








*The
Corpus
of
Historical
American English*


 **Corpus of Historical American English**      

SEARCH **FREQUENCY** **CONTEXT** **HELP**

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In addition to this online interface, you can also download extensive data for offline use -- [full-text data](#), [word frequency](#), and [n-grams](#) data.

The Corpus of Historical American English (COHA) is the largest structured corpus of historical English. It is related to many other [corpora of English](#) that we have created, which offer unparalleled insight into [variation in English](#). If you are interested in historical corpora, you might also look at our [Google Books](#) (see [comparison](#)), [Hansard](#), and [TIME](#) corpora.

COHA contains more than [400 million words](#) of text from the 1810s-2000s (which makes it [50-100 times as large](#) as other comparable historical corpora of English) and the corpus is balanced by genre decade by decade.

Click on any of the links in the search form to the left for context-sensitive help, or take a look at the [expanded overview](#) of the corpus. You might pay special attention to the [comparisons between decades](#) and the (new) [virtual corpora](#), which allow you to create personalized collections of texts related to a particular area of interest.

[Five minute tour](#)
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1) Go to www.corpus.byu.edu/coha/

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List Chart Collocates Compare KWIC

abnegate [POS]

Find matching strings Reset

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2) Type in a word to search.
Click on "Find matching strings".
This will return the "Frequency"

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SEARCH FREQUENCY CONTEXT TEXTS

SEE CONTEXT: CLICK ON WORD (ALL SECTIONS), NUMBER (ONE SECTION), OR [CONTEXT] (SELECT) [\[HELP...\]](#) [COMPARE](#)

	<input type="checkbox"/>	CONTEXT	ALL <input type="checkbox"/>	1810 <input type="checkbox"/>	1820 <input type="checkbox"/>	1830 <input type="checkbox"/>	1840 <input type="checkbox"/>	1850 <input type="checkbox"/>	1860 <input type="checkbox"/>	1870 <input type="checkbox"/>	1880 <input type="checkbox"/>	1890 <input type="checkbox"/>	1900 <input type="checkbox"/>	1910 <input type="checkbox"/>	1920 <input type="checkbox"/>	1930 <input type="checkbox"/>	1940 <input type="checkbox"/>	1950 <input type="checkbox"/>	1960 <input type="checkbox"/>	1970 <input type="checkbox"/>	1980 <input type="checkbox"/>	1990 <input type="checkbox"/>	2000 <input type="checkbox"/>
1	<input type="checkbox"/>	ABNEGATE	4						3													1	


0.422 seconds

3) Choose a time where there is an indication of a Primary Source.
Click on the number. This will return the context.

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SEARCH FREQUENCY **CONTEXT** TEXTS







SECTION: 1860 (3)

CLICK FOR MORE CONTEXT  [?]

1	1860	MAG	NewEngYaleRev	A	B	C	it? Does the consent to sin abolish it? Does the act of compliance abnegate the power of resistance, and necessitate my sin? This but confounds cause and
2	1863	MAG	NewEngYaleRev	A	B	C	impose that absurdity upon me, nor upon any man who is not willing to abnegate his own common sense in favor of somebody else's professional sense. I have
3	1865	FIC	FairyFingers	A	B	C	no disrespect in my saying so. Blindly to obey their commands would be to abnegate free agency and self-responsibility. " " I have not forgotten, " said the

4) Context - Divided into the year, type of source, name of source, and location of word.
Click on the name of source

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CONTEXT +

Source information:


Date	1860
Publication information	New Englander and Yale Review: May 1860: 307-328
Title	The Power of Contrary Choice
Source	The Power of Contrary Choice

Expanded context: [\(Problems with text?\)](#)

eat. " Not that we could not help it, or avoid it, and that it was " inevitable. " The // conviction in sinning, is, that it is needless as well as wrong; avoidable as well as blameworthy, and that unless it were the one, it would not be the other. I am assailed with temptation in the streets. Until I comply, I have the power not to, as by all admitted. When do I lose it? Does the consent to sin abolish it? Does the act of compliance **abnegate** the power of resistance, and necessitate my sin? This but confounds cause and effect, and gives an excuse beside. It makes the success of crime its apology. This would be a wonderful opiate to administer to those in sin -- a wonderful relief to the pangs of remorse. A child shall say, " I could not help it, " and you will accept the excuse; while with perfect consistency society will inflict a severer punishment on the second or third or fiftieth offense, even up

5) This will expand the Context to give the full primary source information

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CONTEXT +

Source information:

Date	1988
Publication information	Clarendon Press, Oxford
Title	The World within the World
Author	John D. Barrow
Source	The World within the World

Expanded context: [\(Problems with text?\)](#)

Hall The idea that matter is composed of indivisible microscopic units is an old one that originated amongst the Greeks as part of their rationalization of natural philosophy, but it then subsided until resurrected by William of Occam in the Middle Ages. In ancient times there neither was, nor could there have been, any experimental support for such an idea. Atomism' arose as a philosophy of Nature within a wider view of things, rather than a scientific theory in our sense. Greeks like Aristotle, who opposed atomism', equated it with a blind desire to **abnegate** the governance of Nature in favour of pure chance. Atoms required no divine assistance. They had existed from a past eternity. Their motion did not derive in any way from inherent properties of themselves: they possessed no final causes. Such accidental' properties were, like material causes, of secondary status in the Aristotelian view. The essential features determining motion and material composition were the formal and final causes. Aristotle was also convinced that human knowledge must be grounded in sensations. His thoroughgoing empiricism recoiled from

6) You can return to the Frequency Tab to choose an alternate primary source from a different year to compare use through time.