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ENGLISH  
DERIVED FROM HEBREW  
BY  
R. GOVETT.

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# English Derived from Hebrew ;

WITH

GLANCES AT GREEK AND LATIN.

BY

R. GOVETT.



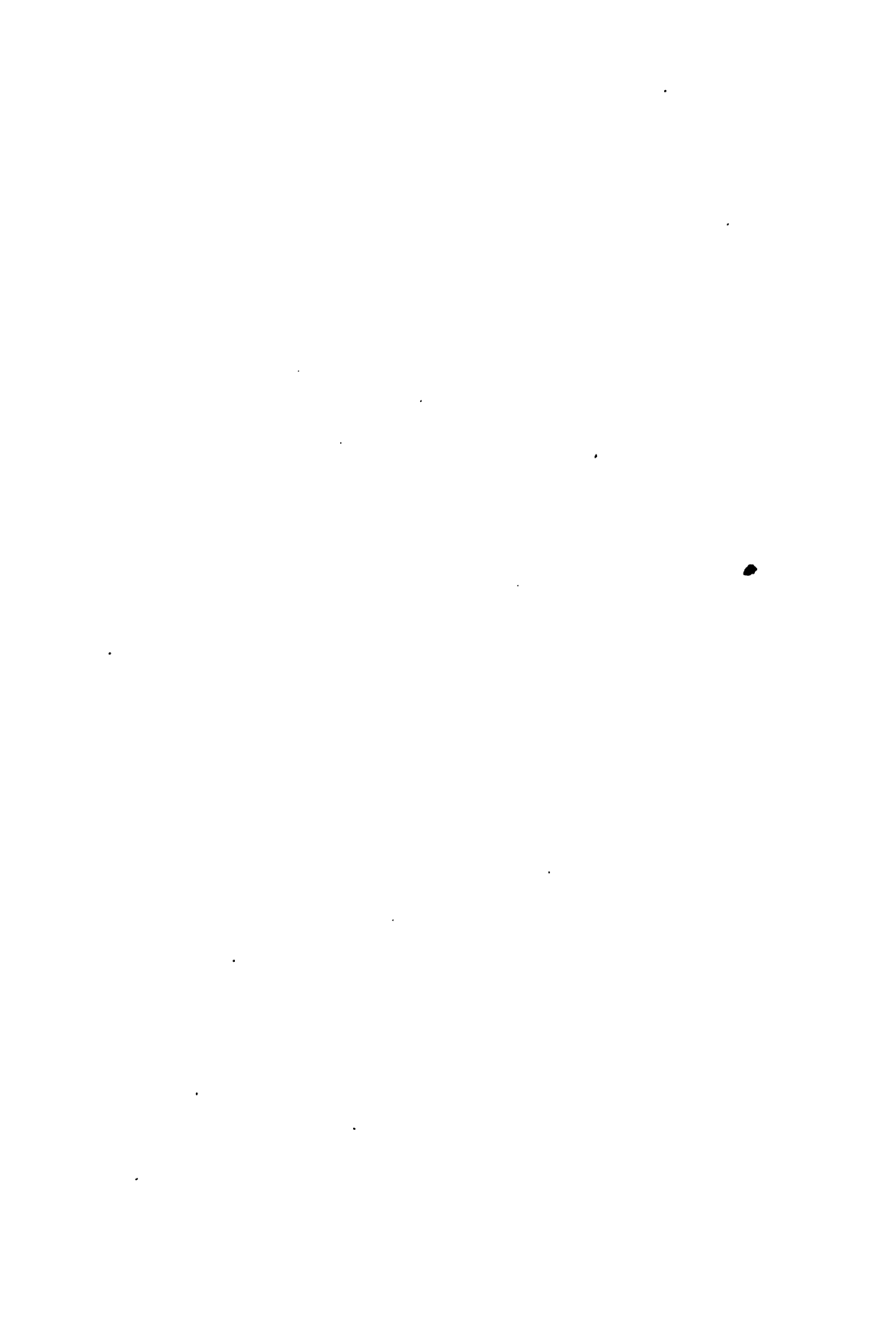
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# THE ENGLISH LANGUAGE

## DERIVED FROM THE HEBREW.

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### CHAPTER I.

PROFESSOR MAX MULLER, in his lectures on language, having shown that several of our common English words are derived from the Sanscrit, it struck me to inquire, What would be the result of tracing the obligations of the English language to the Hebrew? And, having gone into this matter to some extent, I now believe that *English is derived from the Hebrew.*

Dean Alford supposes that the Celtic, Hebrew, Arabic, Persian, and Spanish jointly contribute some five per cent. of words to our native tongue. As the result of my inquiry, I should be inclined to say that there are not five per cent. of SAXON words which cannot be traced to HEBREW. I wish, however, not to theorize, but to present the reader with examples, from which he can deduce his own conclusions.

In this first part I do not write for the learned; being assured that the question can be easily understood, and will prove interesting to every English reader. Hence I give not the Hebrew letters, but the correspondent Roman ones.

#### SECTION I.

I propose in this chapter to give specimens of the derivation of our names of ANIMALS from the sacred language.

What is the Hebrew name for *the Hare*? ARNBiT.\*<sup>1</sup> Now may not these letters at once hint to us, whence our name of an allied animal is derived? Reverse the order of the A and the R, and you have RANBIT, whence our word RABBIT evidently comes.

What is the Hebrew for the terrible *serpent*, deceiver of our race? NaHHaS.<sup>2</sup> Change the last letter to the foremost place, and you have our SNAKE. Hence too, by A prefixed, we get the Latin *Anguis*, and the Greek *Echis*, the letter N being dropped, as it is very often in Hebrew. If the Scripture be true, we might expect *this* word to be retained; and so it is. The Greek word for the viper is *Aspis*, whence our word *Asp*. It comes from the Hebrew ZP'A<sup>3</sup> transposed; which also signifies a viper.

Whence comes the word BOA, familiar to us as the name of the destroying Boa Constrictor? From the Hebrew AP'O,<sup>4</sup> which means *a viper*. These letters transposed make P'OA; whence *Boa*. The letters B, P, and F, are perpetually interchanged in their passage from one language to another. From the same Hebrew word comes our English "EFT," a small creature of the lizard kind. And probably the Latin VIPERA comes from the same root; the F or V being prefixed to the commencing vowel. The *Adder* proceeds from 'ATaR,<sup>5</sup> "to encircle," and is derived from its coiling itself into a series of circles.

The LION in Hebrew is LeBIAW.<sup>6</sup> The B is dropped in English, Latin, and Greek. And we have Leo in Latin. Perhaps we might say that the B is transferred to the end, and becomes N.

Whence comes our English word KITTEN?<sup>7</sup> From the Hebrew QuiToN, which signifies "*a little one*." That which the Hebrews applied generally, we have, singularly enough, appropriated to the young of the cat alone.

\* I give the letters simply; not according to the Masoretic pointing; adding in smaller type the vowels supplied.

קטן<sup>7</sup> לביא<sup>6</sup> עטר<sup>5</sup> אבע<sup>4</sup> צפע<sup>3</sup> נחש<sup>2</sup> ארנבת<sup>1</sup>

Whence is derived our word CAMEL? From the Hebrew GeMeL,<sup>1</sup> which signifies the same animal. Here the G of the Hebrew becomes changed into the C or K of the English, Latin, and Greek.

What is the derivation of the word ELEPHANT? It comes from the Hebrew ELePH,<sup>2</sup> which means an *ox*. But how is an elephant like an ox? I answer, The termination "ant" carries with it, most probably, the word which denoted the difference between it and the common ox. We naturally, on seeing a new creature, associate it with one familiar to us. Some of the South Sea Islanders, as Williams has informed us, had never beheld a European, or the animals with which we are familiar. Hence, as he observes, "On seeing the *goats*, they called to their companions to come and look at the wonderful *birds* with great *teeth* upon their heads." So with us, "the cock of the woods" and "the wood-cock" are very different birds from the common barn-door cock. This same Hebrew word was the origin of the Greek *Elaphos*, 'a stag.' And it is very remarkable that we find the same combination of "ant," and "elaph" in the ANTELOPE. I am not clear what is the meaning of "ant."

The Hebrew SHOOR, and the Chaldee TOOR signify an *ox*; whence we obtain our English STEER.<sup>3</sup> The name of the Jerboa arises from the Hebrew ZHeB'O,<sup>4</sup> which means a *hyena*. The Chaldee adds the R.

Our word BADGER is derived from the Hebrew 'ACBaR,<sup>5</sup> which means a *mouse*. By transposition we have BACaR, whence "Badger" easily springs.

Whence have we the word GIRAFFE?<sup>6</sup> From the Hebrew 'GaRaPH, which signifies "the neck;" and every one who has seen that creature, knows that its great peculiarity is the enormous elongation of its neck.

Whence are derived our words GOAT and KID? From two different pronunciations of the Hebrew GiDI,<sup>7</sup> which signifies that animal in the sacred tongue. Our expression "the

<sup>1</sup> גמל. <sup>2</sup> אלף. <sup>3</sup> שור. <sup>4</sup> צבע. <sup>5</sup> עכבר. <sup>6</sup> ערף. <sup>7</sup> גדי.

*giddy* heights" perhaps springs from the remembrance of the lofty pinnacles of rock to which these creatures climb. The heights to which the mountain goats climb, produce in us the sensation of "giddiness."

Whence is derived the word ZEBRA? From the Hebrew ZeBI,<sup>1</sup> which signifies a roe-buck. The "R" in the midst, and the "A" at the end come from the Chaldee, which frequently adds these letters. Indeed, the R occurs so often in English, where it is not found in the Hebrew, as to make it most probable that the Hebrew came to us through the Chaldee.

The DOE clearly is traceable to the TOA,<sup>2</sup> or antelope.

## II.

But let us now turn to some examples of BIRDS.

We have two names of birds spelt differently, but of the same radical base. COOT and KITE, These are off-shoots, I doubt not, from the Hebrew QuAT.<sup>3</sup> (I retain the English letter Q to represent the Hebrew Koph or Quoph, though I suppose it was generally pronounced K.) Probably also our CAR is derived therefrom, though whence the confusion arose, it would be difficult to determine, without the history of Gen. xi. The meaning of the Hebrew word is "*the pelican,*" or *cormorant.*

The Hebrew speaks of a bird called INSOP.<sup>4</sup> This is supposed to be a water-fowl of some kind. The Septuagint renders the word, *ibis*: our translators, "the great owl." But whatever its original signification, it is the parent of our word SNIPE, a bird fond of marshy places. This is an instance of the Saxon love of brevity. Two syllables in the Hebrew are contracted into one in English. This principle appears often.

Whence is derived our English DOVE? From the Hebrew DOoB;<sup>5</sup> which signifies *to murmur*. The B was frequently pronounced V. Sometimes also it was changed into P and PH, as I have noted above.

<sup>1</sup> צבי.    <sup>2</sup> תוא.    <sup>3</sup> קואת.    <sup>4</sup> ינשוף.    <sup>5</sup> דוב.

The SPARROW is found in most parts of the old world. What is its Hebrew name? ZaPPOR.<sup>1</sup> The Saxon word has manifestly sprung from this. The Z and P combine, the vowel is inserted after them, and the long O, which in Hebrew precedes the R, is set last: 'Sparrow.' The Latin name is another variation of the same letters: PASSER. Hence too the Greek *Peristera*, 'a dove.'

Whence comes the name PELICAN? From the Hebrew PeLeG,<sup>2</sup> which signifies a *stream* or *channel*. It indicates, then, a water-bird: and it is well known, the *Pelican* obtains its food from the water.

Whence is our word RAVEN derived? From the Hebrew 'ARaB.<sup>3</sup> (I denote the Hebrew letter *Ayin* by an A or E or O with a comma, thus: 'A, 'E, or 'O.) Transpose the two first letters, and add an N, which addition at the close is common in Hebrew, and you have RAVEN. Thence, too, our ROBIN.

The CROW (or Rook) takes his name from his perpetual "Caw-caw." His appellation is derived from the Hebrew QRAW,<sup>4</sup> with a broad A, which means *to call*. The name "Rook" comes from the same letters transposed. Hence also come our words "cry," and "crew,"—a number of men whose names are *called* over, and who must answer to the call. A bird's "craw" comes from the Hebrew GeRaH, which signifies "*the cud*."

We may often hear at nightfall, especially in the spring, a harsh, reedy call of a single note, proceeding from the midst of the corn. This cry is uttered by the corn-CRAIK. Its name is derived from the Hebrew HRaiQ,<sup>6</sup> which means the unpleasant sound produced by grinding or gnashing the teeth. Now, as the genius of our language will not admit of "H" immediately preceding "R," the H is turned into its sister letter C, and it becomes the parent of words descriptive of unpleasant sounds, as *creak*, *croak*. This is also the origin of the Greek word for "crow"—KORAX. Hence *Keerux*, a herald.

¹ צפור.    ² פלג.    ³ ערב.    ⁴ קרא.    ⁵ גרה.    ⁶ חרק.

The HAWK was formerly called HAFOC by the Saxons. It is still in Danish *Havik*; in German *Habicht*. It derives its name from the Hebrew HaFoC,<sup>1</sup> which means "*the Destroyer*." We still retain the word "HAVOC," as meaning destruction.

Whence do we get our DAW? From DAH,<sup>2</sup> which probably means *a kite*. Our *Chough* from SeHOUPH, a 'sea-gull.'<sup>3</sup>

What shall we say is the origin of our word EGRET? It comes from the word 'EGORT,<sup>4</sup> *a crane*. The word CRANE is derived from the Hebrew GaRaN,<sup>5</sup> *a throat*. It is related of one of the epicures among the ancients, that, believing the throat to be the organ of taste, he wished his throat were as long as a crane's. From this word is derived the Greek *Geranos*, and the Latin *Grus*; each of which signifies "the crane."

Our word GULL comes from GUL,<sup>6</sup> *to move in a circuit*: which is quite characteristic of the sea-gull. The name of the CONDOR comes from the Hebrew QoDoR,<sup>7</sup> which means *to be dark*; the N being inserted by way of strengthening the root. From the same base is derived the brook KEDRON.

The name TOUCAN is probably obtained from the Hebrew TooQuaN,<sup>8</sup> *to be straight*; from the remarkably long bill of the bird.

Hebrew is traceable in the Latin and Greek names also. The Latin name of the *Nightingale* is *Luscinia*, which is derived from the Hebrew LuSHeN,<sup>9</sup> *the tongue*. Its melodious voice could but give it its distinguishing title—"the bird with *the tongue of melody*." So the Ass is in Latin *Asinus*, which is derived from the Hebrew AZiN,<sup>10</sup> an *ear*. Its long ears gave it the name of '*the beast with the prominent ears*.'

The Greeks called the SWALLOW, *Chelidōn*. This comes from the Hebrew HheLID,<sup>1</sup> which signifies "*transient*." It took its name as being "the bird of passage." Our word SWALLOW comes from the Hebrew SaLO,<sup>2</sup> which we translate

<sup>1</sup> הפך.    <sup>2</sup> דאה.    <sup>3</sup> שחף.    <sup>4</sup> עגור.    <sup>5</sup> גרן.    <sup>6</sup> גול.  
<sup>7</sup> קדר.    <sup>8</sup> תקן.    <sup>9</sup> לשן.    <sup>10</sup> און.    <sup>1</sup> חלד.    <sup>2</sup> שלי.

“*quail*” in the history of Israel in the wilderness ; but which Forster has shown to mean a red-legged goose.

The Greek *Actos* signifies *an eagle*. It takes its origin from the Hebrew ‘AiT,<sup>1</sup> which means, *a bird or beast of prey*. The Latin *Aquila*, which also signifies an eagle, comes from the Hebrew AKuL,<sup>2</sup> *a devourer*. Our *Osprey* derives from PeRoS, a kind of eagle.

## III.

Shall we look to some specimens among the FISHES? Whence do we obtain the word FISH? From the Hebrew NePHeSH,<sup>3</sup> which generally signifies *a living creature*; but fishes are the first to which it is applied: Gen. i. 21. But we, after dropping the first letter N, (which is a very unstable one in that language), have appropriated it to one class of animals in the sea. Thence, too, spring the Latin *Piscis*, and the French *Poisson*. Hence also probably our *Puss*.

What is the Hebrew for SCORPION? ‘AQRaB.<sup>4</sup> ‘But we have no scorpions! How then should that name be naturalized among us?’ It is true that we have no scorpions; and let us be thankful for it! But when our ancestors travelled from the east to our shores, they saw a creature in the sea possessed of great claws, moving about like a scorpion; and they cried, “‘Acrab! ‘Acrab!” The first A was mistaken for the English indefinite article; and our love of monosyllables soon cut it short into CRAB. This is also the parent of the Greek and Latin *Scorpio*. The S is added by the Chaldee. The ‘A and Q change places, and become “Sco.” The B becomes a P, and so we have Scorpio. Hence also the Latin *Crabro*, ‘a hornet.’ The Latin word for CRAB, *Cancer*, (the second C being hard,) springs from the Hebrew CaCaR,<sup>5</sup> *a circle*, with the strengthening N. The fish’s body is circular.

The WHELK is a shell-fish which sticks to the rocks. It comes from the Hebrew ‘ELQ,<sup>6</sup> *to adhere*. The Elk comes

<sup>1</sup> עיט.    <sup>2</sup> אכל.    <sup>3</sup> נפש.    <sup>4</sup> עקרב.    <sup>5</sup> ככר.    <sup>6</sup> עלק.



from this root. Probably too our LEECH is derived from the same root by transposition.

The Hebrew HaDDoQ<sup>1</sup> signifies *a thorn*. The name probably originally signified some fish with a thorny back. But the English HADDOCK clearly derives thence its name.

Our PERCH takes its name, I think, from the Hebrew PeRaHH,<sup>2</sup> which signifies *to break out, to shoot out*; and it refers probably to its power of erecting the prickles on its back.

## IV.

Shall we now take a glance at INSECTS? The *spider* in Hebrew is 'ECVIS.<sup>3</sup> With the Chaldee R added, it becomes the French *Ecrevisse*; which we have turned into CRAY-FISH.\* Here is a curious change of meaning.

The WASP takes its name from its sting. The Hebrew root is 'AZB,<sup>4</sup> the meaning of which is "*pain*." The peculiar Hebrew letter with which it begins, is often expressed in English by an initial W, as we have seen above in the case of WHELK. Hence, too, the Latin *Vespa*, '*a wasp*.'

The FLEA in Hebrew is FR'AS.<sup>5</sup> But philologists are agreed, that the "L" and "R" are constantly interchanged. A lisping pronunciation of "R" makes "L." The "S" was dropped as being in our language a sign of the plural. Thence we have FLEA.

There is a singular worm which surrounds itself with stones and sticks, well known to anglers, and called the CADDIS-WORM. This name is derived from the Hebrew QuaDeSH,<sup>6</sup> which signifies "*Holy*." Jerusalem in our day is called 'EL KUDS, "*the Holy*." From this I should gather, that the creature was once regarded as holy. Nor would it be difficult to guess whence its title was derived.

\* Max Muller noticed the two cognate words in French and English, but not its Hebrew origin.

<sup>1</sup> חדק. <sup>2</sup> פרח. <sup>3</sup> עכביש. <sup>4</sup> עצב. <sup>5</sup> פרעש. <sup>6</sup> קדש.

The English word BEETLE may be derived from the Hebrew FLAT,<sup>1</sup> by transposition. It is the original of our words FLAT; PLATE; FLEET; FLOAT; FLIT; PETAL; and others.

The word EMMET takes its origin from the Hebrew 'EMiH,<sup>2</sup> "to associate together," "a people"—owing to the creature's social propensities.

The English MOTH is derived from the Hebrew M'OT,<sup>3</sup> "little," "small"—whence also our "MOTE," and "MITE."

The word WORM springs, I believe, from the Hebrew 'ORM,<sup>4</sup> "to be naked," "to be slippery." Here again the peculiar letter with which the Hebrew word begins, is expressed in English by "W." Hence too the Latin *Vermis* and the Greek *Helmins*.

The destructive LOCUST takes its name from the Hebrew LoQueSH,<sup>5</sup> "to pluck," "to consume."

The GNAT takes its name from NaD,<sup>6</sup> "to fly."

¹ פלט.    ² עמה.    ³ מעט.    ⁴ ערם.    ⁵ לקש.    ⁶ נד.

## CHAPTER II.

## SECTION I.—VEGETABLES.

I am now to give instances in which our names for members of the VEGETABLE KINGDOM are derived from the Hebrew. Let us notice first the word *Shrub*, which is derived from the Hebrew ZhRuB,<sup>1</sup> signifying *to be straitened*; the *Shrub* being smaller than the tree.

The Latin word for *Leaf* is *Folium*; the Greek, *Fullon*; the French, *Feuille*. We have ourselves adopted the word TRE-FOIL, or “the three-leaved plant.” This word is derived from the Hebrew ‘OLI.<sup>2</sup> The Hebrew letter *Oin* (י) is very peculiar, and, when transferred into other languages, often takes before it what grammarians call “the digamma,” or F, in place of aspiration. This, then, gives us the Latin *Folium*, together with the Greek and French forms. *Leaf* is derived from the same letters transposed—FOIL, *Leaf*. From the same root we may conclude that the word *Loaf* arises. The bread made in early times, and in eastern lands, was in the form of a broad thin cake, like Scotch oatmeal cakes. These cakes were stuck against the side of the oven, and so baked. From their thin leaf-like form came the word *Loaf*. This gives us also, I believe, the derivation of the word *Bread*. It comes from *Broad*. In German, the word *Brod* signifies both *Loaf* and *Bread*.

The botanic word *Fronde*, taken from the Latin, is derived from the Hebrew FRoD,<sup>3</sup> to spread; N being added, as frequently is the case, to strengthen the root.

The English *Berry* has its origin in the Hebrew PeRi,<sup>4</sup> which means “*Fruit in general*.” Our word *fruit*, in the French represented by the same letters, in Spanish *Fruto*; in the Italian, *Frutto*, is derived, through the Latin *Fructus*, from the Hebrew FRuCH,<sup>5</sup> which means “*to bud or blossom*.” The Greek *Opōra* is evidently the offspring of the first of the

<sup>1</sup> זרב.    <sup>2</sup> עלי.    <sup>3</sup> פרד.    <sup>4</sup> פרי.    <sup>5</sup> פרח.

two words. It signifies "tree fruits," as pears, apples, grapes, &c. Observe the "O" at the commencement; a not uncommon addition in Greek.

Our word *Branch* takes its rise from BRACH,<sup>1</sup> "to reach across—a bar, a cross beam": N being added, as in former instances, to strengthen the root. *Bark* is derived from BOOK,<sup>2</sup> "to roll round." The R is added by the Chaldee. Hence comes our *Book*, which was formerly a roll or scroll. *Sap* owes its origin to the Hebrew ZaB,<sup>3</sup> "to flow"; *Gum* to the Hebrew GaM,<sup>4</sup> "to join together." Hence the Greek 'Gamos,' marriage.

The old English *Wort*; in German, *Wurz*; in Swedish, *Ort*; in French, *Vert, verd*; in Latin, *Viridis*, is derived from the Hebrew YROK,<sup>5</sup> "to be green." The first letter here is generally rendered into English by "W." Then the vowel "O" is taken out of its place in order to follow the "W." Here is another example of a word of two syllables in Hebrew being shortened into one in English. The term "wort" is familiar to botanists, as forming an association with many names of plants. *Star-wort*, *mug-wort*, *spleen-wort*. The final K has apparently become T in English, to distinguish it from *work*.

## SECTION II.—TREES.

Let us now turn to the names of TREES.

The *Ash* with us signifies a special kind of tree. In Hebrew, 'AZH<sup>6</sup> is the general name for *Tree*. The word *Elm*, as denoting a kind of tree, is widely spread. The Dutch has *Olm*; the German, *Ulme*; the Swedish, *Alm*; the Danish, *Alm*; the Spanish, *Olmo*; the Russian, *Ilma* or *Ilina*; the Latin *Ulmus*. Whence are all these names derived? From the Hebrew, ALoN,<sup>7</sup> an oak.

The common people sometimes pronounce the English word *Elmum*, which is nearer to the Hebrew than our more civilized pronunciation. The change of N into M is common

אלון <sup>7</sup> עץ <sup>6</sup> ירק <sup>5</sup> גם <sup>4</sup> זב <sup>3</sup> בוך <sup>2</sup> ברה <sup>1</sup>

enough. It furnishes another example of a Hebrew word of two syllables being shortened into one. From the same root comes the Latin ALNus, *the alder*. The TEL tree is derivable from ASHeL,<sup>1</sup> Arabic ATeL, a species of tamarisk.

An ash or pine tree is in Hebrew ARN.<sup>2</sup> The Masoretic pronunciation is *Oren*. The mountain-ash in Latin was *Ornus*. The Scotch have transposed the letters, and call the tree *Rowan* or *Roan*. Our *Cypress*, in Latin *Cupressus*, in Greek, *Kyoparissos*, is evidently the progeny of the Hebrew GOPHeR,<sup>3</sup> from the wood of which Noah's ark was made.

Our *Aspen*, the under side of whose leaves is white, takes its name from the Hebrew SEEBaH,<sup>4</sup> which signifies "hoary." The internal vowel is transferred to the commencement; and, as all allow, the B and P are letters closely related. The thorny *Sloe* of our hedges owes its name to the Hebrew SLONe,<sup>5</sup> which means "a thorn."

The common *Willow* is a curious example of the transposition of letters. The *Willow* in Hebrew is 'ORiV.<sup>6</sup> We have taken the letters in reverse, and out of ViRO have formed *Willow*; the change of V into W, and of R into L, being quite according to rule. The *Holly* takes its name from its prickly leaves; that which "pierces" being in Hebrew HoLLeL.<sup>7</sup>

Our word *Juniper*, in Latin *Juniperus*, Italian, *Ginepro*, comes from the Hebrew JuPeR,<sup>8</sup> which signifies "nails and sharp points." Its foliage is very sharp pointed, as most are aware. The N is added here to strengthen the root, as in many other cases. The additional letter produces a third syllable, for euphony's sake. The *Fir* is called BRuSH<sup>9</sup> in the sacred tongue. Hence, also, our FURZE; and the Z being dropped, our *Fir*; and I think also our BORAGE.

*Cedar* might by some be traced to the Hebrew QeDaR, "dark"; as if its title were derived from its foliage. But methinks it more truly owes its name to the root QueTaR,<sup>10</sup>

<sup>1</sup> אשל.      <sup>2</sup> ארן.      <sup>3</sup> גפר.      <sup>4</sup> שיבה.  
<sup>5</sup> סלון.      <sup>6</sup> ערב.      <sup>7</sup> חלל.      <sup>8</sup> צפר.      <sup>9</sup> ברוש.      <sup>10</sup> קטר.

“perfume,” owing to the fragrance of its wood. Hence is derived the *Citron*. From this word comes the wine of the heathen gods, *Nectar* “the perfumed.” Hence also our *Nectarine*, the “fruit of fragrance.”

Whence comes our *Mistletoe*? The derivation I propose is rather startling, as it would seem to account for the freedoms to which it gives licence at Christmas time. Certainly MaSL-TOH<sup>1</sup> in Hebrew means “Lord of misrule.”

## SECTION III.—PLANTS.

Let us now turn to some PLANTS. *Crocus* is clearly from the Hebrew CRoCuM,<sup>2</sup> which indicates the herb *Saffron*; one of the crocus tribe. *Camphire* or *Camphor* is from CaFooR,<sup>3</sup> the *henna* of the East: whence also is derived the Greek *Kyoopros*. The M is a complementary letter, which is added by several languages before P and F; of which we shall see other examples. Thence also our *Caper* plant; and, as I suppose, our *Clover*.

The herb *Cummin* and the spice *Cinnamon* are simply transferred into other languages from the Hebrew. The word *Cane* has a very wide field of meaning. It is nearly the same in most languages. In Hebrew, Chaldee, Syriac, and Arabic, QaNNeH,<sup>4</sup> it becomes in Latin and Greek *Canna*; French, *Canne*; Welsh, *Cawn*; Spanish, *Cana*; Portuguese, *Cana*; Italian, *Canna*; Armenian, *Canen*. The Hebrew for *Plant* is NeTt'O,<sup>5</sup> whence our *Nettle*.

*Rush* takes its name from the Hebrew R'OSH,<sup>6</sup> *to tremble*. Our *Reed*, in Saxon *H'reod*, is derived from HhRaD,<sup>7</sup> *to tremble*. From the same root springs the Latin *Arundo*, which also means “a reed.” Our *Grass* is clearly derivable from GaZR,<sup>8</sup> “to cut off.” Hence it was originally applied to *hay*. The two last letters are transposed. From the same source comes our *Cress*. The *Gorse*, or *Furze*, arises, as we may see, from another root.<sup>9</sup>

קנה<sup>4</sup>. כפר<sup>3</sup>. כרכם<sup>2</sup>. משל—תעה<sup>1</sup>.  
גריש<sup>9</sup>. גזר<sup>8</sup>. חרד<sup>7</sup>. רעש<sup>6</sup>. נטע<sup>5</sup>.

Our English *Mallow* and *Mullein* take their rise from the root MaLooHH,<sup>1</sup> which, in Job xxx, 4, is translated *mallow*. The Latins, Spaniards, and Italians call the plant *malva*; the Greeks made the last letter of the Hebrew root hard, and called it *Mallachee*. The harsh-tasted *Rue* derives its name from the root R'O,<sup>2</sup> which signifies "evil." By the Latins and Italians it was called *Ruta*, and its name in many other languages is nearly the same.

Our *Rose*, in *Latin, Italian, and Spanish, Rosa*—repeated in nearly the same sound through most languages—whence comes its name? From the Hebrew RoZaH,<sup>3</sup> "to give pleasure, beautiful."

In Eden God threatened—"Thorns also and thistles shall it [the ground] bring forth to thee"; and the words used are in Hebrew QooZ<sup>4</sup> and DaRDaR.<sup>5</sup> Do not these words reproduce themselves in English as *Couch* and *Dodder*? *Couch*-grass is a weed well known to the farmer as extremely troublesome. And *Dodder* is a parasitical creeper, very destructive to hops, flax, and clover, with other plants.

The flower *Balsam* derives its name from the Hebrew BaSaM,<sup>6</sup> which signifies "to smell aromatically." The strengthening L was added by the Greeks and Romans. In their language it signified the fragrant resin of the *Balsam* tree. Hence also our *Spice* and *Mace*.

Whence comes the word *Hyssop*—in Latin, *Hyssopus*, in Greek, *Hyoossöpus*? From the Hebrew EZOB,<sup>7</sup> which signifies the *caper plant*. In Arabic it is named *Asuf*.

#### SECTION IV.—VEGETABLES.

Shall we look at some of the names of our VEGETABLES? Our *Squash* springs from the root QuaSHA,<sup>8</sup> a *Cucumber*. Our *Cucumber* and the Latin *Cucumis* from the Hebrew

מלוח. <sup>1</sup>	רע. <sup>2</sup>	רצה. <sup>3</sup>	קוץ. <sup>4</sup>
דרדר. <sup>5</sup>	בשם. <sup>6</sup>	אזוב. <sup>7</sup>	קשא. <sup>8</sup>

KIKaION,<sup>1</sup> a *Gourd*. Hence, with R interposed by the Chaldee, comes our *Gherkin*. The Latin *Cucurbita* clearly springs from two Hebrew words, CiCuR, "round," and ABTeHH,<sup>2</sup> a *gourd* or *melon*. From the first of these roots we get the Latin *Cicer*, a *vetch*.

The English *Pumpkin* is clearly traceable to the Hebrew PuQu'O,<sup>3</sup> "a wild gourd." The M and P are complementary letters.

The *Cabbage*, with its many-leaved heart, takes its name from QaBaZH,<sup>4</sup> "to gather together"—'a heap.' The *Leek* is derived from LeHH,<sup>5</sup> "green," "succulent." The *Onion* derives its name from its resemblance, when cut through, to the eye; which is in Hebrew OIN.<sup>6</sup>

The *Hop*, *Ivy*, and *Pea* appear to be derived from different pronunciations of the root 'OPA and 'OPI,<sup>7</sup> "to grow luxuriantly."

Whence are derived our words *Turnip* and *Parsnip*? Their last syllable speaks a common source. The first springs from the Hebrew DooR, "to be round," and NiB,<sup>8</sup> "a plant." The second from PaRS,<sup>9</sup> "a horse." It is "*the horse-wort*." So we apply the terms, '*Horse-chesnut*,' and '*Horse-radish*.'

We read in Scripture of the *Algum*,<sup>10</sup> as the wood of a very precious tree. The root seems clearly to reappear in the Latin *Legumen*, and the French and English *Legume*. From this, I believe, comes our *Mahogany*.

The CEREALS, whence man derives his principal food, take their origin from the same source. Whence comes the English *Wheat*—the Saxon *Hwæte*; the Gothic *Hwit*; the German *Weitzen*; the Swedish *Hvete*; the Danish *Hvede*; the Dutch *Weit*? *Max Muller* says, from the root *white*. But will that stand comparison with the Hebrew HHeTaH,<sup>1</sup> which signifies *Wheat*? This origin *Webster* gives it in his dictionary; while

<sup>1</sup> קקיון.    <sup>2</sup> אבטח. ככר.    <sup>3</sup> פקע.    <sup>4</sup> קבץ.    <sup>5</sup> לח.

<sup>6</sup> עין.    <sup>7</sup> עפי.    <sup>8</sup> ניב. דור.    <sup>9</sup> פרש.    <sup>10</sup> לגם.    <sup>1</sup> חטה.



*Parkhurst* had previously traced it to this root. Very remarkable it is, in such connexion to see that in the old Saxon the H preceded the W; and so also in several of the allied languages.

What is the origin of the word *Rye*? I should say, the Hebrew R'OH,<sup>1</sup> "fodder." Whence come our words *Corn* and *Grain*? From the Hebrew QeRN,<sup>2</sup> *a horn*. Our word *Rice* has its compeers in the French, *Riz*; Italian, *Riss*; Spanish and Portuguese, *Arroz*; German, *Reiz* or *Reiss*; Dutch, *Ryst*; Danish, *Ris*; Latin and Greek, *Oryza*. Do not all these spring from the Hebrew RAS,<sup>3</sup> which means *a head*? Its ear greatly resembles that of barley.

The Hebrew for *Lentiles* is 'ODS.<sup>4</sup> Thence are derived our English *Oats*; and with the V prefixed to *Oin* (V) the word *Vetch*. The Hebrew for *Barley* is SH'OR,<sup>5</sup> whence springs, by the Chaldee substitute of T for S, our word TARE. What is peculiar in the *Barley*? Its drooping head. If we turn its letters into Hebrew, it becomes '*Weary corn*'—BaR-LaeH;<sup>6</sup> while *Maize* or Indian corn, the strongest in stem of all the Cereals, takes its name from MAiZ,<sup>7</sup> "to be strong." Whence comes our word *Farina*? From the Latin *Far*, which signifies "all corn which is made into bread." In Greek the answering word is *Pyooros*. Whence are both derived? From the Hebrew BaR,<sup>8</sup> which signifies *Corn*. The Latin *Hordeum*, '*barley*,' is derived from HoRD, 'to tremble.'

#### SECTION V.—FRUITS.

Shall we take a glance at the names of some of our FRUITS? Whence comes our word *Fig*—with its cognates in Latin, *Ficus*; Italian, *Fico*; Spanish, *Figio*; French, *Figue*; German, *Feige*; Dutch, *Vyg*? From the Hebrew FaG,<sup>9</sup> a "Fig:" Cant. ii. 13. The *Pomegranate* in Hebrew is RIMMON;<sup>10</sup> hence springs our *Lemon*; and by transposition,

שער. <sup>5</sup> עדיש. <sup>4</sup> ראש. <sup>3</sup> קרן. <sup>2</sup> רעה. <sup>1</sup>  
רמון. <sup>10</sup> פג. <sup>9</sup> בר. <sup>8</sup> מעז. <sup>7</sup> בר. <sup>6</sup> לאה. <sup>5</sup>

*Melon.* Our *Almond* seems to be derived from 'ARMON,'  
*the plane-tree.*

In Hebrew the word for *Grape* may be written 'GNaBe.<sup>e</sup> From these letters *Grape* would easily spring. The first letter in the Hebrew word is Oin (y), that singular one, which is sometimes written with a G, as in 'Gaza,' 'Gomorrhah.' Whence do we obtain the word *Raisin*, which in French and Irish is spelt in the same way; in Dutch, *Razyn*; in German, *Rosine*? Does it not clearly take its origin from the Hebrew HHRaZiN,<sup>3</sup> which means a "kernel"? A cluster of grapes is in Greek BOTR-us; in Hebrew PRoT.<sup>4</sup> Here are the same consonants transposed.

Whence comes our word *Peach*? If I mistake not, from NePeCH,<sup>5</sup> a *citron*. Here the commencing N is lost; that being, as we have observed, the most unstable letter of the Hebrew alphabet. The *Tamarisk* and *Tamarind* evidently derive their two first syllables from the Hebrew TaMaR,<sup>6</sup> a *palm*. The last syllable of *Tamarisk* is probably derived from SaHH,<sup>7</sup> "to be low." The "*low palm*," as distinguished from the lofty tree properly called, *the palm*. The *Tamarind* would be the *Indian Palm*.

The Hebrew for *Nut* is BuTN.<sup>8</sup> We seem to have taken our word from this, omitting the first letter, and transposing the two last. We generally regard our word *Raspberry* as derived from "rasp," a species of file, because of the roughness of the fruit. So *Webster* gives it. But may it not be taken from the Hebrew RaSP,<sup>9</sup> "a red-hot coal"? Certainly the colour of the ripe fruit greatly countenances the idea. Still, if it take its name from the file-like instrument, that also springs by transposition from the Hebrew ZaRP,<sup>10</sup> to purify.

פרט<sup>1</sup>. ערב<sup>2</sup>. חרצן<sup>3</sup>. ענב<sup>4</sup>.  
נפח<sup>5</sup>. תמר<sup>6</sup>. שח<sup>7</sup>. בטן<sup>8</sup>. רשף<sup>9</sup>. צרף<sup>10</sup>.

## CHAPTER III.

## THE DWELLINGS OF MEN.

IN the present chapter I exhibit some of the words belonging to the DWELLINGS OF MEN AND THEIR SURROUNDINGS, and show how they spring from the Hebrew.

Let us then proceed to a farmhouse, and look first at the exterior. Here are the outhouses; the *Stables* for horses: STABL,<sup>1</sup> a *dwelling*. The *Zain*, which is the first letter, is rendered into English and other languages in several ways. From it comes our word STALL, and also DWELL. From it is derived the Latin *Templum*, a *temple*, by the Chaldaic change of Z into D; whence the Latins change it to T.

Here are BooTHS for the smaller *Cattle*. *Booth* is our rendering of the Hebrew BEETH,<sup>2</sup> "a house." Hence our *Berth* on board ship. *Cattle*,<sup>3</sup> traced to its origin, would signify "*Creatures kept to be SLAIN*": QaTtLe signifying *to slay*. Thence also our word *kill*, the middle letter being dropped.

The cattle pens are *wattled*: Hebrew HeTtL,<sup>4</sup> "to bind, to bandage," whence come our words SWADDLE and HUDDLE. The HERD (Hebrew 'HeDR)<sup>5</sup> is in the field: the field is in STUBBLE. Whence comes this word? from TeBeN, 'straw'? S is added by the Chaldee. Here is the STY for the HOGS. The Hebrew gives us now STOOH,<sup>6</sup> "a corner, granary, or store-house." The Hog takes its name from HOGaH,<sup>7</sup> "to growl, to mutter." Their place is covered with THATCH (Hebrew TOOHH,<sup>8</sup> "to cover") and the boards with PITCH (Hebrew ZiPT,<sup>9</sup> which signifies the same substance). Here the letters are curiously transposed. In Latin this material is termed PIX; in Greek, PISSA. Hence too the word *Asphaltum*.

חַתַּל    קַשֵּׁל    בֵּית    זַבֵּל    1  
זַפֵּת    טוֹחַ    הַגָּה    זוּהַ    2  
עֵדֶר    3

There is the TROUGH,<sup>1</sup> where they feed, and around it is MUCK.<sup>2</sup> We are indebted to Hebrew for both these words; the first signifying "to feed"; the second, "things rotten, corrupt, putrid." SHEEP are derived from CiSHeB<sup>3</sup> a SHEEP, the first letter being dropped to make it a monosyllable.

Yonder is the BARN, the place for BaR, *corn*. We call it also the GARNER, from the Hebrew GaRaN,<sup>4</sup> *a threshing-floor*.

We now advance up a *path*, which leads to the farmer's HOME—that cherished English word. But it also proceeds from the same source as the other. HOMaH<sup>5</sup>, says Parkhurst, a "wall, as of a city, for *shelter, protection, or defence*." The word PATH is a singular instance of the way in which the original letters are hustled, in their transmission from one language to another. It comes from NeTHaB,<sup>6</sup> "*to tread down*." Here the unstable letter N is first knocked away, and the two last are transposed to form the word PATH.

The house is built partly of stone from yonder QUARRY, and partly of BRICK. We trace the QUARRY to the Hebrew QuOR,<sup>7</sup> "*to dig*," and the BRICK to BRiQ,<sup>8</sup> "*a flint*." Flints were most probably used before KILNS (QiLaH,<sup>9</sup> "*to roast*") were invented.

Look up at the east and west GABLES! They are covered with LATTICE. GaBL<sup>10</sup> in Hebrew signifies "*a boundary*," and RaSiT,<sup>1</sup> "*net-work*." Here the R is by us changed into its cognate L, and the two last letters are transposed. This is one of the comparatively few cases in which we find the English derivatives to be of two syllables.

We go into the GARDEN, and find in one corner a heap of RUBBISH, and a quantity of broken TILES. We trace the GARDEN to GeDaR,<sup>2</sup> "*a place fenced off, walled in*"; the TILES to TiLA (טלא, "*to patch, to sew up*") or to TiLA (תלא, "*to hang up, to suspend, to adhere to anything*"). And the RUBBISH we trace to RuPiSH,<sup>3</sup> "*mire or mud*." Hence comes the Greek RYOPOS, 'dirt.'

נתב. <sup>6</sup> חמה. <sup>5</sup> גרן. <sup>4</sup> כשב. <sup>3</sup> מק. <sup>2</sup> תרף.  
 רבש. <sup>3</sup> גדר. <sup>2</sup> רשת. <sup>1</sup> גבל. <sup>10</sup> קלה. <sup>9</sup> ברק. <sup>8</sup> קור. <sup>7</sup>

In that corner is a HIVE, with a canvass ROOF. We derive the first from 'HiB,<sup>1</sup> "to wrap round," and the last from RoPHaH,<sup>2</sup> "to incline, to let down, to slacken," as opposed to the perpendicular walls. Thence come our words 'rump,' and 'ramp.'

We now lift the SNECK, and enter the HALL. We owe these words to ZNeQ,<sup>3</sup> "a chain, fastening," and to AHaL,<sup>4</sup> "a tent." Thence arise the Greek *Aulee*, and the Latin *Aula*, "a hall." The DOOR is made of fresh PLANKS. We derive the one from DaLeTH,<sup>5</sup> "a door," the last letter being dropped. We find another cognate word in the last two letters, omitting the first, in our word LID. We trace the other word to PLaCH,<sup>6</sup> "a slice." In the hall hangs the farmer's STAFF, the SKID of his chaise, his boy's SKATES and SACHEL. The *staff* we trace to SaBaT,<sup>7</sup> which means the same thing. Transpose the letters, and change B into its cognate F. The SKID and SKATES we derive from SQiD,<sup>8</sup> "to bind or fasten on." Hence also our *Socket*. The SACHEL we find in the Hebrew 'ZaQL,<sup>9</sup> "a bag which ties."

An AXE and a SICKLE hang each suspended from a NAIL. We search for their origin, and find that 'AZD<sup>10</sup> means an "AXE." Hence we derive also our *Adze*, and the Greek *Axinee*, "an axe." The SICKLE we trace to ZLiG,<sup>1</sup> "to draw out, fish hooks." The origin of "NAIL" we find in N'AL,<sup>2</sup> "to fasten, a bolt, a bar."

In a corner is a pot of GLUE, and beside it a piece of ROSIN. GLUE takes its rise from CLAW,<sup>3</sup> "to restrain, to confine." It is the mother of a numerous progeny: *Claw, clay, cloy, clue, clef*; the Greek *Kolla* (glue) and *Kleis* (a key), the Latin *Gelu* ("frost, ice"), and the French *Glu, Bird-lime*, and *Clou*, "a nail." The ROSIN and RESIN we find in ZoRI,<sup>4</sup> "to flow, Balm of Gilead." Here again we must transpose.

We move on into the SALOON, and notice the WINDOW with its diamond squares of GLASS, and its old-

שבט <sup>7</sup>. פלח <sup>6</sup>. דלת <sup>5</sup>. אהל <sup>4</sup>. זנק <sup>3</sup>. רפה <sup>2</sup>. עב <sup>1</sup>.  
צרי <sup>4</sup>. כלא <sup>3</sup>. נעל <sup>2</sup>. זלג <sup>1</sup>. עזד <sup>10</sup>. צקל <sup>9</sup>. שקד <sup>8</sup>.

fashioned HASP. The word SALOON seems to us at once to arise out of SaLHOON,<sup>1</sup> "a table"—it being the great centre of the room, the place of meals. The WINDOW we derive from ID'O,<sup>2</sup> "to perceive, to see. In English W is generally prefixed to words beginning with this Hebrew letter. The Hebrew word is the parent of many other words which will suggest themselves to the scholar. The GLASS comes from GLaS,<sup>3</sup> to shine, to glisten." The HASP, from HaSB,<sup>4</sup> to contrive, a contrivance."

In the centre is the TABLE. At the side of the room are SHELVES, and one broad SLAB for the sideboard. These three words own as their parent the Hebrew SLaB,<sup>5</sup> "a ledge, a border." The B changed into F gives SHELF. The S is exchanged for T by the Chaldee; and from the two other letters transposed we get 'Tabula,' table. Thence also, I suppose, we obtain our "sleeve," and the Irish name for a flat-topped mountain, *Slieve*, as "Slieve-Bloom"; while the French also own the *Salève*, as one of the lower mountains adjacent to Mont Blanc. The *lip* and *lap* come from the same root, the S omitted.

But we do not pretend to trace out every derivative. It is a boundless field.

On the sideboard stands a box of SNUFF, and a bottle of GUM. We detect the first of these words in NeSuB,<sup>6</sup> "to breathe, to blow, to inhale," and transpose the letters accordingly. The second we detect in the Hebrew GaM.<sup>7</sup> "to join together," whence also the Greeks, as we observed, derived their Gamos, "marriage." The CARPET is of good Kidderminster fabric; and over the CRADLE is a CANOPY. The name of our modern fabric we trace to the antique CaRPaS,<sup>8</sup> "fine white linen"; and the classical scholar remembers that the word is used by both Latins and Greeks to signify sails, &c. The CRADLE we derive from HRaD,<sup>9</sup> "to shake, to flutter," because of the perpetual rocking. When H in Hebrew immediately

גלש<sup>3</sup> ידע<sup>2</sup> שלחון<sup>1</sup>

חרד<sup>9</sup> כרפס<sup>8</sup> גם<sup>7</sup> נשב<sup>6</sup> שלב<sup>5</sup> חשב<sup>4</sup>

joins R, there we, having no such commencing sound, use C instead of H. The CANOPY is from CaNoP,<sup>1</sup> "a wing."

We move on into the kitchen, which is furnished with a SETTLE, STOOLS, and BENCHES. We discover the two first in the Hebrew SeTeL,<sup>2</sup> "to fix, to plant firmly." Whence our word, *Still*. BENCH is traceable to PeCH,<sup>3</sup> "to spread out, a thin plate," the N being added as strengthening and defining the root. Probably our word PATCH is an offspring from the same parent.

There is a TUB filled from the WATER-BUTT outside, and a BUCKET set beside it. We see an old acquaintance in the two first words. God describes the ship of Noah as TuBeH.<sup>4\*</sup> Transpose the two first letters, and you get BOAT, BUTT; while PUNT comes from the same source. We derive BUCKET from BuQeH,<sup>5</sup> "a bottle."

The FIRE is of COALS; and the meat is turning on the SPIT. We find our FIRE in the Hebrew B'OR,<sup>6</sup> "to burn"; and to it we trace the Greek 'Pyoor,' "fire," and the Latin 'Furo,' "to rage," with many like words in other languages. The COALS we find in GoHeL,<sup>7</sup> "burning coals," and the SPIT in SPiT,<sup>8</sup> "to place, to set." Thence, too, we derive the POTS we see set on the dresser; for the same word signifies "cooking vessels." We seem to have dropped the S at the beginning, that we might not confound the word with *Spots*."

The HEARTH is encumbered with CINDERS, which have ceased to emit SMOKE; while from the vessels on the HOB comes forth a savoury STEAM. We detect the original of SMOKE and STEAM in ZMoCH,<sup>9</sup> "to sprout, to throw off shoots, to cause something to arise," which, applied first to vegetables, at length took a wider sense. In the latter word the final Hebrew letter is omitted, and we get "steam."

\* A friend acutely suggested that the Greek *Naus*, the Latin *Navis*, a ship, and our own NAVY, spring from *Noah*.

<sup>1</sup> כנף.    <sup>2</sup> שתל.    <sup>3</sup> פח.    <sup>4</sup> תבה.

<sup>5</sup> בקה.    <sup>6</sup> בער.    <sup>7</sup> נחל.    <sup>8</sup> שפת.    <sup>9</sup> צמח.

The original of HEARTH we find in HaR,<sup>1</sup> "to burn," whence also our word "char,"; that of CINDERS in QueDaR,<sup>2</sup> "to be dark or black"; and that of HOB in 'HaB,<sup>3</sup> "a bosom." A box of MATCHES and a piece of TINDER lie side by side. We see the original of MATCH in MaHaZ,<sup>4</sup> "to smite, dash, shake, agitate"; and that of TINDER in TiNuR,<sup>5</sup> "an oven, a furnace." The D is a complementary letter, giving it a more forcible sound.

At the foot of the STOVE lie the TONGS. We discover the source of STOVE in NeSToV,<sup>6</sup> "to set, to place, a fixture." Here again the unstable letter N drops off. The tongs we detect in NeTOQ,<sup>7</sup> "to touch, to clash." Here the N is not dropped, but transposed to the middle of the word, and ToNQ becomes TONGS.

A FLITCH of bacon hangs from the rafter; some DOUGH and SUET are lying on the dresser. The FLITCH we find in FLiCH,<sup>8</sup> "to cleave asunder, a slice"; the DOUGH in TOO<sup>H</sup>,<sup>9</sup> "to roll together, to twist." Hence also our word TWINE. The SUET come from ZÜD,<sup>10</sup> "to swell," whence also our word STEW.

Besides these articles is a JAR protected by WICKER-work, and a CAULDRON is BOILING on the fire. The JAR we derive from JaR,<sup>1</sup> "to close up, a covered vessel"; or from NeTSaR,<sup>2</sup> "to keep," a store-vessel; whence by transposition, our Nurse. The CAULDRON is from QOROTH,<sup>3</sup> "a deep plate or vessel," and the verb TO BOIL we find in BU'O,<sup>4</sup> "to swell, or bubble up." whence comes our restless sea-buoy.

We find 'OQueL,<sup>5</sup> "to twist—very tortuous," as the origin of WICKER. The word begins with the strange letter Oin, which is frequently rendered into English by W. The change of L for R is thoroughly established.

A SKEWER lies beside some SCRAPS to be given to the dogs. We trace SKEWER to ZOOR,<sup>6</sup> "to compress, to close up."

1	חר.	2	קדר.	3	עב.	4	מחץ.	5	תנור.	6	נצב.
		7	נתק.	8	פלה.	9	טוה.	10	זוד.		
1	זר.	2	נצר.	3	קערות.		בוע.	5	עקל.	6	זור.



The Zain not unfrequently is rendered in English by SC. The SCRAPS we derive from GaRaB,<sup>1</sup> TO SCRAPE, to which, for energy's sake, we prefix an S; so also does the Chaldee. Hence comes also the Scotch *grab*, "to seize greedily."

A *basket* of *parched* peas stands on the table, a nutmeg-*grater* hangs by a *string* on the wall. We find the bud of *basket* in SeBeK,<sup>2</sup> or SHeBeK, "to plait, to make wicker-work," and so we transpose the letters. So also we find the letters of *parch* in a reverse order in HaReB,<sup>3</sup> "to dry up." *To grate* we discover in GaRaD,<sup>4</sup> "to scratch, to scrape;" and *string* in STiNQ,<sup>5</sup> "to bind." R is added by the Chaldee. A *kettle* *simmers* on the stove; the coal-*scuttle* stands in the chimney corner. We trace *kettle*, *scuttle*, and *skillet* to QuiLHeT<sup>6</sup>, "a cauldron, pot, or kettle," S being often added in English to words beginning with K. The *simmering* we discover in the Hebrew ZiM-MeR,<sup>7</sup> "to sing." A LIGHTED CANDLE stands near the oven. The EMBERS of the oven have almost become ASHES. Looking into our Lexicon, we see that LaHT,<sup>8</sup> whence our 'light,' means "to burn, a flame;" that CANDLE comes from DaLaQ,<sup>9</sup> "to burn;" whence probably the Latin *Diligo*, "to love," arises. But we have to transpose the letters, and then perceive that *kindle* and *candle*, with all their train in other languages, spring from this root. The EMBERS come from EPHaR,<sup>10</sup> "ashes," and the ASHES from ASH,<sup>1</sup> "fire."

Beside the oven is a SACK, filled with FAGOTS, and a PAIL. The SACK<sup>2</sup> was known by the same sound to the Hebrews. The FAGOT arises from AGGeD,<sup>3</sup> "a bundle"—the diagma being prefixed makes FAGOT. The PAIL comes from NeBeL,<sup>4</sup> "a bottle," the N omitted.

We ascend the STAIRS to the bedroom, and find a BED, with a hair-MATTRESS and a QUILT. The STAIRS are provided for us in the Hebrew SaDaR,<sup>5</sup> which we make into one syllable.

קלחת. <sup>6</sup> זנק. <sup>5</sup> גרד. <sup>4</sup> חרב. <sup>3</sup> סבך. <sup>2</sup> גרב. <sup>1</sup>

דלק. <sup>9</sup> להט. <sup>8</sup> זמר. <sup>7</sup>

סדר. <sup>5</sup> נבל. <sup>4</sup> אנד. <sup>3</sup> שק. <sup>2</sup> אש. <sup>1</sup> אפר. <sup>10</sup>

The Hebrew signifies "to set in order, rows." BED we derive from MaTaH,<sup>1</sup> the Hebrew M sometimes becoming in our language changed into B: thence also our *Mat*. MATTRESS is the Hithpael participle of 'ARaS,<sup>2</sup> "to stretch one's self—a bed." Hence also our HEARSE, the bed of the deceased. The QUILT we find in the same Hebrew letters, QuiLT,<sup>3</sup> "to contract or shrink up," referring to its doublings and seams. We see on the other side of the room a TOWEL-rail, a WASHING-stand, a piece of SOAP, and some soap-SUDS. We discover WASH in CaVaSH,<sup>4</sup> the C, says Parkhurst, is transferred to the end, and we have the Saxon, *Wascan*, and the English WASH. The soap owns its original in ZOaB,<sup>5</sup> "to pine away:" the SUDS in ZUD,<sup>6</sup> "to swell, boil, or bubble." So also we find the root of TOWEL, in TUWaH,<sup>7</sup> "to twist, to roll together."

There is nothing in the ATTIC but lumber. In Hebrew ATTiQ<sup>8</sup> is "a gallery."

But it is time to descend, for the supper is ready in the CHAMBER below. CHAMBER from CaRaM,<sup>9</sup> Latin, *Camera*, "an enclosed space." On the table are laid in orderly array a KNIFE, FORK, PLATE, and SPOON for each. We dip again into Hebrew, and discover KNIFE in NeQiPH,<sup>10</sup> "to strike, to cut down," the letters being transposed: so the French *Canif*. *Fork* we find in NePHiQ,<sup>1</sup> "to draw forth," R inserted by the Chaldee, and the unstable N removed from the front. We trace PLATE in PLAT,<sup>2</sup> "something smooth, FLAT;" and SPOON in ASP,<sup>3</sup> "to collect," the N of the close being a diminutive, as in Samson; which signifies, 'a little sun.' The letters, as in so many previous instances, are transposed. At each corner of the table is a vessel of SALT. This, with its cognates in other languages, is derived from NeZeL,<sup>4</sup> "to melt." Here again the commencing N falls away, and out of two Hebrew syllables we make one in English. A JUG of water, CUPS, &c., adorn the table. We recognise the bud of

<sup>1</sup> מטה. <sup>2</sup> ערש. <sup>3</sup> קלט. <sup>4</sup> כבש. <sup>5</sup> זרב. <sup>6</sup> זוד. <sup>7</sup> טוה.

<sup>8</sup> אתק. <sup>9</sup> כרם. <sup>10</sup> נקף. <sup>1</sup> נבק. <sup>2</sup> בלט. <sup>3</sup> אסף. <sup>4</sup> גול.

JUG in ZuQ<sup>1</sup> or JuQ, "to pour out:" the origin of CUP in CuP,<sup>2</sup> "the hollow hand."

The tea-CADDY and URN grace the sideboard. A LAMP fed with NAPHTHA diffuses its light. We trace CADDY—Latin, *cadus*, 'a cask'—to its root in CaD,<sup>3</sup> "a pitcher, pail, bucket," and URN to AROON,<sup>4</sup> "a chest." We see that LAMP has its origin in LaPiD,<sup>5</sup> "a torch," whence the Greek and Latin *Lampades*, "torches," and our "*limpid*." The M is here complementary: the English again omits the last letter, in order to preserve the word a monosyllable. NaPHT<sup>6</sup> in Hebrew means "honey," a strange alteration of meaning, of which there are examples not a few.

The loaf is set on the table, and you may choose CRUMB or CRUST. CRUMB we detect in QROOB,<sup>7</sup> "the interior," the M before B being the usual complementary letter, and again a monosyllable results from two in Hebrew. CRUST we observe to arise out of HOOST,<sup>8</sup> "the exterior," R being the addition of the Chaldee. Here is a dish of POACHED eggs, the YOLK being very conspicuous. We dip into the Lexicon. PoaCH<sup>9</sup> is "to spread out," and YRoQ<sup>10</sup> is "to be yellow." Hence comes the YOLK, 'the yellow of the egg.'

In the DISHES before us are FISH, FLESH, and FOWL. We trace DISH to NeTiSH,<sup>1</sup> "to spread abroad." Again the luckless N is discarded, and the monosyllable wins the day. The origin of FISH has been given before. FLESH we cannot help deriving from BeSHer,<sup>2</sup> which means the same thing in Hebrew. The B becomes F, the R becomes L, and is transferred from the third place to the second, when we have the English word FLESH. Hence also our word BUTCHER, 'the man who sells flesh,' in Scotland, '*the flesher*.' The derivation of FOWL is not so clear, for here we have to deal with that Proteus-like letter Oin. A BIRD in Hebrew is 'OUPH.<sup>3</sup> Reverse the letters, and you have F'OU, whence, I believe, springs our English "Fowl."

נפת. † לבד. ‡ ארון. § כד. ¶ כף. † צוק.  
 עף. † בשר. ‡ נטש. § ירק. † פוח. ‡ חוצת. † קרוב.

The meat is a loin of LAMB, very FAT: there are also CHEESE and BUTTER. LAMB in Hebrew is AMR,<sup>1</sup> in Greek, *Amnos*. We take the R of the conclusion, change it into L, and prefix it. Hence also our RAM and the *Llama*. BUTTER, FAT, and FOOD we trace to PHuDaR,<sup>2</sup> "fat." CHEESE we trace to HHeReZ,<sup>3</sup> which means the same thing. We have here omitted the middle letter R, in order to retain the monosyllable.

There is WINE just drawn from the LEES, which is SWEET; and BEER, which is but SOUR. WINE, as many know, springs from YiN,<sup>4</sup> Latin, *vinum*, Greek, *Oinos*, French, *vin*, and so on. The LEES are in Hebrew LeHeeZ,<sup>5</sup> "to press, or squeeze"—the remains of the grape-skins or stone after pressure has been applied. SOUR is letter for letter the Hebrew SOOR,<sup>6</sup> "to turn aside." SWEET owes its origin to DiBS,<sup>7</sup> "honey of bees, or of grapes." We reverse the order of the letters, changing B into W, and D into its allied T, when we get the English SWEET. Thence also the Latin *Suavis*. With the ending of the MEAL my paper concludes, MeLA<sup>8</sup> signifying "fulness."

אמר<sup>1</sup>. פדר<sup>2</sup>. חרץ<sup>3</sup>.  
 יין<sup>4</sup>. לחץ<sup>5</sup>. סור<sup>6</sup>. דבש<sup>7</sup>. מלא<sup>8</sup>.

## CHAPTER IV.

## GREAT OBJECTS OF NATURE.

LET us look next at the derivation of the names of some of the GREAT OBJECTS OF NATURE.

1. Whence comes the word *Elements*? From 'ELeM,<sup>1</sup> 'to hide,' the secret materials of which all bodies around us are composed. These were, according to the ancients, Fire, Air, Earth, and Water. *Fire* is derived from B'OR,<sup>2</sup> 'to burn'; whence also the Greek *Pyoor*, and the Latin *Pyra*, 'a funeral pile.' *Air* takes its rise from 'AIR,<sup>3</sup> 'to be brisk, active.' *Earth*, from ERZ,<sup>4</sup> 'the ground, earth, or globe.' The same word occurs in very nearly the same form in many other languages. Dutch, *Aarde*; German, *Erde*; Swedish and Danish, *Iord*; Turkish, *Jerde*; Tartaric, *Yirda*.<sup>\*</sup> The Latin *Terra* and *Tellus* arise from the same root taken in reverse. *Water* is an example of the strange dislocation of letters which words suffer in passing from one tongue to another. The same sound, nearly, is found in many other languages to express the same thing—in Dutch, *Water*; in German, *Wasser*; Danish, *vater*; Swedish, *Vatten*; Gothic, *watto*; Russian, *voda*, and Greek, *Hyoödör*. These all are off-sets, I suppose from the Hebrew ReTaV.<sup>5</sup> Take these in reverse, change the V into W, and you have our 'Water.' The Hebrew signifies 'to be wet.' The *Ether* comes from 'ETeR<sup>6</sup>, 'to surround, to encompass.'

The word *World* is another example of letters taken out of the order in which they occur in their root. The *World*

\* Most of this learning is but second-hand.

עירי . בערי . ערם .<sup>1</sup>

עטר<sup>6</sup> . רטב<sup>5</sup> . ניא 'a valley.' The Greek γη comes from ארץ<sup>4</sup>.

in Hebrew is TaVAL.<sup>1</sup> Here the V becomes W, and is set first; the R is added by the Chaldee, and the ending consonant is put next, while that which is first in Hebrew is set last in English. Our *Sod* is derived either from SaDeH,<sup>2</sup> 'a field,' or from DaSA, 'grass'; thence, also, by the additional Chaldaic R, the green-SWARD. *Light* owes its origin to LaHat,<sup>3</sup> 'to burn, a flame.' It has many cognates in other languages.

NOON seems to arise from NOOM,<sup>4</sup> 'to slumber'; from which one should gather, that our earliest ancestors in their hot eastern clime, were accustomed to take a nap in the *fervid* mid-day, even as now the Spaniard takes his *siesta*. *Eve* springs from 'EeReV,<sup>5</sup> 'the west, the evening,' by dropping the R. The Greek and the Latin words for the same season of the day are framed from the same root, by additions to it. The Greek *Hespera* takes an aspiration before Oin, and adds an S before the B or V; the Latin *Vespera*, takes a double Gamma.

Our *Day*, *Dawn*, and *Night*, whence spring they? I am inclined to derive the two first from ZaHeH,<sup>6</sup> 'to be sunny.' The Chaldee turns Z into T. The presence of a final 'g' in the Saxon and other cognate languages makes me uncertain. They wrote 'daeg.'

*Night*, German, *Nacht*; Greek, *Nukta*; Spanish, *Noche*; Italian, *noite*; Portuguese, *noite*; French, *nuit*; Irish, *Nocht*; Russian, *noch*, all manifestly are traceable to NoCH,<sup>7</sup> 'to rest.'

The *Star*—Greek and Latin, *Asteer* and *Astrum*—receives its name, I believe, not from the Sanscrit word which signifies 'to strew,'—a very inadequate original—but from the mythology of the east. We read several times of Israel's forsaking Jehovah, and serving instead Baalim and *Ashtaroth*.<sup>8</sup> Baalim signifies 'Rulers,' and refers doubtless to the two great luminaries, which God made to rule the day

להט. דשא. תבל.

עשתרות. נוח. צחה. ערב. נום.

and the night. Baal is also spoken of in the singular, and then it means the sun. By *Ashtaroth*, when taken generally in the plural, and as distinguished from Baalim, it seems clear that the stars, the other heavenly bodies besides the sun and moon, are intended. Of these the planets would be likely to obtain the chief notice. But sometimes *Ashtoreth* is used in the singular, as an individual goddess, introduced into Israel by the Sidonians in the days of Solomon: 1 Kings xi, 5; 2 Kings xxiii, 13. By this word it seems certain that the *moon* is intended; and that this was her name, when distinguished from the chief Baal, or the sun. Thus we read of Ashtoreth Carnaim, or 'Astarte with *the two horns*,' (Gen. xiv, 5,) which evidently points to the crescent moon with her two points.\*

But, taken generally in the plural, 'Ashtaroth,' and as distinguished from the Baalim—sun and moon—this word would designate the stars. Accordingly, both Latin and Greek retain the commencing A, while in our language that letter has been rubbed off, because of its employment as the indefinite article. It is worthy of notice that the Latin has two other words signifying stars, *Sidera* and *Stellæ*, containing elements of the same root from which proximately our English word may have arisen. If I mistake not, there are other traces in our language, and in the ancient ones, of this ancient heathen worship. Whence our word *Easter*? From this goddess. Whence comes our *Alabaster*? From HaLaB and Ashtoreth, '*the milk of Astartee*.'† The Hebrew aspiration is generally dropped in Latin and Greek. May

\* It appears that in later times the planet Venus was also called 'Astarte.' May it not be, because it also was found to be horned like the moon? 'But how could its horns be seen without a telescope?' The Rev. G. Jeans, in his "*Practical Astronomy*," mentions one who saw her horns without a glass. And I have myself heard of another.

† So Pliny mentions some precious stones, called by names which mean, *Kidney of Hadad*, *Eye of Hadad*, and *Finger of Hadad*, a god of the Syrians, so called. B. 36, ch. 71.

not the word *Lobster* be derived from two words signifying 'the heart of *Astartee*?'

Our *Summer* may arise from ZIMMeR,<sup>1</sup> 'to sing,' for it is the time of the notes of birds; or from ZHiMmeR,<sup>2</sup> 'the foliage of the tree.' *Thunder* owes its origin to ZHuNneR,<sup>3</sup> 'to roar.' The Chaldee changes ZH into T. A *Shower* is easily traced to SH'OR,<sup>4</sup> which means the same thing: and a *storm*, and a *stream* to ZoRM,<sup>5</sup> 'a copious pouring, a flood.' The English *brook* is traced to its root in BaRaK,<sup>6</sup> 'a pool, or collection of water.' Hence also, by omission of the R, comes our provincial word *Beck*, 'a brook.'

The *Sea* is evidently derivable from Z'Ee,<sup>7</sup> 'to be agitated, troubled.' Hence come our words *swing*, *sway*, and *see-saw*. The Germans have *See*; the Dutch, *Zee*; the Swedes, *Sio*, to signify the ocean.

The *Main* comes from the ordinary Hebrew word for waters, MaiM:<sup>8</sup> the *tide* from ZUD,<sup>9</sup> 'to swell, to boil.' Through the Chaldee we change the Z into T.

The *Ground*, with *grind*, *grist*, *grit*, all proceed from GaRaD,<sup>10</sup> 'to scratch, scrape.' Both these latter words also spring from the same root, by the Chaldaic addition of S.

The *Sky* is an offshoot from SHeQIM,<sup>1</sup> 'the heaven.'

The *Dew* is from AUD,<sup>2</sup> 'vapour.' The letters are taken in reverse. *Dew* in Hebrew is RoSoS;<sup>3</sup> whence we obtain the Latin *Ros*, the Greek *Drosos*, the French *Rosée*, and in English the *Rose* of a water-pot.

*Fog* is derived from FOG,<sup>4</sup> 'to be cold, torpid.'

The French *Grêle*, 'hail,' is derived from GeRuL,<sup>5</sup> 'a pebble.'

שער. צנר. צמר. זמר.

גרד. זוד. מים. זע. ברך. זרם.

גרל. פוג. רסס. אוד. שחקים.



## CHAPTER V.

## MEMBERS OF THE BODY.

LET us turn to some words designating the MEMBERS OF OUR BODY.

The word BODY itself is derived from BaTeN,<sup>1</sup> which signifies 'the belly;' thence also are derived our words *Bottom* and *Button*. The Latin for 'body'—CORPUS—is derived from a word which has been cited once before—QeROOB<sup>2</sup>—'the internal parts;' whence we obtain our English word, 'the crop' of a bird, and *crumpet*.

From this root, too, springs the Latin CEREBRUM, or *brain*, and the Greek *Kephalce*, or *head*. In this last instance, the two closing consonants are transposed, and the L substituted for the R—a change quite according to rule.

The *crown* of the head comes from QeRoON,<sup>3</sup> 'a horn, or peak:' the *hair* from SH'OR,<sup>4</sup> which means, 'to be rough or bristly, hair.' In this case the S is dropped, and from that singular letter, the Oin, we obtain the aspiration which gives us the English 'hair.'

The *skull* and the *skeleton* are clearly traceable to SKoLL,<sup>5</sup> 'to be bereaved, to be barren'—both these words designating the head and body when deprived of flesh.

The *Eye*, (in old English plural, *Eyne*,) is very naturally traced to the Hebrew for eye, OIN,<sup>6</sup> or Aiu; the *Brow*, to PR'OW,<sup>7</sup> 'to uncover'—it being the part destitute of hair between the hairy scalp and the eyebrow.

The *Jaw* takes its origin from a word previously named, Zee or ZH'AW,<sup>8</sup> 'to swing backward and forward,' as the sea does; whence also our word *saw*.

קרון.    קרוב.    בטון.  
זע.    פרע.    עין.    שכל.    שער.

The *Nostrils*, (Latin, *Nares*,) to *sneer*, *snore*, *snort*, are all offshoots of NeHaR,<sup>1</sup> 'the nostril.'

The old English *JOWL* has manifestly originated from ZHOAR,<sup>2</sup> 'the neck : ' the *chin*, from ZHiQiN,<sup>3</sup> 'the beard or chin : ' the *lap* and the *lip* from the Hebrew expression before noted,<sup>4</sup> which signifies 'a ledge, a shelf, a slab.' The S is omitted, to distinguish them from *slap* and *slip*.

The *Neck* probably claims as its parent 'ANeQ<sup>5</sup> "a collar, to place upon the neck : ' the *fist*, FeTiSS,<sup>6</sup> 'to strike, a hammer.' The natural hammer is beyond doubt the fist. Here the two last letters are transposed.

The *Heart* owns as its root HaRiD,<sup>7</sup> 'to palpitate, to hurry, to flutter.' To the same fountain we track the Greek *Kardia*, and the Latin *Cordis* ; also the German, *Herz* ; the Dutch, *Hart* ; the Swedish, *Hierta* ; the Danish, *Hierte* ; and the Sanscrit *Herda*. The Hebrew for heart is LoB,<sup>8</sup> whence are derived our *Life*, *Love*, *Lief*, (or *Lieve*,) *Lobe*, *Leave*, and probably *Loop*.

The *lungs* lead us to the root LUNG,<sup>9</sup> 'to swallow down, the throat : ' the *chest* to HHeSTuN,<sup>10</sup> 'the bosom.' The *back* springs from GaB,<sup>1</sup> 'anything curved, arched, or vaulted, the back.' Here the letters are reversed ; the change from G to K being quite in order. Hence also our 'bag.'

The *Side* derives itself from ZHyD,<sup>2</sup> 'the side : ' the *flank* from FaRaQ,<sup>3</sup> 'the bones of the neck : ' the *belly* from BeL'AW,<sup>4</sup> 'to swallow.'

The *navel* and *nipple* both take their origin from NaVeL,<sup>5</sup> 'a skin bottle.' The first of these words was apparently originally applied to the abdomen generally. The Greek *Omphalos* and Latin *Umbilicus*, meaning the same part of the body, are derived from 'OPHeL,<sup>6</sup> 'to swell, an eminence : ' whence also we obtain the words 'ample,' and probably 'apple.'

שֵׁלֶב \* זָקוּן \* צוּאָר \* נָחַר \*  
 נָב \* חֶזֶן \* לֹרַע \* לֵב \* חֶרֶד \* פֶּטֶשׁ \* עֵגֶק \*  
 עֶפֶל \* גָּבֵל \* בִּלְעָ \* פֶּרֶק \* צָד \*  
 F

The reader may remember that by this name *Ophel*, part of the city of Jerusalem was designated : 2 Chron. xxvi, 3.

The *waist* may owe its origin either to AUZH,<sup>1</sup> 'to be narrow,' or to HeZHT,<sup>2</sup> 'the middle, the half.' I prefer the latter.

From what shall we derive the *Knee*? In Saxon, *Cneow*; in German, *Kn̄ie*; Dutch, the same; Swedish, *Kn̄ä*; Danish, *Kna*; French, *Genou*; Latin, *Genu*; Greek *Gonu*; and Sanscrit, *Janu*. The reader may choose between KR'O,<sup>3</sup> 'to bend the legs, to bow down,' and KN'O,<sup>4</sup> 'to be abased, to humble one's self.' The first of these seems to me the best, though the second is nearer the sound of the word.

The *Shank* clearly springs from SHOOK,<sup>5</sup> 'to run, a leg;' whence also we derive our *sock* and *stocking*.

For the word *ankle* we are indebted to 'ANKOB,<sup>6</sup> 'the heel.' It is the word which we recognise as an old acquaintance in *Jacob*, who laid hold of his brother's heel, and thence took his name. That singular letter, Oin, has the sound, at times, of 'ang,' 'ong.' Hence also the Latin, *Ungula*, 'a hoof.'

עקב<sup>6</sup> . שוק<sup>5</sup> . כנע<sup>4</sup> . כרע<sup>3</sup> . חצת<sup>2</sup> . אוץ<sup>1</sup>

## CHAPTER VI.

## KINDS OF MEN.

IN what follows, I shall study expedition, citing only a few examples, till I come to those of most importance.

Take a few cases relating to different KINDS, ORDERS, AND CONDITIONS OF MEN. *King* and *Queen* are traceable to CoHeN,<sup>1</sup> 'a priest, a prince,' or else to QuiNG, 'a prince.' From the Hebrew MaSHaL,<sup>2</sup> 'a ruler,' springs *Marshal*, and the Greek *Basilyoos*, a king. *Bachelor*, which has long proved such a stumbling-block to philologists, yields easily to this key. It is derived from BaCHEER,<sup>3</sup> 'a young man.' The last letter is doubled by way of intensifying, as is often the case, and the first R is changed into L by way of euphony; we have then the word in question. The Latin *Vir*, 'a man,' is traced to GeVEER,<sup>4</sup> 'a hero : \* where the first letter G is dropped : as in GePHeN,<sup>5</sup> also, whence our word *vine* is derived. The Greek *Aneer*, 'a man,' comes evidently from N'OR,<sup>6</sup> 'a young man.'

*Dunce* is derived, by transposing the letters, from DaSaN,<sup>7</sup> 'to make fat, to be fat,' as we say 'fat-headed.' *Dolt* comes from DaLeTH,<sup>8</sup> 'a door ;' as we say, 'as deaf as a post.'

*Rascal* and *Scoundrel* are derived from words, the first of which signifies 'a trader ;'<sup>9</sup> the second 'to be dark, turbid, filthy ;'<sup>10</sup> whence come also the words *Dark*, and the *Kedron* of Jerusalem.

*Priest* is derived from PaRaSH,<sup>1</sup> 'to explain, unfold,' whence also the word *Pharisee*. Hence too our grammatical word, 'to parse.'

\* Hence also an old English *Gaffer*.

נער.<sup>6</sup> גבון.<sup>5</sup> גביר.<sup>4</sup> בחיר.<sup>3</sup> משל.<sup>2</sup> קע. כהן.<sup>1</sup>  
פרש.<sup>1</sup> קדר.<sup>10</sup> רכל.<sup>9</sup> דלת.<sup>8</sup> דשן.<sup>7</sup>

## CHAPTER VII.

## DRESS AND PHRASES.

THE same key will unlock to us the origin of our words of DRESS. Take two or three instances relating to the MATERIALS. Cotton owns as its parent CoTtoN,<sup>1</sup> 'to cover, to clothe,' (See Josephus, Ant. III, 7, 3,) whence come also the Greek *Kitōn*, an under-garment, our word *coat*, and the Latin *Tunica*. Our *Fustian* is traceable at once to FuST,<sup>2</sup> 'flax, linen, cotton:' and *Satin*, either to SaDiN,<sup>3</sup> 'fine linen,' or to S'ATiNZ,<sup>4</sup> 'linsey-wolsey.'

The *Brooch* and *Breeches* both spring from the root BoRoCH,<sup>5</sup> "to reach across." Hence also our *Bridge*. Our *Gaiters* and *Garters*, with probably *Gird*, arise from the root 'GeTeR,<sup>6</sup> 'to surround, to wrap.' From this root, through a different pronunciation, the Oin, springs our word 'attire.'

From ABNeT,<sup>7</sup> 'a belt or girdle,' are derived *belt*, *band*, *bonnet*.

The *Farthingale* of our grandmothers clearly takes its rise from FaTHiGEEL,<sup>8</sup> 'a swathe for the breast, a female girdle.' Here, both the frequent letters R and N are inserted. Our *apron* comes from 'APER,<sup>9</sup> 'dust.' It originally signified 'a duster.'

The application of the same instrument will give us the origin of CERTAIN PHRASES, thereby putting new life and force into them.

What is the source of the words of that truly English cheer—*Hip, hip, hip, hurrray*? Translated into English from Hebrew, it becomes, 'Again, again, again, shout ye!'<sup>10</sup>

ברח \* שעטנז \* סדן \* פשת \* כתן \*  
אף \* אף \* הרע \* עפר \* פתינל \* אבנט \* עטר \*

We speak of a thing as '*spick and span new*.' The first of these words is from ZiC,<sup>1</sup> '*to be pure*,' the second from ZeBeN,<sup>2</sup> '*to buy*.' Hence it signifies, '*new and clean, as just come from the shop*.'

What means the phrase, '*doing things in a higger mugger style*?' HuGGeR<sup>3</sup> signifies '*a girdle*,' and MuGGeR,<sup>4</sup> '*thrown down, thrown off*.' In what state would an Eastern's dress be without the girdle?

'The people there are all *agog*.' Whence comes the phrase? From a biblical and Eastern source. "What aileth thee now, that thou art wholly gone up to the *housetops*?" Is. xxii, 1. '*Agog*' means '*on the housetop*,'<sup>5</sup> the best place for observation in Eastern lands, where the roofs are flat. The Hebrew word is employed in the passage cited from Isaiah.

*Luke-warm* is, I suppose, fluid capable of being lapped: LaQ,<sup>6</sup> '*to lick*.'

What means *Daddy*? It arises from DauD,<sup>7</sup> (whence David took his name,) and signifies, '*My beloved*.' Hence too we derive our *Doat*.

We speak of things done at *random*. Whence comes the word? From RaDaM,<sup>8</sup> '*to dream, to sleep*.' The strengthening N has already often occurred in our experience. The word signifies, then, '*things as unconnected as in a dream*.' Hence spring the French *Dormir*, and our English *Dream*.

We use the word *Fie!* to express disapproval. Whence comes it? From FiHH,<sup>9</sup> '*to puff at, to reproach*.'

A *churl* is from HeRuL,<sup>10</sup> '*a brier*,' that pricks and scratches. A *lawn* is from ROaN,<sup>1</sup> '*a green*.'

Julius Cæsar is said to have quieted a sedition among his soldiers by the single word, *Quirites!* It was a Hebrew word in its base, signifying *Citizens!* QUIRITIM.<sup>2</sup> Thus he reminded them that they were soldiers no longer.

When an officer gives the command, '*Fix bayonets!*

הגג \* מנר \* חגר \* זבן \* זך \*

קרתים \* רעני \* חרל \* פח \* רדס \* דדי \* לק \*

*Charge!* what meant the last word originally? '*Slay!*'  
From HaReG,<sup>1</sup> 'to slay.'

Whence have we the expression, a *chair-woman*? or *char-woman*? It comes, I believe, from the same root as *Squire*, 'a hired woman,' from SCHEER,<sup>2</sup> 'to hire.' The Squire was the Knight's servant.

The cry of the huntsman, *Tally-ho!* would signify, '*He is off!*'<sup>3</sup>

'The *riff-raff*'<sup>4</sup> is derived from a Hebrew word redoubled, which signifies, 'to grow weak, poor, worthless.'

Whence is *Helter-skelter* derived? From HeTeR, 'to wave, shake,' and KeDeR,<sup>5</sup> 'military tumult.'

הרג<sup>1</sup>. שכיר<sup>2</sup>.

חטר כדר<sup>5</sup>. רפה<sup>4</sup>. שלח הוא<sup>3</sup>.

## CHAPTER VIII.

## THE ARTS.

THE ARTS, whether of war or peace, borrow their words from the same source. Whence comes our *plough*? From PLoHH,<sup>1</sup> 'to cleave asunder, to till the ground.' Whence the *flail*? From NePHeL,<sup>2</sup> 'to fall,' the last letter doubled to express the frequency with which the instrument is made to fall, and the fugitive N of the commencement is lost.

Whence comes 'war?' From AIR,<sup>3</sup> 'to be ardent,' active. The remarkable initial Oin is again rendered into our language by W. *Dagger* and *Dirk* are easily traced to DeQueR,<sup>4</sup> 'to pierce.' Here we have an example of the same letters being taken in the order of the Hebrew, and also, of their transposition.

Let us awhile consider the names of COLOURS.

Whence comes our *Roan*? From R'OaN,<sup>5</sup> 'to flourish,' 'to be green.' Hence also our *Green*, the Oin prefixed: and, with B prefixed, our *Brown*.

Whence come our *lilac* and *scarlet*? From HaCLEEL,<sup>6</sup> 'red.' The letters taken in the reverse direction make *lilac* and in the direct order, with S prefixed, and R inserted by the Chaldee, *scarlet*. Hence, also, the red feathers of a cock's tail are called his '*Hackle*.' Hence also the artist's '*lake*,' a kind of red.

*Maroon* comes from ARGMOON,<sup>7</sup> 'reddish purple': *Carmine* (and *Crimson*?) from CaRMEEL,<sup>8</sup> 'crimson.' *Pink* from NePeK,<sup>9</sup> 'a ruby or carbuncle,' the letters being

עֵר    נָפֵל    פֶּלַח    ¹

נָפֵךְ    כַּרְמִיל    ²    אֶרְגָּמוֹן    ³    חַבְלִיל    ⁴    רַעַן    ⁵    דָּקֵר    ⁶



transposed. *Black* arises from BLaQ,<sup>4</sup> 'desolate, desert.' Hence also our *bleak* and *blight*.

*White*, in German, *Weiss*, arises from ISIS,<sup>2</sup> 'to be hoary,' the S changed into T by Chaldee. Hence also our *ice*, 'white water,' and our *yest*. *Blue* seems to spring from TL'OO,<sup>3</sup> 'red, and purple.' We change the T into B, having no word beginning with T before L.

*Auburn* is easily derived 'AUPuR,<sup>4</sup> 'to be reddish;' thence also come our *Ochre*, *umber*, *amber*, and *fawn*. Hence also the Latin *Ruber*, *Rufus*, (red) *Gilvus* and *Flavus* (yellow.)

Whence comes our *Purple*? From B'OR,<sup>5</sup> 'to burn.' Thence is derived the Greek, *Pyoor* 'fire,' and *Purros*, red. From the same word repeated comes the Greek *Porphyoorion*, 'purple,' and the Latin *Purpura*, whence springs our *Purple*.

*Yellow* traces itself to IRoHH,<sup>6</sup> 'to be green, greenish yellow.' *Russet* and *Rust* arise out of SiSuR,<sup>7</sup> 'to be red.' The letters are taken in reverse. Hence also our 'red;' the S exchanged for T, and then corrupted to D. Still more easily is the foreign 'rosso' obtained hence.

*Azure* is readily found in ZHeHuR,<sup>8</sup> 'the clear sky,' and its celestial blue; and *Sorrel* in SoRuQ,<sup>9</sup> "to be reddish, tawny;" I cannot account for the closing L.

תלוע י. ישיש י. בלק י.

שרק י. צהר י. ששר י. ירח י. בער י. עבר י.

## CHAPTER IX.

## METALS.

THE METALS will afford us some very interesting examples.

It is noticed by philologists as an interesting fact, that while the names for the objects seen on the surface are common to many languages, the names for metals greatly vary. From which it is justly inferred, that no metals were discovered, or that most of them were not discovered, till after the dispersion of the nations. Let us look at some of these names.

The name *Metal*,<sup>1</sup> is simply transferred from Hebrew.

*Iron* in Hebrew is BaRZeL;<sup>2</sup> thence we have borrowed our *brass*, *bronze*, and *basalt*. Hence also our *Steel*, and the Greek *Sideros*, iron. The Greek *Kalkos* is derivable from HaLQ,<sup>3</sup> 'to be smooth.' Hence our *chalk*. *Copper* is transferred from the Hebrew CoPPeR,<sup>4</sup> 'to cover,' the malleable 'stone' employed for covering: whence *Cyprus* took its name.

*Gold* is in Latin *Aurum*. It is derived clearly from AUR,<sup>5</sup> 'light,' because of its brightness. *Gold* is in Greek, *Chroosos*. The original is evidently HHeROOZ,<sup>6</sup> 'gold.' Our English name for the metal is found in GaDÖL,<sup>7</sup> 'precious, great.' In transposition the chief vowel is retained, the other rejected in order to make it of one syllable; and the places of the D and L are shifted.

Probably the Greek *Kassiteros*, 'tin,' is derived from QaSEET, 'bullion, cash.'

*Silver* in Latin is *Argentum*, derivable from ARZ,<sup>8</sup> 'earth,' (in Chaldee, ARQ,) and NETOOI, 'ductile'—'Ductile earth.' The Greek name is *Argyoorion*, and this has clearly its first syllable

הַלֵּק. בְּרִזְלֵי. מַשְׁלֵי.  
נִטְוֵי. אֶרֶץ. קֶשֶׁט. גְּדוֹל. חֶרֶץ. אֹר. כֶּפֶר.

ARQ,<sup>1</sup> and its second component is HOORI, 'white.' Thence springs our English 'hoar, hoary.' It means then 'white earth.'

*Mercury* is evidently composed of the same closing word; and its earlier component is MeRG,<sup>2</sup> 'to roll rapidly,' a word which beautifully seizes on this metal's peculiarity, the rapid motion of its globules, whence we call it 'quick' (or living) 'silver.' And mercury also is 'hoary,' or 'white.' The final syllables in the two metals are the same.

But whence comes our *Silver*? From ZeHeL,<sup>3</sup> 'sparkling, shining,' and OPHuR, 'earth dust.' The Saxon was still nearer the original words—'Seolfer.'

*Lead* is in Greek *Molyobdos*, which originates in MoRoOBd,<sup>4</sup> 'malleable.' Our English word is from NeTeL,<sup>5</sup> 'to be heavy.' Here the frail N at the commencement is once more thrown off, and the two last letters are transposed. 'As heavy as lead,' is our ordinary comparison. From this same root springs the word *Metul*—'the heavy.'

*Sulphur* and *Orpiment* both are derived from OPHREET,<sup>6</sup> 'lead.' The S is prefixed to the first, and the R added to the second, by the Chaldee.

Glance we now at some of the PRECIOUS STONES.

*Adamant* and *Diamond* are the offspring of ADaMONI,<sup>7</sup> 'a ruby,' from Adam, 'to be red,' and not from a Greek derivation. The *Jasper* is from YaSPeH,<sup>8</sup> which signifies the same thing. The *topaz* from PaTDaH,<sup>9</sup> where the letters are curiously transposed. The *Agate*, in Greek *Achatees*, comes from CaD,<sup>10</sup> which has the same meaning; the *Sapphire* from SaPHEER.<sup>1</sup> Our *Opal* and *Amber*, and, probably, *ruby*, arise from OPHeR,<sup>2</sup> 'to be reddish.' From the Hebrew BaRQuT,<sup>3</sup> 'to glitter,' we derive *Emerald*, with its Greek and Latin parallels, *Smaragdus*. From this root is derived the Sanscrit *Smaracata*, 'an emerald,' together with *Garnet*. Also *Margarita*, (a pearl,) and probably the modern *Corundum* and *Turquoise*.

צהל. עפר. <sup>1</sup> מרג. <sup>2</sup> ארק. חורי.  
 ישפה. <sup>3</sup> אדמוני. <sup>4</sup> עפרית. <sup>5</sup> נטל. <sup>6</sup> מורבד.  
 ברקת. <sup>7</sup> עפר. <sup>8</sup> ספיר. <sup>9</sup> כד. <sup>10</sup> פטדה.

## CHAPTER X.

## NUMERALS.

A WORD or two next upon the NUMERALS.

The word *Number*, (Latin *Numerus*,) itself is from NuMR,<sup>1</sup> 'spots, a leopard.' The Greek '*Rythm*,' and our '*Arithmetic*' arise from RiTH'M,<sup>2</sup> 'a chain.'

Our *First* finds its origin in the first word of the Hebrew Bible. "*In the beginning* God created the heaven and the earth." BeRASITT.<sup>3</sup> Here the English compresses a word of three syllables into one, and therefore retains but one of the textual vowels. The B changed into F, and the I taken after the R, give us *First*. From the same origin springs the German *Erste*. The Germans leave out the preposition, which we receive; and the 'I,' which we prefer, they change, for the A or E. The Greek *Prōtos* hence derives itself: the Greeks rejected the S and the I. The Latin *Pristinus* here finds its home: its signification being, '*a former condition, ancient*.' Our *One*, Latin *Unus*, Greek *Hen*, come from AUN,<sup>4</sup> 'substance.'

Our 'twin' is either from SHeNI,<sup>5</sup> 'two;' the S becoming by Chaldee, T, and the other letters transposed; or else from TAM,<sup>6</sup> 'a twin.'

Our *Ace*, and *each*, Greek *Eis*, seem to be from AIS,<sup>7</sup> 'a man.'

Our *two*, Gothic *twa*, Dutch *twee*, Gaelic *Da* or *do*, Sanscrit, *dui*, Hindoo, Chaldee, and Persian *du*, Latin and Greek *duo*, French *deux*—whence comes it?

<sup>1</sup> נמֶר. <sup>2</sup> רתם. <sup>3</sup> בראשית.

<sup>4</sup> און. <sup>5</sup> שני. <sup>6</sup> תאם. <sup>7</sup> איש.

From OUD,<sup>1</sup> 'to repeat, one more.' Here all languages have reversed the order of the letters, and make it DUO. Our *Couple*, and Latin *Copulor*, together with *cavil*, arise from CoPeL,<sup>2</sup> 'double.'

Our THRICE is clearly traceable to SLoS,<sup>3</sup> 'three.' The S becomes T, the L becomes R—'Thrice.' Our *Leash* comes from the same, the initial S omitted.

*Four* is in Hebrew ARB'O;<sup>4</sup> we take the last syllable, and prefixing it to the former, make a word of but one syllable—BO-AR—'four.'

The Greek *Tessares* is from SeDeR,<sup>5</sup> 'a row,'—the four fingers held up. The letters are transposed, the D becoming T.

The Greek *Pentè*, which signifies 'five,' is derived from PeTeHH,<sup>6</sup> 'the open hand,' all five fingers displayed. And I am inclined to trace the Greek *Deca*, 'ten,' to TeQ'A,<sup>7</sup> 'to strike hands, to proclaim.' The two five fingers brought together with a clap, would be the sign of *ten*.

The Greek—*akonta*, as in *τεσσαρακοντα*,—the Latin—*aginta* as in *Quadraginta*, seem clearly to claim 'AGeD,<sup>8</sup> 'a bundle,' as their original. Nor let any be dissatisfied, if we trace the Greek *εκατον* and the Latin *Centum* to the same root. The Greek CHilioi would seem derivable from HHiL,<sup>9</sup> 'a host, the sand,' as if it were impossible to exceed this sum. The Latin *Mille* is surely to be traced to MeLA,<sup>10</sup> 'fulness,' which breathes the same idea. Our *Hundred* we trace to the Hebrew 'HoDeR,<sup>11</sup> 'a flock.'

The TH at the end of our ordinals is clearly of Hebrew origin; as 'Fourth'—from ReBOËETH.

ארבע 'שלוש ' כפל ' עוד '   
 עדר ' מלא ' חיל ' אנד ' תקע ' פתח ' סדר '   
 1 2 3 4 5 6 7 8 9 10 11

## CHAPTER XI.

## GEOGRAPHY.

LET us take a few words belonging to GEOGRAPHY.

1. First, notice the origin of what are called the quarters of the globe.

EUROPE evidently drew its name from 'OReB,<sup>1</sup> *the evening, the west.*' ASIA, from the sun-rise, EEZHA,<sup>2</sup> *'the going forth'*; and AFRICA, from PHeReQ,<sup>3</sup> *'to break, to rend asunder, the neck,'* as signifying *'the peninsula ;'* almost separated from Asia, at Suez.

*East* arises from the same original as *Asia*: *West*, I think owes its origin to 'OST,'<sup>4</sup> *'splendour'*—the reference being to the colours of the sunset.

A *bay* seems clearly to own as its parent BAeH,<sup>5</sup> *'to enter.'* It is the point at which the sea enters the land, and at which ships therefore can enter. The *Coast* again seems to take its rise from QuoZT,<sup>6</sup> *'the end, the cutting off, the finishing,'* of the land and of the sea. A *shore* derives itself from ZHORE<sup>7</sup> *'a rock, a stone, strong,'* whence also come our words *'sure,'* and *'the Jura'* Mountains. A *cove* is in close correspondence with HHOPH,<sup>8</sup> *'a coast, or shore.'*

A city, in Latin *urbs*, seems to arise from 'OIR,<sup>9</sup> *'to stir'*—the place of activity. A *wick*, (as *Northwick*,) Greek *Oikos*, Latin *Vicus*, seems derivable from VIQ,<sup>10</sup> *'a castle, palace, fortress.'*

<sup>1</sup> ערב.    <sup>2</sup> יצא.    <sup>3</sup> פרק.    <sup>4</sup> עשת.  
<sup>5</sup> באה.    <sup>6</sup> קצת.    <sup>7</sup> צור.    <sup>8</sup> חוף.    <sup>9</sup> עיר.    <sup>10</sup> ביק.

The *Nore* is derived from NaHaR<sup>1</sup> 'a river.' The *Splugen*, a pass over the Alps separating Switzerland from Italy, comes from PeLeG,<sup>2</sup> to divide.

YAR<sup>3</sup> is the Hebrew for 'river.' It is repeated in many other languages—the *Arar*, the *Aar*, the *Yare*, the *Wear*, the *Wyre*, the *Aire*, the *Ayre*, the *Waver*.

Has the *Thames* any connection with *Thammuz*? It is certain from the Latin *Thamesis*, that the final S is radical.

Are not our *Eton*, and *Eaton*, derived from 'EDeN'?<sup>4</sup> The Greek *Heedonee*,—'pleasure,'—certainly springs therefrom.

Are not the words *Hebrew*, *Iberi*, and *Hiberni*, different plants from the root 'OBRI,<sup>5</sup> signifying, 'those who have crossed over,' and afterwards perhaps generally, 'foreigners.' Are not the *Arians* derivable from ARI,<sup>6</sup> 'a lion?' Would not courage be esteemed more highly of old than ploughing, to which Max Muller traces it? So we have the "lion-like men of Moab," in Scripture.

The Keltic race is that to which we belong. Does it not clearly arise from QuELT,<sup>7</sup> 'one of short stature?' Hence our *kilt*, a garment cut short at the knee; also *clout*, *clot*, *clod*, and *colt*, probably also *skittles*, or short pins.

The *Cimbri* or *Cymry*, another celebrated name, is it not manifestly due to CiMeR,<sup>8</sup> 'to be scorched, black?' The *Umbri* of Italy seem to me to be our old friends, the *Amorites* of Scripture, 'OMRI.<sup>9</sup>

יאר<sup>3</sup>. פלג<sup>2</sup>. נהר<sup>1</sup>.

עמרי<sup>9</sup>. כמר<sup>8</sup>. קלט<sup>7</sup>. ארי<sup>6</sup>. עברי<sup>5</sup>. עדן<sup>4</sup>.

## CHAPTER XII.

## GRAMMAR.

My next subject is GRAMMAR.

While the Grammar of the Teutonic nations differs greatly from the Semitic, there seem to me to be strong traces in English of our early original.

Let us see what light Hebrew will throw upon the *verbs* ! The English substantive verb 'to be,' is composite in its conjugation ; several other words being entwined with the one above-named. 'To be' comes from BE,<sup>1</sup> 'to come or go.' The form 'is' arises from the Hebrew IS,<sup>2</sup> which signifies 'to be, is, are, was.' Thence is derived our English *Yes* ; that is, 'it is so.' The form I AM might seem at first equally traceable to AUN,<sup>3</sup> 'substance,' or to 'AMD<sup>4</sup> 'to stand' ; but the Latin SUM, its parallel, shows that it is derived from a word beginning with Oin ; as the Latin very frequently so renders that letter, or at least inserts the letter S before it. *Are* seems to point to a derivation from 'AIR,<sup>5</sup> 'to move.' These remarks apply also to a considerable extent to the Greek and Latin substantive verbs.

Let us take a glance at the regular Greek verb *Tyoopto*. (τυπτω.) 'to strike.' It owns as its fountain-head, I believe, the Hebrew DuPeQ,<sup>6</sup> to 'strike, to drive forward by beating.'

Then the inflections of the present may be accounted for thus. 'I strike,'—אני. דפק. Here the final syllable of the first person is rejected for brevity's sake, the Q becomes for euphony T, and we have τυπτω.

<sup>1</sup> בא.    <sup>2</sup> יש.    <sup>3</sup> און.    <sup>4</sup> עמד.    <sup>5</sup> עיר.    <sup>6</sup> דפק.



The origin of the next inflexion is not clear to me. The third person arises from the addition of the Hebrew suffix, HOO.<sup>1</sup> The dual *τυπτ-ετον* is evidently the addition of the Hebrew ATOM,<sup>2</sup> 'ye.' Thus too we gain the formation of the second person plural. The first person *τυπτ-ομεν*, I derive from the suffix of the Hebrew pronoun 'we,'—ANHoNo.<sup>3</sup> Here the first N becomes M—a quite regular change,—the letter of aspiration is, as usual, omitted, together with the final vowel, and the inflexion is accounted for. Of the third person plural there are two varieties: one ending in—ον, and one in ουσι. The first seems to me the result of the simple addition of the Hebrew for 'they,'—HoM.<sup>4</sup> The Greeks love not M as a closing letter; hence the M turns to its cognate N. The other form seems derivable from the addition of the Hebrew IS.<sup>5</sup>

The future, remarkable by the internal addition of S, appears to arise from the conjunction of the verb 'to haste'<sup>6</sup> with the original root. Thus *τυπτ-ις-ω*. 'I haste to smite.' דפּק-חש-אני

I derive the first person of the imperfect from prefixing to the root the first letter of the Hebrew 'I,' and by affixing the Hebrew for 'substance.' (און) which is the basis of *ειναι*, and of all the infinitives of the regular verbs.

The optative both of the substantive verb, and of the regular ones seems evidently the result of prefixing the Hebrew for 'O,' 'O that!'<sup>7</sup> to the root, or of its adding to the interior.

2. In Hebrew there is, beside the usual active voice, a conjugation called causative, or Hiphil. Thus 'to eat' becomes in Hiphil, 'to cause to eat.'

Now we have not a few *causatives*, or Hiphils, in English. Thus we have to *blush* from BuSH,<sup>8</sup> 'to be ashamed.' But we have also *Abash*, 'to cause to be ashamed.' This proceeds

הוא.<sup>1</sup> אתם.<sup>2</sup>

בש.<sup>3</sup> הוי אוי.<sup>7</sup> חש.<sup>6</sup> ישי.<sup>5</sup> הם.<sup>4</sup> אנחנו.<sup>3</sup>

from the Hiphil HaBEESH, which has the same sense as our 'abash.' So 'to fall,' and 'to fell.'

The same might be proved of the words, *Abase, Abet, Abridge, Abate, Accrue, Abolish, Affront, Allay, Alloy, Appal, Arrest, Assuage, Assure, Await, Awake.*

3. There are also *reflective* verbs commencing in English with ST, and closely allied with the Hithpael of Hebrew, which is also reflective. Thus our word '*Starve*' comes from R'AV,<sup>1</sup> 'to hunger,' with ST prefixed, and the letters transposed. Thus *Strive* is from RIV<sup>2</sup> 'to contend,' with ST prefixed. So *Stand* is from 'AMD,<sup>3</sup> 'to stand,' with the same letters prefixed.

The same might be shown in *strangle, stroll, stir, steer, struggle, stutter, stagger, stalk, strip, stammer, stride, strut, strumpet, stubborn, stumble,* and perhaps *sprawl.*

4. The letters commonly omitted in our English derivatives are those which are least stable in Hebrew. Thus N commencing and H (*He*) final are oftentimes dropped: for the latter a T is generally supplied, as in *Boat, Waist*,—examples given above.

5. There are some few instances of an M formative prefixed to English words—as *Machine*, from CHOON, 'to fix, to set in order, a contrivance:' and *Master* from SaTeR,<sup>5</sup> 'an officer, overseer.' Thus, I think, our word *March* comes from ARCH,<sup>6</sup>—Greek *Erchomai*,—'to go.' Also *Massacre*, from RaZHaCH,<sup>7</sup> 'to murder.' *Mongrel*\* comes, if I mistake not, from 'ONGReL<sup>8</sup> 'uncircumcised.'

6. *Comparatives* form another subject at which we may glance. In Latin the comparative is generally formed by adding—*ior* to the positive; and the superlative by the addition of—*issimus*. In Greek the same results are effected generally by the additions of—*oteros*, and—*otatos* respectively. The comparative in both languages seems derived from

\* Webster derives it from the Saxon 'to mingle.'

	<sup>1</sup> רעב.	<sup>2</sup> ריב.	<sup>3</sup> עמד.
'בון.	<sup>5</sup> שטר.	<sup>6</sup> ארה.	<sup>7</sup> רצח.
			<sup>8</sup> ערל.

YOTeR,<sup>1</sup> 'to excel, to exceed'; and the superlative in Latin by the addition of 'IZHuM,<sup>2</sup> 'strength, substance:' thus *Spurcus* comes from ZeReQ,<sup>3</sup> 'sprinkled, spotted,' *Spurcior* then would be 'more spotted;' and *Spurcissimum* would signify 'dirt itself.' Probably IZHUM is the origin of the Greek superlative in—*istos*. The superlative—*otatos* seems to come from 'ODI 'OD,<sup>4</sup> 'for ever':—'strong for ever,'—or, as mathematicians say, 'to the *n*th.' Hence also the—*ism*, which occurs at the end of many words. Calvin-*ism*, 'the system or essence of Calvin,' 'an Americanism,' and so on.

Our English comparatives are formed by the addition of 'more' and 'most.' Thus 'Fore'—Fore-*more*—('former') Fore-*most*. Hind, Hind-*more* ('hinder,') hind-*most*. This origin is usually less observable than in the above instances, thus—'great,' 'greater,' 'greatest.'

We may note here why so many of our common comparatives are irregular. Thus both 'bad' and 'good' are irregular in their steps. We can account for it. The Hebrew for 'good' is TÖB,<sup>5</sup> whence comes the Latin *Bonus* (good) and our BOON, by reversing the letters. Had we retained the original BeT for the positive degree, we should have had BeT, *Better*, *Bettest*, (Best). But this series was so like that of Bad, *Badder*, *Badmost*, (Bast) that confusion was sure to arise. Hence the matter was compounded—a new positive is given to the first series, and the two other comparatives are retained: but while the positive of the second series is kept, the two remaining comparatives are superseded by *Worse*, *worst*.

It is interesting to observe traces of this word TÖB 'good' in Latin and Greek, as well as in English. *Better*, and *Best*, are clearly derived from it, as also our 'To BOOT.'

Though the Greek has *Agathos* in the positive, as the English has 'good,' yet in the comparative it has '*Beltion*' and in the superlative '*Beltistos*.' The Latin *Bon-us* is apparently a corruption of Bot-us. Then comes the compara-

טוב. <sup>5</sup> עדיער. <sup>4</sup> זרק. <sup>3</sup> עצם. <sup>2</sup> יותר. <sup>1</sup>

tive *Melior* from Me'LA 'full,' and lastly 'Opt-imus,' which is but a transposition of TOB.

7. Our *pronouns* are drawn from the same fount. *Who* is from the Hebrew HOO'—'he.' Our *He* is from the Hebrew feminine HEE,<sup>2</sup> and our English feminine is distinguished by S added. The Greek article '*Ho*,' and '*Hee*' are clearly from the same source. The Latin *ille* 'he' is from ELLeH<sup>3</sup> these. The Latin *Nos*, the French *Nous* clearly spring from the last syllable of the Hebrew for 'we.' '*Thou*,' whence comes it? From ATaH<sup>4</sup> 'thou.' Whence comes '*Them*?' From ATeM,<sup>5</sup> 'them.' The post-positive article Greek '*Hos*,' is derived from AISH, a man.

8. Our indefinite *article* 'a' is derived from the definite article in Hebrew, 'Ha,'—the aspiration being omitted. Our definite article '*the*' is from ZeH<sup>6</sup> 'this'; and '*that*' is from, ZAT,<sup>7</sup> *that*. When Frenchmen begin to pronounce English they often substitute 'Z' for 'th'—'zat'—for 'that.' Moreover, we have seen that D is put by the Chaldee for Z.

9. English words beginning with *Un*, as '*un*-merciful' derive this negative appendage from AIN,<sup>8</sup> '*none*.' This same adjunct is found with the same negative meaning in both Greek and Latin. AN-*eerithmos*, ('numberless,') *Insomnis*, '*sleepless*.'

10. And now a few words on the English, Greek, and Latin PARTICLES. We have seen the derivation of '*Yes*': let us look at that of *No*, *Nay*. We turn to our Hebrew lexicon and find NOA<sup>9</sup> to signify, '*to refuse, deny, retract, annul*.' Hence come the Latin *Non* and *Ne*, the Sanscrit *Na*, the French *Ne*, and *Nier* 'to deny.' Whence have we the Latin *Quippe*? Whence the French *Avec*? From 'AQuaB,'<sup>10</sup> 'the heel, because of.'

Whence comes the Latin *Nam*? 'for.' From the Hebrew NAM,<sup>1</sup> 'said.' 'On the ground of what has been said'—'we affirm further.' Whence the Latin *olim*, 'formerly'?

1. הוּא. 2. הִיא. 3. אֵלֶּה. 4. אַתָּה.

5. אַתֶּם. 6. זֶה. 7. זֹאת. 8. אֵין. 9. נוֹא. 10. עֵקֶב. 1. גַּאֵם.

From the Hebrew OULiM,<sup>1</sup> 'time hid from man, an age.' *Jam*, 'now,' is from YOM,<sup>2</sup> 'a-day.' Whence the Greek *αγαν*? ('much, very.') From ACaN,<sup>3</sup> 'truly, indeed.' Whence the Greek *Απρι*? ('now.') From 'ATeH,<sup>4</sup> 'now,' the R being a Chaldaic addition: thence too the Greek word *ετρα*. Whence spring *Et*, *Etiam*, and *Item*? From AT,<sup>5</sup> and ATeM,<sup>6</sup> 'with,' and 'with them.' *Και* comes from KaH,<sup>7</sup> 'so.' *Ετι* from 'OUI),<sup>8</sup> 'yet.' *Μαλα* from MAD,<sup>9</sup> 'greatly.' *Αρα* comes from ARaH,<sup>10</sup> 'to gather;' *Αλλα* from ALO,<sup>1</sup> 'but if.' Our '*But*,' from BuLT,<sup>2</sup> 'except, besides.' *Lest*, *least*, *else*, and *still*, seem all the offspring of ZeLT,<sup>3</sup> 'except, unless;' and the Latin *Saltem* and our *Seldom*, appear to spring from the same word with the addition of AM,<sup>4</sup> 'if,' making together 'except if'—'*Seldom*' being not the rule, but the exception.

Our *Why*, and *Εh* take their rise from AIcH,<sup>5</sup> 'where?'

The Latin *parum* 'but little,' is from PaIiUM,<sup>6</sup> 'rent, torn, a fragment.'

11. Our words beginning with *Mis*, as '*mis*-spend,' derive this prefix also from the Hebrew MAS,<sup>7</sup> '*reject, to refuse, vile*.'

12. The termination—'*kin*,' as '*kilderkin*,' comes from KaTON,<sup>8</sup> '*little*,' the two syllables compressed into one, and T elided. Thus '*kilderkin*' means, 'the small cauldron.' Thus *catkin* means 'a small cat,' and *mannikin*, 'a little man.'

13. The Old English '*An*' signifying 'if,' '*An* it please your honour,' evidently takes its rise from AM,<sup>9</sup> 'if.' So the Latin and Greek *An*. Our *yet*, from 'OD,<sup>10</sup> or 'ED,' '*more*.'

14. Whence is derived the Latin *is*? From the Hebrew AIS,<sup>1</sup> 'a man.' Thence proceed also the *os* and *us* final, *Καλ-ος*, *Magn-us*. Whence arises the Greek termination—*ωσις*? From the Hebrew 'OSHeH,<sup>2</sup> 'to make.' Thus '*ομοιωσις*, is 'a *making* like.' From the same source comes the Latin—*osus*. *Tenebr-osus*, 'made dark, full of darkness.'

כה. 7. אתם. 6. את. 5. עתה. 4. אכן. 3. יום. 2. עולם. 1.  
 אם. 4. זלת. 3. בלת. 2. אלו. 1. ארה. 10. מאד. 9. עוד. 8.  
 עשה. 2. איש. 1. עד. 10. אם. 9. קטן. 8. מאס. 7. פרס. 6. איה. 5.

Whence arises the final *-ισσα* in Greek? as in *Συροφοινισσα*, 'A Syro-phenician.' From the Hebrew ASSaH,<sup>1</sup> 'a woman. Hence the Italian has 'princip-*essa*,' 'a princess.'

15. The subject of PREPOSITIONS is one of much interest. Our 'off,' as 'offset, offspring,' Latin *Ab*, Greek *Απο*, seem derivable from AB,<sup>2</sup> 'a father.' 'To,' Latin, *Ad*, is from 'AD,<sup>3</sup> or AT,<sup>4</sup> 'up to,' or 'with.' *Apud* is from B'AD,<sup>5</sup> 'up to.' 'Athwart' is I believe from TaHaT,<sup>6</sup> 'under,' the R added by Chaldee. Perhaps this is the source of the Greek *Kara*, 'down.' Our 'on' is from 'OL,<sup>7</sup> 'upon.' Perhaps also the Greek *Ana* 'upwards,' is from this stem. The Greek *Epi* (upon) is from 'OL PI,<sup>8</sup> 'on the month of.' Our 'through' and 'thorough' come from THR'O,<sup>9</sup> 'a door.' It is the parent of the latter syllable of *Extra*, and of the preposition *Trans*. Perhaps this word, taken in reverse, and with a double Gamma prefixed to Oin, is the original of *Porta*, *port*, *Porte* (the Ottoman). It is, as I suppose, the source of the Greek *Dia*, 'through,' the R omitted. The English 'Against' is derivable clearly from NeGeD,<sup>10</sup> 'in front of.' The letters are transposed, and S inserted before T. The A with which it begins is the remains of the old 'On. Thus 'asleep' is in Old English "on sleep," (Acts xiii, 36), 'afoot' is "on foot." Our 'From' is from BeTRoM<sup>1</sup> 'at the cutting off, at the beginning.' Our *over*, Greek *hyooper*, Latin *Super*, with like sounds in other languages, is evidently from 'OBeR,<sup>2</sup> 'to pass by, or beyond.' Hence probably the Greek *Peran*, 'beyond,' and perhaps *Peri*, 'around.' The Greek *Pros* 'to' is from BeRaS,<sup>3</sup> 'at the head:' and *Amphi*, denoting 'on both sides,' is probably either from APHI,<sup>4</sup> 'the two nostrils,' or P'AMI,<sup>5</sup> 'the two feet.' Our English 'fore' and 'for' spring from FR'O<sup>6</sup> 'to go before.' This is also the original of the Latin and Greek *Pro*, and of the Greek *Para*, 'beyond': the same Hebrew word signifying, 'to loose, to let go, to be lawless.'

י. תחת. <sup>6</sup> בער. <sup>5</sup> את. <sup>4</sup> עד. <sup>3</sup> אב. <sup>2</sup> אשה.

עבר. <sup>2</sup> בטרם. <sup>1</sup> ננד. <sup>10</sup> תרע. <sup>9</sup> על. <sup>8</sup> פי. <sup>7</sup> על.

פרע. <sup>6</sup> פעמי. <sup>5</sup> אפי. <sup>4</sup> בראש. <sup>3</sup>

The Greek *Hyopo*, the Latin *Ob*, and *Sub*, claim 'OUB' 'to wrap round, to cover,' as their parent. The Greek *Ama* is from AMaH,<sup>2</sup> 'a companion.' The Greek *Anti*, 'against,' and 'instead of' arises, I believe, from 'AMT,<sup>3</sup> 'Over against.' The Greek *Akri*, and *Mekri* 'as far as,' 'up to,' seem evidently the offspring of 'AD QReH,<sup>4</sup> 'to the meeting of,' and MeQReH,<sup>5</sup> 'from the point of meeting.' The Greek *Syoon*, and *Meta* signifying 'with,' are derived respectively from SOON,<sup>6</sup> 'to lean upon, to border on;' and from MeTA,<sup>7</sup> 'to come to, to reach to, to come upon.'

The subject of the Greek prepositions is one of great moment in the study of the New Testament; and any light thrown thereupon can but be of service to our clearer comprehension of the Word of God. A very learned contributor to the Quarterly Review suggested, that the origin of the prepositions of the Greek might one day be traced to some Oriental tongue. It is even so; and that tongue is the Hebrew. There are, however, some Greek prepositions, for which, as yet, I have found no source: as *En* and *Eis*. Nor do I feel sure about *Ek*, 'out of,' though I am inclined to derive it from HeLK,<sup>8</sup> 'to go.'

16. By this key we explain that anomaly in English, that some singular nouns have a plural termination. Why do we always speak of *riches*? Because it is the daughter of ReCHeSH,<sup>9</sup> 'wealth.' Why do we speak always of *a means*? Because its derivation is from MeZHA,<sup>10</sup> 'to find, to contrive.' We insert the vowel into the midst, and add the strengthening N. Then we have the word 'MeANZ.'

There are two rocks in the mouth of the Severn called respectively 'Flat *Holmes*,' and 'Steep *Holmes*, why are they so denominated? Because derived from HeLMISH,<sup>1</sup> 'flint, rock.' Thus their names are, 'Flat Rock,' 'Steep Rock.'

'Double, or *quits*,' is the gamester's cry. Why has it

מקרה.<sup>5</sup> עד. קרה.<sup>4</sup> עמת.<sup>3</sup> עמה.<sup>2</sup> עוב.<sup>1</sup>

הלמיש.<sup>1</sup> מצא.<sup>10</sup> רבש.<sup>9</sup> הלך.<sup>8</sup> מטא.<sup>7</sup> שען.<sup>6</sup>

always the S final? Because it is derived from QUIT<sup>S</sup>,<sup>1</sup> 'to finish, an end.'

17. Whence comes our suffix *hood*? as in *manhood*, *girlhood*? It arises clearly from HOOD,<sup>2</sup> 'majesty, glory, bloom of youth.' Whence our suffix—*ness*? Either from NeSA,<sup>3</sup> 'to bear up, a burden,' or from NeZHeB,<sup>4</sup> 'firmness, root, stem hardness.' In the latter case the third consonant is omitted. From the same root comes our—*ship*, as *lordship*, *soldiership*. Whence our suffix—*ward*? as in 'upward, heavenward?' Either from YaRD,<sup>5</sup> 'to descend, to slope down,' or from 'ODER,<sup>6</sup> 'to arrange, to dispose.'

18. Our common words, *Be*,<sup>7</sup> *Come*,<sup>8</sup> *Go*,<sup>9</sup> *Do*,<sup>10</sup> are all easily traceable to Hebrew expressions signifying 'to come,' 'to rise up,' 'to reach,' 'to plant,' respectively.

Whence are derived our word of exhortation '*now*,' with the Greek *Nee*, and the Roman *Ne* of interrogation? From NAW,<sup>1</sup> a word of exhortation. 'Come *now*,' 'Come, *I pray thee*.'

19. Words of like sound in English, but possessed of widely different senses, are the offspring of different Hebrew roots. '*A rush*' is derived from a word signifying 'to tremble;' to '*rush*' comes from RUZH,<sup>2</sup> 'to run.' 'To *plait*,' and 'a *plot*' come from PaTTeL,<sup>3</sup> 'to twist.' But 'a *grass-plot*,' 'a *plot of ground*,' are derived from PLAT,<sup>4</sup> 'smooth, flat.' The Old English '*fray*,' in the sense of '*frighten*,' comes from YRAY,<sup>5</sup> signifying 'to fear,' with a double gamma. But 'a *fray*' in —'The latter end of a feast is better than the beginning of a *fray*'—is derived from FR'A,<sup>6</sup> 'lawless, to take vengeance.' Thus *Yoke* is derived from 'OUQ,<sup>7</sup> 'to restrain, bind together,' while *Folk*<sup>8</sup> is derived from a word signifying Yellow.

עדר. <sup>6</sup> ירד. <sup>5</sup> נצב. <sup>4</sup> נשא. <sup>3</sup> הוד. <sup>2</sup> קוז.

פתל. <sup>3</sup> רוץ. <sup>2</sup> נא. <sup>1</sup> נטע. <sup>10</sup> ננע. <sup>9</sup> קום. <sup>8</sup> בא. <sup>7</sup>

ירק. <sup>8</sup> עק. <sup>7</sup> פרע. <sup>6</sup> ירא. <sup>5</sup> פלט.



## CHAPTER XIII.

## MYTHOLOGY.

LET us now glance at some instances taken from the MYTHOLOGY of the ancients, in which this promises to be a most effectual key. The fables of the heathen are generally distortions from the narratives of the Bible.

Whence came the Greek *Titan*? From *Satan*, as Hislop observes; the S changed into T by the Chaldee.

The *Cherubim*,<sup>1</sup> set at the East of Eden after man was driven out, to guard against access to the tree of life, must have greatly struck our first parents; and the story of their setting up must have been transmitted after the flood. They are also called SERAPHIM,<sup>2</sup> or 'burning ones,' because they dwelt in the midst of fire: Ez. i.; Is. vi. God perpetuated the memory and the likeness of them in the four living creatures which were set above the ark of the covenant. The *Teraphim* of Laban were, I suppose, representations of these: S being by Chaldee changed into T. May not the *Sphinx* be derived from this root?

We find among the heathen all sorts of representations of the Cherubim. The lion, eagle, and man are combined with the ox and other creatures. We find also traces of this story of the "four living creatures," (Rev. iv.) in the traditions of the Gentiles. Hence we read of the *Gardens of the Hesperides*, whose golden fruit was guarded by a *dragon*. This refers to Eden, the serpent, and the *Seraphim*,—the watchful guardians of the tree of life. In *Hesperides* the definite article is retained, the letters of *Seraphim* are transposed. Hence also the Egyptian god *Serapis* derived his name.

<sup>1</sup> כרובים.    <sup>2</sup> שרפים.

From the *Cherubim* came the CABIRI, the mighty gods of Samothrace and Lemnos; and, as I suppose, the *Corybantes*, priests of *Cybele*; with *Cerberus*, the three-headed dog, that guarded the entrance of the infernal regions. From the same root spring the Latin and Greek *Gryphus*, *Gryopes*, and our English GRIFFIN, which name is repeated in various forms, in almost all European languages. *Griffin* is evidently a reproduction, in the same order, letter for letter, of *Cherubim*. This animal, now consigned to heraldry alone, was in ancient days represented as composed of parts of the *lion* and *eagle*. It was supposed to watch over mines and treasures, and was consecrated to the sun.

Traditions of the deluge and of its ark, lingered long among all nations. Out of the principal actors in the Scripture history of that period, the heathen made their gods. *Saturn* described Noah, as the *hidden* in the ark for a year; from SaTuR,<sup>1</sup> to hide.\* From 'Japhet' came *Jupiter Japetus*; from 'Ham,' the god *Ammon*.

The *dove* of Noah became deified in several ways. A dove is called in Hebrew YÖNaH,<sup>2</sup> and hence arose the story of YOONo, or *Juno*. It was pronounced with a double gamma, and hence arose *Venus*, whose delight was in the *dove*. From the same source we derive the nymph *Inō*, a *sea goddess*, daughter of *Cadmus*, 'the man of the East,' (KaDeM.)<sup>3</sup> *Janus* is probably *Javan*, ancestor of the Greeks.

The Greek *Zyos*, in the genitive *Dios*,—in Sanscrit *Dyau*s in Latin *Deus*,—is derived, I think, from the Hebrew ZHOOZH,<sup>4</sup> 'to shine, to be bright.' The first letter of the word is by the Chaldee changed into T. Hence the change in the Greek genitive of *Zyos-Dios*. The general Greek word is *THeos*, 'God,' the Latin *Deus*.

*Minerva* seems to mean MeN-ERVaH,<sup>5</sup> 'from the West.' And *Proserpine* may be derived from PaRaS-ERBaH,<sup>6</sup> 'the expanse of the West.'

\* Hence is derived the Greek '*Mystery*,' which we have borrowed.

<sup>1</sup> פֶּרֶשׁ. <sup>2</sup> יוֹנָה. <sup>3</sup> קַדְמִי. <sup>4</sup> צוֹרֵץ. <sup>5</sup> מִן עֶרְבָה. <sup>6</sup> פֶּרֶשׁ.

The goddess *Rhea*,<sup>1</sup> signifies 'a shepherdess.' *Ceres* means a plough, HHeReS.<sup>2</sup>

*Apollo*, the god of music, is detected in *YooBaL*,<sup>3</sup> the son of *Lamech*, "the father of all such as handle the harp and organ:" Gen. iv, 21. From his brother *Tubal-Cain*, "the instructor of every artificer in brass and iron," we obtain the origin of *Vulcan*, god of the forge.

The story of *Iphigenia* is stolen from *Jephthah* and his daughter, as the very word shows.

It is remarkable that the Hebrew for 'serpent' occurs several times in the heathen stories, as *Python*, *Phaeton*, and *Neptune*: all apparently from PeTeN,<sup>4</sup> 'a viper.'

*Cupid*, with our word 'covet,' the Latin '*cupio*,' and the Greek *Agapee*, 'love,' all arise out of 'AGeB,<sup>5</sup> 'inordinate affection.' The Greek keeps close to the Hebrew, the others transpose the letters.

*Zoroaster* is to be derived, as Hislop has given it, from ZeR'O, 'the seed,' ASHeT,<sup>6</sup> 'of the woman,' or else 'of *Ashtoreth*;' the latter probably an after-corruption of the word.

*Orpheus* is Abraham, 'the man of Ur' of the Chaldees. Ur is also called *Orfa*, and *Orphaios*, means 'the man of Orfa,' or Ur. The late Dr. Wolff suggested this.

The story of *Orpheus* going to the infernal regions to recover *Eurydice*, is a distortion of the story of *Lot* and his lost wife.

The Greeks and Romans had their *Parkæ*, or Fates, derived from PeRuK,<sup>7</sup> 'to break, rend.' They wove the thread of life and fate. Their names were *Clothö*, from CeReTH,<sup>8</sup> 'to cut off,' *Lachesis*, from LaQeSH,<sup>9</sup> 'to crop, to gather,' and *Atropos*, from TeReP,<sup>10</sup> 'to tear in pieces.' The Greeks gave the last a Greek derivation; to which I do not accede.

The *Muses* are derived from M'OSaH,<sup>1</sup> 'to make,' answering exactly to the Greek *Poietees*, 'a maker, or poet.'

ענב. <sup>5</sup> פתן. <sup>4</sup> יובל. <sup>3</sup> חרש. <sup>2</sup> רעה. <sup>1</sup>

מעשה. <sup>1</sup> מרף. <sup>10</sup> לקש. <sup>9</sup> כרת. <sup>8</sup> פרק. <sup>7</sup> זרע. אשת. <sup>6</sup>

The *Sirens* were female singers, who attracted seamen by their music, only to destroy them. It is, I believe, a distant reminiscence of the scene in Exodus xv, where the Egyptians followed the Israelites into the Red Sea, and were swallowed up; giving occasion to the songs and the dances of Miriam and her maidens. SEEREEN<sup>1</sup> in Hebrew means 'female singers.'

*Morpheus* was the son of *Sleep*. It signifies a 'healer,' from MORPHA.<sup>2</sup>

The infernal regions were called *Erebus*; from 'EReB,<sup>3</sup> 'the west, to be dusky, a wilderness.' It was also named *Orcus*, not improbably from HoRoQ,<sup>4</sup> 'to gnash the teeth.' In the regions below were the rivers *Acheron*, and *Styx*, (Genitive, *Stygos*.) These are derived from HeRoN,<sup>5</sup> 'wrath,' and ZeDiQ,<sup>6</sup> 'justice.'\*

The other river *Pyooriphlegethon*, signifies in Hebrew, 'river of fire:' PHaLeG, 'as stream,' and B'OR,<sup>7</sup> 'to burn.' The ferryman across the *Styx* was named CHaRoN, which also is derivable from the Hebrew for 'wrath.' The sinner that touches *justice*, (*Styx*,) will find *wrath* (*Charon*.)

But there were also the happy fields of *Elysium*, from ELeTS,<sup>8</sup> 'to rejoice.'

May not the Hindoo Trinity of *Brama*, *Vishnoo*, and *Siva* be traced in like manner? *Brama*,<sup>9</sup> 'the Creator,' from BRA, 'to create;' *Vishnoo*, from 'ISHINOO,<sup>10</sup> 'he made us,' the Oin preceded by the double gamma, becoming 'Vishnoo;' and *Siva*, the Destroyer, from SOVaH,<sup>1</sup> 'to turn back,' in a bad sense. Their name of God, *Eshwar*,<sup>2</sup> derives evidently from EeSHaR, 'upright.'

\* Hence the Latin *Judico*, 'to judge.'

שִׁירִין.<sup>1</sup> מִרְפָּא.<sup>2</sup>

עֵרֶב.<sup>3</sup> חֶרֶק.<sup>4</sup> הֶרֶן.<sup>5</sup> צֶדֶק.<sup>6</sup> בַּעַר.<sup>7</sup> עֵלֹז.<sup>8</sup>

בְּרָא.<sup>9</sup> עֵשִׂינוּ.<sup>10</sup> יִשׁוּבָה.<sup>1</sup> יֵשֶׁר.<sup>2</sup>

## CHAPTER XIV.

## PROLIFIC ROOTS.

LET us a moment look at some of the more PROLIFIC ROOTS.

1. Of these the most remarkable that I have met with is 'OBeR,<sup>1</sup> 'to pass by, or beyond.' From it spring, *Over, Ever, Every, Ferry, Ford, Anger, Orb, Umbrage, Hybrid, Inebriate, Iberi*, Hebrew *Avarice, ebur, (ivory,) vapor, vafer, waver, imber, (a shower,) bring, uber*, and, I think, *coal-whipper*.

2. From 'EReB<sup>2</sup> spring, *Erebus, Europe, Eve, Warp, Swarm, (?) Harp, Willow, Olive, (?) Herb, Raven, Robin, Earn, Grebe, Orobus, (vetch,) bail*. From 'ORBOON come *Bargain, Pignora, (pledges,) Guarantee, Warranty, and Arrabön, ('pledge,')* in Greek.

3. From QeRN,<sup>3</sup> 'a horn,' arise *Horn, Quern, Corn, Grain, Crown, Coronet, Cornet, Cornice, Cranium, Corner, Cornu, (a horn,) Carina, (a keel,) Crayon, Careen, Clarion, Kareena, (Greek, 'head,')* and *Culmen*.

4. From HoL<sup>4</sup> 'to pierce,' spring, *Hole, Hill, Hull, Hell, Vale, viol, violate*, with others.

5. From PLaHH<sup>5</sup> we obtain *Flich, Flake, Fleece, Flock, (of wool,) Plough, Plank*.

6. From PHaReZH<sup>6</sup> 'to break, destroy,' we gain *Pierce, Prise, Plunge, Force, Forge, Freeze, Frost, Fierce, Ferox, Phrisso, (to dread,) Blast, Bluster, Burst, Briser, Bruise*, with others.

7. From GaRaP,<sup>7</sup> 'to snatch,' we have *Gripe, Grip, Group, Grope, Grasp, Grapple, Grab*.

גריפ<sup>7</sup> פריץ<sup>6</sup> פלח<sup>5</sup> חול<sup>4</sup> קרן<sup>3</sup> ערב<sup>2</sup> עברי<sup>1</sup>

## CHAPTER XV.

## DIFFICULTIES SOLVED.

THIS key seems to me to unlock with ease difficulties hitherto not solved.

1. What is the derivation of *God* and of *Good*? They both are the offspring of one root,—NeGeD.<sup>1</sup> The meaning of 'excellent' points to our sense of *Good*; and the signification '*Prince*,' tells us the origin of *God*.

2. What is the derivation of *Aruspex* or *Haruspex*?—'A diviner who foretold the future from the entrails of beasts used in sacrifice.' Answer—from HaReG,<sup>2</sup> 'to slay,' and SQeP, 'to bend forward, to hang over.' Here the diviner's employment is exactly described. The Greeks retained the order of the letters in the latter word, as *Skeptomai*, 'to espy,' shows. The Latins preferred the order *Specto*. Thus out of *Harug-skep* springs *Haruspex*.

3. The Latin *pecora*, 'small cattle,' is easily traceable to the Hebrew BeQoR,<sup>3</sup> 'a herd of oxen :' whence the Latin *Vulgus* and our *Folk*. The cognate word, *Pecudes*, is traceable to PeQoD,<sup>4</sup> 'to visit, to watch, to tend.' From the former word, too, comes *Vacca*, 'a cow.'

4. Our *score*, the Latin *Historia*, and the Greek cognate word all spring, as it appears to me, from STaCaR,<sup>5</sup> or ZaCaR, 'to record ;' the C being transformed in the Latin into H, and being set in the foremost place.

5. Our word *know*, our *kin*, *kind*, and the Latin and Greek *Gennao*, (to beget,) *Genus*, *Gyoonce*, (a woman,) and so on, seem to rise easily out of QaNaH,<sup>6</sup> 'to acquire, to possess.' So

<sup>1</sup> נגד. <sup>2</sup> הרג. <sup>3</sup> שקה. <sup>4</sup> בקר. <sup>5</sup> בקד. <sup>6</sup> זכר.

Eve says, using this very word, "I have *gotten* a man, the Lord."

6. Where the Greek derivations evidently fail, this gives a close and good signification. If we try the Greek as the source of the word '*Crocodile*,' we should get its signification to be, 'fearing saffron.' But it really springs from COHH,<sup>1</sup> 'a lizard, or more particularly, the chameleon,' to which is added R by the Chaldee; the latter portion is from GaDOLe, 'great.' Thence we derive, as its meaning, 'the great lizard.' The derivation of *Orcus* from the Greek, for an oath, is manifestly inadmissible. Its derivation from HaRoQ, to grind the teeth, or from ARQ, 'the earth,' is regular, and gives a good sense.

7. What is the origin of *Bigot*? It has proved itself a very difficult question. It takes its rise, I believe, from BiGaD,<sup>2</sup> '*hypocrisy, deceit, treachery*.' Thence, too, arises our word *Wicked*.

8. Whence the term *Red Sea*? From the Hebrew EDOM, '*red*,' because on it were the settlements of Esau the Edomite.

9. Whence shall we derive our *Foul*, and Greek *Faulos*, (*evil*), together with the words of similar sound, yet of very different meaning, *Foal*, with the Greek *Pölos*, (colt,) and the Latin *Filius*, (a son)? From two different senses of the Hebrew 'OUL,<sup>3</sup> which signifies both '*wicked*,' and '*a suckling, a child*.' The double gamma prefixed before Oin gives the F or P. Our '*weal*,' the result of a stripe, the Greek *Oulee*, '*a scar*,' and the Latin *Vulnus*, come from HoL, 'to wound.'

על<sup>3</sup> בנד<sup>2</sup> כוח גדול<sup>1</sup>

## CHAPTER XVI.

## CRUCIAL INSTANCES.

It appears, then, to me, that the following conclusions will be borne out by evidence hitherto adduced, or by others to be alleged—

I. That the Hebrew is the ORIGINAL LANGUAGE OF MEN.

1. This appears from the significance of the proper names of Scripture—a significance which would not hold good in other languages. Such are the names EVE, signifying 'Life;' ISRAEL, signifying 'Prince of God,' and so on.

2. This seems proved, too, by the very remarkable ways in which the same Hebrew word makes its appearance in other languages. One people has taken it in one sense, and its letters in one direction, another has taken another sense of the word, and arranges its letters in another way.

Take some examples. The Latin for *white* is *Albus*,\* while in English we have *Bleach*, *Blanch*, and *Blench*.

In Greek it is *Lyookos*. Now these so different words all issue from the Hebrew HaLeB,<sup>1</sup> which signifies 'milk, fat.' Both these are white, and other languages, leaving the primary signification of the Hebrew, have seized on the word to signify white. The Latin has dropped the aspiration at the commencement, as it generally does. The English has taken the letters in *reverse order*, with the same sense, and thus we obtain our BLEaCH. Perhaps, also, this is the root of our *Milk*. The Greek has changed the letter B into V, and takes the

\* There is also in Greek, '*Alphos*, 'a white disorder, leprosy.' Hence also the *Alps*, the snowy mountains.

<sup>1</sup> חלב.



other two consonants in the same order as ourselves. Is it not clear, from this example, *which* is the parent of all three so diverse forms? Moreover, the Greek uses a word hence derived in another sense, and one nearer to the original meaning of the Hebrew. It has *Aleipho*, 'to anoint,' from the Hebrew sense of *Haleb*, 'fat.'

3. The Hebrew LeBeN<sup>1</sup> is white, whence *Lebanon*, the snowy mountain. We use parts of the word in two ways. From the two last letters we derive the poetic '*wan*.' From the two first transposed we obtain '*pale*.' And from the whole we gain '*Leper*.'

4. The Hebrew LaQeH<sup>2</sup> signifies 'to take.' It often drops the first consonant. We derive from it, thus mutilated, our *Catch*. From the two former consonants, omitting the third, we derive our *Luck*: and the Greeks their *Langkano* and *Elengko*.

5. We have words of widely different sense derived from the Hebrew HHaRaM,<sup>3</sup> 'to devote, to devote to destruction.' Thence come our *Harm*, *Charm*, and *Carrion*.

6. Take the Hebrew 'OZHUM.<sup>4</sup> It signifies, '*bodily substance, a bone*; also, '*the self-same*,' '*very*,' '*identical*.' Now, the Greek name of *bone*—OSTEON—comes from this. The Latins take up this sense in their *Ossa*, '*bones*.' But they use it in another form with another of the Hebrew senses, as *Idem*, '*the same*.' Examples have several times been exhibited, that D, or at least T, is the frequent rendering which the Chaldee gives to the Hebrew letter ZH. The Greeks further employ the word in its sense of '*body*:' and thus arises SöMA. We use it in its sense of '*very*,' '*identical*,' in our words, SAME, SOME. Hence, also, is derived the Latin superlative, and the Greek-*ismus*, '*the essence of a thing*,' or '*system*.'

7. Look at another common Hebrew word, GaDÖL,<sup>5</sup> '*great*.' From it is derived one of the Latin words expressive of size, *Longus*. The letters are taken in reverse order, and LoDG is

גדול<sup>5</sup> . עצום<sup>4</sup> . הרם<sup>3</sup> . לקח<sup>2</sup> . לרני<sup>1</sup>.

for euphony's sake converted into *Long*. This is the parent, too, of the Greek *Megalos*, 'great,' and the Scotch *Muckle*. The D—the great stumbling-block in any change of the the order of letters in this word—becomes M.

This word gives birth, too, I believe, to the Italian *Gondola*, 'the great boat.' Hence, too, our *Cuddle*, 'to make much of;' our *Great*, *Greet*, *Gold*, *Guild*, *Long*, and *Large*. In *Great*, the L becomes R, the D, T, and the order is changed.

8. Take the Hebrew BeRiTH,<sup>1</sup> 'a covenant.' Hence we obtain the Latin FœDeRa, 'covenants.' Hence our words *Brother*, *Barter*, *Bride*, and perhaps *Brit-ain*, 'Isle of (Baal) Berith,' *Ain* signifying 'Island.'

9. Take the Hebrew GeRiB,<sup>2</sup> 'to scratch, scrape.' Hence, with S prefixed, comes the Latin *Scribo*, 'to write.' Hence the Greek *Grapho*, of the same meaning, and *Gloopto*, 'to engrave.' Hence, also, our word *Grave*, (or 'engrave,') *Grub*, *Groove*, *Gravel*, and *Scrub*, *Scrape*, *Scrap*. Does not this word teach us, that the primitive way of writing was by engraving on some hard substance? Our 'write' comes also from HeRiT,<sup>3</sup> 'to engrave.'

10. Behold another set of transformations in 'OUR,<sup>4</sup> which signifies 'to be naked, a skin, (or hide,) to dig.' Hence the Greek OURA, a tail; and the Latin *Vellera*, *skins*. Hence, too, our 'ore,' 'what is dug up'—and, with the double gamma, our *Fur*, *Poor*, and *Bare*.

11. As an eleventh and last instance, take ZeR'O,<sup>5</sup> 'to sow, to plant.' Hence we derive the Latin *Sero*, and the Greek *Speiro*, 'to sow;' hence, also, the R dropped, our *Sow*. As the Greek renders the Zain by SP, so does the English often; and then we have *spray*, (two senses,) *splay-footed*; also, *strow*, *strew*, *straw*, *stray*, *screw*, and *tree*. From this comes, too, our scientific *zero*, a round O, originally signifying 'a seed.' Hence, also, our '*spring*,' the sowing time.

Let me now produce some examples from the English alone. There are in it such singular variations of derivatives

<sup>1</sup> ברית.   <sup>2</sup> גרב.   <sup>3</sup> חרת.   <sup>4</sup> עור.   <sup>5</sup> זרע.

from the very same word with senses nearly allied, that one thinks it can only be accounted for because different languages have joined to make up our present tongue.

1. Thus we have the two words ACH, and ITCH, from the Hebrew ACH,<sup>1</sup> 'to howl, to grieve.' Thus the words ASH and WOOD, (Welsh *Gwyz*), spring from the Hebrew 'AZH,<sup>2</sup> 'a tree.' Now this same Hebrew word might be pronounced 'OZH, and ZH becomes by Chaldee T, while the Oin is very frequently expressed in English by W. Thence then we derive *Wood*. The Oin is also pronounced G, and then you have the Welsh word. So we have 'to bay,' and 'to bark' both from NeBaCH,<sup>3</sup> 'to bark.'

Again from CR'O,<sup>4</sup> 'to bend', we have *Crouch*, and probably *Knee*. Now the Oin, specially at the latter end of a word, has the sound NG, and hence we have *Cringe*, *Crook*, *Crank*, *cringle*, *crinkle*. *Freak* and *Prank* have a common original in PeRaK,<sup>5</sup> 'force, violence, a breaking out.'

So we have both *Go*, and *Gang* from NeG'O,<sup>6</sup> 'to reach.'

So *Bird*, and *Sparrow*, flow from ZHePOR.<sup>7</sup> The derivation of *Sparrow* has been already given. In BiRD, the P becomes B, the ZH, D, the R alone remaining as it was, while the order of the letters is inverted.

Perhaps our *Pigeon* arises from this root. We have seen that the Greek *Peristera* arises hence. The same word means a sharp point, and thence proceed, *Juniper*, *Spur*, and *Spear*.

Thus *Battle*, *Plait*, *Pleat*, *Braid*, come from PaTtLe<sup>8</sup> 'to twist,' 'to wrestle.' Thus *Basket*, and *Skep*, (or *Skip*)—a provincial word for a basket—come from 'SeBeK,<sup>9</sup> 'to weave, to plait.' Thus *Drive*, *Parrot*, *Word*, and *Wild*, flow from DeBeR,<sup>10</sup> 'to speak, to drive, or lead, a wilderness.' In *Word*, the B becomes W, and the two other consonants are transposed: in *Wild* the R still further becomes, as so frequently,

כרע. נבה. עץ. אח.<sup>1</sup>  
 דבר.<sup>10</sup> סבך. פתל. צפור. נגע. פרך.<sup>2</sup>

L. But I am only giving specimens; to produce all the matter that has accumulated, would be to write a large volume.

So rich is the soil, that not unfrequently one is in doubt, to which of two or three roots one ought to trace a word.

Thus our 'Pet,' may spring either from NIPHeT,<sup>1</sup> 'honey,' and then the Irish 'my honey,' would find its parallel; or from NePHeSH,<sup>2</sup> 'a soul,' the S transformed by the Chaldee into T, the deciduous N being in both cases omitted; or from BeT,<sup>3</sup> 'a daughter.'

Thus *Barrow*, 'a burying place,' may be derived either from BOOR,<sup>4</sup> 'a pit,' or from QaBooR,<sup>5</sup> 'to bury,' the first letter omitted. From one of these comes our 'bury.' So *Grain*, may be derived either from QaRN<sup>6</sup> 'a horn,' or from GaRN,<sup>7</sup> 'a threshing floor.' So *Carmin* may find its origin either, as given above, from CaRMIL,<sup>8</sup> or from ARGMOON.<sup>9</sup> both of which signify 'red, crimson, or purple.'

So *Bad* may be traced either to 'ABD,<sup>10</sup> 'a slave,' or to ABaD,<sup>1</sup> 'to destroy.' It has been observed, if I remember rightly, by Dr. Trench, that our *Caitiff*, derived from the Italian, which signifies 'bad,' is clearly traceable to the Latin 'Captivus,' 'a captive.' Thus *Parrot* may spring either from DeBeR,<sup>2</sup> or from PaRoT,<sup>3</sup>—both would make it to signify 'the talking bird.'

So too *Steal* may be derived either from SeTaR,<sup>4</sup> 'to hide,' or from NeZHeL,<sup>5</sup> 'to pluck away, to plunder,' the N being deciduous, as it is generally. I prefer the latter.

So *Window* may take its origin from the word I have noticed in a previous paper, or from NeBaT,<sup>6</sup> 'to behold, to regard.' Here the B would become W, the T, D.

Thus again *Fickle* may be regarded as the daughter either of OQuL<sup>7</sup> 'crooked,' or of 'OGL,<sup>8</sup> 'what rolls round, a wheel.'

קבר \* בור \* בת \* נפש \* נפת \*  
 דבר \* אבד \* עבד \* ארנמון \* ברמל \* גרון \* קרן \*  
 ענל \* עקל \* נבט \* נצל \* סתר \* פרט \*

Our *Club*, *clap*, the Latin *Clava*, the Greek *Skolops* seem evidently to spring from the root CLaP,<sup>1</sup> 'to beat, strike.'

The French *Grêle*, (hail) springs from one sense of GeRuL,<sup>2</sup> 'a pebble;' the Greek *Clerus*, 'a lot,' from another of its significations.

The Greek *Charasso*, 'to stamp, to mark,' and the English, 'Harrow,' both arise from different senses of HaRaS,<sup>3</sup> 'to cut into, to plough.'

*Worm*, *Vermis* (Lat.), *Helmin* (Gr.), all are daughters of 'OReM,<sup>4</sup> 'naked.'

To *wail*, and a *vale* both proceed from different senses of ABeL,<sup>5</sup> which means both 'to mourn,' and 'a meadow.'

אבל. \* ערם. \* חרש. \* גרל. \* כלף.

## CHAPTER XVII.

## CONFUSION.

BUT there is one great peculiarity which is perpetually occurring, that has not been distinctly noticed yet. It is, however, of extreme moment. We learn from Scripture that originally all men spoke the same language, but that the Most High at Babel confounded men's speech, because of their presumption. Do we find any proofs of this? Yes! everywhere! While in general we find order, in not a few places we come upon CONFUSION. I will give examples.

1. NeSeR<sup>1</sup> in Hebrew is an *eagle*; the Latins have added an A to the commencement, and then we have *Anser*, — 'a goose.' AlooPh<sup>2</sup> in Hebrew is an ox; we have turned it into *Wolf*. Thence come the Latin *Lupus*, and *Vulpes*—'wolf,' and 'fox.' OTLaF<sup>3</sup> is in Hebrew 'a bat'; it is the parent nevertheless of the *Vulture*, and not improbably, of our *Antelope*: though I have supposed another probable origin for it in my first paper.

The *dog* is in Hebrew CaLB,<sup>4</sup> we have derived thence our *Calf*, and the Latins their *Columba*, 'a dove.'

DaG<sup>5</sup> in Hebrew is *fish*: hence we obtain our *Dog*. We have seen in the first paper how our '*fish*' arose. GOZaL<sup>6</sup> is in Hebrew 'the young of a bird:.' from it has sprung *Gazelle*.

גוזל. דג. כלב. עטלף. אלוף. נשר.

In Hebrew ZHAN<sup>1</sup> signifies 'sheep,' with us it has been degraded into *Swine*. SHaLO<sup>2</sup> is in Hebrew 'the quail,' or 'a goose;' we use the word to signify the *Swallow*.

Y'AN<sup>3</sup> in Hebrew signifies the ostrich; we have prefixed an S, and apply it to the *Swan*. Y'AL<sup>4</sup> in Hebrew intends 'the chamois,' we have transferred the name to the *whale*.

ARI<sup>5</sup> in Hebrew is 'the lion,' the Latins make of it *Aries*, 'a ram.' 'ARD<sup>6</sup> in Hebrew is the 'wild ass:' in Latin *Ardea* is the *heron*: we have derived thence, too, our *Hern* and *Hart*.

I have supposed *Eagle*, in a former paper, to be derived from a word signifying 'devourer:' but it would more obviously spring, if sound be regarded, from 'EGL,'<sup>7</sup> 'a calf.' In Hebrew LISe<sup>8</sup> means 'a lion;' with us a troublesome insect.

In Hebrew 'EL'O<sup>9</sup> means 'a rib;' we have taken the root, and make it mean *elbow*. In Hebrew GaCHiN<sup>10</sup> means the 'belly;' we take the word, omitting the first letter in order to have a monosyllable, and it becomes *chine*, and signifies the ridge of the back.

Our *Slug* seems to claim as its root SLuC,<sup>1</sup> 'a sea-fowl.' Whence comes our *Seal*? (the animal)? From SU'OL,<sup>2</sup> 'a jackal.'

The same confusion is evident in the *vegetable* kingdom. The *lily*, in Hebrew, is SUSaN.<sup>3</sup> With us, changing the S into T, *Tutsan*, it means the St. John's wort. The *orange* seems to derive its name from ARoZ,<sup>4</sup> the cedar: the *Dock* from HaDDocK,<sup>5</sup> 'a thorn.' *Almond* is from 'ARMON,<sup>6</sup> the plane-tree. 'Sweet Basil' from BAZAL,<sup>7</sup> 'an onion.' *Samphire*, a sea-plant, from SaNPHIR,<sup>8</sup> 'the fin of a fish.' *Bullace*, from BuLaS,<sup>9</sup> 'to gather figs, or sycamores.' CHaRGaL,<sup>10</sup> 'a kind of locust,' gives birth to our *charlock*, a wild mustard, infesting corn fields.

עגל<sup>7</sup>. ערד<sup>6</sup>. ארי<sup>5</sup>. יעל<sup>4</sup>. יען<sup>3</sup>. שלו<sup>2</sup>. צאן<sup>1</sup>.  
 ארז<sup>4</sup>. שושן<sup>3</sup>. שועל<sup>1</sup>. שלד<sup>10</sup>. גתן<sup>9</sup>. עלע<sup>9</sup>. ליש<sup>8</sup>.  
 חרגל<sup>10</sup>. בלס<sup>9</sup>. סנפיר<sup>8</sup>. בצל<sup>7</sup>. ערמון<sup>6</sup>. חדק<sup>5</sup>.

COOS<sup>1</sup> in Hebrew is 'the Owl;' we have turned it into the 'goose,' and the Scotch into the *cushat*.

*Milk* and *Milch*, seem naturally derivable from MILCH,<sup>2</sup> 'salt.' The Latin *Caput*,<sup>3</sup> 'the head,' is evidently from CaBöDe,<sup>3</sup> 'the liver.' Our *Snout* seems certainly to have sprung from AZNOUT,<sup>4</sup> 'ears.'

There are two instances so conspicuous, that to omit them would be a defect. Of all words in use the commonest in every home circle are *Father*, *Mother*. 'Father' is reproduced in nearly all the languages by cognate sounds. *Vater*, *Vader*, *Fader*, *Pater*, *Pateer*, *Padre*, *Père*, *Padar*, *Pitar*, *Fedre*, *Batara*. But PaTeR<sup>5</sup> in Hebrew means 'to cleave, split.' 'Mother' is repeated in cognate sounds in nearly all languages. *Moder*, *Moeder*, *Mutter*, *Mateer*, *Mater*, *Madre*, *Madar*, *Nada*, *Mat*, *Mère*. But MaTeR<sup>6</sup> in Hebrew is 'to rain.'

Yet our *Papa* and *Mamma* are derived from AB<sup>7</sup> and AM<sup>8</sup> respectively.

A house is in Hebrew BaITH: 'the outside' is HOUZH,<sup>9</sup> yet thence are derived our *house* and *hutch*. Thence too the French *Chez* and *Hors*.

The Latin *Nobilis* and our *Noble* seem both derived from NeBeL,<sup>10</sup> but in Hebrew it means 'a fool.' Perhaps, however, we should derive it from NePeL,<sup>1</sup> 'to fall.' This was the name of the Giants of Noah's day, (Gen. vi. 4,) 'the men of renown' of later times.

Homer gives to his Agamemnon the name of "an *Anak* of men." Whence does this come but from the *Anakim*<sup>2</sup> of Scripture?

\* From 'Caput' springs our 'pate,' the C omitted.

<sup>1</sup> כבוד. \* מלח. \* בוס.

\* חוץ. \* אם. \* אב. \* מטר. \* פטר. \* אונות.

ענק. \* נפל. \* נבל.<sup>10</sup>



## CHAPTER XVIII.

## ENGLISH EQUIVALENTS OF HEBREW LETTERS.

I GIVE now examples of the way in which the Hebrew letters of the original roots are transferred into English.

Each Hebrew root consists of three letters : as PaQaD. Hence I present instances showing first, how the *Initial* Radical—in this case P—is expressed in English ; then a second series showing how the second letter, or Radical, is expressed in English. This I call the *Medial* Radical—in the case given, Q. Then follows a set of examples showing how the *Final* Radical is expressed in English.

## ALEPH in Hebrew answers to the English

		SENSE OF HEBREW.
A.	Ache . .	אח <i>Howl</i>
	After . .	אחר <i>After</i>
	Alum . .	אלם <i>Bind</i>
E.	Earth . .	ארץ <i>Earth</i>
	Elf . .	אלף <i>Chief</i>
	Elves . }	
	Evil . .	אול <i>Folly</i>
I.	Itch . .	אח <i>Howl</i>
U.	Ulcer . .	אלח <i>Corrupt</i>
	Urn . .	ארן <i>Ark</i>
W.	Wend . }	אתה <i>Go</i>
	Went . }	
	Wisp . .	אסף <i>Gather</i>
	Work . .	ארנ <i>Weave</i>
	Wench .	אנוש <i>Man</i>

## BHETH in Hebrew answers to the English

B.	Bag . .	בק <i>Bottle</i>
	Base . .	בס <i>Tread on</i>
	Beacon .	בחן <i>Watch-tower</i>
	Bilk . }	בלק <i>Empty</i>
	Baulk . }	

BETH in Hebrew answers to the English

		SENSE OF HEBREW.	
	Bin . . .	בין	<i>Divide</i>
F.	Flash . . .	בזק	<i>Flash</i>
	Flagon . . .	בלק	<i>Pour out</i>
	Flask . . .		
	Flesh . . .	בשר (Tr.)	<i>Flesh</i>
L.	Loathe . . .	תעב	<i>To loathe</i>
M.	Muster . . .	בצר	<i>Collect</i>
P.	Pane . . .	בהן	<i>Cover</i>
Q.	Quail . . .	בהל	<i>Terror</i>
	Quell . . .		
	Qualm . . .	בחל	<i>Loathe</i>
	Quash . . .	בס	<i>To trample upon</i>
V.	Vat . . .	בת	<i>A measure <math>\frac{1}{10}</math> of homer</i>
W.	Wan . . .	לבן <small>1st letter omitted.</small>	<i>To whiten</i>
	Way . . .	בא	<i>Go</i>
	Wear . . .	בלה	<i>Well</i>
	Well . . .	באר	<i>Consume</i>
	Wicked . . .	בגד	<i>Deceit</i>

GIMEL in Hebrew answers to the English

C.	Cypress . . .	גפר	<i>Gopher</i>
	(καραπισσος)		
	Camel . . .	גמל	<i>A Camel</i>
	Coal . . .	גחל	<i>Burn</i>
	Craw . . .	גרה	<i>Throat</i>
	Crush . . .	גרש	<i>Pound</i>
G.	Girl . . .	גרל	<i>Portion</i>
	Glib . . .	גלב	<i>Shave</i>
	Glide . . .	גלד	<i>Smooth</i>
	Groove	גרב	<i>Scratch</i>
	Grub		
	Grave		
	Goffor Golf	גנף <small>1st l. o.</small>	<i>Stroke</i>
K.	Knab . . .	גנב	<i>Steal</i>
	Knave . . .		
V.	Vir . . .	גבר	<i>Strong</i>
W.	Wallow . . .	גלל	<i>Roll</i>

## DALETH in Hebrew answers to the English

		HEBREW	ENGLISH
D.	Die . . }	דוה	<i>Sick</i>
	Death . . }		
	Drop . . .	דלף	<i>Drop</i>
	Dash . . .	דש	<i>Pound</i>
T.	Teat . . .	דוד	<i>Teat</i>
	Tier . . .	דר	<i>Circle</i>

## HE in Hebrew answers to the English

Ch.	Charge . .	הרג	<i>Slay</i>
	Chatter . .	הדר	<i>Boast</i>
	Chopper . .	הבר	<i>Cut</i>
E.	Ebony . .	הבן	<i>Ebony</i>
H.	Hark . . .	הג	<i>Meditate</i>
	Haste . . .	הדס	<i>Haste</i>
	Haulm . . .	הלם	<i>Something broken</i>
	Havoc . . .	הפך	<i>Destroy</i>
	Head . . }	הדה	<i>Stretch out</i>
	Hand . . }		
	Holloa . .	הלל	<i>Loud sound</i>
	Hoot . . .	הוד	
	Hum . . .	המה	<i>Hum</i>
	Hush . . .	הס	<i>Silence</i>

## ZAIN in Hebrew answers to the English

Sp.	Sprinkle . .	זרק	<i>Sprinkle</i>
	Spin . . .	זן	<i>Form</i>
Z.	Zero . . }	זרע	<i>Sow Strew</i>
	<i>Zero</i> . . }		
J.	Jerk . . .	זרק	<i>Scatter</i>
	Jaw . . .	זע	<i>Sway to and fro</i>

## HHETH in Hebrew answers to the English

H.	Addle . . .	הדל	<i>Fail</i>
A.	Arid . . .	הרב	<i>Dry up</i>
B.	Beat . . .	הבט 1.	<i>Beat</i>
C.	Carp . . .	הרף	<i>Strip</i>
	Carrion . .	הרם	<i>Cursed</i>
	Castra . .	הצר	<i>Place fenced</i>
	Coarse . .	הרץ	<i>Lumps</i>

## HHETH in Hebrew answers to the English

		SENSE OF HEBREW.	
C.	Carve . . .	חרב	<i>Knife</i>
	Chalk . . .	חלק	<i>Smooth</i>
	Cobble . . .	חבל	<i>Bind</i>
	Cloy . . .	חלא	<i>Sick</i>
	Crack . . .	חרק	<i>Creak</i>
Ch.	Chaff . . .	חף	<i>Rub off</i>
	Chafe . . .		
	Char . . .	חר	<i>Burn</i>
	Charm . . .	חרם	<i>Devote</i>
	Chart . . .	חרת	<i>Engrave</i>
	Charta . . .		
	Chase . . .	חש	<i>Haste</i>
	Chaste . . .	חסיד	<i>Pious</i>
	Check . . .	חשך	<i>Withhold</i>
	Choke . . .	חיק	<i>Bosom</i>
	Cheek . . .		
	Chord . . .	חרד	<i>Tremble</i>
D.	Dregs . . .	חרץ	<i>Dregs</i>
	Dusk . . .	חשך	<i>Dark</i>
F.	Ferment . . .	חמץ	<i>Ferment</i>
G.	Gaze . . .	חזה	<i>Behold</i>
H.	Heart . . .	חרד	<i>Flutter</i>
	Horrid . . .		
	Hobble . . .	חבל	<i>Bind</i>
	Hoof . . .	חף	<i>Cover</i>
	Hook . . .	חוק	<i>Hook</i>
	Hush . . .	חשה	<i>Hush</i>
O.	Old . . .	חלד	<i>Duration</i>
+ S.	Sabre . . .	חרב	<i>Sword</i>
	Shatter . . .	חתר	<i>Break through</i>
V.	Vita . . .	חית	<i>Vita</i>
W.	Wheat . . .	חטה	<i>Wheat</i>
	World . . .	חלד	<i>World</i>
	Wrath . . .	חרה	<i>Wrath</i>
	Write . . .	חרת	<i>Engrave</i>

## TETH in Hebrew answers to the English

		SENSE OF HEBREW.	
D.	Dabble . . .	טבל	<i>Dip</i>
	Dip . . .		
	Dive . . .		
	Dimple . . .		
	Dirt . . .	טיט	<i>Mud</i>
	Drench . . .	טרה	<i>Load</i>
T.	Term . . .	טרם	<i>Cut off</i>
	Trim . . .		
	Thatch . . .	טה	<i>Cover</i>
	Thick . . .		
	Thin . . .	טחן	<i>Crush small</i>
	Tower . . .	טירה	<i>Enclose</i>
	Tire . . .	טרה	<i>Wear away</i>
	Toss . . .	טוש	<i>Pounce upon</i>
	Stress . . .		
	Tuber . . .	טבר	<i>Navel</i>

## YOD in Hebrew answers to the English

A.	Asia . . .	יצא	<i>Go forth</i>
I.	Issue . . .		
E.	East . . .		
I.	Irk . . .	יקר	<i>Difficult</i>
S.	Save . . .	ישע	<i>Save</i> <small>1st l. o.</small>
V.	Video . . .	ידע	<i>Know</i>
	ידע . . .		
W.	Wages . . .	יען	<i>Agreed</i>
	Wart . . .	ירט	<i>Perverse</i>
	Wed . . .	יעד	<i>Betroth</i>
	Whisk . . .	יצק	<i>Cast</i>
	Wide . . .	יד	<i>Space</i>
	Win . . .	ינה	<i>Oppress</i>
	Wine . . .	יין	<i>Wine</i>
Y.	Year . . .	יאר	<i>River, flow</i>
	Yore . . .		
	Yell . . .	ילל	<i>Wail</i>
	Wail . . .		

YOD in Hebrew answers to the English

			SENSE OF HEBREW.
Y. Yes . . .	יש		<i>It is</i>
Yest . . .	ישש		<i>White</i>
Yield . . .	ילד		<i>Bring forth</i>
Yolk . . .	ידק	}	<i>Yellow</i>
Yellow . . .			
Young . . .	ינק		<i>Suck</i>

CAPH in Hebrew answers to the English

+ A. Agate . . .	} כד		<i>Agate</i>
Achates . . .			
C. Cable . . .	כבל		<i>Chain</i>
Caddy . . .	כד		<i>Bucket</i>
Circle . . .	} כרכר		<i>Circuit</i>
κυκλος . . .			
Club . . .	כלף		<i>Hammer</i>
Coat . . .	כתן		<i>Coat</i>
Coax . . .	כחש		<i>Lie</i>
Creek . . .	כרך		<i>Surround</i>
Ch. Chisel . . .	כשל		<i>Axe</i>
G. Glue . . .	} כלא		<i>Restrain</i>
Gelu Glu . . .			
Gnat . . .	כנ		<i>Gnat</i>
Griffin . . .	כרבים		<i>Cherubim</i>

LAMED in Hebrew answers to the English

C. Catch . . .	לקח	1st l. o.	<i>Take</i>
Vest . . .	לבש		<i>Clothe</i>
I. Inn . . .	לן		<i>Lodge</i>
L. Lackey . . .	לאך		<i>Send</i>
Love . . .	לב		<i>Heart</i>
Latch . . .	לח		<i>Join to</i>
League . . .	להג		<i>Meditate</i>
Lung . . .	לוע		<i>Throat</i>
R. Rave . . .	לעב		<i>Stammer</i>

## MEM in Hebrew answers to the English

		SENSE OF HEBREW.	
B.	Bald . . .	מלט	<i>Smooth</i>
	Bed . . .	מטה	<i>Bed</i>
	Mat . . .		
	Bit . . .	מחנ	<i>Bridle</i> 3rd l. o.
	Bitter . . .	תמרר	<i>Bitter</i>
	Blame . . .	מום	<i>Spot</i>
	Bowel . . .	מעו	<i>Bowel</i>
M.	Market . . .	מכר	<i>Barter</i>
	Metal . . .	מטל	<i>Metal</i>
	Mete . . .	מד	<i>Measure</i>
	Miss . . .	מאס	<i>Reject</i>
	Muck . . .	מק	<i>Rottenness</i>

## NUN in Hebrew answers to the English

M.	Maggot . . .	ננע	<i>Plague</i>
N.	Nick . . .	נכה	<i>Smite</i>
Kn.	Knock . . .		
N.	Name . . .	נאם	<i>Say</i>
	Nay . . .	גוא	<i>Deny</i>
	Nasty . . .	נאץ	<i>Cast off</i>
	Nausea . . .		
	Night . . .	נח	<i>Rest</i>
	Nocte, Nuit)		
	Notch . . .	נתח	<i>Cut in pieces</i>
	Numb . . .	נום	<i>Sleep</i>
S.	Sniff . . .	נשב (Tr.)	<i>Blow</i>

## SAMECH in Hebrew answers to the English

C.	Cypher . . .	ספר	<i>Number</i>
S.	Sapphire . . .	ספר	<i>Sapphire</i>
	Silt . . .	סלת	<i>Fine flour</i>
	Single . . .	סגל	<i>Peculiar</i>
	Slide . . .	סלד	<i>Leap</i>
	Slip . . .	סלף	<i>Send headlong</i>
	Slope . . .		
	Slap . . .		
	Shallop . . .		
	Sloop . . .		

## SAMECH in Hebrew answers to the English

		SENSE OF HEBREW.	
Sore . . .	}	סור	<i>Turn aside</i>
Sour . . .			
Stem . . .	}	סתם	<i>Block up</i>
Stun . . .			
Store . . .	}	סתר	<i>Conceal</i>
Shelter. . .			
Swoop . . .	}	סוף	<i>Carry away</i>
Sh. Shovel . . .			
Shimmer } Shiver }	}	סבל	<i>Carry off</i>
	}	סמר	<i>Shiver</i>

## OIN in Hebrew answers to the English

A. Add . . .	}	עד	<i>Add</i>
And . . .			
Amass . . .	}	עמס	<i>Load</i>
Aile, Ala . . .			
Apron . . .	}	עלה	<i>Mount up</i>
Avast . . .			
Ang Angry . . .	}	עפר	<i>Dust</i>
Ankle . . .			
Angle . . .	}	עזב	<i>Quit</i>
Anchor. . .			
Ant Antler . . .	}	ערב	<i>Angry</i>
E. Ever . . .			
Ear . . .	}	עקב	<i>Heel</i>
Aro . . .			
Elk . . .	}	עקל	<i>Crooked</i>
Erebus. . .			
Europe. . .	}	עלע	<i>A rib</i>
Embers . . .			
O. Over . . .	}	עבר	<i>Pass beyond</i>
Other . . .			
Order . . .	}	עיר	<i>Plough</i>
Obedient . . .			
U. Umbrage . . .	}	עלע	<i>West</i>
G. Gullet . . .			
	}	עבר	<i>Dust</i>
	}	עבר	<i>Cross</i>
	}	עדר	<i>Remain</i>
	}	עבד	<i>Arrange</i>
	}	עבד	<i>Slave</i>
	}	עבר	<i>Wrath</i>
	}	עלע	<i>Swallow</i>



## OIN in Hebrew answers to the English

		SENSE OF HEBREW.	
Glum . . }	עלם	Obscure	
Gloom . . }			
Gasp . . .	עצב	Suffer	
Gamut. . .	עמוד	Pillar	
H. Herd . . .	עדר (Tr.)	Herd	
Hay . . .	עי	Heap	
Hat . . . }	עט	{ Upper garment Wrap	
Hide . . . }			
Harass . . .	ערץ	Terrify	
Haggle . . .	עקל	Twist	
Hearse . . .	ערש	Mattress, Bed	
Hank . . . }	ענק	Encompass	
Hang . . . }			
Heifer . . .	עפר	Fawn	
Hate . . .	עיש	Fly fiercely on	
Hern . . . }	ערד	Wild ass	
Ardea . . . }			
+ F. Fashion . . .	עשה	Make	
+ V. Famulus . . .	עמל	Toil	
Fount . . .	עינות	Springs	
W & Whelk . . }	עק	Stick to	
Wh. Wheel . . }	על	Roll	
Whelp . . .	עלף	Faint, Weak	
Warp . . . }	ערב	Woof	
Wrap . . . }			
Wane . . .	ענה	Afflict	
Y. Yet . . .	עד	Yet	
Yonder . . .			
Yoke . . .	עוק	Straiten	

## PI in Hebrew answers to the English

B. Bulk . . .	פלך	Plump
Bit . . . }	פת	Piece
Petty . . . }		
Bounce . . .	פז	Agile
Ballast . . .	בלס	Adjust

PI in Hebrew answers to the English

		SENSE OF HEBREW.	
P.	Pillage . . .	פּלץ	<i>Trample</i>
	Piece . . .	פּס	<i>Piece</i>
F.	Fair . . .	פּאר	<i>Fair</i>
	Fag end } . . .	פּג	<i>Fig</i>
	Fig . . .		
	Finical . . .	פּנק	<i>Educate delicately</i>
	Frisk . . .	פּסח	<i>Leap over</i>

TZADI in Hebrew answers to the English

+ A.	Assembly . . .	צבא	<i>Army</i>
Ch.	Chirp . . .	צפ	<i>Chirp</i>
J.	Joke . . .	צחק	<i>Joke</i>
	Jolly . . .	צלה	<i>Flourish</i>
S.	Scale . . .	צקל	<i>A bag</i>
	Side . . .	צד	<i>Side</i>
	Sign . . .	ציון	<i>Sign</i>
	Slash . . .	צלה	<i>Attack</i>
	Sally . . .		
	Snap . . .	צנף	<i>Roll up</i>
	Sneck . . .	צנק	<i>Confine</i>
	Snore . . .	צנר	<i>Roar</i>
	Thunder } . . .		
	Soot . . .	צות	<i>Burn</i>
	Sop . . .	צוף	<i>Flow</i>
St.	Stark . . .	צדד	<i>Need</i>
	Steal . . .	נצל	<i>Plunder</i>
	Summer . . .	{ צמר	<i>Foliage</i>
		{ or זמר	<i>Song</i>
Sh.	Sham . . .	צלם	<i>Shadow</i>
	Shear . . .	צור	<i>Edge of weapon</i>
	Share . . .		
	Shore . . .	צור	<i>Rock</i>
	Sure . . .		
	Jeer . . .		
	Juro . . .		
	Ship . . .	צוף	<i>Float</i>

## TZADI in Hebrew answers to the English

		SENSE OF HEBREW.
Shoal . . .	צול	<i>Depth</i>
T. Tabby . . .	{ טביא for צבי	
Torch . . .	צרה	<i>Clear</i>
Z. Zany . . .	צנע	<i>Humble</i>
Zephyr . . .	צפר	<i>Quick</i>

## KOPH in Hebrew answers to the English

U. Call . . .	קל	<i>Voice</i>
Cast . . .	קשת	<i>Bow</i>
Castus } Chaste }	קשט	<i>Truth</i>
Cattle . . .	קטל	<i>Slay</i>
Cave . . . } Cap . . . }	קבה	<i>Hollow</i>
Cinnamon	קנמון	<i>Cinnamon</i>
Coin . . .	קין	<i>Forge</i>
Come . . .	קום	<i>Arise</i>
Ch. Chasm . . .	קצב	<i>Cut down</i>
G. Gain . . . } גמג . . . }	קנה	<i>Acquire</i>
Gore . . .	קור	<i>Dig</i>
Grain . . .	קרן	<i>Horn</i>
Gristle . . .	קדסל	<i>Ankle</i>
K. King . . .	{ קוע or כהן	<i>Prince</i>
Know . . .	קנה	<i>Acquire</i>
Q. Quail . . .	קול	<i>Call</i>
Quandary . . .	קדר	<i>Dark</i>
Quit . . . } Quite . . . }	קוט	<i>Out off</i>

## RESH in Hebrew answers to the English

L. Lacker . . .	רקע	<i>Overlay</i>
Lash . . .	רסן	<i>Halter</i>
Lawn . . . } Lane . . . }	רע	<i>Green</i>

## RESH in Hebrew answers to the English

		SENSE OF HEBREW.	
Leak . . .	}	ריק	<i>Empty</i>
Rake . . .			
Leasing . . .		רשע	<i>Wicked</i>
Lie . . .		רע	<i>Evil</i>
Lift . . .		רפד	<i>Uphold</i>
Link . . .		רק	<i>Thin</i>
Lo . . .		ראה	<i>Look</i>
Loll . . .		רעל	<i>Reel</i>
Long . . .		רעה	<i>Desire</i>
Lust . . .		רצת	<i>Delight</i>
R. Raft . . .	}	רבד	<i>Bind</i>
Rivet . . .			
Parro . . .			
Ray . . .		ראה	<i>See</i>
Reck . . .		רק	<i>Empty</i>
Reel . . .	}	רעל	<i>Reel</i>
Roll . . .			
Regulation		רגל	<i>Foot</i>
Rip . . .	}	רפה	<i>Loosen</i>
Rive . . .			
Rush . . .		רוץ	<i>Rush</i>
Rubbish . . .		רפש	<i>Mire</i>
W. Worse . . .		רוש	<i>Poor</i>
Wr. Wrangle . . .		רכל	<i>Traffic</i>
Wreak . . .		רק	<i>Empty</i>
Wretch . . .		רש	<i>Poor</i>
Wriggle . . .		רגל	<i>Foot</i>
Wrong . . .		רוע	<i>Evil</i>

## SCHIN in Hebrew answers to the English

S. Scene . . .	}	שכן	<i>Dwell</i>
שכנ . . .			
Skene . . .		שכנ	<i>Knife</i>
Shell . . .		שחל	<i>Shell</i>
Sever . . .		שבר	<i>Break</i>
Sip . . .	}	שפה	<i>Lip</i>
Sup . . .			

## SCHIN in Hebrew answers to the English

		SENSE OF HEBREW.
Sir . . .	שר	Lord
Sit . . .	שת	Place
Set . . .		
State . . .		
Site . . .		
Seat . . .		
Sedeo . . .		
Skin . . .	שכן	Dwell
Sob . . .	שאף	Pant
Sod . . .	שדה	Ground
Squat . . .	שקט	Rest
Suck . . .	שקה	Drink
Soak . . .		
Succus . . .		
Supple . . .	שפל	Subdue
Shaft . . .	שבט	Staff
Shank . . .	שוק	Leg
Sh. Shelf . . .	שלב	Slab
Slab . . .		
Shivers . . .	שבר	Break
Shy . . .	שעה	Turn away eyes
T. Trump . . .	שופר	Trump

## TAU in Hebrew answers to the English

T. Time . . .	תם	Completa
Οεμ1s . . .		
Tap . . .		
Tip . . .		
Thump . . .		
Type . . .		
Timbrel . . .	תף	Strike
Drum . . .		
Teem . . .	תאם	Twins Double
Team . . .		
Th. Thaw . . .	תעה	Perish
Thrive . . .	תרף	Live comfortably
Throne . . .	תרן	Banner
Through . . .	תרע	Gate

## SECOND RADICALS OR MEDIALS.

## ALEPH in Hebrew answers to the English

		SENSE OF HEBREW.
A. Name . .	נאם	Say
Ray . .	ראה	See
E. Well . .	באר	Well
Ee. Sneer . .	נאר + S.	Reject
Ou. Tour . .	תאר	Circuit

## BETH in Hebrew answers to the English

B. Rabbet . .	רבד	Bind
F. Raft . .	רבד	Raft
M. Temple . .	זבל	Dwell
After S. N. Snail . .	שבולל	Snail
„ W. Swell . .	שבל	Grow
P. Nipple . .	נבל	Bottle
Spero . .	שבר	Hope
V. Aver . .	אבר	Strong
Cavil . .	קבל	Oppose
Rivet . .	רבד	Bind
Revêtir } (French)		
Sever . .	שבר	Break
Shivers }		

## GIMEL in Hebrew answers to the English

After S. C. Scab . .	שנב	Rise
Skip . .		
Wicked . .	בנד	Deceive
G. Maggot . .	ננע	Plague

## DALETH in Hebrew answers to the English

		SENSE OF HEBREW.	
D.	Fiddle- faddle . }	בדל	<i>Divide</i>
L.	Cleave (Tr)	דבק	<i>Cleave</i>
N.	Enough .	עדף	<i>Abundant</i>
R.	Beryl . }	בדלה	<i>Beryl</i>
	Pearl . }		
T.	Butter . }	בדר	<i>Fat</i>
	Fat . }		
	Chatter .	הדר	<i>Large</i>
	Stop . }	שדף	<i>Blast</i>
	Stiff . }		
	Stuff . }		
	Stifle . }		
Th.	Nether . }	נדר	<i>Drop down</i>
	Nadir . }		
	Other . .	עדר	<i>Remain</i>

## HE in Hebrew answers to the English

A.	Pale . .	בהל	<i>Fear</i>
	Pane . .	בהד	<i>Cover</i>
	Quail . }	בהל	<i>Fear</i>
	Quell . }		
	Shame . .	זהם	<i>Loathe</i>
Ee.	Deer . .	דהר	<i>Bound</i>
Gh.	Light . .	להט	<i>Fire</i>

## VAU in Hebrew answers to the English

Au.	Maul . .	מול	<i>Cut down</i>
	Mawkish .	מוח	<i>Fat, Rich</i>
O.	Come . .	קום	<i>Arise</i>
	Doat . .	דוד	<i>Love</i>
	Home . .	הומה	<i>Wall</i>
	Lot . .	לוט	<i>Wrap up</i>
	Mock . .	מוק	<i>Mock</i>
	Nozzle .	נוזל	<i>Trickle</i>
	Shove . .	שוב	<i>Drive back</i>
	Sock . .	שוק	<i>Leg</i>

## VAU in Hebrew answers to the English

		SENSE OF HEBREW.	
O. Sore . . .	סור		<i>Turn</i>
To-morrow	אתמול		<i>Yesterday</i>
Oo. Book . . .	בוד		<i>Roll</i>
Coop . . .	קוף		<i>Surround</i>
Room . . .	רום		<i>Lift up</i>
Clown . . .	קלון		<i>Despise</i>
Cowl . . .	כול		<i>Fold</i>
Tower . . .	תור		<i>Go round</i>
Tour . . .			
Turn . . .			
Ow. Burrow } Barrow }	בור		<i>Pit</i> O put last.
U. Blush . . .	ברש		<i>Blush</i>
Gush . . .	גוח		<i>Burst forth</i>
Muggy . . .	מוג		<i>Melt</i>
Rush . . .	רוץ		<i>Rush</i>
Ui. Quite . . .	קוט		<i>Cut off</i>
V. River . . .	רויה		<i>Water</i>
Rivus . . .			
We. Sweat . . .	זוד		<i>Swell</i>
Exude . . .			
Wi. Swift . . .	סופה		<i>Whirlwind</i>
Switch . . .	זוח		<i>Move</i>

## ZAIN in Hebrew answers to the English

S. Gossip . . .	כזב		<i>To lie</i>
Cozen . . .			
Bask . . .	בזק		<i>Disperse</i>
Mask . . .	מזח		<i>Gird on</i>
Z. Nozzle . . .	נזל		<i>Trickle</i>

## HHETH in Hebrew answers to the English

Ch. Lecher . . .	לחן		<i>Lust</i>
Dg. Fidget . . .	פחד		<i>Agitate</i>
Ft. After . . .	אחר	{ also	<i>After</i>



## HHETH in Hebrew answers to the English

		SENSE OF HEBREW.
H. Shell . .	שחל	Shell
C. Beacon . .	בחן	Watchtower
Scathe . .	שחת	Destroy
K. Skiff . .	שהף	Thin
Sky . .	שחקים	Sky
W. Swart . .	שחר	Black
Obscure }		

## TETH in Hebrew answers to the English

D. Body . .	בטן	Belly
T. Buttock . .	בטח	Rest on
Button . .	בטן	Body
Metal . .	מטל	Metal
μεταλλον }		
Steep . .	שטף	Rush swiftly

## YOD in Hebrew answers to the English

Ee. Reek . .	ריח	Odour
I. Strife . .	ריב	Strife

## CAPH in Hebrew answers to the English

C. Scald . .	שכל	Bereave
Ch. Riches . .	רכש	Acquire
K. Token . .	תכן or תקן	Set up
Skill . .		שכל

## LAMED in Hebrew answers to the English

D. Kidney . .	כליה	Kidney
L. Blade . .	פלד	Cut
Callipers . .	כלפות	Axe
Flake . .	פלה	Slice
Flock . .	פלך	Circuit
Help . .	חלף	Renew
Slab . .	שלב	Ledge
Slack . .	שלה	Let go
Slip . .	סלף	Send headlong
Slope . .		

MEM in Hebrew answers to the English

		SENSE OF HEBREW.
M. Rummage	רמס	<i>Tread down</i>
Smoke . .	צמח	<i>Rise up</i>
N. Change . .	חמץ	<i>Ferment</i>
Dung . . .	במץ	<i>Dung</i>
Stand . . .	עמד	<i>Stand</i>
Kernel . .	כרמל	<i>Ear of corn</i>
Stunt . . .	צמת	<i>Cut off</i>

NUN in Hebrew answers to the English

L. Filth . . .	שנף (Tr.)	<i>Soil</i>
M. Tamper . .	שנף	<i>Tamper</i>
R. Grape . . .	ענף	<i>Grape</i>

SAMECH in Hebrew answers to the English

S. Cosset . . .	חסד	<i>Favour</i>
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OIN in Hebrew answers to the English

A. Malè . . .	מעל	<i>Treachery</i>
Aw. Maw . . .	מעיה	<i>Bowels</i>
Thaw . . .	תעה	<i>Perish</i>
Laugh . . .	לעב	<i>Test</i>
Brawl . . .	רעל	<i>Tumult</i>
Ang. New- fangle . . . }	פעל	<i>Make</i>
Mangle . . .	מעד	<i>Squeeze</i>
Ea. Squeak . .	זעק	<i>Call out</i>
Bear . . .	בער	<i>Brute</i>
Reel . . .	רעל	<i>Reel</i>
I. Mite . . .	מעט	<i>Small</i>
Revel . . .	רעל	<i>Tumult</i>
Tear . . .	תער	<i>Razor</i>
Peal . . .	פעל	<i>Work</i>
O. Pore . . .	פער	<i>Open</i>
Boar . . .	בער	<i>Brute</i>
Moth . . .	מעט	<i>Small</i>
O. Drop . . .	רעף	<i>Drop + D</i>

## OIN in Hebrew answers to the English

		SENSE OF HEBREW.
Shower . . .	שער	<i>Shower</i>
Moil . . .	עער	<i>Toil</i>
Oo. Boor . . .	בער	<i>Boor</i>
Boot . . .	בעט	<i>Tread down</i>
Tool . . .	תער	<i>Razor</i>
Boom . . .	פעם	<i>Bell</i>

## PI in Hebrew answers to the English

B. Jabber . . .	צפר	<i>Chirp</i>
Ch. Ochre . . .	צפר	<i>Beddish</i>
F. Coffe . . .	כפר	<i>Something covered</i>
Sapphire . . .	שפר	<i>Sapphire</i>
Shuffle . . .	שפל	<i>Contemptible</i>
P. Couple . . .	כפל	<i>Double</i>
Spill . . .	שפל	<i>Throw down</i>
Spoil . . .		
V. Cover . . .	כפר	<i>Cover</i>

## TZADI in Hebrew answers to the English

S. Reason . . .	רצון	<i>Pleasure</i>
Sh. Cashier . . .	קצר	<i>Cut off</i>
St. Fester . . .	פצר	<i>Urge</i>
Pester . . .		
Muster . . .	{ בצר or נצר	<i>Gather in Watch</i>

## KOPH in Hebrew answers to the English

Ck. Racket . . .	קד	<i>Bound</i>
K. Skid . . .	שקד	<i>Fasten</i>
Scud . . .		
Tch Satchel . . .	צקל	<i>A bag</i>

## RESH in Hebrew answers to the English

N. Bunch . . .	פרח	<i>Bud</i>
B. Brick . . .	ברק	<i>Flint</i>
R. Brook . . .	ברך	<i>Pool</i>
Cream . . .	קרם	<i>Cover over</i>

## RESH in Hebrew answers to the English

		SENSE OF HEBREW.	
R. Gripe . . }	נרף		<i>Grasp</i>
Grab . . }			
Shred . . }	שרד		<i>Remnant</i>
Sherd . . }			
Trap . . }	טרף		<i>Tear</i>
Turf . . }			

## SHIN in Hebrew answers to the English

Ch. Chisel . .	כשל	<i>Axe</i>
J. Cajole . .	כשל	<i>Seduce</i>
S. Husk . .	חשך	<i>Preserve</i>
St. Listen . .	לשון	<i>Tongue</i>
Tch Butcher . .	בשר	<i>Flesh</i>

## TAU in Hebrew answers to the English

D. Bode . .	פתח	<i>Open</i>
Swaddle . . }	חתל	<i>Swathe</i>
Huddle . . }		
Addle . .	התל	<i>Deceive</i>
T. Settle . . }	שתל	<i>Plant</i>
Stool . . }		
Still . . }	שתר	<i>Cleave</i>
Shatter . . }		
Stack . . }	שתק	<i>Still</i>
Stock . . }		
Stem . .	שתם	<i>Stop</i>
Store . .	סתר	<i>Conceal</i>

## THIRD RADICALS OR FINALS.

## ALEPH Final in Hebrew answers to the English

		SENSE OF HEBREW.
A. Asia . . .	יצא	<i>Go forth</i>
Aw. Claw . . .	כלא	<i>Restrain</i>
D. Breed . . .	ברא	<i>Create</i>
Th. Birth . . .		
Ew. Brew . . .		
Crew . . .	קרא	<i>Call</i>
Ow. Crow . . .	קרא	<i>Crow</i>
Tallow . . .	תלא	<i>Adhere to</i>
Oy. Cloy . . .	{ הלא קלא	<i>Sick</i>
Ue. Issue . . .	יצא	<i>Go forth</i>
Y. Cry . . .	קרא	<i>Cry</i>
Decay . . .	דנא	<i>Break</i>
Way . . .	בא	<i>Enter</i>

## BETH Final in Hebrew answers to the English

B. Curb . . .	קרב	<i>Bring near</i>
Slab . . .	שלב	<i>Ledge</i>
Shelf . . .		
D. Arid . . .	חרב	<i>Dry</i>
Broad . . .	רחב (Tr.)	<i>Broad</i>
Niggard . . .	ננב	<i>Dry</i>
F. Laugh . . .	לעב	<i>Ridicule</i>
Strife . . .	ריב	<i>Strife</i>
L. Ankle . . .	עקב	<i>Heel</i>
M. Chasm . . .	קצב	<i>Cut</i>
Flame . . .	להב	<i>Flame</i>
Swarm . . .	ערב	<i>Swarm</i>

BETH Final in Hebrew answers to the English

			SENSE OF HEBREW.
N. Cozen . . .	כזב		<i>Lie</i>
Organ . . .	ענב		<i>Pipe</i>
P. Cusp . . .	קצב		<i>Cut</i>
Europe . . .	ערב		<i>West</i>
Hasp . . .	חשב		<i>Contrive</i>
T. Rickets . . .	רקב		<i>Rot</i>
V. Carve . . .	חרב		<i>Sword</i>
Shove . . .	סוב		<i>Draw back</i>
Strive . . .	ריב		<i>Strive</i>
Live . . .	לב		<i>Heart</i>
Love . . .			

GIMEL Final in Hebrew answers to the English

Dge Sledge . . .	זלג		<i>Draw out</i>
G. Charge . . .	חרג		<i>Slay</i>
Drag . . .	זלג		<i>Draw out</i>
Hog . . .	הנה		<i>Grunt</i>
Magi . . .	מג		<i>Magician</i>
Sag . . .	סג		<i>Sag</i>
Ght Bright . . .	בלג		<i>Bright</i>
K. Hark . . .	הנה		<i>Ponder</i>
Work . . .	ארג		<i>Weave</i>

DALETH Final in Hebrew answers to the English

D. Blade . . .	בדד		<i>Cut</i>
Caddy . . .	כד		<i>Vessel</i>
Cadus . . .			
Crowd . . .	חרד		<i>Hurry</i>
Pard . . .	פרד		<i>Mule</i>
Boad . . .	רוד		<i>Rove</i>
Shred . . .	שרד		<i>Remnant</i>
Skid . . .	שקד		<i>Bind on</i>
N. Heron . . .	ערד		<i>Wild ass</i>
T. Bigot . . .	בנד		<i>Wicked</i>
Chaste . . .	חסד		<i>Pious</i>
Cosset . . .	חסד		<i>Favour</i>
Doat . . .	דוד		<i>Love</i>

## DALETH Final in Hebrew answers to the English

		SENSE OF HEBREW.
T. Fact . . .	פקד	<i>Visit</i>
Fright . . .	פחד	<i>Fright</i>
Gamut . . .	עמד	<i>Pillar</i>
Mete . . .	מד	<i>Measure</i>
Part . . .	פרד	<i>Separate</i>
Picket . . .	פקד	<i>Appoint</i>
Raft . . .	רבד } partw }	<i>Bind</i>
Ruff . . .		
Racket . . .	רקד	<i>Bound</i>
Spirt . . .	ברד	<i>Scatter</i>
Teat . . .	שד	<i>Breast</i>
Yet . . .	עד	<i>Add</i>

## HE Final in Hebrew answers to the English.

A. Pacha . . .	פחה	<i>Governor</i>
Aw. Crow . . .	גרה	<i>Cud</i>
Draw . . .	דלה	<i>Draw</i>
Ea. Plea . . .	פלה	<i>Intercede</i>
Ie. Die . . .	דה	<i>Sick</i>
K. Beak . . .	פה	<i>Mouth</i>
N. Cabin . . .	קבה	<i>Hollow</i>
Kiln . . .	קלה	<i>Roast</i>
Shine . . .	זהה	<i>Shine</i>
O. Lo . . .	ראה	<i>Look</i>
Ow. Know . . .	קנה	<i>Acquire</i>
B. Wear . . .	בלה	<i>Old</i>
T. Ferret . . .	פרה	<i>Mouse</i>
Gibbet . . .	גבה	<i>Lift up</i>
Guest . . .	גזה	<i>Bestow benefits</i>
Lust . . .	רצה	<i>Pleasure</i>
Rant . . .	רנה	<i>Shout</i>
Sift . . .	צפה	<i>Look for</i>
Suit . . .	שוה	<i>Equal</i>
Swift . . .	סופה	<i>Whirlwind</i>
Twist . . .	טוה	<i>Twist</i>
Th. Death . . .	דה	<i>Sick</i>

## HE Final in Hebrew answers to the English

			SENSE OF HEBREW.
Y. Coy . .	כאה		<i>Rebuked</i>
Ray . .	ראה		<i>Look</i>
Silly . .	שלה		<i>Careless</i>
Spy . .	צפה		<i>Watch</i>
Stray . .	תעה		<i>Wander</i>

## ZAIN Final in Hebrew answers to the English

S. Bounce .	פו		<i>Leap</i>
Lose . }	לח		<i>Depar</i>
Loss . }			
Loose . }			
Sparse . .	פרז		<i>Separate</i>
Sh. Gash . .	גז		<i>Out off</i>

## HETH Final in Hebrew answers to the English

Ch. Ach . .	אח		<i>Howl</i>
Brooch .	ברה		<i>Stretch across</i>
Broach . }	פרח		<i>Break forth</i>
Perch . }			
Milch . .	מלה		<i>Salt</i>
Niche . .	נח		<i>Place of rest</i>
Notch . .	נתח		<i>Cut</i>
Patch . .	ספח	1st l. o.	<i>Add to</i>
Dge. Bridge .	ברה		<i>Stretch across</i>
Ck & K. Flake . .	פלה		<i>Piece</i>
Mask . .	מזח		<i>Bind on</i>
Milk . .	מלה		<i>Milk</i>
Paddock .	פתח		<i>Open</i>
Reek . .	ריח		<i>Odour</i>
Sink . .	צנח		<i>Sink</i>
Slack . }	שלה		<i>Loosen</i>
Slake . }			
Smack .	שמח		<i>Joy</i>
Ght Night . .	נח		<i>Night</i>
L. Smile . .	שמח		<i>Joy</i>
Ow. Callow .	גלה		<i>Naked</i>



## HHETH Final in Hebrew answers to the English

		SENSE OF HEBREW.
Sh. Gush . . .	גח	<i>Break forth</i>
Lush . . .	{ לח	<i>Moist</i>
	{ לשד	<i>Moist</i>
Marsh . . .	מלח	<i>Salt</i>
T. Pant . . .	פוח	<i>Puff</i>
Waft . . .	יפח	<i>Breathe</i>
Whiff . . .		
Th. Breath . . .	רוח	<i>Wind</i>
Mirth . . .	שמח	<i>Joy</i>
Tch Catch . . .	לקח	<i>Catch</i>
Flitch . . .	פליח	<i>Slice</i>
Latch . . .	לח	<i>Board</i>
Y. Jolly . . .	צלה	<i>Thrive</i>

## TETH Final in Hebrew answers to the English

D. Shield . . .	שלט	<i>Shield</i>	
K. Lurk P . . .	לוט	<i>Conceal</i>	
T. Brittle . . .	פרט	<i>Break</i>	
Colt . . .	קלט	{ <i>Dwarf</i>	
Clot . . .			{ <i>Shrink up</i>
Curdle . . .			
Grate . . .	חרט	<i>Long bag</i>	
Crate . . .			
Cruet . . .			
Felt . . .	פלט	<i>Smooth</i>	
Halt . . .	חלט	<i>Cut off</i>	
Light . . .	להט	<i>Flame</i>	
Lot . . .	לוט	<i>Secret</i>	
Melt . . .	מלט	<i>Slip away</i>	
Moult . . .			
Moot . . .	מוט	<i>Move</i>	
Quilt . . .	קלט	<i>Shrink up</i>	
Shaft . . .	שבט	<i>Staff</i>	
Smite . . .	שמת	<i>Throw down</i>	
Sultan . . .	שלטן	<i>Sovereign</i>	
Squat . . .	שקט	<i>Rest</i>	
Vault . . .	עלט	<i>Cover with cloud</i>	
Wart . . .	ירט	<i>Perverse</i>	
Tch Clutch . . .	חלט	<i>Clutch</i>	

YOD Final in Hebrew answers to the English

		SENSE OF HEBREW.
Ee. Glee . .	גיל	<i>Joy</i>
Y. Ahoy . .	הוי	<i>Ho!</i>
Berry . .	פרי	<i>Fruit</i>
Dry . .	צי	<i>Dry + B</i>
Fry . .	פרי	<i>Offspring</i>
Hoary . .	חורי	<i>White</i>
Sky . .	שחקים	<i>Sky</i>
Why . .	איה (Tr.)	<i>Where</i>

CAPH Final in Hebrew answers to the English

G. Slag . .	שלד	<i>Cast away</i>
Sling . .		
Ck. Brook . .	ברד	<i>Pool</i>
K. Speak . .	שפך	<i>Pour out</i>
M. or P. Plump . .	פלך	<i>Round</i>
T. Paint . .	פוך	
Pigment . .		
Pingo . .		

LAMED Final in Hebrew answers to the English

D. Shade . .	צלה	<i>Shade</i>
Shadow . .		
L. Angle . .	עקל	<i>Crooked</i>
Beetle . .	פתיל	<i>Wrestle</i>
(Instrument)		
Call . .	קל	<i>Voice</i>
Scale . .	שקל	<i>Weigh</i>
Shackle . .	צקל	<i>Bind</i>
Spill . .	שפל	<i>Throw down</i>
Shuffle . .		
Tall . .	תל	<i>Hill</i>

MEM Final in Hebrew answers to the English

B. Hubbub . .	המם	<i>Roar</i>
MB. Numb . .	נום	<i>Sleep</i>
Tomb . .	תהום	<i>'Deep</i>
Tumulus . .		

## MEM Final in Hebrew answers to the English

			SENSE OF HEBREW.
	Womb . . .	יחם	<i>Conceive</i>
M.	Charm . . .	חרם	<i>Curse</i>
	Cream . . .	קרם	<i>Cover over</i>
	Tame . . .	דם	<i>To reduce to stillness</i>
	Worm . . .	ערם	<i>Naked</i>
	<i>ερμους</i> . . .		
N.	Arrant . . .	ערם	<i>Crafty</i>
	Carrion . . .	חרם	<i>Cursed</i>
	Griffin . . .	כרובים	<i>Cherubim</i>
	Main . . .	מים	<i>Waters</i>
	Stone . . .	עצם	<i>Strong</i>
	Stun . . .	סתם	<i>Obstruct</i>
	Twin . . .	תאם	<i>Twin</i>
	Twain . . .		
R.	Clutter . . .	חמם	<i>Restrain</i>
	Roar . . .	רעם	<i>Roar</i>
T.	Foot . . .	פעם	<i>Foot</i>
	<i>ποδες</i> . . .		
	Pedes . . .		

## NUN Final in Hebrew answers to the English

M.	Bottom . . .	בטן	<i>Body</i>
	Deem . . .	דין	<i>Judge</i>
	Doom . . .		
	Fathom . . .	אתן	<i>Step</i>
	Lissom . . .	לשן	<i>Tongue</i>
N.	Care . . .	קן	<i>Nest</i>
	Cane . . .	קנה	<i>Cane</i>
	Fin . . .	פן	<i>Turn</i>
	Groan . . .	גרן	<i>Throat</i>
	Kin . . .	קנה	<i>Acquire</i>
	Kine . . .		
	Sin . . .	זנה	<i>Fornicate</i>
R.	Lecher . . .	לחן	<i>Lustful</i>

SAMECH Final in Hebrew answers to the English

			SENSE OF HEBREW.
Ce. Fierce . . .	} פס		<i>Break</i>
Pierce . . .			
Piece . . .	} פק		<i>Piece</i>
Place . . .			
Ge. Rummage	רמס		<i>Tread down</i>
Se. Crease . . .	קרס		<i>Bend</i>
Crease . . .	} קרס		<i>Curved knife</i>
Cross . . .			
Ze. Sneeze . . .	קוס + S		<i>Sneeze</i>

OIN Final in Hebrew answers to the English

A. Spa . . .	שפע		<i>Overflow</i>
Ea. Sea . . .	זע		<i>Swing to and fro</i>
Flea . . .	פרעש	<small>4th l. o.</small>	<i>Flea</i>
Ay. Flay . . .	פרע		<i>Uncover</i>
Stray . . .	תעה		<i>Stray + S and R</i>
Ag. Crag . . .	קרע		<i>Rend</i>
Rag . . .	רע		<i>Rend</i>
Ee. See . . .	שעה		<i>See</i>
Free . . .	פרע		<i>Lawless</i>
Ear Swear . . .	שבע		<i>Swear</i>
En. Seven . . .	שבע		<i>Seven</i>
In. Pumpkin . . .	פקע		<i>Gourd</i>
Inge Fringe . . .	פרע		<i>Free</i>
Cringe . . .	כרע		<i>Bow down</i>
Swing . . .	זוע		<i>Swing</i>
O. Zero . . .	} זרע		<i>Seed</i>
Ow. Strow . . .			
Sow . . .			<i>Sow</i>
Edew . . .	} ידע		<i>Know</i>
Video . . .			
Idea . . .			
Out Shout . . .	שוע		<i>Shout</i>
Pout . . .	בוע		<i>Swell up</i>
Ouch Crouch . . .	} כרע		<i>Bow down</i>
Ank Crank . . .			
Ough Through . . .	תרע		<i>Crank</i>
Door . . .	תרה		<i>Gate</i>

## OIN Final in Hebrew answers to the English

		SENSE OF HEBREW.
Ot. Maggot . . .	גנע	<i>Plague</i>
Ung Lung . . .	לוע	<i>Throat</i>
Ue. Sue . . .	שעה	<i>Regard</i>
Ble. Quibble . . .	קבע	<i>Deceive</i>
Wrinkle . . .	רקע	<i>Overlay</i>

## PI Final in Hebrew answers to the English

B. Club . . .	כלף	<i>Strike</i>
Clap . . .		
F. Cuff . . .	כף	<i>Hollow Hand</i>
Cup . . .		
Knife . . .	נקף	<i>Cut down</i>
Scurf ?	צרף	<i>Purge</i>
Surf ?		
M. Drum . . .	תף	<i>Tap</i>
P. Crop . . .	הרף	<i>Strip</i>
Sip . . .	שף	<i>Lip</i>
Slap . . .	סלף	<i>Send headlong</i>
Slip . . .		
Whelp . . .	עלף	<i>Faint</i>
Ough Rough . . .	רוף	<i>Break</i>
Slough . . .	שלף	<i>Draw off shoe</i>
Trough . . .	טרף	<i>Feed</i>

## TZADI Final in Hebrew answers to the English

Ce. Dance . . .	דץ	<i>Dance</i>
Juice . . .	צוק	<i>Press</i>
Succus . . .		
Force . . .	פרץ	<i>Break</i>
Ch. Crunch . . .	קרץ	<i>Bits</i>
Quench . . .	קץ	<i>End</i>
Ge. Change . . .	חמץ	<i>Ferment</i>
Pillage . . .	פלץ	<i>Trample</i>
Ravage . . .	ברץ	<i>Destroy</i>
Se. Bruise . . .	ברץ	<i>Break</i>
Wise . . .	יעץ	<i>Counsel</i>
Sh. Crash . . .	הרץ	<i>Cut short</i>
Flush . . .	פלץ	<i>Terror</i>

## TZADI Final in Hebrew answers to the English

		SENSE OF HEBREW.
Sh. Hash . .	חצה	<i>Divide</i>
Harsh . .	חרץ	<i>Dregs</i>
Mash . .	מצה	<i>Mash</i>
Push . .	פוז	<i>Shake</i>
Rash . .	רץ	<i>Run</i>
Rush . .	רוץ	<i>Rush</i>
Smash . .	שמץ	<i>Thrust</i>
Ss. Press . .	פרץ	<i>Urge</i>
Sses. Molasses .	מלץ	<i>Sweet</i>
St. Burst . }	פרץ	<i>Burst</i>
Blast . }		
Ze. Freeze . .	פרץ	<i>Burst</i>
	פרש	<i>Expand</i>
Quiz . .	קוץ	<i>Harass</i>
Raze . .	רעץ	<i>Crush</i>

## KOPH Final in Hebrew answers to the English

G. Bag . .	בק	<i>Bottle</i>
Fog . .	נפק	<i>Effusion</i>
Jug . .	יצק	<i>Pour out</i>
Sprig . .	פרק	<i>Break off</i>
Young . }	ינק	<i>Suck</i>
Younker }		
Gh. Neigh . .	נהק	<i>Bray</i>
Ght. Bright . .	ברק	<i>Glitter</i>
	בלג	
Straight . .	צדק	<i>True</i>
H. Flash . .	בזק	<i>Lightning</i>
K. & Ck. Bask . .	בזק	<i>Bask</i>
Bracken }	ברקנים	<i>Thorns</i>
Brake . }		
Break . .	פרק	<i>Break</i>
Bleak . }	בלק	<i>Desolate</i>
Black . }		
Creak . }	חרק	<i>Gnash</i>
Croak . }		

## KOPH Final in Hebrew answers to the English

		SENSE OF HEBREW.	
Ck. Lick . . .	לק		<i>Lick</i>
Muck . . .	מק		<i>Botten</i>
Sack . . .	שק		<i>Sack</i>
+ W. Wreck . . .	רק		<i>Empty</i>
Shriek . . .	שרק		<i>Whistle</i>
Sleek . . .	שרק		<i>Comb out</i>
Soak . . .	שוק		<i>Water</i>
Wreak . . .	רק		<i>Empty</i>
T. Wort . . .	ירוק		<i>Green</i>
Th. Broth . . .	פרק		<i>Broth</i>

## RESH Final in Hebrew answers to the English

L. Circle . . .	ככר		<i>Round</i>
Kettle . . .	כלת		<i>Utensil</i>
Turtle . . .	תרתור		<i>Turtle</i>
N. Champion . . .	כפר		<i>Cover</i>
Fawn . . .	עפר (Tr)		<i>Fawn</i>
R. Pair . . .	פר		<i>Divide</i>
Pore . . .	פער		<i>Open</i>
Sere . . .	צער		<i>Vile</i>
Ploughshare	שער		<i>Cleave</i>

## SHIN Final in Hebrew answers to the English

Ch. Wench . . .	אנוש		<i>Man</i>
After R. Ge. Forge . . .	פרע		
S. Chouse . . .	כחש		<i>Lie</i>
Prance . . .	פרש		<i>Horse</i>
Riches . . .	רכש		<i>Riches</i>
St. Yest . . .	ישש		<i>White</i>
White . . .			
Sh. Brush . . .	ברש		<i>Fir</i>
Thrash . . .	דש		<i>Thrash</i>
X. Coax . . .	כחש		<i>Lie</i>
Pellex . . .	פלגש		<i>Concubine</i>
παλλακη . . .			
Ze. Furze . . .	ברוש		<i>Fir</i>

## THAU Final in Hebrew answers to the English

			SENSE OF HEBREW.
T. Bit . . .	פת	<i>Bit</i>	
Dolt . . .	דלת	<i>Door</i>	
Fleet . . .	פלת	<i>Run</i>	
Kite . . .	קאת	<i>Pelican</i>	
Set . . .	שת	<i>Set</i>	
Sit . . .			
Sedeo . . .			
Silt . . .	סלת	<i>Flour</i>	
Stunt . . .	צמת	<i>Cut off</i>	
Th. Berth . . .	בית	<i>House</i>	
Booth . . .			
Sheath . . .	שית	<i>Put on</i>	

## VAU (omitted above.)

Ow. Barrow . . .	בור	<i>Pit</i>
Sparrow . . .	צפור	<i>Sparrow</i>
To-morrow . . .	אתמול	<i>Yesterday</i>
Ue. Queue . . .	קו	<i>Line</i>
Cue . . .		



## CHAPTER XIX.

## OMITTED RADICALS.

LET us now look next at some cases in which one or more of the three Hebrew Radicals has been lost in some words derived from them. I give examples as before, first of the omission of the *Initial* Radical, then of the second, or *Medial*, then of the *third*, or *Final*. To me many seem very interesting.

## OMISSION OF THE INITIAL RADICAL.

		SENSE OF HEBREW.	
Vulgar Ax.	Ask . . .	בקש	<i>Petition</i>
	Leg . . .	ילך	<i>To walk</i>
	Mute . . .	{ צמת	<i>To silence</i>
		{ or מית	<i>Death</i>
	Frog . . .	צפרדע	<i>Frog</i>
	Prong . . .	צפרון	<i>Point</i>
S.	Quiet . . .	שקט	<i>Rest</i>
	Hair . . .	שער	<i>Hair</i>
	Chough . . .	שחף	<i>Sea-gull</i>
	Bet . . .	עבט	<i>Pledge</i>
	Bury . . .	קבר	<i>Bury</i>
	κρυσσω . . .		
	Jug . . .	יצק	<i>Pour out</i>
	Dim . . .	שדם	<i>Blight</i>
	Meadow . . .	שדמה	<i>Field</i>
	Mirth . . .	שמח	<i>Joy</i>
	Folly . . .	תפל	<i>Inspid</i>
	Raid . . .	ירד	<i>Bring down</i>
	Road . . .		

		SENSE OF HEBREW.
Leave . .	חלף	<i>Pass by</i>
Bat . .	שבט	<i>Staff</i>
Sheep . .	כשב	<i>Lamb</i>
Griddle } Girdle . }	אגרטל	<i>Basin</i>
Raisins .	חרצנים	<i>Sour grapes</i>
Loins . .	חלץ	<i>Loins</i>
Lip . . } Lap . . }	שלב	<i>Shelf</i>
Patch . .	ספח	<i>Added</i>
Take . .	לקט (Tr.)	<i>To collect</i>
Peep . .	עפעף	<i>Eyelid</i>
Reed . .	חרד	<i>Shake</i>
Rinse . .	רחץ	<i>Washing</i>
Phial . } Simpula } σμπυλον. }	סבל	<i>Bowl</i>
Vine . .	נפן	<i>Vine</i>
Vest . .	לבש	<i>Cloak</i>
Catch . } Luck . }	לקח	<i>Take</i>
Wan . .	לבן	<i>White</i>
Thieve .	חתרף	<i>Rapine</i>
Reap . } Carpo . }	חרף	<i>Strip</i>
Mire . .	חמר	<i>Olay</i>
Beat . .	חבט	<i>Beat out</i>
Loose . .	חלץ	<i>Set free</i>
Wash . .	כבס	<i>Wash</i>

## OMISSION OF THE MEDIAL RADICAL.

			SENSE OF HEBREW.
Marry . . .	מָהַר		<i>Buy a wife</i>
Smash . . .	מָחַץ		<i>To bruise</i>
Moan . . .	נָהַם		<i>To groan</i>
Eve . . .	עָרַב		<i>Evening</i>
Pit . . .	פָּחַת		<i>Pit</i>
Sham . . .	צֶלֶם		<i>Shadow</i>
Frog . . .	צַפְרָדַע		<i>Frog</i>
Kill . . .	קָטַל		<i>To kill</i>
Sky . . .	שָׁחִיקִים		<i>Sky</i>
Tomb . . .	תְּחוֹם	}	<i>Abyss</i>
Tumulus . . .			
Avouch . . .	הִבְטַח		<i>Confide</i>
Batch . . .	פָּלַח		
Boil . . .	{ בָּשַׁל or בֹּעַ		<i>To boil</i>
Broom . . .	רֵתֶם		<i>Broom</i>
Chip . . .	חָצַב	}	<i>To cut</i>
Chop . . .			
Cut . . .	כָּרַת	}	<i>Cut</i>
Curt . . .			
Joke . . .	צָחַק	}	<i>To joke</i>
Jocus . . .			
Sow . . .	זָרַע		<i>Seed</i>
But . . .	בָּלַת		<i>Except</i>
Nag . . .	נָהַג		<i>Drive</i>
Warm . . .	יָחַם		<i>Warm</i>
Peel . . .	פָּצַל		<i>To peel</i>
Coal . . .	נָחַל	}	<i>Burning coals</i>
Glow . . .			
Shake . . .	שָׁחַק		<i>Pound</i>
Fetch . . .	פָּלַח		<i>Bring forth</i>
Lion . . .	לְבִיא	}	<i>A fierce she-lion</i>
Leo <i>Λεων</i>			
Hap . . .	חָלַף	}	<i>Change</i>
Half . . .			

		SENSE OF HEBREW.		
Spoil . . .	{	or	בהל	<i>To ruin</i>
Pale . . .			לבן	<i>Fear</i>
Pane . . .			בהן	<i>Cover</i>
To Peak . . .			בהק	<i>Leprosy</i>
Deer . . .			דהר	<i>Leap</i>
To Lap . . .			להב	<i>Lick</i>
Scan . . .			זמן	<i>Think</i>
Jet . . .			זפת	<i>Pitch</i>
Jig . . .			זנק	<i>Leap forth</i>

## OMISSION OF THE FINAL RADICAL.

		SENSE OF HEBREW.
Oak . . .	{ עקל or עקש	<i>Crooked</i>
Hock or Hough . }	עקר	<i>Hamstring</i>
Fat . . .	פדר	<i>Fat</i>
Pick . . .	פקד	<i>Visit</i>
Pack . . . }		
Flea . . .	פרעש	<i>Flea</i>
Cash . . .	קשטה	<i>Money</i>
Rage . . .	{ רגש or רגז	<i>Rage</i>
Sheaf . . .	שבל	<i>Ear of corn</i>
Sun . . .	שמש	<i>Sun</i>
Stab . . .	זבח	<i>Slay</i>
Dive . . .	טבל	<i>Plunge</i>
Aery . . .	ערש	<i>Bed</i>
Wake . . .	יקץ	<i>To awake</i>
Bar . . .	ברח	<i>Reach across</i>
Beg . . .	בקש	<i>Request</i>
Bit . . .	מתנ	<i>Bit</i>
Bode . . .	פתח	<i>Open</i>
Fast . . .	פצר	<i>Stubborn</i>
Fir . . .	ברש	<i>Fir</i>
Hurry . . .	חרד	<i>Hurry</i>
Coat . . .	כתן	<i>Coat</i>
Cotton . . . }		
χιτων . . . }		
Covey . . .	חבר	<i>Associate</i>
Ruff . . .	רנד	<i>Collar</i>
Tuck . . .	תכו	<i>Make even</i>
Tack . . .		
תאכז		
Token . . . }		
Tank . . . }		
(Tr.) Think . . . }		<i>To ponder</i>

		SENSE OF HEBREW.
No . . . }	נוא	<i>Deny</i>
Nay . . . }		
Lamp . . .	לפד	<i>Lamp</i>
Lid . . .	דלת	<i>Door</i>
Curse . . .	כרסם	<i>Cut off</i>
Snail . . .	שבלול	<i>Snail</i>
Neigh . . .	נהק	<i>Bray</i>
Pat . . .	פטש	<i>Hammer</i>
To Hie . . .	הוך	<i>Go</i>
Stab . . .	זבח	<i>Slaughter</i>
Ooze . . .	זוב	<i>Flow</i>
Chime . . .	זמן	<i>Repetition</i>
To Tack . . .	שקד	<i>Bind on</i>
(as a carpenter)		
Sear . . .	זרב	<i>Burn</i>

## CHAPTER XX.

## TRANSPOSITIONS.

IN this series will be found cases in which the three letters of the Hebrew root are, when introduced into English, more or less changed from their order in Hebrew. These I call *Transpositions*. Some of them have been already given; but I have not noted down all I have come upon.

			SENSE OF HEBREW.
Cramp . .	כמר		<i>Excite</i>
Cower . .	כרע		<i>Bow down</i>
Scorpion } Scarabæus }	עקרב		<i>Scorpion</i>
Whistle .	לחש		<i>Whisper</i>
Morrow .	מחר		<i>Morrow</i>
To-morrow	אתמול		<i>Yesterday</i>
Market. } Merces . }	מכר		<i>Barter</i>
Mix . . } Misceo . }	מסך		<i>Mix</i>
Moan . .	נהם		<i>To groan</i>
Snake . .	נחש		<i>Serpent</i>
Sign . .	{ נס or ציון		<i>Banner</i>
Bond . .	עבט		<i>Bond</i>
Snipe . .	ינשוף		<i>Ibis</i>
Herd . .	עדר		<i>Herd</i>
Avast . .	עזב		<i>Leave</i>

		SENSE OF HEBREW.
Faint . . .	עִטֵּף	<i>Exhausted</i>
Tiara . . .	עִטָּר	<i>Crown</i>
Mate . . .	עִמָּת	<i>Comrade</i>
Pile . . .	עִפֵּל	<i>Hill</i>
Fell . . .		
Adze . . .	עִצָּד	<i>Axe</i>
Stone . . .	עִצָּם	<i>Selfsame</i> <i>Strength</i>
Same . . .		
Strong . . .		
Iste . . .		
-ισμος . . .		
Odontia . . .	עִצָּב	<i>Bone</i>
Osteon . . .		
Bad . . .	עִבָּד	<i>Slave</i>
Bid . . .		
Obedient . . .	עִצָּל	<i>Sluggish</i> <i>Slothful</i>
Slow . . .		
Lazy . . .	עִקֵּל	<i>Crooked</i> <i>Root up</i>
Knuckle . . .		
Roke . . .	עִקֵּר	<i>Desire</i>
Eager . . .		
Opeyo . . .	עִדָּד	<i>Arrange</i> <i>Set in order</i>
Right . . .		
Rank . . .		
Rectify . . .	עִשָּׂק	<i>Oppress</i>
Anguish . . .		
Anxious . . .	עִנָּה	<i>Corpse</i>
Corpse . . .		
Topaz . . .	עִטָּה	<i>Topaz</i>
Part . . .	עִדָּד	<i>Separate</i>
Split . . .	עִפֵּת	<i>Opening</i>
Skip . . .	{ עִפֵּס or עִפֵּץ	<i>Leap</i>
Picket . . .	עִקֵּד	<i>Visit</i>
Finger . . .	עִצָּב	<i>Finger</i>
Asp . . .	עִפֵּע	<i>Basilisk</i>
Purge . . .	עִרָף	<i>Purify</i>
Squeeze . . .	עִוָּק	<i>To press</i>



			SENSE OF HEBREW.
Dream . . .	רדס		<i>Sleep</i>
Hover . . .	רחף		<i>To hover</i>
Shudder . . .	חרד		<i>Tremble</i>
Trump . . .	שופר		<i>Trumpet</i>
Cluster . . .	אשכולות		<i>Cluster</i>
Brittle . . .	חבר		<i>Break</i>
Barrow . . .	בור		<i>Pit</i>
Vulture . . .	עמלק		<i>Bat</i>
Spittle . . .	תפל		<i>Spit out</i>
Drift . . .	דבר	}	<i>Things driven along</i>
Drive . . .			
Arise . . .	זרח		<i>Rising</i>
Back . . .	נב		<i>Back</i>
Bitter . . .	תמרור		<i>Bitter</i>
Blanch . . .	חלב	}	<i>Milk</i>
Bleach . . .			
Boa . . .	אפע		<i>Adder</i>
Bog . . .	נבא		<i>Marsh</i>
Brave . . .	רבב		<i>Great</i>
Bring . . .	עבר		<i>To transfer</i>
Bugle . . .	יובל		<i>Trumpet</i>
Burgh . . .	גבר	}	<i>Strong</i>
<i>Pyrges</i> . . .			
Butcher . . .	חרב	}	<i>Sword</i>
	בשר		<i>Flesh</i>
Buzz . . .	זב		<i>Buzz</i>
Chattel . . .	חלדל		<i>Transient</i>
Crawl . . .	רגל		<i>Foot</i>
Crib . . .	כבר		<i>Net work</i>
Curd . . .	קלט	}	<i>Contract</i>
Curdle . . .			
Clot . . .			
Quail . . .	קרא	}	<i>Partridge</i>
	קול		
Kiss . . .	נשק		<i>Kiss</i>
Stink . . .	צחן		<i>Stench</i>
Stench . . .	זנח		<i>To stink</i>

		SENSE OF HEBREW.	
Sore . . .	} צרא		
Sorry . . .			
Kindle . . .	} דלק		<i>To burn</i>
Candle . . .			
Diligo . . .	} or	קדח	<i>Burn</i>
Candeo . . .			
eanse . . .	} רחץ		<i>To wash</i>
Rinse . . .			
Hurl . . .	} רעל		<i>To throw</i>
Meadow . . .			
Door . . .	} שדמה		<i>Field</i>
Through . . .			
Sprawl . . .	} תרע		<i>Gate</i>
Then . . .			
Aunt . . .	} רבס		<i>Prostrate one's self</i>
Call . . .			
Ravage . . .	} ענת		<i>Time</i>
Ravish . . .			
Noise . . .	} חתן		<i>Relative</i>
Lid . . .			
Fawn . . .	} קרא		<i>To call</i>
Paddle . . .			
Beetle . . .	} פרץ		<i>Break down</i>
Sabre . . .			
Asp . . .	} רבץ		<i>Lie with</i>
Aspis . . .			
Nut . . .	} שואן		<i>Noise</i>
Means . . .			
Plait . . .	} דלת		<i>Door</i>
Plat . . .			
Else . . .	} עפר		<i>Reddish</i>
Still . . .			
Flesh . . .	} פלט		<i>Flat</i>
Gnash . . .			
Stave in . . .	} חרב		<i>Sword</i>
Take . . .			
Tool . . .	} צפע		<i>Basilisk</i>
	} בטן		<i>Nut</i>
	} מצא		<i>Find out</i>
	} פתל		<i>To twist</i>
	} פלט		<i>Except</i>
	} זלת		<i>Flesh</i>
	} בשר		<i>Cause to approach</i>
	} נגש		<i>Penetrate</i>
	} טבע		<i>Collect</i>
	} לקט		<i>Razor</i>
	} לתע		
	} or הער		

## SENSE OF HEBREW.

Wit . . .	} ידע	<i>Know</i>
Wot . . .		
A. Last . . .	לטש	<i>To sharpen</i>
Drive . . .	{ דבר (or רדף)	<i>To pursue</i>
Glee . . .		
Bear . . .	} פרא	<i>Propagate</i>
† <i>per Fero</i>		
Lame . . .	אלם	<i>Restrain</i>
Fist . . .	פמש	<i>Hammer</i>
Sleep . . .	שפל	<i>Lie low</i>
Them . . .	אתם	<i>Them</i>
Moil . . .	עמל	<i>To labour</i>
Irk . . .	יקר	<i>Heavy</i>
Cleave . . .	דבק	<i>Fasten to</i>
Dunce . . .	דשן	<i>Fat</i>
Channel . . .	נחל	<i>Valley</i>
Guard . . .	גדר	<i>Wall</i>
Herd . . .	עדר	<i>Herd</i>
Why . . .	איה	<i>Why</i>
Man . . .	{ אמן? or אנוש?	
Gird . . .	רתק	<i>To bind</i>
Scald . . .	דלק + S	<i>Burn</i>
Great . . .	} גדל	<i>Great</i>
Long . . .		
Coulter . . .	כרת	<i>Out</i>
Time . . .	תם	<i>Finish</i>
Grass . . .	{ הציר or גרוז	<i>Grass</i>
Round . . .	דור	<i>Circle</i>
Haste . . .	הדס	<i>Haste</i>
Hammer . . .	הלם	<i>Beating</i>
		<i>Hammer</i>
Harness . . .	חצן	<i>Folds of dress</i>
Buzz . . .	זב	
Ooze . . .	זוד	<i>Flow</i>

			SENSE OF HEBREW.
Less . . .	} זול		<i>Except</i>
Lest . . .	} זלת		
Kettle . . .	כלית		<i>Vessel</i>
Cream . . .	חמא		<i>Butter</i>
Filth . . .	טנף		<i>To soil</i>
Stupid . . .	טבש		<i>Stupid</i>
Slop . . .	רפס		<i>Disturb water</i>
Taunt . . .	שטן		<i>Accuse</i>
Strum . . .	זמר	}	<i>Sing</i>
Strain . . .			
Sickle . . .	זלג		<i>Fish-hook</i>
Pitch . . .	זפת		<i>Pitch</i>
Swarm . . .	רמש		<i>Creep</i>
Yearn . . .	רהם		<i>Pity</i>
Willow . . .	ערב		<i>Willow</i>
Garden . . .	גדר		<i>Guard</i>
Purge . . .	צרף		<i>Purge</i>
Gnash . . .	ננש		<i>Bring near</i>
Θοῦβος } Turba . . .	רבות	}	<i>Multitude</i>
Shame . . .			
Dream . . .	רדם	}	<i>Sleep</i>
Dormio . . .			
Kiss . . .	נשק		<i>Kiss</i>
Sniff . . .	נשב	}	<i>Breathe</i>
Snuff . . .			
Shear . . .	חרש		<i>Plough</i>
Scoop . . .	חשף		<i>Scoop up</i>

## CHAPTER XXI.

## N. INTERNAL.

THE following list gives examples of N added internally, by way of strengthening the root, as Max Muller supposes.

		SENSE OF HEBREW.
Banter . .	בתר	<i>Cut up</i>
Bounce . .	פז	<i>Leap</i>
Branch . .	פרח	<i>A shoot</i>
Bungle . .	בלל	<i>Confuse</i>
Crunch . .	קרץ	<i>Destruction</i>
Quandary .	קדר	<i>Dark</i>
Quench . .	קץ	<i>End</i>
Jaunt . . }	צעד	<i>Move</i>
Stride . . }		
Kidney . .	כליה	<i>Reins</i>
Cleanse . . }	רחץ	<i>To wash</i>
Rinse . . }		
Frank . . }	פרק	<i>Violence</i> <i>Fragment</i>
Freak . . }		
Sprig . . }		
A spring )		
Gondola . .	גדולה	<i>Great</i>
Paint . . }	פוד	<i>Eye paint</i>
Pigmentum }		
Faint . . }	פוח	<i>To blow</i>
Pant . . }		
Condor . .	קדר	<i>Dark</i>

		SENSE OF HEBREW.
Hound . .	חד	<i>Sharp</i>
Loins . .	הלץ	<i>Loins</i>
Means . .	מצא	<i>Find</i>
Scoundrel .	קדר	<i>Dark</i>
Sling . .	{ שלד צלע }	<i>Throw away</i>
Abandon .	אבד	<i>Perish</i>
Prance . .	פרס	<i>Hoof</i>
Window . .	ידע	<i>See</i>
Random . .	רדם	<i>Dream</i>
Cancer . .	כנר	<i>Circle</i>
Went . .	אתה	<i>Go</i>
Wanton . .	עדן	<i>Pleasure</i>
Single . .	סנל	<i>Peculiar</i>
Hinder . .	חדר	<i>Besiege</i>
Dance . .	דץ	<i>Leap</i>
Hunt . .	הת	<i>Attack</i>
Springe . .	זיק	<i>Fetter</i>
Link . .	רק	<i>Thin cake</i>
Drink . .	שקה	<i>Drink</i>
Αγγαρος . .	אגר	<i>Letter</i>
Sprinkle . .	זרק	<i>Sprinkle</i>
Bint. ( <i>daughter</i> ) }	בת	<i>Daughter</i>
(Modern Arabic) }		
Sunt . . }	שטים	<i>Acacia</i>
(Modern Arabic) }		
Census . . }	כס	<i>Tribute</i>
Cess . . }		
Wrangle . .	רכל	<i>Traffic</i>
Shank . .	ישוק	<i>Leg</i>

## CHAPTER XXII.

## R. INTERNAL.

THE following list produces instances of R added in the interior, by the Chaldee.

		SENSE OF HEBREW.
Dry . . .	צִי	<i>Drought</i>
Mirth . . .	שִׂמְחָה	<i>Joy</i>
Stride . . .	צֵעַד	<i>Step</i>
Drum . . .	תֶּבֶן	<i>Tambourine</i>
Thresh . . .	דֶּשׁ	<i>Thresh</i>
Niggard . . .	נֶגֶב	<i>Dry</i>
Stress . . .	טָשׁ	<i>Pounce on</i>
Strumpet . . .	טָנַף	<i>Polluted</i>
Mortal . . .	מוֹת	<i>Death</i>
Βροτος . . .		
Thorpe . . .	טוֹף	<i>Surround</i>
Dorff . . .		
Trip . . .	טָף	<i>Trip</i>
Tip . . .		
Step . . .		
Warm . . .	יָחַם	<i>Warm</i>
World . . .	חַלַּד	<i>Pass</i>
Durbar . . .	דַּבֵּר	<i>Speak</i>
(Indian) . . .		
Curve . . .	כִּפֵּה	<i>Bend</i>
Order . . .	עֲדַר	<i>Set in order</i>

		SENSE OF HEBREW.
Stray . .	תעה	<i>Stray</i>
Barn . .	במה	<i>Fort</i>
Hark . .	הנה	<i>Meditate</i>
Harness .	הצן	<i>Weapon</i>
Spark . .	זיק	<i>Spark</i>
Drag . .	זלג	<i>Draw out</i>
Sledge . }		
Cream . .	חמא	<i>Butter</i>
Drought .	צחה	<i>Parched</i>
Thorn . .	צן	<i>Sharp</i>
Travel . .	שביל	<i>Go</i>
Trail . .	שול	<i>Train</i>
Trot . .	שוט	<i>Run</i>
Shot . }		
Throne . .	שען	<i>Rest on</i>
Dirt . .	טיט	<i>Mud</i>
Bark . .	נבה	<i>To bark</i>
Wreath . .	עבת	<i>A rope</i>
Order . .	עדר	<i>Arrange</i>
Fright . .	פחד	<i>Fear</i>
Frisk . .	פסח	<i>To leap</i>
Cramp . .	קפר	<i>Contract</i>
Sceptre . .	שבט	<i>A staff</i>
Thrill . .	תל	<i>Vibrate</i>
Trifle . .	תפל	<i>Refuse</i>
Throb . .	תף	<i>Strike</i>
Brook . .	נבך	<i>Gush forth</i>
Beck . }		
Berth . .	בית	<i>House</i>
Chirp . .	צף	<i>Chirp</i>
Curdle . .	קלט	<i>Clot</i>
Zebra . .	צבי	<i>Antelope</i>
Straight .	צדק	<i>Just</i>



## CHAPTER XXIII.

## S. INITIAL.

IN this table the reader will find instances in which an S makes its appearance at the commencement of the English word, where it has no prototype in the Hebrew. This also is a feature of the Chaldee.

		SENSE OF HEBREW.
Spume . }	פאם	<i>Fat</i>
Foam . }		
Scoundrel	קבר	<i>Dark</i>
Steer . .	{ תור שור }	<i>Ox</i>
Stave (in)	טבע	<i>Penetrate</i>
Sulphur .	שופר	<i>Lead</i>
Scorch .	קלח	<i>Scorch</i>
Spathe .	פתח	<i>Opening</i>
Schola . }	קהל	<i>Assembly</i>
School . }		
Scum . .	קום	<i>Rise</i>
Scurf . .	גרב	<i>Scurvy</i>
Sharp . .	חרב	<i>Sword</i>
Scald . .	דלק	<i>Burn</i>
Stray . .	תעה	<i>To wander</i>
Stop . .	תוב	<i>Turn</i>
Squall . .	בהל	<i>Tremble</i>
Swallow .	בלע	<i>Swallow</i>
Spirit . .	ברד	<i>Sprinkle</i>
Shrug . .	חרג	<i>Shake</i>

		SENSE OF HEBREW.
Swaddle . .	חתל	<i>Wrap up</i>
Sneeze . .	נוס	<i>Agitated</i>
Scurf . . .	נרב	<i>Scratch</i>
Sabre . . .	חרב (Tr.)	<i>Sword</i>
Scab . . .	נאב	<i>Wound</i>
Smash . . .	מחץ	<i>Smite</i>
Snort . . .	נחר	<i>Snort</i>
Sneer . . .		
Sheath . . .	עט	<i>Cover</i>
Swan . . .	יען	<i>Ostrich</i>
Split . . .	פטר (Tr.)	<i>Split</i>
Sparse . . .	פרז	<i>Scatter</i>
Spread . . .	פרד	<i>Spread</i>
Scaffold . .	קבל	{ <i>Receive</i>
Scuffle . . .		
Squeeze . . .	צוק (Tr.)	<i>Squeeze</i>
Scuttle . . .	קטל	<i>Slay</i>
Sling . . .	קלע	<i>Sling</i>
Squash . . .	קשא	<i>Squash</i>
Shudder . . .	חרד	<i>Shudder</i>
Stifle . . .	תפל	<i>Glue</i>
Sputter . . .	פטר	<i>Set free</i>
Splutter . . .		
Stickle . . .	תמד	<i>Hold fast</i>
Sting . . .	תקע	<i>Strike</i>

## CHAPTER XXIV.

## INTERCHANGE OF L AND R.

IN the following table, the reader will find proofs of the constant interchange of the letters L and R. Philologists in general believe, that it was late ere a distinction was made between them.

			SENSE OF HEBREW.
List . . .	}	רצה	<i>Delight</i>
Lust . . .			
Scorch . . .		קלה	<i>Scorch</i>
Flee . . .		פרא	<i>Run</i>
Marsh . . .		מלה	<i>Marsh</i>
Well . . .		באר	<i>Well</i>
Wear . . .		בלה	<i>Wear out</i>
Hammer . . .		הלם	<i>Hammer</i>
Hill . . .		הר	<i>Mountain</i>
Slop . . .		רפס	<i>Disturb water</i>
Jewel . . .		זהר	<i>Shine</i>
Bull . . .	{ or	פר בעל	<i>Bull</i>
Cool . . .			קור
Yolk . . .	}	יק	<i>Yellow</i>
Yellow . . .			
Tamper . . .		תפל	<i>Mortar</i>
Call . . .		קרא	<i>To call</i>
Corve . . .		קרב	<i>Basket</i>

		SENSE OF HEBREW.
Pluck . . .	פרק	<i>Break</i>
Malt . . .	מלט	<i>Bring forth</i>
Amulet } . . .		<i>Preserve</i>
Drip . . .	דלף	<i>Drop</i>
Sleek . . .	זרח	<i>Scatter rays</i>
Gargle . . .	גרגר	<i>Neck</i>
Surf . . .	סלף	<i>Send headlong</i>
Burst . . .	פרץ	<i>Burst</i>
Blast . . .		
Filch . . .		
Tumble . . .	תבר	<i>Break</i>
Frame . . .	בלם	<i>Bind together</i>
Firm . . .		
Brim . . .		
Brace . . .	פּלס	<i>Adjust</i>
Brag . . .	פלג	<i>Rejoice</i>
Linnet . . .	רנן	<i>Sing</i>
Wren . . .		
Shrike . . .	שלך	<i>Gannet</i>
Falcon . . .	פרק	<i>Plunder</i>

## CHAPTER XXV.

## N. INITIAL.

I NOW give some of the derivations from Hebrew words beginning with that deciduous letter N. It is to this point I should first look, if seeking the origin of English words composed of but one or two consonants, as 'go,' 'do.' In some few cases the N remains, but its place is altered; thus NeGeSH becomes *Gnash*; and NeSHeB, 'to blow,' becomes *snuff*, whilst dropping the N, we probably have our word, *Ship*, the vessel moved by the wind's breath.

		SENSE OF HEBREW.
Nasty . . .	נאץ	<i>To cast off, detest</i>
Nausea . . .		
Oust . . .		
Fool . . .	נבל *	<i>Fool</i>
Wile . . .		
Gap, Gape	ננב ^	<i>To be dry</i>
Game . . .	ננן ^	<i>Play on instrument</i>
Notch . . .	נתח ^	<i>To cut</i>
Don, Tan . .	נתן ^	<i>Give</i>
Toss, Dono .	נתס ^	<i>Tear up</i>
Tear . . .	נתר ^	<i>Loose</i>
Dire . . .		
Dash . . .	נתש ^	
Bark . . .	נבח ^	<i>Bark</i>

\* The caret ^, immediately after the Hebrew root, signifies that the first radical (N in this case) is deciduous. If a 2 or 3 be added, it means that the second or third radical is lost in the word indicated.

		SENSE OF HEBREW.	
Neath . }	נחת	<i>Descend</i>	
Hit . . }			
Hiss . }	נחש	<i>Serpent</i>	
Snake . }			
Tow . .	נשה	<i>Stretch out</i>	
Tall, Tale }	נשל	<i>Elevate, weight</i>	
Toll, Tile }			
Lade . . }			
Knock . }	נכא	<i>Smite</i>	
Neco . . }			
Nick . . }			
Guile . .	נכל	<i>Plot</i>	
Cot . . .	נכת	<i>Treasure-house</i>	
Snatch .	נסח	<i>Pluck out</i>	
Essay . }	נסה	<i>To try</i>	
Assay . }			
Suck . . }	נשק	<i>Kiss</i>	
Kiss, Clash }			
Pick, Puke }	נפק	<i>Draw out</i>	
Poke . . }			
Stanch .	נצח	<i>Victory, complete</i>	
Store . . }	נצר	<i>Keep</i>	
Nurse . . }			
Sob, Sniff }	נשב	<i>Blow</i>	
Snuff . . }			
Plough-share	נשר	<i>Tear in pieces</i>	
Nitre . .	נתר	<i>Nitre</i>	
Guess, Gash }	ננש	<i>Draw near</i>	
Gnash . . }			
Cash . . .	נכס	<i>Riches</i>	
Nag . . .	נהג	<i>Lead, drive</i>	

## CHAPTER XXVI.

## CHANGE OF S INTO T.

ON this page are collected examples to show that the Chaldaic change of the Hebrew S into T occurs frequently in English. In English the T sometimes becomes D.

		SENSE OF HEBREW.
Thick . .	שק	<i>Coarse</i>
Tatter . .	שתר	<i>Split</i>
Toll . .	שאל	<i>Ask</i>
Travel . }	שבל	<i>Go</i>
Truffle . }		
Tail . }	של	<i>Train</i>
Trail . }		<i>Hem</i>
Trot . }	שוט	<i>Run</i>
Thong . }		
Talc . .	שלג	<i>Snow</i>
Tilt . .	שלת	<i>Throw off</i>
Dint . . }	שמט	<i>Strike</i>
Dent . . }		
Dim . .	שם	<i>Waste</i>
Throne . .	שען	<i>Rest on</i>
Drink . .	שקה	<i>Drink</i>
Dregs . .	שקץ	<i>Loathe</i>
Trash . .	שרץ	<i>Swarms</i>
Trump . .	שובר	<i>Trump</i>

		SENSE OF HEBREW.
Teach . }		
Think . }	שיח	<i>Meditate</i>
Thought }		
Taunt . . }	שטן	<i>Accuse</i>
Tack . }	שוט	<i>Run</i>
(as sailor) }		
Thank . . }	שמח	<i>Rejoice</i>
Tack . }	שקר	<i>Fasten</i>
(as a carpenter) }		



## CHAPTER XXVII.

## THE DIGAMMA.

IN this table are presented cases in which Digamma occurs in English, or in some other tongue.

First, here are instances occurring before Oin.

		SENSE OF HEBREW.
Foul . . .	על	<i>Evil</i>
Fault . . .	עלט	<i>Dark</i>
Forum . . .	ערום	<i>Naked</i>
Favilla . . .	עפר	<i>Dust</i>
Pulvis . . .		
Volvo . . .	עגל	<i>Wheel</i>
Fumus . . .	עון	<i>Cloud</i>
Famulus . . .	עמל	<i>Toil</i>
Æmulus . . .		
Fatigue . . .	עתיק	<i>Old</i>
Antique . . .		
Antic . . .		
Πολις <i>Enp</i> . . .	עיר	<i>City</i>
Villa, Urbs . . .		
Borough . . .	עון	<i>Fount</i>
Fons . . .		
Fundo . . .		
φαινω . . .	עזר	<i>Help</i>
Foster . . .		

		SENSE OF HEBREW.	
Folium } φυλλον }	עלי	<i>Deaf</i>	
Fiscal . } Fiscus . }	עשך	<i>Tax</i>	

Here follow some other, less frequent cases.

Frigid . } Rigid . }	רנע	<i>Restrain</i>
Flame .	לחב	<i>Flame</i>
Fear . } Fray . }	ירא	<i>Fear</i>
Fuse . .	יצק	<i>Fuse</i>
Flabby .	לבב	<i>Heart</i>
Febris . } Fever . }	חרב	<i>Dry</i>
Viper . .	אפע	<i>Adder</i>
Breath .	רחות	<i>Spirit</i>
Broad . .	רחב	<i>Broad</i>
Friend .	רעה	<i>Friend</i>
φαιλος . } Evil . }	אוייל	<i>Foolish</i>
Fathom } Wend . }	אטן	<i>Step</i>
Brawl . .	רעל	<i>Reel</i>
Broom .	רתם	<i>Broom</i>
Build . .	ילד	<i>Bring forth</i>
Bray . .	רע	<i>Shout</i>

## CHAPTER XXVIII.

## CHANGE OF ZH INTO T.

In the following table proofs are furnished, that the change of ZH into T, (and its cognate D,) which takes place in Chaldee, is also followed by the English.

In the following instances it becomes T.

Timber . . .	{ צמר or תמר	<i>Out off</i>
Tench . . .	צנה	<i>Sink down</i>
Thorn . . .	צן	<i>Sharp</i>
Tank . . .	צנק	<i>Shut up</i>
Thunder . . .	צנר	<i>Roar</i>
Tide . . .	צעד	<i>Advance</i>
Toe ? . . .	צעה	<i>Walk</i>

In those which follow, principally D.

Dale . . .	} צאל	<i>Shade</i>
Dell . . .		
Tabeo . . .	צב	<i>Melt</i>
Dye . . .	צבע	<i>Immerse</i>

Dyke . }	צוק	<i>Compress</i>
Ditch . }		
Dank . .	צחן	<i>Foul</i>
Dodge . .	צחק	<i>Sport</i>
Dawn . .	צחה	<i>Shine</i>
Down (prep)	צען	<i>Remove</i>
Talk . .	צעק	<i>Cry out</i>
Tuft . .	צפד	<i>Stick close</i>
Dapper .	{ צפר	<i>Quick</i>
	{ or דבר	
Tackle .	{ צקל	<i>Bind together</i>
	{ or שכל	
Tar . .	צר	<i>Flow, balm</i>

## CHAPTER XXIX.

## HEBREW EQUIVALENTS OF ENGLISH LETTERS.

I now give a table of the Hebrew letters which I have found to answer to the English initial ones.

A	answers to	א ע ה ח
B	"	ב פ מ (ע <sup>p</sup> )
C	"	כ ק נ
Ch	"	ח ז ה
D	"	ד ט ו ז
E	"	א ע ה
F	"	פ ט (ח <sup>p</sup> )
G	"	ג ט ט
H	"	ח א ע ה
I	"	י א י
J	"	י ז א י
K	"	ק ט נ
L	"	ל נ ו
M	"	מ ט נ
N	"	נ ט ט
O	"	א ע
P	"	פ ט
Q	"	ק ח ט
R	"	ר ל ט
S	"	ש ז ט + s
St Sw &c.	"	צ ט ז
T	"	ט ז ד ט
Th	"	ת ט ז ד
U	"	ע ו א
V	"	ע פ ט (ח <sup>p</sup> )
W	"	ו ר א י ע
X	"	כ ש - נ ש - ק ש
Y	"	ע י
Z	"	צ ז

## FINALS.

Ght	"	ק נ
Ough	"	ח פ ע
Ow	"	ו ע ח ה א

## CHAPTER XXX.

## MISCELLANEOUS OBSERVATIONS.

BELOW are given examples in proof of the frequent omission of the aspirated letters in Hebrew by English and other tongues. We have observed it in the English Hiphils.

Arve (River) }	חלב	<i>Milk</i>
Albus . }		
'Αμα . .	חיים	<i>Life</i>
Enamel .	הנמל	<i>Hoar frost</i>
Arid . .	הרב	<i>Dry</i>
Aunt . .	התן	<i>Relative by marriage</i>
Ebony . .	הבן	<i>Ebony</i>
Ιαμαί . .	חיה	<i>Give life</i>
Ιαχus . .	חזק	<i>Strong</i>

In some cases, final *Beth* becomes in English D ; as in :—

Shrewd } Sword }	חרב	<i>Cut</i>
Broad . .	רחב	<i>Broad</i>
Ford . .	עבר (Tr.)	<i>Ford</i>
Arid . .	חרב	<i>Dry</i>

In some few instances a formative T precedes the root; as in:—

Tissue . .	עשה	<i>Make</i>
Thistle .	אשל	<i>Tamarisk</i>
Trousseau	ארש	<i>Betrothal gifts</i>

In some instances an A is prefixed to the word, after the Chaldee fashion; as in:—

Azure . .	צהר	<i>The clear sky</i>
Arson . .	רזון	<i>Destruction</i>
Agate . .	כד	<i>Agate</i>
Amulet .	מלט	<i>Deliver</i>
Africa . }	פרק	<i>Broken off</i>
Apricot }		

One point is continually apparent, that the tendency of English, in its early days, was to *shorten words*. That the same tendency exists still, is well known; as witness our 'cab' from 'cabriolet;' 'rail' for 'railway;' 'bus' for 'omnibus.' Words, then, which in Hebrew were of two syllables, are frequently in English compressed into one. And this is the source of many of the transpositions which we find. Thus RaDaM, 'to sleep,' becomes in English *Dream*; SaBaT becomes *Staff*; ZêPHRONe, 'a sharp point,' becomes *Prong*; and DeBRONe becomes *Thorn*.

Some of the transpositions are due to the fact, that a combination of sounds which seems harmonious to the ears of some nations, is not so to other tribes. Or again, the consonants so put together are unpronounceable by them. Hence we have some curious cases in which the Hebrew letters are taken in a reverse order in English. Thus HeRaB, 'to dry up,' becomes in English *Parch*; ZaRaP, 'to purify metal,' becomes in English *Purge*; and the Latin *Sanctus* springs out of the Hebrew KaDeSH, 'holy.'

Thus too the Hebrew CaHaSH, 'to lie, to flatter,' becomes in English *coax*. Thus NeG'O, 'to touch,' becomes *Gnaw*.

THE END.











