

Codex Sangallensis 878

From Wikipedia, the free encyclopedia

Codex Sangallensis 878 is a manuscript kept in the library of the [Abbey of St. Gall](#), in [Switzerland](#). It dates to the 9th century and probably originates in [Fulda monastery](#), it contains mainly excerpts of [grammatical](#) texts, including the *Ars minor* and *Ars maior* of [Aelius Donatus](#), the grammar of [Priscian](#), the *Etymologiae* of [Isidore of Sevilla](#) and the grammar of [Alcuin](#). Furthermore, it contains a presentation of the [Greek alphabet](#), the [Hebrew alphabet](#), the [Anglo-Saxon runes](#) and the [Scandinavian Younger Futhark](#), the latter in the form of a short [rune poem](#) known as the *Abecedarium Nordmannicum*.

Bischoff (1980) considers the manuscript a personal collection or *brevarium* of [Walahfrid Strabo](#)'s, who from 827 was in Fulda as a student of [Hrabanus Maurus](#), and from 838 was abbot of the [Reichenau Abbey](#). Hrabanus himself is known to have been interested in runes, and he is credited with the treatise *Hrabanus Mauri abbatis fuldensis, de inventione linguarum ab Hebraea usque ad Theodiscam* ("on the invention of languages, from Hebrew to German"), identifying the Hebrew and Germanic ("Theodish") languages with their respective alphabets.

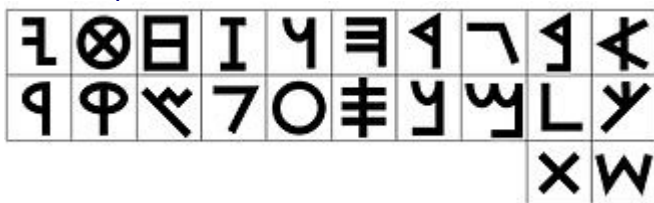
References

- Bischoff, Bernhard (1980). *Die südostdeutschen Schreibschulen und Bibliotheken in der Karolingerzeit*, Wiesbaden.

External links

- Online scan [Cod. Sang. 878](#) at www.e-codices.unifr.ch/en/csg/0878

Hebrew alphabet



The [Hebrew](#) alphabet, known variously by scholars as the Jewish script, square script, block script, is an [abjad](#) script used in the writing of the Hebrew language. It is used in the writing of other Jewish languages, most notably [Yiddish](#), [Judaeo-Spanish](#), [Judeo-Arabic](#). Two separate abjad scripts have been used to write Hebrew; the original, old Hebrew script, known as the [paleo-Hebrew](#) alphabet, has been preserved in a variant form as the Samaritan alphabet. The present "Jewish script" or "square script", on the contrary, is a stylized form of the [Aramaic](#) alphabet and was known by Jewish sages as the Ashuri alphabet, since its origins were alleged to be from [Assyria](#). Various "styles" of representation of the Jewish script letters described in this article exist, including a variety of [cursive](#) Hebrew styles. In the remainder of this article, the term "Hebrew alphabet" refers to the square script unless otherwise indicated; the Hebrew alphabet has 22 letters. It does not have case. Hebrew is written from right to left.

The alphabet was an abjad consisting only of consonants, but is now considered an "impure abjad". As with other abjads, such as the [Arabic](#) alphabet, during its centuries-long use scribes devised means of indicating vowel sounds by separate vowel points, known in Hebrew as [niqqud](#). In both biblical and rabbinic Hebrew, the letters א נ ו ם can function as [matres lectionis](#), when certain consonants are used to indicate vowels. There is a trend in [Modern Hebrew](#) towards the use of matres lectionis to indicate vowels that have traditionally gone unwritten, a practice known as "[full spelling](#)"; the Yiddish alphabet, a modified version of the Hebrew alphabet used to write Yiddish, is a true alphabet, with all vowels rendered in the spelling, except in the case of inherited Hebrew words, which retain their Hebrew spellings. The Arabic and Hebrew alphabets have similarities because they are both derived from the Aramaic alphabet. A distinct Hebrew variant of the [Phoenician](#) script, called by scholars the paleo-Hebrew alphabet, emerged around 800 BCE.

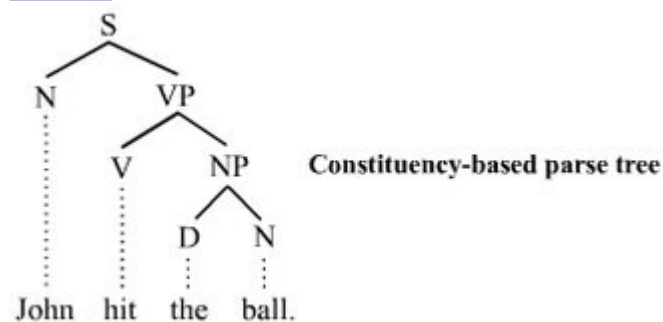
Examples of related early inscriptions from the area include the tenth-century [Gezer calendar](#), the [Siloam inscription](#). The paleo-Hebrew alphabet was used in the ancient kingdoms of Judah. Following the exile of the [Kingdom of Judah](#) in the 6th century BCE during the Babylonian captivity, Jews began using a form of the Assyrian Aramaic alphabet, another offshoot of the same family of scripts; the [Samaritans](#), who remained in the [Land of Israel](#), continued to use the

paleo-Hebrew alphabet. During the 3rd century BCE, Jews began to use a stylized, "square" form of the Aramaic alphabet, used by the [Persian Empire](#), while the Samaritans continued to use a form of the paleo-Hebrew script called the Samaritan alphabet. After the fall of the Persian Empire in 330 BCE, Jews used both scripts before settling on the square Assyrian form; the square Hebrew alphabet was adapted and used for writing languages of the Jewish diaspora – such as [Karaim](#), the Judeo-Arabic languages, Judaeo-Spanish, Yiddish. The Hebrew alphabet continued in use for scholarly writing in Hebrew and came again into everyday use with the rebirth of the Hebrew language as a spoken language in the 18th and 19th centuries in [Israel](#).

In the traditional form, the Hebrew alphabet is an abjad consisting only of consonants, written from right to left. It has 22 letters. In the traditional form, vowels are indicated by the weak consonants [Aleph](#), He, Vav, or [Yodh](#) serving as vowel letters, or matres lectionis: the letter is combined with a previous vowel and becomes silent, or by imitation of such cases in the spelling of other forms. A system of vowel points to indicate vowels, called niqqud, was developed. In modern forms of the alphabet, as in the case of Yiddish and to some extent Modern Hebrew, vowels may be indicated. Today, the trend is toward full spelling with the weak letters acting as true vowels; when used to write [Yiddish](#), vowels are indicated, using certain letters, either with niqqud diacritics or without, except for [Hebrew](#) words, which in Yiddish are written in their Hebrew spelling. To preserve the proper vowel sounds, scholars developed several different sets of vocalization and diacritical symbols called nequdot.

One of these, the [Tiberian](#) system prevailed. [Aaron ben Moses ben Asher](#), his family for several generations, are credited for refining and maintaining the system; these points are used only for special purposes, such as Biblical books intended for study, in poetry or when teaching the language to children. The Tiberian system includes a set of [cantillation](#) marks, called "[trope](#)", used to indicate how scriptural passages should be chanted in [synagogue](#) recitations of scripture. In everyday writing of modern Hebrew, niqqud are absent. Unlike the [Paleo-Hebrew](#) writing script, the modern Ashuri script has five letters that have special final forms, called sofit form, used only at the end of a word, somewhat as in the [Greek](#) or in the [Arabic](#) and [Mandaic](#) alphabets; these are shown below the normal form in the

Grammar



In [linguistics](#), grammar is the set of structural rules governing the composition of clauses and words in any given natural language. The term refers to the study of such rules, this field includes [phonology](#) and [syntax](#) complemented by [phonetics](#) and [pragmatics](#). Speakers of a language have a set of internalized rules for using that language, these rules constitute that language's grammar; the vast majority of the information in the grammar is – at least in the case of one's native language – acquired not by conscious study or instruction, but by observing other speakers. Much of this work is done during early childhood. Thus, grammar is the cognitive information underlying language use; the term "grammar" can be used to describe the rules that govern the linguistic behavior of a group of speakers. The term "English grammar", may have several meanings, it may refer to the whole of English grammar, that is, to the grammars of all the speakers of the language, in which case, the term encompasses a great deal of variation.

Alternatively, it may refer only to what is common to the grammars of all, or of the vast majority of English speakers. Or it may refer to the rules of a particular well-defined variety of English. A specific description, study or analysis of such rules may be referred to as a grammar. A reference book describing the grammar of a language is called a "reference grammar" or "a grammar". A explicit grammar that exhaustively describes the grammatical constructions of a particular lect is called a descriptive grammar; this kind of linguistic description contrasts with linguistic prescription, an attempt to discourage or suppress some grammatical constructions, while codifying and promoting others, either in an absolute sense, or in reference to a standard variety. For example, [preposition stranding](#) occurs in [Germanic](#) languages, has a long history in English, is considered standard usage. [John Dryden](#), objected to it, leading other English speakers to avoid the construction and discourage its use. Outside linguistics, the term grammar is used in a rather different sense.

In some respects, it may be used more broadly, including rules of spelling and punctuation, which linguists would not consider to form part of grammar, but rather as a part of [orthography](#), the set of conventions used for writing a language. In other respects, it may be used more narrowly, to refer to a set of prescriptive norms only and excluding those aspects of a language's grammar that are not subject to variation or debate on their normative acceptability. Jeremy Butterfield claimed that, for non-linguists, "Grammar is a generic way of referring to any aspect of English that people object to." The word grammar is derived from [Greek](#) γραμματικὴ τέχνη, which means "art of letters", from γράμμα, "letter", itself

from γράφειν, "to draw, to write". The same Greek root appears in graphics and photograph. [Vedic Sanskrit](#) is the earliest language known to the world; the grammatical rules were formulated by [Indra](#), etc. but the modern systematic grammar, of [Sanskrit](#), originated in [Iron Age India](#), with [Yaska](#), [Pāṇini](#) and his commentators [Pingala](#) and [Patanjali](#).

[Tolkāppiyam](#), the earliest [Tamil](#) grammar, is dated to before the 5th century AD. The [Babylonians](#) made some early attempts at language description. In the West, grammar emerged as a discipline in [Hellenism](#) from the 3rd century BC forward with authors like Rhyanus and [Aristarchus of Samothrace](#); the oldest known grammar handbook is the [Art of Grammar](#), a succinct guide to speaking and writing and written by the ancient Greek scholar [Dionysius Thrax](#), a student of Aristarchus of Samothrace who established a school on the Greek island of Rhodes. Dionysius Thrax's grammar book remained the primary grammar textbook for Greek schoolboys until as late as the twelfth century AD; the [Romans](#) based their grammatical writings on it and its basic format remains the basis for grammar guides in many languages today. [Latin](#) grammar developed by following Greek models from the 1st century BC, due to the work of authors such as Orbilius Pupillus, [Remmius Palaemon](#), [Marcus Valerius Probus](#), [Verrius Flaccus](#), [Aemilius Asper](#).

A grammar of Irish originated in the 7th century with the [Auricept na n-Éces](#). [Arabic](#) grammar emerged with [Abu al-Aswad al-Du'ali](#) in the 7th century; the first treatises on [Hebrew](#) grammar appeared in the context of [Mishnah](#). The [Karaites](#) tradition originated in [Abbasid Baghdad](#); the [Diqduq](#) is one of the earliest grammatical commentaries on the [Hebrew Bible](#). Ibn Barun in the 12th century compares the Hebrew language with Arabic in the Islamic grammatical tradition. Belonging to the [trivium](#) of the seven liberal arts, grammar was taught as a core discipline throughout the [Middle Ages](#), following the influence of authors from [Late Antiquity](#), such as [Priscian](#). Treatment of vernaculars began during the [High Middle Ages](#), with isolated works such as [the First Grammatical Treatise](#), but became influential only in the [Renaissance](#) and [Baroque](#) periods. In 1486, [Antonio de Nebrija](#) published *Las introducciones Latinas contrapuesto el romance al Latin*, the first Spanish grammar, [Gramática de la lengua castellana](#), in 1492.

During the 16th-century [Italian Renaissance](#)

[Greek alphabet](#)



The [Greek](#) alphabet has been used to write the Greek language since the late ninth or early eighth century BC. It is derived from the earlier [Phoenician](#) alphabet, was the first alphabetic script to have distinct letters for vowels as well as consonants. In Archaic and early Classical times, the Greek alphabet existed in many different local variants, but, by the end of the fourth century BC, the Euclidean alphabet, with twenty-four letters, ordered from alpha to omega, had become standard and it is this version, still used to write Greek today; these twenty-four letters are: Α α, Β β, Γ γ, Δ δ, Ε ε, Ζ ζ, Η η, Θ θ, Ι ι, Κ κ, Λ λ, Μ μ, Ν ν, Ξ ξ, Ο ο, Π π, Ρ ρ, Σ σ/ς, Τ τ, Υ υ, Φ φ, Χ χ, Ψ ψ, Ω ω. The Greek alphabet is the ancestor of the [Cyrillic](#) scripts. Like [Latin](#) and Cyrillic, Greek had only a single form of each letter. Sound values and conventional transcriptions for some of the letters differ between Ancient and [Modern Greek](#) usage, because the pronunciation of Greek has changed between the fifth century BC and today.

Modern and [Ancient Greek](#) use different diacritics. Apart from its use in writing the Greek language, in both its ancient and its modern forms, the Greek alphabet today serves as a source of technical symbols and labels in many domains of [mathematics](#) and other fields. In both Ancient and Modern Greek, the letters of the Greek alphabet have stable and consistent symbol-to-sound mappings, making pronunciation of words predictable. Ancient Greek spelling was near-phonemic. For a number of letters, sound values differ between Ancient and Modern Greek, because their pronunciation has followed a set of systematic [phonological](#) shifts that affected the language in its post-classical stages. Examples Notes Among consonant letters, all letters that denoted voiced [plosive](#) consonants and [aspirated](#) plosives in Ancient Greek stand for corresponding [fricative](#) sounds in Modern Greek; the correspondences are as follows: Among the vowel symbols, Modern Greek sound values reflect the radical simplification of the vowel system of post-classical Greek,

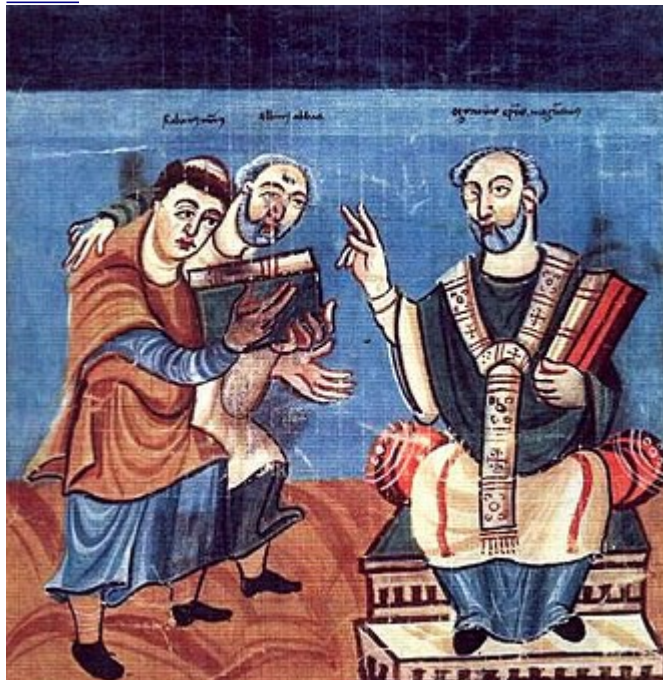
merging multiple distinct vowel phonemes into a much smaller number.

This leads to several groups of vowel letters denoting identical sounds today. Modern Greek [orthography](#) remains true to the historical spellings in most of these cases; as a consequence, the spellings of words in Modern Greek are not predictable from the pronunciation alone, while the reverse mapping, from spelling to pronunciation, is regular and predictable. The following vowel letters and [digraphs](#) are involved in the mergers: Modern Greek speakers use the same, modern symbol–sound mappings in reading Greek of all historical stages. In other countries, students of Ancient Greek may use a variety of conventional approximations of the historical sound system in pronouncing Ancient Greek. Several letter combinations have special conventional sound values different from those of their single components. Among them are several digraphs of vowel letters that represented diphthongs but are now monophthongized. In addition to the four mentioned above, there is ⟨ηι, ωι⟩, ⟨ου⟩, pronounced /u/; the Ancient Greek diphthongs ⟨αυ⟩, ⟨ευ⟩ and ⟨ηυ⟩ are pronounced, in Modern Greek.

In some environments, they are [devoiced](#) to, respectively. The Modern Greek consonant combinations ⟨μπ⟩ and ⟨ντ⟩ stand for and respectively. In addition, both in Ancient and Modern Greek, the letter ⟨γ⟩, before another [velar](#) consonant, stands for the velar [nasal](#). In analogy to ⟨μπ⟩ and ⟨ντ⟩, ⟨γκ⟩ is used to stand for. There are the combinations ⟨γγ⟩ and ⟨γξ⟩. In the [polytonic](#) orthography traditionally used for ancient Greek, the stressed vowel of each word carries one of three accent marks: either the acute accent, the grave accent, or the [circumflex](#) accent; these signs were designed to mark different forms of the phonological pitch accent in Ancient Greek. By the time their use became conventional and obligatory in [Greek](#) writing, in late antiquity, pitch accent was evolving into a single stress accent, thus the three signs have not corresponded to a phonological distinction in actual speech since. In addition to the accent marks, every word-initial vowel must carry either of two so-called "breathing marks": the [rough breathing](#), marking an /h/ sound at the beginning of a word, or the smooth breathing, marking its absence.

The letter rho, although not a vowel carries a rough breathing in word-initial position. If a rho was [geminated](#) within a word, the first ρ always had the smooth breathing and the second the rough breathing leading to the [transliteration](#) rrh; the vowel letters ⟨α, η, ω⟩ carry an additional [diacritic](#) in certain words, the so-called [iota subscript](#), which has the shape of a small vertical [stroke](#) or a miniature ⟨ι⟩ below the letter. This iota represents the former offglide of what were long diphthongs, ⟨αι, ηι, ωι⟩, which became monophthongized during antiquity. Another diacritic used in Greek is the [diaeresis](#); this system of diacritics was first developed by the scholar [Aristophanes of Byzantium](#), who worked at the [Musaeum](#) in [Alexandria](#) during the third century BC. Aristophanes of Byzantium was the first to divide poems into lines, rather than writing them like prose, introduced a series of signs for textual criticism. In 1982, a new, simplif

[Alcuin](#)



[Alcuin of York](#) – called Ealhwine, Alhwin or Alchoin – was an English scholar, clergyman and teacher from York, [Northumbria](#). He became the student of Archbishop [Egbert](#) at York. At the invitation of [Charlemagne](#), he became a leading scholar and teacher at the [Carolingian](#) court, where he remained a figure in the 780s and 90s. Alcuin wrote many theological and dogmatic treatises, as well as a few grammatical works and a number of poems, he was made Abbot of Tours in 796. "The most learned man anywhere to be found", according to Einhard's [Life of Charlemagne](#), he is considered among the most important architects of the [Carolingian Renaissance](#). Among his pupils were many of the dominant intellectuals of the Carolingian era. Alcuin was born in Northumbria sometime in the 730s. Nothing is known of his parents, family background, or origin. In common [hagiographical](#) fashion, the *Vita Alcuini* asserts that Alcuin

was 'of noble English stock,' and this statement has been accepted by scholars. Alcuin's own work only mentions such collateral kinsmen as Wilgils, father of the [missionary](#) saint [Willibrord](#).

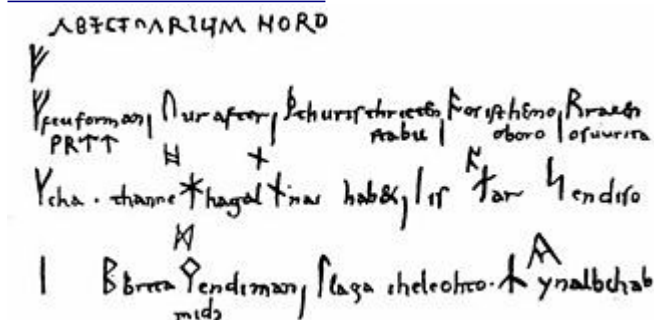
In his *Life of St Willibrord*, Alcuin writes that Wilgils, called a [paterfamilias](#), had founded an [oratory](#) and church at the mouth of the [Humber](#), which had fallen into Alcuin's possession by inheritance. Because in early [Anglo-Latin](#) writing [paterfamilias](#) referred to a [ceorl](#), [Donald A. Bullough](#) suggests that Alcuin's family was of *cierlisc* status: i.e. free but subordinate to a noble lord, that Alcuin and other members of his family rose to prominence through beneficial connections with the [aristocracy](#). If so, Alcuin's origins may lie in the southern part of what was known as [Deira](#); the young Alcuin came to the cathedral church of York during the golden age of Archbishop Egbert and his brother, the Northumbrian King [Eadberht](#). Egbert had been a disciple of the [Venerable Bede](#). King Eadberht and Archbishop Egbert oversaw the re-energising and re-organisation of the English church, with an emphasis on reforming the clergy and on the tradition of learning that Bede had begun. Egbert was devoted to Alcuin.

The York school was renowned as a centre of learning in the liberal arts and science, as well as in religious matters. It was from here, he revived the school with the [trivium](#) and [quadrivium](#) disciplines, writing a codex on the trivium, while his student Hraban wrote one on the quadrivium. Alcuin graduated to become a teacher during the 750s, his ascendancy to the headship of the York school, the ancestor of [St Peter's School](#), began after Aelbert became [Archbishop of York](#) in 767. Around the same time Alcuin became a [deacon](#) in the church, he was never [ordained](#) a priest. Though there is no real evidence that he took monastic vows, he lived. In 781, King Elfwald sent Alcuin to [Rome](#) to petition the Pope for official confirmation of York's status as an archbishopric and to confirm the election of the new archbishop, [Eanbald I](#). On his way home he met this time in the [Italian](#) city of [Parma](#). Alcuin's intellectual curiosity allowed him to be reluctantly persuaded to join Charlemagne's court, he joined an illustrious group of scholars that Charlemagne had gathered around him, the mainsprings of the Carolingian Renaissance: [Peter of Pisa](#), [Paulinus of Aquileia](#) and [Abbot Fulrad](#).

Alcuin would write that "the Lord was calling me to the service of King Charles." Alcuin became Master of the [Palace School](#) of Charlemagne in [Aachen](#) in 782. It had been founded by the king's ancestors as a place for the education of the royal children. However, Charlemagne wanted to include the liberal arts and, most the study of religion. From 782 to 790, [Alcuin](#) taught Charlemagne himself, his sons Pepin and Louis, as well as young men sent to be educated at court, the young clerics attached to the palace chapel. Bringing with him from York his assistants Pyttel and Joseph, Alcuin revolutionised the educational standards of the Palace School, introducing [Charlemagne](#) to the liberal arts and creating a personalised atmosphere of scholarship and learning, to the extent that the institution came to be known as the 'school of Master Albinus'. In this role as adviser, he took issue with the emperor's policy of forcing [pagans](#) to be baptised on pain of death, arguing, "Faith is a free act of the will, not a forced act.

We must appeal to the conscience, not compel it by violence. You can force people to be baptised, but you cannot force them to believe." His arguments seem to have prevailed – Charlemagne abolished the death penalty for paganism in 797. Charlemagne gathered the best men of every land in his court, became far more than just the king at the centre, it seems that he counsellors. They referred to him as 'David', a reference to the Biblical king David. Alcuin soon found himself on intimate terms with Charlemagne and the other men at court, where pupils and masters were known by affectionate and jesting nicknames. Alcuin himself was known as 'Albinus' or 'Flaccus'. While at Aachen, Alcuin bestowed pet names upon his pupils – derived from Virgil's [Eclogues](#). According to the [Encyclopædia Britannica](#), "He loved Charlemagne and enjoyed the king's esteem, but his letters reveal that his fear of him was as grea

[Abecedarium Nordmannicum](#)



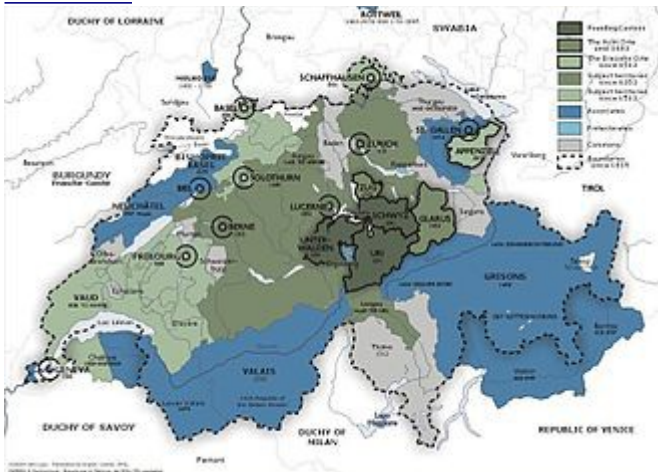
The [Abecedarium Nordmannicum](#) is a presentation of the 16 runes of the [Younger Futhork](#) as a short poem, in the 9th-century [Codex Sangallensis 878](#). The Younger Futhork are given after the [Hebrew](#) alphabet on the preceding page, the [Anglo-Saxon futhorc](#) on the same page; the text of the [rune poem](#) was destroyed in the 19th century by chemicals intended for its preservation. It survives in an 1828 drawing by [Wilhelm Grimm](#). Under a heading [ABECEDARIUM NORD](#), the manuscript presents the Younger Futhork in three lines. Linguistically, the text is a mixture of [Old Saxon](#) and [Old High German](#), it is based on a [Danish](#) original, maybe imported from [Haithabu](#) to [Lower Germany](#), adapted to the [idiom](#) of its recipients. The background of the [Carolingian](#) notation of [Norse](#) runes is that of intensified contacts between the [Frankish Empire](#) and Denmark which necessitated interpreters for economic and political exchanges; the

following is a transcription of Grimm's drawing: ƿ feu forman / ƿRƳT | ƿ ur after | ư thuris thriten / stabu | ư os ist mo / oboro | R rat end/os uuritan ƿ cha thanne / cliuot * [hagal](#) † nau hab& || is † ar ƿ endi so Ƴ brica † endi man / [midi](#) | † lagu the leohto | ƿ yr al bihabThe Abecedarium Nordmanicum is on the same page as the Abecedarium Anguliscum.

There are interlineal [glosses](#) for some of the runes specific to the Younger Futhark, giving their [Anglo-Saxon](#) phonetic equivalents: * hagal is glossed with ƿ haegl, † ar with Ƴ ac, † man with Ƴ man, ƿ yr with ƿ yr. The content of the poem are the names of the runes, connected by a few additional [alliterating](#) words as mnemonic [aids](#). For the r, m and l runes, the Anglo-Saxon names are given rather than the Scandinavian ones, as rat and lagu for reidh and logr, respectively; the Anglo-Saxon runes ƿRƳT written underneath the feu forman of the first line. It is not clear. There are slight differences as to. Gallée reads the text as follows: Feu forman, Ur after, Thuris thriten stabu, Os ist imo oboro, Rat endost uuritan. [Chaon](#) thanne cliuet Hagal Naut habet Is, Ar endi Sol. Tiu, endi Man midi, Lagu the leohto, Yr al bihabet; the imo in the first line is the reading of von Arx. The name tiu is an emendation for a gap in the text. Dickins gave the following: Feu forman / Ur after / Thuris thriten stabu, / Os is himo oboro / Rat endost ritan Chaon thanne cliuôt.

/ Hagal, Naut habet / Is, Ar endi Sol Tiu, Brica endi Man midi / Lagu the leohto / Yr al bihabet. The text is interpreted as a simple [mnemonic](#) list of rune names, translating to something like: "Feu first, Ur after, Thuris the third letter, Os is following it, Rat write at the end." "Chaon follows, Naut has Is, Ar and Sol." ", Brica and [Man in the middle](#), Lago the bright, Yr concludes the whole."The text does not appear to associate any meaning with the letter names describing their sequence in the futhark row. A possible exception to this is lagu, glossed as "the bright". [Birkmann](#), Thomas. "Codex [Sangallensis](#) und die Entwicklung der Runenreihe im Jüngerem Futhark". In Naumann, Hans-Peter. Alemannien und der Norden. [Berlin](#): Walter de Gruyter. Pp. 213–223. ISBN 3-11-017891-5. Derolez, René. Scandinavian runes in continental manuscripts, in: Bessinger, Creeds Franciplegius, New York

[Switzerland](#)



[Switzerland](#) the Swiss Confederation, is a country situated in western and southern [Europe](#). It consists of 26 cantons, the city of [Bern](#) is the seat of the federal authorities; the sovereign state is a federal republic bordered by [Italy](#) to the south, [France](#) to the west, [Germany](#) to the north, [Austria](#) and [Liechtenstein](#) to the east. Switzerland is a [landlocked](#) country geographically divided between the [Alps](#), the [Swiss Plateau](#) and the [Jura](#), spanning a total area of 41,285 km². While the Alps occupy the greater part of the territory, the Swiss population of 8.5 million people is concentrated on the plateau, where the largest cities are to be found: among them are the two global cities and economic centres [Zürich](#) and [Geneva](#). The establishment of the [Old Swiss Confederacy](#) dates to the late medieval period, resulting from a series of military successes against Austria and [Burgundy](#). Swiss independence from the [Holy Roman Empire](#) was formally recognized in the [Peace of Westphalia](#) in 1648; the country has a history of armed neutrality going back to the [Reformation](#).

It pursues an active foreign policy and is involved in peace-building processes around the world. In addition to being the birthplace of the [Red Cross](#), Switzerland is home to numerous international organisations, including the second largest UN office. On the European level, it is a founding member of the [European Free Trade Association](#), but notably not part of the [European Union](#), the [European Economic Area](#) or the [Eurozone](#). However, it participates in the [Schengen Area](#) and the [European Single Market](#) through bilateral treaties. Spanning the intersection of [Germanic](#) and [Romance](#) Europe, Switzerland comprises four main linguistic and cultural regions: German, French and [Romansh](#). Although the majority of the population are German-speaking, Swiss national identity is rooted in a common historical background, shared values such as [federalism](#) and direct democracy, Alpine symbolism. Due to its linguistic diversity, Switzerland is known by a variety of native names: Schweiz. On coins and stamps, the [Latin](#) name – shortened to "[Helvetia](#)" – is used instead of the four national languages.

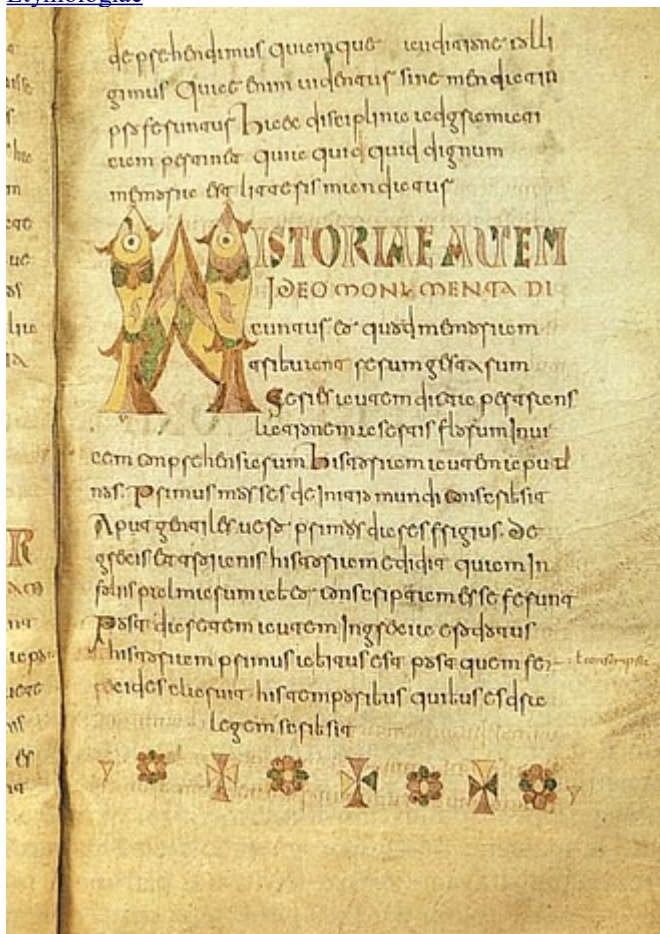
Switzerland is one of the most developed countries in the world, with the highest nominal wealth per adult and the eighth-highest per capita gross domestic product according to the IMF. Switzerland ranks at or near the top globally in several metrics of national performance, including government transparency, civil liberties, quality of life, economic

competitiveness and human development. Zürich and [Basel](#) have all three been ranked among the top ten cities in the world in terms of quality of life, with the first ranked second globally, according to Mercer in 2018; the English name Switzerland is a compound containing Switzer, an obsolete term for the Swiss, in use during the 16th to 19th centuries. The English [adjective](#) Swiss is a loan from French Suisse in use since the 16th century; the name Switzer is from the [Alemannic](#) Schwiizer, in origin an inhabitant of [Schwyz](#) and its associated territory, one of the Waldstätten cantons which formed the nucleus of the Old Swiss Confederacy. The Swiss began to adopt the name for themselves after the [Swabian War](#) of 1499, used alongside the term for "Confederates", used since the 14th century.

The data code for Switzerland, CH, is derived from Latin Confoederatio Helvetica. The [toponym](#) Schwyz itself was first attested in 972, as [Old High German](#) Suittes perhaps related to swedan 'to burn', referring to the area of forest, burned and cleared to build; the name was extended to the area dominated by the canton, after the Swabian War of 1499 came to be used for the entire Confederation. The [Swiss German](#) name of the country, Schwiiz, is [homophonous](#) to that of the canton and the settlement, but distinguished by the use of the definite article; the Latin name [Confoederatio Helvetica](#) was neologized and introduced after the [formation of the federal state](#) in 1848, harking back to the Napoleonic [Helvetic Republic](#), appearing on coins from 1879, inscribed on the [Federal Palace](#) in 1902 and after 1948 used in the official seal.. [Helvetica](#) is derived from the [Helvetii](#), a [Gaulish](#) tribe living on the [Swiss plateau](#) before the Roman era. Helvetia appears as a [national personification](#) of the Swiss [confederacy](#) in the 17th century with a 1672 play by Johann Caspar Weissenbach.

Switzerland has existed as a state in its present form since the adoption of the [Swiss Federal Constitution](#) in 1848. The precursors of Switzerland established a protective alliance at the end of the 13th century, forming a loose confederation of states which persisted for centuries; the oldest traces of [hominid](#) existence in Switzerland date back about 150,000 years. The oldest known farming settlements in Switzerland, which were found at [Gächlingen](#), have been dated to around 5300 BC; the earliest known cultural tribes of the area were members of the [Hallstatt](#) and [La Tène](#) cultures, named after the archaeological site of La Tène on the north side of [Lake Neuchâtel](#). La Tène culture developed and flourished during the late [Iron Age](#) from around 450 BC under some influence from the [Gree](#)

[Etymologiae](#)



[Etymologiae](#) known as the *Origines* and abbreviated *Orig.* is an etymological encyclopedia compiled by [Isidore of Seville](#) towards the end of his life. Isidore was encouraged to write the book by his friend Bishop of [Saragossa](#); the [Etymologies](#) organized a wealth of knowledge from hundreds of classical sources. Isidore acknowledges [Pliny](#), but not his other principal sources, namely [Cassiodorus](#) and [Solinus](#); the work contains whatever an influential Christian bishop, thought worth keeping. Its subject matter is diverse, ranging from grammar and [rhetoric](#) to the earth and the

cosmos, metals, ships, animals, law and the hierarchies of angels and saints. Etymologiae covers an encyclopedic range of topics. Etymology, the origins of words, is prominent, but the work covers among other things grammar, [mathematics](#), music, medicine, the [Roman Catholic Church](#) and [heretical](#) sects, [pagan](#) philosophers, cities and birds, the physical world, public buildings, metals, agriculture, clothes and tools. Etymologiae was the most used textbook throughout the [Middle Ages](#).

It was so popular that it was read in place of many of the original classical texts that it summarized, so these ceased to be copied and were lost. It was cited by [Dante Alighieri](#), who placed Isidore in his [Paradiso](#), quoted by [Geoffrey Chaucer](#), mentioned by the poets [Boccaccio](#) and [John Gower](#). Among the thousand-odd surviving manuscript copies is the 13th-century [Codex Gigas](#). Etymologiae was printed in at least ten editions between 1472 and 1530, after which its importance faded in the [Renaissance](#); the first scholarly edition was printed in [Madrid](#) in 1599. Etymologiae is less well known in modern times, though the [Vatican](#) considered naming its author Isidore the patron saint of the Internet. Scholars recognize its importance both for its preservation of classical texts and for the insight it offers into the medieval mindset. Isidore of Seville was born around 560 in [Spain](#), under the unstable rule of the [Visigoths](#) after the [collapse of the Roman empire](#), his older brother, the abbot of a [Seville](#) monastery, supervised Isidore's education in the school attached to his monastery.

Leander was a powerful priest, a friend of Pope Gregory, he became bishop of Seville. Leander made friends with the Visigothic king's sons and [Reccared](#). In 586, Reccared became king, in 587 under Leander's religious direction he became a Catholic, controlling the choice of bishops. Reccared died not long after appointing Isidore as bishop of Seville. Isidore helped to unify the kingdom through [Christianity](#) and education, eradicating the [Arian](#) heresy, widespread, led National Councils at [Toledo](#) and Seville. Isidore had a close friendship with king [Sisebut](#), who came to the throne in 612, with another Seville churchman, who became bishop of Saragossa. Isidore was read in [Latin](#) with a little [Greek](#) and [Hebrew](#), he was familiar with the works of both the church fathers and pagan writers such as Martial and Pliny the Elder, this last the author of the major encyclopaedia in existence, the [Natural History](#). The classical [encyclopedists](#) had introduced alphabetic ordering of topics, a literary rather than observational approach to knowledge: Isidore followed those traditions.

Isidore became well known in his lifetime as a scholar. He started to put together a collection of his knowledge, the Etymologies, in about 600, continued to write until about 625. Etymologiae presents in abbreviated form much of that part of the learning of antiquity that Christians thought worth preserving. Etymologies very far-fetched, form the subject of just one of the encyclopedia's twenty books, but perceived linguistic similarities permeate the work. An idea of the quality of Isidore's etymological knowledge is given by [Peter Jones](#): "Now we know most of his derivations are total nonsense". Isidore's vast encyclopedia of ancient learning includes subjects from [theology](#) to furniture, provided a rich source of classical lore and learning for medieval writers. In his works including the [Etymologiae](#), Isidore quotes from around 475 works from over 200 authors. Bishop Braulio, to whom Isidore dedicated it and sent it for correction, divided it into its twenty books. An analysis by [Jacques André](#) of Book XII shows it contains 58 quotations from named authors and 293 borrowed but uncited usages: 79 from [Solinus](#).

Isidore takes care to name classical and Christian scholars whose material he uses in descending order of frequency, Jerome, [Plato](#), Donatus, Augustine and [Josephus](#). He mentions as the Christians [Origen](#) and Augustine, but his translator Stephen Barney notes as remarkable that he never names the compilers of the encyclopedias that he used "at second or third hand", [Aulus Gellius](#), [Nonius Marcellus](#), [Lactantius](#) and [Martianus Capella](#). Barney further notes as "most striking" that Isidore never mentions three out of his four principal sources: [Cassiodorus](#) and Sol