

Grammar of Saxon English

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This is a section of Pure Saxon English, a book published by Elias Molee in 1890, which thus should be public domain. The character "inverted i" (in Unicode, U+1D09) has not been used here due to lack of font support, and has been replaced by the small capital i.

Table of contents

- 1 GRAMMAR OF SAXON ENGLISH.
 - 1.1 PHONETIC SPELLING WITH OLD LETTERS.
 - 1.2 GRAMMAR.
 - 1.3 ADDITIONAL RULES OF SAXON ENGLISH.
 - 1.3.1 IRREGULAR ADJECTIVES.
 - 1.3.2 IRREGULAR VERBS.
- 2 BRIEF KEYS TO SPELLING AND GRAMMAR.
 - 2.1 SPELLING KEY.
 - 2.2 GRAMMAR KEY.
- 3 SYNOPSIS.
 - 3.1 SYNOPSIS OF THE REASONS IN FAVOR OF ADOPTING A SYSTEMATIC, PURE SAXON ENGLISH.
- 4 SPECIMEN READINGS.
 - 4.1 MATHU (MATTHEW).
 - 4.2 RUSSIAN WOLF STORY.
 - 4.3 RELIGIOUS SERVICE.
 - 4.3.1 GEBET.
 - 4.3.2 PRI-CHEL (SERMON).

GRAMMAR OF SAXON ENGLISH.

PHONETIC SPELLING WITH OLD LETTERS.

Ai always sounds as in the word aim (Ger. e); *q*, ah, arm; *a*, an (Ger. ä); *o*, on, or (Ger. soll); *ö* (or *oe*) earn, word; *oi*, oil; *ei*, eye; *au*, house; *u*, rule; *o*, oh, old; *ü* (or *ue*), as in German, *für*; French, *dur*; Greek and Scandinavian, *y* as in *syd*; *ı*, eel; *u*, full or but; *i*, it; *e*, met; *z*, hard *tsee* (as in German, in order to have a clearer, oral distinction between *z* and *s*); *y*, yard; *sh*, she; *ch*, church; *th*, the, thin; *w*, we; *ks*, *x*; *kw*, *qu*; *k*, *ch* (Christ, Kreist). *E* before *r* has the sound of *a* (an); final *o* and *u* are long. *Oe* is equal to *ö*, and *ue* equal to *ü*. This substitution is also allowed in the German language. Capitals for the inverted *c*, *i*, and *m*, are *Ȯ*, *İ*, *U̇*; *Ȧ*, *Q̇*. We can not invert capitals on account of not lining, and the capital *Q* looks oddly for *q*. We therefore indicate the proper sound of the capital letters by means of an inverted period. Inverted *c*, *i*, *m*, for *oh*, *ee*, *oo* are advocated, and partly used already in America, England, and France. It is the only way I can see, by which to get along with old letters only, and they are as good as new letters would be to the reader. The type-setter must invert them, but they might easily be made in the future, so as to need no turning. The letter *o* is written as the figure 2 is written; *ı* is simply inverted *i*; it is as easy to dot under as over the line, and the distinction becomes all the more conspicuous. Inverted *m*, or *u*, is written as *u* and *i* without the dot. The corresponding capitals of *o*, *ı*, *u*, and *q*, have always an inverted period on their right side, thus: *Ȯ*-*K̇*, *ȯk* (oak); *İ*-*L̇*, *ıl* (eel); *U̇*-*ż*, *uż* (ooze); *Ȧ*-*MṠ*, *q̇ms* (alms). In remodeling the language, it is sometimes better to modify the pronunciation than the spelling, in order to preserve the old appearance of the word, and to make it more

international, as *kom* (not *kum*); German, *kommen*; Dutch *kommen*; Scandinavian, *komme*; *kql* (not *kol*) as *a* or *q* is used for the same word by our cousins. That form which is most internationally Gothic, is best. It is as easy to say *kom* as *kum*; *bql* as *bol*, etc. With phonetic spelling, we can tell near enough for practical purposes how to pronounce. No spelling can become fully phonetic without having about two hundred letters, according to Ellis, but we can use consistently those letters we have. In the beginning, we can continue the old pronunciation of Saxon words.

GRAMMAR.

RULE 1. To form the *plural number*, and to increase vowel euphony, add *a* (an, at; Ger. *ä*), after words ending on consonants; and add *s* after words ending on vowels, as, one *hand*, two *handa*; one *boi*, two *bois* (boys); two *haus*. *a* is a very fine and extensive plural sound, and was much employed by our forefathers. Anglo-Saxon, *an hand*, *twa handa*; German *zwei hände* (*handai*); Old Frisic, *hond*, plural *honda*; two *haus*; Scandinavian, *to huse*; Latin, *regnum*, plural *regna*; Greek *petron* (wing), plural *petra*; Slavonic *grad* (castle), plural *grada*, or *gradje*; Irish, *seamrog* (shamrock), plural *seamroga*. The final *a* has the same sound as in *Florida*, *America*, *Mathilda*, etc.

RULE 2. To form the *possessive case*, add *o* (*oh*) after consonants, and *no* after vowels, as *girlo hat* (girl's hat), and *boino buk* (boy's book). The possessive form may precede or follow, as, *hat girlo*. This *o* is a contraction of our possessive word *own* (*ɔn*, *ownership*). When words end on a vowel, a euphonistic *n* is inserted to prevent hiatus, and to blend consonants and vowels for ease of pronunciation. It looks like an abbreviated plural Greek possessive *logon* (of words). *Girlo* (girl's, girl own); *Godo haus* (God's house). The preposition *of* is also used as before; but *o* and *no* are used for the short possessive; plural possessive, *handano* (of the hands), *laidiso*, etc. It will be as easy to form the possessive of the plural as of the singular, by adding *o* after *s*, or *no* after *a*; *hausano*. As final *o* has the sound of *oh*, we write *o* instead of *ɔ*.

RULE 3. To form the *past tense*, add *o* after consonants, and *do* (*doh*), after vowels, as, *Ei lovo* (I loved), *Ei gædo*, *ei sïdo* (I went, I saw). The fact that the possessive and past tense signs are alike is no objection, because a noun and a verb stand in such obviously different relations that no mistake can follow. It is different with the plural and possessive sign *s*, both being added to the same part of speech. *O* is chosen because it is historical, being used as a past tense sign by the Anglo-Saxons with *n*, and by our Gothic cousins, the Swedes, without *n*. It is the most proper and musical vowel we can find for this purpose.

The Anglo-Saxons formed the plural past tense with *on*, as *waron*, *sinðon* (were). In Swedish, the *n* is worn off, while *o* remains, as, *vi spunno*, *vi kommo*, *vi funno* (we spun, we came, and we found). In Italian, Spanish, and Portuguese, the past participle takes *o*; *united* and *loved* is *unito*, or *unido*, and *amato*, or *amado*. *O* is a well tried past tense form.

RULE 4. To form the present participle, add *qnd*; and to form the past participle, add *en*, as, *Ei am skreibqnd*, the *runqnd hors*. In the beginning we can use *qnd* only with the new words; but *hi* has *loven*, *worken*, etc. The reason for having *qnd* for the present participle, when it is used as an adjective, instead of *ing*, is to prevent the extremely frequent repetition of the ringing sound of *ing*, which is still employed with verbal nouns. The Anglo-Saxon *and*, or *end*, for the present participle, and *ung*, or *ing*, for verbal nouns. Anglo-Saxon, *and*; German and Dutch, *end*; Swedish, *ande*; Danish and Norwegian, *ende*; Italian, Spanish, and Portuguese, *endo*, or *ando*; French, *ent*, or *ant*. The suffix *en* is a sign for the past participle in Anglo-Saxon, and with all the Gothic people. Being an easy flowing, liquid sound, it is made the only past participle form. Chaucer, the morning star of English literature, employed *and*; but finally *and* and *ing* were confounded, as *ed* and *en* have been.

RULE 5. To form the *verbal noun*, add *ing*, or *ung*, as, *hiring* and *erziung*; and to form the *infinitive noun*, add *qn*, as, *riðqn* and *skreibqn* (Ger., *lesen und schreiben*; Scan. *lesen og skriven*). The infinitive noun will not be used much at first, but it will be convenient to be able to vary the expression at times. The *qn* is the Anglo-Saxon infinitive ending, and the same method is used by the rest of our Gothic family.

RULE 6. To form the *masculine noun*, add *i*; and to form the *feminine noun* add *in*, and *neuter it*, as, *frendi*, *frendin*, and *frendit*. *Ine* is used in English—*hero*, *heroine*; German and Dutch, *in*; Danish and Norwegian, *inde*; Swedish, *ina*. The suffix *i* is a contraction from *he*, or *hi*, as the possessive sign *o* is a contraction from *æn* (own), and *u* from *do* (du).

RULE 7. To verbalize a word, and to give it emphasis or make it more specific, add *u* from *du* (do); German, *thu-en*, as *fy* is from *facio*, in place of *en*, *fy*, *ize*, *ate*, etc., as, *hqrdū* (harden); *raru*, or *rariku* (rarify); *erinu* (memorize). *U* is a contraction from *du*, and is very appropriate for this purpose, beside being a very easy sound to pronounce. *U* is called by some orthoepists the natural vowel. *U* is employed much in several languages as a final vowel, but especially in Latin, Italian, and Japanese. It is used much in the vocabulary to distinguish a verb from an adjective or other part of speech. In those words where *u* is a verbal sign, the verb and the noun remain alike, as, *klasu*, or *klasiku* (to classify), and *klasu*, or *klasiku* (classification).

RULE 8. The *definite article* is before singular nouns *the*, as, *the hand*, *the haus*; but before plural nouns it is *də handa*, *də hausa*. *Də* has been modified from the German *die*; Scandinavian *de*, and Anglo-Saxon *dhe*, or *seo*, so as to give us the best variety and clearest distinction from the singular, and from the plural sign *a*. *Də* is different in consonant and vowel from the singular *the*, and the plural ending *a*. Both the Gothic and Romanic languages have a plural form for the definite article. French *le* (the) has plural *les* (də); German, *der*, plural *die*; Scandinavian, singular *den*, or *det*, plural *de*. We have adopted a plural form in order not to be obliged to repeat *the* so extremely often; besides we need very much a plural form of the article to show whether the singular or plural is meant in hundreds of sentences. Not to have a plural form for the article is a great defect. We might use the article *das* before abstract nouns as *das gudi*, etc.

RULE 9. When the *adjective* is used as a noun, it takes the plural sign, as, *də guda* (the good ones). This form will make the expressions clearer as to number. This method prevails in all the Gothic tongues. To have no plural form for the definite article, and no plural sign for the substantive adjective, appears to me to be very indefinite. It is poor practice.

RULE 10. To form the *infinitive*, add *q* to the indicative of those words that end on a consonant; as, to *komq*, to *singq*, to *go*, etc. Words ending on vowels receive no addition. This infinitive suffix *q* is a contraction of the Anglo-Saxon infinitive ending *an*, pronounced *qn*. Both the Gothic and Romanic people have a special infinitive form. The French add *er* or *ir*, *aimer* (to lovq), *finir* (to finishq). The Italians *ere*, *ire*, or *are*; as *offendere* (offendayray), *punire*, *perdonare* (perdohnahray). Germans and Hollanders add *en*; the Anglo-Saxon *an*; the Danish and Norwegian *e*, and the Swedes *a*; as, att *komma*, att *falla*, att *vandra* (to *komq*, to *fqlq*, to *wqnderq*). This form will not only add many per cent. to the musicalness of our language, but make the imperative and indicative forms more easily distinguished. We now say to *come* (infinitive), *come* (imperative), and I *come* (indicative); *come, come, come*. Only one form for all three ideas. If we had a separate infinitive and imperative form, then would the indicative be clear to the eye and ear. It can not be of more trouble to us to have an infinitive and imperative form than it is to other nations, and we need the form for clearness and euphony. Even with the several vowels introduced, we will not have as many as the Italians or the Swedes. Our English grammar is too simple and indefinite.

The infinitive form need not be used in the beginning. The foregoing ten rules are the basis of Systematic English, which may or may not include phonetic spelling, but will include no new words. Systematic English only systematizes the grammar without touching the vocabulary any further than to systematize the inflections.

ADDITIONAL RULES OF SAXON ENGLISH.

RULE 11. The *cardinal numbers* are formed from the ten first units, and the higher numbers add *tm* (teen), *ti* (ty), *hundred*, *thausand*, *heiyond* (million, that is, high yonder), *əveryond* (billion), *augyond* (trillion, *aug*, eye, df. I): 1, *an* (one); 2, *twə* (pronounce w); 3, *thri*; 4, *fər*; 5, *feiv*; 6, *siks*; 7, *seven*; 8, *ait*; 9, *nein*; 10, *ten*; 11, *antm* (an and ten, or tm); 12, *twətm*; 13, *thritm*; 14, *fərtm*, *feivtm*, *sikstm*, *seventm*, *aittm*, *neintm*, *twəti* (twenty), *twəti-an* (twenty-one), etc., *thriti*

(thirty), *fōrti*, *feivti*, *siksti*, *seventi*, *aitti*, *neinti*, *hundred*, *thausand*, *heiyond* (million), *overyond* (billion), and *augyond* (trillion). Only seventeen words need to be memorized by the world, and those short, easy, and well known ones.

RULE 12. The ordinal numbers are formed by adding *tq* to the cardinal; Anglo-Saxon *ta* (pronounced *tq*); German and Dutch, *te* (pronounced *tai*); Danish and Norwegian, *te*; Swedish, *ta* (pronounced *tq*): *feivtq*, *sikstq* (5th, 6th); Anglo-Saxon, *fif* (five), *fifta* (fifth), *sixta* (sixth); German, *fünfte*, *fünf* (five); Danish and Norwegian, *femte*, *fem* (five); Swedish *femta*; Greek, *pentos*; Latin, *quinta* (pronounced *quintq*). We add *tq* rather than *ta*, because the latter ending is like our frequent plural sign ending *a*. This makes a fine historical suffix for ordinal numbers. The numeral *first* is a general Gothic number, and hence preserved, but the regular forms are *antq* (first), *twōtq* (second, pronounce *w*), *thritq* (third), *fōrtq*, *feivtq*, *sikstq*, *seventq*, *aittq*, *neintq*, *tentq*, *antmtq* (eleventh), *twōtmtq* (twelfth), *thritmtq*, *fōrtmtq*, *twōtitq* (twentieth), *twōti-antq* (twenty-first), *hundredtq* (hundredth), *thausandtq* (thousandth), *heiyondtq* (millionth), etc. The reiteratives are formed by simply adding *teim*: *anteim* (once), *twōteim* (twice), *thriteim*, *fōrteim*, etc. The multiplicatives are formed by adding *fōld*: *anfōld* (simple), *twōfōld* (duplex), *thrifōld*, *fōrfōld*, etc. We also say *annes* (onenes), *twōnes* (twones), etc.; also *anhud* (unity), *twōhud* (duality), *thriarikeit* (trinity), *thriarikeitlōr* (doctrine of the trinity), *tenmanarūl* (decemvirate). Inflections and compounds of known material are clearer, easier, and more comfortable than strange borrowing. To denote fractional parts, *el* is added, an abbreviation from *teil* (part), *fōrel*, *feivel* (fourth or fifth part); two-fifths is *twō-feivtqs*; nine-tenths is *nein-tentqs*, etc.

RULE 13. Names of *days* and *months* are formed by simply taking the ordinal numbers and adding the first letter for *day* or *month*, *d* standing for *day*, and *m* standing for *month*; thus, *antq* is first, and by adding *d*, an abbreviation for *day*, we have *Antqd* (Sunday), *Twōtqd* (Monday); and by adding *m* we have *Antqm* (January), *Twōtqm* (February). All must learn the *numbers* anyhow, and then by the slight addition of *d* and *m* they would know the names of the days of the week and the months; as, *Antqd* (Sunday), *Twōtqd* (Monday), *Thritqd* (Tuesday), *Fōrtqd* (Wednesday), *Feivtqd*, *Sikstqd* and *Seventqd*. *Months*: *Antqm* (January), *Twōtqm* (February), *Thritqm* (March), *Tentqm* (October), *Antintqm* (November), *Twōtintqm* (December). Here is a chance to show our good-will towards the whole world by making these names easy to learn, and at the same time use our own Saxon material. The old names might be retained if desired, but they are long and harder to learn and pronounce, and they are unnecessarily arbitrary.

RULE 14. The *personal pronouns* remain as at present, with a very slight extension, as they are nearly alike in all the Gothic tongues, and are short and convenient, and all purely Gothic.

There is a defect in the feminine pronoun on account of *her* being both possessive and objective without any distinction in form. This is too simple and indefinite to the eye and ear, hence *her* objective has been changed to *shim* from *she*, to compare with *him* from *he*. I saw *him* and *shim* (him and her). *Her* is preserved for the possessive. The personal pronouns are not very systematic, but they are short and well known, and they are so frequently spoken that they do not need to be systematic to be retained in the mind; besides, it is a great comfort to have as much familiar material upon which to rest the mind as possible. Hence personal pronouns, auxiliary verbs, and adjectives remain as now, and they are nearly alike in all the Gothic languages. The only change consists in phonetic spelling, and even that might be omitted with the personal pronouns. Several grammarians have expressed a desire for a pronoun in the third person, applicable to both the masculine and feminine gender. We have adopted *ir*, *iro*, *im* for that purpose. *Ir* is an old form of *er* (he); *iro* is *ir* with the possessive sign *o*, *iro* (his or her); *m* being a general objective and dative sign, we have *im* (Ger. ihm) for the objective. By adopting *ir*, *iro*, and *im* as a personal pronoun for the third person common gender, we give extra clearness to such words as *hīlir* (he or she who heals); *tichim* (pupil), he or she who is being taught. *Ir* as a suffix is used especially where we desire to indicate a higher class of actors, professional actors. *Im* is used to denote the recipient of an act; as, *paim* (payee); *selm* (vendee). The personal pronouns run thus:

1st Person. 2d Person. Masculine. Feminine. Neuter. Com. Gender.

ei	thau	hi	shri	it	ir
mei	thei	his	her	its	iro
mi	thri	him	shim	itm (it)	im
wi	yu	thai	thai	thai	(ira)
aur	yur	thair	thair	thair	(irano)
us	yum (yu)	them	them	them	(ima)

Adding *o* or *no* is the same as adding *of*, in case we desire to lessen the number of the little weakening words; as, *fulo* (full of); *manino* (many of). The inflected noun may stand first or last, as in German; the *haus Godo* (Ger., “Das Haus Gottes”); *theno* (of the); *dono* (of the, plural); objective form, *thim* and *dəm* (to the).

The pronouns are defective in all the Gothic tongues in the third person plural. The masculine, feminine, and neuter are alike, and yet it would be both easy and convenient to have distinctions. The Russians have very complete pronouns. They can even show whether the speaker or the one spoken to is male or female. I think it would frequently add clearness to stories if there were different plural forms for the masculine, feminine, and neuter. As the plural is now formed by adding *a* after consonants, and *s* after vowels, we might easily develop a separate masculine plural by adding *s* to *hi*: *hus* (they, masculine), and *shus* (they, feminine), *ita* (they, neuter). The possessive forms would be respectively, *hiso*, *shiso*, and *itano*; and the objective, *hem*, *shem*, *tem* (arbitrary for brevity). Although plural forms would often be convenient, I have not made it a part of the system, believing that this is one of the points that can be inserted afterwards, if the American and English people desire more distinctions than they now have. The rest of the Gothic people have no more distinctions in this respect than we have.

Em is an extra objective suffix placed after an object when we wish it to appear first or come between the subject and predicate; as, *James Johnem struck*. In an ordinary sentence, we can see from the position; by this means we can have as much freedom of position as was enjoyed by the classical languages.

Sich is a reflexive pronoun used by the Gothic tongues, and is equivalent to *him-*, *her-*, or *itself*; as, he or she hurt him or herself; *hi hurt sich*, *shu hurt sich*; French and Latin, *se*.

Mqn is an indefinite pronoun, very convenient. French, *on*; Anglo-Saxon, German, Dutch, and Scandinavian, *man*; “*mqn sai*.” French, *on dit*; German, *man sagt*; Scandinavian, *man siger*, or *man säger*.

RULE 15. The *auxiliary adjectives and verbs* remain irregular as now, as they are more convenient as they are, being short, well known, and nearly alike in all Gothic languages.

IRREGULAR ADJECTIVES.

- | | |
|----------------------|---|
| 1. gud, beter, best. | 4. mani, mer, mest. |
| 2. bad, wors, worst. | 5. much, mər, mōst. |
| 3. litel, les, list. | <i>Mer</i> (number), <i>mər</i> (quantity). |

The regular adjective adds *er* and *est*; as, *long*, *longer*, *longest*.

IRREGULAR VERBS.

1. werden, wurdi, worden.
2. hav, had, haden.
3. am, art, is, qr, was, wer, bin.
4. wil, wud, wuden.

5. shal, shud, shuden.
6. kan, kud, kuden.
7. mai, meit, meiten.
8. du, did, don.

The first auxiliary verb *werden* would be very convenient to us, and help us to employ the troublesome *will* and *shall* more in harmony with their nature and original usage. *Will* and *shall* are used very abnormally. We say I *shall* and you *will*, we *should* and they *would*. Other verbs are alike for all persons in conjugation; as, I can, you can, he can, we can, etc. There is an increased tendency to ignore the superfine and useless distinctions between *would* and *should*. In Scotland and in our Southern States *would* and *should* are confounded by high authorities; as, I *would* (should) not have thought so; we *would* (should) have been there. *Will* is employed to advantage only where volition is concerned, and *shall* where duty, obligation, or command is thought of. We can not say "The house *wil* burn," but "the house *werden* burn." The house can not *will* to burn, or have a will. *Werden* is therefore introduced and modified from the Anglo-Saxon *weordhan*; German and Dutch, *werden*; Danish and Norwegian, *vorde*; Swedish, *värda*. All Gothic people use this very convenient and clear auxiliary verb in the sense of futurity without implying volition. To use *will* and *shall* for volition, and also for futurity, is too indefinite. We need an extra auxiliary verb for futurity very much; still it will be used sparingly at first, as it is rather new with us, though our forefathers used it. It is only a revival of what we have had. *Thai werden bekom sik*, not they *will* becme sick, for they can have no such will.

RULE 16. To form *animal derivative names*, we take the easiest and best known generic name, masculine or feminine, and add thereto *ɪ* for masculine, *in* for feminine, and *et* for the diminutive; as, *lion* (common gender), *lionɪ* (masculine), *lionin* (feminine), *lionet* (diminutive), *lionetɪ* (masculine diminutive), *lionetin* (feminine diminutive); *dog*, *dogɪ*, *dogin*, *doget*, *dogetɪ*, *dogetin*. This will be a very convenient method by which to name the more inferior animals, but *man*, *horse*, and *ox* are excepted from the rule.

RULE 17. The *descriptive power of participles and adjectives* is much extended, as in Anglo-Saxon and all the other Gothic tongues, by employing them as descriptive personal nouns. By adding *i* as a general personal sign to participles and adjectives, we can say *the lovqndi* (the loving one), and by adding the gender signs *ɪ*, *in*, and *it*, we can specialize the idea so as to indicate whether the loving one (*lovqndi*), is a male, female, or a thing in the abstract; as, the *lovqndɪ*, *lovqndin*, *lovqndit*. In the same way we can take the adjective *fein*, and say the *feini* (the fine one in general); the *feinɪ* (the fine man or male); the *feinin* (the fine woman or female); the *feinit* (fine thing). German, *das Schöne* or *Feine*; Greek, *to kalon*. We can, of course, use a circumlocution to express the same ideas, as *the fine man*, *the fine woman*, *the fine thing*, but the expression loses its neatness and forcibleness. Our language is far behind in picturesque power. This power is possessed by the Anglo-Saxon and other Gothic languages. The Germans use different articles for masculine, feminine, and neuter, but it is easier to denote thes ideas by special suffixes, and not be troubled by so many articles as in German and Scandinavian. The past participle follows the same rule; as, the *fqleni* (the fallen in general), the *fqlenɪ* (masculine), the *fqlenin* (feminine), the *fqlenit*; the *donit* (German, *das Gemachte*), *saienit* (*gesagte*). By prefixing the plural article *də* (df. do, du), and by adding the plural signs to substantive adjectives, we obtain clear plurals: *Də lovqnda* (the loving ones); *də lovena* (the loved ones); *də lovqndis* (the loving men or males); *də lovqndina* (the loving women or females); *də lovqndita* (the loving things). These expressions need not be used much at first, but if we desire, as we naturally must do, a highly descriptive language not excelled by any other people, we need these points. We need them to make our language more poetical and picturesque. At present our grammar is very prosaic and generic. The few extra points required can be mastered in one day, and we have forever a thing of comfort and utility.

RULE 18. *Adjectives derived from proper nouns* follow the general usage of other adjectives by adding *anik*, *ik*, *lik*, *leik*, *ish*, *som*, etc., so that we can tell the adjective from the noun, and the noun from the adjective; thus, a *Dutchman* who

is a native of Holland is called a *Hollander*, and the adjective becomes *Hollandik*. A native of *Frans*, a *Franser* or *Fransi*, and *French* is called *Fransik*. The frequent names of *English* and *German* are excepted from the rule, and we say *English* instead of *Englandik*, and *Doich* instead of *Doichlandik*. The names of the inhabitants of all other lands are obtained by adding the regular personal endings *er*, *qr*, *ir*, *ist*, *an* (one). Countries whose names end on *a*, generally add *n*; as, *Amerika*, *Amerikan* (one from or in America), *Russia*, and *Russian*; but the adjective is made different from the derivative noun by adding *ik* on words ending with *an*, the most general adjective sign in both Gothic and Romanic languages; as, *Amerikanik*, *Russianik*, *Assianik*, *Indianik*, *Afrikanik*.

Names of persons, being guarded by individual rights, remain intact unless their owners wish to spell them according to sound. Friends can easily ascertain each other's method of spelling, but that will not affect the language proper. Names of countries and cities should adopt phonetic spelling as soon as possible; as, *Nu York*. Inhabitants—*Cheinar* (Chinese); *Japaner* (Japanese); *Judan* (Jew from Juda); *Nazarether* (Nazarene); *Greelyer* (Greelyite); *Kalvinist*. Only *er*, *qr*, *ir*, *lqr*, *nqr*, *an*, and *ist* must be suffixes.

RULE 19. *Personal and impersonal agents* are distinguished by the suffix *qr* or *er* and *el*. *Thresher* is the person that thershes, and very often the threshing machine itself is called *thresher*; but we have adopted the suffix *el* to denote the impersonal or thing actor or agent; as, *threshel*. *El* is much used for this purpose now in the Gothic tongues; as, *shovel* (the thing which shoves) and *shover* (person); *handel* and *hander*; *ripel*, *riper* (person). *El* means the thing acting or acted upon, or the product of an act. The context will show which is meant. *Er* may be retained with old familiar names, instead of *qr*. This *el*, taken from *shovel* and *handel*, etc., is, for some purposes, similar to an abbreviation of the Scandinavian *else*, as in *førthbringel*, product; Scandinavian, *frembringelse*. This *el* is also convenient as a thing name for many acts where we do not think of the action, but of the result of the action. For instance, *production* and *product*; *førthbringing* and *førthbringel*. *L* is a very liquid, flowing sound. It is a defect in many languages not to have a distinction between so frequent and broadly different ideas as the personal and impersonal agent or actor.

RULE 20. The *personal affix A-r* (*qr*). In order to make it clearer to the eye and ear, we have modified *er*, which is both a comparative sign and a personal sign. When a personal suffix, it becomes *qr*, as in *scholar*, *liar*. I have used *er* in the vocabulary, but *qr* can easily be substituted. It is sometimes doubtful whether a word is a comparative adjective or a personal noun; as, *steadier*. What does it mean? More steady, one who steadies, or a thing which steadies? Now, if *qr* is personal, *er* comparative, and *el* a thing sign, it all becomes very clear—*stediqr* (one who steadies); *stedier* (more steady), and *stediel* (a thing which steadies). The suffix *qr* (*ar*) is used by the Saxons and all other Gothic people as a personal ending, more or less; but, of modern peoples, none employ it as much as the Swedes and the Russians. It is as easy to write *qr* as *er*, and we have a fine open distinction, in reading and hearing, between the comparative adjective and the personal noun. Where *ir*, *an*, *lqr*, *nqr*, or *ist* is used, the distinction is clear. With such words as *father*, *mother*, *together*, *er* is not a personal suffix, but an integral part of the word. *Accent* is generally on the syllable next to the last, as in Spanish and Welsh, unless we wish to emphasis the last syllable or the qualifying part of the word. Pronunciation of all new words is strictly according to the spelling; and the key words, except final *o* and *u*, are *oh*, *oo*. The sound of *u* in *but*, *hut*, *rut*, being a peculiar sound, is not much used in Saxon English; *u* in *full*, *pull*, or as in *moon*, *soon*, takes its place.

The emphatic imperative and optative forms may add *ai* to verbs ending on consonants, which is much like the sound employed by the other Gothic tongues; as, *komai* (come thou); *spikai* (speak, or please speak).

Points which I have omitted to state formally may be gathered from the specimens. All points not mentioned remain as at present.

In case more vowels should be desired, we might, as in Anglo-Saxon, and the other Gothic tongues, add a vowel to all adjectives after the definite articles in singular and plural; as, the *gudq man*, *də feina hausa*.

If we desire, we might form the *direct passive*, as in the Scandinavian, by adding *qs* or *s* to the indicative; as, *ei lovqs* (I am loved), Latin, *amor*; *thau lovqs* (thou art loved), Latin, *amaris*; *thau lovos* (thou wert loved), Latin, *amabaris*. A short passive form seems to be favored as a variety.

His and *sein*.—We ought to have a distinction between *his* when demonstrative, and *his* when reflexive, to prevent such ambiguity as *John gave his brother his book* (which book?—his own or his brother’s?) If *sein* were used when reflexive, and *his* in all other cases, such uncertainty would be avoided. *Sein* and *his* are thus employed in the Scandinavian.

In order not to have the *to*, *too*, *two* (the *to*-sounds) too frequently, the infinitive sign *to* is pronounced *tə* (toh); the preposition *to* pronounced *tu*, and the numeral *two* *twə* (*w* pronounced with ə).

We may increase the variety of the structure of sentences by allowing the predicate to precede the subject whenever something has first been said in a sentence. This is the case in all the Gothic tongues, and partially so in English; as, for instance, “I am ready, said the man” (not the man said); “when I went into the street, met I a friend.” And in order to increase our freedom of position, so as to be able to place first or last any word to which we may desire to call special attention in speech or poetry, we have adopted the Gothic objective sign *em* (*m*). This is to be used only where we wish the object to occupy a different position from the ordinary one. The *boyem* the man found, or the *manem* the boy found, or the *manem* found the boy; him found he, him he found, or him found he. Where we have an objective sign, we can see what is the object, wherever the word is placed.

No more forms or words should be introduced in the beginning than indicated in the “Specimen Readings.”

BRIEF KEYS TO SPELLING AND GRAMMAR.

SPELLING KEY.

<i>Ai</i> , aim,	<i>u</i> , rule,	<i>z</i> , tsee,
<i>q</i> , arm,	<i>ə</i> , old,	<i>y</i> , yard,
<i>a</i> , an (Ger. ä),	<i>ü</i> , für,	<i>sh</i> , she,
<i>o</i> , or, on,	<i>ī</i> , eel,	<i>ch</i> , cheap,
<i>ö</i> , earn,	<i>u</i> , full, oo,	<i>th</i> , the, thin,
<i>oi</i> , oil,	<i>u</i> , but,	<i>w</i> , we,
<i>ei</i> , eye,	<i>i</i> , it,	<i>ks</i> , x,
<i>au</i> , owl,	<i>e</i> , met,	<i>f</i> , ph.

CAPITALS.

A·q, O·ə, U·u, I·i.

E before r has the sound of a in an.

Final *o* and *u* are *oh* and *oo*.

Oe and *ue* equals *ö* and *ü*.

In writing draw a dash over the inverted *u* to distinguish it from *m* or *u* and *i*.

GRAMMAR KEY.

1. Plurals add *a* after consonants, and *s* after vowels.
2. The possessive case adds *o* after consonants, and *no* after vowels.
3. The past tense adds *o* after consonants, and *do* after vowels.
4. The present participle adds *qnd*, past participle *en*.
5. The verbal noun adds *ing*, the infinitive noun *qn*.
6. The masculine noun adds *ī*, the feminine *in*.
7. To verbalize a word, add *u* (*gladu*).
8. Definite article—singular *the*, plural *də*.

9. The substantive adjective takes the plural sign.
10. To form the infinitive, add *q*.
11. Cardinals taken from the present numerals.
12. Ordinals formed by adding to cardinals *tq*.
13. Names of days and months—add to ordinals *d* or *m*.
14. Personal pronouns and auxiliary verbs nearly as before.

“ *Sich* and *man* (French, *on*) also employed.

“ The suffix *i* after adjectives refers to persons in general.

15. Five irregular adjectives, and eight irregular verbs.
16. Lion, lion_i, lionin, lionet_i, lionetin, lionet.
17. Substantive adjectives add for sex, *i*, *in*, *it*.
18. Adjectives from proper nouns regularly derived.
19. The personal agent adds *qr*, *ir*, etc.; impersonal *el*.
20. The personal actor adds *qr*; comparative adjective *er*, *est*.

Accent generally on the last syllable but one, as in Spanish, or on the qualifying syllable. *His* is demonstrative, and *sein* always reflexive; the subjunctive may add *i*. The emphatic imperative and the optative may add *ai* after consonants. Points and words not provided for, remain as in English. The Scandinavian passive adds *qs* to the present indicative, and *s* to the past tense; as, *Ei lovqs* (I am loved), Latin, *amor*; *Ei lovos* (I was loved). *Em* added to a word to allow the object to precede the subject or predicate. *I-m*, a recipient sign, *ein*, a receptacle sign; and *to*, an implement sign. Not all the rules and words need be used at first. The *s* for the third person singular present is abolished.

The “Specimen Readings” show the real Saxon English proposed; other forms are for future consideration.

SYNOPSIS.

SYNOPSIS OF THE REASONS IN FAVOR OF ADOPTING A SYSTEMATIC, PURE SAXON ENGLISH.

1. Our scientific men and mechanics in general, and physicians in particular, could remember more facts with a self-defining speech.
2. Country people and laborers could learn to read and write correctly, with systematic spelling and vocabulary, in from three to five years less time, and would understand and remember more of what they read.
3. The sooner the elementary mechanical part of the language can be mastered, the more time will be left for the knowledge and practice of other things.
4. By homogeneity we can economize affixes and basic words, and make the language easily acquired by the whole world, because more practical.
5. The future mechanic and manufacturer will be obliged by foreign competition, which has come to the front within the last twenty-five years, to know more of nature, and this can only be acquired by an economical language.
6. By regularity and simplicity of grammar we make our tongue easy to master by all foreign peoples with whom we deal, and by our infant population.
7. By homogeneity we will make our language the chief representative and leader of the Gothic races, and make it easily learned, loved and supported by them, while, by promiscuous mixing of vocabularies, we can represent and lead no people well, mentally and emotionally.
8. By the Saxon material our language will become international among the most commercial and intelligent people, who need an extra international language more than the rest of the world.

9. Our own Gothic race can sympathize with us and understand us better than other races of men possibly can do. Every race has special inherited sentiments, as “history is a people’s intellectual soil, and language a people’s intellectual atmosphere.”
10. By Saxon material we reconquer what we have lost through the Norman French Conquest, and preserve our good inheritance from our Saxon forefathers, as true and conservative children. We become preservers, systematizers and refiners, and retain the beautiful picturesqueness and poeticalness of our ancient language; as, *leaf-stalk* for *petiole*. We shall not be innovators and iconoclasts in language, as we have been. Other leading peoples have purified their language, and are still doing so.
11. To simplify and purify is a duty we owe to rich and poor children, helping them to compete with the foreign schools having economical tongues. We can not always have a virgin soil (U. S.) and monopolize commerce.
12. We can not always play Romans and conquer territory, but must finally, as the Greeks, find more pleasure in art, poetry, music, science, philosophy, and higher literature; and “Pure Saxon English” prepares the way.
13. With an easier understood and remembered language, people will find more pleasure in popular knowledge.
14. More vowels will make our language more musical in conversation, in preaching, and singing at home, and become easier to pronounce by all men abroad.
15. By a systematic Saxon English we will lessen taxation by at least one hundred millions per annum, and raise the average intelligence and happiness.
16. Only a brief and simple grammar, as shown in “Russian Wolf Story” with 1800 new words, mostly self-defining, need to be learned, until final action is taken. More new words in the beginning would weaken the effort.
17. To facilitate education by means of systematization and simplification is in harmony with the spirit of our age and country. Everything should be done for the benefit of the people that does not clash with legal, vested, and inherited rights. An intelligent populace is safer and less subject to unreasonable fanaticism.
18. This plan will make Saxon-Gothic English international, and be an everlasting honer to the powerful English-speaking people.

SPECIMEN READINGS.

MATHU (MATTHEW).

(Pronounce q (ah); final o (oh), and final u (oo). See the Beibel.)

HEDIT I.

(Chapter I.)

The buk ov the geslekt (generation) of Jesus Kreist, the son ov David, the son ov Abraham.

2. Abraham begeto isaak, and Isaak begeto Jakob; and Jakob begeto Judas and his brothera.
(And so on tu the sikstintq vers.)

16. And Jakob begeto Jøsef, the husband ov Mairi, ov hum was birthen Jesus, hu is kqlen Kreist.

17. So ql dō geslekta from Abraham tu David qr fōrtin geslekta; and from David until the trqging (carrying) awai intu Babilon qr fōrtin geslekta; and from the trqging awai intu Babilon untu Kreist qr fōrtin geslekta.

18. Nau the birth ov Jesus Kreist was on this weis. When as his mother Mairi was betrothen (espoused) tu Jøsef, befōr thai komo together, shi was feinden mit cheild ov the Hōli Geist (Ghost).

19. Then Jøsef her husband, bring (being) a gereitik (just) man, and not wiling to maik shim (her) an ofenli (public) beispil (example), was meinden to put shim awai heimli (privily).

20. But wheil hi thinko on this thinga, behold, the ainjel ov the Lord ersheino (appeared) untu him in a drim, saaing, Jøsef, thau son ov David, fir not to taik untu thi Mairi thei weif, for that which is infqngen (conceived) in shim is ov the Høli Geist.

21. And shi shal bring førth a son, and thau shalt kql his naim JESUS: for hi shal ret (save) his folk from thair sina.

22. Nau ql this was don, that it meit bi fulfilen which was spiken ov the Lord bei the profet, saaing:

23. Behold, a yungfrau (virgin) shal bi mit cheild, and shal bring førth a son, and thau shal kql his naim Emmanuel, which biing twindoiten (interpreted) is, God mit us.

24. Then Jøsef biing raisen from slip did as the ainjel ov the Lord had biden him, and taiko untu him his weif.

25. And nødo shim not til shi had bringen førth her first birthen son: and hi kqlo his naim JESUS.

HEDIT II.

(Chapter II.)

Nau when Jesus was birthen in Bethlehem ov Judea in dø dais ov Herod the king, behold there komo weis mana from the ist to Jerusalem,

2. Saaing, Wher is hi that is birthen king ov dø Judana (Jews)? for wi hav sien his stqr in the ist, and qr komen to worship him.

3. When Herod the king had hiren this thinga, hi was trubelen and ql Jerusalem mit him.

4. And when hi had gatheren ql dø hed prista and shriftlernika ov the folk sqmen (together), hi ferlqngo (demanded) ov them wher Kreist shud bi birthen.

5. And thai saido untu him, In Bethlehem ov Judea, for thus is it skreiben bei the profet.

6. And thau, Bethlehem, in the lqnd ov Juda, qr not the list among dø fürsta (princes) ov Juda, for aut ov thi shal kom a staitholdqr (governor) which shal rul mei folk Israel.

7. Then Herod, when hi had heimli kqlen dø weis mana, nqkfrqgo (inquired) ov them fleisli (diligently) what teim the stqr ersheino.

8. And sendo them tu Bethlehem, and saido: Go and forsh (search) fleisli for the yung cheild; and when yi hav feinden him, bring me word agen, that ei mai kom and worship him qlso.

9. When thai had hiren the king, qbreiso (departed) thai; and lo, the stqr which thai sido in the ist gødo befor them, til it komo and stando øver wher the yung cheild was.

10. When thai sido the stqr, thai erfroido (rejoiced) sich mit übermqsik (exceeding) grait froid (joy).

11. And when thai wer komen intu the haus, sido thai the yung cheild mit Mairi his mother, and fqlo daun and worshipo him; and when thai had øpenen thair shqtsa (treasures) thai førthstelo (presented) untu him gifta, gøld, rikel, and mira.

12. And biing wqrnen ov God in a drim that thai shud not bakwend (return) tu Herod, qbreiso thai intu thair øn lqnd another wai.

13. And when thai wer qbreisen, behold, the ainjel ov the Lord ersheino tu Jøsef in a drim, saing: Areis and taik the yung cheild and his mother, and flī intū Egipt, and bī thau ther until ei bring thī word; for Herod wil sīk the yung cheild to umbring (destroy) him.

14. When hī areiso, taiko hī the yung cheild and his mother bei neit, and qbreiso intū Egipt.

15. And was ther until the deth ov Herod, that it meit bī fulfilen which was spiken ov the Lord bei the profet, saing: Aut ov Egipt hav ei kqlen mei son.

16. Then Herod, when hī sīdo that hī was mislīden ov dō weis mana, was hī übermqsik roth, and sendo fōrth, and slaido ql dō cheilda that wer in Bethlehem, and in ql dō kōsta therov, from twō yīra əld and under, anstimik (according) tu the teim which hī had fleisli nqkfrqgen ov dō weis mana.

17. Then was fulfilen that which was spiken bei Jeremi the profet, saing,

18. In Ramq was ther a stimi (voice) hīren, wōklqgi (lamentation) and wīping, and grait mōrning, Rachel wīping for her cheilda, and wud not bī trōsten (comforted), for that thai qr not.

19. But when Herod was ded, behold, the ainjel ov the Lord ersheineth in a drim tu Jøsef in Egipt,

20. Saiing Areis and taik the yung cheild and his mother, and go intū the lqnd of Israel, for thai qr ded ho sīko the yung cheildo leif.

21. And hī areiso and taiko the yung cheild and his mother, and komo intū the lqnd ov Israel.

22. But when hī hīro that Archelaus did rul in Judea in the rum ov his fqther, Herod, was hī afraid to gō thither; notwithstanding, bīing wqrnen ov God in a drim, wendo hī aseid intū dō teila (parts) ov Galilī.

23. And hī komo and dwelo in a stqđ (city) kqlen Nazareth, that it meit bī fulfilen which was spiken bei the profeta. Hī shal bī kqlen a Nazareth.

RUSSIAN WOLF STORY.

[A very good and touching piece to speak at school exhibitions and at concerts. It should be spoken slowly and distinctly.]

Som yīra ago, a Russianik qđelman (nobleman) was reisqnd (traveling) on bisnes in the ineri (interior) ov Russia, hus wuda qr ful ov wolfa. It was the beginning ov winter, but the frost had seten in erli. His farein (carriage to fare in) rōlo up to a gesthaus (hotel), and hī ferlqngo (demanded) a nuspan (relay) ov horsa to bring him tu the nekst standort (station), wher hī wisho tu spend the neit. The gestkīper telo him that ther was gefqr (danger) in reising (traveling) so lait, as dō wolfa wer aut. But the qđelman thinko the gestkīper ənli wisho to kīp him so as tu fermōr (increase) his rekening (bill) agenst him; hī saido, therfōr, it was tu erli for dō wolfa to bī aut. Hī then dreivo on mit his weif and cheild inseid the farein.

On the boks ov the farein was a leifōnim (serf, slave), hu had bin birthen tu him on the qđelmano gut (estate), and tu hum hī was much tutein (attached), and hī lovo his master as hī lovo his ən leif.

Thai rōlo over the hqrd sno, and ther simo to bī no tōken ov gefqr. The mun shedo its soft leit on the silveri rōd on which thai wer going. At length the litel girl saido tu her fqther: "What was the fremd (strange) haul that ei hīro?"

"O! nothing but the wind seing thru dō forest trīs," ansero the fqther.

But sun shī saido agen: "Listen, fqther; 'tis not leik the wind, ei think."

The fqrther listeno; and fqr, fqr awai in the qbstqnd (distance) beheind him, thru the klir frosti luft (air), hı hıro lqrm (noise) ov which hı tu wel nōdo (knew) the mning.

Hı then pulo daun the windo, and spıko tu his dınqr (servant) and saido: “Dō wolfa qr after us, ei fir; maik haist; tel the man to dreiv faster, and get yur pistol redi.”

The dreivdınqr (postillion) dreivo faster. But the saim mōrnful laut (sound, noise) which thai had hıren befor komo nırer and nırer.

It was klir a pak ov wolfa had smelen them aut. The qdelman prıifo (tried) to stil the qnkstful fir ov his weif and doter. At last the hauling ov the pak was doıtli (distinctly) hıren, so hı saido tu his dınqr: “When dō wolfa kom up tu us, pik thau aut an (one), and ei wil pik aut another; and, wheil the rest fersling (devour) them, wı shal get ahead.”

As hı pulo daun the windo, hı sıdo the pak in ful krei beheind a grōs (large) dogwolf at thair hed. Two shota wer feiren and two wolfa fqlo. The othera augblikli (instantly) ongrabo (attacked) them and ferslingo them, and meanwheil the farein rōlo on and wino teim and grund. But the smqk (taste) ov blud maiko them mōr wütqnd (furious), and thai wer sun up tu the farein agen. Agen two shota wer feiren, and two wolfa mōr fqlo, and wer ferslingn.

But the farein was sneli (rapidly) òvertaiken, and the posthaus was yet fqr away in the qbstqnd (distance). Then the qdelman ordero the dreivdınqr to lıus (loose) an ov dō fōrhorsa (leaders) that thai meit win a lıtel mōr teim and grund. This was don, and the qrm (poor) hors stūrto (plunged) sich rqsqnd (frantically) intu the forest, and dō wolfa after him, and hı was kwikli zertaren (torn to pieces). Then another hors was senden of and sharo the saim shıksql as the first. The farein worko on as fast as it kud mit dō other horsa; but the posthaus was yet fqr awai. At last the leıfdınqr (serf) saido tu his master: “Ei hav dınen (served) yu ever sıns ei was a cheıld; ei lov yu as ei du mei òn leıf. Nothing kan ret (save) yu nau, auten (except) an thing. Let mı ret yu! Ei beten (pray) yu ònli to luk after mei weif and cheılda.”

The qdelman widerstreıto (remonstrated), but nōgıvli (in vain).

When dō wolfa komo up agen the truful (faithful) dınqr thrōdo sich among them. Dō hqrdbrıthing horsa hoplaıfo (galloped) on mit the farein, and the gait ov the posthaus slıso (closed) in after them as the fırful pak was on the point ov maıking the last deıik (fatal) ongrab (attack). But the reısqnda (traveling ones) wer sıcher (safe).

The nekst morning thai gōdo (went) aut and sıdo (saw) the plais wher the truful dınqr had bıın pulen daun bei dō wolfa. His bōna ònli wer ther! On that spot the qdelman aufrıko (erected) a thınkmqrk (monument), on which was skreıben, in grōs gōlden bukstafa (letters), thus:

GRAITER LOV HATH NO MAN THAN THIS, THAT HI· LAI DAUN HIS LEIF FOR HIS FREND.

[REMARKS.—Before speaking the foregoing story at any school exhibition or concert, let the teacher or foreman explain to the audience that this is a proposed pure Saxon English language, and explain the formation of the plural possessive case, past tense, past participles, and plural article, *dō*. That will be enough for this piece. Then pick out the words in parenthesis, and give their equivalents in English. Then introduce the speaker, male or female, and the audience will be pleased.]

RELIGIOUS SERVICE.

Programme as usual. Only a prayer and sermon given.

GEBET.

(Prayer, *gebet*; Anglo-Saxon, *gebed*; German *gebet*; to pray, to *beten*.)
Translated from Henry Ward Beecher.

O Lord, aur God, in aur helplesnes help thau us. For thau qrt qlsiing, and wī kaum (scarcely) trunem (discern) at ql dō graiter thinga ov leif. In our onstreivel (aspiration) wī flei but a litel wai, and tuwqrd the Unendik (Infinite) qr mąktles (powerless).

Daunkom (descend) then to us, sins wī kan not rich thī. And bewilik (grant) tu us not ql nolej, but so much nolej ov theiself as that wī mai lov thī, and hav kindelen in aur hq̄rta dō teidinga mōst froidful (joyful) that thau dost lov us, and qrt aur nurishing fq̄ther, the dīnqr (servant) ov mensha (men and women) in lov, that wī mai hav ql fir aufluusen (dissolved) and ql ontrust (confidence) and hōp befesten (established), and that aur leiva mai bī in thī.

And giv us the sens of thei qlbeibī (all-presence) on everi hand, trunemen (discerned) bei everi sens and bei everi fermōgen (faculty), that aur leif mai bī heiden in thein. For in thī wī liv and beweg (move) and hav aur bring.

And wī besich ov thī, O God, that thau wilt q̄n̄nem (accept; Anglo-Saxon, *nim*) aur thanka for besunderik (special) bq̄rmhq̄rtikeita (mercies), for thinga entflien (escaped) which wī firo; for thinga erhōlden (obtained) which wī kaum (scarcely) daro to hōp for; for froid (joy) and lov, and for the weldu (benefaction) ov fernunft (reason) and its fōrthdur (continuance), and for dō privileija ov leif, and, abov ql, for the nolej which thau qrt giving us ov thein ǝn self.

Annem (accept) aur thanka for dō teidinga ov seligkeik (salvation) thru Jesus Kreist, and for the ofenbarung (revelation) of the Godhed bei Him.

Bī gefqlen (pleased) to luk upon ql thōs that qr fersqmelen (assembled) this morning hīr mit fershdik (various) wanta; mit prüfunga (trials), mit worriinga, mit swq̄kheita (feebleness), mit siknes, mit wisha unerhōlden (unobtained), mit fōrhōpa (aspirations) bleiten, under yōka, under burdena; thōs that qr in soro, thōs that sit dqrkli in the tweileit ov kumer (grief), thōs that qr ful ov fir, and luk aut from the dai intu the neit; ql that qr fersichen (tempted), ql that hav fqlen into fersiching, and qr in qngest (anguish) ov gewisenpain (remorse, pain of conscience), ql that sīm tu sichselfa tu hav ferlīren (lost, *df.* loose) leif and spenden it unnutsli (uselessly), ql thōs that hav lost hōp. Bī gefqlen (pleased) tu luk upon this fersq̄melung (congregation) ov throbing hq̄rta, and thau qrt the hīlr (physician), hīl dō sika, strengthu dō wīka, uplift thōs that qr daunmutik (humble), giv mąkt (power) tu dō mąktlesa, and bring hōm the herlikeik (glory) ov seligkeik (salvation) bei glaubi (faith) and lov tu everi wunden hq̄rt.

Taik kar of this grait lq̄nd ov Amerika. As this is the tufleit (refuge) ov dō qrma (poor) and nīdis, so fōrthdur (continue), wī bīsich thī, dō thota ov the heilikeik (sacredness) ov mensha. Fōrthdur thōs grundlq̄ga (foundations) on which aur fq̄thera stando to bild this grait fabrik, which is worthi ov the naim ov the tufleit ov dō qrma and ferlq̄sena (desolate). Hōld baak, wī beten (pray) thī, ql sinful (sinister) influsa (influences). Giv grait mąkt tu ql weldnik (benificent) influsa. Mai koleja and seminaris, akademis and skula ov everi naim gedein (prosper). Mōr and mōr mai inleit (intelligence) fōrthhersh (prevail) among the folk (people). Bewilik (grant) that ql kela (sources) ov nolej, ql paipera and ql buka, ql influsa that tend to fid the hunger ov the sōl, mai bī klensen and reinikuen (purified), and maiken mōr and mōr mąktful. We komend to thī the President ov dō Feranen Staita (United States) and thōs that qr sq̄mfūgen (joined) mit him in mąktreit (authority). Wī beten (pray) thī, aur Fq̄ther, that thau wil open thair auga (eyes) to dō wais ov truth and reinheit (purity).

Bles aur neibor-nashona. Knit (*k* pronounced) us together mit them, not bei dō grōb (rude) bonda ov selfishnes, but bei dō swīter korder ov lov and mitfil (sympathy). Wī beten for thei blesing upon ql nashona. Erin (remember) dō folka that qr strugeling up slōli, and sīking festikeik (stability) in gereitikeik (justice) and nolej. Let thei kingdom kom, let thei wil bī don on erth as it is in heven.

A-MEN.

PRI-CHEL (SERMON).

(Translated from the Rev. Dr. Thomas. Printed in the Chicago Times of January 27, 1890.)

TEKST—“*Mei lørsqts (doctrine) is not Mein, but His that sendo Mī.*” John vii, 16.

The teil (part) that man ausfür (performs) in the thot and work ov the world is ersheinli (apparently) græs (large), and often worthi ov prais; but it is ferhaldik (relative) and bethingish (conditional), rather than absolut. Hī kan not si mitaut leit, nor brith mitaut luft (air), nor think mitaut somthing to think about, and dō lqs (laws) ov thot bei which to think. That which man kql his ɔn, in a heier sens is not his ɔn. To bekom what hī is, and to erwerb (acquire) what hī has, hī has drqen upon other bakkela (resources); hī has borqen from dō krqfta (forces) and mqkta (powers) ov natur, and leif, and fernunft (reason). Hens Jesus Kreist kud sai: “*Mei lørsqts is not Mein, but His that sendo Mī.*” Ther is a nīdwendik (necessary), a selftherbiik (self-existent) kel (source) from which ql is, a bring ov bringa, hum wī kql “*Aur Fqther.*”

The fqrmer mai sai: “*This qr mei filda, mei bqrna, mei herda. Ei hav bezqlen (paid) for the land, ei hav planten, ei hav bilden,*” and in this sens thai qr his. But hu ɔn the erth? Hu ɔn dō yrteima (seasons), the sunshein and the rain? Hu ɔn the geheimli (mysterious) somthing that wī kql leif, and the leifik (vital) stuflor (chemistry) bei which the gras gro and the grain reipu? Man skreib a buk, and kql it his ɔn, but hu ɔn dō kendida (facts) ov histori that it ertel (relates), or dō trutha ov grundlør (philosophy) that it unfōld, or dō grunda (principles) ov wisenshqft (science) that it erklar (explains)? Mana (men) entwerf (project) gestiringa (governments) and relijona, but thai du not klem (claim) to hav ershaipen (created) or to ɔn dō grunda ov frihud (liberty) and gereitikeit (justice); thai hav ɔnli brauken (used; Anglo-Saxon, *brukan*) what qlredi, therbido (existed) in sqmbilding (constructing) a republik or a monqrki. And so mensha (men and women; Anglo-Saxon, *mennisk*) bild relijona upon thair begrifa (conceptions) ov God, but thai du not klem to ɔn the Unendik (Infinite).

Jesus stando (stood) befør the sitlik (moral) order and lqs (laws) ov the worldql (universe). Hī inbodien (embodied) this lqs and livo them, and sīko to ofenbar (reveal) them tu othera. And it is in this qnruf (appeal) tu the absolut, and drqing upon it and bringing sōla intu leifik beziung (relation) mit it, that wī qr to feind the erkliru (explanation) ov His fōrthdurik (continuous) mqkt ɔver the grait hqrt ov the world.

Alexander, and Cæsar, and Napoleon wer grait mqkta in thair dai; but thai livo beheind sich the ferwüstung (desolation) ov krig (war), and their mqkt (power) has pasen awai. Galileo, and Kopernikus, and Newton wer mqkta in the world ov wisenshqft (science); and deiing, thai livo the skei, and dō stqra, and the godik (divine) order ov dō hevena, and mit them thai livo the grait buk ov natur, and dō inbrithinga (inspirations) to go on tu stil heier errichela (attainments).

Jesus Kreist livo us the mqkt ov His beispil (example) ov self-opferung (self-sacrifice), and dō leidena (sufferings) ov lov to ret (save); Hī livo dō hevena ql aglo mit the erinel (memory) ov a grait nu dai ov frīd (peace), and the gud wil and the brutherhud ov man. Jesus bringo nīr and maiko wirkli (real) Godo leif in man, and hens His mqkt fermər (increase) sich as dō yrhundreda (centuries) kom and go.

And thus qr ql tru tichera daunmutik (humble) and argiving (honor-giving, reverent; Anglo-Saxon, ar, honor, reverence), as thai stand befør dō grait trutha ov the worldql; thair mqkt is not in therselfa, but in dō trutha thai erklar (declare), and in bringing other meinda in leifik beziung (relations) mit this trutha.

Relijon is that which feranu (unites) the sōl tu God.

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