

a











T W O

# DISSERTATIONS:

- I. Upon the Origin, Construction, Division, and Relation of LANGUAGES.
- II. Upon the Original Powers of Letters; wherein is proved from the Analogy of Alphabets, and the Proportion of Letters, that the *Hebrew* ought to be read without Points.

To which is added,

The SECOND EDITION, enlarged,

O F A

Hebrew Grammar and Lexicon,

W I T H O U T

P O I N T S.

---

By GREGORY SHARPE, LL. D.

Late Chaplain to his Royal Highness FREDERICK Prince of WALES.

---

L O N D O N :

Printed for JOHN MILLAN, near *Whitehall*.  
M.DCC.LI.

## DISSERTATIONS:

Upon the Origin, Construction, Division, and Re-  
 lation of Language.

Upon the Original Powers of Language, and  
 proved from the Analogy of the  
 Proportion of Letters, that the Letters ought to  
 be read without Points.

To which is added,

The Second Edition, enlarged.

O P A

Hebrew Grammar and Lexicon,

WITHOUT

P O I N T S.

---

By GREGORY SHARPE, LL.D.

Chaplain to his Royal Highness Frederick Prince of Wales.

---

L O N D O N :

Printed for John Murray, near Whitehall.

MDCCLXXII.

T O T H E

## R E A D E R.

**I**T is not to comply with custom, to beseech your candor, or anticipate your view of the subjects contained in the following dissertations, that you are addressed in this place. The custom of preface-writing is not universal, candor is or ought to be in every reader, and anticipation extinguishes curiosity.

To excite and not deaden your appetite, the author says, you will find more in the dissertations than is promised in the title-page; and, if novelty is any inducement to read, the reader, unless a friend of the *Masorets*, will not be *disappointed*.

MA-



MANY latent properties of speech in general, and of the *Greek* tongue in particular, are there discovered, and the intimate relation of it with the oriental languages shewn in some very remarkable instances.

BUT neither is it the design of this preface to set forth the merits of the author's discoveries : He submits his performance to the free censure of every learned reader, with the same liberty to determine against him as he has taken to determine against others. He declares his impartiality towards truth, in these and all other subjects, to be such, that he shall be more pleased to be convinced of his errors, than a good-natured man will be to discover them. He delivers his present sentiments, with privilege to recal them whenever they shall cease to be his sentiments. He will not undertake to demonstrate  
every

To the READER. v

every notion he may have started, and had much rather leave his reader to form an opinion from facts and evidence, than be obliged to entertain him with invective and controversy. If he is informed of any fault worthy an *erratum*, he will not only publish one, but thank the corrector; if he is desired to explain or enlarge any notion of his, he will do his best to satisfy any rational querist: and, after this, he thinks there is nothing left for controversy, whatever there may be for pleasantry or abuse. He has had the approbation of men whose names would do him honour to mention, and from thence he is willing to persuade himself that he is out of the reach of disgrace.

HOWEVER the reader has now a publick right to the performance, and the author is wholly resigned to his  
dis-

discretion. But lest he should be thought answerable to himself, his friends, or the public, for having employed rather too much of his time in the first elements of sounds and letters, he nevertheless begs leave to make this apology: That he found nothing satisfactory upon these subjects; that the origin and construction of languages, with their relation, progress, and increase, seemed to him to deserve a more accurate disquisition than had hitherto been bestowed upon them; that the principles of grammar, with the methods of teaching the languages, should be more diligently examined, and rendered both as certain and as easy as possible, if it were only to save time, and to have *mercy* upon youth.

*Omnes pœnarum facies hic labor unus  
babet,*

was the sentence of *Scaliger* upon him  
that



that writes lexicons : and of the barrenness of that soil which produces *Hebrew* roots, a poet of our own (*Butler*) thus humorously rhimes :

*For Hebrew roots, altho' they're found  
To flourish most in barren ground, &c.*

From the tortures of *Scaliger* the author thinks he has relieved himself, and his reader, by connecting the relation of languages with the sense and meaning of words, in his collection of etymologies ; but he declares, if any person chuses to laugh at derivations, he will rather join in the laugh, than lose their assistance in the knowlege of tongues. To say the worst of it that can be said, it is a merry way of learning languages.

*Præterea, ne sic, ut qui jocularia ridens  
Percurram ; quanquam ridentem dicere  
verum*

*Quid vetat ? ----*

HOR.

THE

THE author having contrived a short and easy method of learning *Hebrew* without points, he committed it to the press, to save the trouble of often transcribing it, and that, if it was useful, the usefulness might be general. The publisher desires a second edition, with the author's name to it; this makes him think that his small attempt in the service of the republic of letters has not been unsuccessful, and he is not unwilling to comply with a request, that gives him an opportunity of prefixing some observations he has made upon a maternal language, and its numerous offspring.

*Ecce! venit comitum Niobe clarissima turba.* OVID.

IF this plain account of his entering upon *Hebrew* ground should not protect him from the wit of *Butler*, which he

he nevertheless sets a due value upon, he says further, in behalf of himself and other more learned Orientalists of these days, that however barren the Eastern soil may have been in the days of *Hudibras*, under the oppression of the *Masoretic Rabbins*, it is not in itself incapable of culture, or barren of returns.

THE learned *Faber*, and the more learned *Casaubon*, had their sons early instructed in *Hebrew*, that they might have a more perfect knowlege of the *Greek*; for the greatest part of the *Greek* language is most evidently derived from the Oriental dialects. And it will be impossible to produce a perfect edition of that most useful lexicon of *Hesychius*, in which there are many words of rare occurrence, without a very good knowlege of the *Hebrew*.

NOR is excellence in the *Greek* the  
 b only



only proof of fertility in the *Hebrew* soil; for it is almost a necessary introduction to the *Arabic*, the most copious, learned and entertaining of all the eastern languages, in which there are so many elegant and beautiful compositions in verse and prose †. Who has not with pleasure read the tales and allegories of *Arabian* authors? Who would not wish to read them in the original? to converse familiarly with their poets, and their men of science, and to search after the remains of ancient *Ægypt*, *Greece*, and *Rome*, which may still be found, perhaps, in the manuscripts of the East, though useless to us for want of sufficient attention to their language? A knowlege in the

† Quæ (Lingua Arabica) ab optimis ingeniis per longum sæculorum decursum exculta, et omni scientiarum genere ditata, egregios permultos tam in ligatâ quam in solutâ oratione ostentat scriptores, quorum adminiculo sermo facer, intra angustos codicis unius limites tam diu conclusus, pristinæ suæ eloquentiæ gloriam recuperare, et in suam aliquando copiam atque amplitudinem restitui possit.

HUNT, *de Usu Dialectorum Orientalium.*

the *Arabic* is said to be easily acquired by him that is perfect in *Hebrew* and *Chaldee*, but to be altogether as difficult without their assistance. When the learned *Postellus* was at *Constantinople*, the *Turks*, astonished at the rapidity with which he mastered their language, took him for a dæmon; which was owing to his skill in the *Hebrew*; for without that language, says *Claude Duret*, in his *History of Languages*, p. 404, five or six years are ordinarily employed in acquiring a perfect knowlege of the *Turkish* grammar.

BUT to say the *Hebrew* is the key to all the Oriental languages, and the source of the *Greek*, is not to say enough in its favour. It is also so simple in itself, and so easy to learn, that one may be forgiven for calling it the language of nature, or the first language of

of the world. Sure I am that it ought to be the first language we are taught, after we have learned to lisp our own. And if I were worthy to advise, the Oriental dialects should follow the *Hebrew*, the *Greek* should follow the *Arabic*, and the *Latin* be acquired by conversation and reading, in the same manner as the modern languages of *Europe* are acquired. Let me have also leave to add, that all this may be accomplished in less time than is usually employed in one or two languages at school. And surely such a natural and easy course of initiation would at least enable our young gentlemen to *mispend* their time with more ingenuity and innocency, as well as less expence than at present.

But to resume our more immediate purpose, or rather to dispatch what I have farther to say on the immediate  
sub-



subject of these papers: The *Hebrew* is not only of use in attaining perfection in the *Greek*, and for a more speedy acquisition of the *Arabic*, but is of the highest consequence to a thorough understanding of the sacred scriptures, and consequently the continuance and promotion of true religion. And this I should have first and chiefly insisted upon in this proem, if it had not made a part of the first dissertation.

From which I shall no longer detain the reader, than to assure him, in case he chuses to favour the *Masorets* with his company, that the method of learning *Hebrew*, contained in the following letters, will be no hindrance to his learning the *Masoretic* language, but rather facilitate it. For if he first learns the *Hebrew* without vowel-points, which, by this new method, may be done in less time than can be easily

xiv *To the* R E A D E R.

easily imagined, he will find it much easier to add to his knowlege the application of the vowel-points, pauses, and accents, than to learn them all together.

*Ashley, October 29, 1750.*

ORIGIN

A

# DISSERTATION

UPON THE

Origin, Construction, Division, and Relation

O F

# L A N G U A G E S.

Ου φαυλον ή τέ ονοματος θεσις, ουδε φαυλων αν-  
δρων, ουδε των επιτυχοντων.

ΠΛΑΤΩΝΟΣ Κρατυλος.



A

DISSERTATION

UPON THE

Origin, Construction, Division, and Relation

OF

LANGUAGES.

By  
JAMES HARRISON, Esq.  
of the Middle Temple, Barrister at Law.  
LONDON: Printed by J. B. Nichols, in Pall-mall.

A  
DISSERTATION  
UPON THE  
ORIGIN and STRUCTURE  
OF THE  
LATIN TONGUE.

Containing a Rational and Compendious Method  
of learning *L A T I N*:

TAKEN FROM

The Powers of the *SERVILE* Letters,  
The Uses of the *Greek DIGAMMA*,  
AND  
The *CAUSES* of the *LATIN TONGUE*.

---

---

*Grammatices est scire confusionem de ipsis viginti qua-  
tuor literis.* Simpl. in *Phys.* l. i.

*Grammatica in linguâ Latinorum tracta est a Græco  
et Hebræo.* ROGERI BACON, op. maj.

---

---

By *GREGORY SHARPE*, L. L. D.  
Chaplain to his late Royal Highness *FREDERICK*  
*Prince of Wales.*

---

---

L O N D O N:  
Printed for J. MILLAN, *Whiteball.* MDCCLI.  
(Price ONE SHILLING and SIXPENCE.)

DISSEMINATION

FROM THE

ORIGINAL MANUSCRIPTS

OF THE

LATIN

Containing a Reason and Copy of  
of Learning &c.

TAKEN FROM

The Papers of the

The Use of the

The Causes of the

Containing a Reason and Copy of  
of Learning &c.

Containing a Reason and Copy of  
of Learning &c.

By GREGORY SHANKLIN

Printed for J. Millar, New-Street, London.

LONDON

Printed for J. Millar, New-Street, London.

(Price One Shilling and Sixpence)





T O T H E

R E A D E R.

SOME time after the *Dissertations upon the ORIGIN, &c. of Languages*, and the ORIGINAL powers of *letters, &c.* were sent to the press, I considered, if an easier method of acquiring the *Latin* tongue could be invented, it would be of general service.

For then the *Roman* authors might be admitted to share in the hours of reading, bestowed of late only upon the *French*: and perhaps the masculine language of old *Rome* may be thought to sound as graceful from the lips of a brave and free people, as the enervated speech of a modern nation among whom, though bravery remains, freedom is lost.

The Commentaries of *Julius Cæsar*, written by himself, may perhaps be found to be as elegant, as interesting and useful, as the memoirs of any anonymous *French* Officer; *Cicero* to be as able an orator as any advocate of the parliament of *Paris*; and *Virgil* and *Horace* as fine poets as any of the flattering monotonists of *Louis le Grand*.

No favorite tale of fairy beings can excel the loves of *Cupid* and *Psyche*, in *Apuleius*; whence every thing of that sort took it's rise. Nor are the *French*, how justly so ever celebrated for romance, to be named with the *Greeks* who were the fathers of that species of writing.

The most applauded tragedies in *French* are copied from the *Greek*, as are likewise some, the most entertaining pieces of their comic drama from the same origin.

I say not this to depreciate the wit or learning of *France*; or in contempt of a people who have made themselves but too formidable; or against the learning a language, that is, I am sorry to say, become almost the language of the world: but life is long enough for the acquisition of more languages than one, and the business of life certainly stands in need of all the wisdom comprised in all.

When the learned languages, as they are justly called, for all science came from *Greece*, and the best books in every science have been wrote in *Greek* or *Latin*; when these languages were most cultivated in this country, the inhabitants were most virtuous and brave as well as sensible and obedient to the Laws. Such was the state of *England* in the Reign of queen *Elizabeth*; when  
the

the throne, the court, the kingdom, was the residence of learning, religion, virtue, valour, and every other characteristic of a wise, great and happy People.

I know it is often said, that men of parts have no occasion for learning: but I have never heard that nature was altogether as vigorous in her productions without the help of culture as with it: and perhaps the most forward and luxuriant genius that ever existed would have derived new advantages from a superior Education.

*Nam doctrina vim insitam promovet.* HOR.

But besides the general use of knowlege in the general improvement of men, the *Latin* is of singular use to every man that thinks of acquiring any one of the sciences.

The *Latin* is the key of science: there is no admission into the apartments of philosophy without it. Translations there are indeed, and I think too many of late, as they may perhaps have prevented some, whose business it is to understand *Latin*, from reading the original. But every useful book in every useful science is not as yet translated, and who would not prefer, *E fonte plenum capere haustum*, the original, to a faint, imperfect, lame Copy.

It is the difficulty of subduing a language, which like *Troy* is not to be won under a ten years'



years' siege, that frightens men from attempting what is invincible to men; for boys become men before they are scholars, and men have more to do with things than words.

It is not so in living tongues, they are soon acquired by conversation and reading: and the dead languages, as they are called, might in like manner be revived, and brought into use with as much ease in as little time. For if the structure of the regular verbs and nouns are known, a skilful person, reading and speaking a language, and breaking and reducing every compounded and inflected word into parts, and explaining the causes and reasons of each alteration, will in very few weeks communicate a great degree of knowlege in any ancient as well as modern language.

The famous *Roger Bacon* was so convinced that grammar was attainable in a few days, that he intreated *Clement* the fourth, for whose use he wrote his *opus majus*, to give his *papal* sanction and authority to a method he had contrived of teaching the learned languages in that time. What this method was, to the unhappiness of mankind, we do not know. But in a letter to that Pope *de laude sacræ scripturæ*, preserved among the MSS. in the library at *Lambeth*, Cap. 25, he has these remarkable words: *Certum est mihi,*  
*quod*

*quod infra tres dies, ego quemcunque diligentem et confidentem docerem, Hebræum ut sciret legere et intelligere quicquid sancti dicunt et sapientes antiqui in expositione sacri textûs, et quicquid pertinent ad illius textûs correctionem et expositionem; si vellet se excitare secundum doctrinam datam. Et per tres dies sciret de Græco iterum; ut non solum sciret legere et intelligere quicquid pertinet ad Theologiam, sed ad Philosophiam, et ad Latinam Linguam. Idem ferè de linguâ Arabicâ in initio capituli 31.*

Another man, not worthy to be named with *Roger Bacon*, the abbot *Tritheimius*, who set up for a sort of conjurer, pretended to communicate the art of writing good *Latin* in an instant. But that was a trick or quibble, not deserving the reader's notice. For he had in three or four columns a collection of *Latin* words, and by taking any one Word out of each Column and putting them together formed a *Latin* sentence; the scholar only transcribed any three of these words, and this was his receipt to make *Latin*.

When I published the first edition of the letters upon the *Hebrew* language, having some remarks, that I thought were curious, or at least uncommon, upon the *Greek*, I promised some time or other to publish an introduction to that language, but never

never intended to write a *Latin* grammar, untill apprehension and concern for the decay of that tongue and of all literature with it, made me try at first, for my own satisfaction, whether, by distinguishing the letters of the *Roman* alphabet into radical and servile, all the properties of the *Latin* might not be reduced to the changes of the servile letters; and then, the powers of these letters being known and distinctly explained, the grammar would be comprised in a few notes upon the alphabet. The event answered my expectation, and this trial is the first form or method of grammar contained in the first thirteen articles.

If the powers of the *Greek digamma*, the rational and easy account of the many alterations it makes, the intimate relation and dependence of the *Latin* upon the *Greek*, and the other causes of the *Latin* tongue are considered, they will naturally lead to another view of this language, by tracing it step after step to shew how it is built of materials brought from *Greece* artificially blended together, and this is the second method of grammar contained in article XIV.

The variation of nouns in both the sister languages of *Greece* and *Rome* are made of the several parts of the *Greek* article ( $\delta\varsigma$ ). The cases of  $\delta\varsigma$  are  
 added



added to the nouns in the *Greek* declensions to make them agree with the cases of the *præposit* article  $\delta$ , *hic*, *he* or *this*; which in *Greek* most commonly, in *Latin* often, precedes the noun.

I am obliged to my very learned and judicious friend Dr. *Thomas Sharp* for the following most ingenious account of the origin of the *Greek* and *Roman* articles, &c. “ The *Hebrews* used  $\eta$  (*e*) prefixed &  $\eta\alpha$  (*at*) preceding their nouns, and frequently both of them together in the sense of  $\delta$  *græcorum*, and *hic* and *ipse* of the *Romans*. And what should forbid  $\eta$ , though it be only a vowel in other positions, to be a vowel aspirate in this situation, or to be an asperate in the *Greek* though it should not be an aspirate in *Hebrew*? which may account for the aspirates  $\delta$ ,  $\delta\epsilon$ , *hic*. And as we have the pronouns  $\alpha\eta\eta$  masculine  $\alpha\eta\eta$  feminine; so in *Greek*  $\delta$ ,  $\eta$ ; and *hi-* and *hæ-* and *ho-* towards the formation of the *Latin*. For as to the final *-c* in *hi-c*, *hæ-c*, *ho-c*, throughout the singular number it seems to be no more than an abbreviation of *ecce*, to shew it to be a demonstrative article; which is sometimes more fully uttered as in *ho-cce*, *han-cce*, and even in the plural *hos-ce*, *has-ce*, *his-ce*. Thus we find *anne* abbreviated, *tune* and *ain*. And sometimes both these abbreviations occur together

as *Hi-ccine*. And as the demonstrative article *hic* might have been at first wrote *hi-ec*, *ha-ec*, *ho-ec*, inclusive of the *ec-* of *ecce*, so the other syllable of *ecce*, viz. *-ce* might be united to the article *is*, *ea*, *id*, answering to  $\delta\iota$ ,  $\eta$ ,  $\delta$ , and from *ce-is*, *ce-a*, *ce-id*, or *quis*, *quæ*, *quid*; and so also *qui*, *quæ*, *quod*, &c. in which tho' *-ce* is changed into *q*, yet it remains in *cujus* and *cui*. But if  $\text{הוא}$ ,  $\text{היא}$  is the original of  $\delta$ ,  $\eta$ , the neuter may be taken from  $\text{תא}$  read from left to right  $\tau\alpha$ , which  $\text{ת}$  (*t*) is carried through all the other cases, in all the other genders of the same article,  $\tau\alpha$ ,  $\tau\eta\varsigma$ ,  $\tau\alpha$ , &c. for  $\tau\alpha$  neuter, when used to express any thing emphatically, is in sense the very  $\text{תא}$  of the *Hebrews*. The pronouns *ego* and *tu* are *Greek*, and so is the particle *-met*, which is so often joined with them; *Ego-met*, *Ipse-met*, my very, his very, self; so in the accusative *me-met* and *se-met*, &c. Our grammarians and lexicographers only tell us, that *met* is *syllabica adjectio*, but I take to be the *Greek*  $\mu\epsilon\tau\alpha$  for this reason, *tute* you yourself, is equivalent to *tu cum te*, *se* to *se cum se*, &c. *Ego-met* therefore is  $\epsilon\gamma\omega\ \mu\epsilon\tau' \epsilon\mu\alpha$ , dropping the last word, unless it be occasionally transposed, as *tu-te-met*, which is equivalent to  $\sigma\upsilon\ \mu\epsilon\tau\alpha\ \sigma\upsilon$ ."

*Ille* is from  $\text{אלה}$ . The plural of *ego* in *Latin* (*nos*) is taken from the *Greek* dual  $\nu\omega\iota$ , or rather both

both of them from the *Hebrew* adjunct נוּנו, *nos*, *n-ous*, *us* or *we*. The plural of εγω in *Greek* is ημεις, by a small variation of which the first person plural of verbs in the active voice is made to end in *-mus*. Whether the second person plural of verbs, -τε in *Greek* and *-tis* in *Latin*, answering to *tu* or *te*, may be derived from אתה, טו, *tu*, *thou*, or whether the final *t* in the third person of verbs is from το in *Greek*, *id* (*it*) in *Latin*, I shall leave the reader to determine. But if the *Greek* το is from את, I may venture to add, that the imperative *-to* is from the same origin; for commands imply a sort of demonstration: and את also signifying *ad*, *at* or *to*, the *English to* cannot perhaps so well be deduced from any other word.

The verbs in *Latin* are all formed from the assisting verb *sum*, which forms its own perfect times from itself with the *Greek fu-* (εσθ *fuit*) or the old *Latin* verb *fuo*, yet retained in *Plautus*, and of the same signification with *sum*, taken from the *Greek φυω*; and this *fuo* is now so conjugated with *sum* as to make but one irregular verb: just as *fero* is conjugated with another antiquated word *tulo*, which is the *Hebrew tul* (טול). The perfect tenses of *tulo* are yet retained *tuli*, &c. and *tollo* to take away, with another derivative of *tulo*, *viz.*



*justuli*; and *fo*, with *facior*, viz. in the perfects *factus sum*, &c. And in the Greek  $\phi\epsilon\sigma\omega$  hath its future from  $\epsilon\iota\omega$  and its perfects from  $\epsilon\upsilon\epsilon\gamma\kappa\omega$ . The supines and participle future of *fero* are taken from *lato*, another obsolete word of the same sense: and if *fur*, as some think, is to be derived from *fero*, *latro* may with equal reason be derived from *lato*.

From the persons of *sum* I am, *es* thou art, *est* he is, *sumus* we are, *estis* ye are, *sunt* they are, which are the same in the Greek  $\epsilon\iota\mu$ ,  $\epsilon\iota\varsigma$ ,  $\epsilon\varsigma$ :  $\epsilon\sigma\mu\epsilon\upsilon$ ,  $\epsilon\varsigma\epsilon\iota$ ,  $\epsilon\upsilon\tau$  vel  $\epsilon\upsilon\tau\iota$  *dorice pro*  $\epsilon\iota\sigma\iota$ , the termination of the different persons of every verb in every time are distinguished; only sometimes the first person ends with *o* from *eg-o* I, instead of *m* from *sum* I am: *-m* is the termination of the subjunctive mode in every verb in the active voice, as well as of the assisting verb. The imperative ends in *-to*, *-tote*, *-nto*: the futures in *-o*, except of two forms only in *-am*: the imperfect in *-am* in the indicative, in *-em* in the subjunctive. The perfect times or tenses of all verbs in the active voice are the same as those of the assisting verb, only as this has the Greek *fu-*, they have also a fixed part that does not vary. The plusquamperfect and the future perfect times of the verb *sum* are made by prefixing *fu-* to the imperfect and

and the first future, *fu-eram*, *fu-issē*, *fu-ero*; the infinitive from the present, *fu-isse*, the subjunctive of the perfect from the same mode in the present, *fu-er-im*. B or V, when it is not radical is the *Greek digamma*; *amaBam*, *amaBo*, *amaVi*; *paVo*; *boVis*; *tiBi*, *noBis*, &c. The passive voice of verbs is easily formed from the active, by adding *r* to *o* or changing *m* into *r* for the first person; inserting *r* before *-is* or changing *is* into *-re* for the second person in the singular, and adding *-ur* for the third person in both numbers; but the second person plural changes *-tis* into *-mini*, from the first person plural of the *Greek -mēn*; whence the *Greek* participle *-mēnos*, in the plural *-mēnoi*.

Hence it follows that the auxiliary verb should be learned before, or rather with, but not after other verbs. For the best way of attaining a thorough knowledge of any thing is to see how it is made; and when we know the real causes of things, it is more natural to range effects under causes and to learn them in that order, than to detach them from one another as if they had no cause or ground of production. There is no change without a reason, and the structure and contrivance of language is not less beautiful than it is amazing.

After

After all, to remove as many difficulties as I could out of the way of him who should please to make use of this method of learning *Latin*, I have in the last Article subjoined the *Paradigmata* of nouns and verbs, in such manner as will I think serve best the purpose of *examples*. This may be called the third and last form of grammar communicated in these papers.

These several methods will serve to illustrate one another, and all together yield more assistance to the learner than he could derive from any one of them alone. And as the same things must necessarily occur over and over again the Reader will soon find the advantage of these repetitions from the effects they will naturally have upon his memory.

If any person has neglected this language and forgot his grammar, it will not be very difficult for him in this way to recover it again: if any person is desirous of attaining it, who had never attempted it before, let him not think it too late to begin, though he may be too old for a School, and he will find it may be acquired in much less time than is generally imagined. But then he should sometimes associate with men who will assist him in speaking *Latin*: he should break through that shyness, so peculiarly *English*,  
which



which prevents us from attempting to speak a language we do not perfectly understand, tho' it does not prevent us from treating the attempts of other men with great rudeness and loud laughter. Should he meet with such treatment as this let him despise it, and not be frightened from his endeavours to speak *Latin*, for fear of mistakes, which few perhaps can entirely avoid in the use of their own language: let him not think tho' boys are absurdly punished at school for it, that he is liable to an action of assault and battery for breaking *Priscian's* head, when he attempts to speak *Latin*.

The books he should constantly use are *Cæsar's* Commentaries for a most correct stile of writing, *Cicero's* epistles for letter-writing, and *Terence* and *Plautus* for conversation.

Now, whether this method is, or is not admitted into schools, I think without giving any reasonable ground of offence to men whose characters I greatly respect, and whose utility to the public in the care of a rising world I sincerely acknowledge, I may wish at least that the causes of the *Latin* tongue were explained to youth, and reasons given them for all they are obliged to remember; for the reasons of things make a deeper impression upon

upon memory than the jingle of verse, and when things are well understood, they are easily remembered. I should also think it would be of great service to examine youth upon the powers of the *servile letters*, for if they can readily account for all the changes made in the *Latin* tongue by every servile letter, they must have a perfect knowledge of grammar.

But I entirely submit this opinion and this performance to all reasonable judges and to future experience.





A

DISSERTATION

UPON THE

ORIGIN and STRUCTURE

OF THE

LATIN TONGUE.

---

I.



THE *Latin* is derived for the most part from the *Greek*, as the *Greek* is from the oriental languages, and those from the first language of men.

II.

Words perhaps had their origin from the natural notes of animals and other sounds. At first these words were uninflected; afterwards, to distinguish the different circumstances of every object, person, attribute and action, particular sounds were invented; such are the particles, pronouns and substantive or assisting verbs; which are therefore short and irregular in every



language; some of these being constantly repeated with the primitive and till then unvaried words, habitually became a part of them, and occasioned the flexions which now constitute the progressions of nouns and verbs. And such a thorough knowlege of these flexions must be acquired, as may enable the scholar to have them always at command, that he may not resemble the lawyers and physicians of former times, who cut off all the terminations in order to conceal their ignorance of the language which their craft led them to make use of; and then, having furnished himself with a copious collection of the most usual words from a good vocabulary, he should begin to read and to speak; for the particularities, the syntaxis and idioms, as they are called, of languages, are better learned from experience in the use of books, than by rules.

### III.

Some letters are more permanent than others, and rarely alter in the same language, though every letter of the alphabet is liable to change, as words pass over distant times and places from one people to another: such letters as keep their place under all the inflexions of a noun or verb, may be called *radical*. Other letters are mutable and subservient to all the purposes of inflexion, and therefore may be called *servile*: although all the letters may be in some word or other *radical* or permanent, yet only the following letters are ever used as *serviles* in the *Latin* tongue. 1. The vowels, for they being formed by an opening of the mouth, when the other organs of speech are at rest, must, in their  
own

own nature, be more liable to interchange than other sounds, as they really are in every language. 2. The aspirate H, which is a breathing only, and the letter S, which is another close and more compressed aspirate; for the open breathing is an H, which, if confined, produces a whistling, and forms the sound of S, which is very nearly related to T: for T before i, with another vowel, has the sound of S, as in *nation*; and before S, it resolves into S, as *pos-sum* I am able, and *pos-sim* I may be able, from *pot-* for *potis* able, and *sum* I am, *sim* I may be. T therefore is often a *servile* letter. See *Dissertation upon the Origin, &c. of Languages* p. 41, 42. 52, 53. 3. The letter M, expressing a sound naturally formed by us whenever we close our lips; one of the most *servile* letters in the *Hebrew* dialect, and thence of frequent use in *Greek* and *Latin*; though sometimes it changes into another liquid. The four letters, L, M, N, R, are called liquids, because they melt or mix easily with other sounds: of these the letter R is very often *servile* in the *Latin* tongue. 4. The *Di-*(or double)-*gamma* of the *Æolians*, so named from its form, being one *Gamma* on the top of another, F, retained in the *Latin*, and in all *European* languages. From nearness of sound, it frequently passes into V, or B, which is a compressed V, and sometimes, though very rarely, into P. The principal use of this letter in *Greek* was to prevent a concurrence of vowels, by inserting it between them: but this application of it is more frequent and more conspicuous in *Latin*. See article X. and *Dissertation*

upon the Origin, &c. of Languages, p. 43. also *Dissertation on the original Powers of Letters*, p. 101, 102. The *servile* letters therefore are, the vowels, A, E, I, O, U, the *Digamma* V or B, the liquids M, N, R, the aspirate S, and the mute T; and all the variations or additions to any primitive or radical word, serving to distinguish the different Circumstances of time, number, sex, manner, &c. are made by them.

## IV.

If we know all the various uses of the *servile* letters in any language, and can apply them readily, we have all the knowledge necessary for an introduction to that language. There are three ways of acquiring this knowledge. 1. By learning the powers of each of these letters as they occur in alphabetic order, or according to the distribution of them in the preceding article, into vowels, digamma, liquids, and aspirate. 2. By general rules of formation. 3. By *paradigmata* or examples. I shall begin with the first.

And here the Reader is desired to have the *paradigmata* always before him: whilst he reads the following observations, he should constantly have recourse to examples, which will illustrate these observations like experiments in natural philosophy, or lines and figures in geometry. He is not desired at once to commit them to memory, nor is it expected that he should be immediately master of every variation of the letters as they occur in the following articles. No more is desired of him, than to read with attention; and it is apprehended, that he will very speedily acquire and retain



retain all necessary change of letters in the *Latin* tongue.

## V.

The letter A, when alone, is *radical*, and used for *ab* (in Greek *απο*, *apo*) *from*, and sometimes receives the close aspirate or servile S, *abs*.

A, in the syllable preceding *io*, in the end of verbs of the third conjugation (in which the *i* is changed to *e* short in the infinitive) sometimes changes into *e*, in forming the perfect times, as from *facio*, first person present, *facere* infinitive to make, *feci* perfect, I have made; from *jacio* I cast, *jacere* to cast, *jeci* I have cast; from *pario*, I, *parere* to, and by reduplication of the first syllable *pēpēri* I have brought forth; *capio*, *capere*, *cēpi* I have taken. In like manner A, in verbs of the third conjugation ending in *-go*, is changed sometimes into E, as *egi* from *ago*, *agere* to do. *Fregi* from *frango*, *frangere* to break. *Tango*, *tetigi*. *Pango*, *panxi*, *pegi*, *pepigi*. But *ango*, *clango*, *plango*, have their perfects in *xi*, *anxi*, &c. Sometimes A of the present in the passive voice, changes into E in the perfect participle, as *gressus* from *gradior* I walk. *Perpeffus*, &c. the compounds from *patior* suffer, from *fatiscor* fatigue, and its compounds *fessus*. Other verbs retain A, as *sapUi* and *sapiVi*, where V is the Æolic digamma, from *sapio*, *sapere* to be wise. *RapUi*, from *rapio*, *rapere* to snatch. Also *quatio*, *quassi* I have shaken, *aio*, *aisti* thou hast said, in the second person, for the first person is not found. So for four examples where A is changed into E, here are four where it is not.

Con-

Concerning times of action, it must be admitted, that there are only three periods of time in nature; for every thing or action must be *past* or *present* or *future*: But then the time of action may be considered as more or less *perfect* with respect to an action already done, or now doing. Hence there are three *perfect* and three *imperfect* tenses. The *present imperfect*, usually called the *present* tense, is of an action that is now in hand, or now doing. The *present perfect*, is done; the *imperfect past*, *was doing* at a certain time now past, but not finished; or was not at that time finished: This time is with great propriety in the *Greek* tongue called *παρατατικός χρόνος*, *paratattikos chronos*, or the *extended* tense, for it shews the action was not done but continued. The *perfect past*, called by grammarians the *plusquamperfect*, *was done* at a certain time past. The first or *imperfect future*, *will be doing*. The second or *perfect future*, *will have been done*. This distinction of time into perfect and imperfect, belongs only to verbs active, and not to the verb *sum*. For existence is instantaneous, and can be considered only three ways, as past, present, or future: so that what we call the perfects of *sum*, are no more than *existence*, or *being past*, considered in respect of three *points* of time. For which reason, *sum* and *fui*, *eram* and *fueram*, *ero* and *fuero* tenses are equivalent when joined with participles of the perfect passive. If therefore I retain the common terms of grammarians in speaking of the times of the verb *sum*, it is merely to assist the learner in the parallel he is to make between the several

parts

parts of this and the corresponding parts of other verbs. The *infinitive mode*, or manner of acting, is so called, because it is neither limited by time nor person.

In verbs ending in the imperative with A and in the infinitive with *-are*, the said letter A never varies excepting only in the present tense of that conditional *mode* or manner of speaking, which, from the subjoined particle *si* if, or *cum* when, or *ut* causal *that* (which includes the potential and optative) is called the subjunctive, in which A is changed into E, and the E continues through each number, person and voice in that mode (in the present time) *E. g.* from *am-o* (the first person present) is the subjunctive of the same time formed by changing *o* into *e* with the *servile M* after it in the active, and the *servile R* after it in the passive voice, *am-eM* I may love, *am-eR* I may be loved.

Some verbs in *-o*, *-are*, are irregular and lose A in the perfect times: *crep-o*, *cub-o*, *dom-o*, *fric-o*, *mic-o*, *nec-o*, *plic-o*, *sec-o*, *son-o*, *ton-o*, *vet-o*, form the perfect by changing *-o* into *-ui*, *cub-ui*, *domui*, &c.

Verbs of this sort change O into A, because the O is a contraction of AO, and therefore the A which is radical, though suppressed by the O in the first, returns again in the other persons: thus *bo-o* in *Latin* is from *bo-ao* low or bellow; *gubern-o*, *āre*, from *kubern-ao* in the *Greek* to govern; and *amo* from *ama* (together) and *-o* for *ego* I, &c. The radical letters of all *Latin* verbs seem to be expressed without mixture of serviles in the second person singular, imperative, of the present time, *amā-legē-docē-audī-* of which the

final



final vowels and their quantity being known directs to the nature of the conjugation. And as the vowel E in verbs of the third conjugation (*legĕ*) is short and rapid, it may either be cut off as in *fac, dic, duc, &c.* or absorbed in the present tenses of the Action, as it is universally in *lego, legam, &c.*

But other verbs in O or *io-ĕre*, in *eo ĕre* and in *io ĭre*, form the subjunctive present by changing -o into -am in the active and into -ar in the passive, retaining A in each number and person *leg-am*, I may read, *faci-am* I may make, *mone-am* I may advise, *audi-am* I may hear, *leg-ar, mone-ar, audi-ar* I may be read, &c. And form the future time of the indicative mode in the first person only, by changing O of the verbs *o* and *io ĕre*, and *io ĭre* into -am in the active, and -ar in the passive, *leg-am, faci-am, audi-am*, I will, &c. *leg-ar, audi-ar*, I shall or will be, &c. Here the first person singular only has A ; in every other person singular and plural active and passive A changes into e, *legent, legentur*, they, &c. The imperfect and plusquamperfect of the auxiliary verb *esse* to be, has A after *er, eram* I was *fuera*m I had been.

But *m* after A is also the termination of the accusative of nouns in A which are feminine, and *s* after A is the same case of the same Nouns in the plural. Only the pronoun *hec* retains the *c* in every case in the singular, except the genitive *hanc fœminam*, singular, *has fœminas* plural, from *hec fœmina* this Woman. Sometimes it is *hæ-cce* which proves the *c* to be a contraction for

for *ecce* behold, for *hic*, *hæc*, &c. is a demonstrative Article.

The imperative mode or manner of speaking that commands, in the present time of verbs in *-o-are*, ends in *A*, *am-a* love thou, as was observed before.

*A* in the end of words is also the nominative, vocative and ablative, or first, fifth, and last cases of nouns substantive and adjective of the feminin gender, as *musa* a muse, *filia* a daughter, *bona* good, *mala* bad. To distinguish the last case or termination from the first and fifth, a circumflex is generally put over the ablative, *musa*.

And here I would observe once for all, that the several cases of the *Greek* article *ὅς* who or which, are added entire to the radical letters of the nouns to determine their case or make that change required by the construction of a noun with any other word: The first case is called the nominative for it is the *nomen* name, or noun itself unvaried. The termination of the *Greek* feminin nouns ending in *-ē*, is taken from the oriental languages, and by them from nature, for it is a soft and effeminate tone. The terminations of the *Greek* adjectives ending in *-os* in the nominative, are *-os*, *ē* and sometimes *-a*, *-on*. Hence in *Latin*, nouns in *-us* in the nominative have the terminations *-us*, *-a*, *-um*. In *Latin* the feminin nouns commonly end in *-a*, answering to *-ē* or *-a* *Greek*; and the neuter in *-um* answering to *-on* in the *Greek*. If the particle *of* is preposed, either tacitly or expressly, the case required is called the *genitive*, because the preposition *of* in our language implies

plies production or begetting: if the preposition *to* is implied, the case required is called *dative* or *giving*; but when the preposition *ad* (*to* or *at*) is expressed, or the noun follows the verb, as an object of action, the case required is called *ad* or *ac-cusative*, *ad causam*, or *causal*, *aitiakē*, as it is named in the *Greek*, in which language *aitia* signifies *cause*. The particle *o* or note of exclamation demands the *vocative* or calling case. *With*, *in*, *by*, *from*, require the *ablative*, which implies taking *from* or away.

A is the termination of the nominative, accusative, and vocative plural of nouns neuter: from *pomum*, *poma* apples, *ovum*, *ova* eggs, *magna* from *magnum* great, *parva* from *parvum* little.

If *e* follows A, making the diphthong *æ*, it forms the genitive or second case (which answers to the preposition *of*) and the dative (*to*) in the singular number, and the nominative and vocative plural of Nouns in A; as *cæcæ talpæ* of or to a blind mole, or plural blind moles. In these cases, the exigency of the place or the construction of other words will always determine the sense.

These are all the changes made by A in the *Latin* tongue. But before I proceed to the next servile Letter, it is necessary to settle the quantity of A, for nothing is so disagreeable in reading or speaking *Latin* as mistakes in quantity.

In general all diphthongs or double vowels and double consonants are long, because they take up a double time to pronounce them: but one vowel before



another is short, *æquō pallidā mōrs bēātē*, &c. and unless the vowel be naturally long, as is A in *mater, matris* mother, where *a* is used for the long *ē* in Greek, a liquid after a mute makes the preceding syllable long or short, as the Author pleases — *aūrōrā tēnēbrīs*, or *ēffulgēt tēnēbrīs aūrōrā fūgātīs*.

A is long in composition, *ā-mitto, ā-mittēre* to lose; because it answers to the Time of pronouncing *ab*, of which preposition it is a contraction.

In the change of letters and their increase in verbs A is long, as *amā* love thou, *amābam* I did love, *legebāmus* we did read, from *lego, legere* to read, except the change of *o* into A in *do, dāre* to give, where the first A is short and the second A long, *dābātis* ye did give: but *dā* and *dās* are long, and this is the only verb where the A is short in *-are*. A final is short in all the cases of Nouns except the ablative, and in *itā* so, *quā* because, *putā* to wit, and the interjection *ejā* it is short: numerals ending in *-inta* have it common, but in every other instance A in the end is long. In nouns neuter ending in *-al* and *-ar*, the A in the increase of the syllable is long, as *animal, animālis* of an animal, *exemplar, exemplāris*, but *nectar, nectāris*, and *juba, jubāris*, of a sun beam, are short, as is the increase of nouns in *-ar, -aris*, not being neuter, as *mas mārīs* of a male. But A in the genitive plural of nouns in *a* is always long as *ranarum* from *rana* a frog.

## VI.

E by itself is the preposition *from, out of* for *ex ec* from the Greek, and like *a, ab*, often receives a *servile S* in the end and is *ex*.

In the beginning of words E is the first letter in many parts of the auxiliary verb *Esse* to be, from *sum* I am: in the participle present *Ens* being; in the second person singular and plural and third person singular of the indicative and imperative of the present E is followed by *s*, *Es* thou art, *Estis* ye are, *Esto* be thou, or let him be, *Estote* be ye. But every person singular and plural in the imperfect and first future is followed by *r*, *Eram* I was, *Eras* you was, *Erat* he was, *Eramus* we were, *Eratis* ye were, *Erant* they were. *Ero* I shall or will be, *Eris* thou, &c. *Erit* he, &c. *Erimus* we, &c. *Eritis* ye, &c. *Erunt* they shall or will be. But in the subjunctive of the imperfect it is followed by *-sssem*, *si Essem* if I were, *Esses* thou, *Esset* he, *Essemus* we, *Essetis* ye, *Essent* they were.

The verb *Eo* I go, loses E in every place, except the first person singular and third plural of the present indicative *Eo* I go, *Eunt* they go; the third plural of the imperative *Eunto* let them go; the subjunctive present, *Eam* I may go; the gerunds (*quia gerunt* bear, or as *participles*, participate the form of nouns and force of Verbs, as *supines* do) *Eundi* of going, *Eundo* in going, *Eundum* to go; and every case of the participle *iens*, *Euntis* of going, &c. the rest is conjugated as the termination *-o* of verbs in *-io*, and so are its compounds:

The E in *monEo*, *monErE* to advise, and such like verbs, remains every where except in the perfect indicative, where it is changed into U, as *monui* I have advised: this U is followed by an E in the subjunctive mode of the perfect, *monuErim* and in the second future *monuEro*.

*nuEro*; but in the infinitive perfect and subjunctive plusquamperfect by *i*, *monuIffE*, *monuIffEm*, the participle passive is *monitus*.

In the third plural of the perfect indicative all verbs end in *-erunt* and *-ēre*, *fuērunt* or *fuēre* they have been, *legērunt* or *legēre* they have read, *monuērunt* or *monuēre* they have advised, *audiuērunt* or *audiuēre* they have heard.

The second singular passive ends always in *-ēris*, or *-āris* or *-īris* and in *ēre*, *āre*, *īre*, in the present, *legēris* and *legēre*, *amāris* and *amāre*, *monēris* and *monēre*, *audīris* and *audīre*, thou art read, &c. Subjunctive *si legāris* & *legāre*, *amēris* & *amēre*, if thou art, &c. Imperfect *legebāris* & *legebāre*, *amabāris* & *amabāre*, &c. thou, &c. Subjunctive *si legerēris* & *legerēre*, *amarēris* & *amarēre*, &c. if thou wert, &c. Future *legēris* & *legēre*, *amabēris* & *amabēre*, &c. thou shalt be: in the imperative in *-re* & *tor* without *-ris*, *legēre legitor*, *amāre amātor*, *monēre monētor*, *audīre audītor*, be thou read, &c.

The infinitive present and perfect active end in *E*, *legere* to read, *legisse* to have read, *audire*, *audivisse*; *monere* *monuisse*; *amare*, *amavisse*, also the second singular of the imperative active and passive, *lege* read thou, *legere* be thou read, *mone* advise thou: but *amo* has *ama* love thou, and *audio* has *audi* hear thou.

Verbs in *-o -ere, -eo, -io*, of each person and number in the imperfect take *E* after the last radical letter; that is they change *-o* of the present into *E*, *leg-ebam*, *mon-ebam*, *audi-ebam*, I did, &c. The passive is almost the same as the active, only in this and every other place the passive changes *m* final into *r*, or adds *r* to *-o*, as *legebar*, *ama-*

*bar*,



*bar, moncbar, audiebar, I was read, &c.* subjunctive, *legerer, amarer, monerer, audirer.* Future *amabor* I shall or will be loved, &c.

*I* of the perfect changes into *E* in the plusquamperfect, *leg-i, leg-eram, amaVi, amaveram, monUi, monu-eram, audiVi, audiv-eram*: hence we see that these tenses, the perfect, plusquamperfect, future, are nothing more than the auxiliary verbs properly adapted to the radical letters of any other verb, and indeed these times of the auxiliary verb itself are formed from present and imperfect times of the same verb by prefixing *fu-* from the old verb *fuo*, and after it, *-i* for I have *-erim* the subjunctive, *-isse* to have, *-eram* I had, *-issem* subjunctive, *-ero* I shall or will have: if instead of *fu-* the radical letters *leg-*, *audi-*, or *audiV-*, *monU-*, *amaV-* are prefixed, they will shew the form of all the regular verbs in those times, as *leg-i, leg-erim, leg-isse, leg-eram, leg-issem, leg-ero*: *audiv-i, audiv-erim, audiv-isse, audiv-eram, audiv-issem, audiv-ero*, &c. and in the passive the participle *-tus* with *leg-*, where the *g* naturally resolves itself into *c*, *lectus*, and *-tus* with *ama-*, *amatus*, *-itus* with *mon-* and *aud-*, *monitus* and *auditus*, construed with the auxiliary verb, form all the perfect times.

The participle present active is made by prefixing the radical Letters to *-ens* the participle of *sum*, as *leg-ens, am-ans, mon-ens, audi-ens*. The subjunctive present is also from the auxiliary verb by dropping *s* and changing *i* of *sim* I may be, into *E* or *a*, *leg-am, audiam, mone-am, am-em*: in this last *E* continues through each number and person, *am-em* I, *am-es* thou, *am-et* he; *am-emus*

we

we, *am-etis* ye, *am-ent* they may love. But then to distinguish the first future indicative from the subjunctive present, the future of *-o*, *ere*, and of *-io*, formed in *-am*, changes *a* of every other person and number into *E*, as *leg-am*, *leg-es*, *leg-et*, *leg-emus*, *leg-etis*, *leg-ent*; *audi-am*, *audi-es*, *audi-et*, &c. The Subjunctive of the imperfect is formed from the indicative, by changing *a* into *E*, and the digamma *b* into servile *r*, *legē-bam*, *legē-rem*; *amā-*, *monē-*, *audi-rem*, I would or should, &c.

In nouns *E* final is the vocative singular of those that have the nominative in *-us*, *a chare domine* from *charus* dear, *dominus* sir or lord; but *filius* and *meus* and *genius* and all proper names of men ending in *-ius* have the vocative in *i*, *mi fili* O my son, *ô Geni*, *Icci*, *Lolli*, &c. and the vocative of *Deus* is the same as the nominative, *O Deus* O God! Of Nouns that have *-is* in the nominative or genitive, the accusative changes *-is* into *-Em* or *-Im* in the singular, into *-Es* in the plural; but the ablative singular ends in *-E*, and sometimes, like the dative, in *i*. If the noun is an adjective, the masculine and feminine are the same, ending in *-is*, as *hic* or *hec* *tristis*, this, or he, or she sad; the neuter terminates in *-E*, *hoc triste*, this sad object; and the nominative, accusative and vocative singular of this gender are the same, *triste*, the plural *tristia*: the other cases are alike in all genders. Nouns ending in *-Es*, *res* thing, *dies* day, change *s*; but never lose their *E*. Some Nouns from the *Greek*, ending in *-E* and *-Es*, are declined like nouns in *a*, only retaining *E* as the others do *a* in every case, excepting those that terminate in *æ*,  
which

which are the same in both ; and in the accusative singular *-en* is used for *-am* in conformity to the Greek, *Anchises*, *Anchisæ*, *Anchisen*, *Anchise*. Some form the genitive in *-es*, dative in *-e* ; *Penelope*, *Penelopes*, *Penelope*, *Penelopen*, *Penelope*. Sometimes E is by contraction lost, as *pulchri* the genitive of *pulcher* fair ; *libri* of *liber* a book ; in these instances E is always short, as it is in the increasing of nouns in *-er*, *ëris*, *carcer*, *carcëris* of a prison ; except *ver*, *vëris*, spring ; *crater*, *cratëris*, a cup ; *iber*, *ibëris*, an *Iberian*. Nouns in *-es* have their increase short, as *ceres cerëris* ; but *hærëdis*, from *hæres* an heir, *mercedis*, from *merces* wages or recompence, *locuplëtis*, *locuples* rich, are long ; so are *lebëtis*, of *lebes* a cauldron, *magnëtis*, of *magnes* a magnet, *tapëtis*, of *tapes* tapestry.

E in composition is long, *ëdüco*, *ë-düccäre* to educate. So are *de-* and *se-*, *dë-mitto*, *dë-mittere* to send or cast down, *sëpäro* to *separate*. So *re* in *rëfert*, when taken impersonally, signifying it imports or concerns, is long, otherwise short, as are all other prepositions except *a* and *di-*, and sometimes *pro-*.

E in the end of words is short, except in words ending in *-es*, as *res*, *dies*, &c. E in *rë*, *dië*, &c. is long ; and in adverbs from nouns in *-us*, *clarë* clearly, from *clarus* clear ; also in *ferë*, *fermë*, almost : But in *malë* ill, *benë* well, *supernë* above, *infernë* beneath, *ritë* rightly, E final is short. Nouns of one syllable are long, *me* me, *te* thee, &c. but *-que* and, *-ve* or, *ne* nor, are short. E in the imperative of verbs in *-eo* is long, as *monë* advise thou. In the increase of verbs in the pre-

sent



sent and imperfect of all verbs except in *-o, -ĕre*, it is long, *monetur* he is, *audiebatur* he was, *amarĕre* thou might be; &c. E in *ĕbam* is always long, but in the perfect times, in *-eram, -ero, -erim*, and in those ending in *-bĕris*, it is short, as it is in verbs in *-o, -ĕre* in the present and imperfect before *-r-*, *legĕris*, or *legĕre* thou art read, but on further increasing the E after *r* is long; for one *r* after another cannot hastily be pronounced, *legĕrĕris*, &c. thou wouldst or shouldst be read, &c.

## VII.

I is the genitive of nouns in *-um, -us, -r, bonum, bonI* of good; *charus, charI* of dear; *puer, puerI* of a boy; *vir, virI* of a man; *liber, librI* of a book. The nominative and vocative plural is the same as the genitive singular, *puerI* boys, when masculine; for neuter nouns have the nominative, accusative, and vocative plural in *-a*. Nouns having the genitive in *-Is*, form the dative singular in *-I* by rejecting *-s*, and the plural in *-Ibus*, by restoring *s*, and inserting the *digamma* with *u* after it: but nouns in *-es, -eI*, have *-ebus*. All other nouns have the dative and ablative in *-Is*, *homo* a man, *homInIs* of a man, *homInI* to a man, *homInIbus* with, to or from men: nominative *res*, genitive *reI*, dative *reI*; plural dative and ablative *rebus, pravIs puerIs* to bad boys, *probIs virIs* to honest men.

These pronouns have the *digamma* B, nominative *tu* thou, genitive *tuI* of thee or thine, dative *tIbI* to thee, accusative and ablative *te* thee; plural, nominative and accusative *vos* ye, genitive *vestrĕm* or *vestrI* of your, dative and ablative *vobIs* to or from you; genitive *sui* of,

D

dative

dative *sibi* to, accusative and ablative *se* himself or themselves. Nominative *ego* I, genitive *mei* of me, dative *mihi* (the soft aspirate instead of the digamma) to me, accusative and ablative *me* me: plural nominative, accusative, and vocative, *nos* we, genitive *nostrum* or *nostrum* of us, dative and ablative *nobis* to us. The pronoun (*is*) masculine he, this; *ea* feminine she; *id* neuter *it* that, changes *i* into *e* every where except in the plural nominative masculine *ii*, and dative and ablative *ii* or *eis*.

The different degrees of comparison are formed by changing *-us* into *-ior* and *-issimus*, sometimes *-imus*, or adding those terminations to the adjective; *durus* hard, *durior* harder, *durissimus* hardest; *pulcher* fair, *pulchrior* fairer, *pulcherrimus* fairest; *fortis* and *valens* strong, *fortior*, *valentior* stronger, *fortissimus*, *valentissimus* strongest; *felix* happy, *felicior* happier, *felicissimus* happiest. But in words ending in *-lis*, the *-is* is cut off both from *-lis* and *-issimus*; and *l* doubled (as *r* is in words ending with *r*) *humilis* humble, *gracilis* slender, *facilis* easy, *humillimus*, *gracillimus*, *facillimus*.

The subjunctive present of the assisting verb *sum*, is formed by changing *u* of the present into *i*, and retaining it through both numbers, and in every person. *sim* I may be, *sis* thou, &c. All present perfects end the first person indicative in *-i*, and retain it through each person, number and mode, except the third plural indicative, which, as was said before, always ends in *-erunt* and *-ere*. The second person plural ends in *-is*, the passive in *mini* every where. The termination *-o*,  
in

in the verbs *-o*, *-ĕre* and *-io*, and of the future in *-bo* and *-ro*, changes into I in every person singular and plural, except in the third person plural of *-bo*, and of *-o -ĕre*, and *-io* in the present indicative, *monebunt*, *amabunt*, *legunt*, *audiunt*. The infinitive present passive ends in I, *leg-I* to be read, *ama-rI*, *mone-rI*, *audi-rI*, where the servile *r* serves instead of the *digamma* to separate the vowels. The gerunds in *-di*, are *legen-dI* of reading, *aman-dI*, *monen-dI*, *audien-dI*.

Concerning the quantity of this vowel ; I in composition is long, *dī-vello* pluck asunder : but in *dīrīmo* divide, and *dīsertus* eloquent, it is short ; in participles passive it is short, unless the perfect be formed in *-ivi* ; *monui*, *monītus* ; *taceo* to be silent, *tacui*, *tacītus* ; *terreo* to terrify, *terrui*, *terrītus* : but *audīvi*, *audītus* ; *cupio* to desire, *cupīvi*, *cupītus*. The digamma V in the perfect, lengthens the vowel before it, and therefore I in *-ivi* is long through all the perfect times, as it is in the increase of verbs in *-io*, *audire* to hear. But in other verbs, and in the further increase of these, it is short. To distinguish the perfect from the present, I in the perfect tense of *venImus* is short, and in the present long, from *venio*, *venIre* to come. In the subjunctive plural, first and second person, I is long, of *sImus*, *nolImus*, *velImus*, *sI-*, *nolI-*, *velI-tis*. Nouns in *-il* and *-is* increase short ; *vigil*, *vigīlis* vigilant ; *sanguis*, *sanguīnis* blood. Nouns in *-ix* have the I long ; *felix* happy, *felicis* ; *radix* root, *radīcis*. But the second *i* in dative and ablative cases plural of nouns is always short, *felicibus*,



&c. In words of this sort, for ease in speaking, & naturally resolves itself into *c*.

## VIII.

O by itself is an interjection, and the sign of the vocative case. The dative singular of nouns in *-um*, which are generally neuter, and in *-us* and *-r*, which are masculin, ends in O; *spectaculum*, *spectaculO*; *dign-us* or *-um*, *dignO* worthy; *vir* a man, *virO*; *probus*, *probO* honest; *glyceri-um*, the name of a woman, *glyceriO*. But the dative of *unus* one, is *uni*; of *alius* other, *alii*, *alter* another, *alteri*; *ille* he, *illi*; *hic* this masculin, *hæc* feminin, *hoc* neuter, dative *huic*. The genitive plural of nouns in *-um*, *-us*, *-r*, ends in *-Orum*. And in forming the degrees of comparison O follows *i*, and is long in quantity in all cases except the nominative singular, *dignus* worthy, *dign-iOr*, *digniOris* more worthy.

The first person present indicative of verbs active ends in O, which termination is part of the pronoun *eg-O* added to the old radical letters. *Leg* לדהג in the oriental dialects signifies to study, in *Greek* λεγω, *leg-O* is I speak, in *Latin* I read. In the persons, it changes into the letters *-s*, *-t*, *-mus*, *-tis*, *-nt*, with *a* or *e*, or *i* before them, and these are parts of the assisting verb adapted to the radical letters; *leg-o* I, *leg-is* thou, *leg-it* he, *legi-mus* we, *legi-tis* ye, *leg-unt* they read. *Amo* I, *am-as* thou, *am-at* he, *ama-mus* we, *ama-tis* ye, *am-ant* they love, &c. O is the first person of the futures of verbs in *-o*, *-are*, and in *-eo*, *ama-bO*, *mone-bO*; *erO*, *fu-erO*, *amaz-erO*, *monu-erO*. Here the O is in conformity to the *Greek*, as is also the digamma *b* in the first future

future instead of the aspirate in *Greek*. The passive present indicative and first future, differ from the active only in having *r* after *O*, *leg-Or*, *am-Or*, *ama-bOr*, *monē-bOr*. The ablative gerunds in *-do*, are *legen-do*, *aman-do*, *monen-do*, *audien-do*, in reading, &c.

The imperative second and third person is the theme or radix, of which the last vowel is retained in some verbs and suppressed in others in several tenses and modes, thus *ama* in the imperative is *am-o* in the first person present by contraction for *amao*, *audi audi-o*, *monē mone-o*, *legē lego*. The imperative also receives the addition of the particle *-to*, but upon this increase the *ē* is suppressed and *i* is admitted in such verbs as *lego*, &c. *vide xiv. ama*, and *ama-to*, love thou, *ama-to* let him love; *mone*, and *mone-to*; *lege*, *legi-to*; *audi*, *audi-to*; the plural is formed by adding *-te* and *-tote*, for the second person, and *-unto* for the third person plural: *ama-te* and *ama-tote* love ye; *amant-o*, *monent-o* *legunt-o*, *audiunt-o*, let them love, &c. *es-to* be thou or let him be, *es-tote* be ye, *sunt-o* let them be. The passive is formed in like manner from the second person indicative, adding *r* to *o*, *amare*, *amato-r* be thou loved, *amato-r* let him be loved; *amamini* be ye, *amanto-r* let them be loved; *legere*, *legitor*; *legimini*, *leguntor*, &c.

The Vowel *O* in the end of words is generally common, i. e. either long or short: but in the dative and ablative is always long, as it is in the increasing of verbs; and of nouns in *-ol*, and *-onis*. *sol*, *sōlis* the sun; *pavo*, *pavōnis* a peacock; except most names of nations as *macedo*, *macedōnis*. Nouns of the neuter gender

or

or derived from the *Greek*, ending in *-or*, increase short, *marmor*, *marmoris*, marble; *rbetor*, *rbetoris* an orator; so *æquor* the sea, and *memor* mindfull; *æquoris*, *memoris*, &c. But nouns masculin in *-or* are long, *timor*, *timoris*, fear; but *mem-or-oris*, mindfull; *arb-or,-oris*, a tree, are short. Nouns in *-os* increase long as *os*, *oris* a mouth: But *bos*, *bovis*, an ox; *comp-os*, and *imp-os-otis*, are short: *arbos*, makes *arboris*.

## IX.

U in Nouns that have the genitive as well as the nominative in *-Us*, have the vocative the same as the nominative in *-Us* singular and plural, the genitive plural in *-uUm*; some few form the genitive in *-iUs*, nominative *qui* which or who, genitive *cuiUs*; dative *cui*; *hic* he or this, genitive *hujUs*, dative *hUic*; *ille* he, *illiUs*; *unus* one *uniUs*; *alter* another *alteriUs*.

The first person plural active of every verb in every time and mode, except the imperative, ends, in *-mUs*, which termination is taken from *sumUs* we are, and is the first person plural, present indicative of the assisting verb *sum*; *legimus* we read, *si amemus* if we love, *monebamus* we did advise, *audivimus* we have heard, &c. And from *sunt* they are, the third person plural indicative, every third person ends in *-nt* with the same vowel that is used in the other persons, only the present indicative of *-o-ere* and *-io*, and the futures in *-bo*, have *-unt*, *leg-unt* they read, *si leger-int* if they have read, *amaver-ant* they had loved, *audiverint* they will have heard. But in the passive *s* is turned into *r*, *-mUs* into *-mUr* for the first person, and *-Ur* added to *-nt* for the third plural:

ama-



*ama-mus* we love, *ama-mUr* we are loved ; *amant* they love *amant-Ur* they are loved ; *legeba-mUs* we did read, *legeba-mUr* we were ; *legebant* they did, *legebant-Ur* they were read.

The participle passive ends in *-Us* as *lectUs*, *amātUs*, *monitUs*; the supines, which are verbal nouns with an infinitive sense, often and elegantly used for the infinitive mode, end in *-Um* when active, as *lectUm* to read, and in *U* when passive, as *lectU* to be read ; *dictUm* to say, *dictU* to be said, from *dico dicere* to say : properly speaking these supines are nouns of the fourth declension, occurring only in the accusative and ablative cases in the singular number, which are governed by the prepositions *ad* and *in*, tho' they are not expressed ; thus *miserabile visu*, to be seen or in view ; *auditum* to hear, or *ad auditum unto* hearing. One of the gerunds ends in *Um* and signifies to do, *delendUm* to obliterate, from *deleo*. Either *U* is short in *-ūmūs*, but the first *U* long in *-ūrūs* which is the termination of a future participle from *futūrus* about to be ; as *dictūrus* about to say. Nouns in *-Ur*, *-Us* *-Ut*, *-Ux*, increase short ; *femōris* genitive of *femur* a thigh : *manūi* dative of *manus* a hand ; *capitis* genitive of *caput* a head ; *nux*, *nūcis* a nut ; but *lūcis* from *lux* light, *fur*, *fūris* a thief, are long. *U* in the plural of nouns is always short, as in *portūbus* dative or ablative plural from *portus* a port ; but *-us*, having the genitive in *-uris*, or *-utis*, or *-udis* increases long, *jus*, *jūris* law ; *virtus*, *virtūtis* virtue ; *palus*, *palūdis* a marsh ; but *pecūdis* from *pecus* cattle is short. And these are all

all the changes made in the *Latin* tongue by means of the vowels.

## X.

The next fervile letter to be considered is the *Greek di-gamma*. This Character is oriental in its form and power, it is the *Phœnician* or rather *Hebrew*, ך or ם, which turned from the left to the right according to the *European* manner of writing and reading, resembles the ϝ (g) or *gamma* of the *Greeks*, and therefore, placing one on the top of another, thus F, was called the *di-* or *double-gamma*. this letter is retained in the *Latin* alphabet, which was originally an old *Greek* alphabet. The digamma F is often expressed by V, as in *oon* or *oFon* from the *Greek*, *oVum* an egg; *ois* or *oFis* *Greek*, is *oVis* *Latin* for a Sheep. The sound of this letter, so often to be supplied and so rarely expressed in the *Greek*, is by *Gataker* and others supposed to be the sound of W: Thus *iin* in *Hebrew*, is *oinos* or *F-oinos* in *Greek*, *V-inum* in *Latin*, wine in *English*; where V and W are digammas. The usual form the digamma assumes in *Latin* is either V, which has nearly the sound of F, or it is B, which is F or V without an aspirate. *Claudius Cæsar* introduced an inverted ϝ to distinguish the digamma, but he was not followed in the use of it. The great purpose of this letter was to separate concurring vowels, as *oVis* and *oVum*, instead of *ois* and *oon*, and *BoVis* the genitive of *Bos*, an ox, from *bous* or *bōs* in the *Doric* dialect, genitive *boos* or *BoFos*.

Hence for the same reason it came to be inserted into the perfect times of verbs in *-io*, as *audīVi* for *audīi cup-io*

*cup-io cupĕre* to desire ; perfect *cupĭi* and *cupĭVi*. This continues in every mode, person and number of every perfect time, as the perfect, the plusquamperfect and second future, of the active voice. Verbs in *-eo* turn *e* into *U*, as, perfect *mon-Ui*, plusquamperfect *mon-Ueram*, future *mon-Uero*, from *mon-eo*. But in other places the digamma is expressed by *B*, as in the imperfect indicative active and passive of every verb : *legeBam*, active ; *legeBar*, passive ; and in the future of verbs in *-eo*, *ĕre*, and *-o*, *-are*, in either voice, as *moneBo*, active ; *moneBor*, passive ; *amaBo*, active ; *amaBor*, passive.

It also forms the dative of these pronouns *tiBi* to thee, *siBi* to himself, *noBis* to us, *voBis* to you. And the dative and ablative plural of every noun that has the genitive in *-is*, *-u*, or *-us*, *homo hominiBus*, *-genu* a knee, *genuBus*, *casus*, *casĭBus*. And also of these few nouns in *-a*, *deaBus*, *mulaBus*, *equaBus*, *libertaBus* ; from *dea* a goddess, *mula* a mule, *equa*, a mare, *liberta* a freed woman ; but the following have both *-Bus* and *-is*, *dominis* or *dominaBus*, *filiis* or *filiaBus*, *natis* or *nataBus*, from *domina* mistress, *filia* and *nata* a Daughter. These numeral nouns could not form the dative and ablative plural without *B*, *tres* three, plural *tria*, dative, *triBus* ; *duo* two, dative and ablative *duoBus* ; *ambo* both, dative and ablative *amboBus*.

It is to be observed, that the digamma makes the preceding vowel long as *audĭVi* for *audĭi* : But *i* final in the pronouns *siBi*, *tiBi*, *miHi*, and *cui*, and *ubi* where, *ibi* there, *uti*, that, as, is common, either long or short,



## XI.

The servile use of the liquids M, N, R, in the changes and alterations of words is next in order to be considered. To begin with M it often terminates words in *Latin*, but never in *Greek*, for this letter shuts the mouth, and the *Greeks* loved talking more than any people upon earth. It is the termination of the genitive plural, and accusative singular of every noun, except *triste*, *felix*, and such like, in the neuter, also some few that preserve the *Greek* form by ending the accusative in *-n*, as *apitomen*, *anchisen*, &c. from *epitome*, and *anchises*. The superlative degree is formed with M, as *ditis*, rich, *ditior* richer, *ditissimus* richest or most rich.

It is also the termination of the first person of the subjunctive mode, in every time in the active voice, *si legam*, if I may read; *si amarem* if I might love; *si monuerim* if I should have advised; *si audivissem* if I had heard; and in the imperfect and plusquamperfect of all verbs and the first future of some verbs in the indicative, in the active, *legebam*, *legeram*, *legam*. But in the passive this M changes into R, *legebar*, *legerer*. The first person plural of every mode and time, in the active, ends in *-Mus*, as *ama-Mus* we love; in the passive in *-Mur*, as *amaMur* we are loved.

N is inserted in the increase of many nouns in every case, as genitive *homiNis*, dative *homiNi*, &c. from *homo* a man: In the participle present of verbs as *eNs* b-eiNg from *sum*, *es*, *esse* to be, and thence into every other verb of the active, *lege-Ns*, genitive *-Ntis*, &c.

*ama-*

*ama-Ns, -Ntis, &c.* Into the third person plural of verbs active *-Nt*, which receives *-ur* after it in the passive, *leguNt* they read, *leguNtur* they are read. But the imperative has *o* in the active and *-or* in the passive after *Nt*; *leguNto* let them read, *leguNtor* let them be read. *-uNt* comes from the auxiliary verb *f-uNt* they are, *f-uNto* let them be, which comes from the Doric *eNti* for *eisti* they are, from *eimi, eiNai* to be.

R forms the comparative degree of nouns in \*Greek, in Latin, and in English, *pulcher pulchrior*, fair faireR, *ferox ferocior*, fierce fierceR. The genitive plural of nouns, having the genitive singular in *-æ* or *i*, is made with R; *musarum* from *mus-a, -æ*; *puerorum* from *puer, pueri*: Also of those that have the genitive in *-jus*, *eorum, earum*, from nominative *is* masculin, *ea* feminin, *id* neuter, genitive *ejus*; *quorum, quarum* from nominative *qui* masculin, *quæ* feminin, *quod* neuter; genitive *cujus*; *horum, harum*, from nominative *hic* masculin, *hæc* feminin, *hoc* neuter; genitive *hujus*.

It forms the present infinitive of both voices, as *lege-Re, ama-Re, mone-Re, audi-Re*, to read, &c. except of *lego* and verbs of that form in the passive, which have *i* without *r*, *legi* to be read; but *amaRi, moneRi, audiRi*, to be loved, &c. The present infinitive active is also the second person of the present singular indicative passive, as *legeRis* or *legeRe*, thou art read; and the imperative passive is the same *legeRe*, or *legitoR*; *amaRe* or *amatoR* be thou read, &c. In verbs active it forms the second future from the future of the assisting

E 2

verb

\* Σοφος σοφωτερος, *sapiens, sapiens, sapientior*, wise, wiseR.

verb *sum*, which is *eRo* I shall or will be. The second future *fu-eRo*, I shall have been, where the first syllable *fu-* denotes the perfect time: So if, instead of the termination *-i* in the perfect, *-eRo* is taken, it forms what is called the second future, as *leg-eRo*, *amav-eRo*, *monue-Ro*, *audive-Ro*. The plusquamperfect active is formed by adding *-eRam*, which is the imperfect of *sum*, instead of the perfect *-i*, as *fu-eRam*, *leg-eRam*, *amav-eRam*, *monu-eRam*, *audiv-eRam*. The subjunctive of the perfect changes *-i* into *-eRim*, as from *fu-i*, *fu-eRim*, *leg-i*, *leg-eRim*, &c. But the subjunctive of the imperfect is formed by turning the digamma *Ba* into the servile *Re*; *lege-Bam*, *lege-Rem*; *ama-Bam*, *ama-Rem*; *mone-Bam*, *mone-Rem*; *audie-Bam*, *audi-Rem*. But in the passive M of both modes in the imperfect and in the subjunctive present changes into R; *legaM*, *legaR*; *moneaM*, *moneaR*, &c. *legebaM*, *legebaR*, *legereM*, *legereR*, *monebaM*, *monebaR*, *monereM*, *monereR*, &c. The present indicative receives R after *o* as the sign of the passive voice. This R seems to be taken from the Greek by converting *eMēn*, which comes from *ēn* by insertion of the servile M into *eRam*, from the Greek *eim* for *eimi*, *f-um* I am: And therefore as the passive of the Greek verbs is made from the active by annexing the verb *eimi* to it, as (*leg-o-eimi*) *legomai* from *lego*, the passive voice of verbs in *Latin*, by changing M into R, turn *leg o* into *leg-oR*: Therefore *Latin* words are not of that length as *Greek* words are; for no language delights so much in polysyllables and in reduplication of syllables as the *Greek*.



## XII.

The aspirate S makes many changes in the *Latin* tongue. It is prefixed to many words derived from the *Greek*, as *hypnos s-omnus*, sleep ; *e-i, s-i* if ; *eimi, s-um, am*. It is the termination of the dative and ablative plural of all nouns, and of the accusative of all that are not neuter, for they end the accusative always in *-a* : Also of the genitive singular of every noun that increases with more than one letter ; nominative *homo*, a man, genitive *hominiS*, accusative plural *homineS*, dative and ablative *hominibuS* ; *felix* happy, genitive *feliciS*, accusative plural *feliceS*, dative and ablative and *felicibuS* ; *bonus* good, *puer* a boy, dative and ablative plural *boniS pueriS*, accusative plural *bonoS pueroS*.

In verbs it is termination of the second person singular, in every person time, mode and voice ; and of the first and second person plural every where in the active : *legitiS* ye read ; *amabatiS* ye did love ; *monueretiS* you might have advised ; *audiveritiS* you should have heard ; *amāmuS* we love, *audiveramuS* we had heard, &c. The subjunctive present of the assisting verb is *sim*, hence it is that the subjunctive of the imperfect is *es-sem*, the plusquamperfect *-issem* as *fu-issem*, *leg-issem*, *amav-issem*, *monu-issem*. The perfect time is often formed by inserting S before *-i*, *man-eo*, *man-ere* to remain, *man-Si*. Sometimes T is resolved into S for the perfect, *mitto mittere* to send, *miSi* ; *quatio, quatere* to shake, *quaSSi*. From *figo figere* to fix, *fig-ere* to feign, *ping-ere* paint, *fiXi*, *finXi*, *pinXi*, where X is made from g S, as it is from c S in *diXi* from *dicē-re* to say, and from

from h S in *traXi* from *trab-ëre* to draw. But verbs in *-eo* generally form the perfect in *-ui* as *monui* from *mon-eo*. The reason of this alteration, which is as gradual and as minute as possible, is to distinguish the perfect from the present times and to separate vowels, either by the close aspiration of an S or the insertion of the digamma V. Verbs in *-sco* have the perfect in *-iVi*, *nosco, noscere* to know, *noVi*: here *-sco* is an *Æolic* addition to the present and imperfect, but is rejected in the perfect times. From the old *pao* comes *pa-sco*, in the perfect *paVi*. Sometimes a letter is dropt in the perfect as *frui, sevi*, which perhaps anciently were *sinui, servi*, from *sino* permit, *sero* sow. The seeming irregular perfects of some verbs are regularly produced from verbs that are obsolete in the present imperfect, as *cubo, -are* has *cubui* from *cumbo, -ere*: *lavo, lavavi*, by contraction *lavo*, and in the perfect passive *lOtus* from the Greek  $\lambdaουω$  *lOuō*.

## XIII.

The last servile letter is T, which is admitted into the genitive, and after that into every subsequent case of nouns and participles in *-ens*, as *mens* a mind, *menTis, menTi*, &c. *gens* a nation, *genTis, &c. amans* *amantis*, loving; and of many nouns increasing with more than one letter in the genitive, as *caput, capiTis, virtus, virtuTis*.

In verbs it is the termination of every third person singular and plural in every mode, time, and voice, having *-ur* after T in the passive, only T in the imperative has *-o* in the active, and *-or* in the passive after it.

*LegiT*

*LegiT* he reads, *legunT* they read, *legiTur* he is, *legunTur* they are read; *amabiT* he shall, *amabunT* they shall, *ambiTur* he shall be, *amabunTur* they shall be loved; *esTo* be thou, or let him be, *esToTe* be ye, *sunTo* let them be; *legiTo* read thou, *legiTe* or *legiToTe* read ye, *legunTo* let them read; *amaTe* or *amaToTe* love ye, *amanTo* let them love; *legunTor* let them be read, *amanTor* let them be loved. T is also inserted in the second person plural of every word in the active voice, as *moneTis* ye advise, *si moneaTis* if ye advise, *monebiTis* ye shall advise. And in the second singular and plural of the perfect, which [to distinguish it from the present] there only admits S before T, as *leg-i legiSTi*, *legimus legiSTis*: *amav-i*, *amaviSTi* *amavimus*, *amaviSTis*, &c. And in *English* the second person singular of verbs is formed by ST; *would-st should-st could-st might-st had-st*, &c.

## XIV.

After this particular view of the powers of each servile letter, the following method of inflecting nouns and verbs will be of good service: it will be acquired with more ease and in less time, and will fix the former observations more firm in the memory.

The genitive of nouns being known, which together with the gender is always given in vocabularies and dictionaries, and which by use will soon become familiar, other cases are easily discovered. The termination of nouns is taken entirely from the *Greek*. If the genitive is *-æ*, the dative singular and the nominative and vocative plural are *-æ*, the genitive plural *-arum*, accusative



fative singular *-am*, or when *e* is the last vowel in the nominative in *-em*, the accusative plural *-as*; the ablative singular *-a*, plural *-is*, and some few *-abus*. Some Greek nouns ending with *-e* in the nominative preserve that vowel instead of *a* in every case. But if the genitive ends in *i* then the nominative and vocative plural end in *-i*, the genitive plural in *-orum*; the dative and ablative singular *-o*, in the plural *-is*; accusative singular *-um*, plural *-os*; only neuter nouns have the nominative, accusative and vocative the same, which in the plural always end in *-a*. Nouns in *-us*, as *domin-us, -i*, form the vocative in *-e*. But some have *-us* (according to the *Attic* dialect) and *-e*: *lucus* a grove; *agnus* a lamb; *populus* a poplar; *fluvius* a river; *chorus, vulgus, vulgar*, or *folk*; proper names in *-ius*; also *filius, genius*, and *meus*, from the vocative by rejecting *-us*: *o fili mi*, my son! but *Deus* is the same in both cases, nominative and vocative, *O Deus!*

Some few Greek names as *Orpheus*, sometimes end the genitive in *-ōs*, dative *-i*, accusative *-a*, vocative *-u!* But when the genitive of nouns is *-is*, the dative will be *-i*, ablative *-i*, or *-e*, dative and ablative plural *-ibus*; accusative singular *em* or *im*, plural *-es*; the vocative the same as the nominative. If the genitive ends in *-us*, the nominative, vocative, singular and plural, and accusative plural, are the same; accusative singular *-um*; genitive plural *-uum*; dative singular *-ui*, plural *-ibus* or *-ibus*. If the genitive singular is *-u*, every case in that number is the same; the plural, nominative, accusative and vocative *-ua*, genitive plural *uum*, dative and  
 abla

ablative plural *-ibus*: but if the nominative end in *-es*, and the genitive in *-ei*, the vocative singular, nominative, accusative and vocative plural will be *-es*, the dative singular *-ei*; accusative singular *-em*; ablative singular *-e*, dative and ablative plural *-ibus*.

Different degrees of things by comparison or excess are also formed by a change in the termination, adding *-or* masculin, *-us*, neuter for the comparative (more) and *-issimus* the superlative (most) degree to the genitive of nouns adjective in *-us*: *dur-us*, genitive *dur-i*, *duri-or*, masculin, *duri-us*, neuter, harder, *duri-ssimus* hardest. But if the genitive end in *-is*, the *s* is rejected, *tristi-s* sad, *tristi-or,-us* neuter, more sad; *tristi-ssimus* most sad. If the word ends in *-lis*, the *is* is dropt and in the superlative the *l* doubled, as is the *r* in words that end with *r*.

These that follow are in almost all languages irregular; *multus* much, *plus* more, *plurimus* most; *bonus* good, *melior* better, *optimus* best; *malus* bad, *pejor* worse, *peffimus* worst; *magnus* great, *major* greater, *maximus* greatest; *parvus* little, *minor* less, *minimus* least. These seemingly irregular degrees of comparison are indeed different words derived from different roots in the Hebrew and Greek Tongues. Thus *multus* comes from *m̄la* (מלא) which in Hebrew signifies abundance. But *plus* is from *pleon* (πλεον) more. From *beo* to bless comes *bene*, *benus*, *bonus*: from *malo*, for *magis-volo*, *mauolo*, *mauolior*, *melior*, and from *opto* to wish, *optimus*. So is *malus* from *amalos* (αμαλος) weak; and both of them from *m̄l* (מל) *malum*, *pejor*, *peffi-*

*mus* from *peſſum*, from *es beſſon*, *beſſoben* (*εſ βηſſον, βηſſοοθεν*) *loweſt* or *worſt*.

The knowlege of other irregularities in the compariſon of nouns and adverbs will be beſt acquired by practice and experience. The degrees are declined like other nouns, and ſo are the pronouns, except theſe few and in theſe particular caſes only; *ego* I, genitive *mei*, dative *mibi*, accuſative and ablative *me*; *ſui* of himſelf, dative *ſibi*, accuſative and ablative *ſe*; *tu* thou, genitive *tui*, dative *tibi*, accuſative and ablative *te*: nominative, accuſative, vocative *nos* we or us, genitive *noſtrūm* or *noſtri*, dative and ablative *nobis*; nominative, accuſative, vocative *vos* ye or you, genitive *veſtrūm* or *veſtri*, dative and ablative, *vobis*; nominative *ille* he, *illa* ſhe, *illud* that, genitive *illius*, dative *illi*, accuſative *illum* maſculin, *illam* feminin, *illud* neuter, &c. Sometimes we find the accuſative ſingular *ellum*, *ellam*; plural *ellos*, *ellas*: *Ipſe* he, *ipſa* feminin, *ipſum* neuter, genitive *ipſius*, dative *ipſi*: *hic* this or he, *hæc* feminin, *hoc* neuter, genitive *hujus*, dative *huic*, plural nominative *hi* theſe, *hæ* feminin, *hæc* neuter, dative and ablative *his*: *qui* which or who, *quæ* feminin, *quod* neuter, genitive *cujus*, dative *cui*, accuſative *quem*, *quam*, *quod*, &c. plural nominative *qui*, *quæ*, *quæ*, dative and ablative *quibus*, accuſative *quos*, *quas*, *quæ*. *Quis* who, *quæ* feminin, *quid* what, genitive *cujus*, &c. ſometimes *quis* is doubled, *quisquis* whoſoever, *quid* -or *quicquid* whatſoever. *Is* he, *ea* ſhe, *id* it, genitive *ejus*, dative *ei*, nominative plural *ii*, *ea*, *ea*, dative and ablative *eis* or *iis*; *un-us*, *-a*, *-um*, one; *ali-us*, *-a*, *-um*, another; *ull-us*



*ullus* any ; *nullus* none ; *tot-us* whole ; *sol-us* alone ; *uter* either ; *neuter* neither ; have their genitive in *-ius* and their dative in *-i* : in every other case they are regular.

Words expressing existence, passion or action, distinguished by the name of verbs, are formed and varied from the irregular and assisting verb, *sum* I am, *es* thou art, *est* he is ; *sumus* we are, *estis* ye are, *sunt* they are. Hence every other verb forms the second person in, *-s*, third person in, *-t* ; first person plural in, *-mus*, second person plural in, *-tis*, third person plural in, *-nt*. The termination of the first person singular active of verbs is the last letter of the pronoun *eg-o* ; the last vowel in every other person is taken from the imperative and may be called the natural vowel of the verb ; only *ë* in *-o*, *-ëre* is suppressed and *i* inserted. In *-o*, *-are*, the vowel is *-a*, in *-eo*, *-e*, in *-io*, *-i* ; *leg-o*, I, *leg-is* thou readest ; *am-o am-as*, &c. But verbs in *-o*, *-ëre* and in *-io* take *-unt* in the third person plural, *leg-unt*, *audiunt*. The passive is formed from the active by adding *R* to the first person of the active if it ends in *-o*, or by changing *-m* final into *R* ; *lego-r* I am, from *lego* I do read ; *amaba-r* I was, from *amaba-m* I did love. The second person singular passive is formed two different ways, by inserting *-ri* before *-s* and by ending in *-re* without *-s*, *legë-ri-s*, or *legë-re* thou art : the third person singular and plural passive has *-ur* after *-t*, *monet-ur* he is, *monent-ur* they are advised. The first person plural passive changes *s* final of the active into *-r*, *audimu-r* we are, from *audimu-s* we do hear ; the second person plural passive

ends in *-mini*, *legi-mini*, *ama-mini*, *mone-mini*, *audi-mini*, ye are, &c. like the plural termination of the participle passive of the present time of *Greek* verbs, *-menoi*, which is taken from the termination of the first person plural present active *-men*.

The subjunctive is made from the indicative by only changing *u* into *i* and retaining that vowel in every person in each number *sim* I, *sis* thou, &c. *sint* they may be. Hence the present subjunctive of verbs active is formed in *-m*; *am-em*, *leg-am*, *mone-am*, *audi-am*, where the *-e* of verbs in *-o*, *-are*, and the *-a* of every other verb, continues through each number and person. The subjunctive present of the passive is formed from the active by changing only *-m* into *-r*, *am-er*, *leg-ar*, &c. I may be, &c.

The imperative is taken from the *Greek*, *es* to be thou or let him be, *es-tote* be ye, *sun-to* let them be. In the active of other verbs, reject *o* and retain the last radical letter which in *o*, *ere* is *ë*; in *-o*, *-are*, is *a*; in *-eo*, *e*, in *-io*, *-ire*, *i*. But the short *ë* is sometimes omitted in the imperative as well as in other modes and times of verbs in *o*, *ere*, as *duc*, *dic*, *fac*: *lege* or *legito*, *ama* or *amato*, *mone* or *moneto*, *audi* or *audito*, do thou read or let him read, &c. plural *legite*, *legitote* do ye, *legunto*, let them read; *amate*, *amatote*, *amanto*; *monete*, *monetote*, *monento*; *audite*, *auditote*, *audiunto*. The passive adds *-r* to *o*, of the active in the third person singular and plural, *legito-r*, *amato-r*, *moneto-r*, *audito-r* let him be, &c. *legunto-r*, *amanto-r*, *monento-r*, *audiunto-r* let them be, &c: But the second person singular and plural is  
the

the same as the indicative in *-re* singular, and *-mini* plural.

The present infinitive of *sum* is *esse* to be, other verbs make use of the termination *e*, but admitting *-sse* into the perfect, they form the present infinitive in *-re* active and *-ri* passive. Only verbs in *-o*, *-ere* have *-i* without *r*, *lege-re*, *ama-re*, *mone-re*, *audi-re*, to read, &c. *legi*, *ama-ri*, *mone-ri*, *audi-ri* to be read, &c. The infinitive future of *sum* is in *-re*, *fo-re* to be hereafter, and besides *r* is used in the increase of the auxiliary verb as a favourite servile letter in making the *Latin* tongue; and therefore from this use of it in the auxiliary verb, which is passive, it is again made use of to form or rather to distinguish the passive from the active voice of other verbs.

The participle of *sum* is made from the *Greek* εἶναι *einai* to be, participle in *Greek* ὄν *ōn*, in *Latin* *ens* being: hence the participle active *leg-ens*, *am-ans*, *mo-nens*, *audīens*, reading, &c.

The imperfect indicative of *sum* is formed by prefixing *er*, to *-am*, *eram* I, *eras* thou, *erat* he was, &c. *a* is continued in each person of each number as it is in the imperfect of other verbs, all of which end in *-am* in the active, but with the digamma *B* instead of *R* before it; for *-eram* is made use of in one of the perfect times and cannot serve in both places: *legebam*, *amabam*, *monebam*, *audiebam*, I did, &c. The passive as usual is made by changing the active *-m* into the passive *-r*, *legebar*, *amabar*, &c. I was read, &c. But *R* is admitted into the subjunctive of this time, *legerem*, *amarem*,  
*monerem*,



*monerem, audirem.* Here the *e* is invariable in both voices. The passive changes *-m* into *-r*, *legerer, amarer, &c.*

These verbs having a first and second future form them both in *-o*, in imitation of the auxiliary verb, but two of them, the one in *-eo*, and the other in *-o-are*, form the first future with the digamma *b* instead of the servile *r*, which, if every where made use of, would be too frequent; *ama-bo, mone-bo*, I shall or will love, &c. *-bis, -bit, &c.* third plural *-bunt*; the passive receives *r* final, *amabor, monebor*. But the two other verbs in *-o-ere*, and *-is*, form their first future in *-am, -es, et, leg-am, audi-am*. The passive changes *-m* into *-r*, *legar, audiar*. This distribution of the future into *-bo* and *-am* breaks the frequency of the servile letters *b* and *m*, as well as prevents in some measure a confusion of the future with the imperfect indicative, or subjunctive present.

To return to the verb *sum*; the subjunctive imperfect resumes *-s* instead of *r*, *ess-em, -es, &c.* retaining *e* in every person of each number.

The future of *εἶμι eimi* in Greek is *εσομαι eso-mai*; of *sum* in Latin, is *ero I, eris, thou, erit he, &c. erunt* they will or shall be.

The perfect times are formed by prefixing the old *fu* to the foregoing time and modes of *sum*. Only the termination of the perfect is *-i, -isti, -it*: *-imus, -istis, -ēre* or *-ērunt*; prefix *fu-*, and it is the perfect of *sum*, prefix *leg-*, or *amav-*, or *monu-* or *audi-* or *audiv-* and it forms the perfect in each person and number of those verbs

verbs: where, to distinguish the perfect from the present, the digamma *V* is often inserted, as *cupiVi* for *cupii* from *cupio* I desire, &c. or the aspirate *S* as in *mansi* from *maneo* remain; *dixi* (for *dicfi*) from *dico* say; *finxi* (for *fincti*) from *finco* feign. The subjunctive is formed in *-erim, -eris, -erit*; third plural *-erint*; *fu-erim, leg-erim, amav-erim, monu-erim, audiv-erim*: the infinitive in *-isse* from *esse* of the present *fu-isse, leg-isse, amav-isse, monu-isse, audiv-isse*.

The plusquamperfect terminates with the imperfect in both modes, *fu-eram, fu-issem, I had been*; *leg-eram, leg-issem*; *amav-eram, amav-issem*; *monu-eram, monu-issem*; *audiv-eram, audiv-issem*.

The second future is taken from the first, *fu-ero* I shall have been; *leg-ero, amav-ero, monu-ero, audiv-ero*.

The passive of these times is made by the assisting verb and a participle passive, which is formed from the perfect active, by rejecting the digamma *V*, or the inserted *s*, and adding *-tus*, as *lec-tus* from *lego, legi*; *dic-tus* from *dico dixi*; *ama-tus, moni-tus audi-tus sum, amatus fui, amatus eram, I was or have been loved*. There is another participle in *-rus*, called the future participle, *fu-turus* about to be hereafter; in which sense also the infinitive *fore* is used: Hence *lectu-rus, amatu-rus, monitu-rus, auditu-rus* to read hereafter or about to read, &c. they, and all other participles are declined like nouns. But *lectu, amatu, monitu, auditu*, without *-rus*, signify to be read, &c. and are often elegantly used instead of the infinitive passive *legi, amari, &c.* as is  
*lectum,*

*lectum, amatum, monitum, auditum*, instead of the infinitive active *legere, amare, &c.* to read, to love, &c. These are called supines in *-u* and *-um*. But *legen-di, aman-di* of reading, &c. *legen-do, aman-do*, in reading, &c. *legen-dum, aman dum* to read, &c. are called gerunds in *-di, -do, dum*.

The verb *pos-sum, pot-ui, posse* to be able, is made from *potis* able, and *sum, esse* to be; the termination *-is* being rejected *pot-* is every where prefixed to the verb *sum*; *pot-* supplies the place of *f-* in the perfect times, and *t* before *s* becomes *ss*, as *pos-sum*, and *pos-sim*, and the infinitive is *pos-sse*, and sometimes *pot-esse*.

The verbs *volo, velle* to will, *nolo, nolle* to will not, *malo, malle* to will rather, come from the Greek *lō* to will and the intensive particle *boū*; the Latin negative *non*, no or not, and *ma* for *magis* rather; *volo* I, *vis* thou, *vult* he, *vol-umus* we, *vultis* ye, *vol-unt* they will: *no-lo* I, *non-vis* thou, *non-vult* he, *no-lumus* we, *non-vultis* ye, *no-lunt* they will not: *ma-lo* I, *ma-vis*, *ma-vult*, *ma-lumus*, *ma-vultis*, *ma-lunt* they will rather. The subjunctive present of these verbs is *ve-lim, no-lim, ma-lim*. The imperative ends in *-i*; *noli, nolito, nolito, nolunto*. The subjunctive imperfect in *-em, vellem, nollem, mallem*. The rest of these verbs are regular.

*Fero, ferre* to bear, has in the perfect *tuli* from the obsolete *tulo*; *fero* I, *fers* thou, *fert* he, *ferimus* we, *fertis* ye, *ferunt* they bear. It is irregular in these times only, subjunctive imperfect *ferrem*; imperative *fer, ferto, ferte, fertote, ferunto*; supines *latum* from *lato*  
used



used only as a supine or participle to *fero* to bear, *latus* to be born, *laturus* about to bear.

*Fio* I am, *fieri* to be made, is conjugated like the termination *-io* in *audio*, only the passive perfect or participle is *factus*, the same as from *facio*, *facere* to make.

*Eo*, *ivi*, *ire* to go, is conjugated like other verbs in *io*, only the participle is *iens euntis*, &c. the future *ibo*, the subjunctive present *eam*, the gerund *eun -di, -do, -dum*, the supine *itum* to go. These are called irregular. But verbs used in the third person only as *licet* it is lawful, *libet* it pleaseth, &c. are impersonal. And when verbs have an active signification with a passive termination as, *hortor*, *hortari* to exhort, they are called *deponent* verbs, because, *deposuerunt*, they have laid aside their passive signification. These verbs, as well as most others in the active voice, require an accusative case after them; for verbs govern that case which the preposition they contain and imply, though they do not express it, may require; and in these cases *ad* toward, or *in* signifying upon, or *contra* against, are generally to be supplied, and these prepositions govern an accusative; but *sum* and verbs passive cannot admit of an accusative, and have therefore only the nominative; for to speak the truth, no parts of speech govern cases but the prepositions, and if a verb is said to govern a case it is because of some preposition implied in it. For *sum* which expresses existence only, and does not therefore of itself require any variety of cases after it, and is usually followed by the nominative, has every case

put in construction with it: *me hominem esse fateor*, I own myself a man: the accusative of these nouns is said to be governed by the infinitive *esse*, but in reality that and the nouns with it are in construction with the verb *fateor*; which commands an infinitive by reason of the implied preposition *to*, and the accusative of the nouns as the objects of action. *Hominis est hoc vel illud agere*, it is the part of a man to do this or that: here the genitive is required by the implied preposition *of*. *Mihi est hoc vel illud*, to me there is (or I have) this or that: the dative is governed by the preposition *to*, though it is not expressed. When the verb implies *of*, it has a genitive; when *for* or *to* a dative; *sum* has often a dative after it; *fungor*, *utor*, *fruor*, *potior*, require an ablative, *potior* sometimes a genitive. *By* or *with*, &c. understood require an ablative. Verbs must agree with their nominative in number and person; nouns with one another in number, case and gender.

It is now time for the reader to look into the best authors, and there diligently remark every minute difference in the structure of words; which will much sooner lead him to a true classical style of writing than (as it is rightly called) the *making Latin* from grammar rules committed to memory. *Cæsar*, *Cicero*, *Sallust*, *Terence*, *Virgil*, *Horace*, will furnish him with better rules for the disposition of his words than all the Grammars in the world. Let him translate these authors into *English*, and his

*English*

*English* back again into *Latin*, making use of their *Latin* words; let him read and speak *Latin*, and use the assistance of men skilful in the *Latin* tongue to correct his mistakes, and to make him perfect in the knowledge and use of that most useful though most neglected language.

## XV.

To prevent any mistakes from novelty or conciseness in the preceding articles, I subjoin the *Paradigmata* of nouns and verbs drawn at full length.

<i>She thy fair daughter.</i>		<i>He my son.</i>	
<i>N.v.sn.</i>	Ea pulchra tua filia.	<i>N. sn.</i>	Is filius meus.
<i>gen.</i>	ejus pulchræ tuæ filiaë.	<i>gen.</i>	ejus filii mei.
<i>dat.</i>	ei pulchræ tuæ filiaë.	<i>dat.</i>	ei filio meo.
<i>acc.</i>	eam pulchram tuam filiam.	<i>ac.</i>	cum filium meum.
<i>abl.</i>	eâ pulchrâ tuâ filiâ.	<i>v.</i>	o fili mi.
<i>N.v.pl.</i>	eæ pulchræ tuæ filiaë.	<i>ab.</i>	eo filio meo.
<i>gen.</i>	earum pulchrarum tuarum filiarum.	<i>N.v.pl.</i>	ii filii mei.
<i>da. ab.</i>	eis or iis pulchris tuis filiis.	<i>gen.</i>	eorum filiorum meorum.
<i>acc.</i>	eas pulchras tuas filias.	<i>da ab.</i>	cis, iis filiis meis.
		<i>ac.</i>	eos filios meos.



*This learned man.*

<i>No. sup.</i>	Hic doctus vir.
<i>gen.</i>	hujus docti viri.
<i>dat.</i>	huic docto viro.
<i>acc.</i>	hunc doctum virum
<i>voc.</i>	hic docte vir.
<i>abl.</i>	hoc docto viro.
<i>N.v.p.</i>	hi docti viri.
<i>gen.</i>	horum doctorum vitorum.
<i>da. ab.</i>	his doctis viris:
<i>acc.</i>	hos doctos viros.

*That happy man.*

<i>N.v.f.</i>	Ille felix homo.
<i>gen.</i>	illius felicis hominis.
<i>dat.</i>	illi felici homini.
<i>ac.</i>	hunc felicem homi- nem.
<i>ab.</i>	illo felici homine.
<i>N.v.p.</i>	illi felices homines.
<i>gen.</i>	illorum felicium hominum.
<i>dat. ab.</i>	illis felicibus homi- nibus.
<i>ac.</i>	illos felices homines.

*What or this adverse hand.*

<i>N.v.f.</i>	Quæ vel hæc ma- nus inimica.
<i>gen.</i>	cujus vel hujus ma- nus inimicæ.
<i>dat.</i>	cui, huic, manui inimicæ
<i>acc.</i>	quam, hanc, ma- num inimicam.
<i>abl.</i>	quâ, hâc, manu ini- micâ.
<i>N.v.p.</i>	quæ, hæ, manus inimicæ.
<i>gen.</i>	quarum, harum, ma- num inimicarum.
<i>da. ab.</i>	quibus, his, mani- bus inimicis.
<i>acc.</i>	quas, has, manus inimicas.

*Which or that knee bent.*

<i>N.ac.v.f.</i>	Quod, illud, genu flexum.
<i>gen.</i>	cujus, illius, genu flexi.
<i>dat.</i>	cui, illi, genu flexo.
<i>ab.</i>	quo, illo, genu flexo
<i>N.ac.v.p.</i>	quæ, illa, genua flexa.
<i>gen.</i>	quorum, illorum, genuum flexorum
<i>dat.</i>	quibus, illis, geni- bus flexis.

*That sad loss.*

<i>N.ac.v.f.</i>	Id damnum triste.
<i>gen.</i>	ejus damni tristis.
<i>dat.</i>	ei damno tristi.
<i>ab.</i>	eo damno tristi.
<i>N.ac.v.p.</i>	ea damna tristia.
<i>gen.</i>	eorum damnorum tristium.
<i>da. ab.</i>	eis, iis, damnis tristibus.

*This*

*This one celebrated poem.**N.ac.v.f.* Hoc unum poema  
celebre.*gen.* huj. unius poema-  
tis celebris.*dat.* huic uni poemati  
celebri.*ab.* hoc uno poemate  
celebri.*N.ac.v.p.* hæc duo vel tria  
poemata celebra.*gen.* horum duorum,  
trium, poema-  
tum celebrium.*da. ab.* his duobus, tribus,  
poematis, poema-  
tibus celebribus.*Which holy day.**N. sin.* Qui dies festus.*gen.* cujus diei festi.*dat.* cui diei festo.*ac.* quem diem festum.*voc.* qui dies feste.*ab.* quo die festo.*N.v.p.* qui dies festi.*gen.* quorum dierum  
festorum.*da. ab.* quibus diebus fe-  
stis.*ac.* quos dies festos.

Pres. ind. *Sum*, I am, *es* thou art, *est* he is; *sumus*  
we are, *estis* ye are, *sunt* they are: pres. subj. *sim* I may  
be; imperat. *esto* be thou or let him be, *estote* be ye,  
*sunto* let them be: partic. *ens*, *entis*, &c. being; infin:  
*esse* to be: imperf. *eram*: subj. *essem* I might be: *ero* I  
shall or will be: perf. *fu-i* I have been, subj. *fu-erim*  
I may have been, inf. *fu-isse*: pl.q.p. *fu-eram* I had been,  
subj. *fu-issem* I might have been: fut. *fu-ero* I shall or  
will have been, *fore* or *futurum esse* to be hereafter.

	<i>pres. ind.</i>	<i>pr. subj.</i>	<i>imperat.</i>	<i>infin.</i>	<i>part.</i>
	<i>I do.</i>	<i>I may.</i>	<i>do thou.</i>	<i>to</i>	<i>doing:</i>

<i>active</i>	<i>lego.</i>	<i>legam.</i>	<i>lege.</i>	<i>legere.</i>	<i>legens.</i>
	<i>amo.</i>	<i>amem.</i>	<i>ama.</i>	<i>amare.</i>	<i>amans,</i>
	<i>moneo.</i>	<i>moneam.</i>	<i>mone.</i>	<i>monere.</i>	<i>monens:</i>
	<i>audio.</i>	<i>audiam.</i>	<i>audi.</i>	<i>audire.</i>	<i>audiens.</i>

*I am. I may be. be thou. to be. being.*

<i>passive</i>	legor.	legar.	legere.	legi.	lectus.
	amor.	amer.	amare.	amari.	amatus.
	moneor.	monear.	monere.	moneri.	monitus.
	audior.	audiar.	audire.	audiri.	auditus.

*imperf. imp. subj. future supine supine*  
*I did. I might. I shall. to. to be.*

<i>active</i>	legebam.	legerem.	legam	<i>active</i>	lectum	<i>passive</i>	lectu
	amabam.	amarem.	amabo		amatum		amatu
	monebam.	monerem	monebo		monitum		monitu
	audiebam.	audirem.	audiam		auditum		auditu

*I was. I might be. I shall or part.in-rus gerunds*  
*will be. about to do. of, in, to.*

<i>passive</i>	legebar.	legerer.	legar.	lecturus.	legen - ti
	amabar.	amerer.	amabar.	amaturus.	aman - do
	monebar.	monerer.	monebor.	moniturus	monen - dum
	audiebar.	audirer.	audiar.	auditurus.	audien - dum

*perf. ind. perf. subj. inf. perf. fut.*  
*I have. I might have. to have. shall or will*  
*have.*

<i>active</i>	legi.	legerim.	legisse.	legero.
	amavi.	amaverim.	amavisse.	amavero.
	monui.	monuerim.	monuisse.	monuero.
	audivi.	audiverim.	audivisse.	audivero.

*pl. q. p. subj. pl. q. p.*  
*I had. I might have had. The perfect times in*

*the passive voice are supplied by the parti. passive and the verb sum; lectus sum vel fui, &c.*

legeram.	legissem.
amaveram.	amavissem.
monueram.	monuisssem.
audiveram.	audivissem.



I

thou

be

we

ye

they

active	-o	-is.	-it.	-imus.	-tis.	-unt.
	-o in amo like -am.	-as.	-at.	-amus.	-atis.	-ant.
passive	-eo & -am fut. like -em.	-es.	-et.	-emus.	-etis.	-ent.
	-im.	-is.	-it.	-imus.	-itis.	-int.
	*	-e,-a,-i,-to,	-to.	*	-te,-to-te.	-nto.
	-or.	-eris & -ere.	-itur.	-imur.	-imini.	-untur.
	-or in amor like -ar.	-aris, -are.	-atur.	-amur.	-amini.	-untur.
	-ar fut. & -cor like -er.	-eris, -ere.	-etur.	-emur.	-emini.	-entur.
	*	-re, -tor.	-tor.	*	-mini.	-ntor.

F I N I S.



1840	100	100	100	100	100
1841	100	100	100	100	100
1842	100	100	100	100	100
1843	100	100	100	100	100
1844	100	100	100	100	100
1845	100	100	100	100	100
1846	100	100	100	100	100
1847	100	100	100	100	100
1848	100	100	100	100	100
1849	100	100	100	100	100
1850	100	100	100	100	100

F I N I S



# O R I G I N, &c.

O F

# L A N G U A G E S.

**T**H E design of this essay is to shew the origin of a first language, and determine, whether it was a gift from the creator to the first formed creature of our species, the father of his kind; and which, upon the increase of man, and for the better peopling of the world, was multiplied into many; that men might disperse themselves according to their speech, and the number of colonies be equal to the number of tongues? Or, whether it might not have been the offspring of necessity and convenience brought forth by time? Whether it was not begun by nature in the wild notes of animals untaught, and every other sound from things animate or inanimate, at first imitated by man, originally endued with powers and propensity to imitate, and then improved by art and use, and at length



diversified, by a thousand different circumstances, till all traces of its original seem obliterated or over-run, so as not to be discoverable ?

THE first of these opinions has been maintained by the generality of modern divines, but was rejected by *Gregory Nyssa*, in the twelfth of his orations against *Eunomius* the heretic, as impious and dishonourable to the character of God.

BUT let that father have said what he pleased, I am sure it will not become the character of a Protestant, nor suit the temper of a Christian, to encounter the advocates for either opinion as impious men. It is but a matter of speculation at best, about which we may be allowed to differ in a friendly way, without endangering our charity; the loss of which cannot be compensated by the issue of any controversy, dictated by a dogmatical spirit, nor by any consideration whatever, as all things without it are expressly declared to be *unprofitable*.

THERE is another reason why the maintainers of these different sentiments should preserve their temper, and that is, a great probability at least, that the truth is not in either extreme, and that both might be in the right,  
if

if they would not insist on each other's being in the wrong.

To explain what I mean by the union of opinions so seemingly contradictory as these, 'That language was a gift from heaven,' and 'That language may be the invention of men,' I must observe, that if necessity and use alone were to lead men to the discovery of speech, and they were to make a conversable language for themselves, they would most likely be several ages without it. We may form some notion of the slow progress men would make in this discovery, from the time and trouble necessarily employed in acquiring languages now they are made, and from the number of ages almost every useful art has taken in growing up to any perfection, and the being admitted into general practice.

INFANTS learn not to prattle the imperfect language of the nursery, under several years, and whenever the first man was formed, and of whatever stature he might be, he must in every other respect, strength *perhaps* excepted, have been as much an infant as is the newborn babe. What ideas or images could he have for the employment of his mind, when the senses, which are the inlets for conveying

B 2

these

these images or impressions to be perceived by the mind, were but newly created, and when the repository for all sensible objects was but just opened to the several organs of sense? Man, therefore, must, in such a state, have been so entirely destitute of knowledge, that he could not have directed himself to the performance of such things as might be necessary even for the support of his life; and, for want of habit and experience, he must have been ignorant of the consequences of his actions, and could therefore have done nothing with any view to any end.

THE supposing more than one man to have been formed at first, makes no alteration in the case; for the same reasoning is true of every one, let the number be never so great, and nothing can be conceived more helpless and insufficient than man in his infancy.

HENCE it is I am compelled to acknowledge, that the same beneficent hand that created him, did direct him, and communicate to him the knowledge of such things as were necessary for him to know in his first state of existence; and this communication between man and his maker, I take to have been the original language.

AND



AND in fact we find that the creator did converse with *Adam*, and that the first man and woman had the use of language, which it is impossible that they could, in so short time, and to such perfection, have contrived for themselves; for *Adam* must not be supposed to have been unskilful in the primitive language, when he is said to have given *names to all cattle, and to the fowl of the air, and to every beast of the field.* Gen. ii. 19, 20.

THERE is nothing unworthy the most pious and exalted ideas of a first cause in this sentiment. For the different notes in every animal to express its different passions, and to call and to direct its young, is a language formed by the creator for the use and convenience of his creatures. And since he made man capable of speech, and, as it is said, conversed with him in his first state, why should it be more unreasonable to suppose, that he endued him with one tongue, than that the disciples of his son should, upon another occasion, be endued with the gift of many?

BUT then I cannot deny that a language may be formed by human means, without the interposition of almighty power. And per-

haps there may have been more than one original language in the world.

THE *Chinese* seems, according to the imperfect accounts we have as yet had of it, to be an original language; as was most probably the old *Ægyptian*.

Mr *Webb*, an ingenious writer in the reign of *Charles II.* is so fully persuaded that the *Chinese* was not derived from any other language, that he on the contrary declares it to be the only original language; that the inhabitants of *China* are the descendants of *Noah*, whose ark rested upon the mountains of *Ararat*, which are the mountains of *Taurus*; and that they now talk in *China* the language of *Paradise*.

THIS is amusement only: But whoever will give himself the trouble of collecting what remains of the *Ægyptian* language with the accounts given of it in ancient authors, and will compare the *Ægyptian* and *Chinese* together, will find an amazing conformity between them; and if he reflects upon the sagacity, ingenuity, and inventions of both people, he will be tempted to think either that the *Chinese* were descended from the *Ægyptians*, or  
that

that the *Ægyptians* were a colony from *China*; as most probably are the inhabitants of *America*: But this will be more clear when our navigators, once so famous for their great exploits, shall obtain permission from abroad, or be authorised at home to inform us whether *California* is an *Island*, or a *Peninsula*.

THAT it is possible for men to invent a language for themselves is, I apprehend, undeniable: For names are arbitrary, and men at liberty to assign any sounds for any objects, *כֶּןֶן*, *apros*, *panis*, or *bread*, for that known to us by the last name.

AND if we can suppose any infants to have been fortunately nourished by the wolf, the goat, the bear, the doe, strangers to all the language of men, it will not be very difficult to account for the use of language among their posterity.

MAN has natural sounds, as every other animal has, to express his several passions, his love, his hate, his joy, his grief, his astonishment or fear: He can use these notes to express the objects that excite their corresponding passions: He can distinguish animals by their various notes, and use his imitations of



their notes for their names: And again he can transfer those names to objects that may be similar in any respect to the animals, and employ them in expressing such actions as distinguish one animal from another. Thus \* קרא, *quera*, which happily expresses the note of a *partridge*, when she is CALLING her young, is the name of that bird in the *Hebrew* tongue, where it likewise signifies to CALL. ערב, *oreb*, a raven, taken from the note of the bird †, signifies

\* *Bochart* says that קרא is a wood-cock, or snipe, or like bird with a long beak. The passages produced by that great man from *R. Selomo*, and *Bereschith bara* are not of equal authority with the 72, who in *Jerem. xvii. 11.* render קרא by *περδιξ* a partridge; and seem to confirm their translation and to allude to the reason of the different senses of the word, by translating it twice, *καθησεν περδιξ*, as a noun and as a verb, the *partridge* hath called. That "she sits and does not hatch," *Jerem. xvii. 11.* often happens; for her nest is made in the middle of the open field, and her eggs, which are her treasure, are frequently destroy'd by the husbandman in cutting down his grass, or his corn, and may have been as often trampled on by other animals. Birds, having long bills to bore the earth for their food, build near the water and in marshy ground, that they and their young may be near to the soil productive of their proper food, and are therefore less exposed. Where lands were improved by overflowing waters, there the partridge could not deposit her eggs, but must go into the hills or mountains. See. 1 *Sam. xxvi. 20.*

† *Omnia corvi nomina ex crocitate vel ex nigredine sumpta.* *Bochart.* But then he thinks the raven is called ערב from his color, and not from his note: which would be very right if the note did not answer to the name. I cannot but observe here that *lexicographers* often remove the primary sense of a word out of its place, and break that chain of significations, which will almost always prevent a seeming contradiction, in opposite senses of one and the same word, and render the various meanings of it more easy for remembrance. Some not only tell us that the *Raven* is called ערב because that word signifies dark-

signifies also *darkness*, or the dusk of the evening when light is, as it were, MIXT with *darkness*, and hence it is also used for *mixt*, *promiscuous*, &c. Thus Milton sings,

*How sweetly did they float upon the wings  
Of silence, thro' the empty-vaulted night,  
At every fall smoothing the RAVEN down  
Of DARKNESS till it smil'd.* MASK.

תור, *tur*. Turtur, turtle-dove, or pigeon, so called from its murmur, is a bird that rising in the air flies round in circles; hence that word signifies to *survey*, *espy*, and in consequence of that to *dispose*, or *form*. Hence *iter* and *tour*.

בהמה *bēm*, בהמה, *bēmē*, is used for animals upon earth, in contradistinction to those in water and in air. It signifies properly *flocks* and *herds*, the tamer animals, such as man would have most need of, and be first acquainted with, as *sheep* and *kine*, whose notes seem to answer to the name in *bleating*, or *lowing*:

darkness, but that *νοξαξ* in the Greek is derived from *κρωξω*; that *corvus* in Latin is derived from the Greek; and *Raven* in English from *ravening*, or devouring. But when the animals themselves speak and tell us their names, it is certainly more natural to believe them than the writers of dictionaries, and to derive other significations of the word, or name, of the animal from that name, rather than the name from the other significations of it.

lowing ; *ba*, or *ma*, not *ab*, or *am*, for a natural reason that will be given in the following pages. When *בהמה* *beme*, or *בהמת* *bemet*, signifies a beast of extraordinary size or strength, then a noun of number is used for a noun of magnitude or power.

*קוף* *gup*, is the name and note of a monkey, and the letter so called, which has the same form in almost all languages, is supposed to bear some resemblance to that animal : Hence the verb *יקף* signifies *to go round, revolve, inclose, gird, embrace, attain*.

*צפור* *tspur*, *passer, sparrow*. Nothing can be nearer the natural note of that bird ; hence *צפצף* *tspsps*, to chirrup, pipe, or cry like a little bird ; hence also the verb *צפר* *tspcr*, to fly away or depart, in the *Chaldee* to *rise early*, and in the *Arabic* it signifies *sibilavit, fistulavit, et sibiloso sono cecinit avis*. The word that is used for a lion's whelp or *cur*, *גור* *gur*, signifies also to be afraid. A bird and to fly is *עוף* *ovep, avis*. *Liberty* and the *swallow*, a favourite symbol of liberty, is the same, *דרר* *derer*. So *כנף* *kenep*, a wing, is used for a sail. *צדה* *tsede* to lay snares, or to hunt, is *venison*, or food. And *לחם* *lebem*, bread, signifies also to fight, for men will not starve. It is true there are in *Latin*,  
and



and in almost every other language, words that distinguish the species of animals with as much beauty and aptitude as any to be produced in the *Hebrew* tongue. And *balare, binnire, mugire, pipire, &c.* and other like verbs have as close a connexion in sound to the notes or cries of the animals they are applied to, as can be found in the *Hebrew*: But then they are notes only, and express no other properties of the animal, nor can they be transferred to the actions of men; and were in all probability derived from the *Hebrew*.

IT has been objected against the men, I should think, rather than the *language*, that גור *gur* signifies a *stranger* as well as a *lion*; that נגס *neges* signifies to approach, and oppress; and that to go *abroad*, and to *fear*, &c. are expressed by the same word. But then it is not every *stranger* that is a *lion*, not every one that *approaches* is an oppressor, nor is it always dreadful to go *abroad*. Besides the *time* is not certainly known WHEN the word was first employed in these different senses, and therefore no censure ought hence to be cast upon the men who first spoke the *Hebrew* tongue.

THIS use of a single word in several senses has been considered by some as a very great defect

defect in the *Hebrew*, which it certainly is not. It is no proof that the words are few, for the roots now remaining in the *Hebrew* are very numerous, and how many more there may have been, for want of more books we cannot determine. Besides, this variety of senses to the same word, “a lion and to be afraid,” &c. is rather an elegancy than a blemish; for it is the origin of *metaphor*, and metaphorical language is never used but where men enjoy a large share of *sunshine* or of *liberty*. That *תפ* *tsup*, which signifies a *honeycomb*, should also signify to *overflow*, and that *דער* *derer*, a little bird, should denote *freedom*, is such a defect as poets and fine writers will never complain of.

To return from this digression to the natural account of the making of languages, it must be allowed, that the means of acquiring a very large collection of words has already been accounted for from the natural notes of animals: Nature will supply us with many sounds fitly contrived to represent many objects and actions, but will not render language complete without the assistance of art. And yet when art comes in to aid and improve what nature exhibits, she is so frequently permitted to take away and supply, that what is left of

nature, which ought to be improved, not impaired, is left undistinguishable from the rest : And this in time is the state of every tongue.

BUT previous to such a change as this, we must observe, that when the mind, already furnished with a number of names and signs from nature, advances in its early progress of forming language, where nature has not directed it in the choice of any note, or sound, or metaphor, in assigning names to certain objects, and words for certain actions, there the choice must indeed be arbitrary, but will not lead at first to any complicated sound of various cadences, or multiplicity of syllables ; for ease of memory, and readiness of speech, it will be short, and one or two consonants will be found sufficient. No mixt sound can necessarily be required to express any one object, till all the simple sounds are exhausted, and this is the reason why the primitives in *Hebrew* seldom or never exceed three letters ; of which one letter is almost always a vowel : Very often two letters are vowels : But perhaps the true original *radix* has not often more than one consonant, with the vowel rather following than preceding it. For in almost every sound it is more natural, as in words it is more frequent, to end with vowels and begin with consonants. This



is evident from the notes of animals, which begin, but rarely terminate, with consonants: For in the first utterance the organs of speech will readily form consonants, and continue to form them in continued sounds, but close in a breathing or vowel at last. In the *Italian* language almost every word ends in a vowel.

It is very remarkable, if not peculiar to the *Hebrew*, that scarce any theme or root, as was observ'd before, exceeds three letters; and it is as certain that a greater number cannot be required for forming the most copious language, nor will a greater number be admitted in an original language. For if, to the forming of roots, two of the twenty-two letters in the *Hebrew* alphabet, and no alphabet has fewer letters; are taken, they will not be sufficient to constitute a language, as they amount to no more in all their possible combinations than 506 words; and if four letters are taken to the root, they will as much exceed the necessary number, yielding 245,410 primitive words; and therefore three letters, which will produce 11,154 primitives, are the most natural and proper number of letters: Hence it seems to follow that the *Hebrew* has some properties of original language; or rather that the *Hebrew*, and such other languages as abound with primitive

mitive words, not exceeding three letters in each, come the nearest to, or have the most of the original language.

ALL that has hitherto been accounted for, is a language of uninflected words only: It has been shewn how men may be supply'd with names to every object, and words for every action. But then there would after this appear such a variety of circumstances in these objects and actions, from number, sex, degree, time, modes, &c. to express which nothing as yet has been contriv'd, as would soon discover the insufficiency of such a language. In search after the proper means to supply these defects, it would immediately be discovered, that these circumstances are not alike difficult to express: Some might be expressed by mere repetitions, as number and degree; and this is indeed the case of the degrees of comparison in *Hebrew*, unless when an adverb is used; and such a difference as this from other languages, is another probable argument to prove how near the *Hebrew* is to an original tongue.

BUT then for different persons and different numbers, different words would be invented; and for the several circumstances of action, several short words would be contrived, which is the  
the

the reason of the irregularity of those words in every language, which are called the substantive or assisting verbs. To express the particular circumstance of an action, the assisting verb would at first be spoken with the primitive, but afterwards, by frequent use, that verb would join itself to the primitive, and then become a part of the same word: And from this verb, and the pronouns, may all the flexions of verbs, in every language, be deduced and accounted for.

THE variation of the *Hebrew* verbs is chiefly carried on by the pronouns; as may be seen in the first scheme in the fifth of the following letters, where a method is given for forming every verb in number, person, &c. by only filling up the blank with the radical word. In *Greek* and *Latin* the substantive verb is of great use in forming all other verbs, and therefore ought to be first learnt, as will appear from the terminations of the following words, which are entire parts of the assisting verb in both languages, added to an *Hebrew* root, לֵךְ לֵךְ, or *leg*, which signifies *to study*, or *to read*; in *Greek* λέγω is I say, in *Latin* lego I read. λέγω εγώ, λέγω εγώ, λέγω εγώ, λέγομαι, λέγω-ων, λέγο-ισομαι, λέγο-ισομαι, λέλεγομενος εἶμι, λέλεγομενος ω, &c.



*leg-o, leg-ero, leg-eram, leg-issim, lectus sum vel fui, &c.*

FROM this draught, rude and imperfect as it is, may be traced the several steps or outlines of language, from the natural notes of man in his infant state, through its progress to perfection: Which proves that men have power to contrive a language for themselves; and at the same time shews the true method of learning languages, that is, *analytically*, and in the manner they are made; but of this hereafter. In the mean time I cannot but observe that the examples, taken from the *Hebrew*, to shew the natural progress of language, prove its approach to the original tongue, which will be more evident when the causes of the diversity of tongues are considered, most of which have borrowed from the *Hebrew*. Many *Caldean, Syriac, Ægyptian*, and even *Greek* words have, it must be owned, crept into the *Hebrew* in time; but this, when they have exceeded three letters, seems rather a corruption than an improvement of that language: Tho' in reality the *Chaldee, Syriac, Arabic, &c.* are only so many dialects of the *Hebrew*. The radical words are almost the same in all of them.

BUT the slightest inspection into the lexicons of other languages, will immediately discover them to be no originals, and a nicer inspection will discover their ultimate dependence upon the *Hebrew*. The words are too complicated for first sounds, and we can trace many of them through their intricate courses up to the spring from whence they first flow'd: Those Eastern countries that are nearest to the fountain, still retain the purest resemblance of the first water, and the more distant the climate, the greater has been the change. To use the words of *Isaac Casaubon* in his *Adversaria*, *Clarum hoc ex comparatione linguarum, Syriacæ, Caldaicæ, Arabicæ, Punicæ, &c. cum Hebraicâ. Clarissimum item, si Græcam linguam spectes. Græci primi in Asiâ habitarunt: Inde Iones, vel, ut Æschylus vocat Hebraicé, Javones, in Europam trajecerunt. Nos autem observamus, in antiquissimis quibusque Græcorum scriptoribus, multa vocabula Hebraica, quæ postea vel desierunt esse in usu, vel admodum sunt mutata. Observamus etiam Asiaticos Græcos magis εβραϊζειν quam Europæos.*

MAY we not now be allowed to make use of the old argument in favour of the antiquity of the *Hebrew* tongue, taken from the first names

names in the bible? After so many probable arguments, may not this, at length, be produced, which the learned *M. le Clerc* considered as the strongest objection to his own scheme, which was, that the *Hebrew* is no more a primitive language than is any other of the oriental tongues? Considered by itself indeed, and unsupported by any other argument, it has not always had the power to persuade some men to believe the *Hebrew* to have a very near affinity with the original language, but then it has made others think it probable at least: For the names are taken from words that express the conditions of the persons in such manner as seems to shew the language to have been in some measure coeval with the persons. From אדמה *Ademe* red earth, of which the first man was made, is he called אדם *Adem*. From איש *ais* a man, is the woman named אשה *ase*, and afterwards called חיה *heve*, ζων, or existence, from חיה *heye* to live or be, *because she was to be the mother of all living*, Gen. iii. 20, who at the birth of her first born said קניתי *geniti*, *I have gotten* a man from the lord, and therefore he was called קין *qin* (*Cain*) or an acquisition; but his brother was called אבל *Abel*, or lamentation, for he was slain by *Cain*, declared for that murder a fugitive and vagabond: When therefore *Adam* knew his wife



again, and *Eve* bare another son, she called his name  $\text{שֵׁט}$  *set* (*Seth*) or placed, because *God* had appointed her another seed instead of *Abel* whom *Cain* slew. Gen. iv. When *Lamech* begat a son he called him  $\text{נֹחַ}$  *nush* (*Noah*) or comfort, saying, *he shall comfort us*. Genesis v. 29. And the son of *Eber*, in whose “days men were scattered abroad upon the face of the whole earth,” was called  $\text{פֶּלֶג}$  *Peleg*, or *division*. Whether  $\text{יְנוּחַמְנוּ}$  is from  $\text{נֹחַ}$  or  $\text{נוּם}$ , or whether  $\text{נ}$  is not an interpolation, and the true reading  $\text{יְנִיחֵנוּ}$ ; for the 72 translate it by  $\delta\iota\upsilon\nu\alpha\pi\alpha\upsilon\sigma\epsilon\iota$  from  $\pi\alpha\upsilon\omega$  to cause to rest, and so *Philo* and *Jerom* seem to have read it: Whether  $\text{קִין}$ , or  $\text{קִינִין}$ , is the noun that should naturally come from  $\text{קָנָה}$  *acquired*, the names in general so appositely express the circumstances of the men, that, for my part, I cannot but think the names or language were contemporary with the men: That some names, as *Abel*, did not arise till after the circumstances that occasioned them, is to me no objection: But if any one can think that all these names are translations from a language entirely lost, though they are nearly the same in all the oriental languages that are left, I cannot, I will not deny that liberty to another which I shall take to myself to differ.

As

As this division, mentioned above, was an immediate consequence of the confusion at *Babel*, called the confusion of tongues, I should now proceed to consider the causes of the diversity of tongues; but having mentioned *Eber* the father of *Peleg*, it may not be impertinent to examine into the origin of the name *Hebrew*, before we consider by what means a language may be diversified, so as to branch out into, or propagate variety of speech,

THERE have been various accounts given of the origin of the name עבר *Hebrew*. Some derive it from *Abraham* “the father of the “faithful,” but they understand not the language, for *Abraham* is a word compounded of אב *ab*, father, רם *r:m*, exalted, and המון *emun*, multitude.

OTHERS, as עבר *ober* signifies *trans over*, have accounted for the name from *passing over* the *Tigris* to *Mesopotamia*, *over* the *Euphrates* into *Syria*, or *over Jordan* into *Palestine*: The first under *Nimrod* to build the tower of *Babel*, the second of *Abraham*, the third of the *Canaanites*, who never were called עברי *trajectores*, or *Hebrews*. But the *Hebrews* were so called from *Heber*, the great grandson of

*Sem*, the son of *Noah*, and *father of all the children of Heber*. Gen. x. 21. For the names of nations are taken from the names of men; the *Edomites* אֲדוּמִי *adumi*, from *Edom* אֲדוּם *adum*, *Canaanites* כְּנַעֲנִי *kənoni*, from כְּנַעַן *kənon*. The *Caldæans* כְּשָׁדִי *kəšdi*, from כְּשָׁד *kəšed*. The *Æthiopians* כּוּשִׁי *Kuši*, from כּוּשׁ *kus*. The *Assyrians* from *Assur*, and the *Hebrews* from *Heber*, as is manifest from *Numbers* xxiv. 24. where the names of the men are used for the nations. *Ships shall come from the coasts of Chittim (Kə-tim) and shall afflict Assur, and shall afflict Heber.*

THE posterity of *Heber* were known only by the name of *Hebrews*, till the days of *Jacob*, whose name being changed into *Israel*, the people were after him called *Israelites*; which continued till after the days of *Solomon*, when the kingdom being broken they took the name of the most prevailing tribe, and from *Juda* were called *Jews*.

I WOULD not mislead the reader into a persuasion that the *Hebrew* of the Old Testament is the unvaried language of our first parents: I mean no more, whenever I speak of the *Hebrew* as a first language, than this, that it was the general language, of men at the dispersion, and  
how-



however it might have been improved and altered from the first speech of our first parents, it was the original of all the languages, or almost all the languages, or rather dialects, that have since arisen in the world.

AFTER *Cain* had separated from *Adam*, it is highly probable that his posterity, who made so great discoveries and improvements in human arts, would also enlarge and improve the language of their forefathers; and probably these additions might be different from any that were made by the posterity of *Seth*. Hence would arise two dialects at least of the same original. Perhaps as the world increased, there would still be more and more dialects: So that before the flood the tongues, or dialects, of the then tribes or nations might be greatly multiplied, and yet all have affinity with the language of *Adam* in Paradise, as the root of them. The language of *Noah* and his family was one of these dialects, after an improvement of the original for several hundred years. But how far it might be improved or altered between the flood and dispersion cannot be known. Only I would observe from the account of the long lives of men before and immediately after the flood, that one language, or two or more dialects of one language, would not be liable to

so many and frequent alterations as languages at present are from the increase of tongues, and the decrease of the years of men.

How long the first language continued to be *one*, without variety of dialects, is uncertain. Some say the space of 1757 years, from the creation, according to their chronology, to the building of *Babel*; where, if you believe the *Hebrew* doctors, the language of men which till that time had been *one*, was divided into seventy languages, equal to the imagined number of troops, or nations, at the dispersion.

THE schemes that men of warm imaginations have raised up from a single expression in the bible, and sometimes from the supposition of a fact, no where to be found, are astonishing! *Kircher*, a man of genius and of learning for the times in which he lived, has not only obliged us with an exact plan of the tower of *Babel*, but upon a calculation of the intended height of that tower has turned it into a stillard, and suspending the globe of the whole earth at one end, has given us the exact weight of both.

THE number of people at *Babel* before the dispersion is not known, and of the miraculous di-

division of languages there is not one word in the bible. In *Psalms* lv. 9. *David* says, *Destroy O Lord and divide their tongues, for I have seen violence and strife in the city.* Where he certainly does not mean that God would make them speak new languages; for to divide their tongues is to divide their counsels, and to scatter diffension and animosity, not new-made words amongst them. However in *Genesis* xi. their language is not even said to be divided; but God says, “Let us go down and *confound* their language, “that they may not understand one another’s “speech: So the Lord scattered them abroad “from thence upon the face of all the earth, “and they left off to build the city. Therefore is “the name of it called *Babel*, (or *confusion*) “because the Lord did *there confound* the lan- “guage of all the earth.”

WHAT this *confusion* was, or how the Lord *confounded* the language of men, I shall presently endeavour to explain: In the meantime I cannot but observe, if it had been by making new languages, or, which is almost the same, by breaking the old one into variety of dialects so different as that he who spoke one could not be understood by any of the rest, it is too remarkable to have been omitted,

WHEN



WHEN one of the sons of *Eber* is called *Peleg*, or division, no mention is made of the *division* of tongues, and the reason of his name is taken from the dispersion or division of men only. *Gen. x. 25.* for in *his days was the earth* divided.

WHILE *the whole earth*, i. e. all mankind were together in one troop or body, their language would necessarily be one; but after they were dispersed, their language would vary, and in length of time as many different dialects would naturally arise as there were different colonies or settlements of men: But then it must be allowed, that in fact it was long after the dispersion ere the diversity of dialects was so great as to prevent the men of one nation, tribe, or settlement, from understanding the speech of another. This is evident from the journeys of *Abraham* and others, and from the total silence of scripture concerning any diversity of speech, till the days of *Jacob*. Hence it follows that whatever might have been that confusion at *Babel*, which prevented the builders from hearing or understanding one another, there was no diversity of languages till long after the dispersion; and when a diversity arose  
it

it was not the cause but a consequence of the dispersion.

MEN may be *confounded* without having the gift of tongues, or a power of talking a new language: For when a man *babels*, or talks *confusedly*, he rather speaks no language than a new language. Surely the language may be the same, and yet men so *confounded* in the direction of an undertaking as to be obliged to give it over, which is all that the scriptures say of it.

THE supposition, for it is no more than a supposition, that language was miraculously divided or separated into a number of different and distinct dialects, (which can hardly be called confusion) has given rise to almost as many different accounts of the manner of this confusion at *Babel*. But if we take the words of the bible only, without any hypothesis or addition, they plainly discover the means by which men were so *confounded* in their lip or language, as not to understand one anothers speech. And indeed it would be astonishing to find an event, great as this, recorded without any mention of the cause, when such circumstances are recorded as the making of brick, and gathering bitumen for cement. But  
surely

surely the descent of *Jehovah* is sufficient to account for such a confusion among men, as should prevent them from *hearing*, as it is in the *Greek* and *vulgate*, or from *understanding* one another, as it is in the *English*. The expression used on this occasion of a descent, "Come, let us go down and *there* confound their language," is very remarkable; for I think this phrase, *Let us, &c.* is no where used but in peopling the world, at the creation and dispersion of men. That *Jehovah* descending with majesty and power, should make men desist from their designs, and confound their understanding, or hearing, and their speech is not to be doubted. A panic has had as great effects upon whole armies of men. "Three hundred men with *Gideon* blew trumpets, in the beginning of the middle watch, and broke the pitchers, in which they had put their lamps, and held the lamps in their left hands, and the trumpets in their right, and cried, The sword of the Lord and of *Gideon*, and all the host, who were like grasshoppers, and their camels were without number, as the sand by the sea side for multitude, *ran and cried and fled*. And the Lord set every man's sword against his fellow even throughout all the host." *Judges vii*,

THERE



THERE is another remarkable instance in I *Sam.* xiv. “ There was trembling in the  
 “ host, in the field, among the people :  
 “ the garrison, the spoilers trembled, the earth  
 “ quaked : it was a great trembling : And  
 “ behold *the multitude melted away, and they*  
 “ *went on beating down one another.*”

To return to the history ; the reason assigned for building a city and a lofty tower therein is, “ left we be scattered abroad upon the face  
 “ of the whole earth.” Therefore let us make us a *name* ! עשה לנו שם *faciamus nobis שם ne forte dispergamur.* The difficulty is to shew the force or propriety of this reason, if שם be translated a name, how the making themselves a name would prevent a dispersion ? But if it is translated by the particle *there*, as it is in several other places in this chapter, the reasoning is just, and the tendency of the action directly to their purpose ; for עשה (*facio*) is a word of a most extensive and general meaning, and signifies *to build, to settle, to look round, to prepare, to do*, and therefore the passage may be rendered, “ Let us PREPARE, *set about,*  
 “ *work, or DO for ourselves there* that we be  
 “ not dispersed.” Any of these words will do for עשה, which occurs twice in v. 5, where it  
 evi-

evidently relates to the beginning of an *undertaking*, design, or work. Certainly it is not necessary to translate  $\square\psi$  either *name*, *συνα*, or *idolum*; and not only the removal of difficulties, but the frequent use of the same word in the same sense, in this very account, seems to encourage this interpretation: For in the 2d verse it is said they came to the land of *Shinar*, and *dwelt*  $\square\psi$  *there*. And then, besides the repetition of it v. 4 and 7, it is said v. 8, that God dispersed them  $\square\psi\eta$  from thence; v. 9, that it was called *Babel*, because God did  $\square\psi$  *there* confound, &c. and from *thence* scatter them abroad, &c.

*Jam vero velim mihi quis conferat hanc exstruendæ turris rationem cum iis, quas alii dederunt, quasi scil. ea se munire voluerint primi homines contra diluvium, vel contra incendium,—vel ut in ejus cacumine excitarent idolum, vel simpliciter, ut ea ornarent suam urbem quasi insigni quodam metropoleos, vel politicæ aut ecclesiasticæ potestatis. Perizonii origines Babylon. cap. xii.* The most natural reason for building such a tower seems to be this: Men upon increase of their numbers soon saw that they could not long subsist themselves, and their flocks and herds together in the same place; and if they wandered far  
from

from each other, in divers troops or companies, they might never meet again. To prevent this, they determined to build a city and tower that should reach unto the heavens, so high that it might serve as a land-mark; that when they roamed to distant parts with their families and flocks for convenience of pasture, they might return again at seasons to their companions at a general place of meeting, and not be separated for ever.

IT is said that they (the whole earth) were together in the plain of *Shinar*, and that the language of all the earth was *there* confounded. No person is excepted: However it is not presumed that *Noah* consented to the building, much less that he assisted in the work, or that he was ignorant that men were to be dispersed; and the world peopled by their dispersion, or that he did not oppose the raising an edifice to prevent their dispersion, which from the natural increase of men and cattle, must in time have happened without a miracle. But it is apprehended, that there could be no occasion for a lofty fortress to defend the whole earth: For what enemies had the whole earth, against whom it was necessary to build a high tower? There is a like difficulty in assigning any reason for making themselves men of name or  
renown



renown: for who were to esteem them men of name or of renown? Or where and when were they to be famous before there were any human inhabitants but themselves?

THIS I take to be the scripture account of the confusion of *Babel*, which supercedes the necessity of all ingenious contrivances, whether antient or modern, formed upon the common supposition, that men made unto themselves a NAME, and that language was then miraculously *divided*.

MENTION is indeed made in *Gen. x. 5, 31, 32*, of a diversity of speech. “The isles of the Gentiles (*Europe*) were divided in their lands, every one after his tongue, after their families in their nations, after their families, after their tongues in their lands, after their nations.” But then this diversity did not precede the dispersion; they had not different dialects *before* they went into different lands; for it was *in* their lands, and *after* their nations.

DIFFERENT modes of speaking will soon arise among men using the same language in different provinces: Therefore there is no necessity to recur to a miraculous division, or

rather multiplying of speech, in order to account for the many languages there are, and have been in the world.

How languages undergo this diversity shall immediately be shewn, as soon as I have proposed it to the consideration of the reader, whether it seems credible that words, which are the signs of ideas, which attend almost all the ideas we form, and by which we communicate them, and recollect and remember every absent object, and every thing that is past, can be obliterated without taking away those ideas, or the power of recalling them by memory, that is, all the knowledge of man?

It is not pretended that the *Hebrew* of the Old Testament is, in all respects, the same with the language first talked by man. The language of *Adam* was sufficient for his purposes; and as new objects, new relations, and new circumstances, must be perpetually starting up in a new world, new names would be given them: Different names, from the different properties of a thing, might be given to the same object, and in time the original names from disuse be forgot.

*Ut sylvæ foliis pronos mutantur in annos  
 Prima cadunt, ita verborum vetus interit ætas,  
 Et juvenum ritu florent modo nata vigentque.*

HORAT.

DEFECTS in the formation of the organs of speech, or a vicious pronunciation, and an imperfect hearing, will create no inconsiderable alteration in languages: Almost every word that has been transferred from one language to another, is a proof of this cause of the diversity of tongues.

IT is not unlike a musical instrument; the skilful artist will make it speak a language that shall command all the passions of the hearer, when another shall offend the ear with intolerable harshness and discordance of sounds, by striking false notes, to no time or tune.

DIFFERENCE of climate makes an amazing difference in speech. Men who live in warmer climates, speak with mouths more open, and their languages abound with gutturals; whilst others who live in colder climates, contract their lips and their words, and abound with monosyllables.

NOT



NOT only the climate but the form of government will influence the language of a people. Where men are free their speech will be free, for all is liberal where liberty prevails. But where men are so unhappy as to be the slaves of tyrants, they will not dare to use many words ; knowing their tongues as well as their bodies may be tied, or torn up by the roots, for one unguarded expression.

WAR, invasion, conquest, treaties, intercourse with different nations, commerce, colonies, rise of arts, logical refinements, controversies, time, or age, and the humours of a people, are all causes of alteration in language, and deserve to be separately considered, and illustrated by examples : But this would lead me into a chace after *Proteus*, too far from my principal object the *Hebrew*, and beyond the bounds of a short Essay, in which I proposed to lay down some propositions of the truth of which I have no doubt, though I do not stay to enlarge upon every one of them.

THE *Hebrew* seems to be the parent of most languages in the world ; but as the likeness of men of the same family is less in a lateral and remote than in a lineal and near descent, the

*Vestigia* of the original language, in very distant removes, are not easily discoverable.

WORDS undergo very great alterations by formation and composition in the same language; but in their travels through many distant climes, and many different modes of speech, they lose so much of their original form, that, without a particular knowlege of their several alterations, at different periods, and in different places, it will often be impossible to say whence they came: So that *derivations* are the *histories* of words.

*Henry Stephens* gives the following entertaining history of the travels of a word. ‘ In  
 ‘ *Pistoya*, a little town within a day’s journey  
 ‘ from *Florence*, little daggers were made,  
 ‘ which, on account of novelty, being brought  
 ‘ into *France*, were from the name of the place  
 ‘ called first *Pistoyers*, then *Pistoliers*, and at  
 ‘ last *Pistolets*: Sometime after little guns  
 ‘ (which bear the same proportion to the mus-  
 ‘ ket, as the dagger to the sword) being invent-  
 ‘ ed, they took the name of the little daggers,  
 ‘ and were called *Pistols*. At last, this poor  
 ‘ word, having been long banded about, tra-  
 ‘ velled back into *Italy* and *Spain*, and there  
 ‘ gave the name to little crowns. Nor do I think  
 it

its applications are yet finished ; for some time or other, I suppose, little men will be called *Pistols*, and little women *Pistolets*." And in one of the best *English* comedies, a little, vaunting, bombast, huffing *blade* is called *Pistol*.

CLIMATE has a like effect upon men and words. Both change their garb as they change their climate, and appear in the dress of the country wherever they stay. Most languages have initial letters, and terminations peculiar to themselves : As (ο) prefixed, and ος, and ω, and ομαι, &c. added to words, besides prepositions, and a reduplication of letters, in the *Greek*. If you reject these additions, the remaining radical letters will frequently discover themselves to be of *Phœnician* extract. If from περι-καλυψ-η, a *covering*, you take away the preposition περι, and the termination (η), there remains ελπ, or the noun ελπ, which is the same as καλυψ-ος (hence the *English* word *glove*) bark, shell, or scale : but the verb signifies *de-corticare*. When the *Greeks* prefixed their article (ο) to the name ορις, Ορις, *Plutarch* says, η προθεσις τς αρθρα τ' ονομα πεποινηκεν αμφοιγνοεισθαι. It puzzled the *Ægyptians* so, that they scarce knew it again : Take away then the article, and the termination, and τω, *sur-*



the ox, was the great object of adoration in *Ægypt*. For  $\tau\upsilon\rho$  the *Chald.* used  $\tau\upsilon\rho$ , *tur*, (the *Arabians thur*) changing  $\psi$  into  $\tau$ , no unusual mutation; hence  $\tau\alpha\upsilon\rho\sigma$ , *taurus*, a bull: And from  $\tau\alpha\upsilon\rho\sigma$  and  $\kappa\epsilon\upsilon\tau\omega$   $\eta\kappa\epsilon\delta$ , *pricked, marked, or nicked*, comes  $\kappa\epsilon\upsilon\tau\alpha\upsilon\rho\sigma$ , a *centaur*. In like manner  $\delta\iota\alpha\text{-}\mu\eta\eta\text{-}\mu\omicron\upsilon\eta\upsilon\omega$  is formed from  $\mu\eta\eta\text{-}\mu\omicron\upsilon\eta\upsilon\omega$ ,  $\mu\eta\eta\text{-}\mu\omega$ ,  $\mu\eta\alpha\text{-}\omega$ ,  $\text{מנה}$  *mine, meno, memini, remember*; hence *mens*, or *mind*. So  $\phi\alpha\iota\omega$  is derived from  $\text{פנה}$ , *look or appear*; and  $\sigma\alpha\epsilon\pi\tau\omega$  from  $\text{שקף}$  *look out*; from  $\text{חרת}$  (or  $\text{חרט}$ , *Arabice dolavit torno.*)  $\chi\epsilon\tau$ , comes  $\chi\alpha\epsilon\alpha\tau\tau\omega$ ,  $\chi\alpha\epsilon\alpha\sigma\sigma\omega$ ,  $\chi\alpha\epsilon\alpha\zeta$ ,  $\chi\alpha\epsilon\alpha\kappa\omega$ , to mark or *scratch*. To give an instance in the *Latin*: If from *in-crebre-sco*, you take away the preposition *in* and the *Æolic* termination *sco*, the letters *cbr*,  $\text{כבר}$ , will be found to signify *crebro, creber, frequent*; hence  $\text{כברה}$ , *cribrum*, a sieve. Again, if from *Amo* you take away the common termination (*o*)  $\text{אם}$ , *am*, in *Hebrew*, signifies *mother*; which is at least as natural as to derive *Amicus*, a friend, from *amo* to love. The use of  $\text{אם}$  indeed as a verb is lost in *Hebrew*, but remains in *Arabic*, and signifies *petivit, cupivit, propè accessit*; which seems to confirm the derivation of *amo* from  $\text{אם}$ .

THE next thing to be observed in derivations, after rejecting terminations, &c. is a change

change in the vowels: For they cannot be supposed to continue immutable in their travels abroad, whose sound admits of a change in almost every province at home. They are more or less full and open, as men have more or less of the sun, agreeable to what has already been hinted; and for want of that articulation which distinguishes and preserves the sound of consonants, they are frequently, and in all languages interchanged, so as that each vowel shall, under different circumstances, have all the powers of the rest. If the long vowels and consonants therefore remain unalterable or alike, a change in the shorter vowels can be of no great moment in *etymology*. Πλεον, πλειον, πλεον, πλεον, are all used to signify *plus* or more; ες and εις *in*; λαος and λεως *people*; from חך, the *hollow* of the *hand*, comes *cap-io, cep-i, in-cip-io, oc-cup-o*. Sometimes the longer vowels interchange, sometimes shift their places, and sometimes the aspirate π, and γ, and α, are used one for the other. α and γ, *am* and *om*, both signifying *people*; and so they do in *Arabic*; the first from the verb α, *communis fuit*; the other from the before-mentioned α, *propinquus fuit*. אלּט, and אּלּט, are the same; and if to the former you prefix the fervile ט, it is the same in *English* as in *Hebrew*, *molest*. In like manner the *Latin* word

for a market, *m-acel-lum*, comes from אכל, *acel*, to eat, in *Arabic* מאכלה, *locus unde cibus capitur*. Hence also κωλυ, *Culina*, kitchen (hence *colo* and *culender*) κολον, *food*, μακελη, a *cleaver*. But the *English* word *market* seems to be derived from מכר *vendidit*. Perhaps there has been a change of vowels in גו, *guo*, to die, and גוה, whence the *Greek* γοω to roar. Of this change of vowels many instances out of every language may be produced: From ενος *unus*, ελκος *ulcus*, εως *suus*, επος *urupa*, שואל, *saiil*, שול, *siil*, the grave. ראש, *ras*, Heb. ראש *ris*, Syr. ראשא *rasa*, and ראשא, *rifa*, *Cald.* summit, head, or chief (hence a *rise*, as *rising* ground, &c.). Observe that in forming nouns in the *Chal.* from the *Hebrew* the last letter is א.

THE chief circumstance to be regarded in deducing the words of one language from those of another, and in shewing the near or remote relation of languages, is the *resolution* of letters. For if we consider how naturally some letters are *resolved* into others, we shall be less surprized at the seeming boldness of many etymologies, and acknowledge the truth and fairness of some that have been thought extravagant and ridiculous. It is amazing to think, how the objects of one sense, by the use



use of letters, came at first to be transferred to another sense ; how sounds could have been transferred from the ear to the eye ; to think how men could contrive a method of conveying, in their own terms, their own thoughts to latest posterity ! to think how men at the remotest distance upon earth should be able to converse together ! How thoughts could be painted, and all the speech of men of every nation, tribe, and tongue be reduced to an alphabet, consisting of few more than twenty characters ! And perhaps it will rather increase than diminish admiration, to consider how easily these letters *resolve* into one another. I leave to anatomists the use and contrivance of the *larynx*, and other organs of speech, and thence to account for difference of voice and note in different animals. The most frequent, and therefore the most natural sound of man, is *e mollis* : This and the other vowels are formed by the breath (not protruded so forcibly as to make aspirates) and with so little use of the organs of speech, that they seem to be almost entirely at rest. These therefore are the most simple, easy, and convertible sounds. The nearest to them is the aspirate *b*, which is no other than a gentle expiration: For when forcible and rough it forms the letter *k* ; but when streightened and  
con-

confined, it produces a whistling, and forms the letter *s*. The letter *c* is often used for *k*, and sometimes for *s*, which seems to shew the mutual relation of those letters. *k* differs little from *ch*, when pronounced hard, as in the use of the *Greek*  $\chi$ ; but when it is pronounced less hard it gives birth to *g mollis*, which again pronounced harder approaches to the sound of *k*. From *c* and *s* is made the letter *x*, which therefore, in the increase of words that terminate with it, resolves into *c*: As in the *Latin* *felicior* more happy, from *felix* happy, Sometimes *g* and *s* make *x*, as in the word *finx*, from *figo*, *fixi*, *tingo* feign, *pingo* paint, *finxi*, *pinxi*; where *s* is the close aspirate, that denotes the perfect time of many *Latin* verbs. Pronounce the *s* hard and close, and it is *z* or *s* hard, which we corruptly call *izzard*, and this naturally resolves into *d* or *t* and *s*. *D* and *t* are in many instances scarcely distinguishable; And the relation of *t* with *s* is also evident from the speech of children, which is nature, who till they can pronounce *th* or  $\Theta$ NT $\alpha$  make use of *s*. But this relation of *t*, and therefore of *d* with *s*, appears again from the usual sound of *t* before *i*, which is the sound of *s*, and from the increase of *Latin* nouns in *-ens*, as *mens*, *mentis*, *mind*. To shew how nearly the remaining letters are related to the aspirates,

or

or rather vowels, we cannot but observe how in name, in character, and powers, the vowel *u* agrees with *v* consonant, which is in sound and power very near the *Roman F*, which is the *Greek digamma*, and the oriental *Vau*, or *U*, both as a vowel and a consonant. Concerning this letter see the second dissertation upon the original powers of letters. This letter is in *Greek* an *episemon*, or numeral sign only, called *βau* (*bau*) having the same numeral power and local order (6) in that language as in *Hebrew*. *V* is *F* or *Φ*, and *B*; for this last letter is made from *F*, by detracting the aspirate, and *B* and *P* are no more distinguishable than *D* and *T*. And indeed grammarians have always observed the relation and exchange of the labial letters which they have called *Bumaph*. But *M* is a *liquid* as well as a *labial*; the liquids are *L*, *M*, *N*, *R*; and instances will soon be given of the mutual interchange of these letters, when they are distributed into classes, according to the organs of speech employed in the formation of them.

THE original consonants and vowels are not only changed for one another according to affinity or nearness of sounds, but they often change places or are transposed, and this without any great injury to the derivation. For  
who



who can doubt that *form* or *forma* comes from  $\mu\omicron\rho\phi\eta$ , when the sense and every letter are the same only transposed? A circumstance that often happens in over-hasty conversation; as  $\mu\epsilon\gamma\epsilon\delta$ ,  $\kappa\epsilon\upsilon\tau\omega$ , mentioned before;  $\kappa\epsilon\beta\varsigma$  or  $\kappa\epsilon\sigma\beta$ , a *lamb*,  $\omicron\lambda\gamma$ , or  $\lambda\omicron\gamma$ , to stammer.  $\alpha\rho\kappa\epsilon\beta\eta$ , *arkebe*, the *knee*, from  $\beta\rho\kappa$  *brek*, to bend the knee: But in the *Arabic* language there is both  $\mu\alpha\gamma\kappa\eta$  *magno genu fuit*, from whence  $\gamma\epsilon\mu\eta$  *genu*, and  $\beta\rho\kappa$  (the same with the *Hebrew* verb) *genu flexit*: So  $\kappa\rho\alpha\tau\omicron\varsigma$  and  $\kappa\rho\upsilon\tau\omicron\varsigma$ , *strength*. And as the *Oriental*s write to the left, the reverse of the *Europeans*, the latter taking the letters as they found them, seem very often to have transposed every one of them\*. Sometimes a similitude in the shape

\* Having been asked whether I have any other authority for this assertion than the conjecture of *Boderian*, and whether any other instances can be produced? I have thrown together the following collection of words; some of which seem to shew, for I do not positively assert, a transposition of every letter: And if they do not serve to prove this, they will however serve a much better purpose by enabling the memory to retain a considerable number of radical words.

$\alpha\beta\epsilon\varsigma$  *obesus*,  $\sigma\beta\alpha$  *sepe*, as *præ-sepe*, stall for oxen.  $\alpha\beta\epsilon\varsigma$  signifies strength, transpose the letters or read them from left to right, and you have  $\beta\alpha\sigma$  *robur*.  $\alpha\omicron\delta$  a firebrand, transposed  $\alpha\delta\omicron$  to burn.  $\alpha\lambda\phi$  a thousand,  $\phi\lambda\alpha$   $\mu\omicron\lambda\omicron\varsigma$  many.  $\alpha\mu\omicron$  nourish,  $\mu\alpha$   $\mu\epsilon\tau\omega$  feed.  $\alpha\mu\omicron$  said,  $\alpha\omicron\mu\alpha$   $\epsilon\eta\mu\alpha$  a word, *rumor*, and perhaps  $\epsilon\eta\mu\epsilon\varsigma$  *Hermes*, the god of speech.  $\alpha\eta\lambda$  cry out,  $\alpha\eta\lambda$   $\kappa\alpha\lambda\omicron$  call,  $\gamma\alpha\upsilon\omega$   $\gamma\alpha\upsilon\omega$  or bawl, *canare*.  $\alpha\iota\omicron\lambda$  danger, death,  $\alpha\iota\omicron\lambda$   $\nu\epsilon\omicron\varsigma$  sickness.  $\alpha\iota\omicron\lambda$ ,  $\alpha\iota\omicron\lambda$   $\epsilon\pi\alpha$  earth,  $\alpha\iota\omicron\lambda$  *Ceres*.  $\alpha\iota\omicron\lambda$  transgressed,  $\alpha\iota\omicron\lambda$   $\mu\epsilon\sigma\epsilon\beta\alpha\ntilde$  *meschant*.  $\alpha\iota\omicron\lambda$  frighten,  $\alpha\iota\omicron\lambda$   $\delta\alpha\mu\iota\omega$

shape or form of the letters seems to have occasioned the use of one for another; as ארץ *arts* Heb. ארע *aro*, Cald. *ερα*, *earth*; hence ארע, *aro*, *barrow*. צאן, *tsan*, Heb. עאן *oan*, עון *oun*, Syr. flock of sheep. פצע, *patso*, Heb. פעע *poo*. Syr.

wound

αἴθερος- ברק lightening. קרב καρβονος, *carbo*, and ברקתא, or ברק c. is the *carbuncle*. גב gibbus. gobo It. high-back, בנ back. גל fountain, לג lacus, lake. חנג c. castraste, חנג eunuch, and not from ευνη εχαιν to keep the chamber. גרב scabies, ברג porrigo, or itch. דאג careful, גאד κηδω, κηδος, *heed* or care. דהם fright, מהד metuo to fear. דוך bruise, כוד cudo to stamp. דרג gradus. דום dum, מוד mute. הלט beat, break, מלה μωλο, *molo*, mill, maul, mallet. חול bring forth, לוח Lucina, λωχος, λωχισμω pario. חרף winter, פרח φριχον frigus cold. טבל dip, לבט lavat, lavo, wash. טוב good, בוש beatus. טעם taste, מעט mouth, ματτυα mattya delicacies. טרש c. Arab. deaf, שרט surdus. פנד river, ראי ειω flow, ριος rivus, river. פנד כנף wing, פנף penna. פנף כשף to use enchantment, פשך βασακωω to bewitch or fascinate. לוע throat, עול gula. לחם bread, מוח meal. לעג laugh, געל γελω. מאר macreo. ראם ρεμω. מוג dissolve, גום gum. מוט fall. a staff, a yoaik, טום tumble, temo, and a team. נגר pour down, a flood, רגן ρανις rain. נהר flow, רון ρανω run. נחל inherit or possess, לחון λαχωνω. נכת bite, דאנחω. נחר naris, רחן ρη. נוד agito, דון δουω. שף vessel or cup, פס vas, vase. סרה c. putrid, חרט γαρτος, caries. עבש & עפש rot, שבע, שפע, σηπω, σαπρια, σαβακος putrid. עטף overwhelm or faint, פטע fatigo, fatigue. עטלף a bat, פלטע blatta, a beetle or chafer. פלך a staff, פכל baculus. פלך place or country, פלף κωλυθη. פון a honey comb, פון favus. פונם thin, slender, פונץ minus, minus, minuo mince. פיר caper goat, ריפץ ριφος. צר rock, רץ ρωξ rock. צרב and צרב burn, ברץ and פוש ρωξω boil over. צרח cry out, חרץ κωξω. קדר ater, דרק dark. קהל and להק are both of them Heb. words, signifying to call together or assemble. קוי and צוק both signify distressed. שלג snow, גלג gelus and גלג frost, glacies ice. גלד is Hebrew for gelidus. שנב window, רפת fenestra. שנה year, ונש ונש annus. תפר sew, רפת תרף באת, תרף ποθη. תרף (from טוב good) desire, באת ποθη. תרף image, פרת βριτας.

wound, and from the *Samaritan* יהוה *Yeve* (*Jehovah*) as *Boderianus* very ingeniously conjectures, the *Greeks* derived their ζεϋς ΖΥΞΙΝ ZEYΣ, which is not at all more improbable than what *Jerome* relates of certain *Greeks*, that they read יהוה ΠΙΠΙ *pipi* from the similitude of the *Greek* and *Hebrew* letters.

BESIDES this change of letters, from a resemblance of form, and of places from difference of writing and pronouncing, there is sometimes a reduplication of syllables; an elegancy very frequent with the *Athenians*, who would say ολωλα instead of ωλα from ολλυμι, ολλ', destroy, הלח, *hell*, *kill*, more properly to *stab* or wound, for the usual word in the *Oriental* languages for *kill* is קטל; which likewise is not far distant from *kill*. נחנחא, for נחא, from אכחא, יקי *iqe ecouter*, *hear* or *obey*. So from גל *gel* or גלל *gélél* comes גלגל *gelgel*, *roll*; whence גלגלס, *shgelgel* in the *Chaldee* signifies orb or wheel; where ט acts the part of the *Æolic digamma*, or of (v) in the *Latin*, prefixed to many words deriv'd from the *Greek*. Sometimes ש is prefixed. הלח, *help*, הלחש *shelp*, הלחש, *shelp*, *Cald.* to change; so is σ in *Greek*, and s in *Latin*, oftentimes prefixed. μω, σμω, σμηχω, from חחח to wipe away. μικρος, σμικρος, or μικρος little, from כחח depressed or diminished.



minished. εἰ *fi*. εἰμι *sum*. Besides this reduplication and initial augment, words admit of alteration and increase in the middle, and end. ν, and σ, and θα, are frequently added to words in the Greek. The Æolians say εἰπησθα for εἰπης from εἶπω *dico, say*, from פה *pe, lip*, from כרש *kers, heb. comes* כרם *kerx, Cald.* Belly, and hence again כרם *kerxem, Heb.* he devoured. ש-ל-אנן *f-l-anen*, שאנן *sanen, at rest*, שבט, *sebeth*, ש-ר-ביט *se-r-bitb*, σκῆπτρον, *sceptrum, sceptre*. And on the contrary as some admit of additions, others admit of contractions. This is very common in the Greek tongue, חר, *bed. m.* חרא *beda, f. Cald.* from אחר, *ahed, Heb.* one. Ferte, φερτε for φερετε, from φερω *to bear*; פרה *pere to bear fruit*.

THE most remarkable change in the letters one for another, is of those consonants that are formed almost in the same manner, by the same instrument or organ. All that require the lip, or the tooth, or the roof, or the hiss or whistle; all of the same tribe or distribution are mutually interchanged the one for the other in every language.

THE letters formed by the lips are four, כומפ, *bump*. That they are promiscuously used will be manifest from these examples; ב-צ-ר

*bε-*

*bizer*, רי-ב *peizer*, σπειρω, *disperse*. לרר-ב *Cald.*  
 לרר-ב *Heb.* iron. β-ρεμω, *f-remio*, to menace,  
 and to make a noise. *Si-bi-lare*, *si-ff-ler*. *Fr.*  
*bifs* or *whistle*. ב-שנ, *neseb*, □-שנ, *nesem*,  
 η-שנ, *nesep*, to blow, or breath. Μ-υρμηξ, β-υρ-  
 μαξ, β-υρμαχα, *f-ormica*. *mar-m-or*, *mar-*  
*b-re*, *Fr.* *mar-b-le*. β-οσκω *v-escor*. β-αδω  
*v-ado*. β-εν-θ-ος, *f-un-d-um*. β-ελο-μαι, *volo*,  
*w-ill*. βαβαι, *παρæ.π-υξος*, *b-uxus*. κυ-β-α, *cu-pp-a*.  
*a-p-is* a bee. *a-b-eille* *Fr.* φ-υλλον, *f-olium*, φ-υσ-  
 κη, *v-efica*, φ-υω, *f-uo*, *f-io*; hence as one part  
 of the irregular and assisting verb in *Latin* is  
 derived from εἰμι (εω ἴνῆ) *sum*, *am*, the other  
 part comes from φυω *fuo*, εφυ *fuit*. In one  
 word *se-bum*, *se-pum*, *se-v-um*, *fuet*. This  
 change in the *labials*, as they are called, is of  
 great use in forming the principal times or  
 tenses in the *Greek* verbs; for the future is  
 formed by adding the close aspirate (*s*) to, or  
 instead of the last consonant. βλεπω, βλε-  
 ψ-ω. τυπ-τ-ω, τυψ-ω. πλη-θ-ω, πλη-σ-ε,  
 γρα-φ-ω, γρα-ψ-ω. λε-γ-ω, λε-ξ-ω. The *Perf.*  
*act.* is formed by adding the common aspirate  
 (*h*) with the reduplication of the first syllable  
 τε-τυ-ρα. γεγρα-φ-η. λε-λε-χ-η. The reason  
 of this reduplication is taken from the dis-  
 tinctive genius of the *Greek*, where the *perf.*  
 never consists of fewer syllables than the *pres.*  
 not less than three, and always one more than  
 the

the *future*, except some very irregular verbs, as *οιδα* from *ειδω*, *Scio*.

THE consonant admitting of no further change by aspiration, to form the *perf. pass.* receives another *labial*, as the nearest change that can be made in verbs of the same sort with *τυπτω*, *τιτυμμαι*. If it is not hence transferred to other verbs, we must observe that *μ* is not less servile in *Greek* and *Latin*, than in *Hebrew*. A great number of *Part.* and verbal nouns in *Hebrew* are formed merely by prefixing the letter *ו*. And in *Greek* one noun is often formed from another, by the assistance of the same letter. *αληη* strength, *αλημιος* strong. *ανθος*, flower, *ανθιμιος*, flowery. In the beginning *αμ* is frequent for *αια* and *εν*. In the end *μιναι* is very often used for the *Infinit.* terminations *ειν*, and *ναι*. In the middle *μ* is often doubled and forms many derivatives. The *Æolians* and *Latins* sometimes changed *π* into *μ*; as *υπ-νος* *so-m-nus*. *π-ατω*, *μ-ατω* to tread; and sometimes *μ* into *ν*, as *πυγ-μ-η* *pug-n-us* (*fist*) *pug-n-a* fight. The feminine of *εις*, *μ-ια*, *εν*, is formed by *μ*; as are the first *perf. pl.* and several times in the *Greek* verbs: Also *εω*, *ει-μ-ι*, *ε-μμ-ι*, *sum*, *am*, or *be*, from *ηη*, or *ηη* to *be*: And the *pl. q. perf.* *η-μ-ην* from the *imperf.* *ην*, and from

E

thence



thence, by permutation of liquids,  $\mu$  into  $\tau$ , comes *eram*. But as this rationale of times belongs to the *Greek* grammar, I shall say no more of it in this place.

THE next tribe of mutable consonants are the *Dentals*, formed by pressing the tongue against the teeth, and called  $\text{דֵּתְלֵנֵת}$  *dethlenet*; and these are promiscuously used one for another.  $\text{תְּ-ו}$  *th-oe*, and  $\text{תְּ-ת}$  *t-oe* seduced.  $\lambda\eta\text{-}\theta\text{-}\omega$ ,  $\lambda\alpha\text{-}\theta\text{-}\omega$  *la-t-oe*.  $\mu\eta\text{-}\theta\text{-}\eta$  *min-th-a*, *min-t-a*, *min-t*.  $\epsilon\text{-}\theta\text{-}\omega$  *u-t-or*. Sometimes *t*,  $\delta$ ,  $\theta$ , are turned into *b*.  $\epsilon\rho\text{-}\theta\text{-}\rho\omicron\varsigma$  *ru-b-er*.  $\lambda\iota\text{-}\tau\text{-}\rho\alpha$  *li-b-ra*.  $\tau\epsilon\rho\text{-}\tau\text{-}\xi\omicron\nu\tau\epsilon\rho\text{-}b\text{-}r\alpha$ , *tere-b-ella*, a *tre-p-an*. Sometimes *t* is turned into *p*, sometimes it is rejected.  $\tau\text{-}\alpha\text{F}\omega\varsigma$ , *p-aVo*, a *pea-cock*.  $\kappa\lambda\epsilon\text{-}\pi\iota\text{-}\omega$ ,  $\kappa\lambda\epsilon\text{-}\pi\text{-}\omega$  to *clip* or *steal*.  $\pi\lambda\epsilon\rho\iota\alpha$  *perna*.  $\alpha\rho\text{-}\kappa\iota\text{-}\omicron\varsigma$ ,  $\alpha\rho\text{-}\kappa\text{-}\omicron\varsigma$ , *ur-s-us*. And in one word,  $\rho\text{-}\gamma\text{-}\rho$  *rō-d*,  $\rho\text{-}\gamma\text{-}\rho$  *rō-t*,  $\psi\text{-}\gamma\text{-}\rho$  *rōs*, trembled. Add to these the verb  $\rho\text{-}\gamma\text{-}\rho$  *rō-l*, whence the *English* word *roll* or *reel*: And also the *Arabic*  $\rho\text{-}\gamma\text{-}\rho$  *rō-n*, which conveys an idea of hurry and fear.  $\text{טְ-ט}$  *thi-th*, *Heb.*  $\text{טְ-ט}$  *thi-n C.* *Syr.* mud or mire.  $\text{קְ-ג}$  *qene* *Heb.*  $\text{קְ-ג}$  *qe-d-ε*, or rather  $\text{יְ-ג}$  *possessed*.  $\text{Ο-δ-υσσενς}$  *U-l-yf-fes*.  $\delta\text{-}\alpha\kappa\rho\upsilon\mu\alpha$  *l-acryma*.  $\theta\text{-}\epsilon\iota\alpha\mu\omicron\varsigma$  *t-riumph*.  $\beta\epsilon\rho\text{-}\theta\text{-}\omicron\varsigma$  *fun-d-um*.  $\epsilon\text{-}\theta\text{-}\epsilon\lambda\omega$ ,  $\epsilon\lambda\text{-}\delta\text{-}\omega$ , *will* or *de-fire*.  $\kappa\alpha\iota\text{-}\tau\text{-}\omega$  *cæ-d-o*, *kill* or *beat*.  $\nu\text{-}\upsilon\mu\phi\alpha\iota$ , *l-ym-phæ*.  $\text{qua-t-uor}$  *four*.  $\text{qua-d-ratus}$  *square*.  $\text{e-d-o}$  *eat*. **D** and **T** are frequently inserted, are of-  
ten

ten doubled; and also form the genitive case of many nouns in *Greek* and *Latin*.

THE *Palatines*, formed by raising the middle part of the tongue to the roof of the mouth, are קיכג *gεyεkεq*: which letters, from affinity of sound, and like manner of formation, often interchange. ג-פ *συ-κ-ον*, *fi-g. κ-ρυπ-*  
*τη g-rotto.* ל-כ *Heb. ל-פ-ק C. c-oupled.* ו-ב  
 and ו-ב-ק *helmet.* κ-βερναω *g-uberno governn.*  
*vi-g-inti, vi-c-esimus.* αμωρ-γ-η *amur-c-a, mo-*  
*ther* or scum on oil. λ-ג, κ-αμηλος *c-amelus.*  
 ε-χ-ειν, ε-χ-εμιν, ε-γ-μεν *habere.* ο-κ-τω, ο-κ-το,  
*ei-gh-t.* ο-γ-δος *o-c-tavus.* Sometimes κ is  
 turned into π, as κ-ως, π-ως, δ-κ-ως, δ-π-ως,  
 how? λυ-κ-ος *lu-p-us.* σ-κ-υλον *s-p-olium.*  
 Sometimes g is turned into q, as λε-γ-ω *lo-qu-*  
*or.* Sometimes β, which is often used for the  
*digamma*, is turned into g, one aspirated letter  
 into another, as γ-λεπαρα for β-λεπαρα, *p-al-*  
*pebræ* eye-lids. Ra-b-ies *ra-g-e.* Some-  
 times] the liquid *l* is changed into g, as, μο-  
 λ-ις, μο-γ-ις, scarcely, or with difficulty:  
 Hence some have derived *ma-g-is* from μα-  
 λ-ον. G is often redundant, as all aspirates  
 are, and is præfixed to words, as γ-νορος, also  
 δ-νορος from νερος a cloud. γ-ινωσκω, *nosco,*  
*know.* g-navus *navus.* g-natus *natus.* g-re-  
*nouille Fr. from ranunculus, from rana, from*

γερνός a little frog, as is the *English* word from βατραχος, by rejecting *t*, and the termination *ος*, and contracting the two first syllables. Sometimes it is defective or omitted, as αια from γ-αια, γη or δα the earth. ε-γ-ω, e-g-o, is it I.

THE fibilant letters, or several sorts of *s* are שצדי *zexitfes*, and mutually interchange, or are taken one for the other. תע-ס x-oe, וע-ו z-uo, ס עז, c-ieo, to move or tremble. ס-לע ol-x, ע-לע ol-ts, ו-לע ol-z, to exult or leap for joy. קח-ש f-beq, קח-צ ts-beq laugh. From מצה *mitse*, unleavened bread, comes מא-ז-z a cake, hence מא-ש-a, *mas*. מא-ס-א-ו to eat, מא-ס-ילה the jaw-bone. פתי-ש-ו piti-ss-o. מו-ש-ו, mu-ss-o, mu-ss-er. ס-ע, ז-ע, c-um with. Sometimes *r* is changed into *s*, ק-ר-ב bereq, פ-ו-ב bezeq, thunder and lightening. אש-פני, אש-פני male. And (*s*) is often changed into (*t*) as is (*t*) into (*s*) before (*i*) in *English* and in most other languages. ר-ש f-ur into ר-ת t-ur. ש-ע-ר ros into ת-ע-ר rot. And from ע-ש f-or, comes ע-ת-ת t-ro, תזא, *thor* Germ. a door. ס-ע, טו, tu, thou. ת-תל-ז-ז for ת-ס-א-פ-ס four. ס-ה-פ-ע-ו ת-ה-פ-ע-ו to day. ס-ה-פ-ע-ו for ת-ה-פ-ע-ו, ת-ע-ו-ע-ו this year. The aspirate *s* is often præfixed to *μ*, as ס-μα-ρ-α-σ-ω, μα-ρ-α-σ-ω, μα-ρ-α-σ-ω to shine. ζ-μ-ικ-ρ-ο-ν, σ-μ-ικ-ρ-ο-ν, μ-ικ-ρ-ο-ν little. *s* is often



often dropt in the beginning of words, as  $\sigma$ - $\varphi$  $\alpha$  $\lambda$  $\lambda$  $\omega$  *fallo*, deceive.  $\sigma$ - $\varphi$  $\epsilon$  $\nu$  $\delta$  $\omicron$  $\nu$  $\nu$  *funda* a sling.  $\sigma$ - $\tau$  $\epsilon$  $\gamma$  $\omega$  *tego*, cover.  $\sigma$  is often changed into  $\delta$ ,  $\epsilon$ - $\tau$ - $\mu$  $\nu$ ,  $\delta$ - $\mu$  $\nu$ , *smell* or *odor*.  $\iota$ - $\tau$ - $\mu$  $\epsilon$  $\nu$   $\iota$ - $\delta$ - $\mu$  $\epsilon$  $\nu$  *scimus*. The Greeks often turned  $\zeta$  into  $\delta$ , as  $Z$ - $\omega$  $\varsigma$ ,  $\delta$ - $\omega$  $\varsigma$ , hence  $\vartheta$ - $\epsilon$  $\omicron$  $\varsigma$  and *d-eus*.  $\mu$  $\epsilon$ - $\zeta$ - $\alpha$ ,  $\epsilon$  $\varphi$ - $\delta$ - $\omega$ , *facio*, *do*. The Chaldeans turn  $\imath$  into  $\gamma$ , as  $\gamma$ - $\gamma$ - $\gamma$  C. *d-ekir*  $\gamma$  $\nu$  H. *z-ekir recordari* to remember or record;  $\zeta$  into  $\upsilon$ , as  $\gamma$ - $\gamma$  H. *io-ts*,  $\upsilon$ - $\gamma$  *io-th*, consult; sometimes  $\zeta$  into  $\gamma$ . The  $\gamma$  render  $\zeta$  perpetually by  $\sigma$ .

THE change of *s* into *t* gave rise to one of the most entertaining pieces of *Lucian*, the Greek wit, in which he makes *s* bring an action against *t*, for turning *s* out of many places of great consequence, all *Thessaly*,  $\Theta$  $\epsilon$  $\tau$  $\iota$ - $\mu$  $\alpha$ - $\lambda$  $\iota$  $\alpha$ , the sea,  $\Theta$  $\alpha$  $\lambda$  $\alpha$  $\tau$  $\iota$  $\nu$ , and even from  $\Gamma$  $\lambda$  $\omega$  $\sigma$  $\sigma$  $\alpha$ ,  $\gamma$  $\lambda$  $\omega$  $\tau$  $\iota$  $\alpha$ , &c. The cause is tried before the vowels, and the sentence is, that *T* shall remain and exhibit in his form, which resembles a gallows, the just punishment for such offences.

THERE is another distribution besides this, according to the organs of speech, of the letters into *mutés* and *liquids*; the latter of which, *l*, *m*, *n*, *r*,  $\gamma$ ,  $\nu$ ,  $\mu$ ,  $\lambda$ , are often used the one for the other.  $\gamma$  $\varphi$  $\upsilon$ - $\lambda$  $\lambda$ - $\iota$  $\zeta$  $\omega$ , *gru-m-io* *gru-n-t*.

□-n-w *semim*, *cæ-l-um*. *μεγα-λ-ος*, *mag-n-us*,  
*mickle* or great. *τερ-ν*, *te-n-er*. R is often  
 transposed, inserted, and omitted. N is often  
 inserted in the middle, and often added to the  
 end of words in the *Greek*. L and R are, in  
 found and manner of formation, so nearly re-  
 lated, that they are often used promiscuously,  
 the one for the other. *הב-ל-א* *Heb.* *א-ב-ל*  
*Cald.* a widow, for *ב-ב-ל*. *ל-ב-ל*; the  
 72 write *βα-ρ-α*. *φιχω-ρ*. *σα-ρ-εδ*. D and N  
 being formed almost in the same manner by  
 the organs of speech, both are used for L.  
*με-λετω*, *me-d-itor*. *λ-υμνη* *N-ympha*. We  
 may therefore derive *n-ux*, *n-uces*, or *n-uts*  
 from *ל* C. an almond. *נ-טר*, *n-tr*, *ν-ισρον*, or  
*λ-ιτρον*, *n-itrum*, *n-itre*. *π-ν-ευμων*, *π-λ-ευμων*,  
*ρμ-ι-μο*. *κ-λ-ιβανος*, *κ-ρ-ιβανος*, an oven. *μυ-ρ-ια*  
*mi-ll-e*. *tempo-r-a* the *temp-l-es*. *Cata-l-ina*  
*Span.* for *Cathe-r-ina*. *ce-l-ia*, *ce-r-ia*, ale or  
 beer. M is changed into N, and N into M.  
*κυμανος*, *πυα-μ-ος*, *πυα-ν-ος* a *bean*. *race-m-us*,  
*raisi-n*. *i-n-memor*, *i-m-memor*. λ and ρ are  
 often doubled, and form abundance of deriva-  
 tives in the *Greek*.

THESE observations upon the relation,  
 change, and mixture of the letters, are the  
 laws of derivation, and will guide us to the  
 origin of many obscure words. And by this

method of deriving words from their fountain, or rather tracing them back, step by step, to their first source, we may see, that if the peculiarities of each language, or the circumstances by which they differ from others, with the manner of varying all the words they borrow from each other, be collected and reduced to general rules, it would not be impossible by such helps to acquire the knowledge of all languages: For if any man introduces a new word, he knows almost intuitively how to adapt that word to his own language. And if he could communicate this secret to another, it would be the swiftest way of acquiring languages. The *Syriac* and *Chaldee* præfix  $\alpha$  to foreign words that begin with (s) and another consonant.  $\alpha$   $\sigma\pi\lambda\alpha\delta\omega\nu$ , or  $\sigma\pi\lambda\alpha\iota\omega$ , *spelunca*.  $\alpha$   $\sigma\tau\omicron\lambda\eta$ , *stola*. The *Spanish* and *French* generally prefix (e) to the same sort of words. *Studium* Lat. *study* Engl. *studio* Ital. *estudio* Span. *estudo* Port. *étude* Fr. *Spiritus* L. *spirit* Engl. *spirito* Ital. *espíritu* Sp. *espírito* Port. *esprit* Fr. *Species* Lat. and Eng. *spezie* Ital. *especie* Sp. *espece* Fr. S prefixed to words in the *Italian*, and *un* in *English* converts them into negatives: *ffortunato* unfortunate. *fgannare* undeceive. *ffogliato* wanting leaves. *ffidato* diffident. The *French* love to aspirate their consonants, changing (p) into (f), and



(c) into (cb), and to turn their vowels into diphthongs, &c. *Caput* in Latin is *capo* in Italian, *chef* in French, and *chief* in English. So *dechoir* from *choir* to fall, is *caer* in Spanish, *cadere* in Latin and Italian. *Etoile* is from *stella*, by rejecting *s*, and turning *e* into *oi*, which is frequently done in the **French**.

IF all these national properties of every language were discovered, and tables of the proportion of terminations, &c. published with them, I believe the difficulty of acquiring languages would not be so great as at present: The affair of criticism would be reduced to more certain rules, and the *analysis* or resolution of a language the only rational and universal grammar.

AFTER so many observations upon the origin of words, it would be an unpardonable omission, not to consider the origin of letters; especially as the second dissertation treats of the power of the letters, and proves the *Greek* and *Roman* to be derived from the *Samaritan* or *Hebrew*.

THE first character, as being the most natural, must have been a representation, or rude draught of the object: And such were the  
*Hie-*

*Hieroglyphics* of the *Ægyptians*, and the characters of the *Chinese*.

THAT draughts of objects are an universal character and language, is evident from *maps* and *pictures*. Nothing seems more naturally adapted to the preservation of the remembrance of objects, or the communication of their likenesses, than their draughts or representations. And instances may be produced of *Indians* having drawn ships and other unusual objects, and shewn their knowlege of them by their *drawings*, when they had no other way to express them.

THESE original characters would in time be contracted, and rendered more expeditious for common use, as the rise of arts, and the increase of commerce, made writing necessary.

FROM characters for objects, the inventors would proceed to assign marks for sounds, and by degrees adapt those marks and characters to the parts of sound as they are formed by the organs of speech.

IF this had not been the case, if the letters in use had not been the contractions of the representations of objects, they would certainly  
have

have been more simple than they are ; and the first character would have been the most simple ; whereas, in fact, it is the most complex of all the characters in the alphabet.

THE *Roman* numerals are a proof of this ; for they begin with a single stroke, and repeat the same stroke, till the number of them becomes inconvenient, and then a new character is contrived from the first by joining two strokes together at the bottom : And in this manner they proceed, in imitation of the *Greeks*, πενταχως, by *fives*. To make the second *five* or ten, they join two fives together, as they did two strokes for the first *five*, and at *fifty* take a new character as simple as the first *five*, and each numeral character has the advantage of forming a letter in the *Roman* alphabet. But then a greater simplicity prevails in the *Indian ciphers*, as they are called, and in the points or pauses used in modern languages, the punctum, colon, comma, &c. and most remarkably in characters invented for swift-writing or short-hand\* ; and the same simplicity would have

\* The complex form of letters in all languages is a prodigious inconvenience, which may be removed by changing them for the most simple characters in nature, which are these eight ; the four different positions of a strait stroke, / \ | —, and the four quarters of a circle c o o o ; so that two letters i and o, by the positions of one, and the parts of the other, contain all



have indisputably taken place in the invention or making of letters, if they had not been originally the draughts or representations of animals, the ox, the camel, quadrupede, monkey, and other objects.

## THE

all that is necessary for an alphabet of letters: For tho' these eight characters seem at first to be too few, they may be so combined, according to a scheme lately communicated to me by the ingenious inventor, Mr *Jeake*, as to serve the purpose of sixteen characters; for if you begin at the bottom, or from that end of any character, which is to the left, the combination will be very different from the same character when formed by beginning at the top, or at the end of it. Let (*t*) which is the most frequent letter in the *English* language, be expressed by *l*, which is the most easy and natural stroke of the pen, beginning from the bottom; and as (*d*) is the nearest letter to (*t*), in sound and manner of formation by the organs of speech, let that letter be described by the same oblique stroke, begun from above and descending to the line. Let *o*, begun from the bottom, be (*b*), and from the top (*p*), or *pb*, which is (*f*): But if you do not care to part with (*b*), wherever it occurs, you may make use of (*k*). Let *c* begun from the bottom be (*c*), from the top (*s*), also *x* and *z*. *G* and (*k*), which is only a more compressed (*g*), and *q*, be expressed by *o*. Let (*l*) and (*r*), which are the nearest to each other in sound, be described by —. *M* and (*n*) by *v*. *v* and (*w*) by |, and (*j*) and (*y*), by the remaining character *u*.

I cannot but observe here, after this swift and contracted method of writing according to letters, that an universal character for entire words would be of universal use; and this I apprehend is to be taken from the tables of decyphers, by making use of the numbers that express the proportions of the auxiliary verbs, of pronouns, particles, &c. instead of the words, whose proportions they denominate. That is, if the proportion of the first person pronoun was known to be expressed by 25, the *Greek* or *Roman* would read 25 *ego*; the *Italian* *io*, the *French* *je*, the *English* *I*. The known signs and symbols in astronomy, &c. should be made use of, and other characters invented for every other object, the exact proportion of whose occurrence we cannot determine. And this would be a character as universal as are the notes in music. The diffi-

culty

THE sound of the first letter of the alphabet is the first sound of animals. The name of it  $\aleph$  *aleph* (alp) implies priority and power, it signifies the ox, and the form of the letter bears some resemblance to the head of that animal, which is the chief of those that man is more immediately concerned with for food and pasture. The very learned *Baxter* calls it *litera taurina* or *boans*, and says it should be figured thus  $\aleph$ .

THE second letter  $\beth$  *Beth* (bit) has the outlines of a house, which is the meaning of its name. *Βαιρα* in *Tyrian* is a house; in old *Greek* it is *αιρα*, in *Latin* *ædes*, in *Ægyptian* *αθ*. *Ædificia pellibus tegantur*, says *Festus*: And *Βαιτης* is still a sheep's skin in the *Greek*. In like manner *οικος*, a house, comes from *οις* or *οφίς*, a sheep. Therefore Mr *Baxter* calls this *litera balans*, or *ovina*, and says the sound of it was learned of the sheep. He also thinks the


Sa-

eulty of performing this would be greatly lessened, by reducing objects and actions to distinct and proper classes. The number expressing the proportion of the classes to each other, or any arbitrary mark, might be made use of to distinguish the classes, and the objects of one class from those of another: And then the relative proportion of such objects as cannot be determined from the vast and unmanagable volume of nature, may be determined by the relation they bear to other objects in the same class.

*Samaritan* character bears some rude resemblance of that animal.

א THE third letter has a bunch on its back, and is called *gimel*, or the camel: And the sound of this letter is perhaps taken from the sound of the animal.

ג THE fourth has the form and name of *daleth* (dält) a door. The sound of a door or leaf in closing is not unlike the sound of this letter: Hence Mr *Baxter* thinks the Celtic *dalen* for a leaf, and the Greek *Δελτος* a table-book: *Litera janualis*, or *occludens*.


THE fifth is made of the fourth, by adding a small stroke to the left side of that letter, without touching it ה. The name *He* (Ea) implies demonstration, *behold!* and *Boderian* thinks the figure of it is taken à *demonstrantis gestu*. *Caninius* derives the form of it from the red worm or *cochineal*, which, he says, it signifies. But *עלל* not *הה* is the cochineal, the red worm, or crimson. For my part, I must own, I can discover no sort of resemblance between the names and the shape of this letter. Mr *Baxter* has a surprising conjecture about the first draught of this letter, which, he supposes to have been ‘ something thus ,  
‘ that



‘ that it might represent mother earth and her  
 ‘ young son, the sun, called in *Ægyptian Isis*  
 ‘ and *Orus*. It intimates a female voice, for  
 ‘ which reason it is used to make female ter-  
 ‘ minations, and is expressed by the goddess  
 ‘ mother in the *Phoenician*, or first alphabet  
 ‘ א״ת, *hi* being, as in *British*, so in *Hebrewilla*,  
 ‘ in *Greek* ‘H. This letter he calls *litera*  
 ‘ *foeminea*.’

THE sixth ׀ *Vau* (Vu) is a hook. *Baxter*  
 calls it *litera felina*.

THE seventh, ׀ *Zain* (Zin) instruments or  
 arms. Mr *Baxter* calls this *litera falcalis*, or  
*radens*: Ξανϋ is a shaving-knife, or plane,  
 whence Σανϋ a plank, or board. The noise of  
 the plane is the sound of this letter. The *Sa-*  
*maritan* seems to retain the shape of such an  
 instrument.

THE eighth ׀ *Heth* (Hit) a quadrupede.  
 Mr *Baxter* thinks the first draught of this letter  
 was more like a quadruped, thus . He  
 thinks the sound of this, which he compares  
 to X in *χου*, *bio*, not unlike the fremitus of  
 wild beasts, and therefore he calls it *litera*  
*ferina*, or *ferens*.

THE ninth,  $\upsilon$  *Teth* (Thit) is explained by *Caninius* to be a *folding*; but *Boderianus* renders it the curvature or clangor of the trumpet, *quod recurvum ejus cornu monstrat*. The form of the letter corresponds to both. Mr *Baxter* thinks it is derived from  $\tau\omega\upsilon$   $\tau\alpha\omega$ , or  $\tau\epsilon\iota\omega$ , to draw out, that it signifies  $\tau\alpha\sigma\iota\varsigma$ , extension, pull, or scrawl, and he calls it *litera explicatoria*, or *projiciens*.

THE tenth letter,  $\iota$  *Yod* (Jud) signifies a hand, and in the *Samaritan* alphabet the form is not ill preserved; but in the *Hebrew*, the least of its members, or a small part is used for the whole, or perhaps it is the *digitus index*. Mr *Baxter* compares the sound of this letter to the hissing noise of a stone or bullet out of a sling, and thinks the *Jews* were called  $\iota\omega\tau\alpha\upsilon\omicron\iota$ , or  $\iota\omega\delta\alpha\iota\omicron\iota$ , they being excellent slingers.

$\beth$  *CAPH* ( $\text{K}\epsilon\text{p}$ ) in name and characters is the hollow of a hand, a cavity, or cup.

$\daleth$  *LAMED* ( $\text{L}\epsilon\text{md}$ ) a spit, or a goad to drive cattle. *Baxter* says it is a plow-share, and calls it *litera tinniens*, or *vomerina*, from the sound of that iron. He says it is in *Judges*  
trans-

translated *εν τω αροτροποδι* *dentale*, or the plough-foot, which he prefers. But then he asks why *Λαμῆδα* should not be derived from the Greek *λαμειν*, as well as *Lamina* in *Latin* from *ελαυνω*, to hammer out? And under *קִּיפ* *gyp*, he supposes *אִיפִּי*, a monkey, to be derived from the Greek *κευπος levis*, which is preposterous.

□ MEM is rendered spot or contagion; but this bearing no resemblance to the letter, I should have thought the form of it had been taken from the position of the lips in pronouncing it, if Mr *Baxter* had not ingeniously derived it from *מֵי* water, in *Ægyptian* *Me*, whence the *Greek* *Me*. The *Greek* and *Samaritan* characters resemble the undulation of water: He therefore calls it *litera aquosa*, or *mugiens*. ‘ In *Tyrian* *מֵי*, as in *Greek* *Μαῖα*, is ‘ mother, as saith *Eustathius*, water being the ‘ mother of all productions.’

∩ NUN is a fish. In *Æthiopic* it is called *nachash* a snake.

□ *Sank*, a basis, or rather *fulcrum continuum*. Mr *Baxter* says, ‘ We know from *Plutarch*, ‘ that the *Ægyptians* called the serpent *Typhon* *Συω*, which seems to be *מֵימֵשׁ*, or *Zemia* destruction; whence the devil is vulgarly ‘ termed



‘ termed by the Jews *Samael*, or the destroy-  
 ‘ ing God. Why may not therefore *Simca*, or  
 ‘ *Simecheth*, as in *Syriac*, signify שׂם חוּיָא *Sam*  
 ‘ *chiwia*, or destroying serpent, which is Ty-  
 ‘ phon?’

ϣ OIN, *eyen*, or *eyes*, which it seems to re-  
 present: it also signifies a fountain. Mr *Baxter*  
 says ענה in the *Tyrian* tongue signifies *pecus*,  
 as צאן in *Hebrew*; and κτηνος in *Greek*. He  
 thinks the sound of this letter is the sound of  
 cows or calves, and that the shape of it resem-  
 bles horns: He therefore calls it *litera vitu-*  
*lina*, or *ovans*.

פ PE, or *pa*, the lip, ‘ made by a puff be-  
 ‘ tween the lips.’

ϛ TSEDİ, a huntsman’s pole, or a hook ac-  
 cording to *Caninius* and others: But as the  
 word signifies *sides*, the shape of the letter  
 seems to answer this sense better than the for-  
 mer. Mr *Baxter* says; it seems to signify an  
*eel-spear*, or *tridens*, for striking fish. *Sidon* is  
 so called from being a fishery; and צרה *quæsti-*  
*vit* differs very little from ζῆτεω, or ζατεω.

ק QUP is a monkey; the descending stroke  
 is the tail.

ר R is a head, the sound from רוּר, a wind, or rumble.

ש SIN, a tooth, which it perfectly resembles.

ת TU is a *terminus*, or *cross*. In the first sense it terminates the alphabet, and is the *patibulum* in its form; tho' the figure of a cross seems to be more perfectly preserved in the *Samaritan*, and from thence in the *Greek* and *Roman* alphabets. But Mr *Baxter* says it has both in *Æthiopic* and *Greek* its shape and sound from תן a hammer.

If in writing this letter, the first stroke on the right is begun above the level of the line, as was the ancient manner of forming it (*vide Samaritan alphabet p. 1*) the shape will then be exactly that of the modern *J* in common writing, or what is called running hand; and it is remarkable that the most ancient *Greek* *A* and *M* and *N* are nearer to the same characters in modern writing than any other, and that, excepting a very few, the *Roman* characters were first in use among the *Greeks*, particularly *L* and *S*.

As to the place or order of these letters, the  
first

first and last have been naturally accounted for ; but the reasons for the rest are not so obvious ; because the several periods, in which these characters were invented, are unknown. There is little reason to think they were invented all at one time : for the *Greeks*, who took their letters from the *Samaritan*, did not take them all at once, but at different and distant times ; and altered the places and numeral powers of some of the first received letters, upon the introduction of others ; as will be shewn in the second Dissertation. But if they, who had no other trouble than to copy from an alphabet of characters already formed, did not take at once the whole of what they wanted, how unlikely is it, that the first inventors should have contrived all the characters at once ? And what makes it still more unlikely is, that the *Hebrew* alphabet was never perfected, for it has no characters to express the short vowels. If they had been disposed judiciously, or the order of the letters had been determined by reason, they would have followed one another in classes, as they approach in nearness of sound, and manner of forming ; or they would have been disposed, as they are in the tables used by good decyphers, according to the frequency of their occurrence.



IF the resemblance of the characters to the things whose names they bear, is not thought sufficient to authorise my conjecture, I can oblige the reader with one that is new and ingenious, which I received from a learned correspondent in the North of *England*. But first I must, in justice to my own opinion, observe that such resemblances as I contend for, cannot possibly have been long preserved entire, and exactly correspondent to their objects. Many monsters in heraldry owe their existence to bad drawings, and the arms of *France*, which now bears the *fleur de lis*, was anciently a swarm of bees : And I think nothing can account for the want of simplicity in the characters of the alphabet, but a supposition that they were originally the draughts of animals, or other objects. But my friend imagines that the names of the *Hebrew* letters arose from hence : ‘ That  
 ‘ as in teaching our children their letters we  
 ‘ use pictures over them, in the first spelling-  
 ‘ books ; an angel or an ax for A ; a bird or  
 ‘ a bee for B, &c. so the ancients might  
 ‘ picture an ox over א, a house over ב, a ca-  
 ‘ mel over ג, a door over ד, &c. And so teach  
 ‘ their children to say אלוף with א. בית with ב.  
 ‘ גמל with ג. דלת with ד,’ &c.

AND

AND here I should conclude this dissertation, if the difference between the *Masoretic* numbers, and the numbers made use of in the following papers, in order to determine the power of the letters from the proportion of their occurrence, did not make it necessary to say something of the latter.

THE *Masorets* are said to have counted every letter in every book, and to have left us the exact number of times that each letter occurs throughout the bible. It must have been very difficult for them, not having the artificial arithmetic of the moderns, to manage very large numbers; and, to be sure, they did not imagine that any man would be so idle as to reckon them up after them, to prove the truth or falshood of their calculations: And if the proportion of some of their letters had been more accurately expressed, the reader would not have been troubled with the following supputation.

IN the bible published by *Desmarestz* at *Amsterdam*, *Anno* 1701, without points, each leaf contains four columns, each column 51 lines, and each line, at a medium, 21 letters; which is less than the truth. To determine

the number and proportion of letters, I cast up four columns, in four different books. Part of the 27th chap. of *Genesis*, making a complete column, contains 1110 letters; part of the 23d chap. of *Jeremiah* 1090; the book of *Obadiah* 1121. For a medium, if you add these numbers together, and divide the total by four, you have 1092, which is more than 21 letters to a line. After this I went through the bible, page by page, and allowed 21 letters for each line that I supplied, in order to make the number of lines in every column full 51, where the beginning of books, of chapters, or of sections, occasioned any break or defect in the lines: Allowing also for six blank columns after the *Pentateuch*, for four blank columns between *Kings* and *Isaiab*, for six before the *Psalms*, and two at the end: And as some few pages of names and numbers did not contain 21 letters in each line, I reckoned them at 19 letters the line. On the whole, in this way of supputation, I deducted 20 leaves, 1 column, and 18 letters from the 293 leaves there are in the whole book: And then multiplying the remainder by 4 for the number of columns, and the product by 51 for the number of lines, and that again by 21 for the number of letters, the total came out 1,168,083; which, although it be less than the truth, is 352,803, more than



815,280, the number of the *Masorets*. And if you were to take away 400 columns, or 100 leaves from the 293 there are in the book, the remainder alone will exceed the *Masoretic* number by 11,532. Hence, to use the words of *Buxtorf*, *Luculenter perspicitur, quanta horum hominum fuerit industria, quam laboriosum studium, quantusque zelus, ut integritatem vel in minimo APICE inviolatam conservarent.*

*PERE Simon* says, he saw a manuscript at *Perpignan* in *Spain*, in which there was an account of the number of letters contained in the *Pentateuch*, very different from that of *Rabbi Saadia*, which is called the *Masoretic* number. In the *Pentateuch* only, according to that M. S. there are 303,977 letters. And if, according to my manner of computing them, you allow 13 columns and the two blank columns after the *Pentateuch*, which belong to *p. 75.* and four lines, which is near the truth, and deduct this from the product of  $75 \times 4 \times 51 \times 21$ , you will have 305,151—the number of letters in the *Pentateuch*. This is 1,174 more than in the M. S. of *Perpignan*; but then it is as near as possible: For if I had allowed 50 instead of 51 for the number of lines, and 20 for 21, the number of letters in a line, the total

would have come out 19, 057 less than in the M. S. If I had allowed 51 lines in a column, and only 20 letters to a line, the number would have been 13, 357 less than in the M. S. If I had allowed 21 letters to a line, and but 50 lines to a column, the number would have been less than that of the M. S. by 4, 811. The difference therefore of 1,174 is not to be regarded. It is rather a proof that neither of the sums are very far from the truth; but which is nearest will not be readily determin'd by those, who know how difficult it is to sum up such a number of letters. *Vide Address to the reader p. 9. before the writers Hebrew Lexicon, at the end of this volume*

IF any one of my readers is desirous of a further acquaintance with the *Masorets*, the *Rabins*, the *Rabinical* writings, *Talmuds*, *Targum*, &c. he may enquire of their good friend *Buxtorf*; tho' perhaps he will be better inform'd of their true character by *Basnage* and *Pere Simon*.

LET their extravagancies be admired or condemned, let their use be disputed, their service disowned or admitted, the study of the scriptures in the original languages should be cultivated by all men of letters.

THEY, who, like the applauded *Breens*,  
search

search the scriptures every day, and are desirous of knowing whether things are so as they are represented to be, can never satisfy themselves with *Translations*: And whoever shall read the scriptures of the old testament in the original, having first divested himself of prejudices, contracted by reading the commentaries of men, who either did not understand, or have not, with fair simplicity, given the plain sense of the words, he will find full and satisfactory evidence for the authority of these writings.

THEY, whose objections against revelation arise only from certain passages in the book, if they are serious in their enquiry, will have recourse to the original; and are inexcusable, if they do not qualify themselves to consult it, or advise with such as are qualified to remove their difficulties; for it is not, I believe, to be doubted, but that a good degree of knowlege in the *Hebrew* will remove many objections.

THEY, who delight in history, must find prodigious entertainment in the account of the origin of mankind, of nations, laws, religion, variety of customs, rise of many arts, and other subjects of history; a great part of which is not to be found in any other books: And of the rest, which it has in common with other  
wri-



writers, we have sufficient authority to support us in saying, That the more antient and faithful they are in their relations, the more they agree with the historical parts of the bible.

THEY who are the friends of liberty, and admirers of the good and great legislators of old, cannot but be pleased with the account given of a form of government, which more carefully provided for the conservation of the liberties and properties of the people, and in some sense rendered their being deprived of them more impracticable than any other; and which, beyond all other schemes, and whatever happen'd to any other nation in the world, boasts the continuance of its power and influence, with many of its rites and ceremonies still practis'd by the same people, tho' they cease to be a nation, tho' their country has been destroy'd for so many years, and they themselves are dispers'd in exile all over the earth.

THEY, who are charm'd with the *Grecian* orators and poets, will find the boasted *δεινον* of *Demosthenes*, the *μεγαλοπρεπον* of *Thucydides*, and all the *σεμνον*, grace and power of rhetoric, imagery, elegancy of stile, and greatness of composition, in the best of the *Greek* writers, excelled by the *Prophets*.

IT is impossible to conceive any thing more lively, exact or beautiful, than are the allegories, the similitudes, the metaphors, the descriptions, the ornaments, so profusely interspersed and scattered every where in the scriptures of the old testament.

So that nothing can be more astonishing than that this book should be neglected by men, whose ancestors thought it glorious to give their bodies to be burned, to purchase for posterity the liberty to read it; or that it should, by any man, be treated with less regard than is due to writings that have stood the test of so many ages.

A DIS-

is a... to...  
 five... of...  
 the...  
 the...  
 the...  
 the...

so that...  
 that this book...  
 whole...  
 their...  
 the...  
 by any...  
 due...  
 many...

A. D. 18...



A  
DISSERTATION  
ON THE  
ORIGINAL POWERS  
OF  
LETTERS:

Wherein is proved, from the

ANALOGY of ALPHABETS,  
AND THE  
PROPORTION of LETTERS;  
THAT THE  
HEBREW

Ought to be read without

POINTS.

*Τα ἱερα γράμματα, ταυτα δε εσι φωνηεντα τεσσαρα.*

JOSEPHUS. 6 L. 15 C.

Sunt autem SEX VOCALES, viz. ALEPH, AIN, HE, HETH,  
JOT, VAU; reliquæ sunt consonantes.

*Fratri* ROGERI BACON *Op. maj.*

A  
DISSERTATION

ON THE

ORIGINAL POWERS

OF

LETTERS

Whence is proved, from the

ANALOGY OF ALPHABETS,

AND THE

PROPORTION OF LETTERS

THAT THE

H E B R E W

ought to be read without

P O I N T S

The first Supplement, &c. &c. by the Author.  
LONDON: J. BARNES, 1786.

Printed and Sold by R. BARNES, in Pall-mall, near the Theatre-French.  
By J. BARNES, in Pall-mall, near the Theatre-French.  
By J. BARNES, in Pall-mall, near the Theatre-French.

# DISSERTATION

## ON THE

### Original Powers of LETTERS.

**A**S some are unwilling to have that load of rubbish, *points* and accents, removed, which their masters had been at very great pains both to collect and to impose, or will not allow that others may acquire a perfect knowlege of the *Hebrew* in less time, and with less trouble than it cost them ; and as many have that reverence for the supposed antiquity and use of these vexatious *dots*, as to think not the language only, but the holy scripture itself to be undone without them ; and as one rude man, in particular, wrote in very angry and indecent terms against the first impresson of the letters on the *Hebrew* language, I am compelled to say something in excuse for having dared to re-  
ject



ject the large and spurious brood of *vowel-points* and *accents*, before I can be permitted to explain what I take to be the antient and true manner of reading *Hebrew*.

To assist such as may be desirous of learning *Hebrew* without *points*, and not to provoke any man, were the letters, containing a new and easy method of learning the *Hebrew* language, made publick. And as I intended not to give offence to any advocate for the *points*, so, I must own, I did not expect the unmannerly treatment I received from a certain writer, who made himself the ministerial advocate for the majesty of the *Hebrew* dots.

I am not so fond of fighting in print, as to draw my pen upon every challenge, and to quarrel with all who shall please to be mightily out of humour; nor of all things in the world, will I chuse to enter into a controversy with him whose talent lies more in *abuse* than reasoning.

If the arguments of *Capellus*, *Masclef*, and the author of *Racines Hebraiques sans points-voyelles* can be answer'd, I have a mind ever open for the admission of truth: and if any writer thinks proper to oppose me, be it with the  
spirit

[ spirit of a gentleman and a scholar, I shall be ready to consider his arguments with equal temper, and defend my cause without *abuse*, or submit to the superior force of argument.

IF authority be of any weight in the dispute, a vast number of the greatest names may be produced against the *antiquity of vowel-points*: Several of the *Jews*, particularly *Aben Ezra*, who lived in the twelfth century, and *Elias* the grammarian; almost all learned men of the *Romish* persuasion; and of the Reformed *Calvin* and *Luther*: Add to these *Scaliger*, *Casaubon*, *Erpenius*, *Mercer*, *Morinus*, *Drusius*, *Capellus*, *Le Clerc*, *Walton*, *Hare*, *Bentley*, and *Newton*. See p. 11 of *Newton's Observations upon Daniel*.

‘ THE *points* were not invented till after the  
 ‘ *Roman* captivity, when the *Jews*, for prefer-  
 ‘ ving their traditions, put them in writing in  
 ‘ their *Talmud*; and for preserving their scrip-  
 ‘ tures, agreed upon an edition, and pointed it,  
 ‘ and counted the letters of every sort in every  
 ‘ book. And by preserving only this edition,  
 ‘ the ancients various lections, except what  
 ‘ can be discovered by means of the LXXII.  
 ‘ are lost.’

THAT *Newton* understood *Hebrew* is plain from this passage in p. 129, of the same book. *The whole I thus translate.* See also p. 125. That great man would not have said this of a language he did not understand.

MASCLEF asserts, that the *points* were invented about 900 or 1000 years after *Christ*, introduced by degrees, and at different times by *Jews*, enemies to the Christian faith, and 'who had long before made the word of God of none effect by their traditions.' *Nulla eorum* (punctorum vocalium) *mentio apud Originem, Epiphanium, Hieronymum: Nulla in Mischna, et Talmude: Nulla in antiquis Medraschim, et aliis mox commemoratis libris Talmude valde posterioribus, quamvis innumerae et presentissime occurrant occasiones de eis disserendi.* Masclef.

THE *Rabinal* writings are full of trifling conjectures and absurdities; and I see no reason for supposing their grammatical inventions less whimsical than their other inventions, which are in general very remote from truth, good sense, and just criticism.

SPEAKING *Hebrew* is now of little or no use:

It



It is not a language to be talked but understood. If our ideas are the same, difference in pronunciation is of no great consequence; and if the true original manner of reading had been lost, the *Masorets* could not be our guide in recovering it, for they knew it not: They differ much from the interpreters of the old testament who lived before them; and the more antient those interpreters are, the more different is their reading from the reading of the *Masorets*.

OBSERVE the *points* given to the name of *Cyrus*, כּוֹרֶשׁ *Choresch*; כ sometimes without *daghes lene*; ו turn'd into *cholem* or long (*o*); under ך *segol* (*e*); ש pointed as *sch* instead of (*s*). It is impossible to add *points* more remote from, or inconsistent with the word. Is not this a plain proof of the ignorance of the *Masorets*, and of the modern invention of *points*? The name of *Cyrus*, כּוֹרֶשׁ, Κυρος, occurs 16 times in the old testament, and the *points* are every where the same, excepting that *daghes* is sometimes found in the middle of כּ.

THIS argument was communicated by the late most learned Dr *Bentley*: I have since found it in *Mascler*, who shows the force of it, and fully vindicates it from the objections of *Guarinus*.

LIKE blunders are committed in most other names.

IF the *points* were not a mere modern invention, I do not think they would be so often and so freely rejected by most scholars as they are, when a more *convenient* or proper construction can be had from the original letters without them.

IT is asserted by *Jerom*, acknowledg'd by several *Jews*, and clearly prov'd, as some believe, from *Jerusalem Sicles*, that the *Hebrew* characters, before the *Babylonish* captivity, were *Samaritan*, and that the letters now in use are *Chaldean*; but the *Samaritan* never had any *vowel-points*.

AND if the *Jews* had always believ'd the *points* coeval, or of equal authority with the text, why is the most sacred copy of their law, that reserv'd in their synagogues, without *vowel-points* and *accents*? It is also free from the division into chapter and verse. *Vide Walton's Introd. ad Lect. Ling. Orient.* p. 28.

CONSTANS enim est antiquissima est Rabbi-  
norum sententia, legem a Mose scriptam esse sine

pun-

punctis, sine accentibus, sine paraschis, sine versuum, imo sine verborum distinctione, prout hodie Judæi in synagogis—At farraginem punctorum et accentuum Talmude posteriorem esse luce clarius à doctis demonstratum est. Idem.

WHENCE is it that the *Cabalists*, down to the twelfth century, never did attempt to extract *mysteries* from the *points*? Can it be thought they would have omitted so fruitful a field, if known to them, or believed to be of sufficient authority? Whence also is it that *Qeri* and *Ketib*, or the marginal notes take notice of the various readings of *letters*, and not of *points*, which from their size, shape, and number, are most liable to variations? Whence is the absurd and anomalous *pointing* of many words, of which a thousand instances may be given? יהוה has frequently the *points* of *Elohim*, or *Adonai*; many have the *points* peculiar to other words, which the *Masorets* would have us read instead of those in the text; and some there are without any *points*, which they would not have us read at all.

THE advocates for *vowel-points* must admit that such words as have been left by the *Masorets* destitute of *points*, must be understood before the proper *dots* can be assign'd them, and



are therefore condemned by their own concessions, as obliged to allow that the language may, and in some instances must, be understood without the assistance of their usurping *dots*.

THAT (י) and (י), which occur far more frequently than any other character in the *Hebrew*, א perhaps excepted, should be entirely quiescent, unless animated by *Masoretic dots*, or when allowed by the *Masorets* to have the power of *w* or *y*, which, in all languages, are less often repeated than most other letters, is not to be credited. But that the leader of alphabets, whose name implies principality and strength, and whose occurrence is the same as *A* in *English*, the fifth from the most frequent letter, should have no utterance, and imply nothing more than the opening of the mouth without any sound, is unimaginable.

א Occurs oftener than א, and therefore cannot be a mere aspirate. And indeed, to admit such signs without sounds, as א, א, &c. into the alphabet, and leave out *vowels*; to make characters of the first, equal in rank and size to the consonants, and little mutable *dots* of the others, to be placed out of the line of the letters, instead of proving the authority of these *dots*,

*dots*, evidently proves that the original letters have been *silenced* by them.

Is it credible that the *points* were coëval with the text, or even known at the time of *Esdra*s, and no writer whatever take the least notice of them for the space of fifteen hundred years? The author of *Sopherim*, who wrote after the *Talmud*, could not possibly have omitted them if extant in his time, who mentions the minutest circumstance of every letter.

It is most probable, that the *points* were not invented at once: According to some there were only three at first; when *Aben Ezra* wrote they were increas'd to eight (*Guarinus* reckons no more than seven) and now there are fifteen *vowel-points*, and about thirty *accents*, whose barbarous names betray their unjust pretensions to an equal antiquity with the text.

THE *Arabians* were the original authors of the *vowel-points*; they invented three, call'd *Fatha* (*a*) and (*e*), *Damma* (*o*) and (*u*), *Kesra* (*i*). But these were not in use till several years after *Mobammed*; for it is certain that the first copies of the *Korân* were without them.

THE Rabbins stole them from the *Arabs*;

and adding from time to time to inventions that were originally none of their own, as authors they cannot be enquired after, and as men who have multiply'd difficulties they do not deserve to be enquired after. But indeed though they were many, they were not very considerable, and he that would know more of them may plunge himself into the *Rabbinical* writings for further information. *Massorethæ veteres duas tantum motiones nominant: Qamets sub quo Tseré comprehendunt, et Pathahh quo nomine etiam Seghol nuncupant. Aben Ezra qui medio duodecimi sæculi florebat septem duntaxat motiones memorat, nimirum Qamets, Tseré, Hholem, Schoureq, Pathahh, Hhiriq, et Seghol, quarum Massorethas Tiberienses auctores agnoscit. Posteriores itaque Rabbini cæteras addiderunt. Guarini Gram. Heb.*

SUCH minute distinctions of sound as are intended by this multitude of *points*, subject to such a variety of laws, are plainly inconsistent with the very remarkable simplicity of the *Hebrew* language, which has fewer variations than any other, and may therefore be more readily acquired than any other, when these impertinent *dots* are taken out of the way. For they are too numerous and too particular to be assigned to any national pronunciation, or to



exceed the bounds of one or two villages in a province.

IT is certainly true that some consonants admit of diversity of sounds in different parts of the same country; and it is as certain that the sounds of vowels are far more mutable than are the sounds of consonants. In several parts of *Italy* and *France* the language is influenced by these mutations, so as to become almost a different language: And if fourteen or fifteen characters were invented for the precise determination of the sound of vowels in any part of this country, I believe their powers would not extend far from the place of their production.

NOR could their use or power continue for any length of time without their characters. The number of the *Masoretic* points, the varieties, alterations and irregularities that attend them in the construction of words, evidently prove that it must have been impossible to have preserv'd the reading according to them before the invention of their characters. The points and the reading according to the points must therefore have been contemporary: But as the points did not exist till several centuries after Christ, they cannot lead us into the ancient and

and true manner, but must mislead us into a very different manner of reading.

It is certain that *Jerom*, *Origen*, and all the old versions disagree with the *Masoretic points*; and the more antient the reading, the more different it is from that of the *Masorets*. We have now a more perfect knowlege of the meaning of many words than those *Jews* had, as will appear by comparing *Kimchi* with *Bochart*: And whatever opportunities they had of exceeding the moderns, they made not the best use of them, but have in many places, by their *points*, given a wrong sense to the scriptures, of which there are fourteen instances in the preface to *Racines Hebraiques*.

IN truth I see no right the *Masorets* have to restrain and determine the sense of scripture for us, nor their adherents to oblige us to follow them, when we have *earlier* and *better* guides.

THESE are to me convincing proofs, not only of the late invention of the *points*, but of the ignorance of those men who invented them; Nor will any modern application of *vowel-points* and *accents*, the mere invention of grammarians, nor any odd circumstances attending this in-

invention, be esteemed by me a demonstration of their authority. They that think differently, *fruantur sane illi judicio suo: mihi certe videtur illud quam longissime à MAGISTRATE et gravitate spiritus sancti in scripturâ loquentis abhorrere, et somnia, et commenta Judaica, nœnias, fabulasque Talmudicas, Rabbinicum denique et Cabbalisticum Judæorum ingenium plane redolere, qui acumen ostentare amant suum in expiscandis mysteriis, et captandis argutiolis ex vocum elementis.* Capel.

IF any say the *Masoretic points* are necessary for determining the sense of words which have various meanings tho' the letters are the same, I say the *Masorets* could not have had this in view when they continued the same *dots* to כּוּפֵר in all the several significations of it: so in Greek θεῖον is *divinity*, and *brimstone*, and the accusative of θεῖος an *uncle*; and θεῖω is used for θεω to *run*, and for θεω or τιθεῖμι to *put*; θεῖα is also a noun of multitude, is the fem. of θεῖος *divine*, and signifies an *aunt*. The like ambiguity is to be found in every language, but in none more frequent than in *English*. But to every objection of this sort we may use the words of the late learned editor of *Callimachus* against the accents in the *Greek* tongue; *Nemo, inquam ego, nesciet, nisi plane lethargicus*



*cus sit; nec id nescivere veteres ante inuestos accentus, ipsius sententiæ, et necessitate ducti, primo aspectu, et sine [consideratione talia videbunt. esse bono animo; statim videbis ex vi sententiæ quâ de re loquatur scriptor. In libro latino si forte datur vox vitium; egeone accentu qui me doceat, an sit genit. pl. à vitis, an pro mali mores, an, tandem, pro stuprum vi oblatum? Denique si veniat vox prodite; nonne statim videbo, sitne à prodire, à prodere, an vero vocat. à proditus?*

BEFORE I finish this part of the dissertation let me observe that *Josephus*, lib. 6. c. 15. affirms, that the four letters in the Tetragrammaton  $\text{יהוה}$  are four vowels, *τα ἱερα γράμματα, ταυτα δε εσι φωνηεντα τεσσαρα.* The reason why this word was thought to be *inutterable*, says the author of *Delphi Phœnicizantes*, is because it consists of all vowels without a consonant.  $\text{IAYO}$  and  $\text{IA}\Omega$ .

$\Phi\zeta\alpha\zeta\epsilon\sigma\ \tau\epsilon\upsilon\ \pi\alpha\upsilon\lambda\omega\upsilon\ \epsilon\pi\alpha\tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon\ \epsilon\mu\ \mu\epsilon\upsilon\ \text{I}\Omega$ .

Macrobian. L. i. c. 16.

And so the *Jews* read it in the days of *Theodoret*, who, in *Quest. 15. in Exod.* says, the *Samaritans* called it  $\text{IABE}$ , but the *Jews*  $\text{I}\Omega$ .  $\text{Καλασι δ' αυτο Σαμαρειται μιν IABE, Ιεδαισι δε I}\Omega$ .

ΙΑΩ. If you pronounce it with the *Æolic* Διγαμμα it is IAFΩ, or JAVO; and so Bishop *Hare* reads it. According to the method laid down in the following letters, it should be JEVE. Some will have it read ADONAI: the common reading is JEHOVAH. And *Jerom*, in his letter to *Marcella*, says that some read יהוה פפפ פפפ, from the likeness of the *Greek* to the *Hebrew* characters. And perhaps the *Greek* ZEYΣ is derived from the *Samaritan* זימן i. e. יהוה, as was observed in the first dissertation.

So various are the liberties which have been taken with this word, that no man can excuse himself for calling us *impious, daring, impertinent*, for preserving the original letters of that and all other words free from *Masoretic corruptions*.

HAVING restored the antient vowels, I shall now endeavour to restore their use in the antient and true manner of reading *Hebrew*; and this will open a new and solid argument in favour of the old excluded vowels against the modern *Apices*.

IN this I shall reason not only from the *analog*y of several alphabets, the *Hebrew, Samaritan,*  
*tan,*

*tan, Greek, and Roman, but also from the general proportion of letters in every language, and their proportion to one another in the same language: From whence my conclusions will be forcible enough to procure assent from all such as are determined by præpollent evidence rather than by prejudice.*

The *Samaritan*, compared with the *Greek* in the alphabet annexed, is taken from *Crinesius, Scaliger, Boderianus, Duret* and *Montfaucon*, who with many other learned men have proved the *Greek* letters to be derived from the *Samaritan*, which are the same with the *Phœnician*, as the learned *Benedictin* in his *Palæographia Græca* declares in these words: *Liquidum videtur Samaritanas literas easdem atque Phœnicios, aut ipsis prorsus similes fuisse, quod ex formis max adferendis arguitur: Eæ vero sunt Græcis è regione positis ita similes, ut non aliunde petenda sit Græcarum literarum origo: Quod plerique omnes eruditi fatentur. l. II. p. 120.*

THE column containing the *Samaritan* characters, consists of a double alphabet, selected from a variety of characters, to shew the conformity of the *Samaritan* with the *Hebrew* and *Greek* letters: The characters to the right approach nearest to the former, those to  
the



the left bear the nearest resemblance to the latter.

THE names of the *Greek* letters are *Phœnician*, and not subject to the grammatical flexions of the *Greek* language; for when *Crates* the philosopher asked why *αλφα* was not declined as *γραμμα*, the *Greeks* answered, it was a *foreign* name.

*Phœnices primi, famæ si creditur, ausi  
Mansuram rudibus vocem signare figuris.*

LUCAN.

—*primi vocum pinxere figuras.* PAN.

THE *Phœnicians* are said to have introduced the art of writing, together with many other arts, into *Greece*, when they arrived there under the command of *Cadmus*. At first the letters were the same, but in course of time their sound or tone admitted of an alteration. The *Ionians*, says *Herodotus* in *Terpsichore*, who had borrowed them of their *Phœnician* neighbours, and who acknowledged the debt, by calling them *Phœnician* letters, made some little alteration in the tones, or *ῥυθμος*; adding, immediately after, that he himself saw, at *Thebes* in *Bœotia*, some lines of *Cadmean* letters, engraved

graven on three tripods in the temple of *Apollo*, very like to the *Ionian*. And Sir *Isaac Newton*, in his *Chronology of the Greeks*, has these words: ‘ It seems that when the *Phœnician* letters, ascribed to *Cadmus*, were brought into *Greece*, they were at the same time brought into *Phrygia* and *Crete* by the *Curetes*, who settled in those countries, and called them *Ephesian*, from the city *Ephesus*, where they were first taught.’

BUT as קד signifies the *East*, and the *Phœnicians* were, with respect to *Greece*, an eastern people, many have supposed that *Cadmus* (of which name I think there are fifteen) means a *Phœnician*, or a man from the *East*; and instance in the *Καδμείωνες* in *Homer*, and קדמ of *Josua*.

*DIODORUS* says, *Lib. v.* That some were of opinion, the *Syrians* invented letters, that the *Phœnicians* learned them from the *Syrians*, and afterwards communicated them to the *Greeks*. Συροι μὲν ἐφῆται γράμματων εἰσι, &c. And presently adds, that the *Phœnicians* were not the first who discovered letters, that they only changed the form of the characters, tho’ they were afterwards called *Phœnician*. Before I lay this author aside, I must desire the reader

reader to turn to Lib. iii. c. i. concerning the old *Æthiopic* characters and *Ægyptian Hieroglyphics*, where he will find additional evidence in support of what I advanced in my former dissertation concerning the origin of letters. *Pliny* declares it to be his opinion that letters were originally *Assyrian*, Lib. VII. And *Eusebius* says, Lib. X. that the *Hebrews* were called *Syrians*, Συροι δ' αὖ εἰεν καὶ Ἑβραῖοι. Hence it should seem to follow that letters came originally from the *Hebrews*.

AT first, it is said, that the *Greeks* had no more than 16 letters in use. Θ, Ξ, Φ, Χ, were added by *Palamedes* about the time of the *Trojan* war; and the other four Ζ, Ϛ, Η, Ω, a long time after by *Simonides Melicus*. But *Aristotle* says, there were 18 at first, and that Θ and Χ were afterwards added to the alphabet by *Epicharmus*. But there are many different accounts given of the times, names, and number of these letters.

AFTER this evidence for the affinity of the *Greek* with the *Phœnician* or *Samaritan* letters, let us look on the table of alphabets annexed; and there in general we shall observe, the local order to be exactly the same in the *Hebrew*, *Samaritan*, and *Greek*, and such resem-

H

blance



blance in the form and shape of the corresponding letters, as could not have been obtained by chance or accident, but must evidently shew that they have been transferred from one nation to another; and where the *local* order, the *numeral* powers, the *figures*, and the *names* agree, the expression or *sound* cannot be supposed to be very different: If therefore we know the sound of the *Greek* and *Roman* letters, we shall not be long strangers to that of the *Samaritan* and *Hebrew*.

IN this discovery we shall derive great light and assistance from the *proportion* of letters in each language, when taken separately, or when one language is compared with another. But to be more particular, I shall consider each letter in its own order, beginning with

א (*a*), whose *name*, *place*, *power*, *sound*, being the same in almost every alphabet, I proceed to

ב (*b*), which occurs seldom in the *Greek* to what it does in the *Hebrew*, where it is a preposition very frequently prefixed to nouns and verbs, and where it is within five or six only from the most frequent letter, having the vowels ו, י, ה, א, and sometimes the consonants ל and מ, before it.

could

H

ג (*g*) and

Roman	Name	Greek	Samaritan	Rwb.	Name	Hebrew	Numbr.
A	αλφα	α A	Ⲁ Ⲇ	a	alp אֶלֶף	א	1
B	βηλα	β B	Ⲙ Ⲏ	b	bit בֵּית	ב	2
*	γιμια	γ Γ	Ⲓ Ⲓ	g	gimel גִּמֶל	ג	3
D	δελτα	δ Δ	Ⲍ Ⲏ	d	delt דֶּלֶת	ד	4
E	εχιλον	ε E	Ⲝ Ⲟ	e	ea הֵא	ה	5
F	βαυ	ς F	Ⲙ Ⲏ	u	vu וּ	ו	6
*	ζητα	ζ Z	Ⲑ Ⲓ	z	zin זֵין	ז	7
H	ητα	η H	Ⲓ Ⲓ	h	hit חֵית	ח	8
*	θηλα	θ Θ	Ⲟ Ⲏ	th	thit תֵּית	ט	9
I	ιωτα	ι I	Ⲓ Ⲓ	i	iud יוֹד	י	10
K	καππα	κ K	Ⲓ Ⲓ	k	kep כֶּפֶ	כ	20
L	λαμβδα	λ Λ	Ⲍ Ⲏ	l	lamb לָמֶד	ל	30
M	μυ	μ M	Ⲟ Ⲏ	m	mem מֶמֶ	מ	40
N	νυ	ν N	Ⲟ Ⲏ	n	nun נוֹן	נ	50
*	ξι	ξ Ξ	Ⲑ Ⲓ	x	semek סֶמֶךְ	ס	60
O	οικρον	ο O	Ⲑ Ⲓ	o	oin עֵין	ע	70
P	πι	π P	Ⲓ Ⲓ	p	pa פֶּא	פ	80
*	σανπι	Ϟ	Ⲓ Ⲓ	ts	tsedi צֵדִי	צ	90
Q	κοππα	Ϛ	Ⲓ Ⲓ	q	qup קוּפֶ	ק	100
R	ρω	ρ P	Ⲓ Ⲓ	r	ris רֵישׁ	ר	200
S	σιγμα	σ Σ	Ⲍ Ⲏ	s	sin שֵׁן	ש	300
T	ταν	τ T	Ⲍ Ⲏ	t	tu תוֹ	ת	400

1	2	3	4	5	6	7	8	9	10
11	12	13	14	15	16	17	18	19	20
21	22	23	24	25	26	27	28	29	30
31	32	33	34	35	36	37	38	39	40
41	42	43	44	45	46	47	48	49	50
51	52	53	54	55	56	57	58	59	60
61	62	63	64	65	66	67	68	69	70
71	72	73	74	75	76	77	78	79	80
81	82	83	84	85	86	87	88	89	90
91	92	93	94	95	96	97	98	99	100

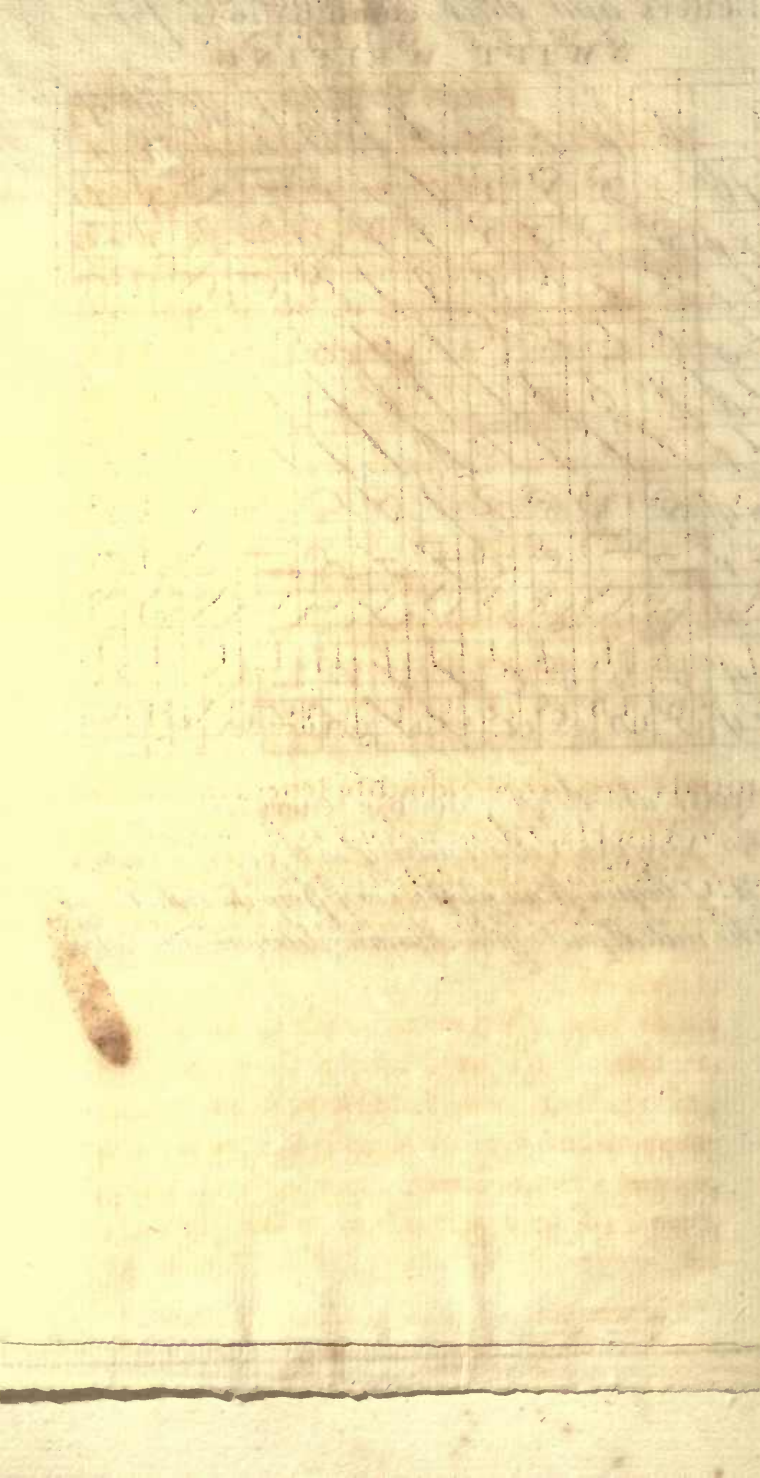
101	102	103	104	105	106	107	108	109	110
111	112	113	114	115	116	117	118	119	120
121	122	123	124	125	126	127	128	129	130
131	132	133	134	135	136	137	138	139	140
141	142	143	144	145	146	147	148	149	150
151	152	153	154	155	156	157	158	159	160
161	162	163	164	165	166	167	168	169	170
171	172	173	174	175	176	177	178	179	180
181	182	183	184	185	186	187	188	189	190
191	192	193	194	195	196	197	198	199	200



Letters *and their combinations* for  
**SWIFT WRITING.**

	b	p	c	x	d	t	h	l	m	w	j
	o	u	e	a	i	o	u	e	a	i	o
o b	o	u	s	z	y	y	s	T	r	y	u
o p	u	o	r	z	7	7	n	2	z	7	z
c c	o	e	l	e	o	l	e	c	o	o	o
c s	o	s	e	l	s	o	o	l	s	s	o
l d	o	s	o	l	l	h	l	l	l	l	o
l t	7	7	s	z	7	7	7	7	7	7	z
o g	u	z	o	z	7	z	o	z	z	7	z
- r	o	7	s	z	7	7	7	-	7	7	z
\ n	o	s	o	z	7	o	o	l	\	7	z
l u	o	o	o	l	l	h	l	l	l	l	o
o y	o	o	o	u	y	o	o	o	o	o	o

Initials *are large*; double letters *are larger*.  
 For Vowels. *l descending is u or o. ascending is a. u begun from y left is i, or y. from the right e.*  
*The initial part of the character determines the letter.*



ⲓ (g), and ⲓ (d), have nearly the same proportion of occurrence in all languages, and as there is a near resemblance in every other circumstance, there can be no dispute about their pronunciation. As to the difference of *Gimel* and *Gamma*, *Drusus* says, prius γαμλα, inde γαμμα fecerunt, ut opinor, auribus consuetas. *lentes.*

ⲓ (e) occurs too often to be a mere aspirate, for there are but two other characters that occur so often. The shape, the place, the power, of this letter in all languages determine its sound to be that which *Eusebius* and the *Biblia Græca* have expressed it by, ⲓ (e). *Vide* ⲓ.

ⲓ (u) hath the same name, place, and numeral power in the *Greek* as in the *Hebrew*: and the shape of the lesser βαυ, and of the greater, having one over another, is almost the same, only turned, as it ought to be, to the right, according to the different manner of writing. For most Orientals wrote, as did the *Hebrews*, from right to left; but the *Greeks*, as all *Europeans* do, from left to right. Though sometimes, as *Pausanias* tells



us, they wrote from the right \*, and sometimes in a manner like the tract made by an ox, in ploughing two furrows of land, which they called *Βυσροζῆδον*; and, as fancy led them, sometimes in the form of a wing, a hatchet, or an egg.

As all Greece admitted the name, the numeral power, local order, and the shape of this letter, so the *Æolians* admitted the sound, and it is called the *Æolic digamma*. The same has been transferred into the *Roman* alphabet, exactly corresponding in place, in form, in power, and in sound, to the original *ι*, as in *Finum* or *Vinum*, wine; *Vis*; *argiVus*; *boVis*; *paVo*; where the *F* has been transformed into (*V*). *Boderianus* also says of (*ι*) *quod representatur per (v) cum voculatur, cum vero consonat per digamma Æolicum vel F literam, quæ propterea apud Latinos ordini suo et loco, qui est sextus, restituta est.*

THE use of the *digamma* is the same in the *Latin* as in the *Greek*. 1. To prevent an *Hiatus*, or occurrence of vowels, *οFis*, *οVis*; *οFov*, *οVum*; *δαFos*, *daVus*: And in *δηιωφωv*, for *δημοφρων*. *λαχοFων*, for *λακωνων*. The *Pamphilians* in this case used *B*; *φzBos* for

\* Γεγραπται δε και τετο επι τα λαϊα εκ δεξιων. ΗΑΙΑΚΩΝ α.

for φως light; hence φοῖσος *Phæbus*, pure or chaste, rather than from φως βίς, the light of life. 2. It is used instead of the aspirate to *Greek* words, as *Vespera* for ἑσπερα. 3. The *Æolians* sometimes prefixed it to an aspirated ρ, but then it having a more compressed sound became (B), as βρυτηρ for ρυτηρ *retinaculum, ductarium*, h. forsan, *rudder*. Βροδον for ροδον a *rose*. Βραχος for ραχος a *rag*. h. Βραχη or Βραχια, *bracata Gallia*. They use drawers, which they call breeches. Χωνται αναξυρισον, ἄς εκεινοι BRAKAS κελτσι. *Diodor. Lib. ii. Goat-skin breeches in use among the Gauls*. BPAKKAI αιγειαι διφθηραι παρα Κελτοις. *Hesyc.* So in the *Latin*, because (v) cannot come before a consonant, they have made use of (b), as in *cælebs*. But in *Latin* the aspirate is frequently turned into (s), as ὑπερ *super*, ὁλος *solus*. So in *Cald. Syr. Gr. Lat.* (σ) and (s) are often prefixed. קריק from קריק *empty*. חלחש *Syr.* חלחש *Cald.* from חלח *change*. חגל or חגל, *orb* or *wheel*, from חג, חלח to *roll*. μικρος, σμικρος *little*. φτω, φατω, σφατω *kill*. ει si, ειμ' *sum*, εως *suus*. 4. As the *Digamma* sometimes lengthens a syllable in the *Greek*, it always lengthens the first (i) in the *perfect* and *plusquam perfect* times in *Latin*, which without it would be short, as *cupiVi*; *cupi*; *audiVi*, *audi*; *audiVeram*, *audieram*. That the *Romans* ex-

pressed the *digamma* by their consonant (*ϕ*) instead of *F*, should not surprise us, since their powers are so nearly the same, and the *Hebrew* (*ו*) is their (*u*), having both powers of it as a vowel and a consonant, though sometimes they converted it into (*b*) as in *lege-b-am*. That this servile (*b*) is the same with the *Æolic digamma*, is evident from the use of it in the first future (as it is called) of *Latin* verbs, where it is inserted, according to one of the most capital uses of it, between the vowels *e* and *o*, in such verbs as *moneo*, *doceo*, and between *a* and *o* in verbs like *amo*, which are conjugated like the *Greek* contracted verbs in *ao*. The termination *o* in the future is also in conformity to the *Greek*, and to distinguish it from the imperfect and the subjunctive of the present, and prevent an excessive frequency of the servile *m*. The *digamma b* is also inserted in the dative of the pronouns *sui*, *tu*, *nos*, *vos*, of *qui*, and many nouns in *-a*, *-is*, *-es*. In short wherever *b* or *v* is inserted in the increase of nouns and verbs, and has no place in the theme or root, it is the *Greek digamma*. *Claudius Cæsar*, for distinction sake, would have introduced an inverted  $\text{ϕ}$ , but it did not prevail.

JEROM says of this letter, *accipitur pro (u) et pro (o)*. That it was not (*o*) but (*u*), is plain



plain from all that has been said, and from this one observation more, that the shape of this letter in the *Samaritan* alphabet is exactly the  $\Upsilon\psi\iota\lambda\omicron\nu$  of the *Greeks*, who sometimes render it by ( $\nu$ ), sometimes by ( $\beta$ ) as  $\Delta\alpha\beta\iota\delta$ , or  $\Delta\alpha\nu\iota\delta$ .  $\Lambda\epsilon\beta\iota$  or  $\Lambda\epsilon\nu\iota$ .

HAVING already thrown together so much matter under this one letter, I shall discourse of its other properties, which it hath in common with ( $\nu$ ), when I come to that letter.

$\nu$  ( $z$ ) *Zaw cum (v) recens consuetudo est*, says *Drusius*. *Syriac*  $\text{ܙܘ}$ . *Cald.*  $\text{ܙܘܢ}$ , which comes nearest to the *Greek*  $\zeta\eta\tau\alpha$ . In every circumstance it agrees with ( $\zeta$ ), or *s-hard*, which we corruptly call *izzard*.

$\eta$  ( $h$ ) *Hit*, *Cald.*  $\text{ܗܝܬ}$  is  $H\eta\tau\alpha$ , as its name, place, power, every circumstance declare. The form of it is exactly the same in the *Samaritan*, the *Greek*, and *Roman*. *Jerom* expressly denies it to be a consonant, and when the first edition of the 7th letter was published, I too readily concurred with *Masclef* in asserting that the sound of this letter was the sound of the *Greek* and not the *Roman H*. I should say of modern *Greek*, for antiently it seem to have been nothing more than a note

of aspiration in both languages, and therefore must have that power given it in *Hebrew*.

WHEN I gave to this letter the power of the broad (*e*), I was obliged to consider ( $\eta$ ) as ( $\epsilon$ ), and this and this only prevented me from declaring at first, as I do now, that the *vowels* of the original alphabet are always *long*; for as to the supplemental or fictitious vowel, of which below, I said it must be short and rapid. But if I had not so much as thought of this, a late ingenious writer on the *Hebrew* alphabet would have convinced every impartial reader of the truth of it; who, I dare say, will be pleased to find some of his notions confirmed by my arguments, though I have not the good fortune to agree with him in every thing.

THAT H was once an aspirate with the *Greeks*, as it always was with the *Romans*, is the opinion of *Athenæus* the *Deipnosophist*, who in Lib. ix. c. 12. speaking of the *Attic* aspiration of ( $\omega$ ) in  $\tau\alpha\omega\varsigma$  (or  $\tau\alpha\omega\acute{\nu}$ ,  $\tau\alpha\omega\nu\omicron\varsigma$ , the same as *PaFo*, or *paVo paVonis* in *Latin*) says

οιμαι δε και δια τε Η σοιχεις τυπωσασθαι τις παλαιος την δασειαν διοπερ και Ρωμαιοι προ παντων των δασυνομενων ονοματων το Η προξασσι, το ηγεμονικον αυτης διασημαινοντες. I am

of

of opinion the ancients figured their rough aspirate by the letter H. Therefore the Romans, before all words that are to be aspirated, prefix H, denoting its precedency.

ANCIENT inscriptions still convey to us this original power of H in the *Greek*, which is, in more modern language, and the use of small characters, supply'd by ('). HEKATON for ἑκατον is frequent. HO ΕΣΤΙΝ for ὁ ἐστίν is to be found on the *Farnesian* columns. As the little circular marks, one the sign of aspiration, the other of its absence, are said to have been originally the halves of a divided H; so it hath been asserted that *Simonides* gave to H the power of two E's, because if joined together they will form that letter ΕΗ. Until H was introduced into the *Greek* alphabet, E must have been with them the same as it continued to be in *Hebrew* (ה) a long vowel. The *Greeks* have rendered (ה) by their aspirate X, as is evident from these words Xαμ, Παχελ, Xελα, and many more. Consult *Jerom* upon the word *Cham*, or *Chetteus*: where he says. *Hoc nomen non incipit a consonante literâ, verum ab Heth—quæ duplici adspiratione profertur.*

ח (th) *Thit. Cald. & Gr.* חתח, חתח. The name, the place, the form of this letter, forbid



bid me to give it any other sound than that of  $\Theta$  with the *Greeks*, and I believe the shape of this letter was taken from the manner of pronouncing it: The internal stroke shews the position of the tongue in founding *th*, and the circle describes the situation of the lips. However this be, it is demonstrably no simple sound, for its occurrence is rarer than of any other letter in the *Hebrew*, and the simple sound of (*t*) is very frequent in every language. *Vide*  $\eta$ .

י (i) *Cald.* and *Gr.*  $\aleph$ ,  $\omega\lambda\alpha$ , is (i) and (y). Here all are agreed. That (י) and (י) have sometimes the power of consonants, as it is not, that I know of, denied by any, so it is evident from the frequency of their occurrence, in which they greatly exceed every other letter: This is the more extraordinary, since there is but one word in the language that begins with (י), only it is often prefixed as the conjunction copulative; nor are there many that end with it, unless as a pronominal termination it is affixed to verbs and nouns, but is most frequent in the middle of words. There can be no difficulty in determining when these letters (י) and (י) are to be pronounced as consonants: In general, the grace and ease of utterance will best direct us to their proper sound.

found. Where there are no other vowels they need not be consonants, nor vowels among vowels. In truth, the difference between their powers as consonants and vowels is so very small, that to prevent any error of this sort is a nicety of no more consequence in *Hebrew* than in *Latin*, where *Sylliæ* for *Syllvæ*, *soluut* for *solvit*, and many other of the same sort are admitted. And here I would have the reader observe, that I do not mean to determine what was the precise sound of *i*, *e*, or *u*, &c. among the ancient *Jews*: To these vowels men will generally give the sound of the same vowel in their own language; and the difference will be as great in the *Latin* as in the *Hebrew*. I would have him observe further, I do not assert, that the vowels had exactly, and in every place, the same invariable sound; I know this is not the case in any language, and think such *minutiæ* as these in dead languages cannot be precisely determined.

THE following letters כ, ל, מ, נ, are so much alike in every language, and under every circumstance, that I cannot think they will easily admit of any debate: Only I must observe that (כ) does not occur often enough to have the two powers that are given to it, by being  
with

with or without *dagbes*, and that its place and name, and figure, prove it to be K and not X. Turn it from right to left, and it is the old *Greek sigma*, and the *Roman C*: Hence the double power of this character, in most modern languages, of *s* and *k*.

Ⓛ (x) Cald. סמך *samech* vel *samch*, unde *samcha*, et per *Metathesin* *sachma*, deinde *σγμα*. *Drusius*. It is evident that the name of this letter is the same with the *Greek σγμα*, as is its form, when written from left to right, after the manner of the *Greeks*, exactly that of the lesser ( $\sigma$ ): but then its local order, and numeral power perfectly coincide with  $\Xi$ . Here the reasons being equal for one sound as the other, I have recourse to the proportion of letters, and find  $\xi$  and Ⓛ nearly equal in the times of their occurrence, and both so exceedingly rare, as, Ⓛ being the last letter, or last but one, is impossible to be the case of any simple sound, especially of (*s*), which is in all languages very frequent, in *Hebrew* (Ⓛ), in *Greek* ( $\sigma$ ), and *English* (*s*), being repeated almost the same number of times. But although it be true what *Boderianus* says of  $\xi$ , *Græcum, quod sanè apud eos ordinem סמך occupavit*; yet as the *Greeks* never, I think, expressed Ⓛ by  $\xi$ , unless in deriving  $\xi\pi\sigma\varsigma$  from ספסל Cald. a sword, which is in *Arabic* سيف; and



and as the powers of the other sibilant letters are more easily ascertained, the only sound left for this, is that of (s) in the *English* word *pleasure*, which, as it ought to do, comes nearest to the sound of (ξ) without raising the tongue to the roof of the mouth. But what was the original sound of ξ, in *Greek*, and x in *Latin*, is not more easy to determine than the true sound of the oriental ם. If we search for it in *Italy* and *Spain*, where are the greatest and most perfect remains of the *Latin* tongue, we shall find x to be *sf* always in *Italian*, e. g. *Alessandro* for *Alexander*: And sometimes it is pronounced, though not written with, *sf* by the *Spaniard*, who writes *examen*, but reads *essamen*. Such words as *excesso* are read by him with a single *s*, *escesso*. Most frequently he pronounces x like *zh* or *j*, which is called *iota* both in *Greek* and *Spanish*. And this I take to be the antient and true sound of ם; a sound as familiar to the people of *Somerset*, as it once was to them of *Ephraim*, Jud. xii. who being bid to say שְׁבֵלֶת *shēbēlet*, discovered themselves to be of *Ephraim*, by pronouncing it with ם, *zhēbēlet*. This is a more intelligible and likely account of the affair, than that of the *Masorets*, who giving the sound of (s) to (ם), and of (sh) to (ש) tell us, that the *Ephraimites* could not pronounce (sh), which is a common



sound

found in every language, and of no possible difficulty or difference to them among whom the sound of (*s*) is the same, for it is no more than an aspirated (*s*).

BEFORE I leave this letter, I must observe that the *Greek* ( $\xi$ ) was long an  $\epsilon\pi\iota\sigma\eta\mu\omicron\nu$  ere it was a letter; and that the *Greeks* must have expressed its power by  $X\sigma$ , whence the *Romans*, taking only the former letter, derive their *X*, which is a *Samaritan K*.

IF this letter ( $\xi$ ) took its form from ( $\psi$ ), as I believe it did, the difference of the place, which is of no more consequence in the *Greek* than in the *Roman* alphabet, must have been owing to this, that the *Greeks* were already provided with an (*s*) when ( $\xi$ ) was admitted into their alphabet, which then expressed another power of (*s*) equal to ( $X\sigma$ ). *Vide*  $\psi$ .

y (o)  $\alpha\gamma$  *Syriac*. by its place should be (o): and its numeral power, and shape, not only in the several languages of the Table, but in the *Æthiopic* also, shew it to be (o). And thus *Ferom* often renders it. *Boderianus* thinks it corresponds in power and form to the long ( $\omega$ ) of the *Greeks*. *Nec Græci carent illo characterē—Quod si cauda quæ in longum protenditur*  
ad

*ad caput reflecteretur, sic* , *figura non longe abluderet ab* ( $\omega$ ), and perhaps  $\Omega$  is formed from the same letter, taking away the descending stroke, and changing the position of it, . If this character does not express that vowel, there is no character in the alphabet to express it; and I cannot even suppose that this alone of all the letters should be omitted: and what puts it out of all manner of dispute with me is, that I find the occurrence of ( $y$ ) very frequent, as that of ( $o$ ) should be; and by much too frequent for so barbarous a sound as almost all grammarians have given it (*gn* and *ng*): and, as if that were not harsh enough, some of them would send you to learn its native sound from the ass, and when you can bray like that animal, they will allow you to be perfect in your utterance of this hideous letter: whence the laughers may infer that he that is most an ass is most a grammarian. If we are to learn our alphabet of the beasts, they should not have referred us to the ass, but to the *stag* or *buck*, for  $\text{ערג}$  *ōrg* is the natural note of that animal in *groyning*; or to the hoarse raven, whose note is its name  $\text{ערב}$  *ōrb*.

WHAT the *Greeks* and the *Romans* have thought of this letter in general, will appear from the following names, in every one of which



which the first letter in the *Greek* bible, and in the *Latin* vulgate, is an (o), not having so much as an aspirate prefixed to any one of them. אבדיא, οβδία, obdia. אבד, ωβηδ, ob:d. אבד, ωδηδ, od:d. אבדללל, οδολλαμ, odelam. אב, ωγ, oug. אב, ολγ, ola. אב, ωפל, οπελ, opel. אב, αρηβ, - oreb. אב, ορβ, orpa. אב, οθני, otni. אב, οζי, oze. אב, οζα, oza. אב, οζα, oz:n. אב, οζיא, ozzieu. אב, οζי, ozi. אב, οζיא, ozie. אב, ωלאμ, oilam. אב, οζιαλ, ozial. אב, οζιαλ, oziali. אב, οζιαλ, ozrial. אב, βοζ, booz. אב, νοεμα, nome. אב, σιμων, semon. אב, θεκωιτις, teqoit. אב, θος, tou. אב, ροε, roe.

I confess it is not expressed by (o) in every other instance: but then there are many names in the 72 so very different from those in the *Hebrew*, that they are not to be reconciled.

I WILL confess too that the *Greek* translators have sometimes expressed it by an (o) roughly aspirated, as אב, οηλιη, Γοθολια, otelieu. אב, οθνιαλ, otential, &c. But if they had always aspirated it, their researches did not go far enough back to render their authority infallible; nor is the mere loss of an aspiration a matter of any great concern; since, as *Priscianus* says, *Spiritus enim potestatem literæ non mutat.*

*mutat.* The German Jews cannot esteem it either consonant or aspirate, for in writing their own language in Hebrew characters, they make use of *et* as an (e). *Drusius* is very far from thinking it a double consonant, or rough aspirate, when he says, *Nihil dico, si adspirationi non omnino adversantur voces Arabia, Elamitæ, Emmanuel, & aliæ similes.*

IF there is any truth in etymology, any credit due to derivations, where the letters and the sense are the same, the sound of (y) will be determined by the following words, in the beginning, in the middle, and the end, to be (o). עבד, σπαδ-ιω, *obed-io, obed-ient.* עבר, *over.* עמר, an *omer.* עולם, *olim, formerly.* עם, people, δμᾶ, together. עמל, μολ-ος, *molior, labour.* עצם, σωμα, *ossum, os, body, bone.* ערך, ορθω, *ordo, order.* עבר, οδε-υω, to pass, εδος, a way. עיל, young, ουλ-ος, tender. על, λωβ-ευσ, *loff, or על, γελαω, laugh.* עיר, οκρ-ιτω, provoke. ערך, range or dispose, ορχ-ος, series of plants or vines, *hortus, a garden.* עבר, βοαω, to cry out. עבר, γοαω, to roar. עבר, cut off, *seco.* עבר, ειδω, *scio, video, know, see.* עלק, celo, to engrave. עבר, νισσω, to go. עבר, fero, to sow seed. עבר, σωσε, safe. עבר, παγα, φηγω, ερηγω, ερηγυμι, *rend, or rent.*


IF it is objected to these instances in *y* final, that the (o) in the end of the *Latin* verbs has already been derived from a contraction of *ego*, and is the first person of verbs active, and therefore cannot be said to be derived from *y*; I answer, the *Latin* admits not of a double (o), and therefore the power of *y*, and the contraction of *ego*, must in these instances coincide: But if *y* was not (o), I believe the other power of it would have been expressed in some of these words, which are incontestably derived from the oriental dialects.

ADD to all this the practice of the present inhabitants of the East, who, if they give to *y* any sound at all, seem to pronounce it like an obscure *ō*, as I am informed by my learned friend, Dr *Thomas Hunt*, professor of the *Hebrew* and *Arabic* languages in the university of *Oxford*, who has conversed with many of them. When it has the power of (o) it is called *Ain*; but they sometimes use it as an aspirate, and then they pronounce it like a guttural (G), not *ng* nor *gn*, and call it *gain*.

☞ (*p*) answers to (Ϸ) in the *Greek*, and to *P* in the *Latin* in every circumstance, and



curs too rarely to admit of a double power, of (*p*) and of (*ph*), but is generally if not always (*p*).

z (*ts*) is one of the sibilant letters, and tho' not frequent, yet occurs oftener than either (*t*) or (*d*). But as it does not occur often enough to be (*s*), I think it may be best expressed by (*ts*), a sound that is very familiar to the *Italians*, and very near to that commonly ascribed to this letter by grammarians. *Jerom* says of it, *nec (s), nec literam (z) sonat*; and *Drusius*, *Martinius*, and others, choose to express it as I have done, by (*ts*). If it never was admitted into the *Greek* as a letter, it hath its place there as a numeral character, and is called  $\sigma\alpha\pi$ : from its form, being like a ( $\pi$ ) covered with the old inverted  $\sigma\eta\mu\alpha$  thus, . But this, like the conjecture of H from two (E's), or Y from two *vau*s ( $\text{||}$ ) has more of fancy than of truth in it; for these characters being perfectly alike in both languages, the *Greek* must have borrowed them from the *Samaritan*. *Postel* takes (*z*) to be the  $\psi$ , or  $\psi\alpha\delta$ : *Græcum*. There is some similitude in the letters, but that alone is no sufficient authority for his conjecture. Besides  $\psi$  *ps* is evidently formed from the long

stroke of  $\eta$  passing thro' the middle of  $\psi$ , as  $\Phi$  is from the same letter passing thro' the upper part of the *Samaritan* H, thus  $\square$ .

$\rho$  (q) *Græci carent hac literâ, non autem Latini, qui eo loco (q) acceperunt.* Boderianus.

It hath a numeral power only in the *Greek*; in *Latin* it is the letter (q), as the place and form of the larger and less *Roman* character declare. The numeral powers of this and the preceding letter were changed upon an increase of the *Greek* alphabet, for when the five letters after ( $\tau$ ), and not mentioned in the table, were added, they displaced these letters, and altered the value of some others: for placing  $\kappa\omicron\pi\pi\alpha$  after ( $\pi$ ) it became (90), and  $\sigma\alpha\nu\pi\iota$  after ( $\omega$ ) became (900),  $\rho$  (100),  $\sigma$  (200), and so on in arithmetical progression to  $\omega$  (800.)

$\gamma$  (r). There can be no dispute about the power of this letter.

$\psi$  (s) *fin*, *Greek*  $\sigma\alpha\nu$ . If you reject (l) as the *Greeks* did in deriving ( $\nu$ ) from ( $\nu$ ), this letter seems to me to have not only the figure, but the name of ( $\Xi$ ) or ( $\xi$ ): And if this is the case, ( $\nu$ ) must have assumed the power  
aud

and place of ( $\psi$ ) when first introduced into the *Greek* alphabet: And afterwards the *Greeks* in want of another sibilant might make use of that more complex character ( $\psi$ ), which at first they might have refused in favour of ( $\sigma$ ), for greater ease and expedition in writing. However this be, I am sure the sound of ( $\psi$ ) is (s) not only from place but occurrence, which is, as it ought to be, very frequent: And this of all the four sibilant letters exactly corresponds with ( $\sigma$ ); their local order, their numeral power, their frequency of occurrence, and perhaps their name may be the same, for  $\sigma\gamma\mu\alpha$  had also the name of  $\sigma\alpha\nu$  with the *Dorians*. It can never have the power of two consonants and an aspirate (*scb*), which is the general expression given it by most grammarians; for no such sound can be so frequent; and if ( $\sigma$ ) and not ( $\psi$ ) has the power of (s), it will follow that there is not an (s), at the most above fifteen times in 3312 letters, for that is the proportion of ( $\sigma$ ).

n (t). If I have already determined the true pronunciation of ( $\upsilon$ ), there can be no doubt about the power of this letter, which must be the same as is the corresponding letter in the other languages, since their place, their  
form,



form, their occurrence are the same : And of this found (t), even the *Masorets* will admit, when they have inserted one of their dots in the middle of it.

ERRATA

# E R R A T A.

<i>Page,</i>	<i>Line</i>	<i>for</i>	<i>read</i>
10	7	<i>gup,</i>	<i>qup.</i>
20	10	ינחמנו,	ינהמנו.
20	11	נים,	נחם.
39	23	signifying,	signify.
42	13	<i>fix,</i>	fix.
52	6	<i>io it,</i>	<i>io, italicé.</i>
63	19	characters,	character.
64	5	<i>gup,</i>	<i>qup.</i>
86	8	ו perhaps excepted	<i>dele.</i>
91	4	MAGISTATE, MAIESTATE.	
92	2	<i>sententiæ vi.</i>	

E R R A T A

Page	Line	for	read
10	7	sup.	sup.
20	10	sup.	sup.
20	11	sup.	sup.
29	23	signifying	signifying
42	13	sup.	sup.
52	6	to it	in which
63	10	characters	characters
64	5	sup.	sup.
80	8	perhaps expected	sup.
91	4	MAGISTRATE	MAGISTRATE
92	2		Amantia et



S E V E N

# LETTERS

CONTAINING

A NEW AND EASY

# METHOD

OF LEARNING THE

# HEBREW LANGUAGE.

---

THE SECOND EDITION ENLARGED.

---

Pfal. cxix. 34. הבינני ואצרה תורתך

---

L O N D O N,

Printed for JOHN MILLAN opposite the Admiralty White-Hall. 1751.

REVISED  
LETTERS

A NEW AND IMPROVED  
METHOD

OF LEARNING THE  
HEBREW LANGUAGE

---

THE SECOND EDITION ENLARGED

---

By SAMUEL JOHNSON

---

LONDON:  
Printed for JOHN MILLAR opposite the Adelphi  
by W. B. 1754

---



---

# LETTER I.

S I R,

**Y**OU express a great desire of learning *Hebrew*, but complain of the difficulty of reading by *Points* as almost insuperable, and wish to have the rudiments of that language conveyed to you in a more agreeable manner than in the ordinary Grammars. The most agreeable manner I can think of, is that of familiar letters. To satisfy therefore your desire, I will communicate to you an easy and expeditious method of learning *Hebrew* without *Points*, in a series of letters, each containing a distinct part of Grammar, so short and plain as to divert rather than to perplex.

HAVING established the sounds proper to each character of the alphabet in the dissertation prefixed, it will not be necessary to repeat the arguments there made use of; but considering the power of each letter as already proved I shall here set down the characters, and their powers.



# 4 L E T T E R I.

Observe, the Hebrew is to be read and wrote from right to left, in the same order with the following Alphabet.

Num. 20	10	9	8	7	6	5	4	3	2	1
Figure כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
Power k	i	th	h	z	u	e	d	g	b	a

Num. 400	300	400	100	90	80	70	60	50	40	30
Figure ת	ש	ר	ק	צ	פ	ע	ם	נ	מ	ל
Power. t	s	r	q	ts	p	o	x	n	m	l

FIVE of these letters assume a different shape, when they happen to be the last letters of a word, and these different characters have different numerical powers. They are called *Litteræ finales*, for they are used only in the end,

900	800	700	600	500
ץ	ף	ץ	ם	ך
ts	p	n	m	k

never in the beginning or middle of words. To express thousands the *Rabbins* usually place two dots over the units that denominate the number of thousands, as, םװ1000. םװ2000, םװ3000 &c.

To

To distinguish the letters that are of similar form, observe that כ (*b*) is angular, כ (*k*) round, the second stroke of ה (*e*) does not touch the upper line, as do both sides of the letter ה (*b*), ה (*t*) differs from them both, the descending line to the left being a curve. ג (*g*) is a crooked, נ (*n*) a strait line. ז (*z*) is bent, ו is strait. ד (*d*) is angular, ר (*r*) rounded: The descending stroke of ק (*k*) is longer than either of them, מ (*m*) final is angular, ס (*s*) is circular, and פ does not join but is turned in at the top.

THE original vowels or *Matres lectionis* are א (*a*) ה (*e*) ו (*u*) י (*i*) ץ (*o*). These are always long. In a syllable where not one of these occur, and which requires a vowel to give it utterance, a short vowel must be supplied. And tho' I do not think it of very great consequence to determine which of the vowels ought to be employed in this service, yet I cannot, for some subsequent reasons, avoid giving the preference to (ε). This supplemental vowel you will easily distinguish by the rapidity of its pronunciation, from the long (e) ה. And thus may you read *Hebrew* fluently, as soon as you are acquainted with the letters ;

whereas to read with the *Points* requires much hard labour, and great length of time to no good purpose.

THE reasons which have determined me to use (e) preferably to any other vowel, are these.

1. That vowel occurs oftener than any other letter in all languages: in *English* I have reason to think it bears the proportion of one to eight.

2. All the other vowels occur in their proper proportion; and  $\aleph$  (*a*) is very frequent; but the sum of  $\eta$  (*e*) and  $\pi$  (*h*) taken together does not much exceed the times of  $\gamma$  (*u*) or  $\iota$  (*i*): And therefore the supplemental letter should be (e).

3. Tho' I do not urge it as authority in this case, having already refused to admit it in any case; yet I cannot but observe that the *Masorets* have invented four sets of *Dot-vowels* for (e); which is one more than they have invented for any other vowel.

4. If,



4. If, as *Masclef* asserts, ה (h) is an aspirated (e) he, it will always by this means have that sound, unless when followed by one of the long vowels in the alphabet. *vide Masclef*.

5. The name of an animal taken from its natural note in calling her young, which is universal language, seems to favour this fictitious (ε). קרה *qera*, a partridge; which the *Masorettes* have pointed to be read קרה *qōree* with the two long vowels (ω) and (η). Nor is *Masclef* at all nearer the note in his use of the diphthong in the name of the first letter of the word ק which he calls *kouph*, and קרה he calls *koura*. Compare these sounds with the bird's native note, and be determined by that, which may serve to prove once for all that neither the *Masorettes* nor *Masclef* had an ear.

6. It seems the most natural vowel for the purpose: For when two consonants are joined together (no vowel being inserted between them) they are seldom to be pronounced without the vowel (ε); which is in that case, I own, very rapid and almost imperceptible.

A 4

7. Where

7. Where other short vowels are written, the sound of every one of them is often changed into the sound of (ε) as is (a) in *cellar*. (i) in *filial*. (o) in *lesson*. (ou) in *neighbour*. (y) in *country*. This does not proceed from any want of distinction in the ear; for if you insert a short vowel of each sort between (b) and (d) the dullest ear will very readily distinguish the difference of vowels in *bad, bed, bid, bod, bud*. But when it is otherwise, let what ever vowel be written, or whatever language be used, the short vowel to be pronounced is always (ε)<sup>a</sup>.

<sup>a</sup> But what shall we do with the proper names, if the new method of pronunciation should prevail? I answer: Common use in every nation determines the pronunciation of proper names, and we must conform to that, if we would be commonly understood. Στεφανος, *Stephanus, Stephen*, is *Estienne* in *French*. Διονυσιος, *Dionysius, Denys*. Eugenius, *Audoenus, Owen*. And to give an instance from the *Hebrew*, שׂוֹרֵךְ, Δαρσιος, *Darius* in Latin and in English, *Darius* according to the new method, and *Dariawesch* according to the points. If the reading of the *Masorets* is to be followed, we must not only depart so far from the common pronunciation as not to be understood by the common people, but as far also from the reading the LXXII. of *Josephus*, of *Origen*, and others. As *Achasechueros* for *Assueros*, *Jeehezchel* for *Ezekiel*, *Rechabgam* for *Reboam* &c. One advantage of the method proposed in the letters upon the *Hebrew* language is, that the ancient and true powers of the original letters, as far at

For

For a *Praxis legendi*, and to facilitate this method of reading, take the first Psalm in Roman characters, using the Greek (ε) for the supplemental or fictitious vowel.

ASRI	eais	afer	la	אשרי	האיש	אשר	לא
elek	botset	refoim		הלך	בעצת	רשעים	
ubedrek	hethaim	la		ונדרך	הטאים	לא	
omed	ubemuseb	let-		עמד	ובמושב	לצים	לא
sim	la	iseb,	ki	am	ישב:	כי	אם
beturt	yeve	hepatsu		יהורה	חפצו	ובתורתו	
ubeturtu	yege	yumem	ulile.	Veye	יהגה	יומס	ולילה:
kots	setul	ol	pelgi	mim	כעץ	שתול	על
afer	priu	iten	botu		מים	אשר	פריו
					יתן	בעתו	

least as we can come to the knowledge of them by analogy and proportion, are preserved, and the supplimental vowel is so short as not to make any great difference in sound from any other short vowel; but if any preference of sound is to be given, it should be in favour of (ε) which in all languages, as is well known to *Decipherers*, is the most frequent letter in the alphabet. Whether פֶרְעָה be read *Parhob* with the *Masorets*, or *Perœ* according to the new grammar, whether שְׁבַקְתָּנִי רַבִּי דְנִיֵּאל דָן be read with a short and rapid (a) or (ε) the difference is not so great as to cause any confusion, and a very little practice will make the new way of reading as familiar as it is easy. However to remove at once all manner of objections about proper names, the original letters may be retained without any fictitious vowel or points, and this in all the Eastern languages as well as in *Hebrew*; for the points are no more coeval with any other languages or alphabetical letters than with the original *Hebrew*.

iten



voleu la ibulukel aser  
yose itselihε. La ken  
erfoim ki am kemuts  
aser tedpenu ruhε. Ol  
ken la iqemu rεfoim  
bemεspeth uhethaim  
bodεt tselidqim. Ki yu-  
do yeve drεk tselidqim  
εdrεk rufuim tabεd.

ועלהו לא יכול וכל  
אשר יעשה יצליח: לא  
כן הרשעים כי אם  
כמון אשר תדפנו רוח:  
על כן לא יקמו  
רשעים במשפת והתאים  
בעדת צדיקים: כי  
יודע יהוה דרך צדיקים  
ודרך רשעים תאבד:

THIS method of reading is more easy, as well as more rational, than that of *Mascler*, who supplies the absence of a vowel by the vowel that belongs to the name of the consonant that is to be pronounced. After ק he supplies (ou) after נ (u) after ד, כ, ל, ס, צ, (a) &c. and this arbitrarily and without reason: In which there is a needless perplexity; for by constantly supplying (ε), in favour of which so many arguments have been produced, you will easily read the *Hebrew ad aperturam libri*, without points, the moment you have made the characters familiar to your eye. And this is all that was proposed by this second letter, from,

Sir,

Yours &c.

L E T-

## L E T T E R II.

S I R,

Y O U are certainly right in this observation, “ that *familiar* letters strike “ the reader more sensibly, and impress the “ contents with greater force upon the mind “ than a multitude of dull pages in a formal “ grammar.” I wish the rudiments of the *Greek* and *Latin* tongues were delivered in the same method, intermixed with critical and historical remarks to entertain the reader : This might recommend the study of those useful languages to such as are disgusted at grammar in its present dress.

You have given me real pleasure in assuring me that you find no difficulty in reading the *Hebrew*. The defect of *pauses* to distinguish periods, of which you complain, may easily be remedied by using the common pauses, or the *Masoretic points*. This character ∴ is a full stop or *punctum* (.) A *colon* is wrote under letters thus ∷ (:) A *semicolon* over letters ∸ (;) The *comma* is a single dot after this manner ∙ (,) points of *interrogation* and *admiration* the *Masoretetes* have omitted, which

is one instance of their negligence. In putting points or stops to periods, sense rather than the authority of *Jewish Rabbis* should determine you.

NOUNS, or the names of things, in *Hebrew* as in *English*, have no variation of cases. Nouns of the masculine gender end either in a *radical* letter or in one of these three י, ו, ן. Of the feminine gender are nouns ending in ה or ת, and nouns signifying things which are by nature double, as יד *a hand*, אוזן *an ear*.

THE feminine is formed by adding ה at the end of the masculine : טוב m. טובה fem. *good*. nouns in י add ת instead of ה, as מצריי m. *an Egyptian*, מצרית f. *an Egyptian woman*.

THE plural number is formed by adding ם to the singular of nouns masculin, and ות to nouns feminin; e. g. טוב m. sing. טובים m. plur. ארץ fem. sing. *the earth*. ארצות f. plur. In like manner (s) or (n) added to the singular forms the plural of most nouns in *English*. Observe; the singular terminations ה and י are often rejected or thrown away in  
the



the plural, as is ו sometimes from the last syllable of the singular in forming the plural. Some fem. nouns form the plur. in ם and some masc. their plur. in ות. Nouns ending in ת are the same in the plur. as in the sing. but some of these admit of ו, others of י before ת. From ם the letter י is sometimes taken away. Observe also that some masc. after the *Chaldee* idiom form the plur. in ין.

FOR degrees of comparison these adverbs are generally used, יותר *more*, מאד *most*. The first goes before, the other follows, words. יותר צדיק *more just*. צדיק מאד *just most*. Sometimes to exaggerate or enforce these adverbs are doubled. יותר יותר *more more*. מאד מאד *most most*. There is great elegance, as well as great simplicity, in repeating the same word. *Jer.* iv. 19. מעי מעי אחולה *my bowels, my bowels, I am pained*. For the highest heaven, השמים *heavens of heavens*. And sometimes the repetition implies separation, as *Pf.* xii. 3. בלב ובלב ידברו *in heart and heart* (for duplicity of heart) *they speak*.

מן or מ *from*, is commonly used for יותר, as is ב *in* for מאד, *Pf.* xciv. 8. בערים בעם *fools-*

14 L E T T E R II.

*in-the-people.* i. e. the most foolish of the people. Very often to express the superlative degree, the name of God אל is joined to words as אל ארזי *cedars God*, for the loftiest cedars.

To assist you on your first entrance into this language it may not be improper, in this place, to introduce you to the acquaintance of some peculiarities in the *Hebrew* nouns. They sometimes differ in *gen.* and *num. masc.* with *fem.* and *sing.* with *pl.* Isai. xix.

בִּיד אֲדָנִים קָשָׁה *into-the-hand (of) Lords (pl.) cruel (sing.)* 2 Sam. x. 6.

אִישׁ אֶלֶף *a thousand man.* The noun is frequently omitted, as Pf. lxxiii. מִלְּא יִמְצוּ יוֹ מֵי *of-water full shall-be-squeezed (or wrung out.)*

ARTICLES and pron. are often omitted, and as often abound or follow their nouns. בּוֹ *which in-it*, for *in which.* יוֹם אֲוֹלַד מִי *the-day I-was-born in-it.*

THE use of *subst.* for *adj.* is common שׂוֹתָ *mortals vanity*, for, *vain mortals.* רַהֲבֵי עוֹרֵי

עֲזָרָה *helpers of might, for mighty helpers.* Thus in the Greek. 2 *Theff.* i. 8. εν πυρι φλογος *in fire of flame is used for fiery flame.* The use of the noun בן *son*, in *Hebrew* is too elegant to be omitted. The grain is called Isai. xxi. 10. בן גרני *the son of-my-floor*, where it was threshed: And in *Job.* xli. 19. arrow is called בן קשת *the son of the bow*<sup>b</sup>.

THE subject of this letter is so easy, that by *once* reading of it, I am convinced you will understand and retain all that is necessary in the variation of nouns, and participles, which, you know, are in all languages declined as adjectives. The next letter will not be much more difficult, nor require any great strength of memory.

<sup>b</sup> When the Romans were working their engines for casting stones, the *Jews*, seeing the engines gape, used to give warning to each other of the danger τη πατριω γλωσση βοωντες υος ερχεται, crying out in their own language the *son* cometh. Dr. *Hudson* in his edition of *Josephus*, not aware of the *Hebrew* idiom, has changed υος into ιος, which he renders *missile*: And he seems to think it was a great oversight in all the former editors to suffer υος to remain. See *Josephus*, in the fifth book of the *Jewish wars*, c. vi. sect. 3. This specimen of the advantage of *Hebrew* to men of learning was communicated to me by my learned friend Dr. *Thomas Sharp*, archdeacon of *Durham*.

I am, S I R,

Yours, &c.

L E T-



## L E T T E R III.

S I R,

**Y**OU desire to know “ what I mean by “ *radical letters*, an expression I have “ used but not explained in my last letter.” The radix or *root*, generally consisting of *three* letters, is a simple un-compounded word, from which *derivatives* are form’d, and which is varied by *number, persons, tenses* or times, *affixes* &c. The letters, *subservient* to, or used in this variation, are called *servile*, and are these consonants ת, ש, נ, מ, ל, כ, ר and all the vowels, *y* only excepted: The rest of the letters are radical.

HAVING explained the nouns to you, I now proceed to pronouns, which are either distinct and separated from, or connected and joined with other words: Pronouns distinct or separate are the following;

Plur,

Plur.	Sing.	Plur.	Sing.
f. אתן m. אתם <i>ye or yours.</i>	f. אתה m. את <i>thou or thine.</i>	נחנו or אנחנו <i>we or yours.</i>	אני or אנכי com. gen. <i>I or mine.</i>

Plur.	Plur.	Sing.
f. הם m. הן <i>they or their</i>	f. אתם m. אתן <i>ye or your.</i>	f. הוא m. היא <i>she he.</i>
אל, אלה. <i>they or these.</i>	לו, הלו. <i>he or she, this or that.</i>	זה, היא, זאת. <i>she, he or she.</i>
		מי, מה, אשר. <i>who, which, or what.</i>

The *affixes*, or pronouns, added to and at the end of words, are these :

Plur.	Sing.	Plur.	Sing.
f. כן m. כם <i>ye or your.</i>	f. יך or כי or ך m. <i>thou or thine.</i>	נו or ך m. <i>we or our</i>	ני or ך com. gen. <i>me or mine.</i>

Plur.	Sing.
f. הן or ך m. מו or הם or ם <i>they or their.</i>	f. נה or ה m. נו or הו or ן <i>her his.</i>

ספר a *book*. ספרי my *book*. ספרנו our *book*.  
 ספך thy, &c. with the *præp.* ל to. לי to me.  
 לנו to us. לך to thee, with את me. אותנו  
 us, with an adverb, נגר in presence of, נגרו  
 before him.

OBSERVE ; ן or ך are often inserted before the *affixes*, and ך particularly after most monosyllables, and many nouns fem. The termination ה before the *affixes* is generally rejected in nouns masc. but feminines often change it into ת. Plurals in ם cast away ם.

BESIDES these affixes, the following letters are *prefix'd* to words, ה *this, the,* or interrogative, as asking the question *whether?* ו *which.* ו *and.* ב *in.* כ *near.* ל *to or of.* מ *from or before.* These are called the cases of nouns, tho' the noun never varies; and these letters are as often prefixed to verbs as to nouns. ש or של *gen.* ל *dat.* את *ad, to or the* (a separate word, and no affix), or את *accus.* כ or מ *abl.* These ל, כ, כ, prefixed, often have the expletive particle מו *in* or *with.* כמו *as.* לו *to.*

I am pleas'd to think the *Hebrew* appears less difficult than you at first imagin'd: I hope you will have resolution enough to proceed, and not be frighten'd at the strange account you have heard of the *verbs* in this language, which are to be the subject of my next letter. All the encouragement and assistance I can give, you may expect from,

S I R,

*Yours, &c.*

The letters ו, ה, כ, מ, ה, sometimes נ, and י very seldom, are added to Words; they are redundant. The six first are called *beemantic.*

L E T-



## L E T T E R IV.

S I R,

**I** Here send you the most compendious scheme of the Hebrew *Verbs* that, I believe, is possible to be formed: If from the general Rules set down you will completely conjugate a few verbs in each form, that, I am persuaded, will sufficiently impress the whole upon your memory.

*Hebrew* verbs have three conjugations; two voices, active and passive; two moods, imperat. and infinit. two participles; two tenses, præterit. and fut. The particip. and præter. are often used for the present tense: The infinit. is the same as the imperat. only the former is indeclinable; but the imperat. fut. præter. partic. vary according to number, person, and gender. The first and most simple conjugation is called *kal* in the active, *niphal* in the passive.

2 Part.	1 Part.	Imper.	Fut.	Præt.
מסור	מוסר	מסור	ימסור	מסר
<i>delivered.</i>	<i>delivering.</i>	<i>do thou.</i>	<i>he shall.</i>	<i>both delivered.</i>

Observe, the fut. is formed from the præter. by inserting ם before the last radical letter, and

prefixing the augment. The imperat. is the same as the fut. without the augment. The 1st partic. is formed by inserting ׀ after the first radical.

THE characteristic of the passive is ׀. In this *form* the particip. and præt. are the same; and the fut. is the same as in *kal*, leaving out ׀, which is often wanting in *kal*: Whether the fut. is active or passive, must be determined by the exigency of the passage where it

occurs. 

Imper.	Præt.
המסר	נמסר

*is or hath been delivered.*

THE second conjugation is, in the active voice, called *hiphil*. This expresses more than the action, and signifies to *cause to do* a thing. The characteristic of this form is ׀ before the last radical, and ה is prefixed to the first radic. except in the fut. and partic. Observe; the præt. imper. and infin. are the same.

2 Part.	1. Part.	Fut.	Præt.
ממסר	ממסר	ימסר	המסר
<i>causing to be</i>	<i>causing to</i>	<i>shall or will cause</i>	<i>he doth or</i>
		<i>[hath caused to deliver.</i>	

THE passive *hiphil* is called *hophal*. The characteristic of this form is ה in the beginning. Observe; this form has no imper. The infinit. and fut. the same as in *niphal*, and 2d part. the

the same as in *biphil*: The first part is the same with the præt. <sup>Præt.</sup> המסר *ba is or hath caused to be delivered.*

THE last conjugation is called *hitbpael*. It is *reciprocal*, like some verbs in the *French* language. The characteristic of this form is ת prefixed before the first radical. It has no second partic. The præt. imp. infin. are the same.

1. Part. | Fut | Præt.  
*delivering himself* מתמסר | יתמסר | התמסר *he doth or hath delivered himself.*

VERBS in every conjugation or form, active or passive, have the *same* terminations. The persons of verbs are taken from the pronoun affixes: If to the following scheme you put the verb instead of the dash or stroke, you will form it in numb. perf. &c.

<i>we</i>	<i>ye</i>	<i>they</i>	<i>I</i>	<i>thou</i>	<i>he</i>	
נו—	תס— תן—	ו—	תי—	ת—	— masc. ה— fem.	Præt.
— נ	ת—ו ת—נה	י—ו ת—נה	— א	— ת ת—	—' masc. — ת fem.	Fut.
	נ— נה—			—	masc. fem.	Imp.

BEFORE I finish this Letter upon verbs, it will be right to give you some observations concerning *anomalous* or imperfect verbs: Such are, 1. Those having י or נ for the first radical.



2. ' or ך in the middle. 3. The second radic. letter doubled. Those ending in ה. Verbs having ך for the first radical, or the second radical doubled, or one of these vowels ה, ו, י, א, for a radic. letter, often reject them in the formation. Most anomalous verbs are conjugated both as regular and irregular. Some of the 3d and 4th sort repeat the two first letters, and are then conjugated as regular verbs; e. g. קלקל and שעשע from קלל to be light or vile, and שעה to behold with pleasure. Imperfect verbs of the 2d sort double the last radic. in the last conjugation *hithpael*, except the last radic. is ה, and then the second radic. is never rejected. The characteristic ת in the last form, *hithpael*, is often rejected, and is always placed after, and not before, these letters ש, צ, ס, ז; but after ך it is changed into ך, and after צ into ם.

NOTHING more was said of the verbs in the former impression of these Letters. But having been desired to give examples of the several sorts of anomalous verbs, I have included the *paradigmata* of them all in the following short scheme: - Where פקר to visit, is the regular verb instead of מסר. ישב to sit, and נגש to approach, having the initial ' and ך, are instances of the first sort of anomalous verbs,

verbs. **קום** *to arise*, is an example of the 2d fort; and of the 3d or last fort **גלה** *to go into captivity*.

Præterites.	Hithpael.	Hophal	Hiphil.	Niphal	Kal.	Imper. & Infinit.	Kal.	Hitbp. 1 Part.	Hip. 1 Pt.	
	התפקד	הפקד	הפקיר	נפקד	פקד		פקוד	מתפקד	מפקיר	
	התישב	הושב	הושיב	נושב	ישב		ושב & שבת	מתישב	מושיב	
	התנגש	הגש	הגיש	נגש	נגש		גש & גשה	מתנגש	מגיש	
	התקום	הוקם	הקים	נקום	קום		קום	מתקום	מקים	
	הסתובב	הוסב	הסב	נסב	סבב		סוב	מסתובב	מסב	
	התגלה	הגלה	הגלה	נגלה	גלה		גלה	מתגלה	מגלה	
Futures.							Niphal	Præter. Kal. 2 Part.	1 Part.	2 Part.
	אתפקד	אפקד	אפקיר	אפקד	אפקוד		הפקד	פקוד	פוקד	מפקד
	אתישב	אושב	אושיב	אישב	אשב		הישב	ישוב	יושב	מושב
	אתנגש	אגש	אגיש	אנגש	אגש		הנגש	נגוש	נוגש	מגש
	אתקום	אקום	אקים	אקום	אקום		הקים	קום	קום	מוקם
	אסתובב	אסב	אסב	אסכ	אסוב		הסב	סבוב	סבב	מוסב
	אתגלה	אגלה	אגלה	אגלה	אגלה		הגלה	גלוי	גולה	מגלה

THE first *Hebrew Grammar* without points was published by *Olivarius Bulæus Vinsobrius* in 1658. As his method is very short, and the book very scarce, you will not, I believe, be displeas'd with a translation from the *Latin* of all that he has said upon the *Hebrew* verbs. You will then see what little reason *Mascler* had to treat this author with such unusual contempt as he has done, and by comparing the method above with this subsequent method of forming the verbs, you will make them more familiar to you; which alone is a sufficient excuse for this addition.

These different methods, with the *paradigmata* to be sent with the next Letter, which I intend to draw up to shew the several alterations of the radical words under each letter, will set the verbs in so many different points of view, as will greatly relieve and assist the memory in retaining them.

THE principal thing to be regarded in verbs, is their *formation* and *flexion*.

### *Of formation.*

VERBS have two moods, the infinitive and imperative; three times, past, present, future. The *infin.* has four several forms, 1. פקד. 2. נפקד. 3. הפקד. 4. התפקד. the *imper.* has three forms, 1. פקד. 2. הפקד. 3. התפקד. the *pres.* four forms, 1. פקד. 2. נפקד. 3. מפקד. 4. מתפקד. the *præt.* four forms, 1. פקרת. 2. נפקרת. 3. הפקרת. 4. התפקרת. the *fut.* two forms, 1. אפקד. 2. אתפקד. In the *infin.* הפקד is often used for נפקד. ו and י are frequently inserted in these forms, as פקוד and פוקד from אפקד. and הפקיד and מפקיד from הפקד and מפקד.

### *Of the flexion of verbs.*

INFINITIVES are not declinable, but often have מ, ל, כ, ב, prefixed. The *pres.* which is also the *partic.* is declined as a noun: So that



that there remains only one *mood*, and two *tenses* or *times*. Observe, that all the several *forms* are declined alike: the difference of genders is also particularly to be regarded.

*Imper.* sing. m. פקד or פקוד (for in the *imp.* and *fut.* ו is often inserted between the 2d and 3d radical in each *numb. pers. gend.* tho' not observed by *Bulæus*), f. פקדי. plur. m. פקדו, f. פקדנה. *Præt.* sing. 1. *pers.* פקרת. 2. פקרת. 3. m. פקד, f. פקרה. plur. 1. פקדנו. 2. m. פקרתם, f. פקרתן. 3. פקרו. *Fut.* sing. 1. אפקד. 2. m. תפקד, f. תפקדי. 3. m. יפקד, f. תפקדי. plur. 1. נפקד. 2. m. תפקדו, f. תפקדנה. 3. m. יפקדו. f. תפקדנה.

*Of irregular verbs.*

SUCH are, 1. those beginning with י or נ. or, 2. having ו or י in the middle. or, 3. the second radical repeated. or, 4. the last letter ה. as ישב. נגש. נגש. קום. סבב. גלה. Some verbs have two, others three, anomalous letters, as קוה *wait for* or *expect*, אוה *aveo*, *desire*; and such verbs are declined two or three different ways. 2. Irregular verbs of the third or fourth sort sometimes admit of a reduplication of letters, and so become regular verbs, as גלגל from גלל *to roll*. 3. Anomalous verbs of the second sort, as קום in the last form; that which prefixes תת doubles

doubles the last radical, as תתקומם, unless the verb end in ה; for then it never loses the second radical, as קוה expect, היה to be, and a few others; as גוע die, and איב hate. 4. These are conjugated like defectives in נ לקח take, יצב and יצנ to place or stand; יצע make a bed, or spread under; יצק pour out; יצר mould or form; יצר burn; יקף cut round or compass; לתע break or grind. 5. Most anomalous verbs admit of both regular and irregular forms; so נגש and גשת are both in the *infinit.* of the first form. 6. ת in the last form is often omitted, as הטהרו instead of התטהרו, from טהר pure; and where the first radical is one of the sibilant letters ש, צ, ס, ז, there ת is made to follow it, as השתכח not התשכח, from שכח forget; but after ז it is converted into ר, and after צ into ט, as הזכר and הצטרך, not התזכר or התצרך, from זכר remember, and צדך just. After this ת these words change ' radical into י, ידע εἶδω know, יכה reprove, יכר correct. 7. Verbs in ה are so anomalous, that it will be shorter and clearer to give an example, than all the particular exceptions from the general rule: *Infinit.* הגלה. הגלה. גלה. *Imper.* גלה. מתגלה. מגלה. נגלה. גולה. *pres.* התגלה. הגלה. *praet.* גלית. נגלית. הגלית. *fut.* אגלה. but גלות and הגלות are used for גלה and הגלה *infinit.* and גלוי for גלה. It is declined

clined or conjugated in this manner: *Imper.*  
 sing. m. גלה, f. גלי. plur. m. גלו, f. גלינה.  
*præt.* sing. 1. גליתי. 2. גלית. 3. m. גלה, f. גלתה.  
 plur. 1. גלינו. 2. m. גליתם, f. גליתן. 3. גלו.  
*fut.* sing. 1. אנלה. 2. m. תגלה, f. תגלי. 3. m.  
 יגלה, f. תגלה. plur. 1. נגלה. 2. m. תגלו, f.  
 תגלינה. 3. m. יגלו, f. תגלינה. Observe, 1. in  
 verbs of this sort, that י is often inserted before  
 ו, as it is also instead of ת, as בעוי\* for בעו,  
 from בעה *boil*. הסיה for הסתה, from הסה *con-*  
*side*. 2. שחה *bow down* or *swim*, in the last  
 form makes use of ו, as השתחוה instead of  
 התשחה. 3. ה final is often rejected, as יגל for  
 יגלה, and תשתחווין for תשתחוינה. 4. These are  
 regular; גבה *higher* or *proud*, כמה *long for*,  
 שבה *shine*, תמה *wonder*. These words, with אלה,  
 a learned friend thinks may have been digni-  
 fied with this prerogative in ה, because it is  
 the property of that letter in יה, the name of  
 God, to be immutable: And therefore these  
 words, which express *greatness, brightness,*  
*wonder, longing desire, and adoration,* might  
 have been distinguished, as having peculiar re-  
 lation to his nature: And no instance can be  
 produced of the ה in גבה, &c. being mutable.

\* בעה in *Hebrew*, is בעי in *Arabic*; from whence, without  
 any change, בעוי. And in many other verbs, where the *He-*  
*brew* has ה for the final radical, the *Arabic* has א, ו, or י;  
 which plainly shews that these letters are commutable.

There



There is such a word as *נב* *altitudo* in *Hebrew*, *Arabic*, *Syriac*; but this is not the verb *נבה*.

*Examples of the irregular verbs in every form.*

*Infin.* 1st form, *פקד*. irregular, *גשת*. *שבת*. *קום*. from *ישב*. *נגש*. 2d form, *הקם*. *הגיש*, *הגיש*. *הושיב*, *הושב*. *הפקד*. irregular, *הוקם*. *הקים*. *הוסב*, *הסב*. *Imper.* 1. *פקד*. anomalous. *גש*. *שב*. 2. *הפקד*. anom. *הושב*, *קם*. 2. *קם*. anom. *פקד*. 1. *הסב*. *הגיש*. *הושיב*. *נפקד*. anom. *נושב*. 3. *מפקד*. anom. *מושב*, *מוסב*, *מוקם*, *מוקום*, *מוגיש*, *מוגש*, *מושיב*. *Præt.* 1. *פקרתי*. anom. *קמתי*, *קוממתי*, *קבותי*, *קוממתי*. 2. *נפקרתי*. anom. *נושכתי*, *נגשתי*, *נקומותי*, *נשבתי*. but *נפליתי* comes from *מלא* *hidden* or *marvellous*, and *נעדרתי* from *יער* *meet*, differs from *נושכתי*, but it is generally written *נועדרתי* with the *ו*, and then they are the same. 3. *הפקרתי*, *הסבותי*, *הקימותי*, *הוקמתי*, *הקמתי*, *הגשתי*, *הושכתי*, *הוסבותי*. but *הנהתי* from *ינה* *send away*, and *היטיבתי* from *יטב* *good* or *please*, differ from *הושכתי*. *Fut.* *אפקד*. anom. *אשב*, *אושב*, *אושיב*. *אוסב*, *אסב*. *אקים*, *אקינם*, *אקם*, *אגיש*, *אגש*. but *אילך* from *ילך* *to go* or *walk*, *איטיב* from *יטב*, and some more, retain (י). *ישע* *save*, makes *אהושיע*. These are all the irregularities in *formation*. The irregular *flexions* are no more than three: 1. *ת* and *נ* before the same letters are rejected; *כרתתי* from *כרת* *cut off*, instead *נתנו* from *נתן* *give*, for *נתננו*: but *נתתי* is used for *נתנתי*, because

because נתן loses נ before ת in formation. 2. Verbs beginning with א frequently drop it in the future; as אכל *I will eat*, תספ *thou shalt receive*, instead of אאכל and תאספ. 3. י from הקימותי, and such-like, in 3d pers. sing. is omitted, as הקים. הקימה.

*Of the signification of verbs.*

THE first form, פקד, is simply to *visit*; the second with נ prefixed, נפקד, *inf. prat. pres.* and certain forms in ה, as הפקד *inf. and imp.* are passive, and signify *to be visited*; as is also פקוד a *part. passive.* 3. The forms in י, as הפקיד, מפקיד, אפקיד, signify *to cause or make to visit.* 4. Forms in ה, as הפקד, to which belongs מפקד, are the passives to the foregoing, and signify *to be made.* 5. Forms in ת, as תפקד, מתפקד, אתפקד, have a reciprocal sense.

As to the conjugations known by the names of *kal, niphal, pibel, pyhal, biphil, hophal, and hitbpael*, they do not sufficiently distinguish the *forms, the flexions, or the signification* of verbs; for the *inf. and imp.* of *pibel* and *pyhal* have frequently the same points, as well as the same letters; and the signification of *pibel* and *pyhal* is almost always the same with *biphil* and *hophal*, or *kal* and *niphal*, or *hitbpael*. *Quæ*  
ego

*ego omnia multo justius, brevius, clariusque, video discrevisse.* Bulæus.

I cannot close this Letter without enumerating some peculiarities that attend the use and construction of the *Hebrew* verbs.

VERBS, as well as nouns, sometimes disagree in number and gender: The active is frequently used instead of the passive, *Job* iii. 2. vii. 3. *Gen.* xvi. 14. *1 Sam.* xxiii. 22. *Mic.* ii. 4. *Luke* xii. 20. where *dixit, vocavit, constituerunt, proferet, repetent*, are used instead of *dictum est, vocatus est, constitutæ sunt, profertur, repetetur*. Verbs are very elegantly accompanied with their own nouns; *Ezek.* xviii. 2. משלים אתו משל, from משל, a *parable*, and to speak in *parable*; *Jerem.* xxii. 16. דן דין judged judgment. The *inf.* is in very frequent use, and put sometimes for the *pres.* *Prov.* xii. 6. *insidiari* for *insidiantur*; for the *imperf.* *Ezek.* i. 14. *currere* for *currebant*; the *præt.* *Psal.* viii. 2. אשר תנה, *qui dare* for *dedisti*; the *fut.* *Isai.* v. 5. *removere* for *auferam*; the *partic.* *Gen.* viii. 5. *deficere* for *deficientes*; the *noun*, *Psal.* ci. 3. *facere* for *factum*; the *partic.* having the power of the *subst.* or assisting verb, is therefore put for every other mode and time.

Observe,



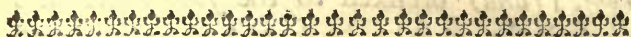
Observe, that when the suffixes are joined with the verb, ת is often interposed between them and the *infin.* as באהבתו *in loving* (to love) *ber*, Gen. xxix. 20. from אהב. Some verbs insert נ, and others א, before the suffixes, as יברכנהו (from ברך) *he will bless him*, Pf. lxxii. אמאסאך (from מאס) *I will reject thee*, Hof. iv. 6. The conj. ו (*and*) prefixed to the *fut.* sometimes gives it the sense of the *præt.* and to the *præt.* the sense of the *fut.* and is therefore called the *conversive* ו, ויאמר-אלהים (from אמר) *and the Lord said*; Deut. xxx. 19. ובהחת (from בחר) *and thou shalt choose*; Ezek. xxxviii. 10. וחשבת (from חשב) *and thou shalt think*; Exod. xxii. 27. ושמעתי (from שמע) *and I will hear.*

— IT is now time for you to turn over your Lexicon and Bible: But if any difficulty remains in the resolution or analysis of words, I hope it will be removed in the two subsequent Letters; the first of which will convey to you a short *praxis* of the rules already delivered, with the *paradigmata* to those rules brought under one view in one page; and in the next Letter I shall endeavour to throw the *Hebrew* Grammar into a new and different light for you, by shewing all the formations, flexions, and variations of words, under each of the

letters in their alphabetical order ; and then I intend to send you a new Lexicon, with a previous Letter to explain the manner of using it ; and this will complete the design of,

S I R,

*Yours, &c.*



L E T T E R V.

S I R,

I Must recommend *Arias Montanus, Bythner's Lyra Prophetica*, and *Mascler's Grammar*, as necessary assistants to a beginner : In the last you have several dialects of the *Hebrew*, as the *Chaldee, Syriac, and Samaritan*, explained. The other books will greatly assist a beginner in finding the roots, and interpreting his Bible : The best edition is that published by *Dr. Forster* ; of which the learned *Dr. Hunt*, in his oration *De Usu Dialect. Orient.* says,  
 “ *Biblia Hebræa accuratissimè, nitidissimèque*  
 “ *impressa, et punctis Rabbinicis, illis sacræ*  
 “ *scientiæ impedimentis, exuta atque liberata.*  
 “ *Curâ doctissimi viri, et de academiâ, totâque*  
 “ *republicâ literatâ optimè meriti, Nath. Forster,*  
 S.T.P.

“ S.T.P. C.C.C. Socii.”

To find the root of any *Hebrew* word, you must reject all affixes and letters which the root has received in formation: If three letters remain, they constitute the radix; if less than three, then take ו, or נ, or נ, and ל only in לקח *take*, in the beginning; in the middle put ו or י; or in the end double the second letter, or add ה or נ, or נ only in נתן *give*. To exemplify this; let the root of ויפול be required: Here are more than three letters; no such word in the Lexicon; and, at first view, only two radicals appear, ל, פ. The initial ו is the conjunction *and*; the middle ו is frequently inserted between the second and last radical in formation, and in verbal nouns; and י is the sign of the 3d pers. *fut*. For the first radical I try ו and נ; but neither of them serving the purpose, I determine upon נ, and find נפל *fell, slain*. Again, if the root of ויכום be required, only one radical is left after the servile letters are rejected: the first ו, as before, is *and*; י is the sign of the 3d pers. *fut*. the second ו the sign of the plur. numb. and כ is the pronoun *them* affixed: only כ then remains, to which I prefix נ, for the same reason as above, and try to double כ to make a third radical; but finding no such word, I add ה, and then look out for נכה *neco,*



kill or wound. Such examples as these are the most difficult: Roots of less difficult investigation will occur frequently in the following praxis of the first Psalm.

I. אֲשֵׁרִי *afhri*,  *blessings or blessed*, a noun plur. having no sing. הָאִישׁ *eais*, *the or that man*, from אִישׁ *a man*, with ה the demonstrative article prefixed: אֲשֶׁר *aser*, *which or who*, the pronoun relative, indeclinable: לֹא *la*, *not*, an adverb: הֵלֵךְ *elk*, *bath walked*, 3d perf. sing. præt. in *kal*: בְּעֵצָה *botzet*, *in counsel*, a noun fem. from עֵצָה *is*, *constructionis vi*, changed into ת, derived from the verb יַעַץ *be consulted*; ב prefixed is the preposition *in*: רְשָׁעִים *refoim*, *of the wicked*, plur. from רָשָׁע *a wicked man*: וּבֶרֶךְ *oubederk*, *and in the way*; ו *and*, ב *in*, affixes; דֶּרֶךְ *a way or custom*: חַטָּאִים *hethaim*, *of sinners*, a noun masc. plur. from חַטָּא *a sin, to sin*: עָמַד *omed*, *bath stood*, 3d perf. masc. sing. præt. in *kal*: וּבְמוֹשֵׁב *ubemuseb*, *and in the seat*; ו *and*, ב *in*, affixes; מוֹשֵׁב *a seat*, a noun masc. sing. מ is an *heemantic* letter, from the root יָשַׁב *be bath set*; י is changed into ו. לְצַיִם *letsim*, *of the scorers*, noun masc. plur. from לָץ *a derider*, from לִיץ *be bath derided*: יָשַׁב *iseb*, *be bath set*, 3d perf. masc. præt. sing. in *kal*.

2. כִּי *ki*, *but* : אִם *am*, *rather* : בְּתוֹרַת *beturt*, *in the law* ; בַּ prep. *in*, תּוֹרָה *law*, from יִרְהָ *be taught* ; הֵ is turned into תַּ by construction with the next word : יֵהוּה *yeve*, *Jehovah*, from הוּה *to be* : הַפְּצוּ *hepetsu*, *his delight* ; וְ the pron. *his*, הַפֵּץ *delight* : וּבְתוֹרָתוֹ *ubaturtu* ; the first letter וְ is *and* ; the last letter is the pron. *his* ; בְּתוֹרָתוֹ as above : יֵהֲגֶה *yege*, 3d perf. fut. of הִגָּה *meditate* : יוֹמָם *yumem*, *daily*, an adv. from יוֹם *day* : וּלְיַלָּה *ulile* ; וְ *and*, לַיְלָה or לַיִל *night* ; הֵ is paragogic.

3. וְהִיָּה *veye* ; וְ *and*, הִיָּה *be hath been* ; construed in the future by the conversive וְ prefixed : כַּעֵץ *kots* ; כֵּן an adv. *as*, עֵץ *a tree* : שְׁתוּלִי *stul*, partic. from שָׁתַל *planted* : עַל *ol*, prep. *by or near* : פְּלִגֵּי *pelgi*, *rivers*, for פְּלִגִּים, by construction, from פָּלַג *divided*, *stream* : מִיַּם *mim*, *waters*, nom. plur. פְּרִי *priu* ; וְ *his*, פְּרִי *fruit*, from פָּרָה *bear fruit* : יִתֵּן *iten*, 3d perf. fut. sing. of the defective verb נָתַן *give* : בְּעֵתוֹ *botu* ; בַּ *in*, וְ *his*, עֵת *time* ; the verb is עָתָה : וְעָלָהּ *voleu* ; the first וְ *and*, the last וְ *his* ; עָלָהּ *folium*, *a leaf* : יִבֹּל *ibul*, 3d perf. fut. sing. of the defective verb נָבַל *fall* : וְכָל *ukel* ; וְ *and*, כָּל *all* ; the verb is כָּלַל *perfected* : יַעֲשֶׂה *yose*, 3d perf. fut. sing. of עָשָׂה *facio*, *do* : יִצְלִיָּה *itselibe*, in the 3d form (*hiphil*), 3d perf. fut. sing. from צָלַח *prospered*.

4. כן *ken*, adv. *so*: הרשעים *erfoim*, as above: כי *am*, adverbs, *but*: כמוץ *kemuts*; כ *as*, מוץ *chaff*: תרפנו *tedpenu*; נו pron. affix *it*, תרף 3d perf. fut. fem. of the defective verb נרף *driven away*: רוה *ruhe*, *wind*.

5. יקמו *iqemu*, 3d perf. plur. masc. fut. of the defective verb קום *arise*: במשפט *bemefpeth*; ב *in*, משפט *judgment*, a verbal noun, formed by prefixing the servile מ to the radix שפט *judged*: והטאים *uhethaim*; ו *and*, הטאים as before: בערת *bodet*; ב *in*, ערת by construction for יעה *assembly*, a noun formed from יער *assembled*: צדיקים *tsediqim*, plur. of צדיק *just*, from צדק *is just*.

6. יודע *yudo*, partic. pres. from ידע *edw*, *know*, or it may be the 3d perf. masc. fut. sing. האבר *3d perf. fem. fut. sing. of אבר* *perished*.

In using Lexicons which have points, observe, that the conjugations *piel*, *pual*, *poel*, are the same as *kal*, differing only in the points.

WITH this Letter I have, according to my promise, sent you a scheme of the *Hebrew Grammar* greatly contracted, in which you may see the whole at one view: Any seeming obscurities in it will, I hope, be easily removed



moved by having recourse to the preceding Letters.

I will take your Advice to publish this short scheme; and if it proves of any considerable service in promoting the study of the sacred writings, it will be the highest satisfaction to him, who is,

S I R,

*Your most humble servant.*

V M H E B B E A C K Y W I W B

# A N H E B R E W G R A M M A R .

Hebrew is read from right to left — — — — — <sup>t f g i j k l m n o p q r s t u v w x y z</sup> א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת — — — — —

In the End of Words these Letters are used; <sup>tz n m k</sup> ך ם ן ף ץ Where Two Consonants meet without a Vowel, pronounce them with *e* short.

Nouns have no variation of Cases. The fem. is form'd by adding ה or ת to the masc. The plur. masc. is form'd by adding ם to the sing. The plur. fem. by adding ות to the sing. fem.

**PRONOUNS,** *I.* אנכי, *we.* אנחנו, *thou.* אתה, *m.* את, *f.* תבוא or *thine.* אתם, *m.* אתן, *f.* ye, *your.* הוא, *be.* היא, *see.* הם, *m.* הן, *f.* תבוא, *they.* אנחנו, *we.* אתה, *m.* את, *f.* תבוא or *thine.* אתם, *m.* אתן, *f.* ye, *your.* הוא, *or* י or *I* or *mine,* נו, *ours,* נך, *כזה,* מ. כ, *בי,* י, *f.* תבוא, *thine.* כם, *m.* כן, *f.* ye, *ye,* yours. לו, *to,* ל, *his,* *him,* לו, *to,* ל, *from,* ה, *this,* זה, *ber.* להם, מ. להן, *f.* תבוא, *their.* These are also prefix'd to Words; כ, *in,* ו, *and,* כ, *near,* ל, *to,* מ, *from,* ה, *this,* זה *avo.* The *Eminent* Letters, ך, ם, ן, מ, א, ה, and ך, are sometimes added to Words, but do not alter the Sense.

VERBS have 2 Voices, 2 Moods, 2 Particip. and 5 Forms. The 1st Form call'd *Kal* signifies simply to do.

1. Part. Act.		2. Part. Pas.		Fut.	
Plur.	Sing.	Plur.	Sing.	Plur.	Sing.
מוסרים	מוסר	מוסרים	מוסר	מוסרו	מוסר
מוסרות	מוסרה	מוסרות	מוסרה	תמוסרו	תמוסרה
מוסר & Infinit.		מוסרו		אמוסרו	
מוסר		מוסרי		אמוסר	
		מוסר		אמוסר	
		מוסרי		אמוסרי	
		מוסר		אמוסר	
		מוסרי		אמוסרי	

The Passive to *Kal* is form'd in נ, call'd *Niphal*, and signifies to be done. Prefix נ to the praet. of *Kal*, and it is the praet. of *Niphal*. The future is the same as in *Kal*, leaving out ך before ך.

Imperat.		1. Par.	
Plur.	Sing.	Plur.	Sing.
המוסר	המוסר	נמוסרו	נמוסר
המוסרה	המוסרה	נמוסרות	נמוסרה





## L E T T E R VI.

S I R,

**I**N the preceding Letters you received a method of forming by general rules, without *paradigmata*, almost all the variations any primitive *Hebrew* word or *root* is liable to from all the circumstances of *time*, *number*, *sex*, or *person*: The same variations were afterwards drawn up as *paradigmata* or examples to those rules, in one quarto page. There is yet another way of expressing those variations communicated to you in this Letter, shewing all the possible variations any word can receive from any *letter*. This *alphabetical* form of grammar will serve the purpose of an *analytical* key to resolve or decipher the *Hebrew* language as soon as you are acquainted with the characters.

א prefixed to the root forms 1st perf. fut. אמסר or אמסור, from מסר *delivered*. Observe, the fut. in *kal*, *niphal*, *hophal*, are the same; in *hiphil* it is אמסיר; in *hitpael* ת follows א, as אתמסר. *Kal* is the first and most simple conjugation: *Niphal* is the passive. *Hiphil*, the 2d conj. signifies *to cause to do*: *Hophal* is the passive. *Hitpael* the 3d conj. is reciprocal.

cal. Verbs having א, ה, ו, י, in the root, sometimes reject them in the formation. Some verbal nouns have א prefixed, as אצבע *a finger*, from צבע. Sometimes א is a *Chaldee* termination.

כ the preposition *in, with, to, for, against,* &c. and is often prefixed to nouns and verbs.

ה in the beginning of a word is an article, sometimes demonstrative, sometimes relative: It is a note of admiration and interrogation, for which the *Masorites* invented no point. It also forms the imperat. and infinit. of *niph.* as המסר. Prefixed to the root, it forms *hiph.* and *boph.* except in the fut. and partic. which have it not. It forms *hitbp.* when prefixed to the root, with ת after it, התמסר. But the fut. and part. are without it. In the end it is the sign of the fem. gend. as טובה from טוב, and in *statu constructo* is changed into ת. It is a pronoun of the 3d perf. fem. and also signifies *to a place*, as סדמה *to Sodom*. It is frequently paragogic,

ו prefixed is the conjunction *and*; placed before the last radical, as מסור, it forms the  
part.

part. fut. imper. infin. of *kal*, and many verbal nouns. With ת after it, it forms the plur. of nouns fem. מסרות from מסרה. In the end it forms the plur. masc. of the imper. the 3d perf. plur. masc. præt. and the 2d and 3d perf. masc. fut. of verbs: Is also a pron. of the 3d perf. sing. masc. *his*, and is the termination of the 1st perf. plur. præt. מסרנו.

י prefixed forms the 3d perf. fut. sing. and plur. and some verbal nouns. Before the last radical it is the characteristic of *hiphil*; but is not in the 1st and 2d perf. masc. præt. sing. and plur. nor in the 2d or passive part. nor in the 3d plur. fem. of the fut. nor in the 2d plur. fem. of the imperat. In the end it forms the plur. of nouns masc. with ם after it, as שנים; but the ם is in *statu constructo* rejected. It is the pron. affix *I, my*. Having ת before it, is the 1st perf. sing. præt. as מסרתי. It is also the 2d perf. sing. fem. fut. and imper. It forms many nouns verbal, numeral, &c.

כ, prefixed to nouns and verbs, signifies *as, according to, how, when*. In the end it is *thou, thine*, pron. affix, with י before or after it, כי, fem. *thou, thine*; to which the masc. is כה. *Ye or your* is כן fem. כם masc.

ל is



ל is prefixed to nouns and verbs, and signifies *to, for, upon, &c.*

מ prefixed is the prep. *of, from, with, &c.* It forms the part. in *biphil* and *bitbpael*, as *ממסר* *biph.* *מתמסר* *bitbp.* from *מסר*. It also forms many verbal nouns. In the end, with or without ה before, or ו after it, is the pron. masc. affix, *they, their, מו, הם, ם*. Nouns pl. masc. end in ם with ׳ before it, as *טובים*.

נ in the beginning forms *niph.* the præter. and part. *נמסר*; the fut. of this conj. is the same with that in *kal*. The imper. and infin. is *המסר*. The 1st perf. plur. fut. of every conj. or form is made by prefixing נ, as *נמסור* and *נתמסר* in *bitbp.* The first perf. plur. præter. has נ with ׁ after it *מסרנו*. Before ה in the end, it forms the 2d and 3d perf. plur. fem. fut. and imp. With ׳ after it, ני the pron. affix *me, mine*. Before ׁ, as *נו, we, our, also his*. After כ, *ye, your, fem.* is כן. With ה before it, *they, their, הן* fem. But after ה, *her, נה*.

ש prefixed is the relat. article *which, who*.

ת prefixed forms the 2d perf. masc. 2d and 3d perf. fem. sing. and plur. fut. ת is always placed

placed before the 1st radic. letter in *hitbp.* **התמסר**, except in verbs beginning with **ש, צ, ס**; in these **ה** is placed before, and **ת** after the 1st radical letter; but after **צ** it is changed into **ט**. In the end **ת**, with and sometimes without **ו** before it, is the plur. fem. of nouns; also the sing. fem. of nouns *in regim.* or construction, as **צדקת** from **צדקה**. It forms the 2d perf. sing. and plur. masc. and fem. praet. **מסרתן** fem. plur. **מסרתם** masc. plur. **מסרת** sing. Having **ו** after it, is 1st perf. sing. praet. **מסרתי**.

THE use of this *alphabet* is so plain, that I think it unnecessary to send you many examples: The following will, I hope, be sufficient. **בהסרך אשמחה**. I find by the *alphabet*, that **א** is the sign of the 1st perf. fut. and that **ה** in the end may be paragogic; there are left the three letters **שמה**, which in the Lexicon signifies *to rejoice*; therefore **אשמחה** *I will rejoice*. By the *alphabet* **ב** in the beginning of a word may be the prep. *in*, and **ך** in the end the pron, *thee* or *thy*; there remain the three letters **חסר** *mercy*; therefore **בהסרך** *in thy mercy*. **ישמעו וישמחו**. The sign of the 3d perf. plur. fut. is **ו** in the beginning, with **ו** in the end; **ו** prefixed is the conjunct. *and*; these removed, there remain **שמח**, and **שמע** *to bear*; therefore **ישמעו וישמחו** *they shall bear and rejoice*.

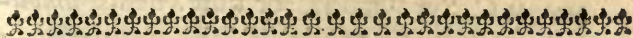
YOU

YOU see, Sir, that by this *alphabet* a person acquainted only with the letters may investigate the *root*, and accurately analyse and translate *Hebrew*.

THE *Lexicon* I promised you shall be sent with the next Letter from,

S I R,

Yours, &c.



L E T T E R VII.

S I R,

HAVING acquired a familiar acquaintance with the most useful rules in grammar, you must now furnish yourself with a copious collection of words; in which you will be greatly assisted by the affinity there is in sound and sense between many words in *Hebrew* and *English*, and the other languages you have already acquired. I have added to the collection published in the former edition several words from the *Chaldee* and other dialects, which are not explained in the following *Lexicon*. Many more than these might have been  
 been



been collated, and another collection added of such words as have only an affinity in sound. If you please, you may extract all that are in the Lexicon by the help of the Index, and bring them under one view. But the Improvement of this short scheme I leave to your own future observations and experience.

## א

אב *abba*, abbot.

אבה and אה *aveo*, desire.

אבוכא C. Syr. *aubois*, or flute. hence *ambubaiæ*, minstrels in Hor.

אבן a level, *even*.

אבס *obesus*, fat.

אברא, C. *membrum*, *membra*. h. *fi-bra*, a fibre.

איל *evil*.

אגם, C. *ango*, *gemo*, *anguish*, groan.

אגן *αγχιον*, a cup.

אגר *αγειρω*, gather.

אגרא, C. Syr. *merces*, from אגר *hired*. h. *αγορα* a market, and *αγοραζω* to buy.

אדון *αδωνis*, *don* Span. *dominus*.

אהל a tent. *αυλη*, *aulæum*, hall.

אבריון *οβριζον*, *obrizum*, fine gold.

אמ, C. Syr. *אומי* *ομοω*, *ομνω*, *ομνωμι*, to swear.

אוריזא, C. *ορυζα*, *oryza*, rise.

אזא to burn. h. *αζα* foot.

אור *σειρα*, a chain.

אטן *σθονη*, linen or thread. h. *Αθηνη* Minerva.

אכל to eat, food. h. *מאכל* *macellum*, a market, which comes from *מכר* to sell.

מאלץ, from *אלץ* *molest*.

אניה *ανια*, sorrow.

אער, C. *οεγ*, excite.

אפע *φαω*, shine.

אציל *axilla*, *aiselle*, arm-pit.

ארן *ornus*, wild ash.

ארון *νημον*, monument, urn.

אש *εστια*, fire. h. *Vesta*, and *asso* to roast.

כ

כאש *base*.

כבל *babble*.

כג food. h. to beg.

כרלה *βδελλα*, *bdellium*.

כויץ *βυσσος*, *byssus*, linen.

כות *βετις*, bottle.

כמה *βημα*, high place. h. *βωμος*, an altar.

כצא C. Syr. *in-vesti-gate*.

כק, C. *πηγνυω*, *figo*, *fix*. h. *peg*.

כרא, C. Syr. *foras*, *foris*, abroad. h. *far*.

כרות *broth*.

ג

גאה *gay*.

גבה high. h. *gibbus*, *gibbet*.

גבר κυβερναω, *gubernō, govern.*

גדר gather.

גוד, C. קוט *cut.*גלד, C. *gelidus.*גלף, C. γλυφω, *sculpo, engrave. Sculpture.*גמל καμηλος, *camelus, camel.*גת a wine-press. h. γηθω, *gaudeo.*

## ד

דו δυω, *duo.*

דום dumb.

דור duro, *endure.*

דוש dash.

דחא δικω, *dejicio.*דלה, C. δειλος, *afraid.*דמא δεμας, *as or like.*דק δοκεω, *seem.*דקר stab. h. *dagger.*דתא, C. *lex, ordo.* h. τατρω, *to order.*

## ה

הבן εβενος, *ebenum, ebony.*הוא *he.*הכא, C. *εκει, hic, here.* h. *ecce behold!*הך, C. *went.* h. *ἦκω, come.*הן, C. *ην if. en! behold!*הר ορος, *mountain.*הרס *harrafs.*



ז

זוהר a light. *σειρ* the sun. *σειριον* a star. *σειριος*, *Sirius*, the dog-star. h. *azure*.  
זכה and רכה pure, just. h. *δικη* justice.

ח

חבל cord or cable.

חרא and חרה, C. Syr. *γαδομαι*, *gaudeo*.

חול *hosul*.

חלבנה *χαλβανη*, *galbanum*.

חלק *κολακευω*, flatter.

חסי, Syr. *όσιος*, holy.

חפא, C. Syr. *cover*. h. *κυπας* cloak or bed-cover.

חחח *χαρρα-τιω, χαρρα-σω, -ξω*, *scratch*.

ט

טגן, C. to fry. h. *τηγανον* a frying-pan.

טול cast. h. *tuli, tollo*.

טלע *τηλε*, *procul*.

טר, C. *τηρευω* preserve.

טרף *τρεφω*, nourish.

י

יין *οινος*, *vinum*, wine.

ילר a lad.

יפה *ιφιος*, handsome.

ירא revered. *ιερος*, sacred.

ירש inherit, *hæres* an heir.

יש is.

D

טש

## כ

- כּוּשׁ χούσ, cup.  
 כּלוּב καλυβιον, cage.  
 כּמוֹן κυμινον, *cuminum*, cumin.  
 כּנוֹר canorus.  
 כּפּל Heb. קפל Cald. couple.  
 כּפּר cover; also κυπαρισσος cypress.  
 כּרוֹן κρᾶζω, proclaim aloud.  
 כּרכּוֹם κροκον, *crocum*, saffron.  
 כּתּוֹן χιτων, a vest.

## ס

- לֵאָךְ legare, legate; laquais, Fr.  
 לֵאָן, Arab. mollem esse. h. ληνος, *lana*, wool.  
 לֵבָן Heb. אלבן Syr. albus white.  
 לֵהֵג study; ληγω say; lego read.  
 לֵהֵט, Syr. flammare, h. letor rejoice.  
 לוֹט ληθω, lateo, latent.  
 לֵחַךְ Cald. λειχω, lingo, lick.  
 לֵישׁ λησ, leo, leonis, lion.  
 לֵעֵב, Cald. λωθη, λωθεω, loff or laugh.  
 לֵף, C. amplecti. h. ληθω, λαμβανω, take.  
 לֵקֵא ληκω, found.

## מ

- מֵאֵס μισω, μισος, hate.  
 מֵדָה modus, mode.  
 מֵוֹט motus, moved.  
 מֵרֵר μυρρα, myrrha, myrrh.

מחה abstergere, delere; h. μαχη, μαχομαι, fight.

מסא come, arrive. h. meet. meta, limit.

מטל μεταλλον, metallum, metal. Arabicè cudit, cudendo extendit. In Hebrew the radix is lost.

מיל, C. Syr. μιλιον, miliare, mile.

מן quid? μεν, num.

מסך μισγω, misceo, mix.

מצע, C. partiri. h. μεσος, medius, metzo It. middle.

מרע ægrôtare. h. μεραυνω, marcescere facio.

משורה mensura, measure.

נו noi, nos, nous, us.

נכה strike. נכס, C. slay. h. νεκος dead.

נכה neco, kill; noceo, noxious.

נרד ναρθος, nardus, nard.

נתר νιτρον, nitrum, nitre.

ד

לסא to flow. h. σαλος, salum, the briny ocean. sal, salt.

סבכה σαμβυκη, sambuca, sackbut.

סב, C. σηκος.

סובנין, סובנין, C. σαλανον.

סף, C. ξιφος, sword or knife.

סכל, Syr. σκυλλω.



סכס numerare, computare. h. σηκος weight,  
σηκωμα equilibrium.

סלד harden. *solidus, solid.*

סלן, סילון, C. σωλην, σολην, *solen.*

סמל imago. h. *similis, similar.*

סנא, C. σινω hurt. h. *sin.*

סנדל, C. σανδαλιον, σανδαλιον, *sandalium,*  
*sandal.*

סס σης, a moth.

ספיר σαπφειρος, *sapphirus, sapphire.*

ספר to number or *cypher.*

סרבל, C. σαραβαλα, *saraballa,* an outer gar-  
ment.

סרס, C. σαρξ flesh.

ססתר from סתר hid. h. μυστηριον *mystery.*

סתר, C. demolish. *σθω, σθρεω, sterno. σθρεω*  
orbo.

ע

ער ad, unto.

עדא transire. h. ὁδος a way.

ערן ἡδονη, pleasure.

עילא, C. κιλλος, an ass.

עסע tinkling ornament for the feet. to dance.  
h. σικχας, *soccus, socco Ital. sock or shoe.*

עמא, C. αμης, αμιδας, *matula,* a chamber-pot.

ענא φ-ανα-ος, *agnus.*

ענת, C. time. h. ενιαυτος, a year.

עסע, C. ασκεω, *exerceo.*

ע.

ער, C. an enemy. ערער h. *αρες, m-ars. war.*

ערב, Syr. to sift. h: ערבלא C. *αροπιον, αροπιον, a sieve.*

פ

פאר adorned, *fair.*

פנ *ficus, fig.*

פגר *piger.*

פחלץ, C. *pellis, skin or peel.*

פלג *πελαγος, pelagus.*

פלט *φυλατω, preserve.*

פלך, C. *πελακυσ, falx a falchion.*

פלק, C. פילגש, H. *παλλακη, pallaca, pellex*

פסק, *pesco, com-pesco, restrain.*

פסקיתא, Syr. *φασκια, fascia.*

פצה, C. exult. *ψια joy. ψιαδω, πιαζω, to sport.*

פציה *spotted. παοσω variegate.*

פרא *fera, wild beast.*

פרדס *παρδεισος, paradifus, paradise.*

פרוע, C. hair. h. *peruke.*

פרט to *part, break or distribute. partior, pars.*

פרי fruit, *pear, perry.*

פרך *ferox, ferocia, fierce. Syr. frico, to rub. Cald. frango break.*

פרן to endow. *φεγνα dowry. paraphernalia, all besides the dowry.*

פרס, C. *pretium, price. also præmium or prize.*

פרע, C. *pro-pero* hasten.

פת, C. *frangere*. h. *πνθω*, *patior*, *passus*,  
*passive*.

פתה *πειθω*, persuade.

פתה *πεταω*, fly.

פתן *πυθων*, *python*, a serpent.

## צ

צר *sider*.

צנא *zeyne* Germ. *zaino* Ital. a basket.

## ק

קרה *ater*, dark.

קרא *κυτρα*, *χυτρα*, pot.

קום arise h. *come*. *κυμα* surge or wave.

קלף, C. *κελυφ-ος*, bark, scale, shell, glove.

קנה *καννα*, *canna*, cane.

קנמון *κινναμωμον*, *cinnamomum*, *cinnamon*.

קרו *κερας*, *cornu*, horn.

## ר

רדד to extend or draw. a veil. h. *rideau*  
Fr. a curtain.

רכש *riches*.

רעה *ραιω*, erase.

רעש *rush*.

רקד *subsilivit*. h. *racket* and *rocket*.

## ש

שאון *sonitus*, sound.

שבע *επτα*, *septem*, *seven*,

שם



שׁיח eloquium cordis, querela, *figh.*  
 שׁיר *σειρα*, a chain.  
 שׁכן dwell. h. *σκηνη* habitation.  
 שׁכר *ficera*, cyder. שׁכר Syr. *αιχρον* filthy.  
 שׁעס, C. *χιζω* findo.  
 שׁפד, C. a spit.  
 שׁפל, C. depreſs, Arab. bottom. h. *σφαλλω*  
 ſupplant.  
 שׁק *σακκος*, *saccus*, ſack.  
 שׁקל weigh. h. a ſcale. *ſiclus*; a *ſicle*.  
 שׁש *ἕξ*, *ſex*, *ſix*.  
 שׁשן *σασσον*, a lilly. *Suſan*.

ת

תורפיתא *turpis*, *turpitude*.  
 תלש *τιλλω*, pluck or tear aſunder.  
 תמה *θαυμα* wonder.  
 תמר palm-tree. *tamarine*.  
 תפס contain, h. *τοπος* a place.  
 תר *tur-tur*, *turtle-dove*.  
 תרז *δρυς*, *trees*.  
 תרע *θυρα*, *thur*, *thor* Germ. a *door*, and *ob-*  
*turo* to ſhut.  
 תרף idol. h. *θεραπειω* *worſhip*. תרף *θρωπω*,  
*irrideo*, *mock*.

AFTER this collection I take my leave,  
 aſſuring you, that if by theſe Letters I ſhall in

any degree promote the study of the oriental dialects, my design is answered: If the success is not equal to my expectation, the disappointment is to myself alone, who am well satisfied with having *attempted* the service of *learning* and *religion*. I am not very fond of passing for a writer of Dictionaries and Grammars; nor had I ever engaged in this way of writing, if I had not imagin'd Grammar capable of great improvement; with what reason, do you and every candid reader judge.

*Valeat quantum valere potest,*

I am,

S I R,

*Your most humble servant.*



A N

---

---

A N H E B R E W  
L E X I C O N,

Containing all the  
Primitive Words in H E B R E W,  
A N D  
Many Deriv'd W O R D S in that and other  
L A N G U A G E S:

WITH THEIR  
Various Significations in *Hebrew* and *English*.  
Free from the *Masoretic* Points.

To which is added  
An Alphabetical T A B L E or I N D E X of all the  
*English* and other Words in the L E X I C O N ;

WITH A  
Reference by Figures to the original *Hebrew*.

---

The S E C O N D E D I T I O N, Enlarged.

---

*Turpe est difficiles habere nugas,  
Et stultus labor est ineptiarum.*

Mart.

---

---



---

AN ENGLISH  
LEXICON

Containing all the  
Primitive Words in the English Language  
AND  
Many Deriv'd Words in the same  
LANGUAGE

WITH THEIR  
Various Significations in Words and Phrases  
Tie from the Most  
To which is added

An Alphabetical TABLE or INDEX of all the  
English and other Words in the Dictionary

WITH A  
Reference by Figures to the original Authors

---

THE SECOND EDITION, Enlarged.

---

Printed by W. Clowes and Sons, Strand, London.  
MDCCLXXIII.

---

---



---

TO THE  
R E A D E R,

**T**HIS Lexicon contains, in a contracted form, materials for one of a much larger bulk; but if it is not liable to the charge of obscurity from omitting the repetition of the first and second radical letters, the less the size, the more manageable the book.

Is it not superfluous to repeat the same letter above 180 times, which may so easily be supplied? It seems to me at least a natural and easy abbreviation; by which a very large collection of words, all the words in the language, may be brought into a short view, and contain'd within the compass of a few pages. This may perhaps be some relief to the memory, in assisting which, no possible Aid or Advantage is ever to be rejected.

IN compiling the following *Lexicon*, I have, among other Authors, consulted *Cubus Hebraicus* and *Racines Hebraiques sans points*, of which last book (to use the words of the learned editor of *Mascler's Grammar*) it may be truly said, *Exiguum quidem, si molem spectes, illud Lexicon; at omnium quotquot hactenus prodire multo locupletissimum.*

IN the etymological parts I have used the assistance of many Authors, particularly *Guichard*, *Vossius*, *Junius*, *Martinius*, and *Becman*.

IN using the *Lexicon* (which contains all the *original* words in *Hebrew*, and many derived words in that and other languages) you will find the first letter of the *radix* standing by itself, alone, at the head of each paragraph, and in the middle of the page; prefix this to the second radical, which has a flower or ornament on each side of it; to these two add the third radical, which is a letter to be found between the second radical, and the next ornamented letter. *Ex. gr.* For the sense of  $\aleph$ , I look under  $\aleph$ , and in alphabetical order find  $\aleph$ ; then carrying my eye on,



on, I find the third radical letter ר to *gird*, which is the meaning of אור.

For the sense of סבר I look under ס for the second radical \*ב\* ; and after that I find the letter ר C. *believe*. סבר therefore signifies to believe. C. shews the word to be *Chaldee*. Where *Syr.* is used, the word is *Syriac*.

FOR עלו I look under ע for the second radical \*ל\* , and after that I find ע ע ס ע ז ע rejoice ; which shews that עלו ע עלם ע ערק ע signify to *rejoice*, to leap or dance for joy.

FOR the meaning of פלג under פ I find \*ל\* , and after it the third radical ג, *divided*, &c. פלג therefore signifies to *divide*.

I design'd at first to have distinguish'd the second radical by having it of a larger size than the ordinary letters, but for want of *literæ majusculæ* the printer was obliged to use flowers or ornaments ; which is so remarkable a distinction, that the reader will, upon the slightest inspection, immediately discover any root.

THE word contained within hooks or brackets, is not always the immediate sense of the *Hebrew* word, but a derivative; included in this manner, that the course of the significations of the *Hebrew* may not be interrupted. *Ex. gr.* Look for  $\text{הַבִּיר}$ ; turn to  $\text{ה}$ , and you will find the second radical is the next letter, and the letter marked  $\zeta$ . is the third radical of  $\text{הַבִּיר}$ , which signifies *to bring forth*. From this sense of the word it is not improbable that [the mother of the Gods was called  $\kappa\upsilon\beta\epsilon\lambda\eta$ , *Cybele*]. But this remark is inserted in a parenthesis, that it may not interrupt the reader in his pursuit of the other senses of the *Hebrew* word. The next signification that occurs is, *to receive a pledge; to bind*: in this sense it bears some resemblance to the *Greek* verb [ $\sigma\phi\epsilon\iota\lambda\omega$ , *to owe*], which is therefore inserted between brackets: but  $\text{הַבִּיר}$  signifies *a pilot, and a mast*; hence in parenthesis [*a cable rope, and a cobel or boat,  $\kappa\alpha\pi\eta\lambda\eta$  the place where the pilot sits to steer,  $\kappa\alpha\pi\eta\lambda\omega$  merchant or vintner; and perhaps  $\omega\eta\delta\alpha\lambda\iota\omega$  a paddle*]. After this follow other significations of the word  $\text{הַבִּיר}$ , as *band, cord, destiny, corrupt, deal corruptly*; and hence the words  $\kappa\omicron\beta\alpha\lambda\delta\omega$ ,  $\kappa\omicron\beta\alpha\lambda\omega$ , *crafty*: but these not interfering with other significations of the *Hebrew* word, are with-

To the Reader.

7

without brackets. But then the same word in the *Caldee* dialect admits of different senses and variations; and *cald.* is for *caldaice*; and **כח** signifies *heu*; hence *αλαλαι* *alas*; also *cald.* to *strike*; hence *κολαφος* *colaphus*, a *slap* of the face: it also signifies *to cut*; hence *κυσταρις* an *ax* or *hatchet*.

AGAIN, under **γ** take **כ** the second, and **ר** the third radical, and you have **עבר** *πειρω*, *πρω*, *pass*. Here these *Greek* words, being translations as well as derivatives of the *Hebrew*, are without hooks; and *ὑπερ*, *super*, *over*, being translations and derivatives, are in a different character. But the following derivative is in a parenthesis [the *αβοριγίνες*, *aborigines*, who according to *Dionysius of Halicarnassus*, were not *αυτοχθονες*, nor called *aborigines* from *ab* and *origo*; for they were not the first inhabitants, but born in the mountains, and so named *απο ορος* and *γενος*, as he says; but I rather believe they were a colony that came by sea, and settled on the coast, than that they came from the mountains, and that they were called *αβοριγίνες* from **ג**, *adjecto* *caldaico in fine vocis*, and **עבר** *gens transfuga*; which is agreeable to *Genebrard's* opinion, that the *Aborigines* were a people driven



driven out of *Canaan* by *Joshua*, and came and settled in *Italy*, where they had *Sabatius* their king; a name, no doubt, taken from שבת or שבתון]. After this parenthesis, which is very contracted in the Lexicon, occurs another sense of this word, *passing* into the next world, *to die*. And then the word [βαρις] is inserted between hooks, with a reference to the word בור, under which you find βαρις to be the boat in which the dead were ferried over to their sepulchres in *Egypt*; hence *bier*. After this, other senses of this word are mention'd, as *coition*; *conceive* or *bear*, in Hithpael *enrage*. And then *in parenthesis* the derivation of another *Greek* word [ὀβρις *furor*]. After this more significations of the word; *aber*, *Hebrew*, *passage*; [hence γέφυρα *a bridge*]: it also signifies, *opposite*; *beyond*, *because of*.

THE use of the supernal figures is to direct to any word in the Lexicon, from the Index or Table of words answering to or derived from the *Hebrew*.—If I find in the Index any of the above words derived from חבל, and would know whence it came, I look for the figure 5, that is the fifth letter under ח, and

and find it to be ל, and therefore the word sought to be רכל, and so universally. The reader will from these examples be enabled to determine how much is contain'd within the narrow compass of these few leaves.

AND here I should take my leave of him; but I must first insert an addition to the 71st and 72d pages of my first dissertation, where I compute the number of letters in the *Pentateuch*, or five books of *Moses*, to be 305,151, which is 1,174 more than in the MS. of *Perpignan*, which reckons the number of letters to be 303,977. “Which is nearest the truth, I there say, will not be readily determined by those who know how difficult it is to sum up such a number of letters:” and I am justified in having said this; for I have lately received an account of the numbers taken by *Meyer Cohen*, a Jewish teacher, learned in his own language, under the direction and for the satisfaction of a gentleman skilled in the mathematic sciences, who required the sum of the letters to be taken or cast up in small parcels, verse by verse; which was done, and the entire sums are as follow.

# To the Reader.

	י	_____	31530
	ו	_____	30513
	ה	_____	28052
	א	_____	27057
	ט	_____	26344
14472	מ	_____	25095
10623		_____	
	ס	_____	21570
	ר	_____	18125
	ת	_____	17049
	ש	_____	15596
9854	ז	_____	14111
4257		_____	
8610	כ	_____	11960
3350		_____	
	ע	_____	11247
	ה	_____	7186
	ו	_____	7032
3976	פ	_____	4810
834		_____	
	ק	_____	4694
2925	צ	_____	3992
1067		_____	
	י	_____	2198
	ג	_____	2109
	ב	_____	1833
	ס	_____	1802
		_____	
			Total 304805



The Number of Letters in

<i>Genesis</i>	-	-	-	-	78064
<i>Exodus</i>	-	-	-	-	63529
<i>Leviticus</i>	-	-	-	-	44790
<i>Numbers</i>	-	-	-	-	63530
<i>Deuteronomy</i>	-	-	-	-	54892
					Total
					304805
According to my Account	-	-	-	-	305151
Difference only	-	-	-	-	346
According to the MS. of <i>Per-</i>					} 303977
<i>pignan</i>	-	-	-	-	
Difference	-	-	-	-	828

THIS confirms all that I have said upon the proportion of letters, and shews how little credit is due to *Masoretic* Assertions.



L E X I C O N.

Ⲛ

Ⲙⲓⲛⲓ ⲛⲓ ⲛⲁⲧⲏⲣ, ⲛⲁⲛⲛⲟⲥ, *pater, father, abba, abbot, avus.* ⲛⲓ month of March. green corn. hence is derived ⲏⲗⲏ youth. ⲛⲓ perish, destroy. ⲛⲓ consent, will, hence *aveo.* ⲏⲓ ⲁⲓⲗⲟⲓ, *alas.* ⲏⲓⲏ point or edge of a sword. ⲏⲓⲏ pompion. ⲏⲓ lift up. evaporate. ⲏⲓ mourn. truly. having ⲓ before ⲛ, a river. ⲏⲓ a level. stone. h. *even.* ⲛⲓⲓ potter's wheel. seat for women in travail. h. some derive the fable of *Niobe.* ⲏⲓⲓ girdle. ⲏⲓⲓ fattened, stall, *obesus,* h. *Apis,* ⲗⲟⲥ, *bos.* ⲏⲓⲓⲓ blister. ⲏⲓⲓ in *niph.* dust, wrestle. ⲏⲓⲓ ⲃⲉⲓⲁⲱ, ⲟⲗⲉⲓⲙⲟⲥ, *robur, strengthened,* h. *αἶρος, fair.* ⲏⲓⲓ strong. wing. h. *barrus.* ⲏⲓⲓⲓⲓ gathered. ⲏⲓⲓⲓ heap, bunch. ⲏⲓⲓ nut. ⲏⲓⲓ drop. ⲏⲓⲓ pool. ⲏⲓⲓⲓ bull-rushes. ⲏⲓⲓⲓ ⲁⲓⲛⲟⲥ, ⲁⲓⲛⲓⲟⲛ, a cup, h. *Aganippe.* ⲏⲓⲓ wings. ⲏⲓⲓ ⲁⲓⲓⲉⲓⲓ, *gather,* h. *agger,* a heap. ⲏⲓⲓ epistle, h. ⲁⲓⲗⲁⲣⲟⲓ, letter-carriers. ⲏⲓⲓⲓ bason. ⲏⲓⲓⲓⲓ grieved. ⲏⲓⲓⲓ causes, things, events. ⲏⲓⲓ then. ⲏⲓⲓ reddened, red earth, man, ruby, h. *αδⲁⲙⲁⲥ, adamant.* ⲏⲓⲓ basis. ⲏⲓⲓ lord, *αδⲱⲛⲓⲥ, dominus.*

minus, don sp. <sup>35</sup> ἄδρος, glorious, splendid.  
 [h. pure æther, αἰθήρ] robe. February. <sup>36</sup> רֶכֶן  
 δραχμῆ, drachma, drachm. <sup>37</sup> אֶהְיֶה loved. <sup>38</sup> א-  
 las! ah! <sup>39</sup> where. <sup>40</sup> tent. h. αὐλῆ, aulæum,  
 ball. <sup>41</sup> אֶלֹן, aloes. <sup>42</sup> אֲבָל but, if, or, ou fr.  
<sup>43</sup> ἐγλαφειμῶτος, ventriloqua, witch, python,  
 bottle. pl. בּוֹת h. obba. βῆτις, bottle. <sup>44</sup> fire-  
 brand. h. δαῖω, burn. <sup>45</sup> אֲנִי on account of. <sup>46</sup>  
 ἀνεῶ, longed after. h. prefix מ, μαω to desire.  
 εὐ bené. <sup>47</sup> אֲנִי out-cry, dragon. <sup>48</sup> οὐαι, ἰου, hei,  
 heu, vœ, alas. <sup>49</sup> fool. perhaps. <sup>50</sup> ἴσος sorrow,  
 fin, idolatry, h. vanum, vain. <sup>51</sup> ἴσος hasten, urge,  
 is narrow. <sup>52</sup> prefix מ, μαιω shine, light, h.  
 ὄρος, orus. ὄρα, hour. aurora. aurum. uro.  
<sup>53</sup> אֲנִי sign. <sup>54</sup> אֲנִי then. <sup>55</sup> אֲנִי burn, h. ἀζω dry, ἀζα  
 foot. affo roast. ζεω seeth. <sup>56</sup> ὕσσωπος byssop.  
<sup>57</sup> ἴσος to go. <sup>58</sup> ἴσος ous, οὐας, ear. <sup>59</sup> ἴσος fetters. <sup>60</sup> ἴσος gird,  
 h. ζεῖω, σερα, chain or cord. <sup>61</sup> אֲנִי hearth.  
 alas. brother. <sup>62</sup> ἴσος one. <sup>63</sup> εἰαμην, meadow,  
 h. εἰα, hay. <sup>64</sup> ἴσος take, hold, join to, h. affo.  
<sup>65</sup> אֲנִי εἰχουσα possession. <sup>66</sup> אֲנִי αἶψα, I wish. <sup>67</sup> אֲנִי C.  
 archives. <sup>68</sup> ἴσος tarry. after, behind. h. αὐριον to-  
 morrow. <sup>69</sup> אֲנִי end. posterity. <sup>70</sup> אֲנִי שׂרָפִים a Persian  
 word for princes. <sup>71</sup> אֲנִי שׂרָפִים Perf. swift horses. <sup>72</sup> אֲנִי  
 softly. magician. <sup>73</sup> אֲנִי bramble. <sup>74</sup> אֲנִי shut. <sup>75</sup> אֲנִי ἰθὺν  
 linen, thread, h. Ἀθηνῆ or Minerva. <sup>76</sup> אֲנִי shut [h. ἀτερῶ  
 without] left-handed. <sup>77</sup> אֲנִי island, h. αἶα earth.  
 alas, where, how. <sup>78</sup> אֲנִי to be an enemy. <sup>79</sup> אֲנִי οἶτος,



ατω, ruin. cloud, vapour. <sup>10</sup>ה polecat, or crow,  
 or vultur. where. <sup>11</sup>י how. <sup>12</sup>ש strength, ram,  
 stag [h. ελλος a fawn]. threshold. <sup>13</sup>ל C. υλη  
 tree, h. *alnus*. ελαινος the olive. <sup>14</sup>ב terrible.  
<sup>15</sup>י none, not. h. *ανευ* without. <sup>16</sup>פ *epha*. where,  
 in the mean time. <sup>17</sup>ש man. h. *εις, ος, ις*. also  
*is, vis*, strength. *vir* a man from *vis*, and from  
*vir, virtus*, and *virago*. <sup>18</sup>י the apple of the  
 eye. <sup>19</sup>ת strong, rough. <sup>20</sup>תנ״ס September.  
 h. *autumn*. <sup>21</sup>ע״ל indeed, only. <sup>22</sup>ש eat, devour,  
 food. h. *ακολος* bit of bread. *κολον, χιλος*, food.  
*χολας, κολον*, intestines. *χειλος* lip. *κωλην* a  
 gammon of bacon. also *κωλην, culina, kitchen*.  
*colo* to strain, *culinder*. prefix <sup>23</sup>מ, *m-acellum* a  
 market. prefix <sup>24</sup>מ and add <sup>25</sup>ת to the end, *μα-*  
*κελη* a clever. <sup>26</sup>י surely. <sup>27</sup>ה bent open, palm  
 of the hand. <sup>28</sup>א *agricola* husbandman. h. *ager*,  
*acre*. <sup>29</sup>ע״ל no, not. because. against. upon.  
 concerning. in. with. towards. to. <sup>30</sup>ש *bilum*,  
*nihil, nil*, nothing. vain. h. idol. <sup>31</sup>שׁג״א great  
 hailstones. <sup>32</sup>ה howl, swear, cursed. ram. oak.  
 h. prefix <sup>33</sup>ב in *βαλανος* an acorn, quæ est in  
 quercu. <sup>34</sup>ה״א God, gods, angels, lords. <sup>35</sup>י״א be-  
 hold, although. <sup>36</sup>י״א the month *Ælul*. <sup>37</sup>ה״א *oleo*,  
 stink. <sup>38</sup>ב bind. dumb. porch. <sup>39</sup>י״א widower.  
<sup>40</sup>ה״א *almuggim*-trees. <sup>41</sup>ה״א learn. chief. ox,  
 thousand. h. *πολυς* many. *αλω* find. *ελεφας*  
*elephant*. *φυλη* tribe. <sup>42</sup>ה״א leader, teacher. <sup>43</sup>י״א  
αλαφος,

αλαστος, importune, pres. prefix  $\nu$ , h. *molest*.  
 $\text{Ἰ}^{\text{1}^{\text{0}}}\text{Ἰ}$  αμμία, μαμμη, *mamma*, mother, people,  
 [h. *amo* love]. if.  $\text{ἦ}^{\text{1}^{\text{1}}}$  cubit, *μαία* nurse, hand-  
 maid. aqueduct. cross-road, h. *οἶμη* road.  $\text{ἵ}^{\text{1}^{\text{2}}}$   
 is weak, languish, perish.  $\text{ἵ}^{\text{1}^{\text{3}}}$  nursed, is strong.  
 [h. *μενος*, artificer. h. *a man*]. is faithful, h.  
*μην* truly.  $\text{ἦ}^{\text{1}^{\text{4}}}$  faithfulness.  $\text{ἵ}^{\text{1}^{\text{5}}}$  strong.  $\text{ἦ}^{\text{1}^{\text{6}}}$  said,  
 extolled. h. *ρημα* (potius à *ρεω*), and *rumor*.  
*ἔρμης* mercury, *ἔρμηνευω* interpret.  $\text{ἦ}^{\text{1}^{\text{7}}}$  lofty  
 branch, h. *ramus*.  $\text{ἕ}^{\text{1}^{\text{8}}}$  yesternight.  $\text{Ἰ}^{\text{1}^{\text{9}}}\text{Ἰ}$  when,  
 where.  $\text{ἦ}^{\text{2}^{\text{0}}}$  mourn [h. *αἰα*, *nænia*]. approach.  
 deliver up. happen, give cause or occasion. how,  
 [h. *ινα* that]. to sail, ship [h. *ναυς*]. ego I, h. *unus*.  
*any*.  $\text{ἦ}^{\text{2}^{\text{1}}}$  groan, sigh.  $\text{ἦ}^{\text{2}^{\text{2}}}$  lead, plumb-line or  
 level.  $\text{ἴ}^{\text{2}^{\text{3}}}$  compel, h. *onus*.  $\text{ἦ}^{\text{2}^{\text{4}}}$  angry.  $\text{Ἰ}^{\text{2}^{\text{5}}}$  *ανο-*  
*παια* bird of prey.  $\text{ἴ}^{\text{2}^{\text{6}}}$  cry out. h. *ango*, *an-*  
*guish*.  $\text{ἕ}^{\text{2}^{\text{7}}}$  mortal. *αἰνος*, miserable. *νοσος* sick.  
 $\text{Ἰ}^{\text{2}^{\text{8}}}\text{Ἰ}$  granary, store-houses.  $\text{ἵ}^{\text{2}^{\text{9}}}$  *σινω* mischief.  
 h. *sin*.  $\text{ἦ}^{\text{3}^{\text{0}}}$  gather. remove. h. *σπαω* draw, *νο-*  
*σφιζω* withdraw, *νοσθην* apart.  $\text{ἦ}^{\text{3}^{\text{1}}}$  bind. h. *σειρα*  
 a chain.  $\text{Ἰ}^{\text{3}^{\text{2}}}\text{Ἰ}$  even. also. nose.  $\text{ο}^{\text{3}}$ , *οπος*, *face*.  
 wrath.  $\text{ἦ}^{\text{3}^{\text{3}}}$  cloak, put on, covered.  $\text{ἵ}^{\text{3}^{\text{4}}}$  a cur-  
 tain.  $\text{ἦ}^{\text{3}^{\text{5}}}$  an *epha*. *οπλαω*.  $\text{ἐ}^{\text{3}}$  dress meat. bake.  
 h. *oven*. *αλαρ* a sort of cake.  $\text{ἵ}^{\text{3}^{\text{6}}}$  *πελος*, *pullus*,  
*pallor*, *pale*. darkness.  $\text{ἵ}^{\text{3}^{\text{7}}}$  wheel, measure, time,  
 h. *απνην* a carriage.  $\text{ἴ}^{\text{3}^{\text{8}}}$  failed, only. none. end.  
 $\text{ἵ}^{\text{3}^{\text{9}}}$  nothing.  $\text{ἦ}^{\text{4}^{\text{0}}}$  *οφίς*, viper. hyæna.  $\text{ἦ}^{\text{4}^{\text{1}}}$  *αμφι-*  
*surrounded*.  $\text{ἴ}^{\text{4}^{\text{2}}}$  *empecher* Fr. refrain or contain  
 himself,

himself, *in hitbp.* <sup>143</sup> torrent [h. *πηγη* a fountain]. strong. <sup>144</sup> treasure, tribute. h. *affatim* abundantly. <sup>145</sup> veil, *τεφρα* dust, ashes. h. *frio* to crumble. h. *Africa*. <sup>146</sup> chariot. <sup>147</sup> *axilla, aiselle* Fr. arm-pit. h. *ala*, wing. <sup>148</sup> near. reserve. separate. h. *solus*. <sup>149</sup> *σωρευω, σωρος, acervus*, amass. h. *θησαυρος* treasure. <sup>150</sup> wild goat. <sup>151</sup> very strong. <sup>152</sup> pit. den. lie in wait. view. <sup>153</sup> weave. h. *αραχνη, araneus, araine*, or spider. *εργανη* Minerva, *εργον* work. <sup>154</sup> gather, pluck. h. *αιρω* lift up. <sup>155</sup> cedar. <sup>156</sup> stable. <sup>157</sup> go, h. *ερχομαι*. <sup>158</sup> lion. <sup>159</sup> is long, prolonged. h. *αρκυς* a net. *ορρω* stretch out. *αρκω arceo*. <sup>160</sup> palace. <sup>161</sup> *ornus*, wild ash, or fir. <sup>162</sup> *νεκρον urn*, or tomb. <sup>163</sup> a hare. <sup>164</sup> *ερα earth*. h. *Ceres*. <sup>165</sup> C. earth. h. *ωχρα, ochra, ocre*. <sup>166</sup> *αρα, αραομαι* curse. <sup>167</sup> betrothed. h. *οαρες, uxores*. <sup>168</sup> speech, desire. h. *αρετον arest*. <sup>169</sup> fire. h. *εχαρα, εςια, vesta. affo, æstus*. [h. *אב אשתא*, or *Ἡφαιστος*, Vulcan, father of fire]. <sup>170</sup> stream. <sup>171</sup> sacrifice, or burnt-offering. woman. <sup>172</sup> testicle. h. *ορχη scrotum*. <sup>173</sup> *αλτος, saltus*, grove. <sup>174</sup> *μυσος, mechant* Fr. is guilty, made desolate. <sup>175</sup> astrologer. h. *σοφος sapiens*. <sup>176</sup> collop of flesh broiled. <sup>177</sup> *σπατελη, σπελεθος* dung. <sup>178</sup> go. blessed. that, who. because. <sup>179</sup> support. [h. *αχυς* strong]. bottle. [h. *ασκος*] flower of the vine,



vine. stale.  $\text{𐤆}^{\text{1}^{\circ}}\text{𐤍}^{\circ}\text{𐤆}$  sign. spade. when. besides. against. *ad, to.* with. thou. h.  $\tau\upsilon$ , *tu*,  $\text{𐤅}^{\text{1}^{\circ}}\text{𐤍}^{\circ}$  *onos*, *afinus*, she afs. C. furnace. h.  $\alpha\iota\theta\nu\eta$  *Ætna*.  $\alpha\iota\theta\omega$  burn.  $\alpha\tau\lambda\alpha\nu\omicron\nu$  frying-pan.  $\text{𐤅}^{\text{1}^{\circ}}\text{𐤍}^{\circ}$  came, h.  $\text{𐤆}$  *Deo*,  $\iota\theta\epsilon\omega$ , *ito*.  $\text{𐤅}^{\text{1}^{\circ}}\text{𐤍}^{\circ}$  a chamber.  $\text{𐤅}^{\text{1}^{\circ}}\text{𐤍}^{\circ}$  C. place.

𐤆

In. with. to. for. against. upon. after. by.  $\text{𐤆}^{\text{1}^{\circ}}\text{𐤍}^{\circ}\text{𐤆}$  explain, declare.  $\phi\rho\epsilon\alpha\rho$  a well.  $\text{𐤆}$  stink. h.  $\pi\upsilon\omicron\varsigma$ , *pus*.  $\text{𐤅}^{\text{4}^{\circ}}\text{𐤍}^{\circ}\text{𐤆}$  apple of the eye.  $\text{𐤆}^{\text{1}^{\circ}}\text{𐤍}^{\circ}\text{𐤆}$  food. h.  $\beta\alpha\gamma\omicron\varsigma$  *beg*,  $\phi\alpha\gamma\omega$  eat.  $\text{𐤆}$  beguile, falsehood. [h. *bigod* or *bigot*]. violate. garments.  $\text{𐤆}^{\text{1}^{\circ}}\text{𐤍}^{\circ}\text{𐤆}$  liar. [h. *bad*]. branch. lever.  $\epsilon\alpha\delta\delta\iota\nu$  fine linen.  $\text{𐤆}$  only, alone, one. h. *viduus*.  $\text{𐤆}$  feign, lie.  $\text{𐤆}^{\circ}$   $\lambda\iota\beta\delta\upsilon\omega$ . separated.  $\text{𐤆}^{\text{1}^{\circ}}$  tin.  $\text{𐤅}^{\text{2}^{\circ}}\text{𐤍}^{\circ}$   $\beta\delta\epsilon\lambda\lambda\iota\omicron\nu$ , *bdellium*.  $\text{𐤆}^{\text{1}^{\circ}}$  breach, hole, search, repair. h. *botch*.  $\text{𐤅}^{\text{1}^{\circ}}\text{𐤍}^{\circ}\text{𐤆}$  void.  $\text{𐤆}^{\text{1}^{\circ}}$  emerald, porphyry.  $\text{𐤆}^{\circ}$  trouble, terrify.  $\text{𐤆}^{\text{1}^{\circ}}$  flock, or herd, or kine. great beast, elephant, sea-horse.  $\text{𐤆}^{\text{1}^{\circ}}$  thumb.  $\text{𐤆}^{\text{1}^{\circ}}$  white spot or pustule.  $\text{𐤆}^{\text{1}^{\circ}}$  bright.  $\text{𐤅}^{\text{2}^{\circ}}\text{𐤍}^{\circ}$  leprosy.  $\text{𐤅}^{\text{2}^{\circ}}\text{𐤍}^{\circ}\text{𐤆}$   $\beta\alpha\omega$ ,  $\beta\omega$ ,  $\beta\alpha\delta\omega$  *vado*,  $\beta\alpha\iota\nu\omega$  *venio*, go, come. h. *via*, way.  $\text{𐤆}^{\text{2}^{\circ}}$  *in niph*. emptied, hollow, void, *bobo* Ital.  $\text{𐤆}^{\text{2}^{\circ}}$  despised. Syr. to rob. h. *booty* or prey.  $\text{𐤆}^{\text{2}^{\circ}}$  *in niph*. perplexed.  $\text{𐤆}^{\circ}$  October. a tree faded.  $\text{𐤆}^{\text{2}^{\circ}}$   $\pi\nu\upsilon\omega$  apprehend.  $\text{𐤆}^{\text{2}^{\circ}}$  trod under foot. h.  $\pi\epsilon\varsigma$ , *pes*.  $\text{𐤆}^{\circ}$   $\beta\upsilon\alpha\omicron\varsigma\omicron\varsigma$ , *byssus*, fine linen.  $\text{𐤆}^{\circ}$  *vacuo*, emptied, laid waste.  $\text{𐤆}^{\text{1}^{\circ}}$   $\beta\alpha\rho\alpha\theta\rho\omicron\nu$ , dungeon. cistern, well, ditch, lake, also *burying*-place. h.  $\beta\alpha\epsilon\iota\varsigma$ , the

the boat in which the dead were ferried over to their sepulchres in *Egypt*. h. *bier*, and *bury*.  
 32 blush, ashamed, *abashed*. h. *vitium*, *vice*, *base*.  
 33 𐤁𐤏𐤃 despised. 34 robbed, spoiled. 𐤁𐤏 lightening.  
 35 scattered. 36 𐤁𐤏𐤃 abhorred. 37 trial, examined.  
 38 chosen. youth. 𐤁𐤏 𐤁𐤏𐤃 spoke. h. *βατιος* and *battology*. 41 confide. 42 ceased.  
 h. *βαταλος* effeminate. 43 belly. 𐤁𐤏 pistacia nuts.  
 44 𐤁𐤏 O! (beseeching). 45 between. 46 egg. 47 house.  
 h. *batir* Fr. to build. 48 palace. 49 𐤁𐤏 𐤁𐤏 𐤁𐤏 *βακχη*, *bacca*. mulberry or pear-tree.  
 50 𐤁𐤏 wept. 51 first-fruit, first-born. 52 𐤁𐤏 no, not.  
 53 in *hiph*. 𐤁𐤏 𐤁𐤏 𐤁𐤏 *βληγρος* comforted, laugh, smile.  
 54 𐤁𐤏 *παλυνω* grown old, *παλαι* of old, *παλαιος*, *vieil* Fr. 55 confound, mix. 56 𐤁𐤏 𐤁𐤏  
 57 𐤁𐤏 *pell-mell*. 58 𐤁𐤏 shut. held with a bridle. 59 cultivate figs or sycamores. 60 𐤁𐤏 swallowed.  
 h. *φαλαινα*, *balæna*, a *whale*. 61 𐤁𐤏 except. 62 𐤁𐤏 laid waste. 63 𐤁𐤏 unless. not. 64 𐤁𐤏 𐤁𐤏 𐤁𐤏 height. h. *βωμος* an altar.  
 65 𐤁𐤏 𐤁𐤏 son. 66 𐤁𐤏 builded. 67 𐤁𐤏 enraged. 68 𐤁𐤏 𐤁𐤏 𐤁𐤏 *βοτρεus*, *four* grape. 69 𐤁𐤏 𐤁𐤏 𐤁𐤏 *boiled* up. besought, fought.  
 70 𐤁𐤏 by. for. 71 𐤁𐤏 kick. h. *πατεω*, walk. h. *pat* for paw. 72 𐤁𐤏 married [h. *φαλλος*], loved, ruled, husband. 73 𐤁𐤏 *πυρ* burn, *φαγος* fire, *βραζω* boil up. destroy, mad, foolish.  
*baro*. h. *φνε*, *brute*, *bear*. 74 𐤁𐤏 frighten. 75 𐤁𐤏 𐤁𐤏 𐤁𐤏 *boueux* Fr. mud. 76 𐤁𐤏 onion. 77 𐤁𐤏 is covetous, oppressive. wound. torn, break. 78 𐤁𐤏 swell, puff up,

up, dough. h. *vesica*, bladder. <sup>7</sup> cut off as  
in vintage. [h. *Βαουαρευς* Bacchus, *βαουαεις*  
priestefs]. fortify. [h. *bastir* Fr. to build, and  
*bastion*]. finest gold. <sup>7</sup> lay waste, empty.  
<sup>8</sup> half, cut afunder. <sup>8</sup> valley. <sup>2</sup> *quæro*, in-  
quire. ox, *vacca*, *pecora*. [h. *πιχεειον* butter].  
morning. <sup>3</sup> scourging. <sup>4</sup> *posco*, seek for  
with intreaty. <sup>5</sup> chosen. *purus*, *pure*.  
fon. *puer*, *barn*. [h. *παρθενος* a virgin]. h. *Bar*  
prefixed to proper names, as *Bar-tholomew*,  
the fon of *Ptolemy*. <sup>6</sup> created. h. *πραοσω*,  
*facio*. <sup>7</sup> hail. <sup>8</sup> spotted as with hail. h.  
some derive *bright*. h. *παρδος*, *pardus*, *leopard*.  
<sup>9</sup> chose. eat. [h. *βορα* food. *voro*, *devour*]. grain.  
h. far, *farina*, *barley*, *beer*, *barn*, *bread*. <sup>0</sup> testa-  
ment, compact. <sup>1</sup> *ferrum*, iron. h. *basaltes*, a  
fort of marble, in strength and colour like iron.  
<sup>2</sup> fled. <sup>3</sup> *bar*, bolt. <sup>4</sup> *precor*, blefs. curse.  
bend the knee. h. *βρακκαι* *breeches*. <sup>5</sup> pool.  
<sup>6</sup> C. nevertheless. *verum*, but. <sup>7</sup> lightened.  
[h. *βειαχος* head of a spear, *βηρονκνς* sharp  
points, *frico* to rub]. <sup>8</sup> the carbuncle. <sup>9</sup>  
thorn. [h. *βρακκανα*, herbs or *brocoli*]. <sup>0</sup>  
cleansed, polished. [h. *purus*, *verus*]. <sup>1</sup> fir.  
<sup>2</sup> dressed, boiled. [h. *vessel*]. <sup>3</sup> spices.  
<sup>4</sup> trample. <sup>5</sup> delivered glad tidings. [h. *em-*  
*bassador*]. *σαρξ* flesh. <sup>6</sup> delay. <sup>7</sup> *βατος*,  
*βατιον*, a liquid measure. <sup>8</sup> desolation. *ολη*,  
*βατυλη*,



βατυλη, πεταλη, *puella, pucelle* Fr. a marriage-able virgin. <sup>1</sup>ῥ° run through. <sup>1</sup>ῥ° divided into parts. [h. *amputare*, and amputation.] C. *after*.

1

ἡ<sup>1</sup>ῥ<sup>1</sup>ῥ<sup>1</sup> γαιω proud, increase, lift up. h. prefix ῥ<sup>1</sup>, *μεγας, magnus; mickle, much*. ἡ<sup>1</sup>ῥ<sup>1</sup>ῥ<sup>1</sup> γαυρος, magnificence, pride. ῥ<sup>1</sup> *ochion*, Egyp. γοιδ Aphri vocant coriander. ῥ<sup>1</sup> kindred. [h. *γαλως, glos*]. redeemer, redeem, polluted. ἡ<sup>1</sup>ῥ<sup>1</sup>ῥ<sup>1</sup> ἄ<sup>1</sup>ῥ<sup>1</sup>ῥ<sup>1</sup> γυπη lake. pit. back. *gibbus*, high. ἡ<sup>1</sup>ῥ<sup>1</sup>ῥ<sup>1</sup> eye-brows. ῥ<sup>1</sup> bald before. ἡ<sup>1</sup>ῥ<sup>1</sup>ῥ<sup>1</sup> cheese. ῥ<sup>1</sup>° limit, border. <sup>1</sup>ῥ<sup>1</sup> *gobo* It. crook-back. <sup>1</sup>ῥ<sup>1</sup> *κωβιος, cup*. hill. ῥ<sup>1</sup>ῥ<sup>1</sup> stalk. ῥ<sup>1</sup> *vir, vires*. strengthen, man, mighty one, prevail. ῥ<sup>1</sup> pearl, crystal. ῥ<sup>1</sup>ῥ<sup>1</sup>ῥ<sup>1</sup> roof. ῥ<sup>1</sup>ῥ<sup>1</sup>ῥ<sup>1</sup> bank or shore. a troop. coriander. ῥ<sup>1</sup> gathered in troops, cut, ravage. ῥ<sup>1</sup>ῥ<sup>1</sup> *kid*. ῥ<sup>1</sup>° educate, raise, increase. ῥ<sup>1</sup>ῥ<sup>1</sup> *δauλος* great. prefix ῥ<sup>1</sup>, a tower. ῥ<sup>1</sup>ῥ<sup>1</sup>ῥ<sup>1</sup> fringes. ῥ<sup>1</sup>ῥ<sup>1</sup> break down, cut off. ῥ<sup>1</sup> insult, blaspheme. ῥ<sup>1</sup> inclose, hedge, wall. ῥ<sup>1</sup>ῥ<sup>1</sup> heap of corn. ῥ<sup>1</sup>ῥ<sup>1</sup>ῥ<sup>1</sup> this. ῥ<sup>1</sup>ῥ<sup>1</sup> *ακew, ὑγins, ὑγiαινω*, cure. ῥ<sup>1</sup>ῥ<sup>1</sup> prostrate, bend. [h. *γυρος, gyrus*] stretch forth, or breath upon. ῥ<sup>1</sup>ῥ<sup>1</sup>ῥ<sup>1</sup> cistern, *cave, cavaletta* Ital. *κωβαξ*, locust. ῥ<sup>1</sup>ῥ<sup>1</sup> scale of fish. pride, back, middle [h. *εγγυη, sponsio*], body [h. *γυιον* member]. ῥ<sup>1</sup>ῥ<sup>1</sup> pluck off, shave, bring up. ῥ<sup>1</sup>ῥ<sup>1</sup> *γοαω* groan. bring or go forth. h. *κιω, cied, go*. ῥ<sup>1</sup>ῥ<sup>1</sup> nation. ῥ<sup>1</sup>ῥ<sup>1</sup>ῥ<sup>1</sup> *αγαλλομαι*,

μαι, *galleſco*. γαλερος, *gaillard* Fr. leap for joy. glad. ³⁶ die, expire. ³⁷ corpus, body. ſhut. ³⁸ lion's whelp or *cur*. ſtranger: fear. dwell. ³⁹ clod, filth. ⁴⁰ pluck off. fleece of wool. treasure. [h. the royal treasure ſeized by the *Argonauts* was called the golden fleece]. mown graſs. ⁴¹ C. treaſurer. ⁴² ſnatch, oppreſs, take away by violence. ⁴³ *gazanbôte* Sp. caterpillar or locuſt. ⁴⁴ root or ſtock. ⁴⁵ decide, ſnatch, cut off or aſunder. h. *farrio*. ⁴⁶ coal lighted. ⁴⁷ belly, breaſt. ⁴⁸ valley. h. γεα, γαια, earth. ⁴⁹ nerve. ⁵⁰ αγαλλω, exult, rejoice. ικελος, κικελος, *alike, likenefs*: ſame age or condition. ⁵¹ ſhut. ⁵² σκιρρος chalk, lime. ⁵³ heap, fountain, γυαλα phial. ⁵⁴ κυλιω, κυλινδω, κυκλεω, roll [h. γλυνη]. turn, dung. h. γλοιος filthy. ⁵⁵ barber. h. *glaber*, ſmooth. *calvus*, bald. ⁵⁶ C. orb or wheel. ⁵⁷ ſkull. ⁵⁸ ſkin. ⁵⁹ go into captivity, diſcover. h. *clarus*, clear. ⁶⁰ idols. ⁶¹ graze, ſhave, ſmooth. ⁶² roll or volume. ⁶³ *glomus, gluma*, roll, twiſt round [h. a *clew*]. wrap. *embryo*. ⁶⁴ ſolitary. ⁶⁵ meddle. ⁶⁶ *etiam*, alſo. ⁶⁷ drink, hollow. [h. *κωμη, camella*, a ſort of cup. See *Athenæus*, l. 14.] a ruſh. h. κυμα a wave. ⁶⁸ fiſt, hand, cubit. ⁶⁹ recompence. bring up, ripen, wean [h. *αμελγω, mulgeo, milk. μηλον, fruit and ſheep*]. καμηλος a camel. ⁷⁰ C. καμασος pit.

𐤊 consume, finish, fail, h. *μαρμην* ashes. 𐤊𐤍𐤊 *γανος*, garden. 𐤊 hide, steal. 𐤊 treasury. 𐤊 protect, shelter, cover. h. *μεγαν* great, *μαγιν* a shield. 𐤊𐤍𐤊𐤍 *γρω* to roar. *μηκαομαι*, *mu-gio*, low or bellow. 𐤊 reject, abhor, miscarry. 𐤊 *jurgari*, to reprimand. 𐤊 *quasso*, tremble. 𐤊𐤍𐤊 wing, body, height. 𐤊 vine. 𐤊 *κυπρος* *cyprus*. 𐤊 brimstone. 𐤊𐤍𐤊 scurf or scab. 𐤊𐤍𐤊 *גרה* *γαργαρεων*, throat. h. *γαργαριζω*, *gargarisma*, gargle. *γηρος*, voice. 𐤊 berries. 𐤊 *radere* to scrape. 𐤊 *guerre* Fr. *gara* Ital. fight, contend, h. *γαυρος* *arrogant*. 𐤊 cut off. take away. stop. 𐤊 *κληρω*, *κληρος*, lot. 𐤊 bone. top. ridge. 𐤊 threshing-floor. h. *granum*, *grain*. grainery. 𐤊 break. desire. 𐤊 roll. sweep. h. *γειφος*, a fishing-net. 𐤊 *κειρω* saw, cut. *γρω*, chew the cud. 𐤊 expel, drive out, wheat beaten out. h. *γηρες*, *Ceres*. 𐤊 rain. 𐤊 feel or grope. 𐤊 wine-press. 𐤊 instrument of music.

7

𐤊 C. this. 𐤊 mourn, be in tears, flow. die by famine. 𐤊 *κηδεω*, in pain or concerned for. 𐤊 vultur, kite, fly, cut the air. 𐤊 speak. a bear. dung. 𐤊 calumny. 𐤊 sacrifice. 𐤊 C. wall or lay of stones. 𐤊 *παλαθη*, cake of dry figs. 𐤊 eagerly pursue. folder. join.





trite. bruise. smite. 4<sup>4</sup> roar of the sea. 5<sup>3</sup> C. *recorder*, remember. ram. 6<sup>3</sup> slender, poor, lean. h. δειλος a servant. 4<sup>7</sup> dance, leap. 4<sup>8</sup> draw water. lift. curl, or hair, or lace, or small thread. 4<sup>9</sup> 7<sup>9</sup> 8<sup>9</sup> 9<sup>9</sup> 10<sup>9</sup> 11<sup>9</sup> 12<sup>9</sup> 13<sup>9</sup> 14<sup>9</sup> 15<sup>9</sup> 16<sup>9</sup> 17<sup>9</sup> 18<sup>9</sup> 19<sup>9</sup> 20<sup>9</sup> 21<sup>9</sup> 22<sup>9</sup> 23<sup>9</sup> 24<sup>9</sup> 25<sup>9</sup> 26<sup>9</sup> 27<sup>9</sup> 28<sup>9</sup> 29<sup>9</sup> 30<sup>9</sup> 31<sup>9</sup> 32<sup>9</sup> 33<sup>9</sup> 34<sup>9</sup> 35<sup>9</sup> 36<sup>9</sup> 37<sup>9</sup> 38<sup>9</sup> 39<sup>9</sup> 40<sup>9</sup> 41<sup>9</sup> 42<sup>9</sup> 43<sup>9</sup> 44<sup>9</sup> 45<sup>9</sup> 46<sup>9</sup> 47<sup>9</sup> 48<sup>9</sup> 49<sup>9</sup> 50<sup>9</sup> 51<sup>9</sup> 52<sup>9</sup> 53<sup>9</sup> 54<sup>9</sup> 55<sup>9</sup> 56<sup>9</sup> 57<sup>9</sup> 58<sup>9</sup> 59<sup>9</sup> 60<sup>9</sup> 61<sup>9</sup> 62<sup>9</sup> 63<sup>9</sup> 64<sup>9</sup> 65<sup>9</sup> 66<sup>9</sup> 67<sup>9</sup> 68<sup>9</sup> 69<sup>9</sup> 70<sup>9</sup> 71<sup>9</sup> 72<sup>9</sup> 73<sup>9</sup> 74<sup>9</sup> 75<sup>9</sup> 76<sup>9</sup> 77<sup>9</sup> 78<sup>9</sup> 79<sup>9</sup> 80<sup>9</sup> 81<sup>9</sup> 82<sup>9</sup> 83<sup>9</sup> 84<sup>9</sup> 85<sup>9</sup> 86<sup>9</sup> 87<sup>9</sup> 88<sup>9</sup> 89<sup>9</sup> 90<sup>9</sup> 91<sup>9</sup> 92<sup>9</sup> 93<sup>9</sup> 94<sup>9</sup> 95<sup>9</sup> 96<sup>9</sup> 97<sup>9</sup> 98<sup>9</sup> 99<sup>9</sup> 100<sup>9</sup> 101<sup>9</sup> 102<sup>9</sup> 103<sup>9</sup> 104<sup>9</sup> 105<sup>9</sup> 106<sup>9</sup> 107<sup>9</sup> 108<sup>9</sup> 109<sup>9</sup> 110<sup>9</sup> 111<sup>9</sup> 112<sup>9</sup> 113<sup>9</sup> 114<sup>9</sup> 115<sup>9</sup> 116<sup>9</sup> 117<sup>9</sup> 118<sup>9</sup> 119<sup>9</sup> 120<sup>9</sup> 121<sup>9</sup> 122<sup>9</sup> 123<sup>9</sup> 124<sup>9</sup> 125<sup>9</sup> 126<sup>9</sup> 127<sup>9</sup> 128<sup>9</sup> 129<sup>9</sup> 130<sup>9</sup> 131<sup>9</sup> 132<sup>9</sup> 133<sup>9</sup> 134<sup>9</sup> 135<sup>9</sup> 136<sup>9</sup> 137<sup>9</sup> 138<sup>9</sup> 139<sup>9</sup> 140<sup>9</sup> 141<sup>9</sup> 142<sup>9</sup> 143<sup>9</sup> 144<sup>9</sup> 145<sup>9</sup> 146<sup>9</sup> 147<sup>9</sup> 148<sup>9</sup> 149<sup>9</sup> 150<sup>9</sup> 151<sup>9</sup> 152<sup>9</sup> 153<sup>9</sup> 154<sup>9</sup> 155<sup>9</sup> 156<sup>9</sup> 157<sup>9</sup> 158<sup>9</sup> 159<sup>9</sup> 160<sup>9</sup> 161<sup>9</sup> 162<sup>9</sup> 163<sup>9</sup> 164<sup>9</sup> 165<sup>9</sup> 166<sup>9</sup> 167<sup>9</sup> 168<sup>9</sup> 169<sup>9</sup> 170<sup>9</sup> 171<sup>9</sup> 172<sup>9</sup> 173<sup>9</sup> 174<sup>9</sup> 175<sup>9</sup> 176<sup>9</sup> 177<sup>9</sup> 178<sup>9</sup> 179<sup>9</sup> 180<sup>9</sup> 181<sup>9</sup> 182<sup>9</sup> 183<sup>9</sup> 184<sup>9</sup> 185<sup>9</sup> 186<sup>9</sup> 187<sup>9</sup> 188<sup>9</sup> 189<sup>9</sup> 190<sup>9</sup> 191<sup>9</sup> 192<sup>9</sup> 193<sup>9</sup> 194<sup>9</sup> 195<sup>9</sup> 196<sup>9</sup> 197<sup>9</sup> 198<sup>9</sup> 199<sup>9</sup> 200<sup>9</sup> 201<sup>9</sup> 202<sup>9</sup> 203<sup>9</sup> 204<sup>9</sup> 205<sup>9</sup> 206<sup>9</sup> 207<sup>9</sup> 208<sup>9</sup> 209<sup>9</sup> 210<sup>9</sup> 211<sup>9</sup> 212<sup>9</sup> 213<sup>9</sup> 214<sup>9</sup> 215<sup>9</sup> 216<sup>9</sup> 217<sup>9</sup> 218<sup>9</sup> 219<sup>9</sup> 220<sup>9</sup> 221<sup>9</sup> 222<sup>9</sup> 223<sup>9</sup> 224<sup>9</sup> 225<sup>9</sup> 226<sup>9</sup> 227<sup>9</sup> 228<sup>9</sup> 229<sup>9</sup> 230<sup>9</sup> 231<sup>9</sup> 232<sup>9</sup> 233<sup>9</sup> 234<sup>9</sup> 235<sup>9</sup> 236<sup>9</sup> 237<sup>9</sup> 238<sup>9</sup> 239<sup>9</sup> 240<sup>9</sup> 241<sup>9</sup> 242<sup>9</sup> 243<sup>9</sup> 244<sup>9</sup> 245<sup>9</sup> 246<sup>9</sup> 247<sup>9</sup> 248<sup>9</sup> 249<sup>9</sup> 250<sup>9</sup> 251<sup>9</sup> 252<sup>9</sup> 253<sup>9</sup> 254<sup>9</sup> 255<sup>9</sup> 256<sup>9</sup> 257<sup>9</sup> 258<sup>9</sup> 259<sup>9</sup> 260<sup>9</sup> 261<sup>9</sup> 262<sup>9</sup> 263<sup>9</sup> 264<sup>9</sup> 265<sup>9</sup> 266<sup>9</sup> 267<sup>9</sup> 268<sup>9</sup> 269<sup>9</sup> 270<sup>9</sup> 271<sup>9</sup> 272<sup>9</sup> 273<sup>9</sup> 274<sup>9</sup> 275<sup>9</sup> 276<sup>9</sup> 277<sup>9</sup> 278<sup>9</sup> 279<sup>9</sup> 280<sup>9</sup> 281<sup>9</sup> 282<sup>9</sup> 283<sup>9</sup> 284<sup>9</sup> 285<sup>9</sup> 286<sup>9</sup> 287<sup>9</sup> 288<sup>9</sup> 289<sup>9</sup> 290<sup>9</sup> 291<sup>9</sup> 292<sup>9</sup> 293<sup>9</sup> 294<sup>9</sup> 295<sup>9</sup> 296<sup>9</sup> 297<sup>9</sup> 298<sup>9</sup> 299<sup>9</sup> 300<sup>9</sup> 301<sup>9</sup> 302<sup>9</sup> 303<sup>9</sup> 304<sup>9</sup> 305<sup>9</sup> 306<sup>9</sup> 307<sup>9</sup> 308<sup>9</sup> 309<sup>9</sup> 310<sup>9</sup> 311<sup>9</sup> 312<sup>9</sup> 313<sup>9</sup> 314<sup>9</sup> 315<sup>9</sup> 316<sup>9</sup> 317<sup>9</sup> 318<sup>9</sup> 319<sup>9</sup> 320<sup>9</sup> 321<sup>9</sup> 322<sup>9</sup> 323<sup>9</sup> 324<sup>9</sup> 325<sup>9</sup> 326<sup>9</sup> 327<sup>9</sup> 328<sup>9</sup> 329<sup>9</sup> 330<sup>9</sup> 331<sup>9</sup> 332<sup>9</sup> 333<sup>9</sup> 334<sup>9</sup> 335<sup>9</sup> 336<sup>9</sup> 337<sup>9</sup> 338<sup>9</sup> 339<sup>9</sup> 340<sup>9</sup> 341<sup>9</sup> 342<sup>9</sup> 343<sup>9</sup> 344<sup>9</sup> 345<sup>9</sup> 346<sup>9</sup> 347<sup>9</sup> 348<sup>9</sup> 349<sup>9</sup> 350<sup>9</sup> 351<sup>9</sup> 352<sup>9</sup> 353<sup>9</sup> 354<sup>9</sup> 355<sup>9</sup> 356<sup>9</sup> 357<sup>9</sup> 358<sup>9</sup> 359<sup>9</sup> 360<sup>9</sup> 361<sup>9</sup> 362<sup>9</sup> 363<sup>9</sup> 364<sup>9</sup> 365<sup>9</sup> 366<sup>9</sup> 367<sup>9</sup> 368<sup>9</sup> 369<sup>9</sup> 370<sup>9</sup> 371<sup>9</sup> 372<sup>9</sup> 373<sup>9</sup> 374<sup>9</sup> 375<sup>9</sup> 376<sup>9</sup> 377<sup>9</sup> 378<sup>9</sup> 379<sup>9</sup> 380<sup>9</sup> 381<sup>9</sup> 382<sup>9</sup> 383<sup>9</sup> 384<sup>9</sup> 385<sup>9</sup> 386<sup>9</sup> 387<sup>9</sup> 388<sup>9</sup> 389<sup>9</sup> 390<sup>9</sup> 391<sup>9</sup> 392<sup>9</sup> 393<sup>9</sup> 394<sup>9</sup> 395<sup>9</sup> 396<sup>9</sup> 397<sup>9</sup> 398<sup>9</sup> 399<sup>9</sup> 400<sup>9</sup> 401<sup>9</sup> 402<sup>9</sup> 403<sup>9</sup> 404<sup>9</sup> 405<sup>9</sup> 406<sup>9</sup> 407<sup>9</sup> 408<sup>9</sup> 409<sup>9</sup> 410<sup>9</sup> 411<sup>9</sup> 412<sup>9</sup> 413<sup>9</sup> 414<sup>9</sup> 415<sup>9</sup> 416<sup>9</sup> 417<sup>9</sup> 418<sup>9</sup> 419<sup>9</sup> 420<sup>9</sup> 421<sup>9</sup> 422<sup>9</sup> 423<sup>9</sup> 424<sup>9</sup> 425<sup>9</sup> 426<sup>9</sup> 427<sup>9</sup> 428<sup>9</sup> 429<sup>9</sup> 430<sup>9</sup> 431<sup>9</sup> 432<sup>9</sup> 433<sup>9</sup> 434<sup>9</sup> 435<sup>9</sup> 436<sup>9</sup> 437<sup>9</sup> 438<sup>9</sup> 439<sup>9</sup> 440<sup>9</sup> 441<sup>9</sup> 442<sup>9</sup> 443<sup>9</sup> 444<sup>9</sup> 445<sup>9</sup> 446<sup>9</sup> 447<sup>9</sup> 448<sup>9</sup> 449<sup>9</sup> 450<sup>9</sup> 451<sup>9</sup> 452<sup>9</sup> 453<sup>9</sup> 454<sup>9</sup> 455<sup>9</sup> 456<sup>9</sup> 457<sup>9</sup> 458<sup>9</sup> 459<sup>9</sup> 460<sup>9</sup> 461<sup>9</sup> 462<sup>9</sup> 463<sup>9</sup> 464<sup>9</sup> 465<sup>9</sup> 466<sup>9</sup> 467<sup>9</sup> 468<sup>9</sup> 469<sup>9</sup> 470<sup>9</sup> 471<sup>9</sup> 472<sup>9</sup> 473<sup>9</sup> 474<sup>9</sup> 475<sup>9</sup> 476<sup>9</sup> 477<sup>9</sup> 478<sup>9</sup> 479<sup>9</sup> 480<sup>9</sup> 481<sup>9</sup> 482<sup>9</sup> 483<sup>9</sup> 484<sup>9</sup> 485<sup>9</sup> 486<sup>9</sup> 487<sup>9</sup> 488<sup>9</sup> 489<sup>9</sup> 490<sup>9</sup> 491<sup>9</sup> 492<sup>9</sup> 493<sup>9</sup> 494<sup>9</sup> 495<sup>9</sup> 496<sup>9</sup> 497<sup>9</sup> 498<sup>9</sup> 499<sup>9</sup> 500<sup>9</sup> 501<sup>9</sup> 502<sup>9</sup> 503<sup>9</sup> 504<sup>9</sup> 505<sup>9</sup> 506<sup>9</sup> 507<sup>9</sup> 508<sup>9</sup> 509<sup>9</sup> 510<sup>9</sup> 511<sup>9</sup> 512<sup>9</sup> 513<sup>9</sup> 514<sup>9</sup> 515<sup>9</sup> 516<sup>9</sup> 517<sup>9</sup> 518<sup>9</sup> 519<sup>9</sup> 520<sup>9</sup> 521<sup>9</sup> 522<sup>9</sup> 523<sup>9</sup> 524<sup>9</sup> 525<sup>9</sup> 526<sup>9</sup> 527<sup>9</sup> 528<sup>9</sup> 529<sup>9</sup> 530<sup>9</sup> 531<sup>9</sup> 532<sup>9</sup> 533<sup>9</sup> 534<sup>9</sup> 535<sup>9</sup> 536<sup>9</sup> 537<sup>9</sup> 538<sup>9</sup> 539<sup>9</sup> 540<sup>9</sup> 541<sup>9</sup> 542<sup>9</sup> 543<sup>9</sup> 544<sup>9</sup> 545<sup>9</sup> 546<sup>9</sup> 547<sup>9</sup> 548<sup>9</sup> 549<sup>9</sup> 550<sup>9</sup> 551<sup>9</sup> 552<sup>9</sup> 553<sup>9</sup> 554<sup>9</sup> 555<sup>9</sup> 556<sup>9</sup> 557<sup>9</sup> 558<sup>9</sup> 559<sup>9</sup> 560<sup>9</sup> 561<sup>9</sup> 562<sup>9</sup> 563<sup>9</sup> 564<sup>9</sup> 565<sup>9</sup> 566<sup>9</sup> 567<sup>9</sup> 568<sup>9</sup> 569<sup>9</sup> 570<sup>9</sup> 571<sup>9</sup> 572<sup>9</sup> 573<sup>9</sup> 574<sup>9</sup> 575<sup>9</sup> 576<sup>9</sup> 577<sup>9</sup> 578<sup>9</sup> 579<sup>9</sup> 580<sup>9</sup> 581<sup>9</sup> 582<sup>9</sup> 583<sup>9</sup> 584<sup>9</sup> 585<sup>9</sup> 586<sup>9</sup> 587<sup>9</sup> 588<sup>9</sup> 589<sup>9</sup> 590<sup>9</sup> 591<sup>9</sup> 592<sup>9</sup> 593<sup>9</sup> 594<sup>9</sup> 595<sup>9</sup> 596<sup>9</sup> 597<sup>9</sup> 598<sup>9</sup> 599<sup>9</sup> 600<sup>9</sup> 601<sup>9</sup> 602<sup>9</sup> 603<sup>9</sup> 604<sup>9</sup> 605<sup>9</sup> 606<sup>9</sup> 607<sup>9</sup> 608<sup>9</sup> 609<sup>9</sup> 610<sup>9</sup> 611<sup>9</sup> 612<sup>9</sup> 613<sup>9</sup> 614<sup>9</sup> 615<sup>9</sup> 616<sup>9</sup> 617<sup>9</sup> 618<sup>9</sup> 619<sup>9</sup> 620<sup>9</sup> 621<sup>9</sup> 622<sup>9</sup> 623<sup>9</sup> 624<sup>9</sup> 625<sup>9</sup> 626<sup>9</sup> 627<sup>9</sup> 628<sup>9</sup> 629<sup>9</sup> 630<sup>9</sup> 631<sup>9</sup> 632<sup>9</sup> 633<sup>9</sup> 634<sup>9</sup> 635<sup>9</sup> 636<sup>9</sup> 637<sup>9</sup> 638<sup>9</sup> 639<sup>9</sup> 640<sup>9</sup> 641<sup>9</sup> 642<sup>9</sup> 643<sup>9</sup> 644<sup>9</sup> 645<sup>9</sup> 646<sup>9</sup> 647<sup>9</sup> 648<sup>9</sup> 649<sup>9</sup> 650<sup>9</sup> 651<sup>9</sup> 652<sup>9</sup> 653<sup>9</sup> 654<sup>9</sup> 655<sup>9</sup> 656<sup>9</sup> 657<sup>9</sup> 658<sup>9</sup> 659<sup>9</sup> 660<sup>9</sup> 661<sup>9</sup> 662<sup>9</sup> 663<sup>9</sup> 664<sup>9</sup> 665<sup>9</sup> 666<sup>9</sup> 667<sup>9</sup> 668<sup>9</sup> 669<sup>9</sup> 670<sup>9</sup> 671<sup>9</sup> 672<sup>9</sup> 673<sup>9</sup> 674<sup>9</sup> 675<sup>9</sup> 676<sup>9</sup> 677<sup>9</sup> 678<sup>9</sup> 679<sup>9</sup> 680<sup>9</sup> 681<sup>9</sup> 682<sup>9</sup> 683<sup>9</sup> 684<sup>9</sup> 685<sup>9</sup> 686<sup>9</sup> 687<sup>9</sup> 688<sup>9</sup> 689<sup>9</sup> 690<sup>9</sup> 691<sup>9</sup> 692<sup>9</sup> 693<sup>9</sup> 694<sup>9</sup> 695<sup>9</sup> 696<sup>9</sup> 697<sup>9</sup> 698<sup>9</sup> 699<sup>9</sup> 700<sup>9</sup> 701<sup>9</sup> 702<sup>9</sup> 703<sup>9</sup> 704<sup>9</sup> 705<sup>9</sup> 706<sup>9</sup> 707<sup>9</sup> 708<sup>9</sup> 709<sup>9</sup> 710<sup>9</sup> 711<sup>9</sup> 712<sup>9</sup> 713<sup>9</sup> 714<sup>9</sup> 715<sup>9</sup> 716<sup>9</sup> 717<sup>9</sup> 718<sup>9</sup> 719<sup>9</sup> 720<sup>9</sup> 721<sup>9</sup> 722<sup>9</sup> 723<sup>9</sup> 724<sup>9</sup> 725<sup>9</sup> 726<sup>9</sup> 727<sup>9</sup> 728<sup>9</sup> 729<sup>9</sup> 730<sup>9</sup> 731<sup>9</sup> 732<sup>9</sup> 733<sup>9</sup> 734<sup>9</sup> 735<sup>9</sup> 736<sup>9</sup> 737<sup>9</sup> 738<sup>9</sup> 739<sup>9</sup> 740<sup>9</sup> 741<sup>9</sup> 742<sup>9</sup> 743<sup>9</sup> 744<sup>9</sup> 745<sup>9</sup> 746<sup>9</sup> 747<sup>9</sup> 748<sup>9</sup> 749<sup>9</sup> 750<sup>9</sup> 751<sup>9</sup> 752<sup>9</sup> 753<sup>9</sup> 754<sup>9</sup> 755<sup>9</sup> 756<sup>9</sup> 757<sup>9</sup> 758<sup>9</sup> 759<sup>9</sup> 760<sup>9</sup> 761<sup>9</sup> 762<sup>9</sup> 763<sup>9</sup> 764<sup>9</sup> 765<sup>9</sup> 766<sup>9</sup> 767<sup>9</sup> 768<sup>9</sup> 769<sup>9</sup> 770<sup>9</sup> 771<sup>9</sup> 772<sup>9</sup> 773<sup>9</sup> 774<sup>9</sup> 775<sup>9</sup> 776<sup>9</sup> 777<sup>9</sup> 778<sup>9</sup> 779<sup>9</sup> 780<sup>9</sup> 781<sup>9</sup> 782<sup>9</sup> 783<sup>9</sup> 784<sup>9</sup> 785<sup>9</sup> 786<sup>9</sup> 787<sup>9</sup> 788<sup>9</sup> 789<sup>9</sup> 790<sup>9</sup> 791<sup>9</sup> 792<sup>9</sup> 793<sup>9</sup> 794<sup>9</sup> 795<sup>9</sup> 796<sup>9</sup> 797<sup>9</sup> 798<sup>9</sup> 799<sup>9</sup> 800<sup>9</sup> 801<sup>9</sup> 802<sup>9</sup> 803<sup>9</sup> 804<sup>9</sup> 805<sup>9</sup> 806<sup>9</sup> 807<sup>9</sup> 808<sup>9</sup> 809<sup>9</sup> 810<sup>9</sup> 811<sup>9</sup> 812<sup>9</sup> 813<sup>9</sup> 814<sup>9</sup> 815<sup>9</sup> 816<sup>9</sup> 817<sup>9</sup> 818<sup>9</sup> 819<sup>9</sup> 820<sup>9</sup> 821<sup>9</sup> 822<sup>9</sup> 823<sup>9</sup> 824<sup>9</sup> 825<sup>9</sup> 826<sup>9</sup> 827<sup>9</sup> 828<sup>9</sup> 829<sup>9</sup> 830<sup>9</sup> 831<sup>9</sup> 832<sup>9</sup> 833<sup>9</sup> 834<sup>9</sup> 835<sup>9</sup> 836<sup>9</sup> 837<sup>9</sup> 838<sup>9</sup> 839<sup>9</sup> 840<sup>9</sup> 841<sup>9</sup> 842<sup>9</sup> 843<sup>9</sup> 844<sup>9</sup> 845<sup>9</sup> 846<sup>9</sup> 847<sup>9</sup> 848<sup>9</sup> 849<sup>9</sup> 850<sup>9</sup> 851<sup>9</sup> 852<sup>9</sup> 853<sup>9</sup> 854<sup>9</sup> 855<sup>9</sup> 856<sup>9</sup> 857<sup>9</sup> 858<sup>9</sup> 859<sup>9</sup> 860<sup>9</sup> 861<sup>9</sup> 862<sup>9</sup> 863<sup>9</sup> 864<sup>9</sup> 865<sup>9</sup> 866<sup>9</sup> 867<sup>9</sup> 868<sup>9</sup> 869<sup>9</sup> 870<sup>9</sup> 871<sup>9</sup> 872<sup>9</sup> 873<sup>9</sup> 874<sup>9</sup> 875<sup>9</sup> 876<sup>9</sup> 877<sup>9</sup> 878<sup>9</sup> 879<sup>9</sup> 880<sup>9</sup> 881<sup>9</sup> 882<sup>9</sup> 883<sup>9</sup> 884<sup>9</sup> 885<sup>9</sup> 886<sup>9</sup> 887<sup>9</sup> 888<sup>9</sup> 889<sup>9</sup> 890<sup>9</sup> 891<sup>9</sup> 892<sup>9</sup> 893<sup>9</sup> 894<sup>9</sup> 895<sup>9</sup> 896<sup>9</sup> 897<sup>9</sup> 898<sup>9</sup> 899<sup>9</sup> 900<sup>9</sup> 901<sup>9</sup> 902<sup>9</sup> 903<sup>9</sup> 904<sup>9</sup> 905<sup>9</sup> 906<sup>9</sup> 907<sup>9</sup> 908<sup>9</sup> 909<sup>9</sup> 910<sup>9</sup> 911<sup>9</sup> 912<sup>9</sup> 913<sup>9</sup> 914<sup>9</sup> 915<sup>9</sup> 916<sup>9</sup> 917<sup>9</sup> 918<sup>9</sup> 919<sup>9</sup> 920<sup>9</sup> 921<sup>9</sup> 922<sup>9</sup> 923<sup>9</sup> 924<sup>9</sup> 925<sup>9</sup> 926<sup>9</sup> 927<sup>9</sup> 928<sup>9</sup> 929<sup>9</sup> 930<sup>9</sup> 931<sup>9</sup> 932<sup>9</sup> 933<sup>9</sup> 934<sup>9</sup> 935<sup>9</sup> 936<sup>9</sup> 937<sup>9</sup> 938<sup>9</sup> 939<sup>9</sup> 940<sup>9</sup> 941<sup>9</sup> 942<sup>9</sup> 943<sup>9</sup> 944<sup>9</sup> 945<sup>9</sup> 946<sup>9</sup> 947<sup>9</sup> 948<sup>9</sup> 949<sup>9</sup> 950<sup>9</sup> 951<sup>9</sup> 952<sup>9</sup> 953<sup>9</sup> 954<sup>9</sup> 955<sup>9</sup> 956<sup>9</sup> 957<sup>9</sup> 958<sup>9</sup> 959<sup>9</sup> 960<sup>9</sup> 961<sup>9</sup> 962<sup>9</sup> 963<sup>9</sup> 964<sup>9</sup> 965<sup>9</sup> 966<sup>9</sup> 967<sup>9</sup> 968<sup>9</sup> 969<sup>9</sup> 970<sup>9</sup> 971<sup>9</sup> 972<sup>9</sup> 973<sup>9</sup> 974<sup>9</sup> 975<sup>9</sup> 976<sup>9</sup> 977<sup>9</sup> 978<sup>9</sup> 979<sup>9</sup> 980<sup>9</sup> 981<sup>9</sup> 982<sup>9</sup> 983<sup>9</sup> 984<sup>9</sup> 985<sup>9</sup> 986<sup>9</sup> 987<sup>9</sup> 988<sup>9</sup> 989<sup>9</sup> 990<sup>9</sup> 991<sup>9</sup> 992<sup>9</sup> 993<sup>9</sup> 994<sup>9</sup> 995<sup>9</sup> 996<sup>9</sup> 997<sup>9</sup> 998<sup>9</sup> 999<sup>9</sup> 1000<sup>9</sup>

ה

חֲנֻכָּה C. behold! lo! חֲנֻכָּה offering gifts.  
 חֲנֻכָּה idol. vanity, become vain. h. *fabula. vilis.*  
*evil.* חֲנֻכָּה εβενος *ebony.* חֲנֻכָּה astrologer, observe  
 the stars. חֲנֻכָּה mutter. ηγεομαι, meditate,  
 muse. plaintive. חֲנֻכָּה elegant. חֲנֻכָּה fit, right.  
 חֲנֻכָּה acclamation, shout. חֲנֻכָּה stretch forth or  
 give the hand. חֲנֻכָּה bruise, crush. חֲנֻכָּה C. bit or  
 piece. footstool. חֲנֻכָּה myrtle. h. *bedera.* חֲנֻכָּה push  
 or thrust. h. εδαφος the ground, εδαφιζω push  
 to the ground. חֲנֻכָּה adorea, honour, adorn, fa-  
 vour. חֲנֻכָּה alas! ah! חֲנֻכָּה heu, woe, alas!  
 חֲנֻכָּה ετος *this, that, he, she.* חֲנֻכָּה praise. beauty.  
 glory. majesty. חֲנֻכָּה to be. *Jehovah.* calamity.  
 חֲנֻכָּה woe. חֲנֻכָּה C. to go. חֲנֻכָּה trouble. חֲנֻכָּה suffici-  
 ency, wealth. h. *Juno* goddess of riches.  
 חֲנֻכָּה sleep. dream. rave. חֲנֻכָּה woe. חֲנֻכָּה that,  
 this, he, she. חֲנֻכָּה happen. εω, εμι, to be, am.  
 חֲנֻכָּה how. חֲנֻכָּה sort of liquid measure. ready.  
 חֲנֻכָּה καλια, temple, palace. חֲנֻכָּה insult, impu-  
 dence. חֲנֻכָּה praise. [h. υλαω, απυλλω, *laus,*  
*laudo*]. shine, [h. ηλιος, sun]. *folly*, [h. ηλεος,  
 ηλαινω]. mad. חֲנֻכָּה τηλε beyond. חֲנֻכָּה walk. חֲנֻכָּה  
 αλοαω beat, break. μυλλω *molo*. [h. ολμος a  
 mortar]. hither, here, there. חֲנֻכָּה *malleus* a  
*mallet.* חֲנֻכָּה to trouble. bruise. destroy.  
 חֲנֻכָּה trouble. rage, roar. חֲנֻכָּה noise, tumult, mul-  
 titude.

F



titude. 𐤊<sup>o</sup> speak, speech. noise. 𐤊<sup>o</sup> dry matter easily burnt. melting or liquid. 𐤁<sup>1</sup> *αμαρα* pit. 𐤁<sup>2</sup> *av* if, *en* behold! 𐤁<sup>3</sup> C. here, there, behold! 𐤁<sup>4</sup> to quiet or silence. 𐤁<sup>5</sup> turn, change. overthrow. h. *φευγω*, *fugio*, put to flight. 𐤁<sup>6</sup> chariot. 𐤁<sup>7</sup> *ορος* mountain. 𐤁<sup>8</sup> kill, murder. 𐤁<sup>9</sup> to be with child or conceive. h. *οαρ* a wife, et h. forsan *whore*. 𐤁<sup>10</sup> overthrow, destroy. h. *barrafs*. 𐤁<sup>11</sup> *υθλεω*, *υθλος* a *wittol*. jeer. deceive. 𐤁<sup>12</sup> contrive mischief.

𐤁

And. if. or. though. for. therefore. then. with. that. so. but. even. as. neither. Sometimes it is interrogative, sometimes a mere expletive; and often converts the fut. into the præt. and præt. into the fut. 𐤁 chapter of a pillar. a hook.

𐤁

𐤁<sup>13</sup> she leopard or panther, or a wolf. 𐤁<sup>14</sup> this, she. 𐤁<sup>15</sup> a fly, or any winged insect. 𐤁<sup>16</sup> endow, dowry. 𐤁<sup>17</sup> *οφραζω* flay, sacrifice, victim. feast. 𐤁<sup>18</sup> dwell. h. *πολις*, a city. 𐤁<sup>19</sup> skin or stone of grapes. 𐤁<sup>20</sup> *ce*, *ici* Fr. here. there. he. that. this. 𐤁<sup>21</sup> gold. clear water. fine sky. 𐤁<sup>22</sup> defile, nauseate, abhor. h. *ζημια*, detriment. 𐤁<sup>23</sup> warn, foresee. shine. h. *σειρ*, the sun. *σειριον*, *aster*. *σειριος*, dog-star. azure,

azure, or colour of the sky. 𐤅𐤓𐤅 this. that.  
 𐤅 flow. filth. 𐤅 to boil. 𐤍𐤏𐤍𐤓, 𐤏𐤏𐤍𐤓, full of  
 pride and anger. 𐤍 corner. storehouse or gar-  
 ner. 𐤅 post. 𐤅 cast away as vile. lavish.  
 despise. 𐤅 food, feed. h. 𐤆𐤏, 𐤆𐤏, live. 𐤆𐤏,  
 life. 𐤅 hostess. [h. 𐤅𐤏𐤏, host or guest]. har-  
 lot. 𐤅 𐤍𐤏𐤏, *cieo*, move. tremble. 𐤅 estrange.  
 compress. sneeze. wound. cure. 𐤍𐤅𐤍𐤅 take  
 off or loose. 𐤅 fear, creep. h. 𐤍𐤏𐤏𐤓, a *snail*.  
 𐤅𐤅, 𐤅 C. April. beauty, splendor. 𐤅 wild  
 beast. 𐤅 spark, flame. fetters. 𐤅 olive. h.  
 Minerva called *Sait* or *Sais*, oleæque Minerva  
 inventrix. *azeyte* Sp. oil. 𐤍𐤅𐤍𐤅 pure. h. 𐤍𐤏𐤏,  
 𐤍𐤏𐤏𐤏 just. Syr. overcome. 𐤅 odour. memory,  
 remember. male infant. 𐤅𐤅𐤅𐤅 fork or flesh-  
 hook. 𐤅 𐤍𐤏𐤏𐤓, *debauchée*, glutton. 𐤅𐤅𐤅;  
 vine-shoots. 𐤅𐤅𐤅 𐤆𐤏𐤏𐤓, 𐤏𐤏𐤏𐤏, tempest.  
 horror. 𐤅 unless, except. 𐤅𐤅𐤅𐤅 wicked-  
 ness, design, plot, contrive. 𐤅 a certain time.  
 𐤅 cut off, lop, or prune. sing. 𐤅𐤅𐤅 C. species,  
 fort. 𐤅 attack the rear. end, tail. 𐤅 whore.  
 𐤅 reject, cast off. 𐤅 leap up. 𐤅𐤅𐤅𐤅 *in niph.*  
*seco*, cut off. is extinct. 𐤅 contemn, threaten.  
 𐤅 anger, sad, troubled, displeas'd. 𐤅 cry, as-  
 semble. 𐤅 little. 𐤅𐤅𐤅𐤅 𐤏𐤏𐤏, 𐤏𐤏𐤏𐤏, 𐤏𐤏𐤏𐤏,  
*pitch*. 𐤅𐤅𐤅𐤅 *senex*, *senectus*, *senesco*, grow  
 old. beard. h. 𐤍𐤏𐤏, 𐤏𐤏𐤏, *chin*. 𐤅 lift up,  
 crucify. 𐤅 refine, melt. h. 𐤆𐤏𐤏𐤓. *cecca* It.

the mint, *scaccarium*, *exchequer*. 𐤆𐤃𐤅𐤃 grow warm, melt, run out. 𐤆𐤃 scatter, disperse. to fan. circle. girdle. crown. chain. 𐤆𐤃 dropping. 𐤆𐤃 greyhound. horse. having strong loins. 𐤆𐤃 appear, rise up, east, sun-rise. 𐤆𐤃 inundation, carry away as with a flood. 𐤆𐤃 σπειρω, *sero*, sow, feed. 𐤆𐤃 the arm. 𐤆𐤃 *spargo*, *sprinkle*. 𐤆𐤃 a span.

𐤆

𐤆𐤃𐤅𐤃 loved. bosom. retreat. 𐤆 in *niph. κρυπτω*, hide himself. h. *cave*, *cabinet*. 𐤆 hide, embrace, love. 𐤆 *batuo*, *abattre* Fr. shake down, beat out, thresh. 𐤆 bring forth. [h. *Κυβελη*, *Cybele*, mother of the Gods]. give or receive a pledge. bind. corruption. pains of child-birth, pledge [h. *οφειλω*, to owe]. *pilot*, mast [h. *cabel-rope*. *cobel* or boat. *καπηλη*, place where the pilot sits to steer. *πηδαλιον*, a *paddle*. *καπηλος*, a merchant or vintner]. band, cord. destroy. corrupt, deal corruptly. h. *κοβαλευω*, *κοβαλος*, crafty. Cald. & Gr. *αβαλαι* alas. to strike, h. *κολαφος*, *colaphus*, a slap o'th' face. also Cald. & Gr. *αυλαλις* an ax or hatchet. 𐤆𐤃 lilly or white rose. 𐤆 fold or embrace. 𐤆 associate, join, inchant. h. *par*, *pair*, *peer*. 𐤆 wale or stripe. wound. 𐤆 bind, gird. heal [h. *εβεικος* or *ιβεικος*, *hibiscus*, marsh-mallows]. govern. 𐤆 frying-pan. 𐤆𐤃 festival. h. *αγος*, *αγιος*, *αγιζω*, holy. 𐤆 locust.



<sup>14</sup> feast. dance [*gigue* or *gig*], turn round, stagger. <sup>15</sup> cleft or hole. <sup>15</sup> *cingere*, *gird*, *girdle*. <sup>16</sup> *ἄγχι* swift. sharp. h. *cudo*, *incido*, *cut*. <sup>17</sup> C. *γᾶθω*, *gaudeo*, rejoice, h. *ἡδω*, *ἡδομαι*, *ἡδος*, pleasure, sweetness. *αἰδω*, to sing. <sup>18</sup> cease, [h. *τελος*, end]. abstain, renounce. time. world. <sup>19</sup> *ἄβυσσος* bramble. <sup>20</sup> bed-chamber, private place. <sup>21</sup> renew, new. [h. *adafia*, *ovis vetula recentis* (renovati) *partus*, an old ewe with young]. moon, month. h. *εἶδος*, *-idus*, *ides*. <sup>22</sup> *ἄδελφος* debtor. <sup>23</sup> *ἄβυσσος* bug or encompass, circle. h. *ωγῆν*, *ωκεανος*, *oceanus*, *ocean*. <sup>24</sup> propose ænigmas. <sup>25</sup> *αἰω*, shew, declare. <sup>26</sup> haven. <sup>27</sup> hook. bramble. <sup>28</sup> C. *κατῆλω*, to sew. string, thread. h. *χαιτη*, hair. <sup>29</sup> howl. suffer, be in anguish [*κλαίω*, weep]. tremble. bring forth. sand. <sup>30</sup> spare. <sup>31</sup> *ἄβυσσος* hors Fr. without, outward. [h. *ostium*, a gate. to *oust*]. abroad. street. except. <sup>32</sup> turn pale, pale, blue. *ἄσπαιος*, white. *κύριος*, prince. *κυαρ*, a hole. <sup>33</sup> hasten. ready. [h. *ωκυσ*, *citus*]. thought. <sup>34</sup> *ἄσπαιος* *οασομαι*, see. provide. prophecy. breast. window. <sup>35</sup> cloud. *coruscatio*, lightning. <sup>36</sup> *ἄσπαιος* *ἰσχυς*, is strong. lay hold, take. <sup>37</sup> *ἄσπαιος* *χοιρος*, *us*, *σος*, wild boar. <sup>38</sup> *ἄσπαιος* a clasp or *hook*. h. *ογκινον*, *uncus*. <sup>39</sup> *ἄσπαιος* *αταω*, sin. mis. err. purity. <sup>40</sup> cut out, or hew. <sup>41</sup> restrain anger. h. *κοτος*, *δυμος*, anger. <sup>42</sup> catch or snatch, take by

force. <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> <sup>470</sup> <sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> <sup>487</sup> <sup>488</sup> <sup>489</sup> <sup>490</sup> <sup>491</sup> <sup>492</sup> <sup>493</sup> <sup>494</sup> <sup>495</sup> <sup>496</sup> <sup>497</sup> <sup>498</sup> <sup>499</sup> <sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup> <sup>525</sup> <sup>526</sup> <sup>527</sup> <sup>528</sup> <sup>529</sup> <sup>530</sup> <sup>531</sup> <sup>532</sup> <sup>533</sup> <sup>534</sup> <sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup>

anniversary feasts for the building cities, dedication of temples, and consecration of churches.  
 𐤀𐤍 C. ice. 𐤑 to favour. beseech. be gracious. freely. 𐤒 hypocrisy, impostor, cheat, dissemble. pollute. 𐤒 𐤀𐤆𐤁 hang or strangle. 𐤀𐤆𐤁𐤁𐤁 a quincy. 𐤑𐤀𐤄𐤁 𐤀𐤆𐤁𐤁𐤁 𐤀𐤆𐤁𐤁𐤁, affront. in *hithp.* to be sanctified. to favour. gracious. mercy. 𐤒𐤀, stork or ostrich. 𐤑𐤀 confide. hope. 𐤀𐤆𐤁 consume, gnaw. 𐤀𐤆𐤁 worm that destroys corn. 𐤀𐤆𐤁 𐤀𐤆𐤁𐤁𐤁, *camus*. muzzle, bridle. 𐤑 C. treasure. deposit. strong. 𐤑 C. potter's earth, clay. 𐤑 poverty, want. fail. 𐤀𐤆𐤁 clean. 𐤒𐤀𐤄𐤁 𐤑 𐤀𐤆𐤁𐤁𐤁, cover. cloath. 𐤑𐤀 𐤀𐤆𐤁, 𐤀𐤆𐤁𐤁. hasten. fright. h. 𐤀𐤆𐤁, levis, or light. 𐤑𐤀 handful. hollow of the hand. 𐤑𐤀 *cupio* desire. delight in, love. 𐤑𐤀 dig. confused, blush. 𐤀𐤆𐤁 set at liberty. search, examine. disguise. 𐤒𐤀 freedom. 𐤀𐤆𐤁𐤁𐤁 𐤀𐤆𐤁𐤁𐤁, *ios*, 𐤀𐤆𐤁𐤁𐤁, *hasta*, dart or arrow. 𐤀𐤆𐤁 hew, cut out, to grave. 𐤑𐤀 divide. 𐤑𐤀 garment. arm. breast. 𐤑 C. hasten, hasty. 𐤑 sharp stone, cut, divide. 𐤑 found a trumpet. village. grafs. 𐤀𐤆𐤁𐤁𐤁 a rule or decree. 𐤒𐤀 ordain. carve, pourtray or grave. h. 𐤀𐤆𐤁, 𐤀𐤆𐤁𐤁. 𐤑 *quæro*, make diligent enquiry. 𐤀𐤆𐤁𐤁𐤁 𐤀𐤆𐤁𐤁𐤁 *rapier*, sword. ravage, destroy. 𐤀𐤆𐤁𐤁𐤁, dry up. 𐤑𐤀 fear, tremble. h. 𐤀𐤆𐤁, *frigus*, cold. 𐤑 burn with grief or anger, inflame, provoke. h. 𐤀𐤆𐤁 contention. *ira* anger. 𐤀𐤆𐤁 necklace or collar of pearls. 𐤀𐤆𐤁



bag. bodkin, graving-tool or file. h. χαρτίω  
to engrave. <sup>122</sup> charlatan, Ital. Sp. & Fr. for-  
tune-teller. <sup>123</sup> roast, burn, singe. <sup>124</sup> grates. h.  
εργω include, ἐργος inclosure, *carcer* prison.  
<sup>125</sup> thorn, thistle, nettle. <sup>126</sup> devote, dedicate.  
[h. *ceremonies*]. prohibit. forfeit. destroy. [h.  
ερημω lay waste. ερημος a desert]. net. h. ὄρμια  
a fish-line. <sup>127</sup> a fickle. <sup>128</sup> ὄρος, *orus*, the sun.  
<sup>129</sup> *crepo*. [h. to *carp*]. reproach. publish. win-  
ter. <sup>130</sup> move. diligent. ὀρίζω, ὄρος, decide. cut.  
a threshing instrument. grape-stone. χρυσος  
gold. *careus*, *caseus*, *cheese*. pit. <sup>131</sup> chain.  
<sup>132</sup> crack or gnash. <sup>133</sup> ardeo, uro, *aridus*, burnt,  
dried. <sup>134</sup> ἀροω, ἀρω, *aro*, plough. devise.  
[h. *ars art*]. engrave. workman. deaf or silent.  
field. *forest*. potsherd. h. κεράμιος, *urceus*. κερω-  
σος, *crock*, *crockery*. *creuse* or *creuit*. <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup>  
impute. esteem. number. think. curious work.  
<sup>136</sup> cease or make silent. <sup>137</sup> C. need. h. prefix  
<sup>138</sup> *necesse*. <sup>138</sup> σκια, σκοτος, *fuscus*, darken. σχω  
restrain, hinder. <sup>139</sup> defeat. break. weak. <sup>140</sup>  
lighted coal. amber. <sup>141</sup> αἰσυμνητής legate. lord.  
<sup>142</sup> breastplate. <sup>143</sup> discover, uncover, strip,  
draw water. a small flock. h. *sheep*. <sup>144</sup> love,  
desire, unite or cleave. gird. fell of a wheel.  
<sup>145</sup> bind. spoke of a wheel. collection or heap.  
of waters. <sup>146</sup> *quisquiliæ*. chaff. burn. <sup>147</sup> <sup>148</sup>  
pan or censer. to heap. take away. τω take.

<sup>14</sup> cut out. determine. <sup>149</sup> τυλω, τυλιττω, swaddle or wind round. <sup>150</sup> seal. <sup>151</sup> son or father-in-law. bridegroom. allied. h. γετων [goody] neighbour. <sup>152</sup> rapine, take away by force. <sup>153</sup> ορυττω to dig. plough. row. h. ερετης a rower, ερεττω to row. <sup>154</sup> break. beat. frighten, αιδεω, οτλεια, discourage.

<sup>155</sup> to be good. <sup>156</sup> sweep. stoop. <sup>157</sup> to slaughter. to cook. victim. guards. <sup>158</sup> dip. <sup>159</sup> sink, fix in, drive down. swallow up. <sup>160</sup> a ring. <sup>161</sup> hill. navel. h. tuber. <sup>162</sup> December. <sup>163</sup> καθαρος pure. καθαιρω, καθαρος, clean. <sup>164</sup> good, fit, pleasing, sweet. <sup>165</sup> νηθω spin. thread. <sup>166</sup> tego cover or do over. to plaister. h. τυκος, trua, trulla, trowel. <sup>167</sup> inward parts or reins. <sup>168</sup> cast out. h. tollo, tuli. <sup>169</sup> C. mountain. range or row. <sup>170</sup> to fly. <sup>171</sup> C. fasting. <sup>172</sup> shoot or dart. <sup>173</sup> atahona, Sp. grind. <sup>174</sup> the anus. <sup>175</sup> frontlet. <sup>176</sup> τιτανος clay. h. τηθυσ, tethys, the earth. θολος, mire. <sup>177</sup> C. mire. <sup>178</sup> palace. <sup>179</sup> dew. h. θαλλω, pullulo. <sup>180</sup> to cover. h. θολος, tholus, roof or scutcheon. tutulus peak, tuft or tower. <sup>181</sup> spotted. <sup>182</sup> lamb. <sup>183</sup> tamino, contaminino, defile, pollute. <sup>184</sup> hide. <sup>185</sup> granary. vessel. basket. <sup>186</sup> to foul or dirty. <sup>187</sup> seduce.

ט<sup>4</sup> taste. ט<sup>35</sup> דעו, thrust thro'. *onus, onero*,  
 to load. ט<sup>36</sup> ט<sup>37</sup> child. ט<sup>37</sup> walk like chil-  
 dren. ט<sup>38</sup> measure of a palm. ט<sup>39</sup> few. join.  
 forge. ט<sup>40</sup> C. chief, prince. ט<sup>41</sup> nail or claw.  
 ט<sup>42</sup> become thick or fat. ט<sup>43</sup> ט<sup>44</sup> continual.  
 ט<sup>45</sup> new, fresh. inflamed or purulent. ט<sup>46</sup> ט<sup>47</sup>  
*τειρο*, tired or weary. load or charge. ט<sup>48</sup> before. not  
 yet. ט<sup>49</sup> δρεπω, *rapio, attraper* Fr. trap. take  
 by rapine, or hunt for prey. ט<sup>50</sup> τειρω, *tero*, to  
 tear. food. ט<sup>51</sup> τρεφω, nourish. h. *δορπον* supper.

ט<sup>52</sup> ט<sup>53</sup> long for or desire. ט<sup>54</sup> is fitting or be-  
 comes. ט<sup>55</sup> λω, is content or willing. *in*  
*bitbp.* adjure. *in boph.* resolve upon. begin, *in*  
*niph.* to act foolishly. ט<sup>56</sup> chanel or river. h.  
*ρεω* flow. a jar. ט<sup>57</sup> *in niph.* despair. ט<sup>58</sup> *ιατνς*  
 beloved, agreed. ט<sup>59</sup> ט<sup>60</sup> *βαυζω*, *baubo*, cry out.  
 ט<sup>61</sup> bring. flow. bear fruit. [h. *βωλος* glebe]. in-  
 crease. river. *jubilee*. ט<sup>62</sup> marry a brother's wi-  
 dow. ט<sup>63</sup> dry. ט<sup>64</sup> ט<sup>65</sup> field. husbandman. ט<sup>66</sup>  
*αγων* afflicted, prefix ט, h. *nugæ*. ט<sup>67</sup> *αγωνια* for-  
 row or *anguish*. ט<sup>68</sup> labour. h. *μογεω*. *μογος*, la-  
 bour. *μογισ*, vix. ט<sup>69</sup> C. afraid, heap. ט<sup>70</sup> ט<sup>71</sup> hand.  
 h. *ιδιος* proprius. ט<sup>72</sup> ט<sup>73</sup> shoot. cast. *αδω*, *αειδω*,  
 praise. confess. love. ט<sup>74</sup> *ειδω* *video*, scio. *δαιω*,  
 know. regard. punish. ט<sup>75</sup> ט<sup>76</sup> name of God.  
 ט<sup>77</sup> give, gift. [h. *αλω*, *babeo*, have], care, pain.



<sup>21</sup> arrogant. <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup>

fast

fast. harden. <sup>1</sup>י *instauro*, to mould or form.  
 freighten. <sup>1</sup>ב burn. <sup>1</sup>ב<sup>2</sup>ק<sup>2</sup> C. a wine-  
 press. <sup>1</sup>צ *cendo, incendo*, burn. <sup>1</sup>ח *ακρω, ecouter*  
 Fr. hearing. obedience. gathering. <sup>1</sup>ז disjoint.  
 pluck from. hang. <sup>1</sup>ח cut round, compass  
 about. <sup>1</sup>ק awaken. <sup>1</sup>ק *carus*, precious. h. μα-  
 χαρ, μακαριος, blessed. h. *macaroni* It. food of  
 the blessed. <sup>1</sup>ל lay snare. h. *cassis*, a net. *caccia* It.  
*caça* Sp. *chasse* Fr. *chase*. <sup>1</sup>ל<sup>2</sup>ר<sup>2</sup> revere, afraid.  
 h. *ιερος* sacred. <sup>1</sup>ש descend. <sup>1</sup>ש shoot. cast. shew.  
 doctrine. law. rain. <sup>1</sup>ש moon, month. <sup>1</sup>ט per-  
 vert, mislead. <sup>1</sup>ט side. thigh. <sup>1</sup>ט afflicted, grie-  
 vious, is bad. <sup>1</sup>ט spit. [h. *ruċtare*]. herbs. <sup>1</sup>ט  
*baeres*, inherit. possess. disinherit. h. *Ιρος, Irus*,  
 a noted beggar. pauperior *Iro*. <sup>1</sup>ט<sup>2</sup> is, are. <sup>1</sup>ט<sup>2</sup>  
 fession, feat. dwell, inhabit. <sup>1</sup>ט<sup>2</sup> abase, bow down.  
<sup>1</sup>ט<sup>2</sup> extend or hold out. <sup>1</sup>ט<sup>2</sup> to be desolate. <sup>1</sup>ט<sup>2</sup> sleep.  
*assonare* It. *seneo*, grow old. <sup>1</sup>ט<sup>2</sup> help, defend. *σωος,*  
*σωω, save*. deliver. <sup>1</sup>ט<sup>2</sup> onyx or *jasper*. <sup>1</sup>ט<sup>2</sup> plain.  
 strait. right. <sup>1</sup>ט<sup>2</sup> decrepit, old. <sup>1</sup>ט<sup>2</sup> fit. inhabit.  
<sup>1</sup>ט<sup>2</sup> stake, nail. <sup>1</sup>ט<sup>2</sup> orphan. <sup>1</sup>ט<sup>2</sup> to leave. excel.  
 overplus [h. the comparative degree in Greek,  
*-τερος*, is formed. also the Latin *iterum* again,  
*itero* to reinstate]. moreover. nerve, cord. a  
 lobe or caul of the liver.

ט

As. [h. *και* and, even]. to. or. according.  
 after. how. when. <sup>1</sup>ט<sup>2</sup> grieve, fore, sorrow-  
 ful.

ful. <sup>1</sup>אָאָחֹס *ache*, grieve, afflicted. <sup>2</sup>גָּדוּל *gravidus* weighty. is heavy. glory, honour. *copia* increase. rich. liver. <sup>3</sup>כָּבַד *extinguish*. <sup>4</sup>כַּבְדִּים *fetters*. <sup>5</sup>כַּבֵּשׂ *wash*. fuller. h. *vas, vessel, basin*. <sup>6</sup>כַּבֵּשׂ *helmet*. <sup>7</sup>כָּבֵד *creber* frequent. numerous, great, strong. already. <sup>8</sup>כַּבֵּשׂ *cribrum* a sieve. <sup>9</sup>כַּבֵּשׂ *subdue*. a lamb. <sup>10</sup>כַּבֵּשׂ *a pitcher*. h. *καδος, cadus, a cask*. <sup>11</sup>כַּבֵּשׂ *ball, round thing*. <sup>12</sup>כַּבֵּשׂ *C. a lie, lied*. <sup>13</sup>כַּבֵּשׂ *so. here. there*. hitherto. <sup>14</sup>כַּבֵּשׂ *darken*. wrinkle. contract. restrain. h. *χαος chaos. cæcus* blind. <sup>15</sup>כַּבֵּשׂ *is able*. <sup>16</sup>כַּבֵּשׂ *priest*. [h. *κονεω* to serve, *διακονος* a *deacon*]. prince. <sup>17</sup>כַּבֵּשׂ *C. window*. <sup>18</sup>כַּבֵּשׂ *καιω* burn. <sup>19</sup>כַּבֵּשׂ *καιω, καιω, καιω, queo*. power, strength. lizard. <sup>20</sup>כַּבֵּשׂ *to measure*. contain. [h. *qualus* a basket]. sustain. <sup>21</sup>כַּבֵּשׂ *prepare*. fit. stablish, make firm. sprig. vineyard. <sup>22</sup>כַּבֵּשׂ *χος, χες, cup*. owl. <sup>23</sup>כַּבֵּשׂ *furnace*. *κορος*, fort of large dry measure. <sup>24</sup>כַּבֵּשׂ *Æthiopia*. <sup>25</sup>כַּבֵּשׂ *κοπιζω* lie, deceive. <sup>26</sup>כַּבֵּשׂ *cruel*. <sup>27</sup>כַּבֵּשׂ *κευθω, occulto, hide*. cut off. h. *cædo, scindo*. <sup>28</sup>כַּבֵּשׂ *coloro*, painted. <sup>29</sup>כַּבֵּשׂ *γασος* deceive. deny. lie. h. *κακος* evil. <sup>30</sup>כַּבֵּשׂ *quia*. for. because. though. therefore. but. surely. <sup>31</sup>כַּבֵּשׂ *destruction*. h. *cado, chute* Fr. fall. <sup>32</sup>כַּבֵּשׂ *a spark*. <sup>33</sup>כַּבֵּשׂ *lance*. <sup>34</sup>כַּבֵּשׂ *army, camp*. <sup>35</sup>כַּבֵּשׂ *covetous, stingy*. <sup>36</sup>כַּבֵּשׂ *pleiades*. h. *χειμα, hyems*, winter. <sup>37</sup>כַּבֵּשׂ *bag, purse*. h. *κιςη. chest*. <sup>38</sup>כַּבֵּשׂ *rock*. h. *cippus* a grave-stone. <sup>39</sup>כַּבֵּשׂ *laver, caldron*. <sup>40</sup>כַּבֵּשׂ *reins*. <sup>41</sup>כַּבֵּשׂ *star*. <sup>42</sup>כַּבֵּשׂ *morsel*. cake. a plain. talent. <sup>43</sup>כַּבֵּשׂ *all. ελος whole*. <sup>44</sup>כַּבֵּשׂ *κωλευω, hinder*,



hinder, restrain. κλειω, shut up. h. celo, conceal.  
 𐀓<sup>4</sup> mixture of different sorts. 𐀓<sup>5</sup> dog. h. κελ- or  
 κερ-βερως, Cerberus. 𐀓<sup>1</sup> cage, basket. h. καλυβιον,  
 a little cottage or cabin. 𐀓<sup>3</sup> finish. consume. hope  
 or long for. a bride. 𐀓<sup>2</sup> old age. 𐀓<sup>9</sup> instrument  
 or vessel. 𐀓<sup>1</sup> finish. perfect. h. καλλος beauty.  
 𐀓<sup>2</sup> holocaust. 𐀓<sup>3</sup> make ashamed, confound. h.  
 calumnia, calumny. 𐀓<sup>4</sup> κολαπιω, κολαπιηρ, ham-  
 mer. 𐀓<sup>5</sup> 𐀓<sup>6</sup> μαω, long for, or earnestly de-  
 sire. 𐀓<sup>6</sup> girdle, bracelet, or necklace. 𐀓<sup>7</sup> κυμι-  
 νος, cuminum, cumin. treasure. 𐀓<sup>8</sup> deposited or  
 laid up. 𐀓<sup>9</sup> cremo, kindle. yearn. blacken. heat.  
 darkness. h. κιμμερος, maurus, moor. 𐀓<sup>10</sup> well.  
 so. rightly. the like. 𐀓<sup>11</sup> to surname himself,  
 give titles. 𐀓<sup>12</sup> companies. 𐀓<sup>13</sup> καρνος, κικνια,  
 lice. 𐀓<sup>14</sup> gather, assemble. [h. κοινος, commu-  
 nis, common]. canegon Fr. breeches. 𐀓<sup>15</sup> humbled.  
 merchant. 𐀓<sup>16</sup> wing, skirt, sail. [h. canopy]. 𐀓<sup>17</sup>  
 κιθαρα, cithara, guitar or harp. h. canorus.  
 𐀓<sup>18</sup> throne. h. κασεα, chaise Fr. a chair. h.  
 casa Lat. Sp. & Ital. house. 𐀓<sup>19</sup> to case or cover,  
 hide, bury in oblivion. 𐀓<sup>20</sup> pluck or cut up.  
 𐀓<sup>21</sup> hope. κοζελια folly. 𐀓<sup>22</sup> Orion. 𐀓<sup>23</sup> shave  
 round. 𐀓<sup>24</sup> reckon, count. [h. census]. number.  
 —κοσιος the numeral termination in Greek.  
 𐀓<sup>25</sup> concupisco, long or lust after. silver. money.  
 𐀓<sup>26</sup> pillow. 𐀓<sup>27</sup> 𐀓<sup>28</sup> κυζω, κυζομαι, enrage,  
 provoke, grieve. 𐀓<sup>29</sup> 𐀓<sup>30</sup> κυφος the hollow or  
 bending

bending of a thing. a *cup*. <sup>79</sup> καμπῶ bend.  
 bow down. <sup>80</sup> ἵν extinguish. <sup>81</sup> ἵ copulo, couple.  
 double or repeat. <sup>82</sup> ἵ shrink. bend. gather. C.  
 πεινα hunger. h. to *pine* away. <sup>83</sup> ἵ a beam. <sup>84</sup> ἵ  
*cover*, pardon, expiate. hoar-frost. pitch. κυ-  
 προς *cypress*. κυπαρος *cup*. village. <sup>85</sup> ἵ κυπας  
 cover. feed. h. κίβος *cibus*. <sup>86</sup> ἵ C. bind. ἵη ap-  
 ple. knob. boss. lintel. <sup>87</sup> ἵη καρ, καρνος, lamb.  
 pasture. [h. *καραννος*, *καρανω*, a goat. h. *garenne*  
 Fr. a *warren*]. κείος C. a ram. κυείος, κούρανος,  
 captain. litter. <sup>88</sup> ἵ cherubim. <sup>89</sup> ἵ to clothe,  
*crupellarii*, among the Gauls, soldiers  
 covered or clothed with iron armour. <sup>90</sup> ἵ *creu-*  
*ser* Fr. pierce. prepare. buy. h. κορῶ satiate.  
 h. some derive the *grave*. <sup>91</sup> ἵ κραζω, κηρῶσω,  
 proclaim. κηρῶξ herald. <sup>92</sup> ἵ cover, garment. h.  
 κροκῶτος. *caracalla*. <sup>93</sup> ἵ area, compass, or *cir-*  
*cuit*. <sup>94</sup> ἵ saffron. <sup>95</sup> ἵ vinedresser, vineyard. h.  
 καρμα mustum. κερμι beer. <sup>96</sup> ἵ green ear of  
 corn. fruitful plain or hill. crimson. <sup>97</sup> ἵ C.  
 throne. <sup>98</sup> ἵ ravage or waste. <sup>99</sup> ἵ bend, bow down.  
 knee. *crus*, leg. foot. h. *cringe*. <sup>100</sup> ἵ καρβασος,  
*carbafus*, fine linen. green. <sup>101</sup> ἵ σκαίρω,  
 χορος, dance. <sup>102</sup> ἵ γαστήρ belly. <sup>103</sup> ἵ κείω, κείζω,  
 cut off. chew. ratify or covenant. <sup>104</sup> ἵ ἄσθῆ a  
 lamb. <sup>105</sup> ἵ Chaldean. <sup>106</sup> ἵ covered with fat. <sup>107</sup> ἵ  
 stumble, fall. offence. ax. lever. <sup>108</sup> ἵ βασκαιω,  
 use enchantment or juggling. magician or juggler.  
<sup>109</sup> ἵ

<sup>110</sup> fit, right. <sup>111</sup> <sup>112</sup> write. decree. h. *πυκτις*,  
*book*. <sup>112</sup> wall. <sup>113</sup> pure gold. *in nipb.* marked.  
<sup>114</sup> *χιτων* a coat or vest. <sup>115</sup> side. arm. shoulder.  
 back. <sup>116</sup> compass about, invest. *κίτ-κιδ-αρις*,  
*cidaris*, crown. attend. <sup>117</sup> <sup>118</sup> *κοτλειω* pound or  
 beat in a mortar. bruise.

§

To. for. upon. by. of. at. with. from. <sup>119</sup> <sup>120</sup>  
 not. without. <sup>121</sup> dry. <sup>122</sup> *lasso*, *lassus*, weary.  
<sup>123</sup> *ληθω*, *lateo*, hide. <sup>124</sup> messenger. h. *legare*, *le-*  
*gate*, *laquais*. <sup>125</sup> *λαος*, people or nation.  
<sup>126</sup> <sup>127</sup> <sup>128</sup> heart. touch the heart. [h. *life. lubet, li-*  
*bet*, it pleases. *libido*, lust, *libidinous*]. embolden.  
 cake. <sup>129</sup> lion. <sup>130</sup> *labor*, *lapsus*, stumble, fall.  
<sup>131</sup> *albus*, white. h. *Alpes* from their snowy  
 tops. <sup>132</sup> *luna* the moon. *λιβανος* frankincense.  
*later* a tile or brick. <sup>133</sup> clothe or put on. h.  
*λωπος* a thin garment. *limbus* a selvedge or bor-  
 der. <sup>134</sup> <sup>135</sup> <sup>136</sup> flame. [h. *λαμπω*, *λαμπρος*, shine.  
*λαμπας* a lamp]. sword. <sup>137</sup> study. h. *λεγω dico.*  
*lego* to read. <sup>138</sup> mad. <sup>139</sup> burn. fire. [h. *light*,  
*lantern*]. sword-blade. <sup>140</sup> *in bithp.* insinuate,  
 wheedle, inchant. <sup>141</sup> C. therefore. unless. <sup>142</sup> <sup>143</sup>  
 assemble. concourse. <sup>144</sup> <sup>145</sup> if. perhaps. O that!  
 I wish. <sup>146</sup> not. without. <sup>147</sup> a small liquid mea-  
 sure. h. *λαγυνον galon*. <sup>148</sup> *allier* Fr. join. [h.  
*γλια*, *gluten*, glue]. *αλλοιω* borrow. *lend*. <sup>149</sup> *λι-*  
*αζω*,



αζω, depart. <sup>2</sup>η table. <sup>2</sup>β ληθω, *lateo*, *latent*,  
 hide. cover. <sup>3</sup> winding stairs. a loop. <sup>4</sup> unless.  
<sup>3</sup> lodge or stay a night. murmur. <sup>3</sup> *gula*,  
 throat. to swallow. <sup>3</sup> λαθω, λασκω, de-  
 ride, mock. [h. *lufus* sport]. interpret. <sup>3</sup> knead,  
 mix flour with water. <sup>3</sup> C. with or at.  
<sup>3</sup> C. he, she. this, that. <sup>3</sup> perverfenefs.  
<sup>3</sup> green. [h. λαχ-ανον pot-herbs. h. *leek*].  
 fresh. h. χλοα grafs. <sup>3</sup> jaw-bone. cheek. <sup>3</sup>  
 λειχω, *lingo*, [h. *lingua* tongue] *lick* up. <sup>4</sup>  
 bread, food, fight. <sup>4</sup> C. concubine. <sup>4</sup> op-  
 prefs. <sup>4</sup> whisper. eloquence. enchantment, h.  
 λακαζω. *illicio*, allure. <sup>4</sup> lizard. <sup>4</sup>  
 sharpen. polish. instruct. <sup>4</sup> night. <sup>4</sup>  
 shriek-owl. <sup>4</sup> λισ, *leo*, *lion*. <sup>4</sup> take. <sup>4</sup>  
 μανθανω learn, teach. a goad. <sup>4</sup> γελαω  
*laugh*. λωβευω mock. <sup>5</sup> barbarous. foreign. h.  
 βλαισος, *blafus*. <sup>5</sup> γλυζω, *glutio*, swallow. eat.  
 taste. h. *lautus*. <sup>5</sup> wormwood. bitter. <sup>5</sup>  
 λαμπας. torch. firebrand. <sup>5</sup> turn aside. lay  
 hold of, embrace. <sup>5</sup> ληχω, take. [h. *la-*  
*queus*]. receive. [h. λεγω *colligo*]. learning.  
 tongs or forceps. <sup>5</sup> glean, leaze. h. ληκυθος,  
 a vefsel, pot, or cruife. <sup>5</sup> Arabicè. ηλα-  
 κατη, colus, a diftaff. <sup>6</sup> λειχω *lick* or lap.  
<sup>6</sup> gather the latter grapes. after-grafs. latter  
 rain. <sup>6</sup> sap. radical moifture. <sup>6</sup> λεχη,  
 hall, chamber. <sup>6</sup> the ligure, a precious ftone.

ῥ γλωσσα, tongue. lingot or wedge of gold. λαζω to slander. ἡῖνῖ wardrobe. ῥ an half omer. ῥ break, grind. pull out. grinding-tooth.

## ἰ

Of. from. towards. because. against. with. ῥῖνῖ might. vehemence. exceeding, αδην, αδεω, very much. always. ἡ hundred. □ῥῖ□ something. perhaps. ῥ refuse. ῖ μισεω, despise. reject. ῥ μαερεο, fret. to prick. is stubborn. ῥῖῖῖ precious, exquisite, delicious. h. μακτυα, μακτυα, delicate sort of food. ῥ a sickle. ῥ deliver up. ῥ throw down, fall, destroy. ῥῖῖῖ μετρεω, metior, measured. h. modulus, modulus. μετρον. ἡ measure. ῥῖῖῖ garment. h. μανδυν, manteau Fr. mantle. ῖῖῖ how? why? h. μω quæro. ῥ meler Fr. mingle. ἡ in hitbp. to tarry. ῥ hasten. endow. [h. μειω divide. μέρος part]. μωγος is foolish or rash. ῥῖῖῖ dissolve, liquify. ῖῖῖ medulla, marrow. brain. ῖῖῖ motus, moved. [h. νευω, nuto, nod]. stagger, fall. [h. μεθυ, temetum, strong wine. μεθῖ drunkenness, μεθω to be drunk]. staff. a yoke. h. temo a team. ῥ become poor. [h. μικκος, μικρος, little]. decay, macies, emaciate. ῥ cut off or round. circumcise. ῖῖῖ μωμος spot, sin, blemish. ῥ with ῖ prefixed, image, mien or likeness. ῥ chaff. ῥ μυρρα, myrrh, in hitbp. to change. ῖ remove,

remove, *μασσω* feel. apud *persas* *μυς*, *mys*, *mouſe*.  
<sup>2</sup>ה to die. h. *mors*. *matar* Sp. to kill. *mata-*  
*dor* he that kills. <sup>3</sup>מִשְׁכָּה *μισγω*, *misceo*, *mix-*  
*mixture*. liquor. <sup>3</sup>ה burn. <sup>3</sup>ה girdle. strength.  
<sup>2</sup>ב bastard. star. <sup>3</sup>מִשְׁכָּה reach. clap hands.  
<sup>3</sup>ה *σμαω*, *σμεω*, *σμηχω*, wipe away. put out.  
<sup>3</sup>פ wound. dip or embrew. <sup>3</sup>פ cut off, take  
away, shave. <sup>3</sup>מָחָר *αυριον*, *morrow*, hereafter.  
<sup>3</sup>פ price. riches. <sup>4</sup>הָ *מֵט* C. come. h. *meta*  
a goal. <sup>4</sup>ה bed. [h. *matta*, *mat*]. staff. yoke.  
tribe. <sup>4</sup>ב bar. stake. <sup>4</sup>ב rain. <sup>4</sup>מִי who. what.  
<sup>4</sup>ב water. h. *meio* to make water. <sup>4</sup>פ species or  
kind. <sup>4</sup>פ *μασσω*, *μυσσω*, *μυζω*, squeezing, pres-  
sure. <sup>4</sup>פִּי *דִּכְּוִי* depressed. <sup>4</sup>פ sell. [h. *merx*, *mer-*  
*cari*, *market*, *merchant*]. deliver up. <sup>4</sup>מִלֵּוּל  
fill. full. *multus*, abundance. <sup>5</sup>ה salt, mariner.  
<sup>5</sup>ב escape. set free. bring forth. mortar. <sup>5</sup>ב king.  
reign. <sup>5</sup>ב *μυλλω*, *λαλεω*, *λαμυρος*, speak, sig-  
nify. <sup>5</sup>ה speech. <sup>5</sup>פ *in niph*. *μυλιωσω*, *mulceo*,  
to be sweet or please. h. *μελιωσα* a bee. *μελι*,  
*mel*, honey. <sup>5</sup>פ wring off, break the neck.  
<sup>5</sup>מִן C. from out of. whoſo. h. *μιννω* *indico*.  
<sup>5</sup>ה *numero*, *number*. [h. *many*]. count. [h. *μην*  
*moon*, *μνα mina*, *μονας*, *μονος*, *monad*. *mon-achus*  
*monk*]. order. *manna*. <sup>5</sup>ה *munus*. gift, oblation.  
<sup>6</sup>ב a collar. <sup>6</sup>ב string-instruments. <sup>6</sup>ב *nego*,  
forbid. with-hold. <sup>6</sup>ב weavers beam. h. *Miner-*  
*va*, *Cui tolerare colo vitam, tenuique Minervā*.



𐤆𐤆𐤆 tribute. 𐤆 dissolve. faint. destroy. 𐤆 melt. h. *μισυ*, vitriol. 𐤆 *μισγω*, *miscuo*, *mix*.  
 𐤆 delivered. handed down. 𐤆𐤆𐤆 tradition.  
 𐤆𐤆𐤆 stumble, fail, fall. 𐤆𐤆 bowels. 𐤆 little  
 while. few. reduce, diminish. 𐤆 fix in the  
 ground. crush. 𐤆 *malum* sin, err, offend. 𐤆  
 robe or cloak. 𐤆 that. because of. for. 𐤆 cave.  
 𐤆𐤆 find. seize. suffice. 𐤆 fortrefs. 𐤆 un-  
 leavened bread. [h. *μαζα* a cake]. suck. squeeze.  
 𐤆 forehead. 𐤆 Egyptian. 𐤆 drink, suck. squeeze.  
 𐤆𐤆 rottenness. h. *mucus*. *muck*. 𐤆 dry. fade.  
 rot. *in bibl.* deride. 𐤆 staff, rod. 𐤆 drop.  
 h. *μυεω* to drop or pour. 𐤆 lord, master. lift  
 up. [h. the termination —*marus* among the  
 Gauls. and *mayor*, if not from major]. *in bibl.*  
 fatten. h. *marrow*. 𐤆 fat. 𐤆 instrument for  
 threshing corn. h. *merga*, a prong or pitch-  
 fork. 𐤆 rebel. h. *αμαρτανω* to sin. *maraud*  
 Fr. 𐤆 bruise. make and apply plaisters. 𐤆 rub.  
 pluck off hair. 𐤆 forcible. violent. 𐤆 *ομοε-*  
*γνυμι*, *αμεργω*, cleanse. polish. broth. reject.  
 𐤆 *amarus* bitter. 𐤆 *sumo*, drawn out. h.  
*μυοσω*, emungo. 𐤆 filk. 𐤆 anoint, h. *Messiah*  
 the anointed. 𐤆 draw. 𐤆 reign. compare.  
 rule. a parable, I speak in parables. 𐤆 forsake  
 or leave. 𐤆 *μασω*, feel. search. 𐤆 *ma-*  
*taxa*, bridle. 𐤆 *tractus*, stretch. 𐤆 mortals.  
 𐤆 when. 𐤆 reins or loins. 𐤆 is pleasing.  
 sweet.

2

נָנוּ, *nunc*, נָנוּ. I pray thee. ִבּ bottle. skin.  
 h. *venter*. ִבּ fair, comely. ִבּ speak. h.  
*ονομα* name. ִבּ to commit adultery. ִבּ *nauci*  
*facere*. despise, provoke, mock. ִבּ groan. ִבּ ab-  
 hor, reject. ִבִּבִּבּ prophecy. ִבִּבּ prophet. ִבּ  
 to bark. h. latrator *Anubis*. ִבּ look. ִבּ<sup>3</sup> *fal*  
*fade*. *nebulo* vile, fool. *vekel* bottle. *valda* lute  
 deluge [h. *vepheln*, *nebula*, a cloud]. a carcass.  
 ִבּ flow forth, speak fluently. ִבִּבּ candlestick.  
 ִבִּבִּבּ the south. dry place. ִבּ declare. before.  
 ִבּ prince. ִבּ *γανα* shine. *nægeus* bright. ִבּ  
 push with horns. ִבּ strike, or play on instru-  
 ments. ִבּ touch. wound. ִבּ strike, a blow.  
 slaughter. ִבּ flow down, spill, a flood. ִבּ  
*εγνυς*, *εγνιαζω*, come nigh. exact, exactor, op-  
 pressor. ִבִּבִּבּ *δωρω* move. wander. fled.  
 ִבּ *donavit*. gave freely, generous, free, noble.  
 ִבּ remove. separate. menstruous. ִבּ push, force,  
 expel. ִבּ scabbard, case. ִבּ drive away, force.  
 ִבּ vowed, vow. ִבִּבִּבּ *αγω* to lead. govern.  
 ִבּ *ονω*, *nania*, lament. ִבּ lead. carry. educate.  
 ִבּ groan, roar. ִבּ to bray, groan, cry. ִבּ flow  
 or *run*. [h. *νηρευς nereus*]. enlighten. ִבִּבִּבּ  
 break, discourage, disannull. ִבּ blossom, bring  
 forth, increase. h. *nubo* to marry. ִבּ *δωρω* move.  
 shake. fly. grieve or pity. ִבּ *ραιω* dwell. ִבּ rest.

G 3

comfort.

comfort. h.  $\nu\chi\omicron\varsigma$ ,  $\nu\chi\zeta$ , *nox*, *night*.  $\text{ῥ}^4$   $\nu\epsilon\upsilon\omega$ , *nuto*,  
*nod*. shake.  $\text{ῥ}^5$  to foul.  $\text{ῥ}^6$  flumber. h. *num*, *be-*  
*numbed*.  $\text{ῥ}^7$  fled.  $\text{ῥ}^8$   $\epsilon\nu\omega$  move. shake. wander.  
 $\text{ῥ}^9$  shake, move, wave. sift, sieve. h. *vannus* a  
*vane* or *fan*, and to *winnow*.  $\text{ῥ}^{10}$  put forth.  $\text{ῥ}^{11}$   
lamp, candle.  $\text{ῥ}^{12}$  to boil or dress meat.  $\text{ῥ}^{13}$   
 $\nu\zeta\omega$  sprinkle.  $\text{ῥ}^{14}$  pottage.  $\text{ῥ}^{15}$  flow, run down,  
to drop.  $\text{ῥ}^{16}$  pendant or ear-ring.  $\text{ῥ}^{17}$  *noceo*,  
*noxious*, hurt.  $\text{ῥ}^{18}$  separate. exempt. diadem.  
 $\text{ῥ}^{19}$  to conduct, lead gently.  $\text{ῥ}^{20}$   $\lambda\eta\chi\omega$ ,  $\lambda\alpha\gamma\chi\alpha\iota\omega$ ,  
inherit. heritage. torrent. [h. *veilos* the  
*nile*]. valley.  $\text{ῥ}^{21}$  comfort. repent.  $\text{ῥ}^{22}$  *hasten*,  
urge.  $\text{ῥ}^{23}$  *nares*, *nostril*.  $\text{ῥ}^{24}$  to divine or conjec-  
ture. search. observe. [h. *vbs* understanding,  
*nosco* know]. magician. *veisi* serpent. brazen.  
chains.  $\text{ῥ}^{25}$  descend. lie in ambush.  $\text{ῥ}^{26}$  to lean  
upon.  $\tau\epsilon\iota\upsilon\omega$  stretch. bed. staff. tribe. downward.  
seduce.  $\text{ῥ}^{27}$  *tollo* lift.  $\tau\alpha\lambda\alpha\omega$  to bear.  $\text{ῥ}^{28}$  *plant*.  
fasten, fix.  $\text{ῥ}^{29}$  drop, instill. pure myrrh. declare.  
 $\text{ῥ}^{30}$   $\tau\eta\rho\epsilon\omega$  guard, keep.  $\text{ῥ}^{31}$  depart, leave, forsake.  
 $\text{ῥ}^{32}$   $\text{ῥ}^{33}$  *ninno* Sp. son. infant. h. *vennos*, *stolidus*,  
a *ninny*.  $\text{ῥ}^{34}$  grubbed. newly ploughed.  $\text{ῥ}^{35}$  grandchild.  
*nepos*, *nephew*.  $\text{ῥ}^{36}$  lame. slay, wound,  
smite. h. *-icio*, *percutio*, *ictus*. *veikos*, *veikaw*,  
conquer.  $\text{ῥ}^{37}$  equity, right. for. before. in pre-  
sence.  $\text{ῥ}^{38}$   $\kappa\eta\lambda\epsilon\omega$ , *callide*, craftily conspired.  $\text{ῥ}^{39}$   
*census*. possessions, riches.  $\text{ῥ}^{40}$   $\kappa\epsilon\iota\omega$ , *cerno*, know-  
estranger, alienate, strange.  $\text{ῥ}^{41}$  treasure, spicery.



𐤍𐤊𐤋𐤊 finish. cease. 𐤍𐤊𐤎𐤊 cut off. circum-  
 cise. 𐤍𐤊 the ant. 𐤍𐤊 leopard. 𐤍𐤊𐤎𐤊 standard.  
 𐤎𐤊 lift up a standard. 𐤎𐤊 depart. take. 𐤎𐤊 try,  
 prove, tempt. h. 𐤎𐤊 𐤎𐤊 βασανος touchstone.  
 𐤎𐤊 transport. pull up, destroy. 𐤎𐤊 shed or pour  
 out. anoint. [h. αναξ king, αναωω reign]. cover.  
 h. 𐤎𐤊 𐤎𐤊 masque or cover. 𐤎𐤊 month of March.  
 𐤎𐤊 journey. departed. h. 𐤎𐤊 𐤎𐤊 go. 𐤎𐤊 scando.  
 ascendo, ascend. 𐤎𐤊 shut. lock. shod. 𐤎𐤊 a-  
 mænus, pleasant. 𐤎𐤊 thorn. 𐤎𐤊 shake. roar. bray.  
 νεαρος youth. 𐤎𐤊 𐤎𐤊 πνεω to breath. flow. grieve.  
 𐤎𐤊 carbuncle. 𐤎𐤊 σφαλλω. fallen, slain. laid. h. in  
 hitbp. εδνοπαλιζω. 𐤎𐤊 giants. h. nobiles. 𐤎𐤊  
 scatter. spread. break. 𐤎𐤊 C. go forth. 𐤎𐤊  
 breathed. soul. h. φως a man. 𐤎𐤊 𐤎𐤊 a hawk.  
 𐤎𐤊 pillar. garrison. officer. 𐤎𐤊 strive. contention.  
 [noisy]. shoot forth. fly. feather. wing. h. nest.  
 𐤎𐤊 urge or forward a work till overcome. pre-  
 side or oversee. conquer. eternity. 𐤎𐤊 συλαω,  
 spoil. λητης, λητευω, steal. azilum. escape. 𐤎𐤊  
 sparkle. flourish. flower. 𐤎𐤊 servare, preserve.  
 guard. a branch. 𐤎𐤊 𐤎𐤊 cavo, pierce. un-  
 cupo, express. curse. 𐤎𐤊 woman. female. 𐤎𐤊  
 point. nicked or marked. shepherd. 𐤎𐤊 inno-  
 cuus, made innocent or guiltless. cleanse. κενος  
 empty. 𐤎𐤊 innocency. emptiness. 𐤎𐤊 revenge.  
 punish. defend. 𐤎𐤊 alienated. 𐤎𐤊 κοπιω, couper  
 Fr. cut off. 𐤎𐤊 hole, cavity in a rock. 𐤎𐤊 pierce.

48 L E X I C O N.

pluck out an eye. clift, cavern. <sup>122</sup> חַשְׁתִּי inſnare.  
<sup>123</sup> נָרְדַּרְדַּר *nard*. h. *ροδον, roſa, roſe*. <sup>124</sup> שָׁרַעַר  
lift. to bear. pardon. burn. ſwear. deceive.  
<sup>125</sup> נָרְדַּרְדַּר prince. ruler. <sup>126</sup> חַשְׁתִּי clouds, vapours. <sup>127</sup> חַשְׁתִּי  
to blow. <sup>128</sup> חַשְׁתִּי hold. take. overtake. h. *ſequor*,  
*aſſequor*. <sup>129</sup> חַשְׁתִּי forget. lend. <sup>130</sup> חַשְׁתִּי *υποω* bite. uſury.  
chamber. <sup>131</sup> חַשְׁתִּי *ſolvo*, take away. <sup>132</sup> חַשְׁתִּי *ανεμος*,  
wind or breath. *animus, mens*, mind or ſoul.  
<sup>133</sup> חַשְׁתִּי *κω, κωω, kiſs*. burn.. armed. <sup>134</sup> חַשְׁתִּי *σαειν*,  
eagle. *in bitbp. ferro* to ſaw. <sup>135</sup> חַשְׁתִּי fail. periſh.  
<sup>136</sup> חַשְׁתִּי letter. <sup>137</sup> חַשְׁתִּי *ת* path. <sup>138</sup> חַשְׁתִּי cut in pieces.  
<sup>139</sup> חַשְׁתִּי pour out. <sup>140</sup> חַשְׁתִּי *दono*, give. put or ſet. <sup>141</sup> חַשְׁתִּי  
break, deſtroy. <sup>142</sup> חַשְׁתִּי break or pluck up. ſcall or  
leproſy on the head or beard. <sup>143</sup> חַשְׁתִּי move out of  
its place. [h. *trans*]. *νιτρον, nitrum, nitre*. <sup>144</sup> חַשְׁתִּי  
root up, extirpate.

ו

<sup>1</sup> חַשְׁתִּי *σατον*, ſort of dry meaſure. <sup>2</sup> חַשְׁתִּי  
battle, violence. h. *σαυιον* a dart, and *ſono* to  
*ſound*. <sup>3</sup> חַשְׁתִּי *ב* furround, ſet round, turn round.  
paſs by. bring about. round about. <sup>4</sup> חַשְׁתִּי drunk.  
feaſted. h. *σαβασιος* Bacchus. *σαβος* a prieſt. *σαβοι*  
acclamation. *σαβαζω* bacchor. *fabinus*, viti-ſa-  
tor. *fapa* vel muſtum. <sup>5</sup> חַשְׁתִּי wrap or fold. <sup>6</sup> חַשְׁתִּי carry  
or bear. [h. *bajulo*]. ear of corn. fall of waters.  
<sup>7</sup> חַשְׁתִּי C. *σαβανον, ſabanum*, a napkin or towel. <sup>8</sup> חַשְׁתִּי  
C. believe. <sup>9</sup> חַשְׁתִּי *ב* bow down and worſhip.  
ask.

ask. <sup>1</sup>ה singularis, peculiar, or one's own property. <sup>1</sup>י prince. h. *σωρανή* a royal habit, and *insignis*. <sup>1</sup>ך shut. <sup>1</sup>ג great rain. <sup>1</sup>ז gold in store. <sup>1</sup>ח stocks. fetter. <sup>1</sup>ט *σινδων* fine linen. h. *sattin*. <sup>1</sup>י order. rank. h. *συεδριον* *sanedrin*. h. *sedere* to sit. & *con-sidero*, *consider*. <sup>1</sup>ק round. <sup>1</sup>ל moon. <sup>2</sup>א recede, withdraw, backsliding. <sup>2</sup>ב secret. council. company. <sup>2</sup>ג veil. <sup>2</sup>ד anoint. [h. *succus*, juice.] cover. <sup>2</sup>ה month of May. <sup>2</sup>ו horse. h. *דוד* *פגας*, *πηγασος*, *Pegasus*, from *פג*, *πηγη*, a fountain. <sup>2</sup>ז finish, consume, accomplish. sedge. sea. tempest or whirlwind. <sup>2</sup>ח depart. h. *συρω* draw. <sup>2</sup>ט excite. seduce. <sup>2</sup>ק draw. to tear. <sup>3</sup>א *σκοπε*, *sweep*: *ξεω*, scrape. <sup>3</sup>ב filth, dirt. <sup>3</sup>ג sweep away. draw. <sup>3</sup>ד *ware*. trade. travel about. throb or pant. <sup>3</sup>ה a buckler. <sup>3</sup>ו spontaneous, that groweth of itself. <sup>3</sup>ז *σκωρ*, *σκωρια*, dross. <sup>3</sup>ח thorn. *seria*, *seriola*, pot. <sup>3</sup>ט *cito*, *incito*, *incite*. <sup>3</sup>ק *σκεπω*, *tego*, cover, defend, shade. h. *σκια* *shade*. *σκιαδιον* *shadow*. & *σηκος* *stabulum*. & *σαγος* *sagum*. <sup>4</sup>א booths, tents. <sup>4</sup>ב foolish. h. *σκολιος* crooked, perverse. <sup>4</sup>ג profitable. treasury, treasurer. poor. <sup>4</sup>ד shut. h. *scrinium* a coffer. & *sacer*. & *secret*. Arabicè *σακχαρον*, *μελι το καλαμινον*, *saccharum*, *sugar*. <sup>4</sup>ה *escouter* Fr. *ausculto* Ital. hear. <sup>4</sup>ו <sup>5</sup>א basket. <sup>5</sup>ב raise up, or lay even, a way. h. *axxolare* Ital. <sup>5</sup>ג compare. value.



value. 𐤔<sup>3</sup> *solidus, solid.* harden. burn. pray. 𐤒<sup>1</sup>  
 trod underfoot. 𐤒<sup>0</sup> spare. pardon. 𐤁<sup>1</sup> ladder.  
 𐤒<sup>2</sup> thorn. 𐤔<sup>3</sup> *λαας, silex,* rock. 𐤁<sup>4</sup> grasshopper.  
 to gnaw. 𐤒<sup>5</sup> pervert. overthrow. 𐤒<sup>6</sup> fine meal.  
 𐤁<sup>7</sup> *טמט* sweet spices. 𐤒<sup>8</sup> young. tender grape.  
 𐤒<sup>9</sup> *σκηπτω, σκιπτω,* prop, support. h. *σκιμτος*  
 lame. 𐤔<sup>0</sup> idol. h. *similis, similo.* 𐤔<sup>1</sup> sealed. h.  
*σημειον, signum, sigillo.* with 𐤁 prefixed, fine  
 millet. 𐤒<sup>2</sup> the hair to stand on end with horror.  
 h. *σμερδνος* terrible. 𐤒<sup>3</sup> *טנטי* *sentis,* a bramble-  
 bush. 𐤔<sup>4</sup> C. *σανδαλιον* sandal. 𐤒<sup>5</sup> blindness.  
 𐤒<sup>6</sup> branch. palm-tree. 𐤒<sup>7</sup> a fin. 𐤔<sup>8</sup> *טס* a  
 moth. 𐤒<sup>9</sup> *טע* support. refresh. 𐤒<sup>0</sup> summit of  
 a rock, or branch of a tree. h. *sepes* a hedge.  
 𐤁<sup>1</sup> men of vain wavering thoughts. 𐤒<sup>2</sup> storm,  
 whirlwind. 𐤔<sup>3</sup> *טיפון, siphus, vas, vessel* or  
 cup. threshold. 𐤒<sup>4</sup> provender. 𐤒<sup>5</sup> mourn, beat  
 the breast. h. *σποδος* ashes. & *σφεδανος* intense.  
 𐤒<sup>6</sup> add. finish. destroy. 𐤒<sup>7</sup> join. add. chuse. be-  
 come leprous. 𐤒<sup>8</sup> *σαφειρος, saphire.* 𐤔<sup>9</sup> bowl  
 or cup. h. *simpulum.* *πυελος pelvis.* *φιαλα,*  
*phiala,* a phial. 𐤔<sup>0</sup> covered. cieled. 𐤒<sup>1</sup> wring or  
 clap hands. applaud or mourn. abundance. h.  
*sufficio, sufficient.* 𐤒<sup>2</sup> numbered. recite, recital.  
 book. h. *cipher. suffragium.* & *σφραγισ* a seal.  
 𐤔<sup>3</sup> *טק* stoned. to cast or remove stones. h.  
*scopulus* a rock. 𐤔<sup>4</sup> *טק* refuse. rebellious. 𐤒<sup>5</sup>  
 armour. brigantine. 𐤒<sup>6</sup> spread. hang over. ex-  
 ceed,

ceed. ך̄ C. αρχος prince. ך̄ prince. board.  
 ך̄ eunuch, chamberlain. ך̄ branch. ך̄ uncle.  
 cryer. undertaker of funerals. ך̄ nettle. ך̄ re-  
 bel. ך̄ winter. ך̄ shut. [h. ἄστυ mouth.  
 & ἰσθμὸς an *isthmus*. & ὄστυον a gate]. seal.  
 ך̄ to hide. h. prefix ך̄. μυστήριον, *mysterium*,  
 mystery. & ἄστυω deprive. & ἄστυος last.

י

יׁ thick. a beam. cloud. יׁ serve. [h. ὀπα-  
 δεύω, *obedio, obey*]. to till. יׁ service, labour.  
 יׁ thick. h. *bebes*. & *heavy*. יׁ borrow. pawn.  
 lend. יׁ thick clay. יׁ περῶ, πορῶ, pass. ὑπερ,  
*super, over*. [h. with יׁ adjective יׁ *Caldaico*, the  
 Roman *Aborigines* or Ἀβοριγίνες, *gens trans-*  
*fuga*, vide Dionys. Halicarn.]. die. [h. βαις,  
 vide בור]. coition. conceive or bear. *in hithp*.  
 inrage. [h. ὕβρις *furor*]. *Aber. Hebrew*. passage.  
 [h. γέφυρα *bridge*]. boat. opposite. beyond. be-  
 cause of. יׁ provisions or corn of the last year.  
 h. ὀπωρᾶ autumn. יׁ σαπρῶς, σήτω, rot. יׁ  
 wrap or twist. יׁ cord. thick. branch. יׁ  
 αγαπαω love. lust. dote. יׁ round. a calf. *ma-*  
*galia*, αγανια, *waggon*. [h. ἀγέλη a herd]. trench.  
 יׁ ear-ring. יׁ grieved. [h. ἀγων *certamen*,  
 αγωνια *agony*.] יׁ in *niph*. tarry. יׁ γρηανός,  
*grus*, a crane. יׁ ad to, unto. eternity. יׁ  
 confirm. support. יׁ decus, adorn. ὀδευω, *vado*,  
 pass.

pass. <sup>21</sup> ornament. <sup>22</sup> ἡδονή pleasure. pleasant.  
 [h. idoneus]. place. time. [h. δὴν diu]. in *bithp.*  
 live delicately. <sup>23</sup> ἔμ to remain over and above.  
<sup>24</sup> fail. want. οὐθω, order or dispose. weed.  
 flock. herd. <sup>25</sup> ἕ lentil. <sup>26</sup> ἕ, ἕ clouded. covered.  
<sup>27</sup> bake. h. coquo. <sup>28</sup> ἕ the organ. musical instru-  
 ment. <sup>29</sup> ἕ rob, pillage. in *biph.* protest, testify.  
 moreover. again. yet. <sup>30</sup> ἕ crooked, perverted,  
 done wickedly. <sup>31</sup> ἕ gather, assemble. <sup>32</sup> ἕ evil.  
 act wickedly. young. [h. οὐλος tender.] give  
 suck. h. γάλα, milk. <sup>33</sup> ἕ crooked, perverse.  
 dwell. [h. prefix ἔ, μένω, maneo, remain. h.  
 the old Gaulish terminations in *-magum*]. time.  
 cave. bed. h. ὠν a chamber. <sup>34</sup> ἕ avis a bird.  
 ἑπταμαι to fly. γνοφος darkness. ὄφρυς eye-lid.  
<sup>35</sup> ἕ pressed. h. ἀγχι near. ἀγχος, ἀχθος, pain. &  
 ἀγχαι the arms. <sup>36</sup> ἕ purposed. <sup>37</sup> ἕ οἴω, οἴεω,  
 ἐγείρω awake. C. blind. chaff. γρηγορεω watch.  
 εἶρος watchman. enemy. <sup>38</sup> ἕ assemble. constella-  
 tion of the Churle's or Carle's Wain. <sup>39</sup> ἕ bend.  
 subvert. h. ὠθω, ὠθεω. push out or oust. <sup>40</sup> ἕ  
 αἶξ goat. h. ἰζανή a goat's-skin coat. h. zany.  
<sup>41</sup> ἕ scape-goat. <sup>42</sup> ἕ leave, forsake. help. repair,  
 fortify. <sup>43</sup> ἕ fairs. <sup>44</sup> ἕ is, vis, strong. streng-  
 then. h. ἀζω veneror. <sup>45</sup> ἕ valeria, a sort of strong  
 small black eagle. <sup>46</sup> ἕ fence round. <sup>47</sup> ἕ help.  
<sup>48</sup> ἕ pen. <sup>49</sup> ἕ tego cover. dress. h. ἐδης, vestis.  
 vest. <sup>50</sup> ἕ the bat. <sup>51</sup> ἕ milk-pail. <sup>52</sup> ἕ cover-over.  
 [h.



[h. *étouffe, stuff*]. overwhelm. swoon. <sup>53</sup>וּבַי feeble. late. <sup>54</sup>יְעַבְרֵנּוּ encompasses. gird. *τιαρα* crown. <sup>55</sup>יִשְׁתַּחֲוֶה sneezing. h. *tuffis* a cough. <sup>56</sup>קָבֵץ a heap. <sup>57</sup>בְּאֵרֶיךָ to fly upon as a bird of prey. a bird of prey. h. *αετος* an eagle. <sup>58</sup>קָוָה strength. strong wind. <sup>59</sup>עֵינַי *ein* or eye. fountain. [h. *αιοναω* to sprinkle]. to eye one. [h. *νευω, innuo*]. to use sorcery or divinations. <sup>60</sup>קָוָה wearied. swooned. thirsted. <sup>61</sup>יְעַבְרֵנּוּ *urbs* city. foal of an ass. <sup>62</sup>קָבֵץ field-mouse. <sup>63</sup>יִשְׁתַּחֲוֶה spider. <sup>64</sup>קָבֵץ tinkling ornament or chains for the feet. to dance. <sup>65</sup>קָוָה *οκραιω* to trouble. <sup>66</sup>יְעַבְרֵנּוּ an asp. <sup>67</sup>קָבֵץ by. upon. <sup>68</sup>קָוָה do. mock. contrive. effect. to be the cause or occasion of any thing. gather grapes. <sup>69</sup>קָוָה subliming furnace. <sup>70</sup>קָוָה design. deed. <sup>71</sup>קָוָה stammer. <sup>72</sup>קָוָה ascend. [h. *altus* high. *αλλομαι* leap]. *folium* a leaf. h. *ala* a wing. <sup>73</sup>קָוָה most high. <sup>74</sup>קָוָה rejoice. h. *elysium*. <sup>75</sup>קָוָה dark night, thick darkness. h. *αλιτεω* to sin. <sup>76</sup>קָוָה hidden. boy. youth. an age. [h. *olim* of old. *oleo, olefco*, to grow]. or eternity. <sup>77</sup>קָוָה cover. <sup>78</sup>קָוָה a leech. <sup>79</sup>קָוָה *αμα, ομα*, people, multitude. with. in as. near. as long as. <sup>80</sup>קָוָה hide or obscure. <sup>81</sup>קָוָה stand nigh. wait upon, <sup>82</sup>קָוָה *molior*, laboured. h. *emolument*. <sup>83</sup>קָוָה burden. <sup>84</sup>קָוָה *μυχος*, deep. valley. abyss. <sup>85</sup>קָוָה sheaf. handful. sort of dry measure. wool. <sup>86</sup>קָוָה over-against. near. according to. <sup>87</sup>קָוָה *mate*, companion. neighbour. <sup>88</sup>קָוָה *νεβουλα* cloud. <sup>89</sup>קָוָה *uva* grape.

grape.  $\overset{20}{\gamma}$  γανος, γανωω, delighted, delicious.  
 $\overset{21}{\eta}$  bind. h. *nodus* a *knot*.  $\overset{22}{\eta}$  *cano* sing. [h. αινος, praise]. answer. [h. ονημι help]. humble, afflict.  
 h. ονωω, ονοταζω, blame.  $\overset{23}{\theta}$  lowly, meek. h. ανια sorrow.  
 $\overset{24}{\theta}$  a branch.  $\overset{25}{\rho}$  buckle for the hair. or collar or chain for the neck. encompass. giant.  
 h. αναξ a king.  $\overset{26}{\psi}$  to mulct. punish.  $\overset{27}{\tau}$  tread.  $\overset{28}{\tau}$  sweet wine. sweetness.  $\overset{29}{\tau}$  leaf. branch.  
 $\overset{30}{\lambda}$  λωφος, λωφη, summit. high place. tower. haughty. daring. *in hiph.* *polleo*, απειλεω, presume or dare. lift up. the anus or *piles*. h. απελος. ulcer.  $\overset{31}{\delta}$  dust. a fawn. h. *capra*.  $\overset{32}{\delta}$  plumbum or lead.  $\overset{33}{\delta}$  tree. plant. h. οζος a branch, & *hasta* a spear.  $\overset{34}{\delta}$  grieve, afflict.  
 $\overset{35}{\alpha}$  αξινα, *ascia*, *ads* or ax. file.  $\overset{36}{\eta}$  shut. backbone.  $\overset{37}{\lambda}$  lazy. sluggard.  $\overset{38}{\eta}$  slouth. h. *asellus*.  $\overset{39}{\sigma}$  bone. [h. σωμα body. *ossum* or *os* bone. & *summ*]. numerous. increased. strong.  $\overset{40}{\eta}$  shut up or closed. stayed. h. *serò* late.  $\overset{41}{\tau}$  heel. step or sole of the foot. to supplant. a reward. to the end. because.  $\overset{42}{\eta}$  bind. ring-streaked.  $\overset{43}{\eta}$  battlement or inclosure.  $\overset{44}{\eta}$  κακος perverse, σκολιος crooked.  $\overset{45}{\eta}$  root up. ham-string. cut the sinews of the feet.  $\overset{46}{\sigma}$  σκορπιος *scorpion*.  $\overset{47}{\tau}$  *corvus* raven. darken, [h. Ερεος, *Erebus*]. evening. mixture. woof of the web. become surety. [h. αρραβων]. sweeten. *Arab*, *Arabia*.  $\overset{48}{\alpha}$  the noise of a stag in groyn-  
ing.

ing. h. οργαω & ορεγω long for. h. *urgeo urge.*  
<sup>11</sup>ה discovered. naked. emptied. h. αρυω *haurio.*  
 from this word & אר people ερημος desert,  
 ερημιτης *hermit.* <sup>120</sup>ה wild ass. תר<sup>121</sup>ה nakedness.  
 privities. adultery. <sup>122</sup>ך draw up. direct. order. [h.  
*right*]. rank. arrange. h. ορχος, a series of plants,  
 & hortus a garden. <sup>123</sup>ש uncircumcised. <sup>124</sup>ש the  
 prepuce. superfluity. stoppage. <sup>125</sup>ש γνωεμος,  
 γνωεζω, gnarus, skilful, crafty, discovered,  
 naked. ορημος heap. <sup>126</sup>ש paste. <sup>127</sup>ך neck. cut off  
 or break the neck. to drop. h. ορφανος an or-  
 phan. <sup>128</sup>ש thick darkness. <sup>129</sup>ך dismay, terrify.  
 αρσασω bruise. fierce. h. αρης Mars. <sup>130</sup>ך fled.  
<sup>131</sup>ק arteries. <sup>132</sup>ך barren. h. χηρος de-  
 prived. widower. <sup>133</sup>ש bed. <sup>134</sup>ש cis, moth.  
<sup>135</sup>ש corrode. consume. corrupt. <sup>136</sup>ש herb. <sup>137</sup>ך  
*facio*, do. sacrifice. prepare. dress meat. <sup>138</sup>ך  
 smoke. calamity. <sup>139</sup>ך injure. oppress by fraud  
 or violence. contention. <sup>140</sup>ך gather tithes. grow  
 rich. <sup>141</sup>ך ατεις smooth. bright. thought. h.  
 αισθανομαι perceive. <sup>142</sup>ך a flock. <sup>143</sup>ש time.  
 h. *etas* age. ετος year. *νδη* now. <sup>144</sup>ך spoken in  
 time. seasonable. now. 7 prepare. ready. <sup>145</sup>ך  
*hædi* he-goats. leaders. <sup>146</sup>ש in *niph.* darken. h.  
 ατμος steam or smoke. ατμιζω exhale. θυμα,  
 θυμιαζω, incense. <sup>147</sup>ך *antiquus antient.* durable.  
 hard. thick. <sup>148</sup>ך intreat. [h. *votare*]. abundance.  
 h. θασ, *uber*, udder or breast.



𐤃𐤍𐤃 here. 𐤁 corner. extreme part of a thing.  
 [h. βετιον, *bout*, *but-end*]. captain. in *hipl.* scat-  
 tered abroad. 𐤁 glorify. adorn. h. βηρος, *birrus*, a  
 garment. 𐤁 branch. bough. 𐤃𐤍𐤃 *ficus*, green  
*fig.* 𐤁 unclean, abominable. 𐤁 meet. flay. be-  
 seech. chance. 𐤁 *piger*. faint. weak. *corpus*,  
*carcass*. 𐤁 to meet. 𐤃𐤍𐤃𐤁𐤃𐤃𐤃 redeem. h.  
 𐤃𐤁𐤃𐤃 spare. 𐤁𐤃𐤃𐤃 *πεδαν* a plain. pavilion. C. Syr.  
 couple or pair. 𐤁𐤃 midriff. fat. caul. 𐤃𐤁𐤃𐤃  
 mouth. speech. [h. *fari* to speak. *επω*, *φω*,  
*φημι*, speak. *πιω* drink. *οψ* voice. *ομφη* oracle.  
*feè fairy*]. sharp point. there. here. 𐤃𐤁𐤃𐤃 here.  
 𐤁𐤃 slacken. weaken. h. *παυω* rest. *φευγω* fly.  
 𐤁 to blow. speak. intangle or snare. ashes or  
 foot. 𐤁 ruby. paint. h. *φυκος* *fucus*. & *fumus*.  
 𐤁<sup>s</sup> bean. *lupinus lupin*. h. *puls*, *pultis*. 𐤃 C.  
 mouth. h. *φημι* speak. *φιμος* a bridle-bit. *pomum*  
 an apple. *πωμα* drink. 𐤁<sup>o</sup> dubious, anxious. h.  
*πονεω* to labour. *pain*. *παυκον* *panic*. 𐤁<sup>1</sup> scatter.  
 overflow. hammer or club. 𐤁<sup>2</sup> go forth. waver.  
 produce. bring up. 𐤁<sup>3</sup> *ferio*, break. *fors*, lot,  
 wine-press. 𐤁<sup>4</sup> grow, spread, increase. h. *φους*  
 nature. *piscis* a fish. & *πας* all. 𐤁<sup>5</sup> *φνω* hinge.  
 woman's privities. 𐤃𐤁𐤃𐤃 pure solid gold. 𐤁<sup>7</sup>  
 strengthen,] 𐤁<sup>8</sup> *σπεω* disperse. 𐤁<sup>9</sup> *πλοω*  
 fear. [h. *pudor* shame]. C. testicle. 𐤁<sup>o</sup> chief.  
 governor.

governor. <sup>31</sup> φαικος, κουρος, velox, light and swift. vain. rash. <sup>32</sup> lighted coal. <sup>33</sup> C. potter. <sup>34</sup> *specus*, pit, hole. <sup>35</sup> *τοπαζ* topaz. <sup>36</sup> let loose. break forth. slip away. permit. h. *petere* to ask. <sup>37</sup> πατασσω to strike. hammer. <sup>38</sup> calamity. <sup>39</sup> *πιμνηλη, πιων, πιαινω, opimus*, fat. folds of fat. <sup>40</sup> φακος phial or bottle. <sup>41</sup> running out. h. *πηγη* fountain. *φευγω fugio*. <sup>42</sup> judge: pray. [h. *αππελλαι chappels*]. appease. h. *inter-pello*. <sup>43</sup> hidden. [h. *velum a veil*]. high. marvellous. h. *πελωρος*. <sup>44</sup> divided, division. river, stream. h. *πελαγος pelagus*. <sup>45</sup> *πελαξ, παλλακη, pellex*, a concubine. <sup>46</sup> a torch. <sup>47</sup> set apart as excellent. select. h. *φιλεω love*. *bellus* pretty. <sup>48</sup> certain one. I know not who. <sup>49</sup> cleave. cut. split. fragment. anvil. h. *πελεχυς, falx*, a bill or hatchet. & *φλαω* to break in pieces. <sup>50</sup> escapè. deliver. bring forth. h. *φυλατιω* guard. <sup>51</sup> *baculus* staff. h. *fulcio*. spindle. *plaga* country. <sup>52</sup> weigh. *φαλαγξ, bilanx*, a balance. make strait or even. <sup>53</sup> *πλησσω* tremble. idol. <sup>54</sup> wallow. cover. <sup>55</sup> left: not. <sup>56</sup> corner. chief. Lord. <sup>57</sup> pearls. <sup>58</sup> balsam. <sup>59</sup> turn about. *φαινω* look. <sup>60</sup> face. [h. *πνεω* breathe]: in presence of. within. <sup>61</sup> brought up or fared delicately. h. banquet or *banquet*. <sup>62</sup> rear or lift up. <sup>63</sup> hill. <sup>64</sup> pass over. *paschal* feast or lamb. lame. <sup>65</sup> carved. idol.

image. any thing graven.  $\text{רָחַץ}$  C. psaltery.  
 $\text{סָּׁׁׁ}$  finished.  $\text{בָּׁׁׁ}$  varieties. coat of many colours.  
 $\text{אֶׁׁׁׁׁ}$  C. piece. palm of the hand. sole of the  
foot. h.  $\pi\alpha\varsigma, \pi\omicron\delta\omicron\varsigma, \text{foot}$ .  $\text{הָׁׁׁׁׁׁ}$   $\beta\omicron\alpha\omega$ , cry out  
as one in labour.  $\text{שָׁׁׁׁׁׁ}$   $\pi\omicron\iota\epsilon\omega$  wrought, done.  
work. fruits. reward of labour.  $\text{בָּׁׁׁׁ}$  stricken.  
amazed. stroke. step. shaking. anvil. once.  
 $\text{בָּׁׁׁׁׁׁ}$  twice or often.  $\text{הָׁׁׁׁׁ}$  bases or angles.  $\text{מִןׁׁׁׁׁ}$   
Aaron's bells.  $\text{פָּׁׁׁׁׁ}$  *aperio*, open the mouth. to  
free.  $\text{הָׁׁׁׁׁׁ}$  raise the voice, sing, rejoice. break.  
 $\text{שָׁׁׁׁׁׁׁ}$   $\phi\lambda\omicron\iota\zeta\omega, \phi\lambda\omicron\iota\omega$ , to pill or peel.  $\text{בָּׁׁׁׁׁ}$  riven asun-  
der.  $\text{עָׁׁׁׁׁׁ}$  bruising, crushing.  $\text{פָּׁׁׁׁׁׁ}$  *force*, compel,  
urge. persuade.  $\text{הָׁׁׁׁׁׁ}$  a file.  $\text{בָּׁׁׁׁׁׁׁׁ}$  visit. care  
or look for. wanting. punish.  $\text{רָׁׁׁׁׁׁ}$  a chief or head.  
h. *caput*.  $\text{בָּׁׁׁׁׁׁׁׁ}$  commandments.  $\text{הָׁׁׁׁׁׁׁ}$  opened eye  
or ear.  $\text{עָׁׁׁׁׁׁׁ}$  coloquintida.  $\text{עֵׁׁׁׁׁׁׁׁ}$   $\pi\omicron\omicron\tau\iota\varsigma$  young bull.  
 $\text{הָׁׁׁׁׁׁׁ}$  heifer.  $\text{אֶׁׁׁׁׁׁׁ}$  wild afs. h. *fera* beast. *ferus* fierce  
or wild. *aper* a boar.  $\text{רָׁׁׁׁׁׁ}$  out. outward.  $\text{פָּׁׁׁׁׁׁׁ}$   
*parted*, divided. [h. *præda* prey]. out of joint.  
a mule. h. *veredus* a post-horse.  $\text{פָּׁׁׁׁׁׁׁׁ}$   $\pi\alpha\rho\delta\omicron\varsigma, \text{pardus}$ ,  
a leopard.  $\text{עֵׁׁׁׁׁׁׁׁׁ}$   $\pi\alpha\rho\alpha\delta\epsilon\iota\sigma\omicron\varsigma, \text{paradisus, paradise}$ ,  
or garden.  $\text{הָׁׁׁׁׁׁׁׁ}$  bear fruit, increase. h.  $\sigma\pi\omega\rho\alpha$  au-  
tumn. & *pirum* a pear.  $\text{פָּׁׁׁׁׁׁׁ}$  fruit.  $\text{עָׁׁׁׁׁׁׁׁ}$  suburbs.  $\text{פָּׁׁׁׁׁׁׁ}$   
village.  $\text{עָׁׁׁׁׁׁׁׁ}$  iron.  $\text{הָׁׁׁׁׁׁׁׁ}$  *floreo*, shoot forth or bluf-  
som. flower. youth. young birds.  $\text{בָּׁׁׁׁׁׁׁׁ}$  falling off,  
breaking, *parting*. singing merrily. grape left  
after the gathering.  $\text{פָּׁׁׁׁׁׁׁׁׁ}$  *ferox, ferocia*, fierce-  
ness, rigour.  $\text{הָׁׁׁׁׁׁׁׁ}$  veil.  $\text{בָּׁׁׁׁׁׁׁׁ}$  rend or tear.  $\text{פָּׁׁׁׁׁׁׁׁ}$   
*pars,*



*pars, parted.* break. distribute. [h. φαρσος, *frustum, crust* of bread]. eagle or *osprey*. claw or hoof. <sup>10</sup>י made bare, uncovered. [h. παρεια check]. made free. revenged. put away. <sup>10</sup>ש a flea. <sup>10</sup>י break forth. overflow. [h. περιωσος abundant]. swell. φωρ a thief. πειρατης a *pirate*. <sup>10</sup>פ *frango*, break off. [h. βραχώ found or *crack*]. pull away. *parco, deliver.* the neck. <sup>10</sup>ק pot or pan. <sup>10</sup>ש separate. φραζω explain. [h. φρασις *phrase. prosa prose*]. extend. horseman. dung. <sup>11</sup>ש decree. <sup>11</sup>שנ effusion of excrement. <sup>11</sup>ה *Euphrates*. <sup>11</sup>ה princes. <sup>11</sup>שש spread. diffuse. <sup>11</sup>ה pull in pieces. hew. dissect. ש strip. <sup>11</sup>י transgress. rebel. walk or go. *passo* Ital. <sup>11</sup>ק open. spread. <sup>11</sup>ק C. divine or interpret. <sup>11</sup>ה flax or linen. <sup>11</sup>ה morsel of bread. <sup>11</sup>ה *puto amputo*, cut or break in pieces. <sup>11</sup>א suddenly. <sup>11</sup>א a fine outward garment, or handkerchief, or fillet or ribban for womens necks. <sup>11</sup>ג C. φθεγμα sentence. decree. h. φθεγομαι speak. αποφθεγμα *apophthegm*. <sup>11</sup>ק πεθω persuade. απαταω beguile. <sup>11</sup>ה *pateo* to open. door. gate. <sup>11</sup>ש to writh. distort. wrestle: <sup>11</sup>ש thread. ribban. neckcloth. <sup>11</sup>י πυθων, serpent. asp. <sup>11</sup>ש suddenly. <sup>11</sup>ש *inter-pretor, interpret*. <sup>11</sup>ש copy.

ז

<sup>11</sup>לשנ shady trees. shades. ׀ sheep. goats. flock. <sup>11</sup>ש arched, covered. tortoise. toad.

H 2

א

<sup>3</sup> assembled by troops. fight. army in battle-  
 array. serve in war or in the temple. h. σεβω  
 to worship. σεβαστος augustus. <sup>4</sup> swell. <sup>5</sup> glory.  
 ornament. roebuck or wild goat. <sup>6</sup> reached.  
<sup>7</sup> tinge, colour. hyæna. C. finger. <sup>8</sup> heaped.  
<sup>9</sup> handful. <sup>10</sup> side. <sup>11</sup> lay snares. food.  
 venison. hunting. [h. ζητεω seek]. in *niph*. ra-  
 vaged. C. purpose. true. <sup>12</sup> δικη, δικαιος, just.  
 is just. justice. <sup>13</sup> bright. yellow. <sup>14</sup> neigh.  
 shout for joy. <sup>15</sup> light. window. in *niph*. make  
 oil. oil. <sup>16</sup> mid-day. <sup>17</sup> hunt. lay in  
 wait. net. <sup>18</sup> command. teach. permit. <sup>19</sup> cry-  
 ing out. <sup>20</sup> cry. <sup>21</sup> abyss. <sup>22</sup> fasted. <sup>23</sup>  
 swim. overflow. honeycomb. <sup>24</sup> adhere. streight-  
 en. <sup>25</sup> bind. besiege. enemy. to figure. strong  
 rock. <sup>26</sup> neck. <sup>27</sup> fair. clean. *siccus* dry.  
 h. σικχος weak, thin, cross or sick. <sup>28</sup> stinking  
 putrefaction. <sup>29</sup> laugh. rejoice. σικχος mock.  
 ally. encounter. <sup>30</sup> white. <sup>31</sup> ship. <sup>32</sup> dry  
 desarts. wild beasts. <sup>33</sup> dry. <sup>34</sup> monument.  
 sepulchre. inscription. <sup>35</sup> stocks or pillory. <sup>36</sup>  
 to blossom. h. ζιζανιον tares. <sup>37</sup> fringe. lock of  
 hair. <sup>38</sup> messenger. hinge. <sup>39</sup> in *niph*. burn.  
<sup>40</sup> λιασομαι pray. <sup>41</sup> roast. dress. <sup>42</sup> pro-  
 sper. [h. luck]. pass over. *insilio* rush upon. a  
 dish. <sup>43</sup> shaded. [h. συλος the style that casts  
 the shadow on a dial]. tingle. to quiver. sink.  
<sup>44</sup> cymbals. <sup>45</sup> image. [h. *similis, similar*].  
 shadow.

shadow. מִן<sup>45</sup> shady, dark. יָד<sup>47</sup> side. *soliva* a beam.  
 מִכְסֵי<sup>43</sup> covered. שֵׁשׁ<sup>49</sup> hair. מַעֲסֵי<sup>50</sup> hairy ones. rob-  
 bers. יָבֵשׁ<sup>51</sup> thirst. יָבֵשׁ<sup>52</sup> yoke, unite, to pair. יָבֵשׁ<sup>53</sup> grow,  
 vegetate, bud. [h. *semen*]. rising sun. יָבֵשׁ<sup>54</sup> dry,  
 יָבֵשׁ<sup>55</sup> wool. יָבֵשׁ<sup>56</sup> cut off. suppress. dismay. *finite*.  
 מִשְׁנֵה<sup>57</sup> shield. hook. briar. h. σαυμιον a Per-  
 sian dart. σαυμιαζω to pierce. יָבֵשׁ<sup>58</sup> leaped down.  
 מִכְסֵי<sup>59</sup> thin, slender. יָבֵשׁ<sup>60</sup> humble. יָבֵשׁ<sup>61</sup> roll. surround.  
 wrap. h. στεφανος, στεφω, crown. יָבֵשׁ<sup>62</sup> tiara, tur-  
 ban. מִכְסֵי<sup>63</sup> urn, basin. יָבֵשׁ<sup>64</sup> guttur. h. *cistern*.  
 מִכְסֵי<sup>65</sup> pipes. יָבֵשׁ<sup>66</sup> *cedo, incedo*, walk. [h.  
 σταδιον *stadium*]. step. bracelet or garter. יָבֵשׁ<sup>67</sup>  
 wander. יָבֵשׁ<sup>68</sup> remove. יָבֵשׁ<sup>69</sup> a veil. יָבֵשׁ<sup>70</sup> cry out. יָבֵשׁ<sup>71</sup>  
 few. יָבֵשׁ<sup>72</sup> adhere. יָבֵשׁ<sup>73</sup> look out or watch.  
 h. σαφης *safe* or sure. σοφος wise. מִכְסֵי<sup>74</sup> cup. ves-  
 sel or cruise. יָבֵשׁ<sup>75</sup> hide. [h. ζοφος dark]. the north.  
 יָבֵשׁ<sup>76</sup> ασπις asp or basilisk. excrement. מִכְסֵי<sup>77</sup> to chir-  
 rup, pipe or cry like a bird. יָבֵשׁ<sup>78</sup> goat. יָבֵשׁ<sup>79</sup> *passer*  
*sparrow*. C. morning. return. יָבֵשׁ<sup>80</sup> nail or hoof.  
 מִכְסֵי<sup>81</sup> frog. מִכְסֵי<sup>82</sup> husk of corn. מִכְסֵי<sup>83</sup> burn.  
 h. σαλαμος. σαλαματα a *salamander*. & the dance  
*zarabanda* Ital. יָבֵשׁ<sup>84</sup> κραζω to raise the voice.  
 יָבֵשׁ<sup>85</sup> tower, fortrefs. יָבֵשׁ<sup>86</sup> balm. יָבֵשׁ<sup>87</sup> χρηνζω need.  
 יָבֵשׁ<sup>88</sup> leprous. h. ψωρα, itch, scab or sore. מִכְסֵי<sup>89</sup> le-  
 profy. יָבֵשׁ<sup>90</sup> defecate. purge. try. יָבֵשׁ<sup>91</sup> bind. [h.  
*cirrus, cirrulus, curl*]. vex.



## P

πῖξ [κῆτις, κίτλα, κίτιν, *kyte*]. the bittern  
 or pelican. πῖξ *cabus*, kind of dry measure.  
 πῖξ curse. πῖξ hollow place. tent. brothel. h. κυ-  
 βεῖς *cinædus*. κυβειρος. *ceveo*. πῖξ receive. [h.  
*gabelle* Fr. for every kind of tax, impost, or  
 duty]. receive kindly. [h. *καπηλος*, *cabaretier*.  
*καπηλευω* to entertain. *capula* a ladle]. before.  
 opposite. πῖξ pierce. bereave, rob. spoil. punish.  
 helmet. dregs. πῖξ gather, collect what was di-  
 sperfed. h. κίβις, *gibeciere* Fr. a bag. πῖξ bury.  
*grave*. h. κίβερη, κίβωρον, *ciboire* Fr. πῖξ  
 bow down the head. h. κῶτις, κῶτιν, κῶδεια, a  
*head*. πῖξ *candeo*, *accendo*, burn. πῖξ burning fe-  
 ver. πῖξ *quondam*, of old, before. eternity. an-  
 tiquity. precede. in presence. the east. πῖξ, east  
 wind. πῖξ κίθαρος, *δαερος*, *ater*, *dark*. πῖξ prepare.  
 sacred. pure. κίθαρος, sodomite. κίθαρος *cinædus*.  
 h. κίθαρος both glory and infamy. πῖξ whore.  
 πῖξ blunt. set on edge. πῖξ assemble. h.  
*καλεω* *call*. οχλος croud. εκκλησια, *ecclesia*,  
*eglise*. πῖξ a line. πῖξ to spue. pelican or bittern.  
 πῖξ wait. expect. in *niph*. gather. Arabicè *queo*,  
*can* or able. πῖξ displease. h. κίτλα disgust, κῶτος  
 to be vexed. κῶτος rancour. πῖξ κέλωρ voice. h.  
*καλεω* *call*. γλοζω, *glorito*, *gluck* or his. κλαζω  
*clango*, κλαιω cry. πῖξ κῶτος command]. noise,  
 thunder.

thunder. <sup>23</sup> arise, rising. [h. κυμα a surge, εγκωμιον *endomium*]. corn. h. calamus, holm. <sup>24</sup> lament. <sup>25</sup> cut off. <sup>26</sup> κηπος, κηκος, *cepus*, an ape. surround. <sup>27</sup> weary. afflict. late. ακαιθα thorn. hair. summer. <sup>28</sup> dig. <sup>29</sup> lay snare, in-snare. <sup>30</sup> <sup>31</sup> destruction. [h. καπιω to devour greedily]. bite. cut off. plague. <sup>32</sup> κλεινω *kill*. <sup>33</sup> little, less. <sup>34</sup> crop, pluck. h. κοπιω cut. <sup>35</sup> burn. fumigate. perfume. h. καθαιρω, purge or purify. <sup>36</sup> <sup>37</sup> summer. <sup>38</sup> spear. <sup>39</sup> <sup>40</sup> κικι gourd or palma Christi. <sup>41</sup> break down. a wall. <sup>42</sup> <sup>43</sup> <sup>44</sup> light. [h. κελης]. swift. vile. cursed. <sup>45</sup> light. vile. roast. fry. burn. h. καλαμος, *calamus*, reed or *holm*. & καλον wood. κηλω, *caleo*, & *coal*. <sup>46</sup> lightness. shame. contempt. <sup>47</sup> pot. <sup>48</sup> contracted, short. defective. h. κολεθεις of κολεω cut off. *claudus* lame. <sup>49</sup> κλεος extolled. *in hitbp*. κλευαζω insult. despise. <sup>50</sup> *cælo*, carved, graven. sling, slinger. <sup>51</sup> fork. trident. <sup>52</sup> <sup>53</sup> meal. <sup>54</sup> wrinkle, wither. <sup>55</sup> languish. dried. <sup>56</sup> gathered with the hand. handful. h. κομιζω *curo*. <sup>57</sup> nettle. thistle. <sup>58</sup> <sup>59</sup> nest. <sup>60</sup> build a nest. <sup>61</sup> is jealous, zealous, emulate, envy. <sup>62</sup> κλαομαι possess. acquire. καννα *cane*. reed. <sup>63</sup> <sup>64</sup> κινναμωμον *cinnamonomum*. <sup>65</sup> <sup>66</sup> <sup>67</sup> χρησμος, divining. diviners. <sup>68</sup> standish or inkhorn. <sup>69</sup> <sup>70</sup> <sup>71</sup> a mark or cut upon the body. <sup>72</sup> hollow dish or platter.

<sup>61</sup>ΝΞΞΞ παχυς. πυκαζω coagulate. congeal. h. πεικη pitch. & παχυνη frost. <sup>62</sup>ϛ κοπιω, chopt or cut off. broke. <sup>63</sup>ϛ hedge-hog. <sup>64</sup>ϛ leap. h. κερως light. <sup>65</sup>ϛ a flying or darting serpent. <sup>66</sup>ϛ shut. [h. *capsa casket*]. leap. <sup>67</sup>ΞΞΞ εχατος end. <sup>68</sup>ϛ ριζω cut off. <sup>69</sup>ϛ ρ cut off. <sup>70</sup>ϛ cumin or nigella. <sup>71</sup>ϛ prince or ruler. <sup>72</sup>ϛ in *hithp.* scraped. <sup>73</sup>ϛ to boil. enrage. *spuma* foam. wrath. <sup>74</sup>ϛ curto shorten. short. <sup>75</sup>ϛ harvest. branch. war. <sup>76</sup>ΞΞΞ κρυος, *frigus*, cold. <sup>77</sup>ϛ εγω is cold. <sup>78</sup>ϛ destroy. render tributary. <sup>79</sup>ϛ call, name. read. h. *curia* court. <sup>80</sup>ϛ χειπιω, χειμπιω, approach, advance. middle. war. <sup>81</sup>ϛ gift-offering. <sup>82</sup>ϛ an ax. <sup>83</sup>ϛ κυρω, *occurro*, *occur*. happen. meet. in *hithp.* brought to pass. accident. beam. city. <sup>84</sup>ϛ κερειω, καρα, depilate, make bald. bald. κρυος frost. <sup>85</sup>ϛ extend the skin. cover with skin. h. χροα skin. χρωμα colour. h. also κρεμω suspend, and the English word *cream*, for that covers the milk as with a skin, and is suspended thereon. <sup>86</sup>ϛ κρας, *cornu*, *korn*. strength. ray. splendor. shine. h. *corona*, *crown*. <sup>87</sup>ϛ καρσιος oblique. bend. [h. *crux a cross*]. fall. a ring. <sup>88</sup>ϛ foot. <sup>89</sup>ϛ ερεινω tear or break, open. <sup>90</sup>ϛ cut out, formed. wink. <sup>91</sup>ϛ floor. <sup>92</sup>ϛ plank. bench in a ship. <sup>93</sup>ϛ chaff. straw. <sup>94</sup>ϛ search. sift. <sup>95</sup>ϛ σικυος cucumber. <sup>96</sup>ϛ hearken, attend, give ear. <sup>97</sup>ϛ *scelus* cruel. hard. harden. <sup>98</sup>ϛ cups or dishes.



הָק harden. <sup>1</sup>צֹד truth. הָשֵׁי lamb. piece of money.  
 הַשֵּׁק scale of a fish. <sup>1</sup>קִי tye, bind together.  
<sup>1</sup>קִי bow. rainbow. archer. הַשֵּׁי קִי κιθαρα,  
*cithara, guitare* or harp.

ה

הַשֵּׁי קִי οραω see, perceive. hear. prophet.  
 crow. a *mirrou*. h. μαλειω to shine. *miror ad-*  
*mire*. הַשֵּׁי קִי lifted up. unicorn. הַשֵּׁי קִי head. *arraez,*  
 chief. beginning. poison. הַשֵּׁי קִי beginning, first.  
 הַשֵּׁי קִי many. multiply. great. master. h.  
 βραβεω, βραβεus, & *brave*. prefix ה, h. סו-  
 ρυλος, *turba, troop*. trop Fr. הַשֵּׁי קִי ομβρος,  
*imber*, showers of rain. הַשֵּׁי קִי multiply, to be  
 great. הַשֵּׁי קִי cover, adorn, ornament. h. *drab*  
 & *drapery*. הַשֵּׁי קִי bake. boil. dress. הַשֵּׁי קִי ρομβος  
 squared. *four*. lie down or couch. הַשֵּׁי קִי fatten.  
 הַשֵּׁי קִי clod of earth. <sup>1</sup>קִי moved. הַשֵּׁי קִי spy. ex-  
 plore. deceive. foot. הַשֵּׁי קִי throw a heap of stones.  
<sup>1</sup>קִי murmur. הַשֵּׁי קִי ρηγω, ρηγνυμι, *frango, rent*. di-  
 vided. reposed. a moment. immediately. הַשֵּׁי קִי to  
 convene or assemble with rage or mutiny, tu-  
 multuous running together. הַשֵּׁי קִי spread,  
 expand. veil. h. *rideau* a curtain. הַשֵּׁי קִי flow, fall  
 down. rule. subdue. instruct. *erudio*. h. to read.  
*rudis* a sort of *rod*. הַשֵּׁי קִי διαβαω, *dormio*, deep  
 sleep. הַשֵּׁי קִי eager pursuit. הַשֵּׁי קִי afraid. הַשֵּׁי קִי *robur,*  
*robust, strong*. [h. *rib*]. proud. deride. הַשֵּׁי קִי run.

הַשֵּׁי קִי

𐤂𐤅 galleries. gutters. 𐤁𐤆𐤏𐤏 plead. contend.  
 h. *rabula*. ἀράβευω, ἀράβος. βράβευω. 𐤁𐤏 have  
 power or dominion. mourn. 𐤁𐤏𐤏𐤏 *irrigo*, to  
 water. *ebrius*, *ivre* Fr. drunk. 𐤁𐤏 is spacious,  
 refreshed. spirit. wind. breath. h. ρορχος, ρορχω,  
 snore. *raucus* hoarse. 𐤁𐤏𐤏 *reus*, *rogue*. is wicked.  
 hurt. afflict. *in hiph*. cry aloud. found trumpet.  
 𐤁𐤏𐤏 *rumpo* bruise. shake. 𐤁𐤏 run. h. ερρωω to row.  
 h. *rota* a wheel. 𐤁𐤏 is poor, impoverish. 𐤁𐤏𐤏𐤏  
 famish. 𐤁𐤏 leanness. 𐤁𐤏 mourn. funeral feast.  
 undertaker of funerals. h. ραζω, ροζω, ρυζω,  
 ἀραζω, bark or howl. 𐤁𐤏 wink. stare. 𐤁𐤏  
 prince. 𐤁𐤏𐤏𐤏 large, inlarge. 𐤁𐤏, mill-stones.  
 mill. 𐤁𐤏𐤏 sheep or ewe. 𐤁𐤏 pity, love, cherish,  
 mercy, bowels. matrix. girl. 𐤁𐤏 waving, move-  
 ing. 𐤁𐤏 rinse, wash, laver. C. confide. hope.  
 𐤁𐤏 ερυκω, εργω, arceo. far off. 𐤁𐤏 boil or fry.  
 𐤁𐤏𐤏𐤏 wet. green. 𐤁𐤏 ταρατλω fear, horror. h.  
*tartarus*. 𐤁𐤏 fresh. tender. 𐤁𐤏 dash, throw to  
 the earth. h. ραθασω *thrash*. 𐤁𐤏𐤏𐤏 smell. 𐤁𐤏  
 loud cry. found trumpet. 𐤁𐤏 empty. in vain.  
 unsheath. waste. 𐤁𐤏 emit saliva or semen. white  
 of egg. 𐤁𐤏𐤏𐤏 soften. tender. h. μεραξ, young  
 person. 𐤁𐤏 ride. *caravan*, *chariot*. upper mill-  
 stone. knee. 𐤁𐤏 to traffick. merchant. talebearer.  
 𐤁𐤏 lifted. [h. ἀρριχαισαι to climb up]. bound  
 or knit with knots. 𐤁𐤏 rough places. 𐤁𐤏  
*riches*, acquire, gain. μαρκας, swift horse or  
 mule

mule or dromedary. h. *marechal*. הֲמִינִי  
 darted. thrown down. *armar* Sp. beguiled.  
 maggot. הֲרִי *rumex* dart. lance. הֲרִי *μαρνας* a  
*mare* or dromedary. h. רַמְךָ שָׁלַח, *mark schalch*  
 Germ. or *marechal*, one who understands  
 horses. הֲרִי pomgranate. הֲרִי exalted. הֲרִי שֶׁ תַּדְרֹג  
 tread under foot. reptile. h. *vermis*, worm. הֲרִי שֶׁ יִשְׁמַע  
 shout, cry aloud. h. the old English *rane* for  
 song or note. הֲרִי female ostriches. הֲרִי הֲרִי  
 dilute. bedew. h. *ερση*, *ros*, dew. הֲרִי bridled.  
*resne* or *rein*. הֲרִי הֲרִי הֲרִי *ραιω* evil. break. הֲרִי  
 famish, famine. הֲרִי הֲרִי *treimble*. h. *reel*. הֲרִי feed.  
 united. [h. *ρσω* to preserve, defend, draw]. fa-  
 miliar friend. [h. *εραω* to love, *ηρος* lovely. *in*  
*hitbp*. *εταιρος* a friend]. הֲרִי *βρωμος*, *βροντη*,  
 thunder. tremble. הֲרִי flourish or prosper. h.  
*ραμνος* white-thorn. *ερον* plant, germ, grain.  
 הֲרִי to drop, distil, h. *roupe* & *ropy*. הֲרִי shake,  
 tremble, earthquake. h. *ρασσω*, *ρησσω*, *bruise* or  
 break. h. to *rush*. הֲרִי הֲרִי הֲרִי *θεραπευω* heal, cure.  
 physician. pardon. restore. h. *ραπιω* sew or  
 mend. *ραπισ* a needle. הֲרִי to make a bed. prop  
 up. spread. הֲרִי *γρᾶββατος*, *grabbatus*, a bed.  
 הֲרִי feeble. slacken. הֲרִי הֲרִי giants. dead men. הֲרִי  
 to tread. to trouble. *in hitbp*. submit by throw-  
 ing himself at the feet of another. h. *ερπυζω*,  
*ερω*, *repo*, *creep*. הֲרִי *in hitbp*. associate. lean or  
 cleave to. הֲרִי mud, dirt, dung. הֲרִי *φαινη* stall  
 for



for oxen. h. *ερεπω* to eat. <sup>15</sup>רָצַח *רָצַח* *רָצַח* *רָצַח*, bruise. beat. hurt. <sup>20</sup>רָצַח leap. lie in wait. proudly insult. <sup>21</sup>רָצַח *ευαρεστω*, *αρεσκω*, delighted. accepted. will-ed. h. *ρεζω*, *facio*. <sup>22</sup>רָצַח good-will. <sup>23</sup>רָצַח kill, murder. sword. h. prefixing *מ*, *massacre*. <sup>24</sup>רָצַח to bore. <sup>25</sup>רָצַח paved. <sup>26</sup>רָצַח pavement. lighted coal. <sup>27</sup>רָצַח only. <sup>28</sup>רָצַח rot. <sup>29</sup>רָצַח skip or leap. <sup>30</sup>רָצַח *κεφαλος*, temples of the head. <sup>31</sup>רָצַח composition of perfumes or drugs. h. *ταραχος* pickle. *ταραχεα* interment. <sup>32</sup>רָצַח tapestry. *recamer* Sp. embroider. <sup>33</sup>רָצַח made firm and strong. extend or spread. h. *brachia* the arms. <sup>34</sup>רָצַח firmament. *ק* spit. <sup>35</sup>רָצַח bath power. <sup>36</sup>רָצַח power. permission. <sup>37</sup>רָצַח shew. describe. <sup>38</sup>רָצַח restless. turbulent. unjust. <sup>39</sup>רָצַח live coal. fiery dart. <sup>40</sup>רָצַח is poor. impoverish. <sup>41</sup>רָצַח *rete* net. network. sieve. h. *restis* a rope. <sup>42</sup>רָצַח to boil. <sup>43</sup>רָצַח bind. juniper. <sup>44</sup>רָצַח chain together. untye. chain. nail. h. *reticulum* a net. *retinaculum* a stay. <sup>45</sup>רָצַח fear. dread.

## ש

<sup>1</sup>רָצַח *αφουσω*, draw water. <sup>2</sup>רָצַח roar. h. *singultus*. <sup>3</sup>רָצַח founded. wasted. *in hitp*. wondered. <sup>4</sup>רָצַח *sonus* sound or noise. tumult. inundation. <sup>5</sup>רָצַח despise. h. *sot*. <sup>6</sup>רָצַח ask. [h. *con-sulo*, *consult*]. *in hiph*. borrow, lend. h. *σελλος*. <sup>7</sup>רָצַח the grave. h. *bell*. <sup>8</sup>רָצַח to be at ease, rest, quiet. h. *sanus*. *sain* Fr. *sound*. <sup>9</sup>רָצַח draw breath. devour. earnestly desire.

desire. <sup>1</sup>ק leave or remain. [h. *cæterus rest*].  
 leaven. [h. *sour*]. *σαρξ*, *chair* Fr. flesh. food.  
 kindred. h. *soror sister*. <sup>1</sup>שׁוֹבֵשׁ break. h. *σολεω*  
*shove* out. <sup>2</sup>שׁוֹבֵשׁ spark. <sup>1</sup>ק take captive. <sup>1</sup>ק sing  
 praise. commend. in *niph.* restrain. <sup>1</sup>שׁוֹבֵשׁ *σκηπ-*  
*τρον sceptre. scipio, baton* Fr. rod. tribe. Janu-  
 ary. <sup>1</sup>ק thicket. nets. grates. <sup>1</sup>שׁוֹבֵשׁ path. <sup>1</sup>ק  
 ear of corn. stream. <sup>1</sup>שׁוֹבֵשׁ snail. <sup>2</sup>שׁוֹבֵשׁ ornament  
 for womens heads. <sup>2</sup>שׁוֹבֵשׁ *επτα, septem, seven. in*  
*niph.* swear. <sup>2</sup>שׁוֹבֵשׁ sevenfold. <sup>2</sup>שׁוֹבֵשׁ seven, or a  
 week of, days or years. <sup>2</sup>שׁוֹבֵשׁ embroidered. gar-  
 ment with eyes like network. <sup>2</sup>שׁוֹבֵשׁ C. to leave.  
 permit. remit. pardon. <sup>2</sup>שׁוֹבֵשׁ *bruise*. break. [h.  
*shiver*]. corn. [h. *cibare* to feed]. sell or buy  
 corn. interpretation. sorrow. fracture. matrix.  
 breaking forth of children at the birth. wave  
 of the sea. viewed. h. *spero* hope. <sup>2</sup>שׁוֹבֵשׁ C. perplex.  
 astonish. <sup>2</sup>שׁוֹבֵשׁ rest or ease. *sabbath*. <sup>2</sup>שׁוֹבֵשׁ in-  
 crease. grow. <sup>3</sup>שׁוֹבֵשׁ err from ignorance. <sup>3</sup>שׁוֹבֵשׁ error.  
<sup>3</sup>שׁוֹבֵשׁ erratic. <sup>3</sup>שׁוֹבֵשׁ exalt, set on high. protect. <sup>3</sup>שׁוֹבֵשׁ  
 wander, stray. contemplate. view. <sup>3</sup>שׁוֹבֵשׁ *σαλαγω,*  
*γαλιω, ασελγης, salax, salacious*. lie with a  
 woman. wife. <sup>3</sup>שׁוֹבֵשׁ to be mad. <sup>3</sup>שׁוֹבֵשׁ fruit of the  
 womb. <sup>3</sup>שׁוֹבֵשׁ breast. <sup>3</sup>שׁוֹבֵשׁ destroy. harrow or  
 break the clods. [h. *σχεδω* disperse]. affliction.  
 cup-bearer. <sup>4</sup>שׁוֹבֵשׁ field. <sup>4</sup>שׁוֹבֵשׁ almighty. <sup>4</sup>שׁוֹבֵשׁ field.  
 vine. blasted corn. <sup>4</sup>שׁוֹבֵשׁ blasted. h. *tabes*. <sup>4</sup>שׁוֹבֵשׁ blast-  
 ing. <sup>4</sup>שׁוֹבֵשׁ C. strive, conspire. <sup>4</sup>שׁוֹבֵשׁ lamb. kid.

<sup>47</sup> witness. <sup>48</sup> onyx. <sup>49</sup> vanity. falsehood.  
<sup>50</sup> render. return. reward. reply. rebel. revenge.  
 grey-headed. h. *πρεσβυς*. <sup>51</sup> plaistered. <sup>52</sup> *ισοω*  
 make equal. *ισος* like. compared. estimated.  
*αξιος* estimated. placed. <sup>53</sup> bend or incline. me-  
 ditate. <sup>54</sup> pit. <sup>55</sup> went about. viewed around.  
 decline or turn aside. *σκυτος, scutica, açote* Sp.  
 a whip. flail. oar. <sup>56</sup> to hedge. <sup>57</sup> the hem of  
 a garment. <sup>58</sup> placed. garlick. <sup>59</sup> cry out. so-  
 vereign. liberal. noble: *in hiqb.* besmear or  
 close up. <sup>60</sup> bruise. hide. cover. h. *ζοφω, ζο-*  
*φος, darkness.* <sup>61</sup> desire. overflow. street. shoul-  
 ders. *ιχis, coxa,* thigh. shin. <sup>62</sup> sing. [h. *σερνυ*  
*firen*]. reign: [h. *τυραννος tyrant*]. respect. went.  
 ensnared. ox. [h. *ο-σιεις, ser-apis,* vide *בסב*].  
 wall. enemy. <sup>63</sup> rejoice. <sup>64</sup> *σουσον, eguzena* Sp.  
 lilly. <sup>65</sup> instrument of six strings. <sup>66</sup> *situs,*  
*set.* appointed. ornament. buttock. <sup>67</sup> C.  
 save, deliver. <sup>68</sup> *aspicio* behold, see. <sup>69</sup> twisted.  
<sup>70</sup> humble, bow, prostrate. pass waters.  
 swim. pit or ditch. <sup>71</sup> give. <sup>72</sup> extend. slay.  
 press out juice. <sup>73</sup> lion. <sup>74</sup> ulcer or boil. <sup>75</sup>  
 grown of itself. <sup>76</sup> the *larus, sea-cob, κερφος,*  
 or cuckow. <sup>77</sup> consumption. cieling. <sup>78</sup> pride.  
<sup>79</sup> grind. wear away. dust. laugh. mock. *σκοπω,*  
*σινχαζομαι,* joke. <sup>80</sup> *sky* or heavens. <sup>81</sup>  
*swarthy, black. scrutor* seek diligently. rise  
 early. <sup>82</sup> day-break. youth. <sup>83</sup> corruption.



destroying. pit.  $\text{ה}^{\text{4}}\text{ט}^{\text{6}}\text{ט}$  gone astray. avoid it.  
cedar.  $\text{ה}^{\text{5}}$  spread. inlarge.  $\text{ב}^{\text{6}}$  hate.  $\text{ש}^{\text{7}}$  *σατανas*,  
*satan*, an adversary.  $\text{ו}^{\text{8}}$  wash. immerse. rush.  
inundation. outrageous.  $\text{ש}^{\text{9}}$  officer or chief. h.  
*saturnus*.  $\text{ט}^{\text{10}}\text{ו}^{\text{10}}\text{ט}$  gift or reward.  $\text{ה}^{\text{11}}$  a plant.  $\text{ב}^{\text{12}}\text{נ}$   
pifs.  $\text{נ}^{\text{13}}\text{ז}$  accomplish, finish.  $\text{ת}^{\text{14}}$  *σειραι*, *σειριδες*,  
chains.  $\text{ב}^{\text{15}}$  marble.  $\text{ה}^{\text{16}}$  *sentis* briar.  $\text{ב}^{\text{17}}\text{ט}^{\text{17}}\text{ב}^{\text{17}}\text{ט}$  *cubo*  
lie down. sleep. die.  $\text{ה}^{\text{18}}$  see. think. paint.  $\text{ש}^{\text{19}}$   
the mind. h. *scio*, *sagax*.  $\text{ה}^{\text{20}}$  forget. *κίχρω* find.  
 $\text{ה}^{\text{21}}$  *quiesco* assuage.  $\text{ב}^{\text{22}}$  deprived of children.  
grape. *calleo*, *scaltro*, understand. *in biph*.  
prosper.  $\text{ב}^{\text{23}}\text{ו}^{\text{23}}\text{C}$ . accomplish. h. *skill*.  $\text{ב}^{\text{24}}$  rise  
early. portion. a butt. shoulder.  $\text{ה}^{\text{25}}$  *σκηνη*, *σκηνωω*,  
dwell. neighbour.  $\text{ה}^{\text{26}}$  knife. h. *ακινακης*,  
*sica*, dagger.  $\text{ה}^{\text{27}}$  drink largely. *σικερα*, *ficera*,  
strong drink. [h. *cyder*]. hired. gift.  $\text{ט}^{\text{28}}\text{ו}^{\text{28}}\text{ט}$   
because of.  $\text{ב}^{\text{29}}$  to joint.  $\text{ב}^{\text{30}}\text{ב}$  steps or ledges.  
h. stone *slab*.  $\text{ה}^{\text{31}}$  *gelu*, *glacies*, snow.  $\text{ה}^{\text{32}}$  to be  
free, quiet, and happy. h. *χολη*. *salus*.  $\text{ה}^{\text{33}}$  aquail.  
 $\text{ה}^{\text{34}}$  *εελλω* fend away. accompany. stretch forth.  
dart. plant.  $\text{ה}^{\text{35}}$  table.  $\text{ב}^{\text{36}}$  ruled. h. *sultan*.  $\text{ב}^{\text{37}}$   
rule, ruler.  $\text{ב}^{\text{38}}$  shields. | *in biph*. thrown  
down or away. the cormorant.  $\text{ה}^{\text{39}}$  one of the  
gates of the temple.  $\text{ב}^{\text{40}}$  *συλη*, *συλαω*, *σκυλον*,  
spoil. spoiled.  $\text{ב}^{\text{41}}$  finish. perfect. be at peace  
and agree.  $\text{ב}^{\text{42}}$  peace.  $\text{ה}^{\text{43}}$  garment.  $\text{ה}^{\text{44}}$  draw  
out. pluck up. h. *σιλφη* a little worm.  $\text{ב}^{\text{45}}$  three.  
 $\text{ב}^{\text{46}}$  lord. sort of large measure.  $\text{ט}^{\text{47}}\text{ה}^{\text{47}}\text{ט}$  there.  
name.

name. renown. h. *σημα*, *σημαω*, *σημαινω*, *fig-*  
*num.* <sup>128</sup> left-hand. <sup>120</sup> *cælum* the heavens.  
<sup>130</sup> astonish. desolate. <sup>131</sup> *σαμιαμινθη*; lizard.  
<sup>132</sup> destroy. h. *Ασμοδαίος*, *Asmodæus*, one of  
the demons. <sup>133</sup> is merry. shine. <sup>134</sup> to mire:  
throw down. to *smite*. shake. <sup>135</sup> release. re-  
mission. <sup>136</sup> a mantle: <sup>137</sup> fat. grown fat. oil:  
unguent. h. *בַּעַל שֶׁמֶן* *βαλσαμον*, *princeps oleum*:  
<sup>138</sup> eight. <sup>139</sup> hear. obey: hearing. report. <sup>140</sup>  
a little, small part. <sup>141</sup> *shame*. <sup>142</sup> guard or  
watch, prevent, preserve, take heed. <sup>143</sup> *σμιρις*,  
*smiris*, adamant. h. *שְׁמִיר הַמוֹס*, *σεμιραμις*, rock-  
pigeon. vide Diodor. 2. <sup>144</sup> dregs, lees. <sup>145</sup>  
the sun. C. to serve. <sup>146</sup> *tooth*. ivory. sharp  
rock. <sup>147</sup> sharpen. <sup>148</sup> a proverb or sharp say-  
ing. h. *sanna*, *sannio*, *sanno*, *subsannio*, to jest  
or jeer. h. *zany* the jester to a mountebank:  
<sup>149</sup> hate. h. *σινω* hurt. <sup>150</sup> change: *evos*, *annus*,  
year. <sup>151</sup> two. twice dipped. scarlet. <sup>152</sup> *fene-*  
*stra* window. <sup>153</sup> *ζωννω*, *ζωνη*, *zone*: girded.  
<sup>154</sup> rob or spoil. <sup>155</sup> *χιζω*, *scindo*, to  
part in two. cleave. h. *ciseau* a *chissel*, *cisseaux*  
*cissars*. <sup>156</sup> hewn, cut to pieces. <sup>157</sup> regard or have respect.  
<sup>158</sup> noise. <sup>159</sup> linsy-woolsey.  
<sup>160</sup> handful. hollow of the hand. fox. <sup>161</sup> lean  
upon. rely. staff. <sup>162</sup> esteem. think. gate. porter.  
*σογος* a measure. *horror*.. <sup>163</sup> *hirsutus* hairy.  
*bircus* wild goat. fatyr. h. *σιουζα*, goat-skin  
garment.

garment. <sup>ה</sup><sup>פ</sup> lip. speech. border. lifted up. hill. cheese. <sup>ה</sup><sup>ס</sup> handmaid. <sup>ב</sup><sup>ט</sup> judge. [h. *suffetes* the first magistrate in Carthage]. judgment. custom. law. <sup>ג</sup><sup>ט</sup> poured out. <sup>ה</sup><sup>ז</sup> privy member. <sup>ל</sup> humbled. [h. *sepelio*, to lay in a *sepulchre. supplicate.*] *σιφλος, σιπαλος* feeble or deformed. *σφαλλω* to supplant. <sup>ה</sup><sup>ל</sup> valley. <sup>ב</sup><sup>ז</sup> beard. <sup>י</sup><sup>י</sup> coney or Egyptian rat. <sup>י</sup><sup>ז</sup> abundance. [h. *sæpe*]. Cald. to overflow. h. *sphinx*; for the cause of the overflowing of the Nile was an *ænigma*, and the time when it did overflow was when the sun was in Leo and Virgo, hence sphinx was half a woman and half a lion in its form. <sup>ק</sup><sup>ז</sup> *sufficio suffice.* <sup>ה</sup><sup>פ</sup> flying serpent. <sup>ה</sup><sup>ז</sup> pleasant. graceful. pavilion. trumpet. <sup>א</sup><sup>ר</sup><sup>פ</sup><sup>א</sup> C. aurora. <sup>ת</sup><sup>ת</sup> placed. limits. <sup>ה</sup><sup>ז</sup><sup>צ</sup><sup>צ</sup> a moment. <sup>ק</sup><sup>ק</sup><sup>ק</sup> *σακκος, saccus, sacco, sack.* sackcloth. <sup>ה</sup><sup>ז</sup> watched. is ready. almond. <sup>ה</sup><sup>י</sup> drink. to water or bedew. cup-bearer. h. *ασκος* hogskin or leathern bag. *σκευος* vessel. *sugere* to suck. *succus* juice. <sup>ב</sup><sup>ז</sup> *ασκεθης, ησυχος*, to be at rest or quiet. <sup>ל</sup><sup>ט</sup> weighed. ficle. <sup>ב</sup><sup>מ</sup><sup>ז</sup> *συκομορον, sycamore.* <sup>י</sup><sup>ז</sup> sink or drown. <sup>ה</sup><sup>ז</sup> *σκοπιω, σκεπτομαι*, look out. h. *scope.* <sup>י</sup><sup>ז</sup> abominate. curse. h. *σκυζω* enrage. *σκυρος* sour and gloomy. <sup>ה</sup><sup>ז</sup> lye, deceive. <sup>ה</sup><sup>ט</sup><sup>א</sup> <sup>ק</sup><sup>ק</sup><sup>ק</sup> dwell. begin. prevail. untye. <sup>ז</sup><sup>ז</sup> heat. Arabicè drink or taste. h. *syrup* and *shrub.*



<sup>162</sup>σκηπτρον *sceptre*. <sup>193</sup>wreathed. h. σαργανη  
 basket or net. <sup>154</sup>residue, *shred* or remnant.  
<sup>165</sup>direct. send forth. untie. <sup>195</sup>a plain. <sup>197</sup>  
 a little dart. <sup>198</sup>cut. [h. *short*]. <sup>199</sup>shoe-string.  
<sup>200</sup>to be too long. <sup>201</sup>sorrow. anxious thought.  
<sup>202</sup>burnt. fiery serpent. *seraph*. <sup>203</sup>to bring forth  
 abundantly. creep. reptile. <sup>204</sup>hifs. whistle. [h.  
 συριγξ a pipe, συριζω to pipe]. choice sort of  
 vine. <sup>205</sup>rule, govern. lord. [h. *fire* and *fir*].  
 navel. <sup>206</sup>ρίζα, *radix*, *root*. eradicate. <sup>207</sup>  
 serve. *sartago* frying-pan. <sup>208</sup>הששע, *sex*,  
*six*. cotton. <sup>209</sup>vermilion. <sup>210</sup>השתשתי drunk. [h.  
*sitis* thirst]. feasted. <sup>11</sup>planted. h. אלסος, *sal-*  
*tus*, a grove. <sup>12</sup>shut. open. <sup>213</sup>pissed. <sup>214</sup>  
*taceo*, silent. quiet. <sup>215</sup>hide.

## ת

<sup>1</sup>chamber. <sup>2</sup>ποθω, *opto*, longed for.  
 abhor. <sup>3</sup>border, limit. h. דעו, תיבהמי, put,  
 assign. <sup>4</sup>wild bull. <sup>5</sup>doubled. h. דידימוס. <sup>6</sup>  
 twins. <sup>7</sup>tuna Sp. fig. <sup>8</sup>mark out limits. beau-  
 ty. form. <sup>9</sup>השתשתי chest. ark. <sup>10</sup>the earth.  
<sup>11</sup>straw. <sup>12</sup>brittle. <sup>13</sup>break. <sup>14</sup>השתשתי con-  
 tinually. <sup>15</sup>השתשתי void. without form. <sup>16</sup>abyss.  
 depth. <sup>17</sup>השתשתי mark. <sup>18</sup>marked. limited. <sup>19</sup>C.  
 render. return. reply. <sup>20</sup>midst, among. de-  
 ceitful. <sup>21</sup>turtur, *turtle* dove. espy. survey.  
 seek. order. form. h. אθρεω, *tueor*. *itur*. *iter*.

tour

*tour* Fr. *τορνεω* to *turn*. 𐤒𐤓𐤓 in *hiph.* cut off. h. *toison* Fr. *fleece*. 𐤍𐤓𐤕𐤓 *θωραξ*, *thorax*. habergion or coat of mail. 𐤍𐤓 mix. contend. compare. 𐤔 *taxus*, badger. violet-colour. 𐤍 *κατω* beneath. under. for. 𐤔𐤓, 𐤓 he-goat. 𐤒𐤓𐤕𐤓 *τοκος* usury. usurer. deceitful. h. *τεχμη* art. 𐤍 *attach*. join. set down. h. *θακος* a seat. 𐤍𐤓 hyacinth. blue. 𐤓𐤕 *θαλαμη*, weigh. ponder. dispose. measure. 𐤓𐤕𐤓 a heap. h. *θολος* a heap, a dome, &c. 𐤓𐤕 *tollo* lifted or heaped up. 𐤓𐤕 C. snow. 𐤍 hang. 𐤓𐤕 hanger. quiver. 𐤓𐤕𐤓 armoury. 𐤓𐤕 ridge between two furrows. h. *τελμα* *tellus*. 𐤓𐤕 crimson. red worm or cochineal. 𐤔 C. *τιλλω*, pluck. tear up. 𐤍 C. *τελιος*, *τρεις*, *tres*, *ter*, *tertius*, *third*, *thrice*, three. 𐤓𐤕𐤓 perfect, upright. finish. 𐤍 C. thence. 𐤍𐤓 *θαμα*, continual. daily. 𐤍𐤓 *θαυμα*, *θαυμαζω*, wonder. astonish. fear. 𐤍 hold up. 𐤍𐤓𐤕 yesterday. heretofore. 𐤍 palm-tree. 𐤍𐤓 pillars. 𐤍𐤓 to comfort. hire. 𐤍 C. second. 𐤍𐤓 tip of the ear. 𐤍 a sort of wolf. others a dragon or crocodile, or whale. h. *θυννος*, *thynnus*, or *tunny*. 𐤍𐤓 furnace. 𐤓𐤕𐤓 abominate. 𐤍 err, go astray. 𐤍 razor. 𐤓𐤕𐤓 *tympanum*, drum. *tabret*. 𐤍 *τυπω* strike. 𐤍𐤓 apple. 𐤍 insipid. fool. 𐤍 *ραπιω* to sew. 𐤓 handled. 𐤓𐤕𐤓 weigh. 𐤍 set in order. 𐤓 fasten. drive down. to found. strike. h. *attack*. 𐤍 prevail.

ἄριστος paraphrase. h. *turchimanno* Ital. ἄρ  
 ἄρτος trees. fir. oak. elm. cypress. h. *torches*.  
 θυρσοὶ *thyrses*. ἄρ C. two. h. *τετραγες* or *τετραγ*  
*ges*, twice two or four. ἄρ ship-mast. standard.  
 ἄρ *Supra* door or gate. h. *obturo* shut. ἄρ porter.  
 ἄρ image. idol. h. *Ἐραπειω* *serve*. *trepido*  
*tremble*. *tripudio* dance. *βρετας* an image. h. a  
*brat*. ἄρ *beryl*. *sea*. ἄρ *ballista* or  
*catapult*.



F 307-e 5





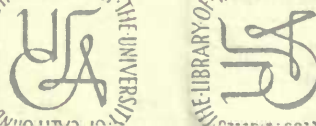
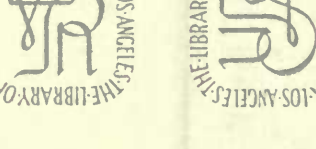
**University of California**  
**SOUTHERN REGIONAL LIBRARY FACILITY**  
405 Hilgard Avenue, Los Angeles, CA 90024-1388  
Return this material to the library  
from which it was borrowed.



3 1158 00989 5185



A 000 085 236 8



OF THE UNIVERSITY OF CALIFORNIA



ES THE LIBRARY OF THE UNIVERSITY OF CALIFORNIA



THE LIBRARY OF THE UNIVERSITY OF CALIFORNIA



THE LIBRARY OF THE UNIVERSITY OF CALIFORNIA





