

ART. XV – Thomas De Quincey’s “Danish Origin of the Lake Country Dialect”

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THOMAS De Quincey’s shrewd guess regarding the now well-established Norse influence on the dialect of the Lake District was reported in his “Danish Origin of the Lake Country Dialect”, published in four instalments from 13 November 1819 to 8 January 1820 in the *Westmorland Gazette* shortly after De Quincey had ceased to be its editor.¹ Of his writings for the *Gazette*, this was the piece which De Quincey showed most eagerness to have republished for a wider readership than the provincial newspaper would have commanded. To John Findlay, De Quincey confided that he had offered the piece to Wordsworth for his *Guide to the Lakes*, but that “Wordsworth, who never liked to be obliged to anybody for anything, declined it in his usual haughty and discourteous manner, and it was ultimately published in a Kendal paper”.² Apart from the *Gazette*, its composition may have been accomplished with an eye on Wordsworth’s preparations for the 1820 publication of *The River Duddon [...] and Other Poems* which included Wordsworth’s revised version of his Introduction to Wilkinson’s *Select Views in Cumberland, Westmorland, and Lancashire* (1810) under the title “Topographical Description of the Country of the Lakes in the North of England”. This was the piece that would be published in 1835 as *A Guide through the District of the Lakes* (popularly, the *Guide to the Lakes*), one of Wordsworth’s most successful prose works.³ While Wordsworth’s “Topographical Description” attracted favourable notices from several reviewers, De Quincey’s piece however remained unpublished outside periodical format in his own lifetime. The unavailability of De Quincey’s text, until a period well after its thesis would have appeared dated, helps to explain the almost complete neglect it has suffered.⁴ This, I believe, has had the effect of obscuring the influential aspects of De Quincey’s “Danish Origin” and its interaction with other better known texts. I would like to show in the following paper that De Quincey’s text is a palpable influence on Wordsworth’s *Guide to the Lakes*, and interacts with various Wordsworthian texts and contexts in ways that have not been recognized hitherto. Though De Quincey’s essay was originally envisaged as a contribution to Wordsworth’s larger project, his reciprocal influence on Wordsworth, despite Wordsworth’s seeming rejection of the piece, may help revise the common estimate of De Quincey as a mere disciple of Wordsworth.⁵ Not only is “Danish Origin” related influentially to Wordsworth’s *Guide to the Lakes* but it may also be seen by implication subtly to interrogate the popular identification of Wordsworth as the representative Lake poet speaking in the language of the region, and to participate in the famous debate regarding poetic diction between Wordsworth and Coleridge. Although “Danish Origin” has been neglected by his critics as a piece of obscure philological speculation, and without significance beyond its dated thesis that the Lake country dialect is a version of Danish, I shall show that De Quincey’s philology is in reality deeply informed by political concerns, and these concerns may be seen to enter into an exchange with Wordsworth and Coleridge on the subject, vital to them, of the language of the Lake country.

Despite the early rebuff he received from Wordsworth, De Quincey did not give up hope entirely with regard to the publication of his essay in conjunction with Wordsworth's work. Following the early success of the "Topographical Description" with the Reviews, Wordsworth issued in 1822 a separate publication of the work, now entitled *A Description of the Scenery of the Lakes in the North of England*. De Quincey saw in this another opening for himself. In May 1823 he appealed publicly to Wordsworth in the fourth of his "Letters to a Young Man" then being published in the *London Magazine*, to accept his article in the humble position of "an appendix to his work on the English Lakes". But once again De Quincey was to be disappointed by Wordsworth, and his own promise to his *London Magazine* readers to provide the piece as part of a projected *Opera Omnia* remained similarly unfulfilled.⁶ Except as a newspaper piece, therefore, the article remained unpublished during his life, though, perhaps even less conspicuously, appearing in a revised form in an 1857 issue of *Titan* as part of a review of Robert Ferguson's book on *The Northmen of Cumberland and Westmorland*.⁷ Although De Quincey's article was never published along with Wordsworth's *Guide to the Lakes*, it is significant that Wordsworth did not entirely fail to credit De Quincey for his philological expertise, in private correspondence if not in print. In 1842, he wrote to Hudson (who was bringing out a second edition of his *Complete Guide to the Lakes* which was based on Wordsworth's text and which Wordsworth played a strong advisory role in revising) to refer the new glossary of place-names by Nicholson to De Quincey, who "at one time of his life paid much attention to the subject, and is likely to be competent greatly to improve the Glossary".⁸ Yet Wordsworth never did accept De Quincey's article as an appendix to his own work. I would suggest that the reasons for this may be sought in the uneasy relationship between Wordsworth's and De Quincey's texts in the context of Lake District history.

Although De Quincey later suggested that the publication of his "Danish Origin" in the *Gazette* was fortuitously achieved, preferring to link his article instead with Wordsworth's *Guide*, rather than with the Tory paper started to support the Lowther election cause, it can be shown that the political context is not irrelevant to the concerns of his article, and indeed that the article leads to some of the political themes informing Wordsworth's work, liaising between an immediate political context and the larger political programme which Wordsworth's text represents. The immediate context of De Quincey's essay as published in the *Gazette* was the political campaign of Wordsworth's patron, Lord Lowther, on whose behalf he had been hired on Wordsworth's recommendation as the editor of the *Gazette*. It requires an understanding of the contemporary political discourse to realize how De Quincey's essay fits into it. For instance, in arguing for an exception to the general rule that the names of houses and enclosures unlike "the *names* attached to imperishable objects (as mountains, lakes, tarns, &c.)" would not exhibit a Danish etymology, De Quincey points out that "many houses as well as towns borrow from their localities the same prerogative of immortality which the laws of England attribute to the King: they never die".⁹ This reminder in the context of Westmorland politics may be seen as an oblique reference to the (house-) names of Lowther and Lonsdale, both derived from the older place-names of localities in Cumbria,¹⁰ and hence (by De Quincey's implication) to be counted among the permanent features of the region. If such an interpretation of an explicitly political nature might appear

conjectural at our distance from the publishing context of De Quincey's essay, it is worth turning to the more recently attributed essay, "Close Comments on a Straggling Speech", in which De Quincey pours scorn on Brougham's parasitic dependence on Lord Thanet, as a proof of which he adduces

the sneer with which [Brougham] speaks of Lowther Castle – as of a mock Castle – connected with the remark that all the real castles in the county belong to Lord Thanet. Lowther Castle is, it seems, a sham castle; and *Brougham* Castle (as though it stood in any relation to the political Charlatan of that name) is one of the real castles; and all the real castles, says he, belong to my – what? – *friend*, Lord Thanet.¹¹

Here De Quincey claims feudal proprietorship (symbolized in the castle) for Lord Lonsdale as a suitable qualification to the election at Westmorland, and repudiates Brougham's alleged appropriation of that title on behalf of his supposed patron, Lord Thanet. Moreover, Brougham the politician is dissociated from the name of Brougham Castle, so that his nominal qualification is severed from the locality and feudal establishment bearing his name. So also is De Quincey's article on the "Danish Origin" concerned with the relation between names and the "imperishable objects" of the region, re-establishing feudal proprietorship – in the same way as the laws of England attribute immortality to kingship – as a permanent attribute of governance.

The issue of feudal proprietorship is of course at the heart of Wordsworth's *Guide to the Lakes*, connecting but also overriding his earlier republicanism with the interests of landed ownership, especially as surviving in the "rights" of manorial establishments. Thus the "perfect Republic of Shepherds and Agriculturists" reflecting Wordsworth's early aspiration is finally written into "the substantial frame of society as existing in the laws and constitution of a mighty empire".¹² Such a revisionary process may be gleaned from a revealing passage in Wordsworth's "Introduction" to Wilkinson's *Select Views* of 1810:

Neither Knight nor Squire, nor high-born Nobleman was here; but many of the humble sons of the hills had a consciousness that the land, which they had walked over and tilled, had for more than five hundred years been possessed by men of their name and blood; and venerable was the transition, when a curious traveller, descending from the heart of the mountains, had come to some ancient manorial residence in the more open parts of the Vales, which, with the rights attached to its proprietor, connected the almost visionary mountain republic which he had been contemplating with the substantial frame of society as existing in the laws and constitution of a mighty empire.¹³

I have suggested the importance of the political context of the Westmorland election to De Quincey's "Danish Origin" as an indication of his conscription into Wordsworth's political allegiances at this time. Critics have shown how the faith which Coleridge initially had shared with Wordsworth in the landed aristocracy, as the upholders of an "agrarian virtue", had been shaken by the time of his second *Lay Sermon* in 1817, with the realization that commercialism had undercut the stabilizing force of property. Coleridge's later statements on poetic language thus relocate the "real language of men", recommended for poetry in the "Preface" of Wordsworth's *Lyrical Ballads* (1800), to his own conception of a *lingua communis* – not the language of common men, but the common language of men – recommended in the 1817 *Biographia Literaria*.¹⁴ In this context it will be seen that De Quincey's version of linguistic stratification in the "Danish Origin" accords with

the Wordsworthian mythicized history on the one hand, and yet turns to the Coleridgean linguistic paradigm in its critical relation to the Wordsworthian text from which it was consistently and finally excluded.

Though Wordsworth (in De Quincey's view) had been characteristically churlish in rejecting his essay as an appendix to his publication of the "Topographical Description" in 1820, it is worth taking note of the mutual influences between De Quincey and Wordsworth – from the 1810 text of Wordsworth's introduction to Wilkinson's *Select Views* – through De Quincey's 1819-20 essay in the *Gazette* – to the 1820 revisions in Wordsworth's "Topographical Description". We may start with the single etymological illustration provided by Wordsworth of the links between the linguistic and political habits of the dalesmen (deriving from their method of securing enclosures on the sides of the mountains but leaving the fertile land surrounding them for common use):

The inclosures, formed by the tenantry, are for a long time confined to the home-steads; and the arable and meadow land of the vales is possessed in common field; the several portions being marked out by stones, bushes, or trees: which portions, where the custom has survived, to this day are called *dales*, from the (Belgic [1810]) word *deylen*, to distribute [...].¹⁵

Wordsworth's 1810 reference to the original word being of "Belgic" stock is dropped in all versions of the text after 1820, no doubt on account of De Quincey's influence. In De Quincey's version of the etymology of the word "dale", however, this came

from the Danish "*Dal*", a valley; and that originally meant a division; whence the Danish word "*Daele*", a plank, *i.e.* one of the divisions into which a cubic piece of wood was sawed up; and thence our *Deal* which, from denoting the shape and relation, has come to denote the species of timber; though I believe that timber-merchants still say *Deals* for *Planks*.¹⁶

Here De Quincey follows Wordsworth in deploying a materialistic form of etymological explanation, suggesting the linguistic "incarnation" of the polity in the surviving word. Though the original words from which Wordsworth and De Quincey derive the etymology of "dale" are quite different, it is not coincidental that in both cases they refer to the process of demarcation which, as Wordsworth makes clear, was still visible on the face of the countryside:

Hence the singular appearance which the sides of many of these mountains exhibit, intersected, as they are, almost to the summit, with stone walls. When first erected, these stone fences must have little disfigured the face of the country; as part of the lines would every where be hidden by the quantity of native wood then remaining; and the lines would also be broken (as they still are) by the rocks which interrupt and vary their course.¹⁷

There are further examples which indicate the reciprocal relationship between Wordsworth's and De Quincey's texts. Referring to the process of habitation and allotment in the valleys and on the mountain-sides, Wordsworth's 1810 text describes "a population creep[ing] on towards the more secluded parts of the vallies"; in 1820 this was altered to read:

a population, *mainly of Danish or Norse origin, as the dialect indicates*, crept on towards the more secluded parts of the vallies.¹⁸

Despite this concession to De Quincey's theory, it may be seen that Wordsworth's version of the history of the region did not really accord with De Quincey's theory

regarding their dialect. Far from recognizing a "Danish" origin in the local population of Westmorland, Wordsworth describes the inhospitable mountainous region as furnishing a protection to the original "Britons" from the successive invasions of the Romans, the Saxons and the Danes:

When the Romans retired from Great Britain, it is well known that these mountain-fastnesses furnished a protection to some unsubdued Britons, long after the more accessible and more fertile districts had been seized by the Saxon or Danish invader.¹⁹

In the 1810 text the mythical seclusion of these Britons is left unsullied as Wordsworth suggests that

the Saxons and Danes, who succeeded to the possession of the villages and hamlets which had been established by the Britons, seem to have confined themselves to the open country [. . .]

but in 1820, in acknowledgement of De Quincey's theory, Wordsworth qualified this statement by suggesting that the Saxons and Danes "seem[ed] *at first* to have confined themselves to the open country".²⁰ In short, Wordsworth's original history of the region, describing the "feudal polity" of the dalesmen as a natural political development, untarnished by the subjugation of invasions, and hence also peculiarly "original" in its foundation, was later altered to admit De Quincey's recognition of a Danish basis to the dialect of the region. Such alterations however may be seen to remain in tension with the historical account of the Lakes that Wordsworth attached to his *Guide to the Lakes*.

Wordsworth's position as the celebrated Lake poet, whose poetic practice was based on his representation of the "real language of men" from this favoured locality, clearly lies behind his insistence on the "natural" order of the growth of the polity which he takes such pains to describe in the *Guide to the Lakes*. It is worth asking therefore what implications De Quincey's theory of the Danish origin of the Lake country dialect held for Wordsworth's poetic status as the representative of that region. Firstly, it should be clear by now that De Quincey's theory deflects the nationalistic, truly *British*, line of development traced by Wordsworth in the growth of the Lake community. De Quincey's account of the "Affiliation of Languages" with which he prefaces his etymological explanations in his essay also reflects his Teutonic interests (as an early mediator of German writings) in the *Gazette*. Apart from "Gothic" which De Quincey playfully calls the "grand-mamma" of English, "the other Teutonic languages are of course our first cousins – viz. the Dutch or Belgic, the German, the Icelandic, and the three Scandinavian languages – i.e. the Danish, the Norse or Norwegian, and the Swedish".²¹ De Quincey's linguistic interests follow an early Coleridgean lead in this direction indicated by Coleridge's 1800 letter to Thelwall, describing the first of his "literary pursuits" as "the Northern Languages, the Sclavonic, Gothic, & Celtic, in their most ancient forms".²² However, by equating the language of Kendal market with that of a Danish professor, De Quincey seems to elide the difference between Coleridge's academic privileging of "philosophical language" with the "very language of men" as sought by Wordsworth. Yet De Quincey is not insensitive to the ironies of this elision; such a blurring of distinctions is satirized in the anecdotes contrasting the rusticity of the dalesfolk with his own philological interests:

Walking near Ambleside I heard an old woman exclaim "I'll *skyander* him, if he comes here again". I stepped up to her, and conjured her, as she valued the interest of Philology and the

further progress of Etymology, that she would expound to me that venerable word (as I doubted not it would prove) which she had just used. "Why", said she, "I'll give him a *serrogle*". This was "*ignotum per ignotus*" with a vengeance.²³

Such a representation of the real language of the dalesfolk makes a mockery of the Wordsworthian programme of poetic diction based on their supposed employment of "a more permanent, and a far more philosophical language, than that which is frequently substituted for it by Poets".²⁴ Yet if Wordsworth's poetry was a far cry from the actual speech of rustics, in his 1834 essay on Coleridge for *Tait's*, De Quincey did uphold in material terms Wordsworth's "natural connection" with the region of the Lakes. In this respect Wordsworth's claim is, like his patron Lord Lowther's, by virtue of "birth, breeding, and family alliances".²⁵ Here Wordsworth the poet is displaced from his earlier connotation of impoverished rusticity and given a social profile of significantly higher status.

The materialistic basis of the linguistic theory shared here by Wordsworth and De Quincey may be traced back to the early influence of Horne Tooke on their thinking. Tooke's linguistic theory, in keeping with his radical politics, issued a powerful challenge to the elitist tradition of eighteenth-century theories of language which tended to privilege the classical languages over English. One of the arguments of traditional grammarians such as Monboddo and Harris (Tooke's favourite targets), held that English was a primitive language on account of its preponderance of nouns and verbs which indicated a more direct basis in the sensations, while the greater proportion of particles (which included conjunctions, articles, prepositions and some adverbs) in languages such as Latin and Greek, argued their higher sophistication, since particles were relational words, i.e., indicative of the relationship between words, and non-sensational. Tooke's challenge lay in suggesting that particles were in fact gradually evolved abbreviations of more obviously sensational nouns and verbs, being "the wings of Mercury" in facilitating despatch of speech.²⁶ The particles of English were thus not to be attributed to the influence of the classical authors (as earlier grammarians thought) but were the natural growth of Anglo-Saxon and Greek. Tooke substantiated his claim regarding the various sorts of particles with a series of learned and enterprising etymological derivations which may now seem fantastic, but were to prove authoritative in his own time. De Quincey's reliance on Tookean linguistic theory may be seen in his observation that the dialect of the eastern "Trans-Alpine regions of Patterdale, Matterdale, Martindale, &c." bore a greater Danish influence than the western "Cis-Alpine" dialect of "those who live on the Windermere side of Kirkstone", because the very particles of speech in the former were Danish: he is here relying on Tooke's argument that the particles of speech were not to be attributed to the intellectual abstractions of the classical languages, but were originally derived from sensational words which were then abbreviated over time. Since, according to De Quincey, the Trans-Alpine dialect used Danish particles, "the very nerves and sinews" of the language, it was clearly more closely linked to the sensational basis of the original Danish than the Cis-Alpine dialect which had adopted the English particles.²⁷ It will be seen that if De Quincey's reasoning follows a Tookean cast here, the philological conclusions it reaches are not particularly favourable to the presentation of Wordsworth – who claimed no links however ancient with Denmark – as the representative poetic figure and an appropriate guide to the

region. It is at this point that De Quincey's hypothesis comes directly in conflict with Wordsworth's implicit self-representation as a Lake figure, despite the underlying continuity of their theoretical assumptions.

While De Quincey was undoubtedly keen to yoke his "Danish Origin" to Wordsworth's *Guide to the Lakes*, the disparities between the two works must have been evident to him. Such an awareness is made clear in the bathetic quotations of Lake dialect speech he conjures up for the reader. Just as Coleridge was to expose Wordsworth's theory of poetic diction as based upon a sentimental interpretation of rusticity in terms of philosophic and aesthetic criteria, De Quincey ironizes the unconscious felicities of the Lakelanders' lifestyles which had been theorized by Wordsworth into his model of poetic excellence. As De Quincey was to write in his essay on "Westmorland and the Dalesmen", for *Tait's* in 1840, on the architecture of the Lakes so praised by Wordsworth in his *Guide to the Lakes*:

Are, then, the main characteristics of the Westmoreland dwelling-houses imputable to superior taste? By no means. Spite of all that I have heard Mr. Wordsworth and others say in maintaining that opinion, I, for my part, do and must hold, that the Dalesmen produce none of the happy effects which frequently arise in their domestic architecture under any search after beautiful forms, a search which they despise with a sort of Vandal dignity; no, nor with any sense or consciousness of their success.

But if De Quincey explicitly disagrees with Wordsworth here, he would point the reasons for the happy effects of the Lake architecture to causes which are determined by environmental and material considerations rather than to the purely aesthetic criterion of value that Coleridge would attach to Wordsworth's poetry in separating it from the accidents of the Lake environment.

Is it accident – mere casual good luck – that has brought forth, for instance, so many exquisite forms of chimneys? Not so; but it is this: it is good sense, on the one hand, bending and conforming to the dictates or even the suggestions of the climate, and the local circumstances of rocks, water, currents of air, &c.; and, on the other hand, wealth sufficient to arm the builder with all suitable means for giving effect to his purpose, and to evade the necessity of make-shifts. But the radical ground of the interest attached to Westmoreland cottage architecture lies in its submission to the determining agencies of the surrounding circumstances; such of them, I mean, as are permanent, and have been gathered from long experience.²⁸

In the same way as the beauty of Lake architecture is derived from the conjunction of "good sense" (backed by good economy) with "the determining agencies of the surrounding circumstances", the Lake dialect studied by De Quincey is shown to have a sound practical value in the lives of the dalesfolk; but it is this material basis in good sense that gives the Wordsworthian *logos* its value when transferred into the language of poetry. The insistence on "wealth sufficient", along with material factors, points the link between De Quincey's aesthetics and his interest, clearly apparent from other articles in the *Gazette*, in political economy. Though the shepherds and the old women of the Lakes did not speak good poetry, the selection of their language achieved by Wordsworth could and did constitute good poetry on account of the material conditions (including economic sufficiency) under which that language had been wrought.

De Quincey's article may thus be read as an exercise in mediating between the different views of Wordsworth and Coleridge on language. At one level De Quincey's support of a materialistic conception of language derives from the view of

language adopted by Wordsworth from the linguistic theory of Horne Tooke. At another level however, De Quincey's essay deflects the peculiarly British, or Anglo-Saxon element in Wordsworth's patriotic championing of the Lake life and language in favour of a more hybridized view of language as disseminated by the process of human settlement. In place of the "natural" language proposed by Wordsworth for the inhabitants of the Lake region, De Quincey substitutes the notion of a Danish origin for that dialect, a more plausible suggestion, reflecting an awareness of continental philological researches in which the Danes as well as the Germans had distinguished themselves.²⁹ At the same time, De Quincey's greatest error in the essay, his apparent insistence on the coincidence of the Lake dialect with *modern* Danish, seems to suggest an exceptionally unhistorical approach for De Quincey to the subject,³⁰ and may be explained as a concession to Wordsworth's idea of the prevalence of an uncorrupted language in that area.³¹

Notes and References

- ¹ F. S. Janzow, "De Quincey's 'Danish Origin of the Lake Country Dialect' Republished", *Costerus* i (1972), 139-59.
- ² James Hogg, *De Quincey and his Friends* (London, 1895), 156.
- ³ For a fuller account of the development and publishing history of this most heavily revised of Wordsworth's prose works, see W. J. B. Owen and Jane Worthington Smyser, (eds.), *The Prose Works of William Wordsworth*, 3 vols. (Oxford, 1974), ii, 123-149.
- ⁴ To be certain, the inaccuracies in De Quincey's theory have only become more evident over time. The central argument of the essay – that Danish was the "master key" that unlocked the secrets of the Lake dialect, being the only Teutonic language to provide a perfect match for "all the words peculiar to the Lake district at least, and most of the names attached to imperishable objects (as mountains, lakes, tarns, &c.)" – is grossly extravagant. The Norse settlement is well enough established, but the settlers would have spoken Old Norse and not of course modern Danish or Norwegian. More recently the case has been convincingly argued that the Norsemen came to the Lake district via Ireland by the second half of the ninth century and brought a Norse-Irish culture with them. See W. G. Collingwood, *Lake District History* (Kendal, 1928), 39-61 or William Rollinson, *A History of Cumberland and Westmorland* (2nd. edn., Chichester, 1996), 36-37. In favour of De Quincey it must be said that his location of a Danish element in the Lake country dialect, though overstated, has at least – in the charitable estimate of his biographer – "a core of truth in it". Considering the rudimentary state of philological research on the Cumbrian dialect in the early nineteenth century, De Quincey's location of a Scandinavian element in it was certainly an acute and valuable guess. See Grevel Lindop, *The Opium-Eater: A Life of Thomas De Quincey* (London, 1981), 193-94.
- ⁵ For a contrasting view and to my knowledge the sole suggestion of De Quincey's reciprocal influence on Wordsworth see V. A. De Luca, "'The Type of a Mighty Mind': Mutual Influence in Wordsworth and De Quincey", *Texas Studies in Literature and Language*, xiii (1971), 239-47.
- ⁶ David Masson (ed.), *The Collected Writings of Thomas De Quincey*, 14 vols. (Edinburgh, 1889-90) x, 61n.
- ⁷ *Titan*, xxiv (1857), 89-92.
- ⁸ Alan G. Hill et al (eds.), *The Letters of William and Dorothy Wordsworth*, 8 vols. (revised edn., Oxford, 1967-93) vii, 305.
- ⁹ Janzow, *op. cit.*, 141, 155.
- ¹⁰ Lowther is a "habitation name from a place in Cumbria, so called from the river on which it stands". The name is of obscure etymology, perhaps of British origin and equivalent with LAUDER, or from O.N. *lauðr*, froth, foam + à river.
 "This is the surname of the English family who hold the earldom of Lonsdale. They trace their descent from Hugh *Louther* of Westmorland, Attorney General to Edward I in 1292".
 Similarly, Lonsdale is a "habitation name from places in Lancs. and S. Cumbria, name in O.E. as *Lunesdæl*: valley (see DALE) of the river *Lune*". See Patrick Hanks and Flavia Hodges (eds.), *A Dictionary of Surnames* (Oxford, 1988), 332-34.

- ¹¹ John Edwin Wells, "Wordsworth and De Quincey in Westmorland Politics, 1818", *Publications of the Modern Language Association of America*, lv (1940), 1101-2.
- ¹² Owen, *op. cit.*, ii, 206-7.
- ¹³ *Ibid.*, ii, 206-7; text emended to 1810 version.
- ¹⁴ Nigel Leask, *The Politics of Imagination in Coleridge's Critical Thought* (London, 1988), 46-55.
- ¹⁵ *Ibid.*, ii, 198; 1810 text parenthetically indicated.
- ¹⁶ Janzow, *op. cit.*, 156.
- ¹⁷ Owen, *op. cit.*, ii, 199.
- ¹⁸ *Ibid.*, ii, 198 and n., italics added.
- ¹⁹ *Ibid.*, ii, 195; text of 1810-35 remaining unchanged.
- ²⁰ *Ibid.*, ii, 196 and n.; textual emendation to 1810 version/italics added.
- ²¹ Janzow, *op. cit.*, 145.
- ²² E. L. Griggs (ed.), *The Collected Letters of Samuel Taylor Coleridge*, 6 vols. (Oxford, 1956-71), i, 656.
- ²³ Janzow, *op. cit.*, 149.
- ²⁴ Michael Mason (ed.), *Lyrical Ballads* (London, 1992), 61. In his essay on "Style", De Quincey parodies the "vernacular" language of an ancient Westmorland "father of his valley", "unsung by the modern furnace of revolution", who when asked the way to the next town replies, "Why like, it's gaily nigh like to four mile like"! (Masson, *op. cit.*, x, 188).
- ²⁵ Thomas De Quincey, *Recollections of the Lakes and the Lake Poets* (Harmondsworth, 1970), 64.
- ²⁶ Horne Tooke, *ÆTIA ΠΤΕΠΟΕΝΤΑ, or the Diversions of Purley*, 2 vols. (2nd. edn., London, 1798-1805), i, 25, 397-8.
- ²⁷ Janzow, *op. cit.*, 154.
- ²⁸ De Quincey, *op. cit.*, 296.
- ²⁹ Hans Aarsleff, *The Study of Language in England, 1780-1860* (Minneapolis, 1983), 162.
- ³⁰ In his "Letters to a Young Man whose Education has been neglected" (Masson, *op. cit.*, x, 9-80) and his essay entitled "Language" (Masson, *op. cit.*, x, 246-63), De Quincey displays a far better diachronic understanding of linguistic development than "Danish Origin" might suggest.
- ³¹ I am indebted to Dr. Barry Symonds who brought to my attention, after this article was written, manuscript fragments of "Danish Origin of the Lake Dialect" which further indicate the value placed by De Quincey on the article. The opening page of the manuscript has De Quincey's instructions to his editorial successor at the *Gazette*: "To be printed, if all can be printed" and there is a further specific request that the manuscript is returned to the author (Houghton Library, Harvard, fMS Eng 974 [12]).

