

6. *As—so*; as, "*As* the stars, *so* shall you seed be."

7. *So—as*; as, "To see thy glory, *so as* I have seen thee in the sanctuary."

8. *So—that*; as, "He became *so* vain, *that* everyone disliked him."

Wisdom is a noun, the name of a thing—(You may parse it in full.)—*Wisdom* is one of the nominatives to the verb "form."

Virtue is a noun, the name, etc.—(Parse it in full:)—and in the nom. case to the verb "form," and connected to the noun "*wisdom*" by **and**. *Conjunctions connect nouns and pronouns in the same case.*

Form is a verb, a word which signifies to do, etc.—of the third person, *plural*, because its two nominatives, "*wisdom* and *virtue*," are connected by a copulative conjunction. *Two or more nouns in the singular number, joined by copulative conjunctions, must have verbs, nouns, and pronouns agreeing with them in the plural.*

"*Wisdom or folly governs us.*"

Or is a conjunction, a word that is chiefly used to connect sentences: it sometimes connects words—disjunctive, it serves not only to connect and continue the sentence, but also to join on a member which expresses opposition of meaning—it connects the nouns "*wisdom* and *folly*."

Governs is a verb, a word that signifies, etc.—of the third person, singular number, agreeing with "*wisdom or folly*". *Two or more nouns singular, joined by disjunctive conjunctions, must have verbs, nouns, and pronouns agreeing with them in the singular:*

If you reflect, for a few moments, on the meaning of me last two Rules presented, you will see, at once, their propriety and importance. For example; in the sentence, "*Orlando and Thomas, who study their lessons, make rapid progress,*" you notice that the two singular nouns, *Orlando* and *Thomas*, are connected by the copulative conjunction *and*, therefore the verb *make*, which agrees with them, is plural, because it expresses the action of *both* its nominatives or actors. And you observe, too, that the pronouns *who* and *their*, and the noun *lessons*, are

plural, agreeing with the nouns *Orlando* and *Thomas*. The verb *study* is plural, agreeing with *who*.

But let us connect these two nouns by a disjunctive conjunction, and see how the sentence will read: "Orlando *or* Thomas, *who studies his lesson, makes* rapid progress." Now, you perceive, that a different construction takes place, for the latter expression does not imply, that Orlando and Thomas, *both* study and make rapid progress; but it asserts, that either the one *or* the other studies, and makes rapid progress. Hence the verb *makes* is singular, because it expresses the action of the one *or* the other of its nominatives. And you observe, too, that the pronouns *who* and *his*, and the noun *lesson*, are likewise in the singular, agreeing with Orlando *or* Thomas. *Studies* is also singular, agreeing with *who*.

REMARKS ON CONJUNCTIONS AND PREPOSITIONS

The same word is occasionally employed, either as a conjunction, an adverb, or a preposition. "I submitted, *for* it was in vain to resist;" in this example, *for* is a conjunction, because it connects the two members of a compound sentence. In the next it is a preposition, and governs *victory* in the objective case: "He contended *for* victory only."

In the first of the following sentences, *since* is a conjunction; in the second, it is a preposition, and in the third, an adverb; "*Since* we must part, let us do it peaceably; I have not seen him *since* that time; Our friendship commenced long *since*."

"He will repent *before* he dies; Stand *before* me; Why did you not return *before*" [that or this *time*;] in the first of these three examples, *before* is an adverbial conjunction, because it expresses time and connects; and in the second and third, it is a preposition.

LECTURE XIII

IRREGULAR VERBS

Irregular verbs are those that do not form their imperfect tense and perfect participle by the addition of *d* or *ed* to the present tense; as,

Pres. Tense Imperf. Tense Perf. or Pass. Part.

I write	I wrote	written
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I begin	I began	begun
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I go	I went	gone
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In familiar writing and discourse, the following, and some other verbs, are often improperly terminated by *t* instead of *ed*; as, "learnt, spelt, spilt, stopt, latched." They should be, "learned, spelled, spilled, stopped, latched."

You may now conjugate the following irregular verbs, in a manner similar to the conjugation of regular verbs: *arise, begin, bind, do, go, grow, run, lend, teach, write*. Thus, to *arise*—Indicative mood, pres. tense, first person, sing. I arise; imperf. tense, I arose; perf. tense, I have arisen, and so on, through all the moods, and all the tenses of each mood; and then speak the participles: thus, pres. arising, perf. arisen, comp. having arisen. In the next place, conjugate the same verb in the second person sing. through all the moods and tenses; and then in the third person sing. and in the first pers. plural. After that, you may proceed in the same manner with the words *begin, bind*, etc.

EXERCISES IN PARSING

These exercises contain a complete variety of Moods and Tenses.

—I learn my lesson well.

—Charles, thou learnest thy lesson badly.

—John, do you write a good hand?

—Those ladies wrote a beautiful letter, but they did not despatch it.

—Have you seen the gentleman to whom I gave the book?

—He has gone.

—They had received the news before the messenger arrived.

—When will those persons return?

—My friend shall receive his reward.

—He will have visited me three times, if he come to-morrow. If Eliza study diligently, she will improve.

—If Charles studies he does not improve.

—Unless that man shall have accomplished his work, by midsummer, he will receive no wages.

—Orlando, obey my precepts, unless you wish to injure yourself.

—Remember what is told you.

—The physician may administer the medicine, but Providence only can bless it.

—I told, him that he might go, but he would not.

—He might have gone last week, had he conducted himself properly; (that is, *if he had conducted*, etc.)

—Boys, prepare to recite your lessons.

—Young ladies, let me hear you repeat what you have learned. Study, diligently, whatever task may be allotted to you.

—To correct the spirit of discontent, let us consider how little we deserve.

- To die for one's country, is glorious.
- How can we become wise?
- To seek God is wisdom.
- What is true greatness?
- Active benevolence.
- A good man is a great man.

Man, following *great*, and *what*, in the last two examples, are nom. after *is*: *To seek God*, and *to die for one's country*, are members of sentences, each put as the nom. case to *is* respectively: The verb *to correct* is the infinitive mood absolute:

NOTE *May be allotted* is a passive verb, agreeing with *which*, the relative part of *whatever*. *That*, the first part of *whatever*, is an adj. pronoun, agreeing with *task*; and *task* is governed by *study*. *Hear*, following *let*, and *repeat*, following *hear*, are in the infinitive mood without the sign *to*. *To recite* is governed by *prepare*: *Is told*, is a passive verb, agreeing with *which*, the relative part of *whatever*; and *you*, following, is governed by *to* understood.

In parsing a pronoun, if the noun for which it stands is not expressed, you must say it represents some person or thing understood.



Imperf. Tense. *Sing.* I would, you would, he would.

Plur. We would, you would, they would.

SHALL

Pres. Tense. *Sing.* I shall, you shall, he shall.

Plur. We shall, you shall, they shall.

Imperf. Tense. *Sing.* I should, you should, he should.

Plur. We should, you should, they should.

TO DO

Pres. Tense. *Sing.* I do, you do *or* does, he does *or* does.

Plur. We do, you do, they do.

Imperf. Tense. *Sing.* I did, you did, he did.

Plur. We did, you did, they did.

Participles. Pres. doing. Perf. done.

TO BE

Pres. Tense. *Sing.* I am, you art, he is.

Plur. We are, you are, they are.

Imperf. Tense. *Sing.* I was, you were, he was.

Plur. We were, you were, they were.

Participles. Pres. being. Perf. been.

TO HAVE

Pres. Tense. *Sing.* I have, you has, he has *or* has.

Plur. We have, you have, they have.

Imperf. Tense. *Sing.* I had, you had, he had.

Plur. We had, you had, they had.

Participles. Pres. having. Perf. had.

Do, be, have, and will, are sometimes used as principal verbs; and when employed as such, *do, be*, and *have*, may be conjugated, by the help of other auxiliaries, through all the moods and tenses.

DO. The different tenses of *do*, in the several moods, are thus formed: Indicative mood, pres. tense, first pers. sing. I do; imperfect tense, I did; perf. I have done; pluperfect, I had done; first future, I shall or will do; sec. fut. I shall have done. Subjunctive mood, pres. tense, If I do; imperf. if I did; and so on. Imperative mood, do thou. Potential, pres. I may, can, or must do, etc. Infinitive, present, to do; perf. to have done. Participles, pres. doing; perf. done; compound, having done.

HAVE. *Have* is in great demand. No verb can be conjugated through all the moods and tenses without it. *Have*, when used as a principal verb, is doubled in some of the past tenses, and becomes an auxiliary to itself; thus, Indic. mood, pres. tense, first pers. sing. I have; imperf. tense, I had; perf. I have had; pluperf. I had had; first fut. I shall or will have; sec. fut. I shall have had. Subjunctive, present, if I have; imperf. if I had; perf. if I have had; pluperf. if I had had; first fut. if I shall or will have; sec. fut. if I shall have had. Imper. mood, have thou. Potential, present, I may, can, or must have; imperf. I might, could, would, or should have; perf. I may, can, or must have had; pluperf. I might, could, would, or should have had.

Plur. If we be, if you be, if they be.

Plur. If we were, if you were, if they were.

The perfect, pluperfect, and first future tenses of the subjunctive mood, are conjugated in a manner similar to the correspondent tenses of the indicative. The second future is conjugated thus:

Second Future Tense

Plur. If we shall have been, if you shall have been, if they.

IMPERATIVE MOOD

Pres. Tense.	<i>Sing.</i>	Be, <i>or</i> be you, <i>or</i> do you be.
	<i>Plur.</i>	Be, <i>or</i> be you, <i>or</i> do you be.

POTENTIAL MOOD

Pres. Tense	<i>Sing.</i> I may, can, <i>or</i> must be, you may, can, <i>or</i> must be, he may, can, <i>or</i> must be.
	<i>Plur.</i> We may, can, <i>or</i> must be, ye <i>or</i> you may, can, <i>or</i> must be, they may, can, <i>or</i> must be.
Imperf. Tense.	<i>Sing.</i> I might, could, would, <i>or</i> should be, thou mightest.
	<i>Plur.</i> We might, could, would, <i>or</i> should be, you might.
Perf. Tense	<i>Sing.</i> I may, can, <i>or</i> must have been, you may, can.
	<i>Plur.</i> We may, can, <i>or</i> must have been, you may, can, <i>or</i> must be.
Pluper. Tense.	<i>Sing.</i> I might, could, would, <i>or</i> should have been, thou.
	<i>Plur.</i> We might, could, would, <i>or</i> should have been, you.

INFINITIVE MOOD

Pres. Tense. To be. Perf. Tense. To have been.

PARTICIPLES

Pres. Being. Perf. Been. Compound. Having been.

This verb *to be*, though very irregular in its conjugation, is by far the most important verb in our language, for it is more frequently used than any other; many rules of syntax depend on constructions associated with it, and, without its aid, no passive verb can be conjugated. You ought, therefore, to make yourself perfectly familiar with all its changes, before you proceed any farther.

II. PASSIVE VERBS

The *cases of nouns* are a fruitful theme for investigation and discussion. In the progress of these CHAPTERs, this subject has frequently engaged your attention; and, now, in introducing to your notice the passive verb, it will, perhaps, be found both interesting and profitable to present one more view of the nominative case.

Every sentence, you recollect, must have one *finite* verb, or more than one, and one *nominative*, either expressed or implied, for, without them, no sentence can exist.

The *nominative* is the *actor* or *subject* concerning which the verb makes an affirmation. There are three kinds of nominatives, *active*, *passive*, and *neuter*.

The nominative to an *active* verb, is *active*, because it *produces* an action, and the nominative to a *passive* verb, is *passive*, because it *receives* or *endures* the action expressed by the verb; for,

A Passive Verb denotes action *received* or *endured* by the person or thing which is the nominative; as, "The *boy is beaten* by his father."

You perceive, that the nominative *boy*, in this example, is not represented as the *actor*, but as the *object* of the action expressed by the verb *is beaten*; that is, the *boy receives or endures* the action performed by his father; therefore *boy* is a *passive nominative*. And you observe, too, that the verb *is beaten*, denotes the *action* received or endured by the nominative; therefore *is beaten* is a *passive verb*.

If we say, John *kicked* the horse, John is an active nominative, because he performed or produced the action; but if we say, John *was kicked* by the horse, John is a passive nominative, because he received or endured the action.

The nominative to a *neuter* verb, is *neuter*, because it does not produce an action nor receive one; as, John *sits* in the chair. John is here connected with the neuter verb *sits*, which expresses simply the state of being of its nominative, therefore *John* is a neuter nominative.

We will now illustrate the active, passive, and neuter nominatives by a few examples.

I. Of ACTIVE NOMINATIVES; as, "The *boy* beats the dog; The *lady* sings; The *ball* rolls; The *man* walks."

II. Of PASSIVE NOMINATIVES; as, "The *boy* is beaten; The *lady* is loved; The *ball* is rolled; The *man* was killed."

III. Of NEUTER NOMINATIVES; as, "The *boy* remains idle; The *lady* is beautiful; The *ball* lies on the ground; The *man* lives in town." You may now proceed to the conjugation of passive verbs.

Passive Verbs are called *regular* when they end in *ed*; as, was *loved*; was *conquered*.

All Passive Verbs *are formed* by adding the *perfect participle* of an active-transitive verb, to the neuter verb *to be*.

If you place a perfect participle of an active-transitive verb after this neuter verb *be*, in any mood or tense, you will

have a *passive* verb in the same mood and tense that the verb *be* would be in if the participle were not used; as, I am *slighted*; I was *slighted*; he will be *slighted*; If I be *slighted*; I may, can, or must be *slighted*, etc. Hence you perceive, that when you shall have learned the conjugation of the verb *be*, you will be able to conjugate any passive verb in the English language.

The regular passive verb to *be loved*, which is formed by adding the perfect participle *loved* to the neuter verb to *be*, is conjugated in the following manner:

TO BE LOVED—INDICATIVE MOOD

Pres. Tense	<i>Sing.</i> I am loved, you are loved, he is loved. <i>Plur.</i> We are loved, you are loved, they are loved.
Imperf. Tense.	<i>Sing.</i> I was loved, you were loved, he was loved. <i>Plur.</i> We were loved, you were loved, they were loved.
Perfect Tense.	<i>Sing.</i> I have been loved, you has been loved, he has been loved. <i>Plur.</i> We have been loved, you have been loved, they have.
Pluper. Tense	<i>Sing.</i> I had been loved, you had been loved, he had been. <i>Plur.</i> We had been loved, you had been loved, they had been.
First Future.	<i>Sing.</i> I shall <i>or</i> will be loved, you shall <i>or</i> wilt be loved, he.

- Plur.* We shall *or* will be loved, you shall *or* will be loved, they.
- First Future. *Sing.* I shall have been loved, you wilt have been loved, he.
- Plur.* We shall have been loved, you will have been loved.

SUBJUNCTIVE MOOD

- Pres. Tense *Sing.* If I be loved, if you be loved, if he be loved.
- Plur.* If we be loved, if you be loved, if they be loved.
- Imperf. Tense. *Sing.* If I were loved, if you wert loved, if he were loved.
- Plur.* If we were loved, if you were loved, if they were loved.

This mood has six tenses:—See conjugation of the verb to *be*.

IMPERATIVE MOOD

- Pres. Tense. *Sing.* Be you loved, *or* do you be loved.
- Plur.* Be you loved, *or* do you be loved.

POTENTIAL MOOD

- Pres. Tense *Sing.* I may, can, *or* must be loved, you may, can, *or* must.

References

Now conjugate the following passive verbs; that is, speak them in the first pers. sing. and plur. of each tense, through all the moods, and speak the participles; "to be loved, to be rejected, to be slighted, to be conquered, to be seen, to be beaten, to be sought, to be taken."

When the perfect participle of an *intransitive* verb is joined to the neuter verb *to be*, the combination is not a passive verb, but a *neuter* verb in a *passive form*; as, "He *is gone*; The birds *are flown*; The boy *is grown*; My friend *is arrived*." The following mode of construction, is, in general, to be preferred; "He *has gone*; The birds *have flown*; The boy *has grown*; My Friend *has arrived*."

Active and neuter verbs may be conjugated by adding their present participle to the auxiliary verb *to be*, through all its variations; as, instead of, I teach, thou teachest, he teaches, etc., we may say, I am teaching, thou art teaching, he is teaching, etc.; and, instead of, I taught, etc.; I was teaching, etc. This mode of conjugation expresses the continuation of an action or state of being; and has, on some occasions, a peculiar propriety, and contributes to the harmony and precision of language. When the present participle of an active verb is joined with the neuter verb *to be*, the two words united, are, by some grammarians, denominated an active verb, either transitive or intransitive, as the case may be; as, "I am writing a letter; He is walking:" and when the present participle of a neuter verb is thus employed, they term the combination a neuter verb; as, "I am sitting; He is standing." Others, in constructions like these, parse each word separately. Either mode may be adopted.

III. DEFECTIVE VERBS

DEFECTIVE VERBS are those which are used only in some of the moods and tenses.

The principal of them are these.

<i>Pres. Tense.</i>	<i>Imperf. Tense.</i>	<i>Perfect or Passive Participle is wanting.</i>
May,	might.	_____
Can,	could.	_____
Will,	would.	_____
Shall,	should.	_____
Must,	must.	_____
Ought,	ought.	_____
_____	quoth.	_____

NOTE. *Must* and *ought* are not varied. *Ought* and *quoth* are never used as auxiliaries. *Ought* is always followed by a verb in the infinitive mood, which verb determines its tenses. *Ought* is in the *present* tense when the infinitive following it is in the present; as, "He *ought* to do it;" and *ought* is in the *imperfect* tense when followed by the perfect of the infinitive; as, "He *ought* to have done it."

Before you proceed to the analysis of the following examples, you may read over the last *three* CHAPTERs carefully and attentively; and as soon as you become

acquainted with all that has been presented, you will understand nearly all the principles and regular constructions of the English language. In parsing a verb, or any other part of speech, be careful to pursue the *systematic order*, and to conjugate every verb until you become familiar with all the moods and tenses.

"He *should have been punished* before he committed that atrocious deed."

Should have been punished is a verb, a word that signifies to do—passive, it denotes action received or endured by the nom.—it is formed by adding the perfect part, *punished* to the neuter verb to *be*—regular, the perf. part, ends in *ed*—potential mood, it implies obligation, etc.—pluperfect tense, it denotes a past act which was prior to the other past time specified by "committed"—third pers. sing. num. because the nom. "he" is with which it agrees: *The verb must agree*, etc.—Conjugated, Indic. mood, pres. tense, he is punished; imperf. tense, he was punished; perf. tense, he has been punished; and so on. Conjugate it through all the moods and tenses, and speak the participles.

EXERCISES IN PARSING

- Columbus discovered America.
- America was discovered by Columbus.
- The preceptor is writing a letter.
- The letter is written by the preceptor.
- The work can be done.
- The house would have been built.
- Thus had he fulfilled his promise.
- If I be beaten by that man, he will be punished.
- Young man, if you wish to be respected, you must be more assiduous.

- Being ridiculed and despised, he left the institution.
- He is reading Homer.
- They are talking.
- He may be respected, if he become more ingenuous.
- My worthy friend ought to be honored for his benevolent deeds.
- This ought ye to have done.



LECTURE XV

DERIVATION

At the commencement of CHAPTER II, we informed you that Etymology treats, 3dly, of derivation. This branch of Etymology, important as it is, cannot be very extensively treated in an elementary work on grammar. In the course of the preceding CHAPTERs, it has been frequently agitated; and now a few more remarks will be offered, which will doubtless be useful in illustrating some of the various methods in which one word is derived from another. Before you proceed, however, please to turn back and read again what is advanced on this subject in previous CHAPTERs.

1. Nouns are derived from verbs.

2. Verbs are derived from nouns, adjectives, and sometimes from adverbs.

3. Adjectives are derived from nouns.

4. Nouns are derived from adjectives.

5. Adverbs are derived from adjectives.

1. Nouns are derived from verbs; as, from "to love," comes "lover;" from "to visit, visiter;" from "to survive, survivor," etc.

In the following instances, and in many others, it is difficult to determine whether the verb was deduced from the noun, or the noun from the verb, viz. "Love, to love; hate, to hate; fear, to fear; sleep, to sleep; walk, to walk; ride, to ride; act, to act," etc.

2. Verbs are derived from nouns, adjectives, and sometimes from adverbs; as, from the noun *salt*, comes "to salt;" from the adjective *warm*, "to warm;" and from the adverb

Di, dis—asunder, away; as, *di-lacerate*, to tear asunder; *dis-miss*, to send away.

E, ef, ex—out; as, *e-ject*, to throw out; *ef-flux*, to flow out; *ex-clude*, to shut out.

Extra—beyond; as, *extra-ordinary*, beyond what is ordinary.

In, im, il, ir—(in, Gothic, *inna*, a cave or cell;) as, *in-fuse*, to pour in. These prefixes, when incorporated with adjectives or nouns, commonly reverse their meaning; as, *in-sufficient*, *im-polite*, *il-legitimate*, *ir-reverence*, *ir-resolute*.

Inter—between; as, *inter-pose*, to put between.

Intro—within, into; *intro-vert*, to turn within; *intro-duce*, to lead into.

Ob, op—denote opposition; as, *ob-ject*, to bring against; *op-pugn*, to oppose.

Per—through, by; as, *per-ambulate*, to walk through; *per-haps*, by haps.

Post—after; as, *post-script*, written after; *post-fix*, placed after.

Præ, pre—before; as, *pre-fix*, to fix before.

Pro—for, forth, forward; as, *pro-noun*, for a noun; *pro-tend*, to stretch forth; *pro-ject*, to shoot forward.

Præter—past, beyond; as, *preter-perfect*, pastperfect; *preter-natural*, beyond the course of nature.

Re—again or back; as, *re-peruse*, to peruse again; *re-trade*, to trade back.

Retro—backwards; as, *retro-spective*, looking backwards.

Se—aside, apart; as, *se-duce*, to draw aside.

Sub—under; as, *sub-scribe*, to write under, or *sub-sign*.

Subter—under; as, *subter-fluous*, flowing under.

Super—above or over; as, *super-scribe*, to write above; *super-vise*, to overlook.

Trans—over, beyond, from one place to another; as, *trans-port*, to carry over; *trans-gress*, to pass beyond.

II. GREEK PREFIXES

A—signifies privation; as, *anonymous*, without name.

Amphi—both or two; as, *amphi-bious*, partaking of both or two natures,

Anti—against; as, *anti-masonry*, against masonry.

Dia—through; as, *dia-meter*, line passing through a circle.

Hyper—over; as, *hyper-critical*, over or too critical.

Hypo—under, implying concealment or disguise; as, *hypo-crite*, one dissembling his real character.

Meta—denotes change or transmutation; as, *meta-morphose*, to change the shape.

Para—contrary or against; as, *para-dox*, a thing contrary to received opinion.

Peri—round about; as, *peri-phrasis*, circumlocution.

Syn, syl, sym—together; as, *syn-tax*, a placing together; *syn-od*, a meeting or coming together; *syl-lable*, that portion of a word which is taken together; *sym-pathy*, fellow-feeling, or feeling together.



LECTURE XVI

RULES OF SYNTAX

WITH ADDITIONAL EXERCISES IN FALSE SYNTAX

The third part of Grammar is SYNTAX, which treats of the agreement and government of words and of their proper arrangement in a sentence.

SYNTAX consists of two parts, *Concord* and *Government*.

CONCORD is the agreement which one word has with another, in gender, person, number, or case.

The principal parts of a simple sentence are the *nominative* or subject, the *verb* or attribute, or word that makes the affirmation, and the *object*, or thing affected by the action of the verb; as, "A wise *man* governs his *passions*." In this sentence, *man* is the subject; *governs*, the attribute; and *passions* the object.

A PHRASE is two or more words rightly put together, making sometimes a part of a sentence, and sometimes a whole sentence.

ELLIPSIS is the omission of some word or words, in order to avoid disagreeable and unnecessary repetitions, and to express our ideas concisely, and with strength and elegance.



CHAPTER XVII

CORRECTIONS IN ORTHOGRAPHY

From among those words which are often erroneously spelled, the following are selected and corrected according to Johnson, and to Cobb's Dictionary.

INCORRECT	CORRECT
Abridgement	Abridgment
Abscission	abscission
Achievment	achievement
Adze	adze
agriculturalist	agriculturist
Ancle	ankle
Attornies	attorneys
Baise	baize
Bason	basin
Bass	base
Bombazin	bombasin
Boose	bouse
Boult	bolt
Buccaneer	bucanier
Burthen	burden

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Streight	Straight
Suitor	Suiter
Sythe	Scythe
Tatler	Tattler
Thresh	Thrash
Thwak	Thwack
Tipler	Tippler
Tranquility	Tranquility
Triphong	Triphthong
Trissyllable	Trisyllable
Valice	Valise
Vallies	Valleys
Vise	Vice
Vollies	Volleys
Waggon	Wagon
Warrantee	Warranty
whoopingcough	Hoopingcough
Woe	Wo
Yeast	Yest



LECTURE XVIII

PROSODY

PROSODY treats of the modulations of the voice according to the usages of the language we speak, and the sentiments we wish to express: hence, in its most extensive sense, it comprises all the laws of elocution.

Prosody is commonly divided into two parts: the first teaches the true pronunciation of words, comprising *accent*, *quantity*, *emphasis*, *pause*, and *tone*; and the second, the laws of *versification*.

Accent. Accent is the laying of a peculiar stress of the voice on a particular letter or syllable in a word, that it may be better heard than the rest, or distinguished from them; as, in the word *presúme*, the stress of the voice must be on the letter *u* and the second syllable, *sume*, which syllable takes the accent. Every word of more syllables than one, has one accented syllable. For the sake of euphony or distinctness in a long word, we frequently give a secondary accent to another syllable besides the one which takes the principal accent; as, '*tes ti mo' ni'al*, a *ban'don 'ing*.

Quantity. The quantity of a syllable is that time which is occupied in pronouncing it. It is considered as long or short. A vowel or syllable is long, when the accent is on the vowel; which causes it to be slowly joined in pronunciation with the following letters; as, "Fáll, bále, móōd, hóūse, feāture." A syllable is short, when the accent is on the consonant; which causes the vowel to be quickly joined to the succeeding letter; "as, ánt, bóñněť, húñgěř." A long syllable generally requires double the time of a short one in pronouncing it; thus, "māte"

and "nōte" should be pronounced as slowly again as "măţ" and "noţ."

Emphasis. By emphasis is meant a stronger and fuller sound of the voice, by which we distinguish some word or words on which we design to lay particular stress, and to show how they affect the rest of the sentence. Sometimes the emphatic words must be distinguished by a particular tone of voice, as well as by a greater stress. Emphasis will be more fully explained under the head of Elocution.

Pauses. Pauses or rests, in speaking and reading, are a total cessation of the voice during a perceptible, and, in many cases, a measurable space of time.

Tones. Tones are different both from emphasis and pauses; consisting in the modulation of the voice, or the notes or variations of sound which we employ in the expression of our sentiments.

Emphasis affects particular words and phrases; but tones affect sentences, paragraphs, and sometimes a whole discourse.

APPENDIX I

The following is a list of the *irregular* verbs. Those marked with an R are sometimes conjugated *regularly*.

<i>Pres. Tense.</i>	<i>Imperf. Tense.</i>	<i>Perf. or Pass. Part.</i>
Abide	Abode	Abode
Am	Was	Been
Arise	Arose	Arisen
Awake	awoke, R.	Awaked
Bear, to bring	Bare	born

forth

Bear, <i>to carry</i>	Bore	borne
Beat	Beat	beaten, beat
Begin	Began	begun
Bend	Bent	bent
Bereave	bereft, R.	bereft, R.
Beseech	Besought	besought
Bid	bade, bid	bidden, bid
Bind	Bound	bound
Bite	Bit	bitten, bit
Bleed	Bled	bled
Blow	Blew	blown
Break	Broke	broken
Breed	Bred	bred
Bring	Brought	brought
Build	Built	built
Burst	burst, R.	burst, R.
Buy	Bought	bought
Cast	Cast	cast
Catch	caught, R.	caught, R.
Chide	Chid	chidden, chid
Choose	Chose	chosen

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Feel	Felt	felt
Fight	Fought	fought
Find	Found	found
Flee	Fled	fled
Fling	Flung	flung
Fly	Flew	flown
Forget	Forgot	forgotten
Forsake	Forsook	forsaken
Freeze	Froze	frozen
Get	Got	got ^[Z]
Gild	gilt, R.	gilt, R.
Gird	girt, R.	girt, R.
Give	Gave	given
Go	Went	gone
Grave	Graved	graven, R.
Grind	Ground	ground
Grow	Grew	grown
Have	Had	had
Hang	hung, R.	hung, R.
Hear	Heard	heard
Hew	Hewed	hewn, R.
Hide	Hid	hidden, hid

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Rid	Rid	rid
Ride	Rode	rode, ridden ^[8]
Ring	rung, rang	rung
Rise	Rose	risen
Rive	Rived	riven
Run	Ran	run
Saw	Sawed	sawn, R.
Say	Said	said
See	Saw	seen
Seek	Sought	sought
Sell	Sold	sold
Send	Sent	sent
Set	Set	set
Shake	Shook	shaken
Shape	Shaped	shaped, shapen
Shave	Shaved	shaven, R.
Shear	Sheared	shorn
Shed	Shed	shed
Shine	shone, R.	shone, R.
Show	Showed	shown
Shoe	Shod	shod
Shoot	Shot	shot

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Spring	sprung, sprang	sprung
Stand	Stood	stood
Steal	Stole	stolen
Stick	Stuck	stuck
Sting	Stung	stung
Stink	Stunk	stunk
Stride	strode, strid	stridden
Strike	Struck	struck <i>or</i> stricken
String	Strung	strung
Strive	Strove	striven
Strow <i>or</i> strew	strowed <i>or</i> strewed	strown, strowed <i>or</i> strewed
Sweat	swet, R.	swet, R.
Swear	Swore	sworn
Swell	Swelled	swollen, R.
Swim	swum, swam	swum
Swing	Swung	swung
Take	Took	taken
Teach	Taught	taught
Tear	Tore	torn
Tell	Told	told
Think	Thought	thought



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