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ETYMOLOGICAL RESEARCHES;

WHEREIN

NUMEROUS LANGUAGES APPARENTLY DISCORDANT

HAVE THEIR

AFFINITY TRACED,

AND THEIR RESEMBLANCE SO MANIFESTED AS TO LEAD TO THE CONCLUSION

THAT

ALL LANGUAGES ARE RADICALLY ONE.

THOSE CHIEFLY CONSIDERED AND COMPARED

ARE

ENGLISH, WELCH, GALIC, MANX, GOTHIC, DANISH, SWEDISH, MESO-GOTHIC, PERSIAN, SLAVONIAN,
LATIN, GREEK, HEBREW, CHALDEE, ARABIC, LAPONIC, ETHIOPIC, COPTIC, TURKISH,
PERSIAN, SANSKRIT, AND THE LANGUAGES OF INDIA.

BY JOSEPH TOWNSEND, M.A.,

RECTOR OF PEWSEY, WILTS: LATE OF CLARE HALL, CAMBRIDGE.

AUTHOR OF "A JOURNEY THROUGH SPAIN" 2 VOLS.; AND "GEOLOGICAL AND MINERALOGICAL RESEARCHES, DURING A PERIOD OF MORE THAN FIFTY YEARS IN ENGLAND, SCOTLAND, IRELAND, SWITZERLAND, HOLLAND, FRANCE, FLANDERS AND SPAIN."

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THE
CHARACTER OF MOSES, &c.

ON LANGUAGES.

MOSES informs us, that after the deluge and before the dispersion of mankind, the whole earth was of one language. This fact it will not be difficult, independently of revelation, to render probable.

That men united in community should have one language, is perfectly agreeable to common observation. It might be sufficient therefore to demonstrate, that all mankind are descended from the same progenitors, and at a given period constituted one family. This, I trust, has been accomplished in a former volume, and, if so, from this it will follow, that they had one language. I shall here, however, take a different course, and by examining to a considerable extent the apparently discordant languages, which have prevailed in the world, shall trace their resemblance, and, should I be able to demonstrate, or even to make it probable, that all the languages, with which we are acquainted,

and consequently, by a well founded analogy, that all languages have an affinity and are radically one; the arguments adduced to prove, that the human race descended from the same progenitors, and at a distant period constituted one family, will be abundantly confirmed.

In proceeding to this arduous undertaking the most skilful etymologist must tremble; when he calls to mind the number of languages, which have been, or now continue to be spoken in the four quarters of the globe, and considers how little resemblance they retain to each other in meaning, orthography, and sound.

Yet if we remark the influence of climate on the organs of speech, on the productions of the earth, both in the animal and vegetable kingdoms, on the nature and number of our wants, with the means of supplying them; if we consider our occupations and pursuits, which differ, not only in the savage, but in the civilized stages of society, according as men subsist either by the fruits of the earth spontaneously produced, by hunting, by fishing, by flocks and herbs, by the plough, by arts and manufactures, or by all these united and combined with commerce; if we make allowance for the effects of government and political economy on the thoughts and discussions of mankind, according as they either live without property and laws, or establish property and submit to laws; if we reflect on the difference in the vocabulary of those, who have religion compared with such nations as have none; if we pay attention to the variety of terms required to express ideas connected with these various conditions of mankind, and the accidents, which influence the choice of terms; we shall readily conceive, that a language, originally one, may have split into a multitude of forms, which preserve little re-

semblance to each other, or even to the parent language, from which they all proceed.

When a nation passes from civilized to savage life; the vocabulary gradually becomes contracted. But, when it emerges from this state; a necessity instantly arises of inventing a multiplicity of new expressions, suited to it's increasing wants, to it's progress in the arts and sciences, to it's customs, occupations and pursuits, to its religion, government and laws.

But should a colony go forth, and, being separated either by alpine mountains, by wide and rapid rivers, or by the ocean, lose all connexion, all intercourse and communication with the parent state; and should this colony have been composed of fishermen, of hunters, of nomade hordes, or of the illiterate vulgar, who have few ideas beyond objects of the first necessity, and consequently few expressions; the change of language might be rapid, and, when, at a distant period, this little colony should have risen up into a nation; it might be difficult to trace the affinity between their language and that of the country, from which they originally came.

Colonies again proceeding in like manner from this colony, might scarcely retain a vestige of resemblance in their expressions, either to their remote progenitors, or even to each other.

Mr. Planta, in his interesting history of the Helvetic confederacy (vol. I. p. 13) shews clearly, what the want of communication effects in changing languages. For, speaking of Switzerland, he says, "In a country, like this, where every valley is the whole world to its inhabitants, the nearest neighbours are frequently such strangers to each other

as to differ widely in many of their customs, and sensibly so in their dialects. Among the mountains of the Grisons, the Romance is spoken, but there are as many dialects of this as there are vallies and villages.”

The same has been noticed by all travellers in similar situations throughout the globe, and we universally observe, that the language of little and detached communities is less permanent, than that of a great nation, because among them capricious changes are quickly communicated and readily adopted either in pronunciation or in the introduction of new terms. Professor Pallas tells us, that Caucasus exhibits more than twenty-two dialects of eight or nine distinct and several languages, and that Kamtschatka, whose population, when first discovered by the Russians, seemed to be but just commenced, contained nine dialects of three discordant languages, more distinct and better characterized, with much less affinity, either among themselves, or when compared to the languages of Europe, than these have to the ancient Celtic.

The same observation nearly is made by Charlevoix, respecting the Indians of New France, among whom he traces three mother tongues, and observes, that the dialects of each are as numerous as their villages.

From what has been said, it will appear, that should three families, diverging from one point, spread themselves with their flocks over new settlements, in opposite directions, to such a distance as to have no subsequent communication either with the parent stock, or with each other; the language of their descendants would, in a few generations, differ much from that of their progenitors. And in similar circumstances, such divergencies from given points being frequently re-

peated during a succession of some thousand years; should we attempt to investigate the affinity of these ancient languages; we should, from every point of divergency, have new analogies to trace, the discordancies would multiply, and before we could arrive at the first language, scarce a vestige of resemblance might remain.

When detached communities, or wandering hordes are surrounded by other hordes, with whom they are incessantly engaged in war, and are either subduing or subdued; it cannot be expected that they should, for any length of time, preserve their language pure. In such circumstances they must inevitably blend a multitude of languages together.

In new colonies, such as I have above described, poverty of language leads to change; because one single expression is obliged to represent many distinct ideas, which, in numerous instances, have but a remote analogy. A vivid imagination seizes the most faint resemblance, and compels the same term to serve for various purposes. A word thus used, if happily applied, gives dignity to language, rivets the attention, fixes itself in the memory, and, if universally approved, passes current as a classical expression. Poverty of language gave birth to *metaphors*, but their beauty recommends them to our use. Like our garments, they may have originated either in regard to decency, or in weakness and in want: but they are now resorted to for ornament, and give grace to our discourse. These are the hieroglyphics of all nations, the elements of Symbolic writing, even among nations who have adopted the use of alphabetic characters.

Thus in various languages *heart* is used for benevolent affections, a *rock* for security, a *sword* for war, a *staff* for support, *light* for pros-

perity, *darkness* for adversity, a *shadow* for protection, a *horn* for strength, glory, courage, and *sleep* for death.

All nature supplies the orator with metaphors. Thus the public speaker, the poet, and the clown, all equally contribute to change a language.

With a view to grace, or to supply the deficiency of suitable expressions, other tropes are admitted in discourse. Thus a part is substituted for the whole, as in German *flinte*, in English *fusil* and *firelock*, are used for musket. The genus frequently becomes the species, and specific distinctions being overlooked, the term appropriate to one species is applied to others. Thus in Danish *riste* means to broil, and *stege* to roast. In Welch *Ffordd* means a road in general, whilst *road* is confined specially to the passage of a river. In England these expressions are reversed. *Derw* in Welsh, like the corresponding term in Greek, means oak, but *drewo* and *drebo* in the Slavonian dialects mean tree in general, like *pren* in Welsh, which is allied to *πρινος* a term exclusively confined to oak. Our word *tail* claims affinity to *τελος* extremity: but *tal* in Welch is now confined to the forehead, although formerly it was extended indifferently to head and tail.

From inattention to distinctions the male expression becomes female, and the female is taken for the male, as in the word *hen* derived from *hane*, which in Gothic signifies the male bird, as *höna* does the female. In Finland *kana* is confined to the female, and *kucku* to the male, answering to *coq* in French, and to cock in English. Connected with *kucku* we have *kuklein* of German, *kuckling* of the Swedes, and *chicken* in

English, all indifferently applied to the male and female offspring of the hen: but in either Canarese or Sanscrit and in Spanish chico is a little one.

In like manner the distinctions of age, sex, and condition, marked in our words cow, bull, ox, steer, heifer, are confounded in bos of the Greek and Latin. In Galic *agh* comprehends every one of these, with doe and hind, whilst bois and bo are restricted to the cow. In Welch, yeh, like our word ox, and the Russian bole, is confined wholly to the castrated bull. Gaw in Sanscrit and Persian, means both cow and bull.

The terms Sheep, Ewe, Ram, Wether, with numerous others, are subject to the same caprice.

Such confusion arises from the transmission of terms without specific and precise ideas.

Ignorance of the language, either in new settlers, or in occasional visitors, is a very frequent cause of error. In no instance has this been rendered more evident than in the names of rivers. We meet with at least five Avons in Ireland, and more than six in England. We have four rivers which bear the name of Team, Tama, Tame and Tamar, besides the Tavy and Taw of Devonshire, the Tafy, Tivy, and Towy in Wales, the Tay, Teviot, and Tweed, in Scotland, and the Tove in Northamptonshire; yet neither Avon, Tame, Taw, Tay, Tove nor Tafy were originally proper names; but meant river in general, the former being essentially the same word with the Galic *Amhuin*, pronounced Aven, or the Latin *Amnis*: and the latter with *ποταμος*, as we shall prove in the progress of our work. The rivers Wey, Wye, and Medway are the Galic Obha, pronounced Owa, nearly resembling the French word Ean.

The rivers Asc, Esk, Isc, Usk, Isis, Oise and Ouse, with Ax, Ex and Ux, which give their names to their several market towns, were merely, like Obha, water, a stream, a river. So Rhine, the name of one river, is no other than Rine, the Saxon appellation for stream, Gunga, is both a generic and a specific term, meaning both river and the Ganges. In like manner the Frith of Forth is literally the Sea of Sea, because neither Frith nor Forth were originally proper names, but the latter was the same word with πορθμεον, and the former with Fretum. Loch Linnhe, Loch Lomond, and Lacus Lemanus, as used by Cæsar in his Commentaries, are repetitions, because Lemanus, or, in Tartarian, Liman, like Llynn in Welch and Galic, and λιμνη in Greek, means a lake, or an extensive sheet of water. It is possible that Lynn in Norfolk may have derived its name from hence. Lincoln anciently looked down upon a *lake*, the termination *Coln* is Colonia. In Pinkerton's Geography, we meet with Lake Loch Nor, that is Lake Lake Lake, for neither of these words is a proper name, but Loch in Celtic, and *Nor*, both in Tartarian and in Hebrew, mean lake in general.

By accommodation and general consent, the instrument and cause are frequently substituted for the effect, or thing, produced. Or a quality may be used to represent the animal or thing, in which that quality is eminently found, as when Homer uses the term πτωξ for a hare, an animal distinguished for timidity, and for its endeavour to conceal itself. The time is put for whatever is connected with it. Thus middag in Sweden means dinner, and journèe in France, may be indifferently day, day's work, journey, battle, pay.

In like manner the containing may stand for the contained, as cup

for drink, the pitcher in Spain for the beef, mutton, bacon, &c. stewed in it; and in every country, the table for the food which is placed upon it. Camp means a plain, or an army with its tents and equipage; but in German it is used for a battle. The matter, of which a thing is made, is taken for the thing itself, as, for instance *baum* which in German means a tree, is a bean in English. Cuirasse, that is *coreacea* leather becomes a coat of mail.

The sign may supply the place of the thing signified, as when either throne or sceptre is used for regal power.

A word, once diverted from its original signification, finds no rest, but passes on in slow succession, and is made to represent, from time to time, some new idea, as caprice may dictate, or necessity require. A learned Abbé, who, flying from the tyranny of Robespierre, found refuge in this island, was so obliging as to shew me a Chinese word, which in its primary signification means to suck. This he traced through its various ramifications, in a connected series till he found it terminate in near a thousand different and distinct ideas.

Frequently the metaphorical acceptation of a word remains, when the original meaning has been long since forgotten. Thus it is in *capricious*, which refers to the wild and sportive gambols of the kid, as *sincere* does to honey, when it is free from wax: yet these expressions never suggest an image to the mind, either of a goat, of honey, or of wax. In like manner, *pugno* gives us the notion of a battle, whatever be the implement of war; but excites in us no image of the first, although *pugno* is derived from *pugnis*. The same observation will apply to *affront*, *insult*, *backbite*, *counsel*, *conspire*, &c. &c.

When new terms, whether invented or imported, have been received into a language, it frequently happens, that the correspondent expressions are laid aside, or acquire new significations. This we observe in *rival*, *knave*, *villain*, *rascal*, *churl*, for these formerly conveyed the several notions of neighbour, boy and man-servant, villager, lean beast and rustic, precisely as the terms *queen* and *quean*, one of which is a title of the highest dignity, the other of reproach, are no other than *quena*, which at first meant simply woman, then a wife, and in Sanscrit a daughter. So among the Romans, *hostis*, an enemy originally, signified a stranger; and from these independent meanings may be derived our word *host*, used for one who receives strangers, and for a multitude of armed men.

Thus *ail* in Hebrew is a ram, in Arabic a stag: *caper* a goat in Latin, a boar in Greek. *Bos* in Galic means the hand, and has the palm of the hand. *Bys*, *bez* and *bes*, the correspondent words in Welch, Cornish and Armoric, mean a finger; but *besoa*, in the language of Biscay, is the arm. These have a striking resemblance to *pes* or $\pi\omicron\upsilon\varsigma$, which conveys the notion of a foot, but occasionally of the whole leg, and which may have originated in *bus* (בוס) to trample under foot. Should it be granted, that the Celtic tribes derived their *bos*, *bys*, *bez*, and *bes* from either $\pi\omicron\upsilon\varsigma$ or בוס; such licentious use of terms could not be considered as more extraordinary than, that *paw* should signify the hand in Sanscrit and in Welch, the foot in Russian and in Persian, the hoof in Armoric, and indifferently either hand or foot in English, whilst in Greek it means only the action of the hand or of the paw in grasping.

Putain French, and *puta* Spanish, mean a prostitute, but in Sanscrit a wife.

Buwch is in Welch an ox, in Russian a bull, in French and German a he-goat; but βήκη is a she-goat. *Ungula* in Latin is the nail, but in Sanscrit the finger. *Wife* in English is a married woman, in German a woman, though unmarried.

Brithil in Welch is a trout, but in Cornish a mackerel. *Ceser* in Welch is hail; in Armoric casaire is a shower; *Lis* in Welch a palace, in Galic a house. *Mam*, Welch, is mother, in Galic a nurse. *Dafad*, Welch, a sheep; *damb*, pronounced *daf*, is in Galic, ox. *Gobhar* in Galic is a goat, in Irish a horse. *Dant*, a tooth in Welch, is in Galic a morsel. *Cynnog*, Welch, a pail, is a churn in Galic. *Llug* in Welch, and λυγγ in Greek, mean light, but *look* in English, is either the action of the eye directed towards an object, or the appearance of any thing when viewed.

A remarkable change of meaning has taken place in our words *right*, *just* and *true*, of which the latter now contains the notion of verity, as the two former do of equity, although originally *right* signified merely that, which was directed, *just* that, which was commanded, and *truth* had no reference but to fidelity, and to that confidence, which tried fidelity inspires.

True, *truth*, *troth* and *truce*, or in old English *trew*, *troweth*, *treoth* and *trowse*, are certainly allied to *trow*; yet *trow* was not originally equivalent to *cogito*, *concupio*, *imagino*, but to *confido*, not to ἀλήθεια, but to ἀρετή. In this acceptation it agrees with *treowan*, *treowa* and *treothe* Saxon, *vertrouwen*, Belgic, *treu* and *trauen* German, *trua* Icelandic, *tro* Swedish, *troe* Danish, *trauan* and *trauida* Gothic, and with *true*, as used by Shakespeare, all which imply fidelity, confidence and trust.

In these languages, the expression for thought, imagination, belief and verity have not even the most remote resemblance, not the most distant affinity to our words true, trow, troth, truth and truce, to the Saxon treowian, or to any of its derivatives.

Verity is related to the German wahr and Latin verus, the French vrai, and to the Spanish vero. To convey this notion we have in the Slavonic line istinna, stability; as, in Hebrew, Chaldee and Syriac, Ameth (אמת) implies that, which is durable, whilst in Russian vieriu and viera mean fido, and fides, vieryu, credo, and derznost is used for confidence. The Greek expression ἀλύθεια means that which is not concealed.

It were now therefore absurd for any one to say, that a curve becomes a *right* line, when directed to be made; that, justice has no specific meaning of its own independently of a command, or that iniquity in judges may be perfectly consistent with rectitude.

This change in the meaning of words is palpable in the well known adage summum jus summa injuria, which, though rightly understood, is agreeable to verity, yet, etymologically taken, is a contradiction in terms. A skilful rhetorician, fond of paradox and conscious of superior talents, to amuse himself and others in some idle hour, may play with terms; but even at the festive board, when surrounded by his friends, he will not maintain, that trow and truth have not changed their meaning, or that in the modern acceptation of the term, truth universally prevails, that all villagers are villians, that every servant is a knave, that rustics are churls, that every woman is a quean, and that verity has no existence beyond the wild conceits and *opinions* of mankind: (see Horne Tooke's, Ep. pt:) this

propensity in nations to change their vocabulary is well described by Horace.

As, when the forest, with the bending year,
First sheds the leaves, which earliest appear;
So an old race of words maturely dies,
And some, new-born, in youth and vigour rise:
Many shall rise, that now forgotten lie,
Others, in present credit, soon shall die;
If custom will, whose arbitrary sway,
Words and the forms of language must obey.

But though in one language, or dialect a word may become obsolete and perish, or have its meaning changed, yet in the kindred languages, it may be retained as classical in its original acceptation. Numerous instances of this might be adduced from the several dialects of Celtic, from the Welch, Cornish, Armoric, Irish, and Galic, compared with the Gothic languages. Many of these have been noticed by Lluyd, and not a few of them will occur to us in the progress of our investigation. Some nations may have lost the primitive expression, whilst its compounds exist. Thus for instance, the Galic *teine* and the Welch *tan*, mean fire, but these words were laid aside in Latin and in French, in which, however we find *extinguo* and *eteindre*. In old English we have *tine* and *tind* to kindle, which have given birth to *tinder*.

OF COMPOUND WORDS.

The natural progress of languages, after names had been invented for the various objects of sense and articles of first necessity, seems to have been, by some modifications of these names, to express such qualities or actions, as were most readily suggested to the mind on the contemplation of those objects. Certain it is, however, that in the introduction of appropriate terms, whether for things, for persons, for places, for actions, or for qualities, all nations have avoided the multiplied use of arbitrary sounds, and, availing themselves of such as were uncommonly understood, have been satisfied with indicating by them, as nearly as possible, the properties by which the object in question is characterized and to be distinguished from all others.

This propensity gave rise to compound expressions, which, when well chosen, become perfectly descriptive of the thing intended to be known. As for instance, when the Irish for a flint say *dragart*, or when the Germans call it by the name of *feuerstein*, they indicate that species of stone, which gives fire by collision with steel. For a fin the latter use *flossfeder*, floating feather, and for a telescope *fernrohre*, that is the reed or tube by means of which they discern distant bodies. Some of the German compounds seem to be ill connected, as for instance, when they call a roe *hirshkuhe*, and a fawn *hirschkalb*, the former meaning literally the cow, and the latter the calf or the hart. Other compounds excite a smile in foreigners, as for instance, *hand-shoe* when used for gloves, and *finger-hat* which means a thimble.

Such is the difficulty of inventing expressions for new objects, that the element in which any thing is produced, the country from which it comes, or even the mode of conveyance often serves to mark the specific difference, and then the most remote analogy, the least discernible resemblance is taken for the generic term. In Galic *cuinin*, a little dog, in English becomes a rabbit. *Meerkatze*, that is a sea cat, is in Danish and Dutch a monkey. *Blodigel*, that is blood eel, in Denmark a leech. The rein deer is distinctly *renn thier*, the running animal. When the Korœki first saw an ox, they called it *ruski olehn*, that is Russian rein deer. The people of Otaheite called horses mighty hogs. A lion when first beheld at Rome, was a Numidian bear. In Galic a wolf is *madrabhalla*, wild dog, and a bear is *mathghabhuin* a wild calf. In Welch a badger is *daearfochyn*, an earth pig. The Celtic tribes, whether Galic, Welch, or Cornish, describe the otter as a *water dog*. In Sanscrit this animal is *udra* closely allied to $\upsilon\delta\omega\rho$ of the Greek. The Persians call a mole, deaf mouse. When the Romans saw the elephants of Pyrrhus, they considered these animals as Lucanian oxen. *Elephus* itself may have been derived from *aleph* an ox in Hebrew.

Similar expedients for the invention of new terms have been universally resorted to. Thus we have sea horse, sea cow, sea hog, sea calf, which last is in Welch, *morlo* in armoric *lue môr*.

Even the most distant resemblance will suffice for both the generic and specific term, as in our word *pineapple*, which is neither an apple, nor fruit of the pine tree.

The Greek language is remarkably fond of compounds. Thus for instance we see $\zeta\omega\pi\upsilon\rho\upsilon$ for embers, in which the fire may seem to

be extinguished, but is yet alive, and needs only to be moved for the admission of fresh air, an action well expressed by *ἀναζωπυρῆιν*. Of their compounds, some are to be admired for elegance; some are remarkably comprehensive, and others excel in the force and energy of their expression. Such are *λυκαυγῆς* the dawn, *καλλιγύναϊξ* abundant in beautiful women, *δορύξενος* a brother in arms. Some compounds are so much contracted, as to conceal to a certain degree their component parts. Thus it is with *δακνω* compounded of *δα* and *κνω*, which united, mean precisely I gnaw, in Galic *enaighim*, that is I tear in pieces with my teeth; for *κνω* implies simply to divide, whether by cutting, rending, or tearing, without reference to the teeth. This additional notion of the instrument, by which the division is effected, seems therefore to have been conveyed by *δα*, and if so, this particle may have been contracted from the oriental *dant*, which is in Galic a morsel, but in Hindostani, Sanscrit, and Welch, a tooth, as *dendan* is in Persian, agreeing thus with *dens dentis* of the Latin, or *οδους οδοντος* of the Greek.

In every country the expedient resorted to in giving names to persons and to places, has been to combine expressions and form new compounds, descriptive of a person, or the place in question.

Among the Hebrews it appears, that when the new-born infant was to be distinguished by a name, they had recourse, not to arbitrary sounds, but to such words, as being commonly in use, described the circumstances attendant on the birth. Thus it was in the names of Cain, Abel, Seth, Noah, Abraham, Isaac, Jacob, Ishmael, &c. all explained in sacred writ. So in the German names, *Alarie*

is universal king; Ariovistus, much honoured; Allobroges, the mountaineers; Marsi, the marshlanders. A similar practice prevails among savage tribes, as may be particularly noticed in America.

The names of places have been taken from either local circumstances, or some remarkable event to be thus recorded, as at Beer-sheba, Bethel, Gilcad, Eshcol, Bochim, all particularly mentioned and explained in Scripture. In every country, local names, lead to the knowledge of the ancient languages, because they are descriptive of the situation, whether mountainous or level; in a valley or a glen; wet or dry; woodland or pasture, open or inclosed; cultivated or wild; whether it has a rock, a castle, a well, a river, a bridge, a ford, a mill, a church, a lake, &c.

In Germany there is not a village, but what is indebted for its name to something general and special in its situation. The general terms are bach a stream, brück a bridge, busch a thicket: dorp a village; fels a rock; berg an eminence; burg a castle; feld a field; hausen, from haus a house; hoff a court; holtz or holz a forest; kirch a church; mulen, from mühle a mill; munster a convent; stein a stone; thal a valley; vörde a ford; wald a forest. In Wales every gentleman's seat carries an accurate description in its name.

The natural progress of language, after having invented names for things, one would imagine, should be to fix upon terms descriptive of qualities or indicating action. Hence the origin of verbs and adjectives may be sought for in the correspondent substantives; but by observation it is found, that in all languages the verbs, however formed, with their inflexions, give birth to innumerable nouns, as may be particularly

noticed in the Saxon, Greek, and Hebrew. All the other parts of speech flow from these, claiming kindred to the nouns and verbs, of which they are abbreviations. This has been demonstrated by Lennep, in his Greek Etymology, and, as far as relates to English, by the most able critic of our age; and Noldius in his Concordance has transmitted to posterity, a work written by Christian Koerber, which proves the same thing respecting the Hebrew particles.

But though all nations start from the same point, and acknowledge the same principles; they yet take different routs, and in the evolution of ages find themselves exceedingly remote in their expressions both from their common ancestors and from each other. Hence the vast variety observed in their adverbs, prepositions and conjunctions. But as these are all derived from nouns and verbs; so from them proceed formative particles, whether prefixed or suffixed to other nouns and verbs.

Here then we have an abundant source for diversity of speech, where the languages are acknowledged to be radically one. This will be distinctly seen, if we pay attention even to a few of the prepositive particles introduced into the principal languages of Europe.

In Greek, we have

1st. The intensitive *a* apparently derived from *ἄγαν* as in *αεθλος*, *αγλαος*, *ἄπας*, *ἀολλλέες*.

2nd. The privative *a* derived from *ἄνευ* as in *ἀόρατος* *ἀβροτος*, *ἀλήθεια* *ἀίδης*, *αἰδως*, *ἀληθιος*, *ἀλαδς*, *ἄνανδρος*, *ἀνόρατος*, *ἄνοσμος*.

3rd. The associating *a* derived from *ἄμα*, as in *ἀκόλουθος* and *ἀδελφός*.

It must be here remarked, that when *αμ* occurs before a labial; it may be used for either *ανα* or *ἄνευ* as in *αμπεδιον* and *αμβροτος*.

Thus in one language the same prefix, derived indeed from different particles, varies the form of words, and diverts them from their primitive meaning, yet ever with a strict attention to the roots, from which they are derived. In Greek we have eighteen prepositions, each of which may be combined with every verb, either single or in pairs, nay even in triple ranks, as may be observed in Homer. From one verb, for example βαλλω, we count more than fifty verbs of distinct meanings, and from λεγω, in it's several acceptations, we have nearly eight hundred compounds.

The English needlessly doubles the preposition in concomitant derived from con and eo.

Among the eighteen Greek prepositions I must request, that the reader will pay particular attention to επι, απο, εν and εξ, because these in one shape, or other, run through all the languages, both of Europe and of northern Asia.

The Latin, intimately connected with the Greek, has nearly the same particles with it, as the Italian, Spanish, Portuguese, French, and English, conform to Latin. The import however of these particles is not strictly the same in all these languages, and therefore in Italy, a Frenchman must not be surprised to find, that digiunare means to fast.

In Slavonic, the particles prefixed, are bez, voz, vz, vos, vni; za, z, s, k, ko, na, ni, &c. which I may possibly explain, when I shall proceed to treat of the Slavonian language.

The Germans have two kinds of compound verbs. The first are those that have particles inseparable from them, such as, after be,

emp, ent, er, ge, hinter, miss, um, ur, ver, verab, verun, voll, wider, and zer, of these the two most frequently used are *be*, and *ge*.

The second are those that have particles separable from them, such as, ab, anf, aus, bey, dar, durch, ein, fort, fur, heim, hin, &c. which instead of being prefixed, may be carried forward, and stand alone at the end of a long sentence.

In Angle Saxon, the prepositions used in composition are numerous. Among those we find, a, ab, *be*, emb, fore, *ge*, g; na, ne, n, on over, uppe, with, &c.

The prepositive particles in Belgic, Danish, Swedish, Icelandic, and Maso-Gothic resemble these, as these resemble the correspondent particles in Greek.

In Welch we have a, ad, am, an ar, as; cyd, cym, cyn; dad, de, di, dir, dy, dys; ed, er, es; g, go, gor; y, ys, most of which correspond with the preceding.

They are somewhat different in Galic; but evidently claim kindred with the Greek. These are a, ag, ad, aith, am, an, ar; coimh; ea, eac, eag, ean, ein, en; g, re, s, tar.

It may be readily conceived, that such a multiplicity and variety of particles must create confusion, equal to that of Babel, when, in the kindred dialects, the same root remains either single, but disguised, or disguised and connected with different prepositions, according to the genius of the several languages, in which the radical term has been preserved. Thus for instance, preserve in English and conserve in French, answer to *servo* in Latin; but serve in English has a different import. Mendum in Latin is a defect; but to mend, in English, means to re-

move defects. *Σκιερος* becomes obscure and *πλάγιος* oblique. Wild in English is *gwyllt* in Welch. *Lenner* Armoric, and *darllenwr* Welch are radically one, and mean a reader. *Gogledd* in Welch is the north; but in Galic we find simply *Cledd*, that is the left hand and therefore the north to him, who turns his face towards the east. *Llugeid* the eyes in Welch, is *daulagad* in Armoric. *Cymmal* in Welch is a joint, but in Greek the root appears in *μελος*. In French *blesser* answers to the German *verletzen*, and both are found in *lœdere*, *lœsus*, *πλήττω* *πλήττω*. *Conspoid* in Galic and *dispute* in English are radically one, for both originate in *puto*.

Thus in different countries, according to caprice or accident, innumerable terms become variously combined, and retain only their equivalency in import, with scarcely a vestige of similitude in form.

Among the difficulties which stand in the way of etymology, one, and that not the least, arises from the propensity of all nations to indicate positive qualities by negation. From this practice, the more direct and proper terms expressive of qualities, have been neglected, and not unfrequently have been wholly lost. Of the languages with which I am acquainted, the Galic is most remarkable for this propensity, having no fewer than nine particles used in composition for negation. We ourselves are fond of this practice, and the Germans are so partial to it, that for many notions they have none but negative expressions. In Greek, two negatives strengthen the negation; but with us and with the Germans, two negatives make an affirmative. In English, we have *mortal* and *immortal*, but Milton has doubled his negatives, and has left us *unimmortal*,

From these practices, languages which are radically one, must of necessity appear in a vast variety of forms. But their dissimilarity is again exceedingly increased by diversity of *terminations*. These are too numerous to be here particularly noticed. Suffice it then to say, that, numerous as they are in every language, they were originally either verbs, nouns, or pronouns, not, as at present, absorbed in the compound, but distinct and separate from the root. As this will be rendered evident in the progress of my work, I shall content myself with giving two instances from the Greek.

In the auxiliary verb $\epsilon\iota\mu\iota$, am, the last syllable designates the person precisely as in Hebrew. So likewise is it in all the verbs, which terminate in $\mu\iota$ as for example $\beta\acute{\alpha}\mu\iota$, I go, for the simple root is $\beta\acute{\alpha}$ or in the Hebrew *boa* and $\mu\iota$ is the pronoun.

That my conclusion is well founded will appear, when I shall proceed to trace the correspondent verb through all the languages of Europe and of Asia, in all of which, without exception, the root is decidedly the same. In the termination of their verbs, all languages, except Hebrew and its kindred dialects, are apt to perplex the novice by the creation of new themes derived from the several tenses, the infinitives, or the participles of other verbs, which may however, be still retained in the same, or in some other tongue. Thus in Greek we find $\lambda\epsilon\gamma\omega$ $\lambda\epsilon\gamma\epsilon\iota\nu$, to collect, to number, to speak, allied to which we have *lego*, *legere*, to collect, to gather, to read, as in *legitis flores* of Virgil. From *legere* the English, Dutch and Germans have, by abbreviation, formed *lere*, *lore*, *leeren* and *lehren*, to learn, and these, by a reduplication of the infinitive termination, produce

lernen German, and leornian Saxon, of the same import. Our verb to burn is evidently *πυροειν*. But other Gothic languages, as if this were not the infinitive, have doubled the termination to form bernan and brennen Saxon and German. So likewise in churn, from *γυροειν* the infinitive is distinctly marked, and yet the Saxon doubles the termination and makes cernan.

Sometimes the past participle becomes a new theme, as in gird from *γυροειν*, and then the Gothic infinitives will be in Saxon gyrdan, in German gürtten. Or this participle, formed from the infinitive, may assume its proper termination and become a new verb, as in branden of the Dutch, and blindan of the Saxon, for in the latter we trace blinnan, blinned, blind, (closed,) in the former bran, brannd, brand, burnt. In like manner binden of the German, bindan of the Saxon, benden of the Persian, and bandna of the Sanscrits and Hindostani, may be traced to the Latin *vico* a verb connected with *ἰτέα* a withy.

Many of our verbs seem to be formed from the participle present of other verbs, as for instance, gang from go, and bring from bear. These repeat the infinitive termination in gangan and bringan of the Gothic dialects. By the same process we may derive fengan Saxon, or fangen German from fahan Gothic, which is allied to *παιειν* as tongs to *ταω*. In like manner Staae of the Danish, connected with *ἰστημι* and *ἑστηναμι* of the Greek, and with istaden of the Persian, seem to have produced staend, stand, from which we must derive standan Saxon and Gothic. Even hangian of the Saxon appears thus to have originated in hahan of the Gothic, to raise, to elevate, to lift on high.

These practices are common. In Greek we have numerous instances of infinitives converted into new themes, which consequently double their usual termination. Thus $\Phi\acute{\alpha}\omega$, $\Phi\alpha\epsilon\iota\nu$, gave birth to $\Phi\acute{\alpha}\iota\nu\omega$, $\Phi\alpha\iota\epsilon\iota\nu\epsilon\iota\nu$ and $\tau\epsilon\rho\sigma\omega$, $\tau\epsilon\rho\sigma\epsilon\iota\nu$ produced $\tau\epsilon\rho\sigma\alpha\iota\nu\omega$, $\tau\epsilon\rho\sigma\alpha\iota\nu\epsilon\iota\nu$. In like manner we have $\xi\omicron\rho\epsilon\omega$, $\xi\omicron\rho\epsilon\nu\nu\omega$; $\theta\iota\gamma\omega$, $\theta\iota\gamma\gamma\alpha\nu\omega$; $\omicron\rho\omega$, $\omicron\rho\iota\nu\omega$; $\Phi\alpha\iota\delta\rho\omega$, $\Phi\alpha\iota\delta\rho\nu\omega$; $\omicron\lambda\iota\sigma\theta\epsilon\omega$, $\omicron\lambda\iota\sigma\theta\alpha\iota\nu\omega$; $\theta\alpha\rho\sigma\epsilon\omega$ $\theta\alpha\rho\sigma\acute{\upsilon}\nu\omicron\mu\alpha\iota$; $\chi\rho\acute{\alpha}\omega$, $\chi\rho\acute{\alpha}\iota\nu\omega$; $\kappa\rho\alpha\delta\acute{\alpha}\omega$, $\kappa\rho\alpha\delta\acute{\alpha}\iota\nu\omega$; $\chi\alpha\lambda\acute{\alpha}\omega$, $\chi\alpha\lambda\acute{\alpha}\iota\nu\omega$, κ , τ , λ . Indeed there is scarcely any part of the Greek verb which has not given birth to some new theme. It arises from this practice, that from $\chi\alpha\lambda\acute{\alpha}\omega$ we have $\chi\alpha\lambda\acute{\alpha}\zeta\omega$, from $\theta\alpha\rho\rho\epsilon\omega$, $\theta\alpha\rho\sigma\epsilon\omega$, from $\delta\Phi\acute{\epsilon}\iota\lambda\omega$, $\delta\Phi\epsilon\iota\lambda\acute{\eta}\sigma\omega$, $\delta\Phi\lambda\acute{\iota}\sigma\kappa\omega$, $\delta\Phi\lambda\iota\sigma\kappa\acute{\alpha}\nu\omega$, $\delta\Phi\lambda\omega$, $\delta\Phi\lambda\acute{\alpha}\nu\omega$.

Attention to these remarks will enable the young student readily to detect the radical parts of words, however complicated they may be, and to remove the incumbrances by which they are concealed from the unpractised eye. To such attention Mr. Tooke was indebted for the reputation, he acquired, as the most distinguished critic of the age. I may yet venture to add, that a knowledge of these practices will provide us with a key to most of the European and Asiatic languages. In all of them we meet with nouns derived from verbs and verbs from nouns. And sometimes a noun, derived from a verb, gives birth to a new verb, which produces another noun, from which a new verb is formed, as, in the Greek, will be evident to any one, who consults Scapula's Lexicon. In all such changes the termination varies, as will be distinctly seen, when I shall proceed to the examination of particular languages more especially of the English and the Greek.

All nations, for the sake of euphony, insert some letter, not essentially necessary, in the middle of such words as would otherwise sound

harsh, or difficult of pronunciation. This practice is so general, that it is needless here to produce particular examples. Such however will occur to us in the progress of our work.

From what has been said, it will appear, that languages, which seem to be discordant, may have elementary parts, which, however disguised by composition, are the same in all. If then I shall be able to demonstrate, that such elementary parts exist and are essentially the same in all the languages, with which we are acquainted, will it not be clear, that all these languages are derived from one parent stock. This precisely is the task I have imposed on myself, and I trust it will be performed to the satisfaction of my readers.

OF ABBREVIATIONS.

That which contributes more than all that has been stated, to multiply languages and to conceal their origin, is the practice universally observed of contracting two or more syllables into one. This no where appears more conspicuously than among the Chinese, who express each word by one simple sound, as we contract, but on a less extensive scale, *αγαζομαι* into gaze, *βλασφημειν* into blame, *ελεημοσυνη* to alms, *πρεσβυτερος* to priest, *κυριου οικος* to kirk and church, *sigillum* to seal, *flagellum* to flail, *judice* to judge, *calamus* to halm, and *nutrice* to nurse.

Sir W. Jones informs us, that the people of Tibet speak a dialect, which, like its parent the Sanscrit, was formerly polysyllabic, but at present consists like the Chinese, of monosyllables, to form which, with

some regard to grammatical derivation, it has been necessary to suppress, in common discourse, many letters, which we see in their books; and thus we trace in their writings many Sanscrit words, which in their spoken dialect are quite undistinguishable. This practice is strikingly evident in Irish.

A writer, of great learning and more than common sagacity, has judiciously observed, that abbreviations are the wheels of language, the wings of Mercury, for as the first intention is to communicate our thoughts, so the second is and ever will be to do it with despatch.

But it has so happened, that in abbreviating, few nations have adopted the same process.

It is acknowledged, that the French, Italian, Spanish and Portuguese are branches of the romance language, and derived from the Latin, and that the other European languages borrow both from it and from the Greek. Let us then begin our investigation with a few derivatives from Greek and Latin, which appear in most of them, after which we may take the abbreviated terms, promiscuously, as they occur to our recollection.

From *κολαπτω* and colaphus the Italian has derived colpo, the Spanish golpe, and the English clap. From the same source the French has taken coup, and the English cuff. From *constare* we find conter and cost, from *audire*, ouir and hear. From *νυξ νυκτος* or *nox noctis*, the Italian has derived notte, the Spanish noche, the French nuit, the Welch nos, the English night. *Masculus* has yielded to both France and England male. *Γαλακτος* has given birth to lacte, latte, leite and leche of the Latin, Italian, Portuguese and Spanish, to Llaeth of the Welch, to laith, lachd and blochd of the Galic, and to lait of the French.

From *tempus*, *temporis* we trace *tempo* Italian, *tiempo* Spanish, *tempa* French, and *time* English. In like manner *tectum* becomes *toit* and *pondus* *poids* in French.

It frequently happens, that a word in its progress of abbreviation drops, from time to time, one or more of its elements, either in the beginning, middle or end, as caprice directs, till scarcely a vestige or no part of the primitive remains. This we have frequently occasion to observe in Hebrew, and this it is, which most perplexes the young student, because its verbs, consisting of three radical letters, are extremely disposed to drop the first and third, as in *tet* (תת) give thou, the imperative of *Nathan* (נתן) he gave. Indeed we may venture to affirm with Professor Robinson, that such abbreviated terms constitute almost one-half the language. (Robertson's Gram. p. 197.) Thus in the French word *né*, which is *natus* in its most abbreviated form, *N* is all that remains of the original term *γεννηματι*, from which the Latin is derived, as appears by the ancient mode of writing *gnascor* for *nascor*. In *appris* and *compris* no radical remains.

In concomitant, *I* is the only radical part of the word derived from *eo*, *ivi* *itum*. Our English *cur*, unconnected with other languages, exhibits no description of the dog intended by this word. But in Welch we find *corgi* of the same import, compounded of *corr* a dwarf, and *ci* a dog, which by abbreviation has produced *cur*. In like manner the compound expressions *begehren* to ask, and *entwehnen*, to change a custom in German, become in English *beg* and *wean*. The latter is the more remarkable because *wönnen*, from which we derive *wont*, means to inhabit, and *wean* now signifies to break a habit. *Adjuvare* became

first aider, and then aid, retaining only the preposition without a vestige of juvo which is the root.

Catena, connected with cadwyn of the Welch, gave kette to German, kedia to Swedish, kiæde to Danish, keten to Dutch, cadea to Portuguese, chaine to French, and chain to English.

From Collum the French seem to have derived cou, and the Germans hals. The Swedes have halsa, and we have hill both allied to collis.

In our language we have acquired both rod and raft from *ραβδος*. From *κοπτω* the Danes may have taken kappe, which is in the French couper, in the Hindostani câtna, in the Persian khudan, but in the English cut.

The Swedes have both badda and basa, from *πατασσω*, which with us are contracted into beat and baste; corresponding to battre French, bete Russian, bet Slavonian, pectna Hindostani, and baeddu Welch. In like manner leifa of the Swedes, and levne of the Danes, derived from *λειπειν*, are contracted into leave. Their kianna and niosa, *γνωσκω*, become with us ken and know, their mykest and mästa from *μῆϊστον* and *μέγιστον* have yielded meist to the German and most to us.

In Anglo-Saxon, nabban is *non habere*, nah is non habit, and nis non est.

In Welch we find Cael to have, but unless caffael, of which it is an abbreviation, had still subsisted in the language, we never could have discerned a radical affinity between habeo, and cael, nor could we so readily have traced them, as we trace capio to the Hebrew *caph* the hand.

For *crusta*, the Welch has both *cris* and *crust* agreeing with both *crust* of the English and *croûte* of the French.

Geber (גבר) of the Hebrew seems to have given birth to *gwr* of the Welch, *ger* of the Persian, *fear* of the Galic and *vir* of Latin.

In Sanscrit we have *nrp*, a king which as I shall hereafter demonstrate may be *ανδρων πατηρ*, father of his people, in its most abbreviated form. In this language *pt*, is the radical of power both regal and paternal, which were originally one.

OF TRANSPOSITIONS.

Transpositions help to disguise a language and to conceal its affinities. Yet all nations, either for the sake of euphony, or from caprice, have had recourse to this expedient. The Hebrews, in the conjugation of their verbs, removed their prepositive T, and placed it after the first radical, whenever this happened to be a sibilant; nay, they even changed their ת into ט as in *hitstadek* (הצטרק) for *hihtsadek* (התצדק) he justified himself.

It has been conjectured, and with some degree of probability, that the Helvetii of Cæsar were Hæfeldan, that is mountaineers. Certain it is, that our ancestors gave into this practice, for with them, to ask supplied the place of *acsan*, as used by the Anglo-Saxons; and by both *asce* and *acse*, the *askis* of Chaucer, they intended ashes. In our old English we have *ficsas* and *fiscas* for fish, *ricsa* and *risca* for rush. In Scotland they use *garse* for grass and *thretty* for thirty. *Borstel*, Belgic, is bristle, and *brennen*, German, is to burn.

The same propensity is manifest in the Celtic dialects. Anail, the Galic expression for breath, is alan in Armoric, whence haleine in French:—Balan in Armoric, balai in French, is banal in Welch, a broom. Crange in Welch, is cancar in Cornish, and cancer in Latin.

In Greek we have *κάρτος* and *καρτερὸς* for *κράτος*, and *κρατερὸς*, *κραδίη* for *καρδία*, *κρίκος* for *κίρκος*; *δριφος* for *διφρος*, *βαρδισος* for *βραδισος*, and *πέρραμος* for *πρίαμος* or the reverse.

The Romans converted *μορφὴ* into *forma*, *σκέπτομαι* into *specio* and *specto*, *κρινω* into *cerno*, and *κρίκος* into *circus*.

From *granarium* we derive *garner*, *purpose* from *propositus*, and *garnet* from *granatus*. In like manner, perhaps, the Celtic *ros* has become our *horse*, and *stagnum etang* or *tank*.

The Spaniards say *guardaldo* for *guardadlo*, *hazelo* for *hazedlo*, *salildo* for *salidlo*, *daldo* for *dadlo*, &c.

OF ORTHOGRAPHY.

Mispronunciation and inattention to orthography tend exceedingly to increase the perplexity of the 'Tyro in languages, when he is endeavouring to trace their descent and to point out their connexion.

In these respects we have only to recollect the practice of the Romans, as appears in the best of their historians. What confusion have they not made, out of the precincts of Italy, in the names of places, of persons and of things! Or we may cast our eyes over the vocabularies transmitted to us by voyagers and travellers of different nations.

But, without wandering far from home, I shall subjoin a few words from Lye's Saxon Dictionary, by which it will appear, that our Saxon ancestors, although good soldiers, were certainly bad scholars, and never paid attention to orthography. With them to fetch was spelt indifferently feccan, feccean, fetian, fœtian, fetigean, fetigian.

Hail might in their opinion with equal propriety be written hægl, hagal, hagel, bagol and hagul.

Light was leht, leoht, liht, lioht.

Day was dag, dæg, deg, doeg, dah, dæi, dogor.

High was hea, heab, hih, heh, heag, heg, hig, hear.

Much or great was micel, micyl, mickle, mucel, muccele, miel, miela, micle, micla.

No was indifferently na, ne, ni, no.

New was neow, nio, niow, niw, niwa, niwe, nyw.

The orthography of the Franco-Teutones was so irregular, that in the same author, words appear in seven or eight different forms, as for instance, buach, buoch, buah, buoh, puach, puoch, puah, puoh.

Such was the ignorance, which prevailed in Europe, that several charters remain, to which kings and persons of the greatest eminence affixed the sign of the cross with their own hand, for this assigned reason, because they were ignorant of letters. In the ninth century, the supreme judge of the empire could not subscribe his name. And even in the fourteenth century, Du Gueselin constable of France, one of the greatest men of his age, could neither write nor read. Nay, many dignified ecclesiastics could not subscribe the canons of those councils, in which they sat as members.

As there were few, who could write; so was the number few of those, who could procure any thing to read. For before the invention of printing, A. D. 1449, manuscripts were extremely scarce, and even monasteries of considerable note had but one missal. (Robertson's Charles V. note 10.) But to point out the difficulties which must ever occur to those, who undertake to make us acquainted with foreign languages, I will here subjoin a specimen from the vocabulary of a German, who taught English.

Ahdsch, age; *ähm*, aim; *änker*, anger; *badsch*, hadge; *badhs*, bath; *bof*, bough; *dschäns*, chance; *dschoh*, chew; *ehdsch*, each; *dsehuck*, jug; *dschordsch*, George; *tchdsch*, teach; *dschths*, cheese.

In what manner his German pupils were by this vocabulary to learn English, an Englishman may be at a loss to comprehend.

What can be more discordant than the sound and the orthography in the subsequent expressions. High, nigh, sigh; light, fight, night; dough, though, trough, bough, plough, and slough, when it means a quagmire; laugh, cough, rough, tough, and slough when applied to ulcers!

Sir William Jones, in his Asiatic researches, has given us an example of vicious orthography, such as, in his opinion, all foreigners are liable to.

Law more awe day reegyewrs awe nool otruh parellyuh, &c.

To the English ear the sound is in some degree preserved; but who would imagine, that in this sentence we have the first line of a beautiful French Ode.

La mort a des rigueurs à nulle autre pareilles.

This demonstrates the propriety of adhering strictly to orthography, as the French have done more than other nations, in deriving from the Latin. For they have preserved the radical letters, even such as have no influence on the sound. Thus, for example, we find *asne* from *asinus*. Thus also *tant* from *tantus*, and *temps* from *tempus*, both sounded like the last syllable in their word *etang*, and altogether inexpressible by any letters of the alphabet to an English ear.

Yet the most strict attention to orthography will never preserve the sound of vowels. These are incessantly changing, nor can this be prevented whilst the same letter in every language represents a variety of sounds. Thus in English we give four different sounds to *a*, in *have*, *had*, *halm*, *hall*. *E* may be mute, or it may retain two sounds in *be* and *bell*. *I* differs in time, *tin*, *bird*; *O* in *bone*, *bog*, *move* and *dove*, *U* in *mute*, *full*, *burst* and *busy*.

Inability to pronounce certain consonants, is a common source of false orthography.

The Ephraemites for *shiboleth*, at the hazard of their lives, said *siboleth*; nor could they pronounce it otherwise. The Greeks themselves at the fords of Jordan, must inevitably have shared the fate of the Ephraemites, for they likewise would have said *siboleth*. The Septuagint translators were exceedingly perplexed by this narration, because the Greek language wants the aspirated sibilant. In the place, therefore, of *shiboleth*, which means an ear of corn, they substituted $\varsigma\alpha\chi\upsilon\varsigma$ of the same import: but this leaves the narrative imperfect. They add that an Ephraemite could not shape his lips to pronounce $\varsigma\alpha\chi\upsilon\varsigma$, which was not the case. Yet, from the nature of their alphabet, they could

not convey to the Greeks a true notion of the difficulty, under which they labored.

Frenchmen and Germans are equally embarrassed with our th, and should they attempt to say this or that thing, their efforts would be vain. Indeed most foreigners find it difficult to catch the pronunciation in these few words, nor can they readily distinguish the difference in the articulation of th in thin and thine.

The Delaware Indians have neither F, V, nor R. The Chinese are strangers to B, D, R, X and Z, and therefore substitute M for B, T for D, and L for R.

The Mexican alphabet has neither B. D. F. G. R. nor S. In Greenland no word begins with either B. D. F. G. L. R. or Z.

In the Sandwich and Society Islands the inhabitants having neither C. G. K. Q. X. S. nor V. could not be taught to say Captain Cook, but called him Taptain Toot.

The inability to pronounce certain consonants naturally leads men to substitute others in the place of those, which they have never learnt to articulate. But, even where no such inability has existed, the practice of substitution has universally prevailed.

In our Greek grammar we read mutantur inter se $\pi\beta\phi$; $\kappa\gamma\chi$; $\tau\delta\theta$. To the first series should have been added μ as must be evident to every one, who is conversant with the inflexion of the verbs.

This practice, established in Greek, Hebrew, Arabic and Chaldee, was not peculiar to these languages, for all nations in kindred letters, that is in letters of the same organ, whether labials, dentals, palatines or gutturals, have been apt, either from inattention, or from affectation,

to substitute one for another, as in the interchange of B. P. F. V. W. M. of D. T. Th.; equally so of C. Ch. G. Gh. H. and not unfrequently of D. and J. of all which numerous examples will be produced.

It is curious to observe the aptitude with which the aspirate of the Greek either sinks through the Spanish J. and X. into the deep and harsh sounding guttural of the Welch and Germans, rises up through the English Y. J. and G. into the hard C. and K. glides along the roof in Ch. is converted into the sibilant, becomes a labial, or is altogether lost. Again the progress may be inverted, or the passage from one to the other may be made per saltum, and thus G. Gh. K. C. Ch. J. and H. may each supply the other's place, as will be demonstrated, by multiplied examples in the progress of my work.

The same liberty is claimed by the liquids L. R.; M. N.; respectively, as in our subsequent investigations we shall frequently have occasion to display.

Between S. and T. which, in all the languages of Europe, slide into each other's place, there is a natural connexion. They readily unite, and when they part, it seems to be a matter of indifference, which of them shall be retained. Every one, who is conversant with Greek, must frequently have made the same remark. Lucian, in one of his dialogues, introduces a judicial process instituted at the suit of the letter S. against her wicked neighbour T.

S. complains that T. not satisfied with incroaching on the privileges of D. Th. and Z. letters of the same family, had even usurped a place in numerous words, which of right belonged to her. She particularly laments her fate, that she should be expelled from Thessaly and should

be called by the ignominious appellation of a Thettalian, that she should be excluded from the sea (*Θαλασσα*) and that, robbed and plundered by an atrocious villain, she should not be permitted to retain one peg. (*πασσαλον.*) Nay she expressed her fears, that in process of time even *πῦκα* would assume the place of *σῦκα*.

What has been hitherto advanced, frequently supported by some approximation to organic affinity, seems to account for many other changes observable in all languages, more especially for the conversion of D. into G. C. and K. or J. G. C. and K. into D. and this not only in some of the Greek dialects, but in English, Danish, Swedish, German, Galic, French, and in all the dialects, both Gothic and Slavonian, diffused over the northern regions both of Europe and of Asia.

But how shall we account for what must appear a most unnatural practice, that of converting B. and P. into C. K. and G. or the reverse, since these families have no organic affinity? Certain it is, that the Ionians, Bæotians, Æolians, and the inhabitants of Attica, did this, for Herodotus commonly used *κως* for *πως*; the Bæotians *βανῆκες* for *γυνᾶικες*; the Æolians *κοῖον* for *ποῖον*; the Athenians *γλεΦαρα* for *βλεΦαρα* and *βληχων* for *γληχων* and all the Greeks *πυάμος* for *κυαμος*, from which we have *πυανον* a bean.

From the same propensity the Romans said *fel* for *χολη*, gall, *appello* for *οκέλλω* I arrive at. The Ethiopians say *Ketrus* and *Kaulus* for *Petrus* and *Paulus*. In Welch B. answers to C. and K. of the Teutonic dialects and to such an extent did the Galic tribes adopt the practice of converting P. into C. that the old vocabularies omit the letter P.

and in its place substitute C. or K. The Welch has P. in many words, which in Galic begin with C. but no radical word in Welch begins with the correspondent letter F. unless in composition, when it is used, for M. B. It is possible, that this practice may have arisen from the resemblance in form between these discordant letters in some of the more ancient alphabets.

In various parts of Europe, more especially in Germany, we observe G. and ge, as prepositive particles, answering to ga, of the Gothic, as that, in numerous instances, does to εκ of the Greek. In the same languages be and bi correspond in composition to επι of the Greek. These prepositions are considered by Hicks as commutable. Certain it is that the Galic has blochid for γαλα γαλακτος milk. The Germans say gedenccken and glauben, we say bethink, believe. Thus also we have blithe and glad delivered down to us by our Saxon ancestors, both derived from *latus* one with B. the other with G. prefixed. In Greek, among other examples, we find both βλάκων and γλακων whence the Romans may have derived pulegium,

When two or more consonants meet in the middle of a compound word, the weaker is apt to be absorbed and lost in the stronger, or at least is converted into one, which has organic affinity with it, as colligo, commuto, συμπαθεια, τετυμμαι, for conligo, commuto, &c. But in Welch compounds D and G are dropt, as in aneiryd for an, and deiryd annilys for andilys, anny for an and genni.

The changes above described are governed by general rules: but every nation assumes some licences peculiar to itself. Of all the languages with which I am acquainted, none is so licentious as the Spanish. This

will be particularly noticed, when I shall proceed to treat of the offspring of the Latin. The changes we observe in the Spanish consonants, although conformable to certain laws, now well understood and universally received, seem to have originated wholly in caprice. To a limited extent the same licentiousness prevails in the Italian, and I have no doubt, that an accurate acquaintance with the derivation and affinities of other languages would enable us to trace the same licentiousness and arbitrary changes in most of them or, perhaps in all.

GENERAL CONCLUSION.

The operation of any one of these numerous causes of mutation would be sufficient in the revolution of ages to disguise a language and to render its origin obscure. But when all these concur to puzzle and perplex, and when there is no standard of purity, to which every word may be referred, no traditionary poems; no written records; no acknowledged classics; no sacred books; no lexicons to ascertain and fix the meaning of expressions; the language will be more rapid in its changes, and the difficulties to be encountered by the etymologist will be abundantly increased.

These considerations have a tendency to produce despair of being ever able to demonstrate, or even to make it probable, that all languages are radically one. How shall we trace the genealogy of words compounded and contracted, distorted and disfigured as they are, and which have lost their original import, and that, perhaps, not merely by some little variation, but by a total reverse of meaning and intention? Who,

amidst this confusion, can distinguish order? Or what linguist will be able to collect from such discordant dialects, the elements of a primæval language? When its members have been torn asunder and dispersed by Typhon; what Isis, wandering through the earth, will recognize and again unite them?

The task is painful; but patience and perseverance, with a little sagacity, an extensive knowledge of languages, and strict attention to analogy, may accomplish that, which, at first sight, appears impracticable.

OF THE INVESTIGATION OF RADICALS.

I.

To investigate a root, we must begin with decomposition: we must get rid of all the prepositive particles and idiomatic terminations, with such epenthetical syllables or letters, as may have been introduced into the radical expression. In a word, we must reduce the term in question to its most simple and elementary form.

For this purpose, it is necessary, that we should know whether it be native or foreign, and have a perfect acquaintance with the language, to which it belongs. In these words, for instance, *decomposition* and *prepositive*, the slightest acquaintance with Latin will be sufficient to point out their derivation, to get rid of all incumbrances, and to leave *pono* as the root. These, therefore, are of Italian growth, and with them must be ranked imposition, apposition, supposition, transposition, and all other compounds which claim the same descent.

In the word *termination*, the Celtic scholar will distinguish two roots, combined and agreeing with *terfyn*, a boundary, of the Welch, derived from *tir maen*, a landstone.

Should we fix on the word *transubstantiation*; we may readily get rid of the two prepositions and of the termination. This operation leads us to *stans*, *stantis*, *sto*, *steti*, *statum*. Here then we find the root in *sto*, I stand, which divested of *o*, its pronoun, leaves *st*, found equally in *stay*, in *ιστημι*, and in numerous verbs of the same import, dispersed among the nations over the whole surface of the globe. In the Welch *annysgymmod*, discord, we find three prepositions, which being rejected leave *bod*, here converted into *mod* an habitation. In discord the root is *cor* the heart.

In our word *mistake* we have one single prefix to remove; but in *misapprehend* we have three, *mis*, *ad*, and *pre*, which being rejected, leave *hend*, allied to *hand*, to have, and, under various forms, to correspondent terms, in all the languages of Europe and of Asia. In the verb *splendeo*, *L* is the only radical which remains of *λευκός*, *λάμπω*, *λάω*.

The learned Rudbeck, in his *Atlantica*, has left us canons, by which we may determine the countries, to which words belong. According to him, that is the genuine language of a nation, which is commonly spoken by the vulgar, and a word may be considered as the genuine offspring of that language, if, in its primary sense, it is of extensive use, and if its kindred derivatives have remote and accidental significations, which naturally flow from the first notion.

Again, a word may be considered as native to a country, if monuments and authentic records, referring to remote antiquity, prove it to

have been always familiarly used and understood by the inhabitants; but not so, if, being imported, it has been regarded as foreign and before unknown. Thus, for instance, Venus, a word unknown in Rome before the expulsion of the Tarquins, is neither of Greek, Latin, nor of Egyptian origin, but, in the Scandinavian Gothic, *wena* means to love; *wenskap*, friendship; *wenlig*, familiar; *wan*, graceful; *wen*, a wife, and *wenadis* the goddess Venus.

The same may be said of Minerva, whose etymon must be sought for in the Celtic, in which her characteristic attribute is expressed by *Erva*, Arms, precisely as *Mavors* and *Mars*, in Sanscrit, mean great warrior.

This agrees with his most important canon, "That word must be considered as the genuine offspring of the language, in which it expresses the nature and properties of the thing in question." Thus, for instance, *caterva* is cad a battle, and *tarf* a troop, and the word *bishop* is in Welch *esgob*, in Galic *easbog*, *eascob* and *eascop*; in Æthiopic, *yskuph*; in Arabic, *uskuf* and *askub*; in Spanish, *obispo*; in Italian, *vescovo*; in French *evesque*; in Saxon, *bisceop*; in Belgic, *bischop*; in German, *bischoff*; in Danish, *biscop* and *bisp*; in Polish, *biskup*; in Slavonian, *epkop*; in Hungarian, *prospok*; in Latin, *episcopus*, in Greek, *ἐπίσκοπος*, which last expression, derived from *ἐπὶ* and *σκηπτομαχι*, denotes the watchful guardian of the church. Here then we have the origin of all the preceding appellations. Thus *judge* must be the legitimate offspring of *judice*, *qui jus dicit*, and is not therefore to be sought for in any other language but in Latin. *Wing* is, in Sanscrit, a bird, and is so named because it *moves in air*.

Liquorice is, in German, *lackritz*; Italian, *ligurizia* and *regolizia*;

French, reglise; in Spanish regaliza; Polish, lackricya; Hungarian, liguiriczia, and in Latin, glycyrrhiza. All these appear as arbitrary names, the impositions of caprice, to be transmitted from one generation to another. But, when we arrive at the Greek, in which *γλυκυριζα* means *sweet root*, we know, that the plant in question has been indebted to Greece alone for this appellation. The same may be said of *alms*, in Welch *eysen*; Italian, *limosina*; Spanish, *limosna*; Portuguese, *esmola*; French, *aumone*; Saxon, *ælmes*; German, *allmosen*; Swedish, *almosor*; Gothic, *armajon*; Polish, *talmuzna*; Hungarian, *alumisna*; in the language of Chaucer, *almose* and *almesse*; in Latin, *eleemosyna*; for the moment we arrive at *ἐλεημοσύνη*, we discern the root of all these expressions in the Greek *ἔλεος*, *mercy*, *pity*, *compassion*.

The origin of *bastard* and *batard* appears in *basdardd*, *bas* and *tarddu*, *i. e.* base issue, of the Welch.

When we examine *blasphemare* in Latin, *blasimare* in Italian, *blasfemar*, Spanish, *brásfemar* Portuguese, *blasmier* and *blamer*, French, and *blame*, English, we must be convinced, that all these are connected. But no where can we find a definition of the act, till we arrive at *βλασφημειν*, to blast the fame, in which all these originate, and which in *βλαπτειν την Φημην* gives us distinctly the notion we are seeking.

Indeed the word *fame* itself, although immediately derived from *fama*, or from *Φημη*, as this may be from *Φημι*, claims affinity to *phi* (פִּי) in Hebrew, and to *phum* (פִּי) in Chaldee, the mouth.

For *auspice*, whether the word appear in French, English, Italian, or Spanish, we need not look beyond the Latin, in which it originated, and in which it denotes the inspection of birds for the purpose of divination.

Decem may be traced, though variously disguised, through all the languages of Europe and of Asia, and may be thought to terminate in $\delta\epsilon\kappa\alpha$. But even here it claims no natural connexion with the preceding numbers, nor from the Greek can we assign a reason for this term. In its kindred language, the Galic, we have *da cuig*, that is twice five, which it readily contracts into *deich*, the natural parent of $\delta\epsilon\kappa\alpha$, and of a numerous offspring.

In like manner our word *marvel*, in French *merveille*, and in Spanish *maravilla* may claim affinity to *meur-bheil*, the finger of God, which in Galic is the term for miracle. Our word *asp* seems to have originated in $\alpha\sigma\pi\acute{\alpha}\rho\epsilon\iota\nu$ to tremble.

Chess in English appears as an arbitrary name. Tracing this word through various countries and languages, we find *shah* a king, and *schach*, *skak*, *ehecs*, *scacchi*, and *shah mat*, *check mate*, that is the king is dead. *Shetrenjor shatranj*, *chatrang*, and *katuranga*, mean the four *angas*, or divisions of an army, infantry, cavalry, chariots and elephants, and explain the name first given to the game of chess by its original inventors. (v. Asiatic Researches.)

Neither *filloges* in Welch, nor *pellex* in Latin can be regarded as descriptive of a concubine. But when we meet with the parent of these words in *philegesh*. (פִּלְגֵשׁ) of the Hebrew, we instantly gain a clear and distinct notion of the thing intended, and see the attention of a husband divided between two females, who have discordant claims to his affection.

In German we find the word *felleisen*, for which Adelung gives no satisfactory account, because this vehicle has no connexion with *eisen*,

that is with iron. *Wallet*, our correspondent term, stands unconnected in the English and contains in itself no description of the thing, any more than *felleisen* of the German, *Valigia* of the Italian. or *valise* of the French. But in the old French *fellouse* we see all these expressions terminate in *pellis*.

Our word *nasty* conveys the notion of filth; but contains within itself no reason for this application. In Russian we have the origin of this expression clearly pointed out. For in this language we find *nechistui* of the same import, compounded of *ne* not and *chistui* pure.

Indeed we may venture to establish it, as a general rule, that compound words are definitions and originate in that language, in which they may claim this character.

It must ever be remembered, that migrating hordes carry their language with them; but that when a warlike chief, with his chosen bands, subdues a feeble nation and settles in the country, the victors most frequently adopt the language of the vanquished.

Rudbeck has one canon, to which I cannot readily assent. He states, that a language, which has numerous monosyllabic expressions is a parent language. The English has more than three thousand seven hundred monosyllabic expressions, and the Chinese has none but such; yet neither of these are, for that reason, to be considered as parent languages. Certain it is, that all languages by abbreviations have a tendency to become monosyllabic and therefore a language, which abounds in monosyllables, is ancient, and these commonly are the most antiquated parts of every language. New compounds are incessantly created. These are abbreviated and in process of time become

monosyllabic. In deriving, therefore, a word in one language from its correspondent expression in some other language, we must ever bear in mind, that, unless in the formation of new compounds, the least abbreviated is commonly the parent and the most abbreviated its offspring.

This observation perfectly agrees with another canon of this celebrated Linguist. Nations do not commonly change a word, which is expeditiously pronounced into another, which is either longer or more difficult of pronunciation, but the reverse. Would it be possible for any one to persuade us, that colaphus was derived from cuff, or blaspheme from blame? There are, however, exceptions to this rule. For many of the Greek dialects introduce not only vowels, but almost every consonant of the alphabet into the middle of their words.

In Latin we observe the introduction of *D.* for the sake of euphony, in numerous verbs such as *redeo, redigo, redimo, redarguo, &c.* Among the derivatives from Greek, if such they may be strictly called, many assume *N.* as for instance *χιζω, scindo; λειχω, lingo; δατυς, densus; ραγῶ, frango; εκατον, centum, &c.* The Romans likewise occasionally inserted *N.* in words, in which it did not commonly appear, as in *conjunx* for *conjux*, Indeed *jungo* is evidently derived from *jugum*, as in Greek *ζεύγον* produces *ζευγνευω*. This introduction of *N.* in Greek verbs and Greek derivatives has been already noticed as arising from the conversion of infinitives into new themes.

Our Gothic ancestors frequently inserted *N* before the last syllable to form both the passive and substantives derived from it, as *fauratanja* portents from *teihan* to predict, whose passive is *teilnan*. The English

and French adopt the same practice in words, which have no claim to the acquisition, as in render and rendre from reddere, and lantern from laterna. Both nations take a superfluous D. in tendre and tender from tener. This practice is extremely prevalent before G. as in lodge from loger and edge from egge, which in Greek is ἀκίς. In our word allege, the D. has not yet established itself, although it is distinctly sounded. Both allege and lodge may be traced up to λέγειν.

In Galic compounds, D. is introduced, as in Latin, for the sake of euphony. Thus bo a cow, and og young, become bodoga a heifer.

Such practice has been common: but this does not leave the etymologist at liberty to suppose consonants, whenever his imagination may suggest the necessity for their introduction. This would be a dangerous privilege, a ridiculous expedient; because conjectures are of little value, where demonstration is required. But if the arbitrary introduction of vowels, consonants and syllables in the middle of a word, would lead to endless conjectures, so undoubtedly would transpositions, unless supported by analogy. This practice, therefore, when we can appeal to strict analogy, and have demonstrated the affinity of any given language, may serve for illustration, may point out the derivation and account for the change in particular words; but will never tend to prove, that any two languages are radically one.

II.

In the investigation of a root we are perfectly at liberty to consider letters of the same organ as commutable, labials with labials, and

gutturals with gutturals; dentals with dentals, and palatines with palatines; because all nations have assumed this privilege.

But in the more unnatural changes, much discretion is required, and an appeal to the particular practice of the nation, province, or tribe, in which the word under examination may happen to appear.

III.

To obtain the genuine root, kindred languages must be compared together, and the genius of each must be accurately known; because without such knowledge and such comparison, one link or more may be wanting to our chain, and we may be left with vague conjecture, instead of conclusive evidence.

We know that French, Italian, Spanish and Portuguese are kindred languages derived from Latin. Yet who, unless intimately acquainted with the genius of these languages, would think of deriving the *French*, or from ad horam; aune from ulna; *aube* from albus; chaud from calidus, coup from colaphus, pous from pulsus, outre from alter and from ultra, paume from palma, sauf from salvus, sauvage from sylvia, taupe from talpa, fleau from flagellum, aumone from eleemosuna, faux from falsus, doux from dulcis, mieux from melius, peaux from pelles, vaux from valles, brebis from vervex, combler from cumulare, boulanger from polentarius, couver from cubare, devoir from debere, ouvrir from aperire, seve from sapa, jai from ego habeo, *il a* from ille habet.

In *Italian* the same degree of knowledge is required to connect *fo* with facio, *bere* with bibere, *noja* with noxa. In this language we have

chiaro, clarus; *chiave*, clavis; *chiova*, clavus; *chiudere*, claudere; *fiore*, flos; *fiume*, flumen; *ghiado*, gladius; *ghiaccio*, glacies; *ghianda*, glans; *ghieva*, gleba; *pieno*, plenus; *piega*, plica; *pianta*, planta; *pieve*, plebs; *schiaivo*, slavus; *schiuso*, exclusus; *schiamazzare*, exclamare; *schiuma*, spuma; *schicua*, spina; *sette*, septem; *saetta*, sagitta; *trave*, trabs; *tetto*, tectum; *veggia*, vigillia; *vi*, ibi.

In *Spanish* the mutations have been still more violent; for, not satisfied with considering letters of the same organ as commutable, the Spaniards substitute for each other such letters as have not the least pretence to organic affinity. This appears by the subsequent examples. *Ausencia*, absentia; *buko*, bubo; *haba*, faba; *hacer*, facere; *haia*, tagus; *harina*, farina; *heder*, fætere; *hender*, findere; *hierro*, ferrum; *hiel*, fel; *honda*, funda; *horma*, forma; *huir*, fugere; *hurto*, furtum; *hilo*, filum; *higo*, ficus; *hinojo*, fæniculum; *hijo*, filius; *hollejo*, folliculus; *ojo*, oculus; *hoja*, folium; *hongõ*, fungus; *horca*, furca; *horno*, fornax; *oreja*, auricula; *viejo*, vetulus; *mucho*, multus; *muger*, mulier; *mojar*, mollire; *mazo*, malleus; *mejor*, melior; *lenteja*, lenticulus. This change of L into J, which is in Spain a guttural, is violent in the extreme.

But, however familiar with this language, who would think of connecting *hembra* and femina, unless he should recollect that *hombre* is radically one with homo, as *hombro* is with humerus, *hambre* with fames, *legumbre*, with legumen, *liebre* with lepus, and *nombre* with nomen.

The Portuguese is evidently a corruption of the Spanish; yet this dialect has preserved some features of resemblance, which to the discerning eye, mark its descent from Latin. This will appear by the subsequent examples. *Abri* aperire, *agusa* aquila, *beijo* basio, *beiga*

vesica, *bom* bonus, *boy* bos, *ceo* cœlum, *chave* clavis, *chove* pluit, *côr* color, *dedo* digitus, *dereito* directus, *disse* dixit, *doutor* doctor, *em* in, *erva* herba, *feito* factus, *fiz* feci, *fome* fames, *frio* frigidus, *hoje* hodie, *hum* unus, *may* mater, *meya* media, *minha* mea, *molher* mulier, *muyto* multus, *nevoa* nebula, *oito* octo, *obrigado* obligatus, *ouvir* audire, *pay* pater, *peixe* piscis, *perigo* periculum, *por* pōnere, *reza* recitare, *rota* rupta, *saude* salus, *sede* sitis, *telha* tegula, *trigo* triticum, *ver* videre, *vir* venire, *vou* vado, *unha* ungula.

When in French we meet with *appris*, how can we trace this expression to its source without the assistance of the Latin, to which we are directed by its infinitive, *apprendre*. And when from *apprehendo* we have got rid of the prepositions *ad* and *pre*, and have retained *hendo* with the notion of handling; where can we discover this acceptance in a simple verb, unless it be in $\alpha\chi\upsilon\delta\alpha\upsilon\omega$ of the Greek?

Without the intermediate links, would not the most cautious etymologist be thought rash in the extreme, who should pretend to detect a connexion between prudence and $\epsilon\acute{\iota}\delta\acute{\epsilon}\omega$? But no sooner do we recollect the subsequent expressions, *prudentia*, *providentia*, $\pi\rho\acute{\omicron}\epsilon\iota\delta\omega$ and $\epsilon\acute{\iota}\delta\acute{\epsilon}\omega$ than we become satisfied, that the most strict affinity may subsist between the first of these expressions and the last. And thus also we discover identity of notion between our word *prudence* and *vorsichtigkeit*, that is *foresight*, of our German ancestors.

Who, without the aid of French, German, Anglo-Saxon, and Belgic, could think of connecting *high* with *altus*, of which it does not contain a single element, either real or potential? But when we meet with *haut* in the old French, and *haut* in the modern; *hoheit* and *hohe* in

German; hooch in Belgic; hauh in Gothic; heah and hieh in Saxon; we are disposed to think that all these may have originated in *altus*. To account for the h, we should observe, that the modern inhabitants of Gaul have been in the habit of introducing this letter in the beginning of words derived from Latin, as for instance, huile, huit, huitre, hors and hormis, charbon, charitè.

Who again, without the intermediate languages, would imagine, that *head* is essentially the same word with *caput*? But when we observe *haupt* in German; *haubith* in Gothic; *hufwud* in Swedish and *heafod* in Saxon,—from which we confessedly derive our head; we immediately distinguish the connexion of all these with *caput*, because we know, that the change between C and H is not unfrequent in the language of our northern ancestors. Thus, in the Gothic we have *hairto*, cor; *hauru*, cornu; in the Swedish, *hud*, cutis; *hus*, casa; *halm*, calamus; *hol*, collis; *hæla*, celare; *hop*, copia; in the German, *hanff*, canabis, in Spanish, *helar*, gelare; *hermano*, germanus; *hieso*, gypsum, and by the same process, *haupt* may connect itself with *caput*.

What affinity can the novice in languages discover between *βοσκειν* and to feed, which have not one element, unless potentially, in common. But when he sees *βοσκω*, *pasco*, *pascere*, *paitre* French, *batan* Saxon, *beta* and *föda* Swedish, *weiden* German, all kindred languages, and all denoting the same action; even the novice may discern a regular progress from *βοσκω* till it terminates in *feed*. In connecting food to *βοτας*, he has no need of a connecting medium. The correspondent expressions in the Celtic dialects seem to originate, not in *βοσκω*, but in

βιος and βίβτος. These are biadh and buadh in Galic, buz in Cornish, bwyd in Welch, and boet in the Armoric.

In the derivation of *much* from μεγαλη, one link is sufficient, and that we find in the Old English mickle, mochel, muchel, as used by Spencer in his Fairy Queen.

Fire is certainly allied to πυρ, but this would be in some measure doubtful, had we not *furs*, in the ancient Irish of the same import, and *fursannadh* in the modern to kindle. In German we have feuer, in Belgic vuer, in Saxon and Swedish fyr, in Latin uro and comburo, in Welch pori, in Slavonian pogoraiu. These convey the same notion with our word to *burn*, a word derived immediately from πυροειν. This in Galic is bran, in Belgic branden, whence comes our brand. With these agree brinnan of the Gothic, brenna Swedish, and brenne Icelandic. In the Slavonian branch, from pogoraiu we have goriu Russian, and Horim Bohemian. These kindred dialects thus compared together throw light upon each other, and direct us to קרב the genuine root from which they all proceed. Without the assistance of Latin, Italian, and French it would be impossible to connect *savage* with 'ύλη. But every scholar knows, that *sylva* is allied to 'ύλη, *selvage* to *sylva*, *sauvage* to *selvage*, and *savage* to *sauvage*.

From 'υλάδης we stand in need of no assistance to arrive at wild. Wild then and *savage* are both derived from 'ύλη.

The novice in languages would consider the attempt to connect קרב the Hebrew word for light, with *marble*, as wild in the extreme. But when we observe marmol in Spanish, marbre in French, and marmor in Latin, we readily conceive that *marble* is allied to these. From marmor

the progress is easy, through μαρμαίρω and μάρω to מאור, האיר and אור of the same import, and every one knows that to receive a polish and to *shine* are the essential properties of marble.

To connect *dusk* with *shade* even the novice may recollect, that *shade* is σκιάδιον in its most abbreviated form, that *dusk* is derived from δάσκιος, which is compounded of δα valde and σκίβεις umbrosus and that both σκιάδιον and σκίβεις are the offspring of σκιά.

It was the want of a diffusive knowledge of languages, which betrayed Bullet into the gross error of deriving Northampton from nor the mouth of a river, tam a river, and ton a habitation. With equal ignorance he derived Uxbridge, from uc a river, and brig, division. (v. Pinkerton.)

I might here multiply examples of extravagant derivations suggested by rash or unlearned men, and of difficulties solved in etymology by comparing kindred languages together: but sufficient has been already said to caution the Tyro against precipitancy, and much more will of necessity appear in the progress of this work, when the several languages of Europe and of Asia shall pass in review before us.

IV.

In tracing the origin of words and the affinity of languages, we must be careful to examine correspondent terms.

Every language has multiplied expressions for the same notion. Vocabularies, therefore, such as are given us by voyagers and travellers, even those collected at the expense of the imperial Catharine, and by

the indefatigable industry of Pallas, are of little value to the etymologist. They only perplex, discourage and mislead him. It is said, that the Arabs have five hundred expressions for a lion. By periphrasis they may have five thousand. Yet, without circumlocution, they have three, asad, lebu and leis. In Hebrew likewise we find three, ari, labi and laish (אֲרִי לָבִיא לֵישׁ). The two last in each of these corresponding series may be compared, and evince analogy. But should the traveller compare only the two remaining terms; no resemblance would appear between them.

Such is the luxuriancy of language; such, in every nation, the minute distinctions, which, marking a difference to the natives, yet escape the observation and discernment of a stranger, that even a dictionary without a competent knowledge of the language, will frequently mislead. We have, for instance, two different processes for preserving fruits, the one by vinegar, the other by sugar, or a man may be preserved by the protecting arm of a superior power. A young Russian, who was not acquainted with these distinctions, in taking leave of a lady, from whom he had received civilities, having searched his dictionary for suitable expressions, turned to her with a look of ineffable gratitude, and said "May God Almighty pickle you." Had his compliment been paid in French, he would have avoided this mistake.

No language is more abundant in periphrasis than Sanscrit, as will appear, when I shall display its rich variety of elegant expressions.

The Irish have more than fifty expressions for a hill; and the Welch have eight. These are cefn, garth, rhyn, bre and brynn, galit, moel,

and trum. From the Irish I select seven, ard, ardan, rinn, bri, maol, meall, droman.

Now garth, ard and ardan may possibly have a correspondent term in Latin, and may be connected with *arduus*; rhyn, brynn and rinn may be either the parent or the offspring of $\rho\upsilon\nu$, the nose; *cefn*, a ridge of mountains, which is the exact description of the Cevennes in France, seems to be the only term, which claims direct affinity to the Hebrew; for giben is elevated, as in harim gabnunnim, high hills, of Psal. lxviii. 16. or *gebin* of the Chaldee, with which the Syriac perfectly agrees. Of eight expressions therefore, for hill, in Welch, one only can admit of a comparison with Hebrew, one with Greek, one with Latin, and seven with Irish. Some languages are redundant in expressions; others are exceedingly deficient. In the latter, one word has numerous acceptations, and these, perhaps, discordant, or, if not altogether discordant, nor wholly unconnected either in kind or genera, yet perfectly distinct, as species or varieties. Thus *damh* means in Galic ox, cow, bull. *Agh* means ox, cow, bull, battle, fear, a doe. *Bla* conveys the several notions, well, safe, healthy, piety, a village, a green field, the sea, yellow, renown, praise, a shout, a cry.

In this diversity of acceptations we must compare only such as correspond. Thus for instance, *agh*, when it signifies a castrated bull, may be compared with *ych* in Welch; ox in English; ux, Icelandic; auhs, Gothic; oz, Belgic; and the affinity will be readily discerned: but it must not be compared with cow, bull, battle, fear, or doe, in English, nor with the correspondent terms in Belgic, Gothic, or Icelandic. In

Welch, however, some small similitude to *aght*, a cow, may be distinguished in *buweh*, which means the same.

What is here remarked will equally apply to similar expressions in our own language, such as *arch*, *asp*, *bait*, *bale*, *bark*, *baste*, *bay*, *bear*, *bill*, &c. in their numerous and discordant acceptations, for even in the most copious languages the same word, if derived from different sources, is made to convey a variety of independent meanings.

V.

In tracing the etymology of words, we must remember, that as verbs are derived from nouns, so innumerable nouns originate in verbs, and that the most ancient parts of every language are the words expressive of visible objects, parts of the body, material elements, natural relations, affections of the mind, things of the first necessity, and such as are common to the whole race of man.

We must, likewise, in every language understand, from what parts of the verb its nouns are commonly derived. In English, as Mr. Tooke has demonstrated, our substantives are formed frequently by the third person singular of the indicative, some few from the participle present, and many from the participle past. Besides these we have numerous verbs whose indicative mood present tense is the infinitive of other verbs. In Greek although the most ancient nouns are derived from the present, the future, and the perfect tenses, which are the most ancient parts of verbs; yet innumerable substantives are participles.

VI.

In the investigations of etymology it may be established as a fundamental principle, that the genuine root can have but one original meaning, one primary notion, and that every other sense must be secondary, metaphorical, allusive.

If then the several acceptations are discordant and cannot be tropically derived from one primary idea; we may be certain, that each independent notion has its proper radix, which must be sought for, and may be found in some other, and that probably a kindred language. Thus, for instance, in our word *mean*, we have 1^o low in worth, 2^o intermediate, 3^o to wish for, intend, 4^o to hint, covertly, to signify. All these acceptations, distinguished by Dr. Johnson, are independent of each other, and seem to originate the first in $\mu\epsilon\acute{\iota}\omicron\nu$; the second in $\mu\epsilon\sigma\omicron\nu$; the third in $\mu\epsilon\nu\omicron\nu\acute{\alpha}\omega$; and the fourth in $\mu\eta\nu\acute{\omega}$. In the first acceptation it has affinity with main and man of the Welch; mion and min Galic; minuo Latin; moin French; and mæne of the Saxon. In the second it is allied to meadhon and maoin Galic; medium Latin; mian Persian; and both moyen and mesne French. In the third to meinen of the German; to maani Arabic; and to miann of the Galic. In the fourth it connects itself with minich Galic; mentior Latin; and minneach of Iceland.

Dr. Johnson has attempted to mark, in words of extensive use, the progress of their meaning, and to shew, by what gradations of intermediate sense, they have passed from their primitive to their remote and accidental signification, in order that every foregoing explanation

might tend to that which follows, and that the series might be regularly concatenated from the first notion to the last. In the execution of this purpose he had occasion to observe, that kindred senses being interwoven, the perplexity could not be disentangled, nor any reason be assigned, why one should be ranged before the other, for, says he, when the radical idea branches out into parallel ramifications; how can a consecutive series be formed of senses in their own nature collateral. This remark is judicious, and his purpose laudable; but he too often failed in his attempts. It is here supposed, that every word in English has one primary import, from which all others are derived. But in no language is this the case, because all nations have borrowed expressions from their neighbours, and by the process of abbreviation, have in numerous instances reduced these, however dissimilar in structure, however independent, or even discordant in their original import, to one and the same word. This will be abundantly exemplified in the progress of my work.

By multiplied and reiterated investigations, we may be able to connect languages together, which appear at first sight not to have the least affinity, and, for this purpose we may venture to assume the subsequent as axioms:

1. Nations, which agree in the terms expressive of those objects, which are of the first necessity to mere animal existence, and of those actions, which are most common in savage life, however distant they may now be, were originally one.

2. When, with this agreement, their languages differ exceedingly in substance, and essentially in structure, though they were once united,


they have for ages formed distinct nations, without political connexion, or social intercourse.

3. But should they agree in technical terms; the separation must have taken place, after their common ancestors had made a progress in the arts and sciences.

The application of these axioms will immediately connect all the languages of Europe, and ultimately those also of Asia, and of Africa, and of America, in which the same elementary words are found, although variously corrupted and disguised by adventitious ornaments and dress. For, on examination, it will appear, that the original language has existed, and does still substantially exist, diffused throughout the various languages, which ever have been, or now continue to be spoken in any quarter of the globe.

OF THE

FIRST INHABITANTS OF BRITAIN.



ALL historians are agreed, that Britain was peopled from the continent; and the condition, in which the Romans found the inhabitants, makes it evident, that hunting and pastoral adventurers, landing at different times upon her shores, had penetrated far into the country, to supply themselves with game, and to find provision for their flocks.

Cæsar, in his Commentaries, informs us, that the interior of the island was occupied by those, who were considered as natives of the soil. These may have been descendants of the colonists, who, as the Saxon Chronicle informs us, came from Armenia, and settled in the south. This information is said to be confirmed by Indian and by Irish history, from which it is collected, that Indo-Scythian adventurers came first to Spain, and thence to the south of Britain.

We learn again from Cæsar, that the maritime parts of our island were peopled by Belgæ, who originally came to it for plunder. He tells us, that the Cantii, perhaps so called from *kante*, a sea coast, were the most civilized, and had tillage, precisely as the Gauls, whilst, in the interior

of the country, the chief dependence of the Aborigines for food and raiment was on their flocks and herds; but that many painted their bodies and went naked. Possibly, like the Gentoo casts of India, they painted the forehead. It is now well known that they lived in huts or mud-wall cottages, not resembling those occupied by the poorest of our people, but round hovels, frequently sunk in the earth, covered with poles united in a focal point, and then thatched with straw, reeds and rushes. An assemblage of such miserable dwellings constituted their only towns, placed commonly in the midst of forests, or on the sides and summits of their mountains. Here they sought shelter for themselves and for their cattle. Such are the huts composing many villages in the neighbourhood of Mettore, Nattan and Tourancourchi in the East Indies.

Mungo Park informs us, that the African nations, and particularly the Mundingoes, content themselves with such small and incommo-
dious hovels. He says "A circular mudwall, about four feet high, upon which is placed a conical roof, composed of bamboo cane, and thatched with grass, forms alike the palace of the king and the hovel of the slave." (Travels in Africa, p. 22.) The situations of many such British towns and villages have been discovered by Mr. Cunningham, of Heytesbury. He had two men constantly employed in searching for them, and the result of his pursuit has been the fullest evidence, that our British ancestors were strangers to the use of iron. They had none but stone axes and hammers, and their arrow heads were formed of flint like those of the American Indians. Their pottery was fashioned by hand, not turned upon a wheel, and was baked

on the hearth in their culinary fires, not in a furnace. He informed me that he had opened more than one hundred and twenty tumuli, in which he never could discover one implement of either iron, brass, or any other metal.

My esteemed and much-lamented friend, Mr. Edward King, in one of his inestimable volumes, has traced the resemblance between these rude inhabitants of Britain in all their structures, whether domestic or designed for sacred rites, and the nomade hordes scattered over the face of Europe, Asia, Africa and America. On this subject he judiciously remarks, "It deserves to be well noticed, what a striking conformity is to be found in the manners of all those called aboriginal people, in every part of the earth as to some usages, which therefore shew their original connexion with the few patriarchal families, who first peopled the globe. (*Munimenta Antiq.* vol. i. p. 154.)

In our island we observe four races of men, differing in personal appearance and in language. These are the Highlanders and Lowlanders of North Britain, the Welch, and the mass of inhabitants on this side the Tweed. Tacitus was aware of these distinctions, for, in his *Life of Agricola*, he remarks, that the yellow hair and large limbs of the Caledonians prove them to have been Germans. From the hair, the form, and the complexion of the Welch, he imagined, that they came from Spain. And by similar observations he rendered it probable, that the coast opposite to Gaul received inhabitants from thence. Respecting these he adds, what I shall demonstrate, that their languages agreed.

The most ancient of the Greek Historians in his *Melpomene*, dis-

covers to our view, a rolling tide proceeding from the east. Wave follows wave: they break upon the western shores of the Caspian: they spread themselves over countries, where they find least resistance, and even the Caucasian mountains form but a feeble barrier, to arrest their progress. He represents the nomade Scythians of Asia, retiring with their flocks from this invading force, and deserting the inheritance of their fathers, anxious only to avoid the arrows of the Massagætæ, a ferocious nation, who came from the eastern borders of the Caspian, driven out by the more ferocious Arimaspi.

In their retreat they fall back on the Cimmerians, a less warlike nation, who had for ages fed their flocks on the banks of the Danube, and in the fertile plains adjacent to the sea.

The venerable historian of Samos, in Cimmericia, now Crimæa, was reminded by every thing of its pristine possessors.

About 450 years before the Christian era, at the period in which he composed his interesting work, the Celtic hordes occupied vast tracts of country, and were scattered over the regions in which the Danube flows.

Beyond them, in the utmost extremities of Europe, towards the setting sun, the Cynetæ, (Κύνηται) either fed their flocks, or, more probably, were to be numbered among the hunting tribes.

The Chinese historians assist us to trace the progress of the Eastern swarms towards the west, during a period subsequent to that, which is mentioned by Herodotus. For, about 162 years before the Christian era, the Huns, or Western Tartars, wandering over their mountains north of China, drove before them the Yue-Chi, Ye-tan, Jeta or Getes,

a people who inhabited on the Irtish, near the Altai Mountains. Some of these found refuge among the frozen mountains of Tibet; but the main body, proceeding to the west, expelled in succession weaker hordes, till they appeared to the north of Indostan, where they became known to the Greeks by the name of Indo-Scythians. (De Guignes Hist. des Huns, tom. ii. p. 41.)

The Celts, called also Galatians, according to Polybius, occupied for a time the whole of Gaul, from Narbonne to the ocean, with a part of Italy adjoining to the Alps. But Cæsar, in his Commentaries, represents the same tumultuous waves as still continuing to roll on towards the setting sun, and warlike tribes, either expelling or themselves expelled, all pressing forwards in succession towards Gaul, a country rich in pasturage, productive of corn, and well suited for the introduction of the vine. During the consulate of Messala and Piso, the Belgæ and Helvetii were engaged in opposing the inroads of their neighbours, who inhabited beyond the Rhine. But the principal nobility among the latter were themselves inclined to leave their mountains, and to seize upon the more fertile plains, abundantly watered by the Rhone. The object of their ambition was to subjugate the whole of Gaul. For this purpose, they, two years successively, sowed all their lands, they made peace with their nearest and most formidable neighbours, they purchased horses and cars to the utmost extent of their ability, and chose a leader equally distinguished for his wealth and for his high descent. This was Orgetorix; but he died before the time appointed for their departure. Not discouraged by their loss, they proceeded to burn all their habitations, including twelve towns, with four hundred villages, and nu-

merous scattered houses, and they destroyed the corn, which they were unable to transport, after they had commanded every one to provide himself with flour for three months supply. All this being accomplished they turned their backs upon their native land to the number of two hundred and sixty-three thousand armed men, assisted by their allies, who amounted to one hundred and five thousand. Such was the population of one little state, and such the nature of their preparations for quitting their possessions, in search of new settlements to be acquired by arms.

The issue was fatal to themselves, for Cæsar being informed of their intentions, hastened to Geneva, collected forces, opposed their progress, harrassed them incessantly, defeated them in battle, and, when they had lost two hundred and fifty eight thousand men, compelled them to return and to rebuild the towns they had destroyed.

Having obeyed his commands, they held a general council, at the breaking up of which they represented to him, that Ariovistus, king of the Germans, had seized a third part of the rich country belonging to the Sequani, and had commanded them to evacuate another third in favor of his allies. They assured him, that all the Gauls, unless protected by the Romans, would be compelled to do, what the Helvetii had in vain attempted, to quit their country, and seek new settlements far distant from the Germans.

Cæsar apprehensive lest, if he suffered the Germans thus frequently to pass the Rhine, they might get possession of Gaul, as the Cimbri and Teutones had done, and from thence invade Italy, he without loss of time, led his victorious legions against Ariovistus and put his whole army to the rout.

We have seen the Cimmerians expelled from their ancient settlements by the nomade Scythians: we have traced their footsteps driving the Gauls before them, and we hear of them at last as taking refuge on the Cottian Alps, in Britany, in Cornwall, and in Wales. When one swarm from this hive passed the Alps, and ventured to attack the Romans on the Athesis, now the *Adige*; when, on the banks of the Po, they offered terms to Marius; it was with this single stipulation on their part, that the Romans should assign to them and to their allies, the Teutones, lands in Italy. Thus two nations unite to invade a third, not to avenge an insult, not for plunder, but to obtain more extensive pastures for their flocks, and a more fertile country for the labors of the plough.

Authors have tormented themselves and perplexed their readers, by endeavouring to fix the abode, in given periods, of all the nomade nations. They might as well attempt to fix the locality of waves, and to form a chronological chart of the foaming billows in the ocean. The weaker hordes have constantly given way to the more powerful, and these have for a time occupied more fertile lands than those, which they quitted, and from which, perhaps, they were themselves expelled.

Thus, retreating nations, under various denominations, whether Scythians, Sacæ, Massagetæ, Getæ or Goti, continuing to direct their steps towards the setting sun, spread themselves successively over Germany and Gaul, every where compelling the Cimmerians to fly before them. Some of these took refuge in the mountains of Armorica, whilst others passed over into Britain, from which they drove the Galic tribes, and obliged them to seek a resting place in Ireland. Here the fugitives were

again disturbed by the Menapii and the Cauci, who are supposed to have been the Scythians of Diodorus Siculus. These rovers took possession of the south, and compelled the greatest part of Ireland to bend in subjection to their yoke. They built numerous castles, assumed the royalty, and gave birth to the Scytisc or Scottish race of sovereigns, who exercised dominion in that island.

From this time the Scoti were considered as the *reguli* and *nobiles*, whilst the great mass of the inhabitants were called *Hibernigenæ*, or natives of the country. In this state of the community, the foreigners, being comparatively few in number, soon lost their language in the Galic of their subjects.

But although the many submitted patiently to these new lords; yet numerous bands, principally in the north of Ireland preferring liberty to every comfort, which could be expected in their native land, crossed over to the north of Britain, and took possession of the Highlands, where they are distinguished, not only by identity of language with their progenitors, but by their diminutive stature, their brown complexion, dark eyes and black curled hair. Whereas the Lowlanders are tall and large, with red hair, blue eyes and fair complexion, strangers to the Galic language, and accustomed only to the Gothic.

From the ninth to the sixteenth century, these Highlanders are said to have been subject, not to the Scottish crown, but to Norwegian Lords.

The Cimbri, who had driven out the Gauls from Britain, were in their turn molested by numerous swarms from the northern hive. For the

Picts of Scandinavia, the Scythians of Jornandes and of Bede, who had driven the Cimmerians from the Baltic, now pursued them, and, invading those parts of the island which were most accessible to them, took possession of the country as far south as to the Forth and Clyde, which became for ages the boundary between the Cimbric tribes and them.

Our venerable historian, Bede, who wrote about A. D. 731, speaking of these Cimmerians, whom he calls Britons, informs us, that, as they were spread over the south, the Picts were for a time obliged to be contented with the north.

Indeed, Tacitus, Eumenius, Ammianus Marcellinus, Gildas, Nemius, the Saxon Chronicle, Giraldus Cambrensis, and Geofroy of Monmouth, concur with him, and prove, what Buchanan, Llyud, Verstegan, Usher, Stillingfleet, Sibbald, and Sheringham agree in, that the Picts came from Scandinavia; and their testimony is confirmed both by the language of the country, which is distinctly Gothic, not Cumraig, nor Galic, and by the persons and manners of the inhabitants, which are perfectly German.

The Picts are distinguished by Bede into northern and southern, separated by the Grampian Hills. The former are by him called *Dicaledonæ*, that is, in modern language, Caledonians and *Vecturiones*, a word supposed to be equivalent to mariners, because in the Islandic, *vik* is a haven, *vig* a ship, and *vikingur* a pirate. These Scandinavian adventurers, at their first arrival, passing by the Orkneys occupied the Hebud Islands, now the Hebrides, of whose wretched inhabitants

Solinus, about the year 240, says, "They know nothing of grain, but subsist altogether on milk and fish."

Not satisfied with such an acquisition, the Picts directed their course for Britain, made good their landing, and, having established themselves in the north, they soon extended their dominion to the south. About A. D. 430, they drove the Cimmerians to the western shores of the island, and took possession of Cumberland and Northumberland, with all the country between the Humber and the Forth. From hence as opportunity offered, they made excursions, pushed forward their conquests, ravaged the country and conducted their victorious bands even into Kent. Their dominion, however, was not of long duration, for A. D. 460, the Saxons drove them back to their former territories beyond the Humber. Here they remained as lords till A. D. 547, and as occupiers of the soil till A. D. 685.

The arrival of Hengist with his *Jutes*, that is *Goths*, was A. D. 447. Soon after his establishment in Britain, he assumed the diadem, in Kent, where he fixed the seat of his dominion. By his invitation other Saxons came, A. D. 447, and took possession of the districts, which from them were denominated Sussex, Essex, and Middlesex, that is to say, South Saxons, East Saxons, and Middle Saxons. Arthur who had effectually restrained their progress, died A. D. 542. After his death the *Angli* arrived and gave their name to South Britain. These came principally from Anglen, a small territory of Sleswick in Holstein, of which Lunden was the capital. They were conducted by Ida, a descendant of Woden, in sixty ships, and landed at Flamborough in Yorkshire. This was the prince who founded the kingdom

of the Anglo-Saxons, in Northumberland, from whence he expelled the Picts.

A. D. 584. The Saxon Heptarchy was established.

From all that has been said, we may collect, that the Irish and the Highlanders of North Britain are to be distinguished from the Welch and Cornish: that the Lowlanders of North Britain are of Gothic extract, and that the English are principally a Belgic race, with a considerable admixture of Angles, Jutes, and Saxons. Accordingly we collect from Bede, that in his day four languages prevailed in Britain, the Irish, the British or Cumraig, the Pish or Scandinavian, and the English or Anglo-Saxon.

All these are distantly related, and in the ascending line ultimately terminate in one. The learned and most judicious Sheringham, in his treatise *De Origine Gentis Anglorum*, has delivered his opinion, that the hives of the north, who came from the borders of the Baltic, were originally descended from the Chaldean or Assyrian stock, whose language is a dialect of the Hebrew.

After all the researches I have been able to make in a long life, devoted to these subjects, my opinion nearly coincides with his, and in the progress of my work, I shall trace successively the affinity between the English, Flemish, Dutch, Danish, Swedish, Icelandic, Gothic of Ulphilas, Persian, Sanscrit, Greek, Chaldee, Arabic and Hebrew.

OF THE ENGLISH LANGUAGE:

The English has no pretension to originality. It is evidently a compound language, which has freely adopted words from every nation, at any time connected with our island, in the way of conquest, or of commerce, and with singular address.

Dissociata locis concordi pace ligavit.

It has been much indebted to the Romans for its harmony. They have supplied the ornaments of grace and beauty: but its nervous strength and energy are principally derived from the Goths.

The basis of our language is certainly of Gothic origin; yet numerous expressions still remain to remind us of the Cimbri and of the Gauls, the first inhabitants of Britain. With these many derivatives are seen of Greek, and some of Hebrew, whose correspondent terms are wanting in the kindred languages of Europe.

In this enumeration, I do not comprehend our modern acquisitions, such as serve to shew our progress and improvements in the various sciences of law, of chemistry, of medicine, of mineralogy, and of war. These are adopted, with little variation, from the writings of the Normans, Arabs, Greeks, Germans, French.

Our *prepositions* are nearly the same as are used in Greek, in Latin, and in all the languages of Europe. These, in monosyllabic expressions; have yielded obedience, like the radical part with which they are connected, to those laws of abbreviation and mutation, which I have already noticed as prevalent in all the languages, with which we are acquainted.

Hence it is, that, without particular attention, they escape observation, or at least are regarded either as a radical part of the word, in which they appear, or as accidental and arbitrary accretions, for which no account is to be required. The most common prefixes allied to Greek, are B. P. F, which claim affinity to *επι*, and C. G. S, which are of the same family with *εκ* and *εξ*, to which, in the former part of this work, I directed the particular attention of my readers.

Compounded with B. P. and F, that is with *επι*, we find the subsequent expressions. Bleach, *λευκος*. Blaze, *λέυσσω*. Blithelætus. Flock, *λόχος*. Friend, *ἐράειν*. Prate and *Φραζω*, derived from *ῥέω*. Compounded with C and G, that is with *εκ*, we have, Clink, Click, *λίγγω*. Crag, *ῥαχίαι*. Creep, repo, Glass, gloss, *λεύσσω*. Glimpse, *λάμψαι*. Grave, and *γραφω*, *ῥαφῖς*. Glad, *lætus*.

Εξ is a compound of K and Σ. Of these letters, the former is liable to be dropt in composition, and then *εξ* becomes *ys* in Welch, or simply *s*, in other languages allied to it. In this way, as I conceive, we may connect the subsequent expressions. Scratch, *χαραττω*. Screen, *κρινω*. Smear, *μυρίζο*. Scar, *ἐχάρα* and *κειρω*. Spear, *πειρω*. Scald, *calidus*. Slime, *limus*.

Spleen, *Σπλήν* and *splen*, seem to have assumed both *εξ* and *επι*, because we have the same notion conveyed by *lien*.

I have taken these examples from among such, as occurred to my recollection. A minute investigation might have increased their number.

Our *terminations* appear to have been formed, not by arbitrary sounds and syllables subjoined, as accident or caprice directed, but by words

of determinate import, which in process of time have submitted to those laws of abbreviation, whose influence and authority have been universally acknowledged and obeyed.

Thus, when the person acting is denoted by the syllable *er* added to a substantive or verb, as in lawyer, soldier, gardener, baker, this particle is probably no other than *wēr* of the Anglo-Saxon, *wair* of the Maso-Gothic, *bar* of the Franks, *air* of the Armenians, *aior* of the Scythians, *ur* and *gur* of the Icelandic, *ger* of the Persian, and *fear* or *fir* of the Galic, which, according to the genius of this language, may either precede the principal word, or be subjoined to it, precisely as in English we say indifferently manly, or like a man. Indeed many of our words retain *man* without disguise, as coachman, ploughman, herdsman, husbandman.

But instead of *er* we frequently meet with *or*, as in our words derived from Greek and Latin, debtor, cultivator. Here the *or* may be *gwr* of the Welch abbreviated, as in *ardalwr* a prince, *cawr* a giant, *brawdwr* a judge.

The Galic *fear* and *fir* are unquestionably the same with *vir*; and *gwr*, like *ger* in Persian and *gur* of the Icelandic, is related to them both. In fact all these are probably *geber* (גבר) in disguise, with this difference, that the latter retain the guttural, which the other languages reject.

These terminations were evidently personal at first and denoted the human agent; but by degrees their use was extended to express agency in general, as in banner, streamer, fodder, and in Welsh *cadwr*, a shield derived from *cadw* to save.

The participle present, in English, is now formed by *ing*, but its ancient termination was *end*, as *bindend* *biernend*, now *binding* and *burning*. In Anglo-Saxon this was *ende*, as *lufingendi* *loving*. In Gothic it was *ands*, *andei*, *and*, according to the gender, as *sokjands*, *sokjandei*, *sokjand*, *seeking*, in correspondence with the Latin whose participle of the first conjugation in the oblique cases, terminates in *antis*, *anti*, *ante*. The change of *d* and *g* for each other, but more especially of *d* for *g* has been already noticed.

Our Saxon ancestors had, beside the termination *end* for nouns substantive derived from participles in *ende*, four others, *ange*, *inge*, *onge*, *unge*, which seem to have been originally connected with the perfect tense of some Greek verbs, such, for instance, as have converted their infinitives into new themes, in the manner particularly noticed under the article of compound words.

The practice of converting participles into substantives accounts for numerous expressions in our language, which claim this descent. Mr. Tooke has very judiciously handled this part of his subject, has displayed his usual sagacity, and has thereby thrown more light upon the English Language than all the writers, who ever went before him.

Wachterus, a learned German, had made similar observations, as far as relates to the past participle, giving birth to numerous substantives. He says, “ D. est litera participialis & nota originis ex participio. Solent enim Prisci ex participiis formare substantiva & terminationem participialem derivatis relinquere, tanquam custodem originis. Hæc

una litera nos quasi manu ducit ad permulta vocabulorum secreta intelligenda. Sic etiam de T & Te.

It is here worthy of remark, that, as participles, whether past or present, are apt to be assumed for substantives; so these substantives are apt to become new themes for verbs. Thus it has happened to rift and sift, which are rived and sieved, and to lift, which is clearly elevatus. Thus also swaying gives birth to swing, wrying to wring, and going to gang, all new verbs, whose participles consequently become swinging, wringing, ganging.

The termination th in substantives points them out as derivatives from verbs. Thus girth is that which girdeth. Filth that which defileth, and warmth that which warmeth. (*v. Horne Tooke.*)

Among our terminations we should more particularly notice N, because it marks the infinitive in Saxon, German, Gothic, Persian, Greek, and enables us to detect the radical part of numerous verbs, which have converted their infinitives into new themes, as may be exemplified in learn and churn, of which the latter is evidently *γυροειν*. Of this letter, I may say, what Wachterns has said of D, in the passage I have quoted from his interesting work on German. Hæc una litera nos quasi manu ducit ad permulta vocabulorum secreta intelligenda.

I have, in my general observations on compound words, already noticed the perplexity occasioned by the creation of new themes from the infinitives of ancient verbs, and I have here called the attention of the reader to this practice in the Anglo-Saxon and the English, because it throws much light on the origin of numerous expressions in our language, whose radical part might otherwise be hid from us.

Ish suffixed to nouns denotes character, as in childish, selfish, whitish, and the like. This we may have derived either from the Hindoo and Persian *āsā*, or from the Greek *ἴσχω*, which marks resemblance, as do our *ly* and *lyke*, derived from *αλικιος*.

Abstract substantives are conceived to have been formed from concrete adjectives by adding the termination *ness*, as in whiteness, hardness, and our most distinguished linguist, Hicks, was of opinion, that the Anglo-Saxon *nesse* originated in the feminine termination of the Gothic *ns*, which is equivalent to *nes*, as in galaubeins, faith; garaihteins, justice. This may be, and probably is so: but I must own I have some doubt upon the subject. The *eins* of the Gothic seems to have an affinity with *ens* of the Romans, and as, in the Anglo-Saxon, the abstract substantive may with common abbreviation be formed from the *infinitive*, which terminates in N, by the addition of *esse*, which like *ens*, denotes being in general, or the very *essence* of a thing; it is possible that *esse*, *ישות* of Hebrew, was the genuine termination of abstract substantives among the Anglo-Saxons. It certainly takes the place of *itas* *איתותא* of Chaldee, as in thrinesse for trinitas, both meaning the triune *essence*.

The terminations *less* and *full*, as in doubtless and doubtful, speak for themselves, and sufficiently testify, that, independently of their connexion, they have a determinate import of their own. These appear to be no other than *ἐλάσσων* and *βυλλῶς*, of which the latter may be nearly related to *πολύς* and *πλεος*.

Dom indicates dominion, as in kingdom, dukedom, earldom: but by accommodation it signifies condition, as in whoredom, wisdom.

Rick derived from *rego*, implies government. *Head* and *hood* as termi-

nations, are the Anglo-Saxon *had*, which means order, quality, and sex.

Ship, as in worship, answering to *weorthscype* of the Anglo-Saxon, means dignity and office.

Shire in English appears only in the names of counties; but in Saxon the correspondent termination is in frequent use, as in *tunscyre* a stewardship; *geferscyre*, partnership. It may be the Greek *Κυρίτης* prefecture, office, occupation, as *sire* and *sir* mean *κυριε*. Or possibly our *shire* may be allied to *κειρω*.

We have other terminations transmitted to us by our Saxon ancestors, of whose original import I can give no account.

As for *ate*, *ete*, *ite*, *ote*, *ute*, *ation*, *etion*, *ition*, *otion*, *ution*, *ent*, *ment*, &c. these belong to expressions derived from Latin, either immediately, or through the medium of the French, and, although now abbreviated, were themselves, like the preceding, originally words of distinct and specific meaning.

In English the *NOUN* is no longer subject to inflexions but the oblique cases are denoted, as in Hebrew, by prepositions. These are *of*, *to*, *with*, *from*, *by*. Our ancestors, however, had inflexions, and varied their declensions like the Greeks and Romans. Our possessive pronouns *mine*, *my*, *thine*, *thy*, *his*, *her*, *our*, *your*, are taken from the genitive cases of the Saxon personals, and are not subject to inflexion, but are declined, like our nouns, by prepositions.

When we shall proceed to examine the Anglo-Saxon; it will appear, that we conform in a great measure to the grammatical rules established by our ancestors in the conjugation of their *verbs*, although in the infinitive mood we commonly omit the final *N*. This, however, is

retained in burn, turn, earn, yearn, learn, harden, fasten, slacken, cheapen, with numerous others of the same form, and serves to demonstrate the affinity between our language and the Greek.

In deriving from *Latin* our modern English makes fewer changes, than either the French, Italian, or Spanish. This will appear, when I shall review those languages. In the mean time a few examples may suffice to shew, with what scrupulous attention we conform to the original, as for example, abbreviate, abhor, abject, abrupt, abstract, abound, accept, active, acrimony, acute, adapt, adhere, admire, admit, administer, adversity, &c. These, it is evident, are not of remote antiquity. They appear almost perfect and entire, and therefore want that venerable aspect, which strikes the eye in the most contracted forms. Yet even these sufficiently evince a disposition to drop their superabundant plumage in their flight.

The English, in its derivatives, avails itself of an universal privilege, and not only disregards all distinction in the vowels, but, like other languages, it considers those consonants, which have organic affinity, as equivalent, and therefore to be substituted without scruple in each others place.

Thus it has happened to the labials B. F. P. V. W, as in probare, prove; habere, have; pila, ball; verres, boar; forare, bore; vannus, fan; pinna, fin; pullus, foal; salvus, safe; spuma, foam; vadare, wade; vinum, wine; vermis, worm; vespa, wasp; vallum, wall; via, way.

The same may be observed of the dentals, T. D. Th, as will appear by the subsequent examples, ad, at; ede, eat; nutus, nod; habitum, haved, had; territus, dread; tritus, tread; tectam, deck; fretum, frith; auctor, author; tu, thou; τρίτος, third.

The gutturals C, G, K, Ch, and Q, to which must be added the aspirate and sibilant H and S, are subject to the same law, as may be seen in crates, grate; coquus, cook; gelidus, cold; catena, chain; hædus, kid; caseus, cheese; cista, chest; cornu, horn; caput, head; gallina, hen; collis, hill; clausus, sluice; vulgus, folk.

Our Ch is said to have been introduced by the Normans, and I am inclined to acquiesce in this opinion, because, subsequent to the Norman Conquest, Ceaster became Chester, boc was converted into beech, birch into birch, and wic, as a termination, into wich. However, the Normans themselves most probably derived this double consonant from their Scandinavian ancestors, and from Norway transported it to Normandy. Certain it is that the Swedes pronounce K before a vowel as Ch, and the Italians do the same by C before E and I, which the Germans sound as ts, approaching to our Ch.

The conversion of C, K, and Q into H, is Teutonic, and pervades all its dialects.

Like the Italian, Spanish, French and German, our language takes the ablative case of Latin nouns, but confines this practice in a great measure to such as increase in the genitive, as for instance, fierce, derived, not immediately from ferox, but from feroce. Thus in the subsequent ablative, voce produces voice, pace peace, margine margin, fraude fraud, flore flower, hospite host, gigante giant, quiete quiet. Yet here it may be observed, that probably in more ancient times the nominative cases of Latin nouns were conformable to the ablatives. Could this be demonstrated; it would remove the date of all such derivatives to very distant periods, or prove perhaps, that they did not ori-

ginate in Latin, but in some more ancient language, which was the common parent of the Greek, of the Latin, and of all the various dialects now prevalent in Europe. Yet possibly all the latter may be the offspring of the Romance.

I have stated, that languages have a tendency to become monosyllabic. This observation, as far as relates to English, may be readily confirmed by calling to mind a few of our derivatives from Latin. In addition, therefore, to those we have already noticed, I may refer to the subsequent examples, which might have been abundantly increased; *adjumentum*, aid; *armus*, arm; *cantharus*, can; *caulis*, cole; *corona*, crown; *crimine*, crime; *debitum*, debt; *decanus*, dean; *dubitatio*, doubt; *expeditio*, speed; *exterritus*, start, *extraneus*, strange; *flagellum*, flail; *fragilis*, frail; *labium*, lip; *movere*, move; *placere*, please; *præda*, prey; *positus*, put; *radice*, root; *rancidus*, rank; *rivulus*, rill; *rotundus*, round; *spiculi*, spikes; *stringere*, string; *tegula*, tile; *tentorium*, tent; *tinnitus*, din; *trahere*, draw.

These for the present may suffice. Others will occur to us in our examination of the several languages of Europe.

A considerable proportion of the English language is radically Greek, and this independently of the vast addition made to it of late by the rage for Greek expressions. When I say, that a portion of our language is radically Greek, I do not mean to assert, that our ancestors, after their departure, from the continent, borrowed terms for common use from Greece. Nay, I am persuaded, whatever may have been the intercourse between Greece and Britain, that the words in question were not imported by men of science, by merchants, nor yet by

transient adventurers in arms, but by the Gauls, the Cimbri, the Belgæ, and the Saxons, when they came in swarms to settle in this Island. Nor yet is it my intention to insinuate, that these nations in their native seats were indebted for expressions to the peninsula of Greece; and much less that the Greeks borrowed these resembling terms from them. No; such occasional loans would not account for the most evident affinity, and for the strictly radical identity discernible in these languages, and in all the languages both of Europe and of Southern Asia, which is the fact I shall endeavour to elucidate in the progress of my work.

Of many hundred words, either nearly related to, or remotely derived from Greek, I here select a few.

Ache, ail, all, alms, am, as, asp, aye, babe, bake, balm, bathe, bear, beat, better, best, blab, blade, blow, bloom, blót, boat, bouse, box, boy, bran, bread, break, brew, bribe, brook, broth, browze, bruise, burn, burst, call, catch, chair, chaff, chase, cheer, chick, chide, chief, chink, chop, clack, clash, clay, clean, clew, cliff, climb, clink, clothe, clown, cloy, club, coal, coat, cock, coil, comb, come, coop, cope, copse, cord, core, cot, court, erab, crack, crag, creek, crib, crick, croak, crow, cruise, crust, cup, cut, dare, dark, dart, deaf, deal, deep, deer, desk, deuce, dew, dig, dike, dine, dip, dish, dive, dock, dog, dole, doom, dome, door, dowr, down, downs, drag, draw, drain, drawl, &c. &c.

I have placed these words together without the intervention of the Greek, that the eye may run quickly over them, and judge of their

venerable aspect. They are not such expressions as are commonly imported, but words of daily use, which are essential to the language, and appear in their most abbreviated forms. Now let us view their affinity with Greek:

Ache *αχος*, ail *αιλευω*, all *ολος*, alms *ελεημοσυνη*, am *ειμι*, as *ως*, asp meaning the aspin tree *ασπάρω*, aye *αει*.

Babe *βαβαζω*, bake *βεκκος*, balm *βαλσαμον*, bathe *βυθίζω*, bear *φερω*, beat and pat *πατασσω*, better *βελτερος*, best *βελτιστος*, blab *βλαπτω*, blade *βλασανω*, blow *βλυω*, bloom *βεβλυμενος*, blot *βλαπτω*, boat *κιβωτος*, bouse *πώσω*, box in its three several acceptations *πυξ*, *πυξος*, *πυξις*, boy *παις*, bran *πιτυρον*, bread *βρωλος*, break *επι* and *ρηγνυμι*, *επιερρηχα*, brew *βρυτος*, bribe *βραβειον*, brook *βροχη*, broth and bruice *βρυτον*, bruise *βριζω*, *βρισω*, brouze *βρωσκω*, burn *πυροειν*, burst *επι* and *ρήσσω*.

Call *καλειν*, catch *κατεχειν*, catch, a vessel, *ακατος*, chair *καθεδρα*, chaff *κβφδς*, chase *χαζειν*, cheer *χαιρω*, chick *κικκος*, chide *κυδαζω*, chief *κεφαλη*, chink in Anglo-Saxon *cinan* *χαινειν*, chop *κοπτω*, clash and clack *κλαζω*, *κέκληγα*, *ἐκλαγον*; clay *γλια*, clean *καλον*, clew *κυλεω*, cliff *κλιπυς*; climb, *κλιμαξ*, clink *κλαγγη*, clothe *κλωθειν*, clown *χλουνης*, cloy *χλιω*, club *κλαβα*, coal *κηλεος*, coat *κωδιον*, cock *κοκκυξω*, coil *κυκλιο*, comb *κομη*, come *ερχομαι*, coop *καπη*, cope, *κοπος*, coppice *κοπτω*, *ψω* cord *χορδη*, core *καρδια*, cot *κοιτη*, court *χορτος*, crab *καραβος*, crag, *ραχις*, creek *κρίκεν* and *κρεκειν*, crib *κραββατος*, crick *κρεκη*, croak *κρωγμος*, crow *κρωδνη*, cruise *κρωσσος*, crust *κρυος*, cup, *κυπελλον*, cut *κοπτω*.

Dare *δαρρειν*, dark *αδερκης*, dart *δορατιον*, deaf *τυφλος*, suidas deal *διελειν*, deep *δυπιω*, deer *δορκας*, desk, disk, dish *δισκος*, deuce *δυάς*, dew *δευω*, dig *δικελλα*, dike *τειχος*, dine *δειπνειν*, dip, dive *δυπτω*, dock *δοκειον*,

dog δακος, dole διελειν, doom θεμα, dome δομη, door θυρα, dour δωρον, down δυω, downs δουνος, drag, draw δραγω̄, drain ξηραινω, drawl τραυλιξειν, dregs τρυξ, drive τριβω, dusk δασκιος, dwell διαυλιζειν.

I am much inclined to think, that most if not all our verbs which terminate in K, and more especially in nk, with many verbs in ng, originate in Greek preterites. Of such derivations I shall here adduce a few.

Clack, click, clang, clock, cluck are apparently allied to κλεω, κλαζω and κλωζω, whose preterites are κέκληκα, κεκλαγχα, κεκλωκα. Plunge is probably derived from πλυνω, whose regular preterite should have been πεπλυγα, but instead of this we find πεπλυκα, as if it were derived from πλυω, which is επιλθω in its abbreviated form. Stick is evidently derived from ςιζω, ςιζω, εςιχα. Take is τετακα. Drink, drank, drunk, if allied to dry, drought and drain may be the offspring of ξηραινω, ἐξήραγκα of the same import. The connecting links may be found in drig and driggan Saxon, droog and droogen Belgic, trocken and trocknen, dorren and duerr German, which mean dry, drinean, Saxon, drinken Belgic, trincken and trunck German, dreck and drick Icelandic, drikk Danish, dricka Sweedish, driggkan Mæso-Gothic, to drink, for both in the Gothic dialects and in Greek the double g and gk are pronounced as ng and nk.

No one, unless aware of the mutations, to which words are subject, would suspect that bring could be derived from φερω, sting from ςιζω or that cling is related either to κολλαω or to γλία. fang to παω, gang to κίω and to ἔω, spring wrong and wring to γυρωω pang, that is paining, to πονος to ποινη, or to πενθος.

Drag, already noticed, is the second future of δρασσω.

Numerous verbs are either derived from Greek infinitives, or at least conform to them, as may be observed in burn and churn, which are distinctly *πυροειν* and *γυροειν*.

Some of our verbs, which terminate in *ow*, are derived from the first person singular of the present tense, as for instance, blow and flow from *βλωω*, or from the second aorist of the subjunctive, as know from *γνώω*.

Of the verbs, which terminate in *M*, some at least may claim kindred to inflexions of Greek verbs in *μι*, *μαι*, *μην*, *μενος*, either as immediately derived from them, or conformed to their example. Such may have been bloom, cram, warm, swarm, storm, &c. although we are not able to trace their descent.

In the progress of my work I shall have occasion to suggest, that our Gothic ancestors, as it should seem, derived, not only simple, but likewise compound verbs from Greek. In the mean time should the reader recollect, that *Be* or *B*, answering to *επι* of the Greek, is a common preposition in English, he will readily conceive that *ἐρρηχα* and *ἐρρευκα* may have become break, *βροχη* and brook. In like manner *ετεκα*, the regular preterite of *επεω*, *επω*, by assuming the usual prefix *S*, which answers to *εξ*, may have become our verb to speak.

This short sentence, *I am* would alone be sufficient to demonstrate, that our language is not original; but a derivative either from Greek, or from the parent of Greek, because in this expression the pronoun occurs twice, for beyond a question, it is included in *ειμι*, from which *am* is taken. This, however, shall be demonstrated in the progress of my work, and in its proper place.

We find in the English language numerous words, whose etymology

has perished, and whose affinities it is impossible to trace. They appear insulated, both literally and metaphorically speaking, and seem to have neither ancestor, nor kindred upon earth. In vain we search for them in the Galic, Welch, Teutonic, Slavonic, Latin, Greek or Sanscrit.

Other expressions have perhaps one solitary relation on the Continent, and some few retain a slight resemblance to words of like import in Hebrew, Arabic, Syriac or Chaldee, such at least as may lead us to suspect, that, once in general use, they have survived in England, after having been for ages lost in all the rest of Europe.

Among these I am inclined to reckon *bash*, because *bush* in Hebrew means to blush, and *bad*, when it means ill health, because it is allied to *abad* of the four oriental dialects, which means to perish. *Cream* is commonly derived from *cremor*, with which it has no connexion, whilst it evidently agrees with *chærem* (כרם) a skin. *Daub* in one of its acceptations may be contracted from *dealbare*; but, when it conveys the notion of defilement, it seems rather to be derived from *dab* of the Hebrew, as in *dabyonim stercus columbinum*. 2 Kings, c. vi. v. 25.

Daw may be related to דאה of Leviticus xi. v. 14, and Deut. xiv. v. 13.

Harm seems allied to *harem* (חרם) injury, defect, loss.

To be in a *hobble* is a common expression for embarrassment. This word in Hebrew (הבל) means a *snare*, Job xviii. v. 10. Eccl. xii. v. 6; a *crowd*, 1 Sam. 10, v. 5; excessive *grief* and *perplexity*. *Tormina quæ hominem quasi fune arctissime constringunt*. Jesa, xiii. v. 8.

Idle accords with *hiddel* (הדל) and *ill* with *hille*. (הלה.)

Lud seems to be *jaled* (ילד) Hebrew and Syriac of the same import.

Mite and *mote* may be megat (מקטט.) very small.

Nick and *knock* agree with naka (נכה) he struck.

Odd may come from jahd (יחד) one.

Rage may spring from ragaz (רגז) of the Hebrew, Chaldee and Syriac, which means to be exceedingly moved in mind or body.

Rein, in French *resnes*, may proceed from resen (רסן) of the Hebrew, Chaldee and Arabic of the same import.

Rogue may be allied to rag (רע) evil.

To *rush* may come from ragash (רעש) he was moved with violence.

Sad agrees with saved (סואד) he moved slowly. *Suad* and *suid* in Arabic mean melancholy.

Till and tillage may be deduced from telem (תלם) a furrow.

Tire is distinctly (טרה) *tirah* fatigue.

Track appears to be the same word with derak (דרך) of the Hebrew and Chaldee, or tariq of the Arabic, a foot path, a way, a journey. In this same acceptation the Polish has adopted droga.

Walk perfectly agrees with halek (הלך)

Wish may have been derived from biqesh (בקש) he sought with earnestness.

To these might be added many similar to them. But I forbear, because the affinity of such words to Hebrew, not being demonstrated by a comparative view of many kindred languages, must remain as a doubtful conjecture, which can give little satisfaction to the mind. It is not sufficient, that there should be some coincidence in sound and sense, for this may be merely accidental, but, where the local distance is great, and the examples of similitude between any given languages

are few; we should have a regular chain, and the more closely the links unite together, the more firm is our confidence, that our induction is agreeable to truth.

Thus, for example, in our words *high* and *head*, deduced above in regular gradation, the one from *altus*, the other from *caput*, the links are so numerous and well connected as to leave little room for doubt. In our word *she*, the Slavonic *ese* and the Irish *isi* point out the origin distinctly and lead us to *isha* (יִשָּׁה) of the Hebrew.

But should any one deduce *each* from *ish* of the Hebrew, merely because these words agree perfectly in sense, and nearly so in sound; he would, in my apprehensions, be too precipitate in his conjecture, because the proper links are wanting to the chain.

I have pointed out the affinity between Greek and English. Let us now compare the latter with the modern languages of Europe.

It has been stated by Cæsar that the Belgæ, landing in the South of Britain, took possession of the country adjacent to the sea, and we know that kindred hordes from Scandanavia, and the north of Europe, whether Angles, Jutes, or Saxons, followed in succeeding generations, and established their language in our island. A resemblance, therefore, should be found between the English and the Belgic.

But in the space of two thousand years since the Belgæ, and of twelve hundred since the Saxons established themselves in Britain, considerable changes must have taken place on both sides of the water, and a sensible difference should now be found between the modern Belgic and the English. This precisely is what we discover in these languages, a resemblance and a difference.

In Belgic the article continues to be declined and to be distinguished by its gender, as in the Anglo-Saxon. The nouns have retained only one declension, and the principal variations in the oblique cases are made by the article

In the conjugation of their verbs, the inhabitants of Belgium, like the English adhere to the practice of the Saxons, in having only two tenses inflected in their termination, the others being formed by auxiliary verbs, as *ik leer*, I learn; *ik leerde*, I learned; *ik heb geleerd*, I have learned; *ik had geleerd*, I had learned; *ik zal leeren*, I shall learn; *ik zou, zoud or zgude, leeren* I should learn; *leer, læarn* thou; *leeren*, to learn. In this verb, as in many others, both languages agree to form their infinitive like the Greek by N: but although in most of its verbs the English has dropped the final N, the Belgic pertinaciously retains it.

Thus much for the resemblance, in respect to their inflexions still subsisting between the Dutch, or Belgic, and the English. Now let us examine a few words taken at random from these languages, that we may be more competent to judge of their affinity.

Bake, *bakken*; ball, *bal*; band, *band*; bank, *bank*; bar, *baar*; bare, *bar*; bath, *bad*; bathe, *baaden*; bean, *boon*; a bear, *beer*; bear, (pario) *baaren*; beard, *baard*; beast, *beest*; bed, *bedde*; bee, *bye*; beer, *bier*; belief, *geloof*; believe, *gelooven*; bench, *bank*; better, *beter*; best, *de beste*; bid, *gebieden*; bier, *baar*; bill, *byl*; bind, *binden*; birth, *geboorte*; bit, *gebit*; bladder, *blaas*; bite, *byten*; blab, *uitlabben*; blain, *bloedvin*; blanch, *bleeken*; bleach, *bleeken*; bleat, *bleeten*; bleak, *bleek*; bleat, *blaeten*; bleed, *bloeden*; blind, *blind*; blith, *blyd*; blue, *blaauw*;

block, *blok*; bloom, *bloessem*; blow, *blaazen*; blush, *blozen*; boat, *boot*; board, *berdt*; bone, *been*; book, *boek*; boom, *boom*; boor, *boer*; born, *gebooren*; both, *beyde*; bound, *gebonden*; bow, *boog*; a box, *bus*; box, *boxboom*; brave, *braaf*; brain, *brein*; brand, *brand*; breach, *breuk*; bread, *brood*; break, *breeken*; breast, *borst*; breed, *broeden*; brew, *brouwen*; bride, *bruid*; bridge, *brug*; brine, *breyne*; bring, *brenge*; broad, *breed*; brood, *broedsel*; brood, v. *braeden*; brown, *bruin*; buch, *boek*; bulb, *bol*; bull, *bul*; burn, *branden*; bush, *bosch*; by, *by*.

Cake, *koek*; calf, *kalf*; calm, *kalm*; can, *kan*; cap, *kap*; cape, *kaap*; chaff, *kaf*; chain, *keten*; chance, *kans*; chap, *gaapen*; chaste, *kuisch*; cheap, *goedkoop*; cheer, *cier*; cheese, *kaas*; chew, *kaauwen*; chick, *kuiken*; chill, *killen*; chin, *kin*; chop, *kappen*, choose, *kieszen*, clad, *gekleed*; clap, *klappen*; claw, *klaauwen*; clay, *klei*; clear, *klaar*; cleft, *kloofde*; clew, *kluven*; clinch, *omklinken*; clink, *klank*; clown, *kloen*; cluck, *klokken*; cloth, *kleedt*; a cock, *een haan*; cold, *kout*; coal, *kool*; coast, *kust*; comb, *kam*; come, *komen*; cool, *koel*; coop, *kuipen*; cork, *kurk*, &c. &c. &c.

Day, *dag*; dead, *dood*; death, *de dood*; deaf, *doof*; dean, *deken*; dear, *dierbaar*; do, *doen*; deep, *diep*; to die, *sterven*; a dish, *schotel*, dry, *droog*; duck, *duiken*; &c.

Earth, *aarde*; fat, *vet*; fen, *veen*; fish, *visch*; five, *vyf*; flame, *vlam*; flax, *vlas*; flea, *vloo*; to flie, *vliegen*; a fly, *vlieg*; floor, *vloer*; forth, *voort*, four, *vier*; fraud, *bedrog*; free, *vry*; fresh, *versch*; frost, *vorst*; full, *vol*, &c.

Gain, *winst*; gape, *gapen*; guess, *gissen*; give, *geven*; glad, *blyde* and *vrolyk*; gold, *gout*; good, *goed*; goose, *gans*; great, *groot*; gripe, *grypen*, guttur, *goot*, &c.

The Dutch or Belgic has vader, moeder, suster, broeder, &c. &c.

These examples are sufficient to shew the affinity between the two languages, and the nature of the changes, which have taken place in them, since their separation; but the more minutely any one compares them together, the more clearly will he see, that they are radically one.

Considering this affinity, and a similar affinity between the Dutch or Belgic, and the German, two kindred dialects of the Teutonic, which was the ancient language of those fierce invaders, who are represented by Cæsar as uniting their forces with the Cimbri, to break in upon the Roman empire; we may naturally expect to find some similitude between the English and the German, yet as they branched off during a remote period from the common stock, it is not to be expected, that the likeness will be perfect. For as in persons, who are distantly related, a family resemblance strikes the eye, yet in each individual some distinguishing feature will appear; so precisely is it with these languages.

To trace the analogy, we must call to mind, what has been delivered respecting the substitution of one letter for another in those of the same organ, as happens to B. P. F. V. W. M. which in the practice of all nations have been esteemed equivalent. We have seen that this privilege extends to T. D. Th. and equally so to C. G. K. Ch. J. Q. In like manner, H. S. T. and Z, though they have no organic affinity, yet readily take each other's place.

Ge, as an affix forms nouns, and verbs, and the participle past. This may be contracted into G.

With this clue, let us attempt to trace the affinity between the German and the English, confining our researches chiefly to monosyllabic ex-

pressions, as having the highest claim to antiquity, and leaving a comparative view of the inflexions, till the German language shall pass more immediately in review before us.

Bake, *backen*; ball, *ball*; band, *band*; bank, *banck*; bare, *bar*; as in barfuss, barefooted: bath, *bad*; bay, *baye*; beam, *baum* a tree; bean, *bohne*; bear, (*ursa*) *bär*; bear (*pario*) *gebühren*; beard, *bart*; bed, *bette*; bee, *biene*; beer, *bier*; belief, *glaube*; believe, *glauben*; bench, *banck*; better, *besser*; best, *beste*; bid, *gebieten*; bill, *beil*; bind, *binden*; birch, *bircke*; birth, *geburth*; bit, *bissen*; bite, *beissen*; bladder, *blase*; bleach, *bleichen*; bleat, *blecken*; bleed, *bluten*; blind, *blind*; block, *block*; blood, *blut*; bloom, *blume*; blow, (*flare*) *blasen*; blue, *blau*; boat, *boot*; board, *brett*; bond, *binde*; bone, *bein*; book, *buch*; boor, *bauer*; bore, *bohren*; born, *gebohren*; both, *beyde*; bound, *gebunden*; bow, (*flectere curvare*) *beugen*; bow, (*arcus*) *bogen*; box (*pyxis*) *buchse*, box (*buxus*) *buchs-baum*; brand, *brand*; breach, *bruch*; bread, *brot*; breast, *brust*; breed, *bruten*; brew, *brauen*; bride, *braut*; bridegroom; *brautigam*; bridge, *brücke*; brief, *brief*; bring, *bringen*; broad, *breit*; brood, *bruten*; broth, *bruhe*; brother, *bruder*; father, *vater*; mother, *mutter*; sister, *schwester*; brown, *braun*; buck, *bock*; build, *bilden*; burn, *brennen*; burst, *bersten*; by, *bey*; chaff, *kaff*; calf, *kalb*; kettle, *kessel*; scratch, *kratzen*; cow, *kuh*.

Dam, *Damm*; dance, *tanz*; daughter, *tochter*; deaf, *taub*; death, *tod*; deep, *tief*; dip, *tauffen*, dish, *tisch*; dove, *taube*; duch, *taucken*; dream, *traum*; drive, *treiben*; drip, *triefen*; drill, *trillen*; drink, *trincken*; drop, *tropf*; dross, *trusen*; drunk, *trunck*; dry, *trocken*; dumb, *stumm*; dung, *dungen*; dale, *thal*; dare, *dürfen*; deal, *theilen*; dear, *theuer*; deed,

that : deer, *thier* : dew, *thau* : do, *thun* : done, *gethun* : dun, our provincial term for clay in mines, *thon* : door, *thiire* and *thor*.

Folk, *volck* : fowl, *vogel* : full, *voll* : foot, *fuss* : head, *haupt*, hate, *hass*.

Let, *lassen* : love, *lieben* : lot, *looss* : midday, *mittag* : night, *nacht* : nettle, *nessel* : nut, *nuss* : ox, *ochs* : rain, *regen* : saw and say, *sagen* : saddle, *sattel* : scuttle, *schussel* : seven, *sieben* : shade, *schatte* : shave, *schaben* : shear, *scheeren* : sheath, *scheid* : shed, *scheiden* : sheep, *schaaf* : shine, *scheinen* : shoe, *schuh* : shove, *shieben* : sieve, *sieb* : sleep, *schlaf* : sloe, *schleen* : soap, *scife* : sore, *schwar* : speak, *sprachen* : stand, *stehen* : suck, *saugen* : swallow, *schwalbe*.

Tale, *zahl* : tame, *zahmen* : teat, *dütte* : ten, *zehn* : than, *deun* : thank, *dancken* : that, *dass* : thatch, *dach* : then, *dann* : therein, *darinnen*, *draun*, and *dahin* : thereupon, *draben* and *daran* : thereover, *druber* : thereunder, *drunter* : thereby, *dabey* : therefore, *dafur* : thief, *dieb* : thievery, *dieberey* : thick, *dick* : thickness, *dicke* : thin, *dun* : thine, *dein* : thing, *ding* : think, *dencken* : thirst, *durst* : thirsty, *durstig* : this, *dieser* : this side, *disseit* : thistle, *distel* : thither, *dorther* : thorn, *dorn* : thou, *du* : thought, *ge dancke* : tongue, *zunge* ; threaten, *drohen* and *drauen* : three, *drey* : thresh, *dreschen* : through, *durch* : throng, *drangen* : thrush, *drossel* : thumb, *daumen* : thunder, *donner* : turn, *drehen*.

Two, *zwey* ; twelve, *zwölf* ; twenty, *zwanzig* ; twig, *zweig* ; twinge, *zwingen* to swink, to strain, to constrain ; twixt, *zwischen*, and twilight *zwischen light*, that is betwixt the two lights.

Verily, *warlick* ; weapon, *waffen* ; weigh, *wägen* ; wallow, *walzen* ; what, *was* ; water, *wasser* ; way, *weg* ; world, *welt* ; whiten, *weissen* ; widow, *wittwe* ; week, *woche*.

In this selection, under the letter b, I take, as in the Belgic, every analogous expression, confining myself, however, principally to our monosyllables, because these shew their remote connexion. In the other parts I call the attention to such only, as either in German or English, have changed one or more of their consonants. Had I not thus limited my choice, my vocabulary must have exceedingly increased, and in the monosyllabic alone, would have exceeded twelve hundred. In the age of *Chaucer*, the dissimilarity to our modern language is equally striking, as will appear by some few of his words, whose orthography has been changed the most: *Askis*, ashes: *bath*, both: *bole*, bull: *bone*, boon: *boon*, bone: *bothum*, bud: *cale*, cold: *ceisse*, seize: *cesse*, cease: *chese*, choose: *chiver*, shiver: *dawe*, day: *ecke*, each: *egg*, edge: *eighe*, eye: *feer*, fire: *fore*, far: *fra*, from: *freten*, to eat: *heed*, head: *heere*, hare: *heire*, hair: *hegge*, a hedge: *ich*, I: *ilorn*, lost: *iyeve*, given: *kele*, to cool: *kist*, cast: *kitt*, cut: *knave*, a servant boy: *legge*, to allege, to lay: *ler*, leer, empty: *lere*, to learn.

In short, whether we examine the Dutch, the German, or the ancient language of Charlemagne, and even of the more remote ages, to which the Gothic of Ulphilas has been referred, and compare these with the English, either in the days of Chaucer, or in more modern times; we shall be equally convinced that, however they may differ in their accidental forms, their elementary parts are perfectly the same.

I might here institute the same comparison between the English and Swedish, Danish, Icelandic, Russian, Polish, and other Slavonian dialects, spoken in the vast extent of country stretching eastward, between the Baltic and the Northern Pacific Ocean, to which I might add the

Persian and the Sanscrit; but the affinity between these languages will be more properly displayed, when I proceed to treat of them particularly in the progress of my work.

I shall now examine what advantage may accrue to us from an extensive acquaintance with kindred languages; if we are solicitous to gain a critical knowledge of our own.

Dr. Johnson commonly referred to the Anglo-Saxon, and where this failed him, which seldom happened, he sought his derivations from the French, the Dutch, the Latin, or the Welch. But, not being an adept in languages, he could proceed no further.

A reference to the Anglo-Saxon is a reference merely from our modern diction to the ancient, and marks the change, where a change has taken place, but is of little value to the etymologist, unless it should assist him in detecting the affinity with other languages, and in tracing words to the fountain, whence they originally came. The most perfect acquaintance with the languages, to which he refers, if our researches are confined to them, will never lead us to a critical knowledge of the English. To attain this, it is needful, that we should possess all the languages of Europe, ancient as well as modern, and be able to distinguish their connexion, both with each other, and with the oriental languages, to which, as to a common centre, they ultimately tend.

For want of this information, in vain did Dr. Johnson, attempt to mark the progress of meaning, and to shew by what gradation of intermediate senses, words have passed from their primitive to their remote and accidental signification. This will appear by selecting a few expressions out of many, which might be produced, were I disposed to

multiply examples. With these I shall intersperse some of our particles, as best adapted to show the origin and affinities of the English language. In this selection I confine myself to monosyllables.

An means, according to Johnson, one, or any, but it is likewise used for *if* in the Lowland dialect of Scotland. In Shakespear it frequently occurs. “An I may hide my face, let me play Thisby too.” In more vulgar language it signifies *as if*, “I will roar you *an* ’twere any nightingale.” In the first acceptation it claims affinity to *εν*, and runs through all the languages of Europe. In the second it is *ἐάν* of the Greek, *an* of the Latin, *æn* of the Swedish, *wann* of the German, *an* and *in* (אן. ין) of Chaldee, and perfectly agreeing with *im* (אם) of the Hebrew, which may be the genuine parent of our word *if*.

And; in Belgic *ende*; in German *und*; Teutonic *unte*; in French *et*; Italian *e*; Spanish *y* and *é*; in Polish *iets*; Hungarian *es*; Slavonic *da* and *i*; in Latin *etiam*, *atque*; in Greek *καὶ*; in Sanscrit *ato*.

Our word is certainly connected with, and may probably be derived from *anad*; Saxon, to add. But both *and* and *anad* may possibly be allied to *ἄνω*, and to *od* (אד) of the Hebrew: and the N may be inserted as in *render* from *reddere*.

As, appears to be the same word with *ἄς*, of the Greek, *ez* of the Armenian; and *asa* of the Persian; and may possibly be related to *Caasher* (אשר) of the Hebrew.

At. This word does not extend beyond the bounds of the Roman Empire, and therefore directs our attention towards *ad* and *apud*, that is *ad pedes*. In Hebrew we have *atzel* (אצל) *imad* (אמאד) and (אמא) but without immediate links we cannot connect these to *add*.

Aye, has three meanings.

1. Intimating assent and consent, like yea, it agrees with our French, gea Saxon, and ja German. This may be accordingly either *aiō*, as in plautus, vel ai vel nega; or it may be, as suggested by Mr. Tooke, *ayez* and not improbably *ἔιν*.

2. Conveying the notion of infinite duration it is allied to *ἀεὶ*.

3. As a lamentation; ay me, or wo is me, may be *ὄμοι*, Hei mihi. (ἦ) ho. Heb.

Baste means,

1. To beat with a stick. 2. To pour dripping on meat whilst roasting.

3. To fasten needle-work with long stitches.

These are independent of each other. The first is by Dr. Johnson derived, and very properly, from *bastonner*, and *baston* a staff, which may originate either in *βασαζω* or in *πατασσω*.

The second looks towards *baisteach*, in Irish, a shower, and may be connected with *πασσειν* to sprinkle.

The third is the Persian *bastan*, to bind, to connect, to join, to fasten. Hence *bastagi* a ligature. From this verb, *besteh* which is the participle of *benden* seems to be derived.

Bat, means, 1. a stick with which we strike a ball. 2. A bird. 3. A sumpter horse. The first agrees with *bataidh*, Galic, and *batte*, French, a staff or club. Connected with this we have to beat, *πατασσειν*. The second may be allied to the first, because they smite with their wings. The third, imported from France, is connected with *bat* and *bast*, a pack-saddle, derived from *βασαζω*; see *baste*.

Bay, referring, 1. either to colour, or, the tree, may be *Φαίδε*.

2. To an opening in the land it is βῖος.

3. To the barking of a dog, it is distinctly βρυζω.

Bear, 1. Carry, as a burthen, 2. produce young, 3. a wild beast.

In the first acceptation it is allied to ferre and Φερειν; in the second to pario; in the third, it is probably ferus, that is the genus for the species.

Bill, 1. a beak. In this acceptation, it may be derived from vello; but the presumption is, that we have here the instrument for the action performed by it; because in Galic, bil and beul signify mouth, whether of beasts or birds.

2. A hatchet, or in common speech, bill hook, in Welch, bilwg, in Greek πελεκυς, may be the offspring of the Galic beul. 3. A tradesman's account, and the proposal for a law presented to parliament, is certainly libellous.

Box, has various significations, all according with the Greek;

1. A tree, buxus in Latin, bouis in French, bosso Italian, buxo Portuguese, buysa in Galic, bocysbren in Welch, boxtreow Saxon, bux-boom in Dutch, buchsbaum German, bukspan Polish, buszpan Hungarian.

2. A case or chest, πυξος. Pyxis in Latin, boccys in Welch and bocsa in Galic, boete in French, bus in Dutch, is πυξις.

3. A blow on the head with the hand, and to fight with the fist. In these acceptations it is derived from πυξ, and to *box* is distinctly πυκτενειν or Πυξεμαχασθαι, as used by Hesiod. From the same root probably we derive our words *fist* and *fight*.

By perfectly agrees with ἐπι in all the rich variety of meanings, attributed to it by Dr. Johnson, as any one may instantly perceive if he will compare them. Indeed *by* is ἐπι in one of its abbreviated forms.

No nation invents new particles for itself. They pass by inheritance from fathers to their sons, and though liable to be disfigured and abused, their descent may be traced if we compare kindred languages together. They are well denominated by Horn Tooke *επεα πτεροεντα*, *winged words*, and as such in a distant flight they are apt to drop some feathers by the way, but the substance still remains.

By, has the same affinity to the prepositions ב and בִּיד of the oriental nations, as it has to ἐπι, for these likewise are radically one.

I. Does *by* denote the agent, instrument, or cause; so do בִּיד ב and *επι*. Man shall not live *by* bread alone, but *by*, &c. *ουκ επ αρτω μονω ζητεται ανθρωπος αλλεπι. κ. τ. λ.* Mat. iv. 4.

So ἐπι τη ση γνωσι is *by* thy knowledge, 1 Cor. viii. 11. Thus we have, the just shall live *by* (ב) his faith, Hab. ii. 4. and with or by them (בהם) he taught the men of Succoth, Judges viii. 16. So בִּיד משה is very properly translated “As he spake *by* Moses,” Ex. ix. 35.

II. Is *by* equivalent to *at* or *in*, noting place? So are ἐπι and ב. Thus ἐπι ξενιης ειναι is to be *in* a strange country. בשמים *in* heaven, בארץ *in* the earth.

III. *By* means according to, and *after*, noting conformity; so do *επι* and ב. ἐπι ονοματι τε πατρος. Lu. i. 59. *after* the name of his father.

במספר הימים *after* the number of the days, Nu. xiv. 34.

IV. *By*, means, not later than, noting time. In Greek we have ἐπι τ' εω ἐπι τ' μετοικεσιαις, and thus we translate ἐπι μηναις τρεις, *by* the space of three months; and in Hebrew we have בבקר *by* day break, and ביום ביום *day by day*.

V. *By* means *near*, beside, at hand, in presence, answering to ἐπὶ and ב as in ἐπι ποταμῶ and ἐπι τὴν θάλασσαν, Rev. xv. 2. כְּבַר בְּנְהַר Ezek. x. 15, by the river of Chebar.

VI. *By* himself, denoting absence of all others, corresponds exactly with ἐφ' ἑαυτοῦ.

VII. *By*, as the solemn form of swearing, is found distinctly in the Hebrew בְּאֱלֹהִים Gen. xxi. 23. בִּיהוָה Gen. xxiv. 8. and בִּי Gen. xxii. 16. *by myself* have I sworn.

In the kindred languages, bi Saxon, Swedish and Gothic, by Belgic, bey German, ba Persian, and po Slavonian, are used in all the various acceptations, either attributed by Dr. Johnson to our word, or to be found in ἐπὶ of the Greek.

It is acknowledged, that the Gothic, if not the parent, is at least of the same lineage, and closely allied to the English. In that language we find the subsequent, in addition to the acceptations of *bi* already noticed.

I. *Bi* for, answering to ἐπὶ and ב, as used in ἐπὶ μισθῶ for hire, ἐπαγαθῶ for good. כֶּסֶף בְּכֶסֶף 2 Sam. xxiv. 24, for silver, יָשׁ בְּשׁ Deut. xix. 21. for tooth, and בְּרַחֵל Gen. xxix. 18. for Rachael.

II. *Bi* on, over, ἐπὶ τῶν ἵππων καθήμενοι, sitting on horses, and בְּמַתְנַיִן Gen. xxxvii. 34, on his loins.

III. *Bi* after, noting time, as in ἐπὶ τούτοις after these things.

IV. *Bi* against ἐφ' ὑμᾶς παρασκευάζεται prepared against you, and בְּיְהוָה וּבְךָ Nu. xxi. 7. against the Lord and against thee.

From what has been adduced, is it not probable that our word *by*, and *bi* of the Gothic dialects, originate in ἐπὶ, and have a close affinity with ב the most abbreviated form of this preposition in the Hebrew.

No one can hold the talents of Mr. Tooke in higher estimation than myself: yet I can never be persuaded, that our Saxon ancestors were under a necessity of inventing particles, or wantonly rejected those which came to them by tradition from their fathers. They might vary these, like all other nations, but they neither abandoned the old particles, nor, without the least occasion for such an effort, invented new ones.

Cheer, as meaning *gaiety* and *courage*, is allied both to *χαίρω* and to *κίαρ*.

Cleave means, 1. to adhere, 2. to divide. These are discordant acceptations, and must therefore be derived from different fountains.

1. To adhere, in Belgic *kleven*, in Saxon *cleofan*, in Welch *glynu*, in Swedish *klibba*, in Danish *klebe*, in German *kleben*, in Slavonic *klein*, when compared with clay and glue in the same languages, all look towards *γλια*.

2. To divide, to split; in Belgic *klieven*, in Saxon *cleofan*, in Swedish *klyfwa*, in Danish *klöve*, in Russian *kulupatee* and *ras-kaluivaiu*, in Slavonic *kliniu*; all these, with *zakliwian*, in Polish a wedge, claim affinity to *κλαω*.

Cry. Dr. Johnson, in his Dictionary, has enumerated ten several meanings, all supposed to have been derived from the French *crier* to call out, to scream and to proclaim.

1. In this acceptation, cry well agrees with *gridare* Italian, *grede* Old English, *crið* Welch, *schreyen* German, *skrige* Danish, *skria* Swedish, *krziez* and *krziük* Polish, *κριξαι* of Hesych, and may claim affinity to *κραζω*. *κραυγη* and *κήρυξ*.

2. Cry, to shed tears is certainly allied to, and may be derived from *δακρυσεν*.

In the Gothic we have *tagrida*, he shed tears and *gréitan* to weep, which perfectly agree with *grata* Swedish, *graata* Icelandic, *greet* in Scotland, *krüten* Dutch, *greinen* German, *kiria* or *girieh* Persian.

Deep, dip and dive, run through all the northern languages of Europe, and seem, as stated above, to originate in *δύπτω*. But *deep*, when applied to tones, is *δοῦπος*.

Down, means 1. soft feathers, 2. descent, 3. elevated land.

1. For this word in the first of these acceptations we are indebted to the Danes, Swedes, and Icelanders, among whom it is written *dun* and *duun*.

2. *Down* (*deorsum*) has for its indirect affinities, *dwfn* Welch, *donn* Armoric, and *duffen* Saxon, all meaning deep. Of precisely the same import, we have *adunes* and *dune* Saxon, *deene* Russian, *ndene* Epirotic, *dnu* and *dno* Slavonic, Polish, Bohemian and Dalmatian. All these claim the most strict affinity with *δύνω*.

3. *Down*, for elevated land, is *dun* and *dune* Saxon, *duyne* Belgic, *dunes* French and Armoric. These may originate in *Δενος* Æol. for *Βενος*.

Ear signifies, 1. to plough, 2. the organ of hearing, 3. a spike of corn. These several meanings have no relation to each other

1. *Ear*, when it indicates the act of ploughing, is radically the same with *harrow*. It agrees with *arar* Spanish, *aeren* Dutch, *æria* Swedish, *er* Icelandic, *oriu* Slavonic, *orze* Polish, *aráidh* Galic, and *aredig* Welch, *aro* Latin, *ἀρόω* Greek, (*חרש*) *harash* Hebrew, and *harath*

Arabic. In English we say "give the land one earth," that is plough it once.

2. Ear, as the organ of hearing, agrees with oreja Spanish, ohr German, eare Saxon, oor Dutch, ora Swedish, ore Danish, eyra Icelandic, auris Latin, auso Gothic, ousen, oucho, useze, and assi Slavonic, Boh. and Pol. ghus, or gôsh Persian, οὖας Greek, and in its Æolic dialect ωᾶρ.

3. Ear of corn is ἀθύρ.

Fair. 1. annual market, foire French, feria Latin. These originate in ἱεραὶ ἡμέραι.

2. Clear complexion, may be connected with Φιρός Greek, and hair (האיר) Hebrew, shining.

3. Beautiful, fœger Saxon, fager Swedish, in the Icelandic fallagur, in Latin pulcher.

4. Honest. In this acceptation it accords with fior of the Galic, which is of the same import with verus.

Fast. 1. as denoting abstinence from food, improbable as it appears, may be πασος because similar abbreviations are not uncommon.

2. As firm and strong, it agrees with pasati Slavonic, and bastan Persian, to gird, fasten, connect besteh bound, and peiwesteh connected, but should (פזז) phazaz really mean, as explained by Buxtorf, to consolidate, to strengthen; we should be warranted in fixing on this as the genuine root.

3. As denoting speed it agrees with ffest of the Welch, and festino of the Latin. In this sense it may originate in πεξευω or in pes, pedis, as these do in πουσ ποδος, which latter may probably give birth

to *σπευδη* and *σπευδειν*, expedire to speed. I am inclined to think it may be related to *phazaz*, which means in Arabic nimble, and in Hebrew, as appears by 2 Sam. ch. 6. v. 16, dancing with agility and strength.

Fat. 1. a vessel, agrees with fat Saxon and Swedish, vat Dutch, fass German, fade Danish, fata Icelandic, vatain Slavonic, fasa Polish, patina Latin, *πατζύνη*.

2. Well-fed, agrees perfectly with fett German, vet Belgic, foet Saxon, and is of kin to *φzτννι*, and to *phatam* of the Arabic and Chaldee.

Fall. 1. as a verb active, to knock down, or to cut down, and as the preterite of fall, agrees with adfeilo Welch, feallan Saxon, vallen Belgic, valenie Slavonic, fall Icelandic, field English, feld Saxon and German, felt Danish, fiall Swedish, poille and pule Slavonic, polye Dalmatian, polie Polish, pole Bohemian and Russian, feuld Hungarian; All these agree exactly with *Phalah* (פלח) he cut down.

2. The skin. In this sense it is pellis and *φελλος*.

3. As cruel, it is of uncertain origin, but may possibly be allied to נפלים (nephilim) Genesis vi. 4.

Fine. 1. as a conclusion, is finis.

2. As a mulct, is *ποινη*.

3. As opposed to coarse, agrees with fion, mion, and min. Galic; main Welch, mean Armoric, menu French, minutus Latin, and *μειων*.

4. As splendidly beautiful, is *φαινδς*.

Flake. 1. floccus, flocke, German, flog Danish.

2. As a wattle or large hurdle, it agrees with, plaque French, vlack

Dutch, flake and bleck, Swedish, blick Danish, bliacka Russian, blacha Polish, plech Bohemian, πλάξ-κος and πλεκνω, plecto, plico.

For has a strict affinity with or, air, and gur, Galic, er Welch, pour and parceque, French, por Spanish, per Italian, for Saxon, voer Dutch, fur German, perze Polish, car French, erse Hungarian, barai and bahar, or behri, Persian; and these are allied to pro, ὑπερ, παρα, and γαρ; as faura in the Gothic is likewise, when it governs an ablative case. Indeed pro, præ, per, παρα, υπερ, πρὸ, and γαρ, are evidently connected with, and may have (בעבור) *bagabur* for their progenitor. This preposition in Hebrew indicates the cause. It marks in whose favor and for whose sake a thing is done, or for what price a commodity is sold.

In like manner we find ὑπὲρ ἡμῶν ἀπέθανε, he died for us, παρ ἑνὸς ἀνθρώπου, for one man, πρὸ παιδων και γυναικων μαχεσθαι, i. e. *pro aris and focis*. Thus in Hebrew צמת הילד בעבור (2 Sam. xii. 21.) Thou didst fast *for* the child.

Because they sell the poor man *for* (בעבור) a pair of shoes, Ainos ii. 6. Thus likewise we read Minas viginti *pro* ambobus dedi. Terence.

This preposition is of extensive use, and, according to Dr. Johnson, admits of forty distinctions. Variouslly applied it indicates resemblance and character, as Seneca says *pro* ignoto me aspernaris; and we say, you take me *for* a stranger. It marks exchange, reference, respect, regard, intention, tendency, expectation, direction, condition, duration. In composition it implies opposition, or negation, as in the words forbid, forget, forsake. In this intention it agrees with its kindred languages prohibeo, profanus, παραδοξος παραφύσιν παρακουω.

Connected with *for* in the same intention is our ancient preposition *fore*, as used by Shakespear in the word *forefended*, that is forbidden.

Fore, as a preposition signifying priority in time, place, or quality, has nearly the same affinities with *for*. Thus we have in Galic *for*, in Saxon *foran* and *fore*, in Dutch *veur* and *voor*, in German *vor* and *feur*, in Teutonic, *vore*, in Danish *for*, and in the Gothic *faur* and *faura*, which last, when it agrees with *παρὰ* near, or *πρὸ* before, governs either the accusative or ablative; but, when it means in the presence of, it requires the genitive.

Pro, which corresponds to *for*, and *præ*, which means *before*, have such an affinity, that they readily usurp each other's place. Thus Cicero writes, "Præ lacrymis non possum reliqua scribere," or, as we should say, "For tears I can write no more," and again *pro* œde sedens, sitting *before* the house.

In Greek, *πρὸ* may answer to either *pro* or *præ*, as *πρὸ ὀφθαλμῶν προ ὤρας* and *ἐπαινεῖν πρὸ δικαιοσύνης ἀδικίαν*. That is before, in place, time, excellence, or estimation. Nay, such is the agreement between these prepositions, that even *παρὰ*, which answers commonly to *per*, as in *παρ' ὅλον τ' βίον*, *per totam vitam*, *for* the whole course of his life, and in like manner to *propter*, as *παρὰ τι, propter quod*, may correspond to *pro*, as *παρ' οὐδέν ἡγεῖσθαι, pro nihilo ducere*, or, as we should say, to tell *for* nothing.

Considering the affinity between the Gothic and the Greek, I am inclined to think, that *fairina*, which Mr. Tooke assumes as the parent of our word *for*, is itself a compound of *παρὰ* and *ἵνα* as the French and Spanish combine *pro* and *quia* or *pro quo* in their *pourquoi* and *por*

que, *for* this cause. Particles are indeed liable to the same mutations as other parts of speech, but they pass by tradition from parents to their children, and in all nations seem to have been retained with more pertinacity than either nouns or verbs.

From, in Old English *fra* and *fræ*, answers to *fra* and *fram* Saxon, *fram* and *faura* Gothic, *fra* Danish and Icelandic, *fran* and *ifran* Swedish, and to *παρά*, when it governs the genitive, as in Thucidides *παρὰ βασιλεως*, *from* the king.

In the Gothic of Ulphilas, this affinity is clearly marked, for we read *thluhand faura imma*, they will flee *from* him.

The Goths had likewise *af*, a preposition of the same import, evidently related to the Greek *απο*, of which the Swedes retain both *af* and *pa*.

Παρα in this acceptation, may be allied to *faram* of the Hebrew, which, like its associates *farad*, *faras*, and *farats*, contains the notion of separation, and consequently of distance.

Fy! This interjection, in French *fi*, is not expressive of lamentation, but of detestation and abhorrence. It is not therefore *Φῆν*, as stated by Minsheu, Johnson, Skinner, and Boyer; but probably may be an abbreviation of *fiend*. In Saxon we have *find*, in Danish *fiend*, in German *feind*, Teutonic *fiant* and *viant*, Gothic *fiaid*, an enemy. Again, in Saxon we have *figan* to hate; in Gothic *fiath*, hateth. Hence we may possibly have derived *defiance*.

Hide means, 1. the skin of animals. In this acceptation it agrees with *hyd* Saxon, *huid*, *haude* and *houde* Dutch, *haut* German, *hud* Danish and Swedish, *cutis* and *σκυτος*.

2. To conceal is *hydan* Saxon, *huten* German, *κευθειν* Greek, and *cahad* Hebrew.

3. A measure of land. In Galic we find *jod*, which means both a cast, as of a dart, and a certain measure of land. Should the latter be derived from the former, our search after the origin of this word may terminate in (יָדָה) *jadah* of the Hebrew, he cast.

Host is 1. hospes, 2. hostis, 3. hostia; see Guest.

If, in Saxon *gif*, in German *ob*, in Gothic *jabai* and *gabai*. In Gothic we have likewise *ibai*. This word seems, as suggested by Skinner and by Mr. Tooke, to be derived from *gifan*, Saxon. In the Old English we find *yeve*, *yave*, *yeoven*, *yeftes*, *give*, *gave*, *given* and *gifts*, in Hebrew *jahab* (יָהַב) he gave.

That *if* is equivalent to *give*, and etymologically connected with it, is rendered probable not only by the affinity between *an*, *if*, and *anan*, to give, in Saxon, but by the same correspondence between *amam* of the Arabic, to place, propose, or state, and *im* of the Hebrew a position, preposition, and the conditional conjunction *if*. (v. Koerberi Lex apud Noldium.)

Yet after all that has been said, considering the close affinity between our northern languages and Greek, I cannot help suspecting that *if* may have sprung from *ἔιπερ* or *ἔιπως*, as the Gothic *ei*, *if*, is indubitably *ei*, which seems to have the same connexion with *ἔιη*, be it, as *si* has with *sit*. Should this be granted, it will follow, that *if* originates in *jehi*, be it, of the Hebrew.

In the Icelandic, which is one of the most venerable languages of

Europe, *ef* indicates doubt. Their word *ennef* and our old expression *an if*, seem to unite the two conditional conjunctions ἐάν and εἴπερ of the Greek.

In, 1. When used to designate time and place, is common to the Latin, Italian, Belgic, German, Swedish, Gothic, and is evidently the same with *en* French and Spanish, and *εν* Greek.

The Galic has *am*, the Welch *yn*, the Swedish *on*, the Arminian *cen*, and the Gothic *and*, answering to *εντος*.

The Lowland Scotch say *ben*, and the Hungarians *ban*, *ben* and *benne*, which may be considered as compounds.

2. When used as a negative, it is evidently ἀν of the Greek, as appears by ἀναγνεία impurity, ἀναιδεία impudence, ἀνάτιος innocent, ἀνεκλείπτως unceasing, perfectly corresponding to *ain* of Hebrew and of the oriental nations.

Just. Horne Tooke has taken much pains to confound the meaning of this and of many other words: but the well-intentioned philologist should be ever mindful to preserve them from confusion, by accurately marking, not merely the original meaning, but the changes, which, in process of time, have taken place in the use of terms. Under this impression we must observe that *just*, when it means

1. Regular and lawful, is certainly derived from *jubeo* and *justum*: but by accommodation its meaning has been extended to equitable, upright, virtuous, exact in retribution. *Injury*, the negative term, has been frequently confounded with *damage* by those, who do not consider, that there may be *damnum sine injuria*.

2. Nearly, is juxta, jouste, old French, jusque, modern.

Lap has three distinct notions. 1. To lick up, or feed by quick reciprocations of the tongue. In this sense it agrees with lappian Saxon, lappen and slabben Dutch, läppern German, lappia Swedish, läper French, and all these may terminate in $\lambda\acute{\alpha}\pi\tau\epsilon\iota\nu$.

2. To lap over. This agrees with flap. In Saxon we find læppe, in German lappe, in Swedish lapp, in Icelandic laf. In Greek $\lambda\omicron\pi\acute{\iota}\varsigma$ a scale and $\lambda\acute{\alpha}\tau\iota\phi\omicron\varsigma$ a tattered garment. The lap of the ear, which is in Danish ore lap, and in German ohr läpplein, appears to be $\lambda\omicron\beta\omicron\varsigma$ in the Greek.

Lopin of the French has been referred to $\lambda\omicron\beta\omicron\varsigma$, but as it means a fragment of flesh, or bread, seized in haste and privately conveyed away, it rather seems to be allied to $\kappa\lambda\omicron\pi\acute{\iota}$, precisely as hliftus of the Gothic is $\kappa\lambda\epsilon\pi\tau\eta\varsigma$. Connected with this we have *lift*, as used by Dryden for robbing or plundering, and shoplifter, the common appellation for one who pilfers, whilst he pretends to purchase.

3. The mother's lap, in Swedish lapp, may refer to $\kappa\omicron\lambda\pi\omicron\varsigma$.

Left from the verb leave, in Swedish leifa and lefwa, is $\lambda\epsilon\acute{\iota}\pi\omega$, but the left-hand is lævus and terminates in $\lambda\alpha\iota\delta\varsigma$.

Let. 1. To permit, accords with luidhasam Galic, laisser French, lætan Saxon, and læten Dutch, leiden and lassen German, lata Swedish, lade Danish, letan Gothic, lasciare Italian, laxare Latin.

We have also lehet in meglehet Hungarian, I am able.

2. To hinder, to impede, agrees with lluddia and llestair Welch, beletten and letten Dutch, and may be connected with late, as lluddia is with ludded in Welch.

Lie, conveys three notions, for which similar expressions are extensively diffused in Europe.

1. An aqueous solution of any salt: in Latin *lix*, *licis* which anciently meant water, whence we have *lixare* and *elixare* to seeth. In French *lessive*, Italian *liscia*, Spanish *lexia*, *lixivium*, Welch *lleisw*, Saxon *leah*, Dutch *loog*, German *lauge*, Danish *lud*, Polish, Hungarian, and Slavonian *lug*, Bohemian *laub*, and Dalmatian *luugh*. In Greek we have *λύω*, with its derivatives allied to the preceding.

2. To utter a falsehood. This agrees with *leogan* Saxon, *leugen* Dutch, *liegen* German, *lügen* Galic, *liuga* Swedish, *lygan* Icelandic, *lgu* and *lugati* Slavonian, *legati* Dalmatian and Bohemian. These have no correspondent term in Greek, unless it be *λογοι* fables. In Sanscrit, *luj* means concealment.

3. To be decumbent, is *liegan* Saxon, *liggen* Dutch, *liegen* German, *laidhim* Galic, *ligger* Danish, *ligg* Icelandic, *liggia* Swedish, *ligan* Gothic, *leju* Slavonian, *lech* Russian, *lieze* Polish, *lig* Old English. These must all be referred to the same family with *λεγομαι*, as must also *lectus* Latin, *lletty* Welch, *loje* Slavonian, *loze* Polish, *lit* French, *letto* Italian, *lecho* Spanish, *lodge* English, and *λέκτρον* Greek, a bed.

Light, 1. When used in opposition to darkness, it is allied to *lecht* Saxon, *to lig* and *licht* Dutch, *leuchte* German, *licht* and *lius* Danish and Swedish, *lios* Icelandic, *liuhath* Gothic, *lois* Arminian, *lutch* and *lutchina* Slavonian, *llug* and *llycheden* Welch, *lochran*, *lasam*, *lasrach*, *leos*, *luisne*, *glus* and *glinn* Galic, *luz* Spanish and Portuguese, *lux* *lucis* Latin, *λευκη*, with *λυχνος* Greek, and perhaps *lehat* of the Chaldec.

2. In opposition to heavy, it agrees with *leoht* Saxon, *ligt* and *licht*, Dutch, *leicht* German, *liettur* Icelandic, *lagak* and *lahki* Slavonian, *lagabar* Dalmatian, *lehko* Bohemian, *legoke* Russian, *leger* French, *levis* and *levitas* Latin, which may possibly be allied to *λεπτος*.

3. To descend on, or from, as for example, We will light on him as the dew: Naaman lighted down from his chariot: Her hap was to light on a part of Boaz field.

In this acceptation, light has no connexion with the preceding nouns, but, like its kindred, *alhtan* Saxon, and *af-lichten* Dutch, it claims affinity to *letayu* and *leteti* of the Slavonian, answering to the Latin *volere*, *advolare*, *avolare*, and *volatus*, from which we may derive our vault. To alight, when applied to a bird, certainly means to descend from his flight.

Thus we find in Russia and Bohemia *letati*, in Slavonia *leteti*, in Dalmatia *letiti*, in Poland *litac* and *litatam*, which in Lusatia becomes *latazi*, all meaning to flee. Indeed *letati*, *flee*, *fly*, *flight*, *volo*, *volueris* and *volatus* may be all related, and ultimately derived from *phalat*, which in Hebrew, Chaldee, and Arabic means to fly from, to escape. In these several dialects of one language, we see distinctly the Hebrew *phalit*, one who has escaped, and *phelita*, flight.

Like implies,

1. Similitude, in which sense it stands in connexion with *gelic* Saxon, *gelyk* and *ghelych* Dutch, *gleich* German, *sliker* Icelandic, *salik*, *slik* and *tolekin* Swedish, *lig* Danish, *galeiks* and *samaleika* Gothic, *samhluich* Galic, *opleko* Russian, *oblicze* Polish, *oblizhe* Slavonian, *similis* Latin, *semblable* French, *somigliante* Italian, *semejaute* Spanish, *semelhante*

Portuguese, and *alike* English, allied to which we have ἀλίκιος and τηλικός, which last gave birth to *talis*.

2. Choice and approbation. In this sense it agrees precisely with gelican Saxon, lüka Swedish, leika Gothic, and γλίχομαι, which may be allied to the Hebrew *laquah*, take, choose.

Mace, may be either macis, or massa.

Meal, signifies,

1. The edible part of grain. It then agrees with mealewe Saxon, mael Dutch, mehl German, meel Danish, melo Teutonic, miol Icelandic, mieleny Polish and Bohemian, mlanie Slavonian and Dalmatian.

If we regard the instrument and operation, we shall not hesitate in referring these expressions to malu Welch, molare and μύλη a mill; but should we look for a description of the thing itself, we might find it in the Galic, in which min-gheal conveys the notion of something fine, smooth, soft and white.

2. Portion, part, repast. It is then mœle Saxon, and has close affinity with mael Dutch and mahl German; but mœle Icelandic is to mete, and when meal and mæl, as in piece meal, signify a minute portion, they agree with malo Russian, maly Polish, Lusatian and Bohemian, maal Dalmatian, and malin Slavonian, and give birth to *small*. As a repast, our word may originate in macal of the Hebrew.

3. *To mix*. In this notion, meal, it must be acknowledged, corresponds with the Hebrew *mahal*, as in Isaiah i. 22. thy wine is mixt with water. But since we find mezelar Spanish, mesler and mêler French, misceo and miscellus Latin, with μισγω, answering to *meseh* Hebrew and Chaldee, all of one family, we must consider meal as strictly connected

with them. Spencer, in his *Fairy Queen*, uses not only *mell* for *mingle*, but *ment* for *mingled*, which may be related to *μίσσω*, as *mix* and *mist* are to *μίσσω* and *μίσσος*.

Mean, in its various acceptations has been already noticed.

Mere, conveys three distinct and independent notions differing according to their derivation.

1. Pure, unmixed, is indubitably from *merus* and *mère* Latin.

2. A boundary. This agrees with *mæra* Saxon, *meer* Dutch, *mär* Swedish, *mera* Russian and Slavonian, *mira* Dalmatian and Bohemian, *miara* Polish, *mara* Lusatian, and *marz* Persian. These connect themselves with *μείρω*, I part, divide, distribute.

3. A lake. This word is extensively diffused as meaning the sea. Thus we find *môr* Welch, *moir* Galic, *morfheirge* and *muir* Irish, *mere* Saxon, *meer* German, *mar* Swedish, *marei* Gothic, *more* Slavonian, Bohemian, Croatian and Lusatian, *morai* Russian, *morze* Polish, *meri* Finland, all connected with *mare* Latin, and perhaps with *μύρω* fluo. Certain it is that the Romans did not confine the term *mare* to the sea, for Virgil applied it to a river. The French word means a pool. In this family we have *marsh*, *morass* and *mire*.

Moor. 1. An extensive waste infested with humidity. This word seems to originate in *mare*. In Welch it is *morfa*, in Saxon *merse*, in Belgic *maerasch*, in Icelandic *moor*, in Gothic *marisaiv*, in Danish *moratz*, in French *marais* and *marecage*, in English *morass* and *marsh*. We have in Saxon, *mor* a mountainous heath and barren, or uncultivated tract of land, and *moor* humidity.

2. To moor a ship, corresponding to amarrer in French, may be derived from mare.

3. Moor as a native of Mauritania speaks for itself.

Nail, has three acceptations independent on each other.

1. The horny substance at the ends of the fingers and toes. In Saxon *nagl*; Belgic *naeghel*, Swedish and German *nagel*, Danish *negel*, Russian *nogti*, Slavonian *nogot*, answering to *ongle* French, *onghia* Italian, *una* Spanish, *unha* Portuguese, *ewin* Welch, *unguis* and *ungula* Latin. All these expressions, so various in their forms, are strictly connected with, if not derived from, *ἄνυξ*.

2. A spike of metal by which things are fastened together. In Danish *negel*, Icelandic *nayle*, Swedish *nagel*, Finlandic *naula*. These may originate in *nagal*, he closed, of the Hebrew. In the same connection we find *ἄλος*, *clavus*; *hoel* Welch, *clavo* Spanish, *clou* French, *chiova* Italian.

3. A measure of two inches and a half.

Nay, and *no*, in Old English *nae* and *na*, agree with *na* and *ni* in Welch and Galic, *na*, *ne*, *ni*, *no*, Saxon, *nei* Swedish, Danish and Icelandic, *ne* and *ni* Slavonian and Russian, *nei* Polish and Bohemian, *ne*, *ni*, *nih* and *nui* Gothic, *na*, *nah*, and *ni* Persian, *no* and *ny* Iberian, *na* and *nu* Hindu, *no* and *nah* Sanscrit, *νη* Greek, *ne*, *ni*, and *non* Latin, *na* Chinese.

Connected with the negatives above recited, we have, *none*, *neither*, *naught*, *not*, and in Old English *nogt*, which correspond with *nach*, *nada* and *nadh* Galic, *nad*, *neb*, and *nid* Welch, *niet* Dutch, *naht* Saxon, *nicht* German, *nivaiht*, *nithan*, *negte* Danish, *nem* Hungarian, *niet* and

nechto Russian, neen Dutch, nein German, nuheen Hindu, nanka and natu Sanscrit.

Here it is evident that *N* forms the negation, as it does in our prepositions *in* and *un*, and is in fact the radical part of all these particles. This therefore naturally turns our attention towards *ain* of the Galic, *in* of the Romans, *an* of the Welch, *un* of the Gothic, as used for the purpose of negation. Consequently, if my observations are well founded, all our negatives are radically the same with *ἀν*, *ἀνα*, *ἀνευ*, and with *ain* of the Hebrew, which last, according to Körber, is derived from its verb *aven*, he was deficient, whether in justice, comfort, wealth, or strength.

If, with Horn Tooke, we could suppose the Danish *nödig* to imply negation; to derive *no* from *nodig*, would be surely deriving the simple from its own compound, and the parent from its offspring.

But *nödig*, like the German *nothig*, does not imply negation; it means distressed, constrained. *Nöd*, its primitive, constantly conveys the notion of *need*, force, necessity, difficulty, distress and danger.

The negative terms in Danish, as we have seen, are *nei* and *negte*. The greatest admirers of Mr. Tooke must here confess, that he discovered ignorance and self-conceit, when he so hastily derived our *no* from the Danish compound *nodig*.

The inhabitants of the north had no occasion to “wait for a word expressive of dissent till the establishment of the Romans in Italy or of the Jews in Palestine.” No: they received their language from their ancestors, and being all the children of one family, they preserved those words, which were least likely to give way, and to be changed, among which *no*, may fairly reckon *our* most simple negative, though

not its compounds, such as none, neen, nein, naught, nechto, nought, nogt, not, nad, nid, niet, naht, nicht, nivaht, and neither, which, with the negative particle, have combined *one*, *aught*, &c.

Of. Answering to, *of* Saxon; *af* Swedish and Dutch; *abu* and *af* Goth, is closely allied to ἀπό, but varying the accent we have ἄπο which is ἀποθεν afar off.

Off, therefore, is evidently ἀπο, denoting like it, not merely separation, but distance.

Pain. 1. As a sensation of uneasiness, with pangs English, and pianta Galic, is in the singular, pun Dutch, pian Galic, pin Saxon, trapiene Polish, pein German, peine French. These may be allied to πενθος and παθος as βενθος is to βαθος.

2. *Punishment* is poen Welch, pena Italian, Spanish and Portuguese, peine French, pin Saxon, pina Swedish, bwntetes Hungarian, pæna, punitio Latin, and ποινή Greek.

3. *Labor, industry*. Peine French, is allied to πονος and possibly to Πενέσης, which is usually derived from πένομαι.

Pale, when it means, 1. wan, is evidently allied to pallidus Latin: pale French, bled Slavonian, bliadi Polish, παλυνω πελία and πελιδνη Greek, which mean lividity.

2. A narrow piece of wood used for inclosures; in this sense it agrees with pal Saxon, pacl Dutch, pawl Welch, palitza Slavonian, pal Polish, pel of the old French connected with palus and Πασσαλος, whence empaler, to empale, may be derived.

Pail for milk, balja Swedish, is Πέλλα and Πελλίς.

Pat. 1. When it means fit, may be πατω.

2. To *beat* gently, is allied to batardh Galic, baeddu Welch, beatan Saxon, badda Swedish, bitchuiu Slavonian, bete Russian, Dalmatian, and Bohemian, biti and bat Polish, apatot and botalom Hungarian, Πατασσω.

Pay. 1. To discharge a debt. In this acceptation we have payer French, pagare Italian, pagar Spanish and Portuguese, paha and pay Persian and δαπανη.

2. To beat, pwyo Welch, biuu Slavonian, bye Polish, are distinctly παιω.

Pile has numerous acceptations.

1. A sharp pointed beam or pole is pael and *pûle* Dutch, pilotis and picu French, pal Polish, pfahl German, pila and palus Latin. With these agree pale and pole.

2. The head of an arrow, is pilum Latin.

3. Hair, poil French, pilus Latin.

4. Heap, *pûle* Dutch, pile French. These are allied to pila, Πῖλος and πιλοειν, of the same import.

5. The funeral pile seems to be connected with palenie Russian, Polish, Slavonian and Hungarian, polati Bohemian, baal Icelandic, bæel Saxon, from which the French have poile, a stove.

6. One side of a *coin*.

7. Hemorrhoids, not improbably derived from πυλαίος.

Pill, may be 1. peler, 2. piller, 3. pillule French.

Race, 1. contest in running agrees with rasa Swedish.

2. Race, or a raze, is allied to gwraidd Welch, racine French, rayz Spanish, raet Dutch, roed Danish, rot Swedish, root Icelandic, radix and radice Latin, and ῥίζα Greek.

3. Breed, kind or family, like race French, agrees with the preceding.

Rase, or raze is raser French, and agrees perfectly with $\rho\acute{\alpha}\lambda\acute{\iota}\omega$, $\rho\acute{\alpha}\tau\tau\omega$ and $\kappa\rho\alpha\tau\tau\omega$. Razor, rasoir French, and rasor with rado Latin, have the same connection as the preceding.

Rack, 1. any instrument, by which the operation of stretching is performed, agrees with astreccan Saxon, astrecken Dutch, auss-strecken German, strecker and vostrecker Danish. In this acceptation, rack seems to be connected with extractus Latin.

2. Distaff is, in Hungarian rokkaszar. In Polish we find *rocac* and *wracac* to twist.

Rock means, 1. distaff, agreeing with rack.

2. An extensive mass of stone. In this sense it agrees with $\rho\acute{\omega}\xi$, as crag and craig Welch and Galic do with $\rho\acute{\alpha}\chi\acute{\iota}\alpha$. In Hebrew we find ragam (רגם.) he stoned.

3. To shake, move in the cradle, rocquer French, rucken German, which may be allied to $\acute{\alpha}\nu\omicron\rho\rho\gamma\acute{\alpha}\zeta\omega$, Hesych: and probably is so to ragaz (רגז) of the Hebrew. Indeed $\sigma\rho\gamma\alpha\zeta\epsilon\upsilon\upsilon$, $\sigma\rho\gamma\iota\zeta\epsilon\upsilon\upsilon$ and $\sigma\rho\gamma\iota\alpha\zeta\epsilon\upsilon\upsilon$, seem originally to have contained the notion of rapid movement.

Route means,

1. Road, roid Galic, roin Irish, route French, braut Icelandic. These seem allied to rota, rheda and ride, and these again to the Chaldee and Syrian *rida* to travel, and *ridvan* or *ridan*, a chariot, which in Sanscrit is rath.

2. Rabble, tumultuous multitude, a company, a troop. In this acceptation it may agree with ruith and ruta Galic, rhawd Welch, rot

Dutch, rotte German, roode Danish, rota Slavonian and Hungarian, ῥοτῶς.

3. Defeat, confusion, and flight of an army. In this sense we meet with route and deroute French, and rotta Italian, which are probably *ruptio*; as in Latin we may derive clades, slaughter, defeat, from κλάσις a rupture.

Sap means,

1. The vital juice of plants. This, with subh Galic, seve French, sæpe Saxon, sap Dutch, safft German, sapa Latin, are unquestionably ὀπῶς. In Welch we have not this word; but we find *nodd* sap, which is allied to νοτῶς.

2. To mine or undermine, in French sapper, and in Italian zappare, is probably allied to σκαπτω.

Scale, 1. the dish of a balance; sscale Saxon, schael Dutch, sik-tal Hungarian, scutella a little dish. In Hebrew, Chaldee, and Arabic, we have *shacal* to weigh.

2. The squamous skin of a fish. Ecaille French, seaglia Italian, skaller Danish, hal Hungarian. These seem to be allied to shale, shell and scutella.

3. A ladder. Echelle French, scala Italian and Latin.

The military term to scale, and a scale in harmonics, depend on scala.

Seam, 1. a juncture of cloth, of planks, or of flesh, appears to be sumentum.

2. A measure, eight bushels, may be σαγμα.

3. Suet, tallow, grease, is sebum.

Set may signify, 1. to place simply, and may be derived from sedes ἕδος or the Hebrew *shuth*, and agrees with *suid-heog*, Galic, *setan* Saxon, *setzen* German, *sætta* Swedish, *set* Icelandic, *satjan* Gothic, *sidati* Slavonian, Dalmatian and Russian.

2. To plant. This may agree with *satus* and *shathal* Chaldee, Syrian and Hebrew of the same import. In this sense we have *suidhuicam* Galic, *setan* Saxon, *sattia* Swedish, *satidedum* Gothic, *saditi* Slavonian, *sadzic* Polish, *szaditi* Dalmatian.

3. A number of things suited to each other. In Persian we have *saziden*, to be suitable. This will perfectly accord with the Hebrew, *seder*, order, series; and the Chaldee *sadar*, to set in order.

Shaft, 1. A missive weapon; *scaft* Saxon, *schafft* German; these are probably *σκηπτρον*. In Dutch it signifies a pole.

2. A deep pit; seems to be derived from *σκαπτω*.

3. Any thing strait is *scapus*.

Shed, 1. to effuse, or *scatter*, *scheiden* German, *skaidan* Gothic, *skudda* and *skiuta* Swedish, is probably *σκεδάζω*.

2. A slight covering, may be connected with *shade*, and be derived from *σκιάδιον*. In Wilts, for a shed, we find *skilling*, and in Sweden *skiul*, perhaps from *σκια*.

Since, 1. from the time that, seems to be contracted from *sithence*. In Saxon we have *sith-than*, in Swedish *sedah*, in German *seit dem*, in Greek *ἐντα*, after that. In Saxon, *sithian* means to come, to go, *sithe* time, and *sith* a progress.

Thence is allied to *ἐνθεν*.

2. Because, may be contracted from *seen as*.

Stick. 1. a walking staff, *sticca* Saxon, *stecco* Italian, which agree with *stiga* Swedish, and *σείχειν*.

2. To adhere. *Stican* Saxon, *stecken* German, agree with *σήκω*.

3. To pierce. *Steken* Dutch, *stechen* German, *stician* Swedish *sztychac* Polish, agree with *stacan* Galic a thorn, and *σίζω*. *σιξω*.

Tear. 1. The water which passion forces from the eyes is *daigr* Welch, *déor* Galic, *tear* Saxon, *traan* Dutch, *zähre* German, *tar* Swedish, *taare* Danish, *tagr* Gothic, *lachryma* Latin, *dachryma* old Latin, *lagrima* Italian, Spanish, Portuguese, *larme* French, *δάκρυμα*, *δάκρυος* and *δάκρυ*. The change of D into L, is not uncommon in the Sanscrit.

2. To lacerate agrees with *torri* Welch, *tœran* Saxon, *zerzerren* German, *gatairan* Gothic, *torgayu*, *terzayu* and *deru* Slavonian, *torgati* Russian, *tergati* Bohemian, *targam* Polish, *torom* Hungarian, *daridan* Persian *τερῶ* *taraf* Hebrew.

In this acceptation tear and its participle torn, seem allied to thorn, *draen* Welch, *draigean* Galic, *thorn* Saxon, *doren* and *doorn* Dutch, *dorn* German, *torn* Danish and Sweden, *thaurnjus* Gothic, *terne* Russian, *ternie* and *tern* Slavonian and Bohemian, *eziernic* Polish. In Hebrew we have *darban* and in the plural *darbonoth*, thorns.

That. 1. when it means not this but the other, looks to *θάτερα* as in *ἐπιθάτερα* in *diversum*, in *alteram partem*. This agrees with *det* of Sweden.

2. Denoting fact, assertion, maxim, conclusion, purpose, it agrees with *ata* Galic, *thatte* and *that* Saxon, *dat* Dutch, *dass* German, *thataci* Gothic, *at* Swedish, *uti* Latin and *ὅτι*.

Thata in Gothic corresponds to *θαύτο*, *τῆτο* and *ταύτα*.

Till is 1. the money box. In this sense it looks towards $\tau\acute{\epsilon}\lambda\omicron\varsigma$, tolle, tribute, expense, and $\tau\epsilon\lambda\epsilon\acute{\iota}\nu$ to spend. In Saxon we have *til*, abundant, rich.

2. A termination. In this use we find *til* and *tille* Saxon, *til* Danish, and *tils* Swedish, all which refer to $\tau\acute{\epsilon}\lambda\omicron\varsigma$ the end or conclusion of a progress.

3. To cultivate. In Welch we observe *diwyllio*, in Saxon *ilian*, tin Dutch or Belgie *tuylen*. Connected with these may be reckoned $\tilde{\upsilon}\tau\lambda\omicron\varsigma$ *toil*. *Telemin* Hebrew being distinctly *tillage*; all these expressions may be radically one with it.

Tire means 1. to dress, furnish. *Attourer*, and *vetir* French, *zieren* German, and *tire* English, may originate in *vestire*.

2. To vex, harass, weary. In this sense we have *tirian* Saxon and *toirseach* Galic, which seem to originate in $\tau\acute{\epsilon}\rho\omega$, and agree with *terah* of the Chaldee.

Ware may be 1. merchandise, answering to *waar* in Dutch. 2. To watch, answering to *fairam* of the Galic. In this sense *ware* may take *warn* and *ward* for its infinitive and participle.

Wind is 1. a blast of air. This agrees with *gwynt* of the Welch and *ventus* of Latin.

2. To turn. In Spanish we have *guindar*, in Italian *guindolare*, in Saxon *windan*, in Dutch and in German *winden*, in Gothic *vindan*, and in Danish *vende*.

With, 1. answering to $\mu\epsilon\tau\alpha$. This word is extensively diffused, and appears to have been variously corrupted. We find *with* and *mid* Saxon, *mit* Old English and German, *mith* Gothic, *med*, *met*, and *ved* Danish

and Swedish, *met* Armenian, *ith* Iberian, *mitha* (pronounced mit-ha) Sanscrit. All these may be radically connected, because M. V. and W. as we have seen, readily assume each others place.

It has been suggested by Horn Tooke, that *with*, in this sense of the word, is derived from *withe*. This may have been its origin, and indeed could we suppose, that our Saxon ancestors either sprang spontaneously from the earth, and consequently had to invent a language for themselves, or that they forgot the prepositions received by tradition from their fathers, it would be natural to conclude, that *withe*, a willow twig used for uniting things together, might become first a symbol of connection, and then a conjunctive preposition. But as our Gothic ancestors, who used *withan*, to join, were in possession of *mith*, probably derived either from *mitha* of Sanscrit, or from $\mu\epsilon\theta$ and $\mu\epsilon\tau\alpha$; there seems to have been no necessity for their having recourse to a metaphorical expression. Indeed it does not appear, that they had *with* as a preposition, for in the Gothic Gospels we find only *mith*.

2. Answering to $\alpha\upsilon\tau\iota$, *contra*, against. It is curious, that the same word should thus have inconsistent meanings, as appear in these sentences, stand with him, and withstand him. But it seems to me, that *with* in the latter acceptation is an abbreviation of the Anglo-Saxon *witherian*, to contend, whence are derived, *witherling* an adversary, *withersacan* to contradict, and *witherstandan* to resist.

Supposing then *with* to be allied to $\mu\epsilon\tau\alpha$, the compound $\mu\epsilon\theta\epsilon\rho\iota\zeta\epsilon\iota\nu$ may have given birth to *witherian* and to *with*, as denoting opposition. In German, *wider* means against, and *widerstehen* to withstand.

We observe a remarkable affinity between our *with* and *by*; and the

Saxons, in their compound prepositions, used indifferently either with or be, as withforan and beforan, withinnan and beinnan, withutan and beutan, &c. This affinity may possibly have originated in the Hebrew idiom, in which (ביד) *bejad* not only denotes the instrument, but likewise concomitance. *By (bejad)* thy servants hast thou reproached the Lord, (Isaiah xxxvii. 24.) Hazael took a present *with* him (*bejado*) forty camels burthen, (2 Kings viii. 9.) Even μετὰ may be this Hebrew preposition in disguise, as συ and cum originate in (עם) *gim* of the Hebrew.

Within, answering to *intra* of the Latin may possibly be (ביתה) *bejtha* of the Hebrews. *Intra* itself may be ενδωρα as wdomu Polish is allied to domi, or as hazaban Hungarian, ban the hoose Scotch, in the house English, and en casa Spanish, are to *in casá* of the Romans.

Yard, 1. inclosed ground adjoining to a house, answers to garadh Galic, gardd Welch, geard Saxon. The examination of this word will be resumed.

2. A measure of three feet, agrees with gerd Saxon, gerte German.

Yet, 1. over and above answers to etto Welch, jets and itez Polish, gessto Bohemian, es Hungarian, ἔτι Greek, *gode* Hebrew (עד)

2. At this time is *gata* (עתה) Hebrew.

3. Nevertheless ἔτι.

By attention to the various, independent, and frequently discordant import of words, as derived from various and independent sources, we acquire clear and distinct ideas, we avoid ambiguity, and we

learn to express our meaning with precision. In this beauty and utility unite.

My principal aim, however, in the selection I have made of synonyms, is to convince my readers, that all the languages, with which we are acquainted, however dissimilar in form, are radically one.

Is it possible for any one to cast his eye, however transiently, over the vocabulary here presented to his view, and not to discern this interesting truth. The words I have chosen are, indeed, variously compounded and abbreviated; they are distorted and disguised by vicious orthography and capricious changes; yet, when stripped of their adventitious ornaments; when they are made to approach their primitive and uncorrupted condition; when nothing but that, which is essential to each word, remains; their strict resemblance or perfect identity is distinctly seen.

What I have here produced, might be considered sufficient for my purpose, but as the truth which I have undertaken to support, appears to me in its consequences to be of infinite importance to the happiness of mankind; I shall produce numerous other instances in its confirmation.

I have assumed it as an axiom, that nations, who agree in terms expressive of the most common actions and relations of savage life and of those objects, which occur in every climate to supply the wants of mere animal existence, however dissimilar they may now be, were originally one.

Let us then examine by this axiom, what agreement we can discover between the English and other nations, with whose language

we have an adequate acquaintance. For this purpose the expressions I shall fix upon are chiefly monosyllabic, as being our most ancient words. Am, are, ass, bake, be, bear, beat, bind, boat, booth, box, break, brother, buss, call, cau, cap, cart, cat, choose, cock, cook, cot, cow, crib, crow, cup, dad, day, daughter, door, eat, egg, eight, else, eye, father, fight, fire, five, foot, four, gird, give, goat, goose, guest, have, he, head, heart, hem, hen, house, hut, I, is, king, kiss, lick, me, might, mine, milk, mill, mix, mother, murder, name, night, nine, nose, one, ox, raven, rob, rook, sea, seat, seven, she, six, sow, take, ten, this, thou, three, through, time, tine, tree, two, water, withe, wool, write, yard, yea, yet, yoke, young.

Am, is distinctly εἰμι in its most abbreviated form, and is compounded, as I shall demonstrate, of the verb εἰ, together with its pronoun μί. As such it agrees with sum and sim Latin, eom Saxon, em Icelandic, im Gothic and Turkish, jstem Polish, em Armenian and Persian, iam Eepirotic. This verb may originate in the Hebrew (היה) Our English verb is extremely irregular, and this irregularity points out the various sources, from which it has derived its discordant moods, tenses and persons.

The pronoun μί is still preserved in the Marhatta *mî* and is found in the Welch *mi* and *my*, as in *mi a vûm* I was, and *my a* I will go. *Me* runs all over Europe and Asia; but in the Slavonian dialects it is *mya*, and in the Hindostani it is *main*. All the most ancient verbs in Greek have this pronoun in the first person singular of the present tense, not only in the active, but also in the passive and the middle

voices, as I shall have occasion to observe in the progress of my work. It likewise appears in the subjunctives of Latin verbs.

Are, may be traced in *eram* and *ero*, in *ær* Swedish, and *serf* Cornish, I am. But I shall not now enlarge, as the subject will be resumed when I shall treat of the substantive verb in Greek.

Ass, *asne* French, *asno* Spanish and Portuguese, *asino* Italian, *asal* Galic, *asen* Welch, *azen* Armoric, *astoa* Cantabrian, *assa* Saxon, *ezel* and *esel* Dutch and German, *asne* Icelandic, *asen* Danish, *aszna* Swedish, *asilus* Gothic, *osel* Russian and Slavonian, *osiel* Polish, *oszal* Dalmatian, *wefel* Bohemian and Lusatian, *essek* Turkish, *ez* Armenian, *asinus* Latin, *ἄνος*. All these are related, and their common parent may be *athon* of Hebrew, of the same import.

Bake. I have not been able to trace this word in any of the Celtic dialects. It seems to have been confined to the Gothic and Slavonic tribes. In our Saxon we have *bæcan* and *bacian*; in German *backen*, answering to *bager* Danish, *baka* Swedish, *pekete* Russian, *pecy* Bohemian, *peku* and *pezhi* Slavonian, and *pickel* Polish. *Pochten*, in Persian, means to boil; in Sanscrit *pakami* and *papakto* mean, like *πεπτω*, to cook in general. In Polish we find *pick*, an oven. From one of these we may derive our *pye*.

The Latin *coquo* has the same relation to *πεπίω* as *quinque* has to the Æolic *πεμπε* for *πεντε*, which in the Doric dialect is *κενκε*.

In Greek we find *βεβωκx*, *pavi*, and the Phrygians had *βεκκος* for bread.

The Welch have *pobi*.

In Arabic we have the nearest approach to our word in *tabakha*, answering to *טבאח tabah*, a cook.

Be is in Saxon *beon*, in Danish *boe*, in Russian *buivau*, in Sanscrit *bhu*, in Galic and Hebrew *bith*. In Latin we have *fui*, *fuero*, *fuisse* and *fore*, of the same import.

So much for the present. When I shall treat of the Greek substantive verb, I shall enlarge on our own verb.

Bear and *Burthen*. These words agree with *fero*, *porto*, *φέρω* and *φορτίου*; with *beirim* and *bearadh* Galic, *porthi* Welch, *porter* and *fardeau* French, *beran*, *bearan* and *byrthen* Saxon, *brengen* Dutch, *ber* and *byrth* Icelandic, *bærer* Danish, *fora* and *bœra* Swedish, *bairan* Gothic, *bera* and *pora* Slavonian, *bierac* Polish, *berel* and *barnal* Armenian, *burdan* Persian and *bhri* Sanscrit. In Hebrew we find *beriah* (בריה) a lever.

Bear, to bring forth, seems to originate in *pario* and *para* (פרה) of the same meaning.

Bear, as a particular animal, has been traced to *ferus*, *φέρ* and *Φερ*; but in Hesychius we find *βειρον*, and in Hebrew *bagar* (בער) which are not improbably related to *ferus*.

Beat, *beotan* Saxon, *bâttre* French, *badda* Sweden, *biti* Russian, *baeddu* Welch, and *pita* Sanscrit, agree with *Πατασσω*.

Bind, as a verb is unknown to the Celtic dialects, although in Welch we have *bancaro* a band. To bind, is *bindan* Saxon and Gothic, *binden* Dutch and German, *bind* Icelandic and Danish, *binda* Swedish, *benden* Persian, *bandha* Sanscrit, and *bun* Chinese.

The nearest approach to this in Hebrew is *abnet*, a belt: but *bind* may be a participle, and if so, it may be related to *vieo*, *victum*, *νίκη* and *withy*.

Boat, is *bad* and *bata* Galic, *bate* Welch, *bateau* French, *bateira*

Portuguese, bat Saxon, boot Dutch and German, baatur Icelandic, bat Swedish, bote Russian, peta and pota Sanscrit. It may be allied to $\alpha\beta\omega\tau\theta\varsigma$.

Booth, is bothag Galic, bwth Welch, bod Armoric, boede Saxon and Dutch, beit Teutonic, boot and both Icelandic, bod Danish and Swedish, obit Bohemian, buda Polish and Lusatian, beit Turkish, abad Persian, beti Epirotic. In Hebrew we have *beth*, in Arabic *beit*, in Chaldee and Syriac, *both*. From the Persian *abad* we seem to have derived *abide*.

Box, has been already noticed in its various acceptations.

Break, $\epsilon\beta\beta\chi\alpha$ fregi, fractum; is bracaim Galic, breg Welch, breche French, breccia Italian, brecken Dutch, breccan Saxon, brecken German, breke Danish, brœka Swedish, brikan Gothic, breg Slavonian, obroke Russian, *farag* Hebrew, Chaldean, Syriac, and Arabic. With these agree *farad*, *farat*, *faram*, *farats*, *faras*, of Hebrew, Chaldean, Syriac and Arabic of like import.

Bring the participle of bear is brengeu Dutch.

Brother is barathair Galic, brawd, plural of brodyn, Welch, breur Armoric, frater Latin, frère French, brother Saxon, brøeder Dutch, bruder German, brodur Icelandic, broder Danish and Swedish, brothar Gothic, brate Slavonian and Russian, brat Polish and Dalmatian, bratr Bohemian, bradt Lusatian, boradar Persian, bhâi and bhâta Hindostani, and bhratara Sanscrit.

Bull and *Buffalo*, will be noticed under ox.

Burn has been already noticed.

Buss. For buss see kiss.

Call is galw Welch, scallen German, kalla Swedish, kialtok Hungarian, cal Sanscrit, kala Syrian, καλειν Greek and kol (כֶּלֶם) Hebrew.

Can a drinking vessel κανθαρος, cantharus is cuincog Galic, canne Saxon, kan Dutch, kanne German, kanna Icelandic, kande Danish, tchuan Slavonian, kanna Hungarian.

Cap κεφαλε Greek, caput Latin, copchaile Galic, cappan Welch, cæppe Saxon, kappe Dutch and German, kappa Swedish, kape Bohemian, kaponya Hungarian, the skull.

Cart, carpentum Latin, certwyn Welch, crœt Saxon, karra Swedish, kareta Slavonian, kar Armenian, szeker Hungarian.

Cat, cas Galic, cath Welch, chat French, gatto Italian, gato Spanish and Portugese, kat katte Dutch, katz German, kattj Swedish, kisa Icelandic, kot Slavonian, kotte Russian, kotzka Bohemian, kotka Polish, katto Lusatian, keti Turkish, katussa Walachian, catti Finland, kata Iberian, gato Lapland, kotschasch Tartaric.

Cock, κοκαλον is coileach and caolach Galic, ceiliog Welch, kiliog Armoric, coq French, kock Danish, kokos Polish, kokos Hungarian, cucûlâ Singaleze, cubku Finlandic, gallus Latin.

Cook see bake.

Cot κοιτη cotta in Galic is a cottage, and coittair a cottager. We have cwtt Welch, cote Saxon, kot and hut Dutch, hutte German, kot Icelandic, kota and koite Swedish, kota Finland, kaata Lapland, keda Persian, kodda Epirotic, kuta Sanscrit, and cotta Malay in the same acceptation.

Cow, geo Galic, according to Vallancey. The modern Galic has changed this to bo, answering to buwch and bu of the Welch. In other

languages we have cu Saxon, koe Dutch, kuhe German, koe Danish, ko Swedish, coiwas Finland, kusa Lapland, korowa and koua Russian, krava Slavonian, Bohemian, and Illyrian, krowa Polish, keuve Armenian, gâû Persian, gâi Hindostan and Sanscrit.

In Latin we find mugeo, in Greek *μυκάω*, in Hebrew, Chaldee and Syriac *gagha* (גגח) the lowing of a cow.

Crib, in Swedish *krubba*, German, *krippe* is *κραββατος*.

Crow, in Saxon *craue*, Dutch *kraai* and *kraeye*, German *krahe*, Danish *krage*, Swedish *kraka* agree with *cornelle* and *corbeau* French, *corneja* Spanish, *cornacchia* Italian, *corvus* and *cornix* Latin, *κοραξ* and *κορωνη* Greek. The Russian has *voron* and *vorona* a raven, a rook. In Polish we have *kruk* a raven, and *wrona* a rook. In Slavonian we find *krakain*, *korkaiu* and *grakaiu* to crow, in Latin *crocito*, in Greek *κρωζω* but *κράζω* and *κρυγαζω* mean to cry out. In Hebrew we have גרן. Compare with these raven and rook.

Cup, *cupan* Galic, *cwppan* and *cib* Welch, *cuppe* Saxon, *kop* Dutch, *kopp* Danish, Swedish and Icelandic, *kuppa*, Slavonian, Hungarian and Dalmatian, *kubek* Polish, *kofflick* Bohemian, *koup* Armenian, *kop* Tartarian, *cupa* and *capis* Latin, with *κυπη*, *κυπελλον*, *κυββα*, *κοψα* Greek, and (גביג) *gebiag* Hebrew are all related.

Dad agrees with *tad* Welch and Armoric, *taz* Cornish, *taata* Finland, *did* Slavonian, *dede* Russian, *ded* Bohemian, *dada* Turkish, which in the Hindostani means grandfather. In Epirotic we have *tati*, *τάτα* Greek, *τετατα* Thessalian, and *issa* Finland.

Day. *Dia* and *de* Galic, *dydd* Welch, Cornish and Armoric, *dæg* Saxon, *dag* and *dagh* Dutch, *tag* German, *tak* Teutonic, *dagur* Ice-

landic, dag Danish and Swedish, dags Gothic, den Slavonian, Russian and Bohemian, dzien Polish, daan Dalmatian, te Armenian, deghes Iberian, devus Hindostan and Sanscrit, dies Latin, with $\Delta\alpha\delta\varsigma$ and $\Delta\alpha\iota\varsigma$ are of one family.

Daughter is a word unknown at present to the Celtic. In Saxon and Teutonic we have dohter, in Dutch dogter and dochter, in German tochter, in Icelandic dooter, in Danish daater, in Swedish doter, in Gothic dauhtar, in Slavonian dtscher and dotch, in Bohemian dey, in Russian dotch and doke, in Persian dochtar and docht, in Sanscrit dahitar, in Armenian dauster, in Finlandic tytter, in Greek θυγατηρ, in Syriac *dachtira*.

Dine is evidently $\delta\epsilon\iota\pi\upsilon\epsilon\iota\nu$ connected with which we find daps Latin diner French.

Door, thorrucke Old English, is dorous and fodhoras Galic, drws and dor Welch, dor Armenian, dora and thure Saxon, deure Dutch, thur German, dyr Icelandic, döör and dor Danish and Swedish, daur Gothic, deuro Slavonian and Russian, daira Lusatian, duri Carinth., dwer Bohemian, drzwi Polish, dore Armenian, dar Persian and Turkish, dera Epirotic, toori Javan, dwar Sanscrit and Hindostan, derwarje Bengal derived from derwaza Persian, θυρα Greek, thara (ארת) Syrian, tharagh (ארע) Chaldean and (רעש) shagar Hebrew.

Each has been already noticed. In Sanscrit eka means *one*, in Persian *her yec* is every *one*. In Hebrew ish means a man, and each person or thing. Ish el regehu (איש אל רעהו) every one to his neighbour.

Egg, ugh Galic, occo Italian, æg Saxon, egg Icelandic, Danish and Swedish, aieka Russian, iaica Polish, iaiza Slavonian, chai Persian,

wegtze and iaie Bohemian, aiza Carinth, yaye Dalmatian, tai Polish, wy Welch, ὄον Greek, ovum Latin.

Eight, is ochd Galic, wyth Welch, eiz Armoric, huit French, ocho Spanish, otto Italian, oito Portuguese, eahta Saxon, agt Dutch, acht German, aatta Icelandic, atta Swedish, otte Danish, ahtau Gothic, ot Armenian, osm Polish and Slavonian, wossim Russian, hesht Persian, ashta Sanscrit, ath Bengal and δκτω, octo.

Else, elles Saxon, aljes Swedish, alias Latin, ἄλλως.

Ewe, othisg Galic, dafad Welch, davas Cornish, ewe Saxon, ouwe and oye Dutch, ouzhia Slavonian, ouxa Russian, oucza Dalmatian, owca Polish, oweza Bohemian, wouza Lusatian, iuh and ih Hungarian, awa Sanscrit, ovis Latin, ὄϊς Greek.

Eye, plural eyne, golwg Welch, oeil French, occhio Italian, ojo Spanish, olho Portuguese, eag Saxon, ooghe Dutch, aug German, ougon Teutonic, auga Icelandic, oje Danish, oga Swedish, augo Gothic, oko Slavonian, Dalmatian, Bohemian, Polish, Illyrian, ocha Russian, ocho Croatian, woko Lusatian, oeghene pl. Tartaric, nayana Sanscrit. In Hebrew we have *ain* (אֵין) in Latin *oculus*, in Greek ἴλλος the eye and ὀλζα the cavities of the eyes.

Father, athair Galic, padre Italian and Spanish, pay Portuguese, pere French, pater Latin, fæther Saxon, vader Dutch, vatter German, fater Teutonic, fader Icelandic, Danish and Swedish, fadrein Gothic, padar Persian, pitâ Bengal, pitr and pita Sanscrit. Πατηρ.

Fire has already been examined.

Five, cuig and coig Galic, pump Welch, pemp Armoric and Cornish, cinque Italian, cinq French, cinco Spanish and Portuguese, fif Saxon,

vüf Dutch, fünff German, finf Teutonic, fim Icelandic, fem Swedish and Danish, fimf Gothic, fiynf, precop pyat Slavonian, pat Russian, piecz Polish, pesch Dalmatian, bisch Tartaric, pânch Bengal and Hindostan, penj Persian, pengkan Sanscrit. Πεντε, in Æolic Πεμπε, in Doric Κενκε; whence the Romans took their quinque.

This practice of changing Π into K, or P into C and K, I have already noticed to have been common among the Athenians, Æolians, Bæotians, Ionians, the Galic tribes, as will immediately appear, and our Teutonic ancestors.

Foot, cas and cos Galic, fot and vot Saxon, poot and voet Dutch, fuss German, footur Icelandic, fode and foed Danish, fot Swedish, fatus Gothic, bos Slavonian, wut and uëtn Armenian, pâ Persian, padati and pud Sanscrit, pâûn Hindostan, piede Italian, pied French, pie Spanish, pe Portuguese, pes pedis Latin, Πους, ποδος. In Hebrew we observe *bus* to trample under foot.

The Welch has pedol, a horse-shoe.

From foot, the Persian has pîâdah a footman, and we derive *fetters*, in Russian powteï, in Bohemian pauty, in Polish peta, in Persian paw, and in Latin compedes; in Italian ceppi, in French ceps.

Four, cheathra, ceathair and ceithair Galic, pedwar Welch, padzhar Cornish, pewar Armoric, quatre French, quattro Italian, quatro Spanish and Portuguese, feower Saxon, vier Dutch and German, floore Icelandic, fire Danish, fyra Swedish, fidwer Gothic, chetwertî Slavonian, chetuire Russian, czterni Polish, chuerk Armenian, pahar and chahâr Persian, tchethro Zend. fydor Precop. châr Hindostan and Bengal, chatur Sanscrit, quatuor Latin, Πετορα Æolian.

Gird, girdle, girt, garter, garden, agree with *gyrdan* Saxon, *gorden* Dutch, *guerten* German, *giord* Icelandic, *gyrter* Danish, *gärda* and *gierda* Swedish, *gairda* Gothic, *sagraditi* Slavonian, *ogorodsate* Russian, *ograditi* Dalmatian and Hungarian, *ogradzac* Polish, and *zaraditi* Bohemian. In Persian we have a rich variety of derivatives from *girdiden*, to go round and to turn, answering to *γυρρειν*. *Gort* in Galic means the ivy.

Give, in Old English *yeve*, *yave*, *yeoven*; *gifan* Saxon, *geeven* Dutch, *geben* German, *gabun* Teutonic, *gef* Icelandic, *gisve* Danish, *gifwa* Swedish, *giban* Gothic, *jahab* (יהב) Chaldee and Syrian, *vahab* Arabic.

Goat and *Kid*, *gitten* and *gidi* Welch, *gæte*, *gæt* and *gat* Saxon, *gheyten*, *gheyte* and *gheete* Dutch, *geiss* German, *geit* Icelandic, *geed* Danish, *giet* and *get* Swedish, *gaitein* Gothic, *koza* Slavonian, Russian, Polish, Dalmatian, and Bohemian, *ketzke* Hungarian, *getfi* Tartaric, *hædus* Latin. In Hebrew we have *gedi* (גדי) a kid, *geedz* (עז) a she-goat, and *gathudim* (עתודים) he-goats. In these all the preceding terms may have originated.

In Galic this line of connexion is cut off, and we have *gobhar* a goat, though formerly it meant a horse. In Welch *gafr*, in French *chevre*, in Spanish *cabra*, in Italian and Latin *capra*, look to *καπρος*, but this means a boar.

Goose, *gos* Saxon, *goose* and *goes* Dutch, *gas* Laplandic, *gaas* Icelandic and Danish, *gas* Swedish, *guse* Russian, *guss* Slavonian, Iberian and Bohemian, *geoz* Polish, *hus* Bohemian and Polish, *kas* Turkish and Tartaric, *gsocis* Kamptschatkan, *gaz* Armenian, all agree.

Gander agrees with *ganradh* and *gandal* Galic, *ganso* Spanish, *ganza* Italian, *hans* Hindostan, *gandra* Saxon, *gans* Dutch, and *Χένυ* of the Greek.

Guest, gwestai and gwestwr Welch, gest Saxon, gast Dutch, German and Gothic, giestur Icelandic, giest Danish, gast Swedish, gust and gost Slavonian, gost Russian, gospodarz and gosc Polish, host Bohemian, goozt Dalmatian, gazda Hungarian. Hospes, hospitis means both the entertainer and the entertained. This gives birth to *host*, which is in Galic osdair, in Armoric ostis, and in French hôte.

Have, caffael Welch, avoir French, happer Old French, habban and hafan Saxon, hebben Dutch, haben German, haae Danish, hafa Icelandic, hafwa Swedish and Finlandic, ap Sanscrit, $\alpha\beta\epsilon\iota\nu$. The Persian yaften means to find. These agree with *gaba* and *caph* of the Hebrew.

He, E Galic and Armoric, e and efe Welch, hy Dutch, sa Gothic, Swedish and Finlandic, ei Slavonian, o, ez and az Hungarian, u Persian, agree with yeh Hindostan, this man, ϵ Greek, *hu* Hebrew, Chaldean, Syrian and Arabic.

Head, ceap, cudh and cuth Galic, iad Welch, heafod, heofod and hœfde Saxon, hoofd Dutch, haupt and kopf German, kop Dutch, haubit Old German, hoffud Icelandic, hoffuit Danish, huvud Swedish, haubith Gothic, caponya Hungarian, kop-pa-lah Chinese. These agree with caput and Κεφαλή , but *gabah* in Hebrew means high, elevated, and *gibeah* baldhead.

Mr. Tooke, following Leibnits, derives head from heave. I am ready to allow, that these words may be related, and it is remarkable, that in Hebrew *gab* means eminence, and *gaphim* in the plural has the same acceptation. The verb in Hebrew is *gebah*, he excelled in height.

Heart, criodh and croidh Galic, cœur French, cuore Italian, corazón Spanish, coração Portuguese, heort Saxon, hert Dutch and Teutonic,

hertz German, hiarta Icelandic, hierte Danish, hierta Swedish, hairto Gothic, serdts Slavonian, serxe Russian, serce Polish, serdce Bohemian, szarcze Dalmatian, sirt Armenian, szivu and szw Hungarian, bihotza Cant. hard Sanscrit.

Cor cordis, Κἔαρ, καρτος. Καρδια.

Hemp, canab Galic and Armoric, hennep and kennep Dutch, hanff German, hampa Swedish, konople Slavonian and Russian, komope Bohemian, konop, Polish, cannab Persian, κανναβις.

Hen, henne Saxon, hinne, hoen and hen Dutch, huhn German, hæna Icelandic, henne Danish, hanna Swedish, hana Gothic, kana Finlandic.

House, hus Saxon, huis Dutch, hauss German, huus Danish and Swedish, hus Icelandic, Gothic, and Precop. hisha Slavonian, kushya Dalmatian, haz and az Polish, kuzha Croat. keushen Carinth. houze Armenian, haz Hungarian, hu Chinese, casa Latin. In Hebrew *casa* means he covered.

Hut hutte Saxon and German, hute French, hytte Danish, huta Polish, huti Bohemian. In the Gothic we find hethjo cubiculum. Kuta Sanscrit. In some of the oriental dialects *hut* (חוט) means a thread to sew together, to inclose, whence comes *hait* a wall. But as hut and cot are evidently the same word, they may be equally allied to Κότυα.

I, mi Galic, Welch, and Marhatta. I its oblique case Welch; me Armoric, men Persian, main Hindostani, je French, io Italian, yo Spanish, eu Portuguese, ie Saxon, ich Old English and German, ick Dutch, eg Icelandic, ieg Danish, iag and ga Swedish, ik Gothic, iaze, ia and ena Russian, ia Polish, Bohemian, and Lusatian, es Armenian,

en Hungarian, ben Tartarian, ego יְהוָה. In Hebrew we have *anoki*, *ani* and *I*.

Is, is Galic, sy Welch, est French, es Spanish and Portuguese, is Saxon and Dutch, ist German and Gothic, est Slavonian, Russian and Persian, iest Polish, e Armenia, as, ast Sanscrit.

Es, est Latin, εἶ Greek. *Is* or *jesh* Hebrew. See Am.

King. In Galic we have ceann, the head, pronounced *kean* ceannas, the office of chieftain, and einbeirt a ruler. In Welch cûn and cunniad signify a lord.

Among the Gothic tribes our word is more distinct. Cyning, cynig and cyng Saxon, koning Dutch, konig German, kuning Teutonic, konning and konge Danish, Kongur Icelandic, cunnius Lapland and Finland, cakunge Greeceland, konung Swedish. In German kuhn means brave valiant. The Slavonian tribes have knyaz a prince a general; the Huns had their cheuni, the Turks and Tartars have their chans. In Persia we find khan, but it is not Persian; in Malay kyan, in China kan, chong, cham and king, in Tonquin can, in Japan cunix. From these expressions, remove the termination, and that which remains will be equivalent to *cohen* (כֹּהֵן) of the oriental nations, a royal priest.

Kiss, cus and cusanu Welch, cyssan Saxon, kussen Dutch, kuessen German, koss Icelandic, kyse Danish, kyssa Swedish, kukjan Gothic, as if derived from κενυκα; kushniti Slavonian, kush Dalmatian, koshiti Lusatian, kusati Croatian. In Greek we have κῶ κῶσσω and κῶσσω, and in Homer we find κῶσσε. In the Slavonian we have kus the mouth, kusain to bite, kusok a morsel, with kuss a kiss, answering to os and osculum of the Romans, and lobzayu, allied to lip and labium.

Kuss may be etymologically allied to *buss*, by the change of B and K, of which we have seen numerous examples, and it is probable, that they are so related, because they have precisely the same meaning, the former in Slavonian, the latter in Galic. In Welch *bus* means the lip and *cus* a kiss.

These words have an extensive range and a close connexion. In Latin we find *basium*, in Italian *basciare*, in French *baiser*, in Spanish *besar*, in Portuguese *beijar*, answering to *pogam* Galic, *boesen* and *bousen* Dutch, *poca* and *pocalowanie* Polish, *bôs*, *bosh* and *bôsiden* Persian, *pussune* Epirotic. In Galic we have *puisin*, a lip, which is in Epirotic *bushé*. In French, *bouche*, the mouth, answers to *bocca* Italian and *boca* Spanish and Portuguese. *Bucca* in Latin, is the cheek.

Lick, *ligham* and *imligham* Galic, *llyfu* and *llyu* Welch, *lechèr* French, *leccare* Italian, *lamer* Spanish, *lamber* Portuguese, *lambo* and *lingo* Latin, *liccian* Saxon, *lacken* Dutch, *lecken* German, *Sleikia* Icelandic, *licker* and *slicker* Danish, *slika* and *sleka* Swedish, *laigvan* Gothic, *lizati*, *lisati* *liju* and *lokaiu* Slavonian, *lizati* Dalmatian and Bohemian, *lizak*, *lize* and *lokac* Polish, *lakiel* Armenian, *lih* and *lihmi* Sanscrit. In Greek we have *λειχω*, *λαπτω*, and *λαπαζω*, in Hebrew *lahac* and *lakak* (לקק, לקח, לקח.)

Mam, see *Mother*.

Me, *mi* Welch, *me* Galic, Armoric, French, Italian, Spanish, Portuguese and Latin, *mier* Saxon, *my* Dutch, *mich* German, *mig* Swedish, *mik* Gothic, *mya* Slavonian, *menya* Russian, *me* Iberian, *me* and *mi* Sanscrit, *मे* and *मि*.

Might, *mocht* Galic, *gallu* Welch, *meaht*, *mægeth* Saxon, *magt* Danish, Swedish, *mogu* Slavonian, *pomogaiu* Russian, *mahata* Sanscrit, *μεγαλη*, *μεγας*, *μεγεθος*, *magnus* (מגלה) *megala* Hebrew, *eminence*.

Mine, my mo Galic, mau Welch, mahini Armoric, mien mon French, min Saxon, mün Dutch, mein German, myn Icelandic, min Swedish, meus Gothic, moy or moi Slavonian, Dalmatian, Polish and Lusatian, mene and mena Russian. In Persian, men means I, and em mine, answering to mam Sanscrit, ἐμὸν Greek. See I.

Milk, laith, bliochd and meilg Galic, llaeth and blith Welch, leath Cornish, leas and laeth Armoric, lait French, latte Italian, leche Spanish, leite Portuguese, lac lactis Latin, meoluc, meoloc, and meole Saxon, melck Dutch, milch German, mioolk Icelandic, melk Danish, miolk Swedish, melke Laplandic, maito Finlandic, mleko and mliko Slavonian, Lusatian, Dalmatian, Croatian, Polish and Carinth., moloka Russian, lapte Walachian. In Greek we have γάλα, γάλακτος, ἀμέλγω and μέλκα, as used by Galen.

Mill, mullionn and meilam Galic, melin and malu Welch, belin Armoric and Cornish, moulin French, molino Italian and Spanish, milha and moynho Portuguese, mola Latin, mylen Saxon, molen Dutch, mühle German, mil Icelandic, mollen Danish, mala Swedish, malan Gothic, melnitsa and mlün and melnitsa Slavonian, mielnitsa, melneka and melne Russian, mlin Polish and Bohemian, malom Hungarian, málîden Persian, mylly Finlandic, μυλη.

Mix and *mingle*, measgam and cumasgam Galic, mysgy Welch, mesler French, mescolare and mischiare Italian, mesclar and mesturar Spanish, misturar Portuguese, miscere Latin, gemengan Saxon, mingelen Dutch, mischen and mengen German, mauk Icelandic, mænger Danish, menga Swedish, meshayu Slavonian, mieszam Polish, miser Sanscrit, μιγνυμι and μισγω, (משגם and משגם) *mezeg* and *mesek*.

Mother, mathair Galic, mam Welch, mere French, madre Spanish and Italian, may Portuguese, mothor, meder and medder Saxon, moeder Dutch, mutter German, mooder Icelandic, moder Danish and Swedish, ama Finlandic, aema Laplandic, materi and mati Slavonian, Dalmatian, Bohemian, Kroat., and Illyrian, matt and mate Russian, mash and matka Polish, maike Walacian, mame Epirotic, mair Armenian, madar Persian, ma Malay, madua Sandwich Islands and New Zealand, me Tonquin, memme Kamptschatka, ana and eme Tartarian, me and mu China and Siam, ma Java, matar Sanscrit, mân with the nasal termination Hindostan, mama Chili, iman Samoid, maar Gilan, mata Tamul., μητηρ, μάμα and μαμαία, aem Hebrew, *imma* Syrian and *imma* Chaldean.

Murder, mort and mudhlaim Galic, murdwri Welch. Murn in Welch is a secret murder, and miorun Irish, means a private grudge. These agree with meurtre French, muro Portuguese, matar Spanish, morth Saxon, moord Dutch, mord German, mord Icelandic, morder Danish, morda Swedish, maurth Gothic, smert Slavonian, Polish, Bohemian, morderz Polish, mardasbane Armenian, murden to die and medar a corpse Persian, martum and marty Sanscrit, mors mortis, μορως, μορεω.

Name. Ainm Galic, ennim Manx, henw, enw and enwi Welch, hano Cornish and Armenian, nom French, nombre Spanish, nome Italian and Portuguese, nomen Latin, naam Dutch, nama Saxon, name German, nafa Icelandic, nafli Danish, namn Swedish, namo Gothic, imya Slavonian, Russian and Lusatian, imie Polish, gmene and ineno Bohemian, iime Dalmatian, neve Hungarian, nimmi and emene Epirotic, nam Persian, naman Sanscrit, nam Laplandic, nimes Finlandic. nâma Malay,

namam Tamulic, nim Chinese, *νομιμα*. *Naam* and *naum* in Hebrew, is he said.

Night. Oiche Galic but ann nochd, this night. Nos Welch, nos Armoric and Cornish, nuit and nuit French, notte Italian, noche Spanish, noyte Portuguese, niht Saxon, nacht, nagt Dutch, German, and Teutonic, noot Icelandic, nat Danish, natt Swedish, nahts Gothic, nosteh or noshtsh Slavonian, noche Russian, noc Polish and Bohemian, nooch Dalmatian, notz Lusatian, noapte Walacian, nisa Sanscrit, nox noctis Νύξ, *νυκτος*.

Nine. Naonar and naoi Galic, naw Welch, Armoric, and Cornish, neuf French, nueve, Spanish, nove Italian and Portuguese, novem Latin, nigen, nigan and nigon Saxon, negen Dutch, neun German, nyu Icelandic, ni Danish, nio Swedish, niun Gothic, nine Precop. inn Armenian, noh, nine and nohom ninth Persian, navan Sanscrit *ἐννέα*.

Nose and Nostrils. nez French, naso Italian, nariz Spanish and Portuguese, nasus and nares Latin, nosa Saxon, neus, nenze and neis Dutch, nase German, nos Icelandic, nos Swedish, nos Slavonian, Russian, Polish and Bohemian, noose Dalmatian, nasa Sanscrit.

Oath. Ath Saxon, eid German, eed Dutch and Danish, œde Icelandic, aith Gothic, *eed* and *eeduth* Hebrew testimony (עֵד) he testified.

One. Aon Galic, un Welch, uynyn Cornish, unan Armoric, un French, uno Italian and Spanish, hum Portuguese, unus Latin, an æne Saxon, een Dutch, ein German, eyn Icelandic, en Danish, han Swedish, ains Gothic, edin Slavonian, iedna, odin and on Russian, iedan Dalmatian, geden Bohemian, jeden Polish, van Chinese, *ἓν ἑνός* *hena* Chaldean.

Should the Slavonian line be here considered as the parent of the

rest; the first progenitor may be sought for in *ahad* and *jehad* of the Chaldee, Hebrew and Arabic, which in the Syriac becomes *hada*.

Oa, *bull*, *bullock* and *buffalo*. Agh, segh and bo Galic, ych Welch, eg Armoric, bœuf French, buey Spanish, bue Italian, bos bovis Latin, oxa Saxon, oz Dutch, ochse German, uxe Icelandic, oxe Danish and Swedish, auhs Gothic, buik Russian and Slavonian, wol Polish, ochse Bohemian, okoz Turkish, øker, okor, ok and eukner Hungarian, ugir Tartaric, bo Tonquin, usa Sanscrit.

In Greek we have Βοῦς, in Latin bos. But Βοῦς means a cow, and bos extends to the whole species, whether cow, bull, ox or heifer. So does the Galic agh. In Welch, ych is confined to ox, and buwch to cow; but bu is either ox or cow, and bwla is a bull. In Galic bo is either a bull, ox, cow, or fawn. So bubulus in Latin means that which is derived from an ox, bull, or cow, and bubulcus like Βουκόλος is Armentarius. So *bakar* in Hebrew, Chaldee and Syriac denotes a herd of cattle, whether cows, bulls or oxen. In Arabic bakar is generic and bakarat means a heifer.

Buffalo and *Bugle*, is in Latin bubulus in Greek βουβαλος and βούβαλις, in Welch bual, buibol in Slavonian, in Polish bawol, in Hungarian bial. In all these the generic part of the term is evident, and classes this animal with cows, oxen, bulls, but the specific difference is nowhere so distinctly seen as in Galic, in which bo allaidh is a wild *bull* or *buffalo*, for *allaidh* is wild, which leads us to ἄλτος and saltus.

From these terms, as I apprehend, may be derived the Slavonian *vol*, the Celtic bwla and our bull.

In what manner boallaidh is related to the Arabic *phahal*, I cannot pretend to say. See cow and yoke.

Paw is lapadh Galic, paw Welch, poot Dutch, fa Icelandic and Swedish, fahan Gothic, pâ Persian, pâûn Hindostan. May we consider all these as related to $\pi\alpha\omega$. In Danish patte means to seize.

Pot, is pot French, puta aud bhad Sanscrit.

Raven, bran Galic, cig-fran, i. e. a flesh crow, Welch, corbeau French, corbo Italian, cuervo Spanish, corvo Portugese, corvus Latin, hræm and hraefen Old English, hræfn and remn Saxon. rave Dutch, rabe German, hrafn Icelandic, raffn Danish, ramn Swedish, kavran and vrân Slavonian, voron Russian, kruk Polish, hawran, Bohemian, gravran Dalmatian, chafran Croatian. In Hebrew, Chaldee and Arabic we have *gorab*, which is distinctly corvus. In Welch rhaib is a *ravening*. Voro Latin and voron of Russia may be allied, as may be rapio and rabe. See rook and crow.

Rook. Rocus and bran Galic, yd-fran i. e. corn crow Welch, rocco Italian, krook Old English, hroc Saxon, roeck and koore-kraye, that is corn, crow Dutch, corneille French cornix. In Greek we have $\kappa\rho\omega\gamma\mu\omicron\varsigma$ a *croaking*, in Latin crocito, which is in Polish krakam, in Hungarian korrogok, whence we derive both crow and rook. See raven and crow.

To *rook*, that is to deceive and cheat, seems rather to be allied to roka' Hungarian a fox, than to the bird, because, although voracious, the rook has never yet been charged with fraud.

Bob. Robam Galic, derober French, robar Spanish, rubare Italian, beryppan, ryppan and reafian' Saxon, rooven Dutch, rauben and raffèn German, rifa Icelandic, roffver Danish, röfwa and gripa Swedish, bi-

raubodan Gothic, obrupati Slavonian, grabite Russian, rabowac Polish, robiti Dalmatian, rubnowati Lusatian, ragadom Hungarian, rubûden Persian.

In Latin we have in rapio in Greek ἄρπάζω.

In Hebrew, Chaldee, Syriac and Arabic, *harab*, conveys the notion of war, plunder and deceit. Yet rob, rapine, ravish, rover, ruffian, and bereave, may, like *raven*, originate in *gorab* of the Hebrew.

Sea, sail and sailin Galic, swi Armoric, sæ Saxon, zee Dutch, see German, sioor Icelandic, sio Swedish, sailva Gothic, soo Finlandic, zea Iberian, sue and xoi Armenian, sou Tonquin, and xu Japan. Su Chinese and Tartaric, means water, river; sailva Gothic is confined to lake. A sail is segl Saxon, seyl Dutch. Are these allied to sea? or have they any connexion with velum?

Seat, saide and suidhe Galic, eisteddle and gorsedd Welch, seotole and setl Saxon, sate, sedele and sele Dutch, sidel German, sette Teutonic, sæte Icelandic, sedc Danish, säte and sæssa Swedish, sedalishtshe Slavonian, siedzenie Polish, sezek Hungarian, sedes, sedile; ἔδος Greek, *seth* or *sheth* (שֵׁת) Hebrew, *v. sit*.

Sit, suidham and seisim Galic, gorseddu Welch, sittan, sitzan Saxon, sitten Dutch, sitzen German, sessa Icelandic, sidder Danish, sitia Swedish, sitan Gothic, sedlayu, sideti and sieju Slavonian, sedete Russian, siedze Polish, sediti Bohemian, szyditi Dalmatian, nishesten Persian, asitum and sidivasa Sanscrit. Sedeo. ἕζομαι. (שֵׁת, שֵׁתת and שֵׁת.) *Satha* Hebrew and Chaldee, he placed. (שֵׁתל) *Setal* Chaldee, means to *set*, to plant. From sit we may derive *saddle*. Sadhall Galic, sadell Welch, selle French, silla Spanish, sella Italian, Portuguese and Latin,

'sagl Saxon, sadel Dutch, sattel German, sadul Icelandic, sadel Danish and Swedish, sedlo Slavonian and Bohemian, siedlo Russian, siodlo Polish.

Seven, seachd and morsheisar Galic, saith Welch, Armoric and Cornish, sept French, sette Italian, siete Spanish, sete Portuguese, septem Latin, seofon Saxon, zeven Dutch, sieben German, sio Icelandic, siuf Danish, siu Swedish, sibun Gothic, siw Samoide, sedm Slavonian and Bohemian, sem and situ Russian, siedm Polish, szedam Dalmatian, schedim Lusatian, yedi Turkish, het Hungarian, heft Persian, sâth Sanscrit, septem, ἑπτὰ, *sebag* Hebrew and Chaldee, *sebâ* Arabic.

She, isa, ise Galic, hi Welch and Armoric, ea Latin, seo, heo and hio Saxon, sü Dutch, sie German, si Gothic, ese Russian, sa Sanscrit. In Latin we have *is* he, in Hebrew *ish* he, *isha* she.

Six, seisir, se and sia Galic, chwêch Welch, huech Armoric, six French, sei Italian, seis Spanish, seys Portuguese, syx Saxon, zes, sesse and ses Dutch, sechs German, sex and siax Icelandic, sex Danish and Swedish, saihis Gothic, seis Precop., shest Slavonian and Russian, szescz Polish, ssest Bohemian, hat Hungarian, shesh Persian, zuest Armenian, sau Tartarian, si Chinese, choe Bengal, shesh Sanscrit, sex Latin, ἕξ Greek, *ses* or *shesh* and *seth* Hebrew and Chaldee, *sittet* and *sitt* Arabic.

Son, zoon and sine Dutch, sone Saxon, suna German, sohn Icelandic, sonus Danish and Swedish, son Gothic, sunus Slavonian, Bohemian, Polish, syn Russian, sun Dalmatian, υἱὸν Greek.

Sow, hog, *swine*, muc Galic, hwch Welch, houch Armoric, sugu and swin Saxon, soegh, seugh, hogh, souwe and swiin Dutch, saw and schwein German, saa and suin Icelandic, suin Danish, sugga and swin Swedish,

sveina Gothic, siéa Finlandic, zopa and swiniya Slavonian, sweneina and swenee Russian, swin Lusatian, swinia Polish, Dalmatian and Carniolan, swine Bohemian, khog Persian, uc Chinese, sus Latin.

In Greek we have ὄσς, σῶς σύειος, σῶϊκος and σῶϊνος.

Stand, i.e. *staend*, sta Galic, staan Dutch, standan Saxon, staae Danish, stoiu Russian, istaden Persian, stan and statum Sanscrit. Sto, sta, stans, stantis, stante, statum. ἵστημι ἐστάναι.

Take, togam Galic, tacken Dutch, tek Icelandic, tager Danish, taga Swedish, takniti Slavonian, taknuti Dalmatian, teknauti Bohemian, tykac Polish, τάω, ταζω, τέτακα, ἔταρον, ιταομαι.

Ten, deich and da cuig, that is twice five, Galic, deg Welch, Armoric and Cornish, dix French, dieci Italian, diez Spanish, decem Latin, tyn, tin, tien Saxon, tien, thien Dutch, zehen German, tyu Icelandic, ti Danish, tiijo Swedish, taihun Gothic, thyne Precop., desiati and deset Slavonian, Dalmatian and Bohemian, disset Russian, dzeszeic Polish, tiz Hungarian, tasn Armenian, deh or dah Persian, des Hindostan, desen Sanscrit, Δέκα.

This, so Galic, this Saxon, deze Dutch, diese German, sa Gothic, Swedish and Finlandic, these Icelandic, tesai Russian, taya and sie Slavonian, thavis and thaithan Iberian, delta and denna Swedish, ten Polish, is Latin, se Hebrew.

This, in Gothic, is the genitive singular, and thize the genitive plural of sa and thata, which answer to *this* and *that* of the English, or to ὁ and τὸ of the Greek.

Thou, tu and thu Galic, ti tydi Welch, te Armoric, ta Cornish, tu French, Italian, Spanish, Portuguese and Latin, thu Saxon, du Dutch

and German, thu Icelandic and Gothic, du Danish and Swedish, tzo Precop., ty Slavonian, Dalmatian and Polish, tei and tui Russian, sen Turc., and Iberian, ty Hungarian, tu Persian, tzo Tartaric, de Bengal, twa Sanscrit, Σὺ, Dorice Τὺ, in Hebrew *ata*, in Arabic *enta*.

Three, tri Galic, Welch, Armoric and Cornish, trois French, tres Spanish, Portuguese and Latin, thrie and threo Saxon, drie and Trey Dutch, drey German, thrys Icelandic, tre Swedish, thrins Gothic, tri Slavonian and Russian, trzy Bohemian, trzi Polish, tria Tartaric, try Sanscrit. Τρεῖς.

Thrice, tris and tres vices Latin, trois fois French, tris Sanscrit.

Through is tre, trid and dar Galic, trwy and drwy Welch, thurk, thruh and thor Saxon, door Dutch, durch German and thairh Gothic. In the Gothic we have thairs, and in French trou, foramen.

All these, beyond a question, for their symbol have a door, and originate in this notion, as beautifully illustrated by Mr. Tooke. We find *thorruke*, Old English, *tharagh* Chaldee, *thara* Syriac, and θυρα Greek, a door. Hence it appears that our Old English *thorruke* and *through* are from the Chaldee, and not from the Greek.

Time, am Galic, temps French, tiempo Spanish, tempo Italian, and Portuguese, tempus Latin, tima Saxon, time Danish, tima Swedish, dem Persian, a breathing, a moment. *Zemen* Hebrew, Chaldee and Syriac, *zeman* Arabic.

Tine, *tind*, and *tinder*, tcinne Galic, tân Welch, Armoric and Cornish fire. Tendan and tynan Saxon, zunden German and Teutonic, tende Danish, tända Swedish, tandjan Gothic, tendra Icelandic, to kindle. In Persian we have *taw* and *taf*, heat and *tawiden* to heat, to shine.

Indh Sanscrit kindling. Szen Hungarian, tanat Epirotic, ten Japan, tien Chinese, fire. Tun Persian, a furnace in Hebrew is *tanor* (תנור) tan, tartarian is a spark, and tinh to shine.

In Latin we have *extinguo*, in French *eteindre* and *etinceler*, in Galic *tentean*, the hearth, tin teach, lightning, tintighe and teintidh fiery; tinm understanding, and tinteannas great haste, in Welch *tanbaid* and *tanrhe* fiery, *tanwdd* fuel, *tawnr* one who provides it, and *tywynnu* to shine, in Chinese *toung* the East, in Finish *tunne* to know.

Tooth, dend Galic, dant Welch and Armoric, danz Cornish, dent French, diente Spanish, dente Italian and Portuguese, dens, dentis Latin, toth Saxon, tand and tandt Dutch, *zahn* German, tenn Icelandic, tand Swedish, *tunthu* Gothic, atamn Armemian, *dendan* Persian, dant Hindostani and Sanscrit. In Persian *dendiden* is to gnaw. ὀδούς ὀδοντος and τευδω Greek.

Shen Hebrew, Chaldee and Syriac. *Sinn* Arabic.

Tine English and *tinne* Icelandic mean the teeth, of forks, and of harrows.

Tree, dair and dairbhre in Galic mean the oak, so does *derw* in Welch and Armoric. We have *treo*, *treow* and *tryw* Saxon, *dre* Teutonic, *triu* and *trie* Icelandic, *trœ* Danish, *trâ* Swedish, *triu* Gothic, *drewo* Slavonian, Russian and Lusatian, *drzwo* Polish, *strom* Bohemian, *dreuno* Lusatian, *dzarr* Armenian, *druu* Epirotic, *deracht* Persian, *dru* and *tra* Sanscrit.

Two, da and do Galic, dau and dwy Welch, *deux* French, *due* Italian, *dos* Spanish, *dous* Portuguese, *duo* Latin, tu, tua, twa, twe and twy Saxon, *twœ* *twü* Dutch, *zwey* and *zwo* German, *tueir* Icelandic, *twa*

Swedish, tu and toe Danish, tuai Gothic, dwa Slavonian, Russian, Dalmatian, Polish and Lusatian, du Persian dô Hindostani, dua Malay, dwau Sanscrit, δυῶ Greek, *sheni* Hebrew, *thani* Arabic means second.

War, In Galic we have greis, greit and griasda a warrior, grim war and griom challaire, a herald, or the man who declares war. In Welch we find arfwr and arwr, a warrior, a hero, in French guerre, in Italian and Spanish guerra. These agree with wær Saxon, weere Dutch, werre German, baratta Icelandic, örlog Swedish, boriu Slavonian, voina Russian, Slavonian, Polish and Lusatian, bhaarat Hindostani and Sanscrit, in which beero means a hero, heros Latin, ἦρωσ Greek, to which may be related ἄρης, ἔρις and *megarca* (מערכה) of the Hebrew, in which language *garac* (ערך) means to set the army in array. Should we be disposed to connect war like virtus courage with vir; we must then look to gwr of the Welch, and *geber* of the Hebrew. If with arms, we shall find its allies in karah Persian, arm Galic, arf Welch, ar, arf, or, yr, urf and hiorf Swedish, *arms*, *arrow* and *sword*, which last is sword Saxon, sweerd Dutch, schwerdt German, hior Icelandic, sverd Danish, swärd, hiorf and orf Swedish, hairus Gothic, kard Hungarian, saur Armenian, and ἄρ Greek. These agree with *zur* (צור) Hebrew, which means war, a rock, a fortress, an enemy, and the edge of the *sword*.

Warm, garam and goram Galic, gwrês and gwresogi Welch, wearnian Saxon, waermen Dutch, warmen German, varm Icelandic and Gothic, warma Swedish, wram Polish, germ Persian, gurum Hindostani, goria Cuntabrian, pogoraiu Slavonian, pori Welch, πυροειν Greek and *bagar* Hebrew to *burn*. All these are related. But here the

Galic may be the parent of the Gothic, because that language assumes M to form the first person singular of the present tense.

Water, dobhar and dur, baister and baiter Galic, dwr Welch, dowr Cornish, eau French, wæter Saxon, waeter Dutch, wasser German, uazzar Teutonic, ytturia Cantabrian ndr Icelandic, vatn Swedish, van Danish, vatin Gothic, voda Slavonian and Dalmatian, woda Russian, Bohemian, Polish and Illyrian, wessi and uie Epirotic and Esthonian wüs and viz Hungarian and Croatian, dschur and dsour Armenian, sù Turc. udac and var Sanscrit, wesi Finlandic, tiatse Lapland, ao Tonquin, doo Japan, yoe Birman, aye and awa Otaheite, ύδώρα and ύώ Greek.

In Hebrew, Chaldean and Arabic we have *matar* (מטר) rain and æd (אד) vapor.

Will, ail and toil Galic, gwyll Welch, vouloir French, velle and volo Latin, willa Saxon, will Dutch and German, vuill Teutonic, wilia vilja Gothic. voliu Slavonian, woleia Russian, wule Bohemian, wole Polish, volya Dalmatian. All these agree with ελδομαι, θελω, μελλω, βελλω, βουλομαι and לׁוּיׁ Hoil.

Withe and *Withy*, withig Saxon, wede Dutch, weide German, widia Swedish, vidde, Icelandic, weez Dalmatian, wiazek and wiazko Polish, wist Armenian, ιτέα and ε̄της Greek. To *swathe* is wathan withan Gothic, vesatia Slavonian, vezati Dalmatian, vazati Bohemian, wiazac Polish, wisatzi Lusatian, vico Latin. Gwydd is in Welch a weaver, a loom and gwyddi a quickset hedge. It must be remembered that in Welch dd is pronounced th.

Wool, olann Galic, gwlan Welch, Armoric and Cornish, laine French, lana Italian Spanish and Latin, wulle Saxon, wolle Dutch and

German, ull Icelandic and Swedish, willa Finlandic, uld Danish, ullo Lapland, volna Slavonian, wlna Bohemian, welna Polish, vulna Dalmatian, wil Epirotic. In Latin we have vellus, villus pilus, in Greek ἴουλος, μαλλος, and μηλον, in Welch gwallog hairy.

Write, sgriobam Galic, ysgrifennu Welch, scrivaff Armoric, ecrire French, escribir Spanish, escrever Portuguese, scrivere Italian, scribere Latin, writan Saxon, schreiben, schriiven Dutch, kreiden German, scribere cum *creta*. Rit Icelandic, skrifwa Swedish, γραφω Greek.

Allied to these we have *grave*, *serape*, *scratch*, *scrub*, and *rub*. Sgriobam Galic, crafu Welch, grater French, grattare Italian, kratsen Dutch, kratzen German, kratzer Danish, kratta Swedish, drapie, skrobiè and wiskrobuie Polish, vakarodhatnam Hungarian, χαραττω, χαραττω, Greek, rado Latin, (שרח and חרת) *charas*, *charat*, Hebrew, to engrave, to write, and *cheret* (חרט) a pen. From charat may have been derived charta.

Yard, orchard and garden, all agree, and are nearly allied to gird.

In Galic we have garadh and gort, the latter of which terms means a field, a garden, in Welch gardd, in French and Spanish jardin, in Portuguese jardim. Corresponding with these we have ortgeard Saxon, gaerde Dutch, garten German, karto and gardon Teutonic, gaard Danish, gård and ortegard Swedish, aurtijards Gothic, vert, varta and vertgorod Slavonian, ogorode Russian, ogrod Polish, zahrade Bohemian, kert Hungarian, hortus Latin, Χορτος, according to Hesychius, is an inclosure. In Swedish gärda means a hedge to inclose.

Yea, eadh Galic, ie Welch and Armoric, oui French, ia Saxon, Dutch

and German, iai Gothic, ia Swedish, vgy Hungarian, ayi Sanscrit *jehi* (יחי) Heb.

Yoke, cuing Galic, iau Welch, joug French, giogo Italian, yugo Spanish, iugo Portuguese, jugum Latin, joc and geok Saxon, jock Dutch, joch German, ok Icelandic and Swedish, aag Danish, juka Gothic, juco Finlandic, igo Slavonian and Russian, gho Bohemian, iga Hungarian, jugh or yugh Persian, yug Sanscrit, ζυγόν Greek, whence comes ζευγύω, jungo, joindre French, giungere Italian, juntar Spanish, aiuntar Portuguese, and *join*. See ox.

Young and *youth*, oganach Galic, jeuange and jufange Welch, jouvance and jeune French, giovane Italian, joven Spanish, juvenis Latin, yeong, jong and geong Saxon, jong and jonck Dutch, jung German, ungur Icelandic, ung Swedish, junost, junota and junosha Slavonian, junoshei Russian, juroân or jawan, pronounced joowone, Persian, yauvana and yuvan Sanscrit, pronounced joowaun Hindostan, *jonek* Hebrew, and *janik* Chaldee, mean a suckling.

In addition to these examples, I must call to the recollection of the reader the several words I have, in the preceding sheets traced through Europe and Asia to their proper radical expressions.

And I must here repeat, that the strict affinity prevailing in these few words would be sufficient to prove, that the nations, by which they are now, or have been used, originated in one. But this will be made still more evident, when I shall proceed to the examination of their several languages, beginning with the Welch.

ON THE

WELCH LANGUAGE.



THE Welch have never pretended to be indigenouſ, either as natives of the ſoil, or as the immediate offspring of ſome local divinity; but, on the contrary, have been ever ready to acknowledge themſelves coloniſts, who wandered with their flocks in ſearch of quiet habitations.

They call themſelves Cymru, and boaſt of Gomer as their progenitor. This deſcent they claim on the credit of the name they bear. But their critics ſay, that, agreeably to the genius of their language, Cymry cannot be derived from Gomer. If then it ſhould be granted, that Cymru is not derivable from Gomer; we muſt ſeek elſewhere for the origin of this appellation, and may expect to find it in ſome term expreſſive either of their mode of life, their warlike implements, their dreſs, their manners, or the nature of the country in which they fixed their habitations. But here a previous queſtion will occur, from what language muſt we derive this appellation? Muſt we apply to their neighbours or to themſelves?

In Herodotus we find mention made of Κιμμέριοι, of the Βοσπορος Κιμμεριος, and of a country called Κιμμερία, now the Crimea. But the reason for this name is not assigned.

The Romans speak of the Bosphorus Cimmerius, which unites the Palus Mæotis to the Euxine, and Pliny mentions both Cimmerium, a city of Pontus, in more ancient times called Cerberion and Cimmeris, a city of Troas. Two several people likewise have been noticed by the name of Cimmerii, the one near the Bosphorus, the other in a vale of Italy between Baiæ and Cumæ.

Besides these people, we read in Juvenal of *Terribiles Cimbri*, who dwelt in Jutland, and I can readily believe, with Sheringham, that their name may have been derived from their ferocity in war, because in German kämpffer means a warrior, kämpffen to fight and kämpff a battle. Supposing this derivation to be well founded, the name in question may have been both assumed by themselves and attributed to them by those, whose territory they were accustomed to invade.

When this appellation ceased, it was succeeded by that of German, a word of precisely the same import.

Should we be disposed to consider the Cimbri and Cimmerii as one and the same people, and seek the origin of their name from any language connected with the Persian, we might conceive them to have been distinguished as a shepherd nation, because kumra in Persian, both ancient and modern, means a sheepfold. Or should we be inclined to look towards the Galic; in that language we should find *cumar* a valley, and *cumaraic* a people living in vales shut in by lofty mountains. Thus the O' Briens of Cumarach, in the county of Waterford, were called

Cumaraic, as inhabiting the valleys between Dungarvan and the Shure. From the same circumstance, the ancient Britons of Cumberland may have obtained their name of *Cumbri*.

In Welch, *cwm* means a narrow valley between high mountains; but, according to Cleland, who appears to have been a good Welch scholar, *cym* is one of the most ancient Celtic words for mountain, and we know that *cime* in French has the same acceptation. We find the word in Arabic, Hebrew, Chaldee and Syriac, every where conveying the notion of altitude. It is therefore possible that by the appellation of Cymru may have been meant mountaineers.

There remain yet other sources, from which the Cimmerii may have derived their name. For in Welch Cymmer, pl. Cymmerau, means the confluence of two seas or rivers, a circumstance common to the Thracian Bosphorus, to the northern Chersonesus, and to the Straits of Sicily, of all which the inhabitants were styled Cimmerii.

Of the Greek term *Βοσπορος*, we have no certain explanation. But could we in the Celtic find either a word similar to bis in sound and meaning, or examples of the conversion of D into B, as in the Æolic dialect of Greek, I should be inclined, with Cleland, to consider Bosphorus as a corruption of Bismor, that is, two seas, and therefore equivalent to Cymmerau, in which case *Βοσπορος Κιμμεριος* would exhibit such a repetition as we found in lacus Iemanus of the Romans and loch linny of Scotland, or such as we may observe in llychlyn of the Welch, and in numerous other instances already noticed.

After all, should we conceive, that Cæsar intended by *indigenæ* to translate the Welch term *brodorion*, of the same import, this, with the

preposition *cyn*, will readily exhibit *cymro* and *cymru*, and consequently may have given birth to *Cimbri* and *Cimmerii*.

The Welch language is very valuable, and more particularly so, on account of its ancient manuscripts, of which Mr. Owen has examined thirteen thousand, all poetical. Some of these were written in the ninth and others in the eleventh century. This gentleman has augmented the vocabulary from fifteen thousand to about one hundred thousand words, and in his inestimable dictionary, he has brought forward twelve thousand quotations to illustrate their meaning.

It has been remarked, that there is no difference between the language of the laws of Howel in the tenth century, or of Geoffrey of Monmouth in the twelfth, and that now spoken. Such permanence of language may be attributed in part to the multiplicity of writers in unremitted succession, but the principal cause of immutability must be sought for in the nature of their poetry.

Other nations, in their poetical productions have been satisfied with metre and the jingle of rhymes. But in addition to these, the Welch require alliteration at certain intervals in their verses, and a perfect correspondence in this respect between verse and verse. This they have carried to such an extent as must cramp the genius of their poets, but at the same time and in the same degree preserve the orthography and purity of their language.

In the sixth century the bards were numerous, and Llywarc Hen, who was a bardic warrior attendant upon Arthur, is said to have been living in the middle of the seventh century. It is well known, that the bards held their annual assemblies, and that in the beginning of the fifteenth

century they met to collect the bardic traditions. In the year 1570, W. Herbert Earl of Pembroke presided in their assembly, as did Sir Edward Lewis in 1580. Even so late as 1681, a complete revisal of all former collections took place at Bewpyr, in a *gorsedd*, or national bardic assembly, of which Sir Richard Basset was the president.

The Welch alphabet is said to have had originally sixteen letters, a, b, c, d, e, f, g, i, l, m, n, o, p, r, s, t. But to me they seem to have been no more than fifteen, because the character for f is merely a modification of that for p, and is precisely the Æolic digamma, both in form and power, whereas in Greek this digamma is in form a modification of the gamma, but in power is the aspirated p.

These sixteen letters are considered as radicals. The remaining twenty-four letters of the alphabet are derivatives from them, and preserve the fundamental characteristics of their originals, modified by additional signs to denote the various mutations of sound, with respect either to length, or to aspiration, from the primary. This alphabet shews much thought, deep reflexion and a perfect knowledge of organic affinity in letters.

The radical characters have a striking resemblance to the Etruscan or Pelasgia, to the Ionic, as taken from the most ancient coins of Sicily, Bæotia and Attica, and to the Phenician. They are analogous to the Runic, from which they seem to have been derived: but the modern Runic admits of curves in some of its characters, which in the more ancient were inadmissible. In the Welch alphabet all the strokes are straight lines, without one curve, a form best suited to the pristine mode of writing, which was by cutting letters on either triangular, or square

sticks, as may be seen in Fry's *Pantographia*; consequently a single stick contained either three or four lines, answering to our stave, a word still retained in our churches. These were called *coelbren y beirdd*, that is lots of the bards.

In German a letter of the alphabet is called *buch stab*, that is beech staf, a book is *buch*, and a beech tree is *buche*.

In the Russian language *buk* is a beech, and *bukva* is a letter. In Welch *gwydd* is trees, and *egwyddor* the alphabet. In Irish *feadh* is wood, and *fead* to relate. In Greek the original notion of *γραφω* was I grave, a notion which has been preserved in all the languages of Europe.

All the ancient alphabets appear to have a radical affinity. It has been suggested, that the Welch characters are anterior to the Greek. They are certainly more simple, and require nothing more than a stick, and such a chisel as we discover near the old British towns, where no implement of iron appears. It is remarkable that in German *kieselstein* means a flint, and a common flint would be fully sufficient for the purpose of engraving or chiseling the Welch letters on a beechen staf.

With regard to their pronounciation, we may remark that *ll* is sounded like *I* in *limb*, *w* like *oo* in *foot*. *Y* may be *i*, *o*, *u*, in *third*, *honey*, *mud*. *C* and *g* are pronounced hard, *r* is aspirated. The double letters *dd*, *ff* and *ll* are modern inventions to indicate that *d*, *f* and *l* are to be aspirated. Yet *ll*, in derivatives from Greek supplies the place of *βλ*, *κλ*, *πλ* and *φλ*, as in *llifo βλύω*, *llâdd κλασις*, *lliaws πλῆθος*, *πλεος*, *πλεῖος*, *llippau εκλειπω*, *llydan πλατύνω*, *llosgi φλογίζω*, &c. &c.

The Welch has a practice peculiar to itself in its nine mutable initial letters, called literæ umbratiles, because they change and vanish like a shadow. These are b, c, d, g, ll, m, p, r, t, which change according to words immediately preceding them.

1. B gives place to f and m. For instance bara is bread; ei fara his bread; fy mara my bread.

2. M becomes f, mam mother; ei fam his mother.

3. P becomes B. Mh, and ph as pen a head; ei ben his head; fy mhen my head; ei phen her head.

4. C becomes ch, g, and ngh, as car a relation; ei char her relation; ei gar his relation; fynghar my relation.

5. G either becomes ng or is dropt. Thus gwâs a servant; fy ngwas my servant; ei wâs his servant.

6. T becomes th, d, and nh, as tâd father; ei thâd her father; ei dâd his father; fynhâd my father.

7. D is changed to dd and n, as duw God; ei dduw his God; fy nuw my God.

8. Ll becomes l, as llaw a hand; ei law his hand.

9. Rh is converted into r, as rhwyd a net; ei rwyd his net.

These changes are founded on the general principles, that letters of the same organ are commutable. The peculiarity of the Welch language is, that they are not governed by caprice, but by fixed and determinate laws. In many of its mutations the Welch discovers a remarkable resemblance to the Æolic dialect, in which we find βυρμαῖ and βελλω for μυρμηῖ and μελλω, οπατα and παδουσα for οματα and μαδουσα, βαρμιτος for βαρβιτος, ματω for πατω, and τερεμινδος for τερεβινδος.

Thus in Welch we observe *hyfaeth*, *hyfed* and *hyfedr* for *hymaeth*, *hymedi* and *hymedr*.

It is here not unworthy of remark, that in Athens Diana was indifferently called *Bendidia* and *Mendidia*, which appellation they seem to have derived from the Thracians, with whom *bendi* was the sun, and no less worthy of our notice is it, that the Iroquois, who are supposed by Father Lafitau, to have descended from the same stock, call the sun *ovendi* and that with them *ov* is equivalent to *B* to *M* and to every other labial of the Thracians.

Nor was the practice in question confined to these nations, as may appear by the subsequent derivatives *μορφη* *forma*, *μαλλος* *vellus*, *μόρος* *fors*, *μορμικη* *formica*, *προβοσκίς* *promuscis*. *Marmor* *marbre*. *Manbeg* of India is *βριμβουχι*, *pambu* in Tibet is *mambu*, and with us *momba* is converted into *Bombay*.

In numerous instances it is difficult to determine, which expression is original and which derivative, but in some words there can be no doubt, for surely the original name given to the capital of Italy was not *Rhufain* but *Roma*, and the brother of *Romulus* was not *Rhwyf* but *Remus*.

The Welch nouns, like those of the Hebrew, having but one termination for the singular and one for the plural, distinguish their cases either by prepositions, or by construction, at the same time varying their initial letters, if mutable, agreeably to rule.

The pronouns are *mi*, *ti*, *efe*, *hi*, *ni*, *chwi*, *hwynt*: *I*, *thou*, *he*, *she*, *we*, *they*. Of these pronouns the most worthy of our notice is *hwynt*, which by abbreviation, and, as a termination to the third person plural of verbs, becomes *ynt*, *ant*, *ent*, *ont*, answering to the Latin, *unt*, *ant*, *ent*.

The substantive and auxiliary verb runs thus: wyf, wyt, yw, ym, ych, ynt, I am, thou art, he is, we, ye, they are. Bum, buost, bu, buon, buoch, buont, I, thou, he, we, ye, they have been, byddaf, byddi, bydd, byddwn, buddwch, byddant. I, thou, he, we, ye, they shall be.

Formerly bi was used for it shall be. Bydd be' thou. Bod to be. Yn bod, being.

Oeddem we were, ydys, he, or it is. Oes there is.

Regular Verb.

Dysgu wyf, I learn. Dysgu wyt, thou learnest, &c.

Dysgais, I have learned. Dysgaist, thou, and Dysgodd, he, &c. Dysgasom, we, &c. Dysgasoch, ye, &c. Dysgasant, they, &c.

Dysgaf, I will learn. Dysgi, thou, &c. Dysg, he will learn.

Dysga, learn thou. Dysged, let him learn. Dysgu, to learn.

The Welch is certainly a very ancient language, but it is idle to imagine, that all its terms, simple, as well as compound, were invented by the primitive inhabitants of Wales. Should then any one, however distinguished for a knowledge of his native tongue, derive *henoeth*, this night, from *hên* old, or should he for *heddyw*, this day, refer us to *hedion* chaff, to *hedydd* a lark, or to *hediad* a thing that flieth; or should he again derive *hediad* from *hy*, apt, bold, with its terminating particle *edd*, we must be permitted to smile at his simplicity, because in *henoeth* we are reminded of *hacnocte* and in *heddyw* we look to *hodie*, answering to *heute* of the Germans, *idag* of the Swedes, *oggi* of Italy, *hoy* of Spain, and *huy* of France.

OF THE AFFINITY BETWEEN

WELCH, SWEDISH, DANISH AND ICELANDIC.

IT is impossible for any one acquainted, even in the least degree, with these languages, not to discern that they claim the same descent. The numerous expressions common to them all are not such, as are usually transported from one nation to another, either by conquest, or by commerce, and their resemblance is so perfect, that their radical identity cannot be doubted. It is not my intention to have it conceived, that the composition and grammatical construction is the same in all these languages, because in this respect they differ exceedingly, as all kindred languages are apt to do after a lapse of one or two thousand years.

The affinity between the Welch and the languages, with which we shall now compare it, will be evident by the subsequent examples.

<i>English.</i>	<i>Welch.</i>	<i>Swedish, Danish, Icelan.</i>	<i>English.</i>	<i>Welch.</i>	<i>Swedish, Danish, Icelan.</i>
Babe	Maban	Babe, S.	Board	Bwrdd	Bord, D. S.
Balk	Balc	Bielka, S. D.	Boat	Bâd	Baatur, I.
Ball	Bâl	Bäll, S.	Booth	Bwth	Boot, I.
Band	Bancaw	Band, I. D. S.	Bow	Bow	Boga, I. S.
Bean	Flaen	Baun, I.	Boy	Bachgen	Poüke, S.
Bear	Perthi	Ber, I.	Bread	Bara	Braud, I.
Beast	Bwystfil	Beest, D.	Break	Brég	Bræk, D.
Beat	Baeddu	Badda, S.	Bride	Priodfab	Brud, I. S. D.
Bench	Mainge	Bänk, S. D.	Bright	Berth	Biatur, I.

<i>English.</i>	<i>Welsh.</i>	<i>Swedish, Danish, Icelandic.</i>	<i>English.</i>	<i>Welsh.</i>	<i>Swedish, Danish, Icelandic.</i>
Brisk	Brys	Frisk, D. S.	Clock	Clôch	Klokke, D.
Brother	Brodyr	Brodur, I.	Cod	Cwd	Kodde, I.
Brow	Bron	Brun, I.	Cook	Cegin	Kok, D.
Buck	Bweh	Buk, D.	Cole	Cawl	Käl, S. Kaal, D.
Call	Galo	Kall, I.	Cost	Côst	Koste, D.
Can	Dichon	Kunne, D.	Crab	Crange	Krabbe, D.
Cap	Cap	Kappe, D.	Crane	Garan	Krane, D.
Cat	Cath	Kat D. Katta S.	Crave	Crefu	Kref, I.
Chain	Cadwyn	Kedia, S.	Creep	Croppian	Kriupa, I.
Cheese	Caws	Kes, S.	Crop	Croppa	Krafwa, S.
Chest	Cîst	Kista, I. S.	Craw	Croppa	Kroe, D.
Chin	Gên	Kinn, S.	Crook	Crweca	Krok, S.
Clear	Clacr	Klaar, I. D. S.	Cry	Deigrynnu	Graata, I.
Cleave	Glynu	Klebe, D.	Cup	Croppan	Kopp, I. D. S.

The few words I have here brought forwards are all monosyllabic in the English. These I have compared with some of the purest dialects of the Gothic line. Had I chosen to extend my list to the other letters of the alphabet, had I embraced the compounds and polysyllabic terms, and had I compared these with the Gothic of Ulphilas, or with the Dutch and German branches of the Gothic, my vocabulary had been abundantly increased. Leibnitz has selected six hundred words from the dictionary of Doctor Davies, compared with the German, to de-

monstrate, what Livy before him had asserted, that the ancient language of the Gauls and Britons was half German.

That the Celtic and Gothic languages were originally one, might still more clearly be evinced by the names of persons, and of places, of mountains, of rivers, and of cities.

This part of my subject has been so copiously treated of by others, that I shall content myself with referring my reader to their works.

OF THE AFFINITY BETWEEN WELCH AND GREEK.

WHAT I have advanced with respect to the radical affinity and the original identity of the Welch and Gothic languages, may be with equal truth applied to the Welch and Greek.

The Welch, like the Greek, has an aspirate, where other languages either dropt it, or in its place assumed the sibilant. That the Welch has retained the aspirate will appear by the subsequent examples. Halen salt, ἄλῆς; hawyn a bridle, ἡνίου; haul the sun and heulo to bask in the sun. ἡλιος; heb, he spake, ἑφῆ; heddychu to make peace, and heddweh quiet, ἡσυχια; hel to hunt, to drive, ἐλάω; helyg, salix, ἐλίκη; hên old, ἔνος; henw name, ὄνομα; hûn sleep, ὕπνος; heppian to slumber, ὑπνεῖν; hercuyd to reach, ὀρεγω; hobel a dart, ὀβελῆς; hoei a nail, ἡλῆς; holl all, ὅλος; hwyd, a duck, ὕαδος; hwch a hog, ὕς; hy strong, apt easy, ἔυ, as in hybwyll prudent, εὐβουλος; hyglod famous ἔυ and κλέος; hygno, easy to be gnawed; ἔυ and κνάω; hygryn apt to shake ἔυ and κραδαίνω; hygar, amiable, ἔυ and χάρις; hylosg combustible ἔυ and φλογίζω; hylaw

dexterous, εῖς and λαμβάνω; hylyn tenacious, εῖς and γλία; hydyn tractable, εῖς and τέινω; hyddal easy to be taken, εῖς and δέλω; hyddal munificent, εῖς δάνος.

Like Greek, the Welch language aspirates the initial R, as in rhanne to part, ῥήγνυμι, rhwyg a rent, ῥήγη, rhygnu to cut, score, ῥήγνυμι.

The articles, prepositions and affixes are in numerous instances similar in Greek and Welch.

A is an augmentative answering to αγαν.

Ad, denotes iteration or continuity, as does ετι.

Am, round about, αμφι.

An denotes privation, like αν and ἀνευ.

Er is intensive, answering to ἔρι.

Es and ys, answering to εἰ and ex, as in esgus, estyn, &c.

The numerals are nearly the same in both languages.

The formation of the singular number in Welch nouns, by affixing en or yn, marks the affinity to Greek. Thus sêr means stars, but seren with the numeral subjoined is one star; ais ribs, asen a rib, with its termination answering to εν. We say an ass, that is one ass.

Some of the plural terminations shew the same affinity, as for instance, brynn a hill, bryniau hills, tad a father, tadau fathers, clûst the ear, clustau ears, men a wain, meni wains. The agreement will appear more perfect, if we recollect that u is pronounced i in Welch.

The verbs agree with the Greek in some of their inflexions, but they have a greater resemblance to the Latin, which is the Æolic dialect of Greek. In fact, Latin and Greek are radically one, and agree to a remarkable extent in their inflexions.

As to the affinity observable between Welch and Latin, it might be imagined, that such terms were borrowed from the Romans after the reduction of our island to their yoke. New words however are easily detected, and differ much from those, which bear the stamp of earlier times. It has been well observed, that many words are found to be allied, which in Latin were obsolete before the days of Cæsar, such as *miriones*, *gluvia*, *ruma*, *meddix*, *dalivus*, *clueo*, &c. used by Ennius, Plautus, and the more ancient writers. The words here noticed are in Welch *muriones*, *glwth*, *rumen*, *meddu*, *delff*, *clyw*. All the ancient names of Romans, such as *Clodius*, *Celius*, *Cinna*, *Drusus*, *Marcus*, *Sylla*, *Silanus*, are significant in Welch, but not in Latin.

What has been already said upon this subject, may be considered as sufficient to demonstrate an affinity between Welch and Greek: but to see their radical identity we must examine the corresponding terms of these kindred languages. For this purpose I have subjoined in the Appendix a copious vocabulary, to which I must refer the reader.

OF THE AFFINITY BETWEEN WELCH AND HEBREW.

I have said, that the radical letters in Welch are sixteen. Such is stated to have been the number originally used in Greece, and it is agreed that the oldest Hebrew letters were not more numerous. Indeed sixteen were all that these languages required, before the introduction of refinements.

A very striking resemblance between the Welch and Hebrew appears

in their verbs, because the third person singular is the root in both, with this difference, however, that in Welch it is the third person of the future, and in Hebrew the same person of the preterite. Thus we have in Welch *câr*, he will love, and in Hebrew *jacar* (יָקַר) he highly valued. Both languages are strangers to the present tense. Indeed such was the simplicity of ancient times, that in Homer and Hesiod the same part of the verb served for the present and the future. In conformity to this practice we find *τιω* in Greek and *amem* in Latin, used for both these tenses. In Hebrew the verb has a present, future, imperative, infinitive and participles. The Welch verb has the same, but to the perfect it has added an imperfect and a pluperfect.

The pronouns in Hebrew have a remarkable agreement with corresponding pronouns in Welch.

In Hebrew the first person singular is *ani* and in composition *I*. In Welch it is *mi* and *I* in the oblique case, as in this sentence, *Christ âm prynodd I*. Christ redeemed me.

The second person is in Hebrew *ata*, in Welch *ti*.

The third is in Hebrew *hu* and *hi*, in Welch *hi*.

The first person plural is in Hebrew *nu*, in Welch *ni*.

In Welch, as in the preterites of the Hebrew, the pronoun is suffixed to the verb. This appears most evident in the passive voice.

The substantive verb in Welch has some affinity to the same verb in Hebrew, for *oes*, there is, and *ys*, now used for truly, agree exactly with (ישׁ). This agreement will be rendered evident, when I shall proceed to the examination of the connecting link, the substantive verb in Greek.

In some Welch nouns I is used for the termination of the plurals, and in others we find au, which is pronounced I. Thus llestr, a vessel, has llestri in the plural, enw, a name, has enwau, and genhedlaeth has genhedlaethau. But, again, other plurals terminate in oedd, as llys a palace, llysoedd. In Hebrew the plural terminates in *im*, but in construction the *m* is dropt. The Chaldee in this respect perfectly accords with the Hebrew. In both the fœmine plurals terminate in oth, which is the sound of oedd.

But a more striking feature of resemblance is, that, like the Hebrew the Welch has no oblique cases, and that the deficiency is supplied by prepositions, excepting when words are placed in *regimine*, as for instance yspryd Duw, the spirit of God, llys y brenin palace of the king. So in Hebrew רוח אלהים and in Chaldee רוח אלהין the spirit of the gods. The preposition used for the dative case in Welch is I, as in i'rdinas, to the city, and in Hebrew, ל, L, as in (תן למלך) *ten lmelek*, give to the king, (אמר לי) *amar li*, he said to me. In the genetive we have של *shel* as in שלי *sheli* my, that which is to me, a preposition compounded of ל and ש.

The Welch is one branch of the Celtic, of which we have valuable remnants preserved by historians, and such as mark affinity between this ancient language and Hebrew, an affinity which may be traced in the names of the gods, of men and of sacred officers, and in the terms of war.

The supreme divinity was called Hazizus, and was considered as the god of war. In this name we have distinctly ווע of Psalm xxiv. 8, Who is this King of Glory? The Lord strong and mighty, the Lord *mighty* in battle

Brennus appears to have derived his name from Brenhin a king, answering to בְּרִנְס of the Syriac.

Pateræ were the priests of Apollo, and interpreters of his oracles. These may have been so called from בַּתֶּר, as we find the word used in Genesis, *ch.* xl. *v.* 8.

Cænæ. These were nine priestesses, presiding over the oracle of a Galic divinity. In Hebrew this appellation is found in *cohena* a priestess.

The bards, prydyddion, whose office was to sing the praises of departed warriors, may have derived their name from the *phoretim* of Amos vi. 5. who chanted to the sound of the viol, and invented to themselves instruments of music.

Alauda was a legion, and in Syriac אַלְבַּתָּא, answering to אֶלֶף in Hebrew of the same import, means a thousand men.

Gæsum, γαῖσος, a dart appears to be connected with *gais* of the Chaldee, an army, and *gissa* a dart. It is said of Joab (2 Sam. xviii. 14.) that he took three darts in his hand. These in Hebrew are called *shebetim*, but the Targum renders the word גָּסְסִין. In the same connexion we find *gasata*, hired soldiers, called by Plutarch γασσαταῖ, and by Polybius γαῖσαταῖ, in perfect agreement with the Syriac and Arabic.

Thyreos, long shields, we may safely connect with *tharis* of the Arabic and Chaldee.

Carnon, a trumpet, is קַרְן of Hebrew, Syriac and Arabic.

Benna, a wain, is probably allied to *ophen* of the Hebrew.

Carrus, a car, is distinctly *caron* (קַרְוִי) of the Chaldee.

Essedum, a war chariot, a waggon. We find the same word in the Chaldee paraphrase on Gen. xlv. 19 27.

Gaunacum means a thick shag. Such a shag in Hebrew is called macabar, 2 Kings viii. 15, but in Chaldee it is גונבא.

Sagum is a shag; but whether allied to שק Hebrew, and שקש Chaldee sackcloth, or to שער Hebrew and סער Chaldee, hairy, it is difficult to say.

Braccæ, brogues, may be derived from *barac* of the Hebrew, Chaldee, Syriac and Arabic.

Maniacum, a golden bracelet, is distinctly המניכא of the Chaldee.

Baraccacæ, skins of goats, may be allied to the Syriac ברה a he-goat.

Tarian, a shield, appears distinctly in the Chaldee.

Marc, a horse, may be *remec* of Hebrew, Chaldee and Arabic.

Supposing Sorbiodunum to have been the Celtic name of Old Sarum, we may remark that *sharab* in Hebrew, Chaldee and Syriac means *dry*, answering to the local circumstance of its wanting water. Thus William of Malmesbury says of it, “Castellum erat et aquæ penuriâ laborans adeo ut mirabili commercio aqua ibi vendatur.” Camden says, “Est ibi defectus aquæ.” Our English antiquarians therefore with propriety explains the name Dryhill.

I might extend my observations on these subjects, but I choose rather to refer the curious in antiquities to Boxhorn, who, in his *Originum Gallicarum*, has displayed a fund of literature most worthy of the age, in which he lived.

The affinity between Welch and Hebrew will be rendered apparent to the reader, if he will refer to the comparative vocabulary, which he will find in the Appendix. It consists of such expressions as have occurred to myself in the course of my investigations.

Having thus demonstrated the affinity between the Welch and other languages of Europe and of Asia, it would be superfluous to examine its more immediate relatives the Cornish, the Armoric, the Waldensic, the Wendish, or any other dialect still subsisting in Galacia, where St. Jerom (A.D. 360) recognised the language of Treves. Suffice it then to say, that scattered and dispersed as are these dialects, they are acknowledged to be one language, which, wherever it appears, carries with it indelible tokens of its oriental origin.


I may, therefore, with confidence adopt the words of the learned Dr. Davis.

Ausim affirmare linguam Britannicam {tum vocibus, tum phrasibus & orationis contextu, tum literarum pronunciatione, manifestam cum orientalibus habere congruentiam & affinitatem.

OF THE IRISH AND SCOTS DIALECTS

OF

THE GALIC LANGUAGE.



THE Irish have never had the presumption to imagine that their primogenitors were natives of the soil; but have been always ready to acknowledge, that they came from foreign countries, and the only dispute has been, whether they crossed the sea from the adjacent parts of Britain, or came directly from some more distant region. Their most approved historians are agreed, that Ireland received its first inhabitants from Britain.

But General Vallancey was of opinion that the original inhabitants of Ireland came from Iran, that is from the tract of country, which extends between the Indus and the Persian Gulph. From thence, according to his statement, they proceeded to the West, and sailing from Tyre, they successively colonized Egypt, Crete, Malta, Sicily and Spain. From Gallicia he brings them to the Western Isles, and to Gaul. His obser-

vations, with the facts he has brought forwards, are highly interesting, and he has clearly demonstrated a conformity in language, customs, manners, mythology, sacred festivals and religious rites between the Pagan Irish and the oriental nations, from whom he supposes them to be descended.

It is worthy of observation, that Bowles, an Irishman of strong understanding and of extensive information, who for many years resided in Spain, was struck with the marks of resemblance between the customs of the Biscayners and of his countrymen, and delivered it as his opinion, that they were one people. As he had no bias on his mind, no favorite system to support, and no prejudice to warp his judgment, his opinion must have considerable weight with us.

This colony of Indo-Scythians is reported by the ancient poets to have arrived, under the conduct of Milesius, five hundred years before the birth of Christ. Certain it is, that he gave a race of kings to the Irish, then known by the name of Gadelians, Scuits and Scots.

After a lapse of ages, another tribe, called Hermini, flying from Julius Cæsar, left Lusitania, and took refuge in Ireland, where they became a powerful clan, distinguished by the name of Eremon.

All these inhabitants were, in the opinion of Vallancey, the genuine offspring of Magog, not of Gomer.

It is not needful, that I should here discuss the question as to the colony which first arrived in Ireland. If the *Belgæ* were in possession of the country before the arrival of the Milesians, they must have been few in number, because the ancient language is not Belgic, but Phœnician. Yet in process of time this was corrupted by invading tribes from Wales

and Belgium, but chiefly by the Danes and Norwegians, who subdued and governed Ireland for ages.

We learn from Richard of Cirencester, that about three hundred and fifty years before Christ, the Britons, that is the Welch, who were driven out of their country by Belgic Invaders, took refuge in Ireland. Here they established themselves, and maintained possession of the southern coast for about five hundred years, till the *Menapii* and the *Cauci*, two Belgic tribes, broke in upon them, and subdued the greatest part of Ireland. This circumstance accounts for the appellation of Dun Bolg, given to many of the most ancient fortresses, and suggests a reason for the term *bolg* being applied to signify nobility.

Subsequent to this invasion, as it is stated, the Picts took possession of the north: but it was not before A. D. 795, that these Scandinavians came. After them, about A. D. 855, the Ostmanni, under the conduct of three chieftains, established themselves in Dublin, Waterford and Limeric. These, according to Archbishop Usher, were Livonians, and some of them came probably from Semigallia, because, prior to their arrival, no people were distinguished by the name of Gaill, and subsequent to this period even the Saxon invaders have always been denominated *Gaill*, as well as *Sasonic*, by authors. Even to the present day the English are called Clanna Gall by the common people, and the Lowland Scots are named Galldachd na Halbuin.

The facility, with which all these invading hordes got possession of settlements in Ireland proves, that the country was thinly inhabited. We have no authentic documents, no written records, before the introduction of Christianity, (A. D. 432.) and have nothing to guide us but

the songs of their most ancient bards, transmitted by tradition from parents to their children. Even the poems Ossian, composed probably in the fourth century, describe a nation of hunters, without the most distant allusion to agriculture, arts, manufactures, and commerce, or even to pastoral life. All the images are taken from uncultivated nature, and all the incidents relate to hunting, war, and love.

When the Irish, under the conduct of a Milesian leader, crossed over into Scotland, (A. D. 150) they either introduced their language, or found it already there, as the language of the Highlands; and to this day they preserve it pure. This has not been difficult for them to do, because they have never been driven from their mountains by new colonies, and from their first establishment have had their poems, as classical productions, to which they might constantly refer. With these they are familiar, and Ossian, in the present day, is understood by the Highlander, as perfectly as any modern poet.

That the language thus preserved by them on the mountains of North Britain, was not the primitive language of the country, from which they came, is evident, because it perfectly agrees with the *modern* Irish, and because, in the tenth century, Cormac, Archbishop of Cashel, lamented the inattention of his countrymen to their *ancient* language. From that time, in consequence of his remonstrances, schools were established, manuscripts were collected, and glossaries were formed to preserve from total oblivion, the venerable language of their progenitors.

Some of these valuable relicts are in existence, and by them General

Vallancey was enabled to discover, what the language was before it was corrupted by numerous invaders.

The difference between the ancient and the modern language is so great, that none but the most learned and laborious students are able to understand the former, which to the present day, is called Bearla na Pheine, that is the Phœnician Dialect. With this I claim no acquaintance, and therefore depend on the authority of General Vallancey, whose extensive knowledge, accurate investigation, and strict fidelity, deserve the highest commendation.

The elementary letters of the Galic language are sixteen. This demonstrates, that they were imported during the infancy of science, and before this number was increased by the Phœnicians, by the Greeks, by the Romans, and by all the nations on the Continent. Their alphabet had five vowels, a, e, i, o, u, supported by eleven consonants. These were b, f, m, c, g, d, t, s, l, n, r.

It will immediately occur to the recollection of the student, that the Galic letters, nearly coincide with those introduced by Cadmus, into Greece, and it will not escape his notice, that P is here omitted, whilst F, as the digamma of the Æolians, takes its place. The letter P in Galic is called peith-bhog, but probably it was beith-bhog, that is, soft B. This was never used until after the introduction of Christianity. In the old parchments, P and B are indifferently used, as in prutach for brutach, a rustic, and peist for beist. When the Irish, after their conversion to Christianity, wrote the Latin Gospel in their own characters, of which Dr. Parsons saw many copies, they were obliged to adopt foreign letters for words which by their letters they were not able to

express; but it is remarkable, that in all the manuscripts of their own language not one additional letter can be found.

According to Bayer, the original Hebrew had the same sixteen letters with the Galic, and, like the ancient Ethiopic, had no P. And it is remarkable, that the Phœnician alphabets, as given by the Abbé Barthelemy, by the Rev. S. Henly, and by Pocock, all omit the P. But it is still more remarkable, that both the Ionic and Etruscan or Pelasgic alphabets, essentially agree with the Phœnician and Samaritan, as appears by the *Pantographia* of Fry. Even in the modern Irish, all the radical words begin with one of these elementary letters, subject however, to such mutations as will be particularly noticed.

With regard to the form of their written characters, it has been supposed, that they were the same with the Greek. Cæsar certainly says of the Druids, “*Græcis utuntur literis,*” and this probably was in some measure true. But the subject will be resumed, when I shall proceed to the Danish language and its alphabetic characters. It may then perhaps appear that the Greek character was derived either from the Runic or the Welch.

General Vallancey was of opinion that the ancient Irish used the Chaldaic or Phœnician letters. He proves indeed, that they occasionally introduced a few of them: but this seems to demonstrate that they were merely resorted to from idle fancy, or on some particular occasion. We must however agree with him, that the Samaritan, Phœnician, and Irish characters, have a striking resemblance in A, B, G, D, E, L, O, and R, as may be distinctly seen in his grammar of the Irish language.

The *Oghams*, or sacred and mysterious alphabetic characters of the

Irish, are numerous. These discover too much of art to have been the invention of savages, and too little of simplicity to have been adopted for ordinary communication by a polished nation. They answer their name being much better suited to secrecy, than to despatch, and are peculiarly adapted for inscriptions on monuments of stone. Each character has a perpendicular line, with one or more scratches extending from it to the right and left, like those discovered in Egypt by Mr. Hammer, who was the secretary and confidential friend of Sir Sydney Smith, and those described by Du Halde, as used by the Manchoou Tartars. (v. *Archæolog.* vol. 7, p. 276.) They seem to have been taken from the Quipoz, a method of communication, and means of recording events, familiar to the Peruvians, and originally used by the Chinese, who, even to the present day, write from top to bottom.

In the *Ogham*, as given by Vallancey, the lateral scratches to the right and left, are never more than five on each side, answering to the fingers, and the perpendicular may be supposed to represent the body. Certain it is that the first numeration was derived from this source. (v. Vallancey's *Prospectus* and Fry's *Pantographia*.) Modern Irish is printed in Saxon characters.

The present names of letters are derived from trees. These are *ailm* and *olof* the fir, *beith* the birch, *gort* the ivy, *duir* the oak, *eadha* the aspen, *huath* the white thorn, *idho* the yew, &c.

In the Galic and the Hebrew names, six coincide. 1 *Aleph* and *ailm* or *olof*, *beth* and *beith*, *heth* and *huath*, *jod* and *idho* or *jodha*, *nun* and *nion* or *nuin*, *resh* and *ruis*. Such coincidence can scarcely be supposed to have been merely accidental. It is true, that supposing

trees to have been originally symbols of ideas, they might readily become symbols of sounds, and then terminate in being letters. But this does not appear to have been the progress with the Irish. They seem to have approached as near as possible to the Hebrew or Chaldee, confining themselves however to the names of trees, with which they were familiar, although by so doing they departed from the oriental name, as happens remarkably in the instances of *lamed* and *kaph*, for which they have substituted *luis*, a quicken tree, and *coll* the hazel. The ancient grammarians called the alphabet *faodh*, that is the voice, or vocal sounds. But the moderns have corrupted this word into *feadh*, a wood; and from this notion, perhaps, it may have arisen, that they have denominated most of their letters from trees, as the Chaldeans named their five vowels from the patriarchs, prophets, and distinguished persons of antiquity. The power of the Galic letters, when they appear either single, or in combination, requires particular attention. To express the sound of *e* the Irish take *ao*, and for *ee* of the English they use *aoi*. *A*, *O*, and *U*, in ancient manuscripts were used indifferently.

Their consonants are distinguished into immutable and mutable. The former are *l*, *n*, *r*. The latter are *b*, *c*, *d*, *f*, *g*, *m*, *s*, *t*. These *in regimine* take an aspirate, and then either change their pronunciation, or become quiescent and altogether mute.

The aspirate was formerly expressed by a dot over the letter to be aspirated; but in Bishop Bedel's Irish Bible and New Testament, *H* constantly supplies its place, and from his time has been universally adopted.

Bh and *Mh* sound like *V* or *W*. Thus *bhean* a *woman* is pronounced

wean and ven, agreeing thus with Venus, venustas, &c. Cabh or gabhar becomes gawer, a goat, and amhuin becomes Avon, a river.

Fh is perfectly quiescent, as in fhuil, which is pronounced uil.

Dh and Gh are either quiescent, or sound like y in you, and thus *dhean* becomes *yan*; ghabh is sounded yabh, gheall is yeal, and *dhia* is pronounced *yah*, as I shall hereafter more particularly notice. See p. 182. In terminations, dh and gh are either quiescent, or become oo, as *dheanadh* is yanoo, and *laogh* is loo. Adh and agh sound like i.

The English reader may be surprised at this custom; but on recollection he will observe, that g, when followed by an aspirate, is frequently quiescent in his native language. This appears in high, nigh, sigh, thigh, blight, flight, light, plight, sight, tight, bough, plough, slough as referring to mire, but not as the soft substance which separates from a foul ulcer.

Sh drops the consonant, but retains the aspirate, and thus sean, seabhoc, silog, siol, salen, seith, when aspirated, become hean, heavok, hilog, hil, halen, and heith, and thus saladh to defile produces do haluidh, thou hast defiled.

Th is an hiatus, like as in Persian, and thus pothar, a son, becomes pour; but thoge, he took up, is pronounced hoge. An Irish mountaineer is altogether as unable to sound the th, as either a Frenchman or a Persian. Hence bheith and baith, an ox, are pronounced bo. Righe and reith, an arm, give the sound of ri.

Bh, mh, ch, gh and th have frequently the same sound; but, what is more remarkable is, that hy, y, i, ibh, nay even eamha, eogha and eochadh, are pronounced like o, so that eoghan becomes owen, and eamhania becomes onia.

D after N doubles it, and therefore find is read finn.

G and C are both hard. These are commutable, as are B and F, T and D, M and N. Hence *nemethæ* is pronounced *momæ*. Ch, dh and gh at the end of words readily change for each other.

The English language is still more capricious, for gh is pronounced as f, in laugh, enough, &c. but slough becomes either slow or sluf, according to its various acceptation.

This operation of the aspirate naturally accounts for the licentious changes, we observe in words, and the substitution of one consonant for another, with which it has no organic affinity. Thus when B, P, F, V, and M, are converted into C or G, attended by an aspirate; the sound in Galic is not in the least affected by this change: as for example, *subham* and *sugham*, I suck, *fobhar* and *foghar*, a voice, *graidh* and *gragh*, a flock, *gradh* and *graighim*, agreeable, *gorghaigh* and *gorthugah*, hurt, *magh* and *madh*, a mead, a plain, *mogh* and *modh*, the manner, *aidheach*, *aidhidhe*, *oidhe* and *oighidh*, a guest. Here it is evident, that *sugham* became *suam*, which any one is at liberty to write *subham* without the least alteration in the sound.

In the modern pronunciation, indeed, the sound is not affected by these changes, because the consonant is dropt, and the slightest aspirate supplies its place. But in derivatives the most important alterations are produced, and such as in many instances must effectually conceal their origin.

A sufficient acquaintance with this licentious practice will enable us to trace the affinity of words, which apparently have no connexion. For instance, between *Οἶνος* and *Ædes* we can see no resemblance, nor shall

we be able to discover their descent from one common ancestor, unless we view them both as related to the Galic.

Here in the family of *Οικος* we find oighthiarna and oighre an heir, and oighidh a guest. On the other hand aoidheach, aoidhidhe, oidhre and oidhe, a guest, with aoidheachd and oidheacht, lodging, are allied to *aedes*. But from what I have stated it is clear, that in pronunciation not the least difference exists between oighidh and aoidhidhe, which evidently refer the former to *οικος* and the latter to *aedes*.

I have already noticed the change of D into G, as common in the Doric, in which dialect we observe *δυοφος* for *γνοφος*, *κρηγυου* for *κρηιδου*, *δζ* for *γζ* and *διμητηρ* for *γιμητηρ*.

Availing themselves of the same privilege, the Irish say indifferently deal or gual, a coal, and dioscan or gioscan, gnashing of teeth. For as they have no single letter to express the power of Y, answering to jod of the Hebrew and jüm of the Arabic; they supply the place either by dh or by gh. This observation I wish to impress upon the mind of my attentive readers. See p. 180.

Between D and the hard G there is certainly no organic affinity, because the one is a guttural the other a dental. But G soft and D make a near approach to each other, as appears by George and giant, when compared with gate, get, gird and give. It is for this reason, that d has been permitted to usurp a place before G in words to which it does not belong, as in allege, which is universally pronounced alledge. Thus the Anglo Saxon *ecge*, in Icelandic, Danish and Swedish *egg*, answering to *acies* and *αχι*, has become edge, and from *gelogian* of our Saxon ancestors, which is in French *loger*, we have arrived at lodge.

It is not my intention to write a grammar of the Galic Language: but I think it expedient here to notice some of the laws by which its inflexions vary.

Nouns.

In the Galic we have two declensions; and each of these may be distinguished into indefinite, and definite. The first declension indefinite, for the *genitive*, either takes an *i*, or changes a vowel v. g.

Fuaran a fountain, fuarain of a fountain, dia a day, dea of a day. In the same case ciall knowledge makes ceil; meall a hill makes mill; alt, a high place, makes uilt; ord, an order, becomes uird, ball, becomes buill, and col, a hazel tree, is cuil. But nouns in ta, de and ca have the *genitive* like the *nominative*.

The *dative* takes do and the aspirate, as mathair a mother, do mhathair to a mother. These were the only cases anciently made use of.

The *vocative* has the aspirate with the vowel of the *genitive*, as fhuarain, o fountain. Shleabh o mountain.

The *ablative* takes le as le fuaran, with a fountain. These two cases have been adopted by the moderns.

The first declension definite takes the article an, an sliabh the mountain, and, in the *genitive* case, conforms to the *vocative* of the indefinite, an shleabh of the mountain. But before nouns beginning with *b*, *f*, *m*, this article is by attraction converted into *am*. Should the noun begin with a vowel it only takes the euphonic *t*, *v*, *g*, ord a hammer antord the hammer.

In regimine all the mutable consonants take an aspirate, and for the sake of euphony *n* is introduced between two words, when the latter begins with a vowel, as *jar the west*, *a niar from the west*, *athair father*, *arnathair our father*. Thus we find *go nor*, *agus go nargid* for *go or agus goargid* with gold and with silver.

Galic Pronouns.

Mi, tu, e, sinn, sibh, iad, I, thou, he, we, ye, they, si, she.—Mo mine, do thine, ar our, bhur your; sa his, her, their.

Mi is thus declined. Nom. mi, gen. mo, dat. dhamh, ac. me, abl. leam.—Orm on me.—Ort on thee.—Liom with me, leat with thee.—Agam unto me, agad unto thee.

Galic Verbs.

Is mi I am, *is tu* thou art, *ise* he is, *is sinn* we are, *is sibh* ye are, *isiad* they are. *Bhami* I was, *bithidhmi* and *beidh me* I shall be; *bith thu* and *bi* be thou, *bithadhe* and *biodh se* let him be; *bhith*, Galic of Scotland, but in Irish *do bheith* to be.

The Galic has likewise *sam*, *som*, *taim* and *tame*, I am. The Irish has *fuilim* I am. *Bim* I am, means properly I live, *bitu* thou art, &c. The infinitives must have *H* after the first letter, if it be a consonant, and *dh* before the first letter, if it be a vowel. v. g. *Chruinuchadh* to assemble, *dhabachadh* to ripen; but the compound *dh* is quiescent.

Cruinn is round, and *crunnan* a group. Hence *cruinucham* I assemble, *tha mi air cruinuchadh* I have assembled. *Cruinuchidh mi* I will

assemble, cruinic assemble thou, cruinic mi I may or can assemble, bha mi cruinichte I was assembled, chruinichar mi I shall be assembled.

The proper root is considered to be, as in Hebrew, the third person singular of the preterite: but perhaps it should be the imperative in its most simple form, without its pronoun, as in *bi* of the Irish, be thou.

Like other languages, the Galic has its irregular, or more properly its defective verbs; for, when a part of any verb becomes obsolete, a corresponding part of some other verb supplies its place. Thus we find *deanam* I do, *rinn mi* I have done, *ni mi* I shall do, *dean do* thou, *tha mi deant* I am finished, *nitar mi* I shall be done, made or finished.

Deiram I say, *thuart mi*, I have said, *their ar*, shall be said. In the imperative we have only *abeir* say thou. This verb is extremely interesting, because it helps to display the strict affinity between the Irish, the Hebrew, the Greek, and its Æolic dialect the Latin.

The present tense may be either *berim*, *deirim*, or *abraim*.

Berim is precisely *fero* in two of its acceptations, I say, and I bring forth. For in the first of these acceptations both *berim* and *fero* connect themselves with $\xi\rho\acute{\epsilon}\omega$ and באֵר . In the second they look towards פָּרַח and $\Phi\epsilon\rho\omega$.

Deirim I say, and *deir tu*, thou sayest, &c. with the preterite *dubhras* and *dubhairt* me, I said, may be derived from the Hebrew *dabar*, he said, although O'Brian, in his Dictionary, and Vallancey in his Grammar, derive *deirim*, by abbreviation, from *ad bheirim*, and the preterite *adubhairt* me, I did say, from *ad bhearam*, I say.

Abraim I say, and *abair* speak thou, may be allied to the Hebrew *amar*. But these are considered as abbreviated from *ad bhraim*, or cor-

rupted from *ad bheirim*. In the ancient M.S. *ad* is prefixed to the perfect of the indicative and to the present of the potential mood.

The future is *deara me*, I shall say; but the supine is *labhartha*, spoken; the participle *agradh*, saying, both derived from other verbs, and not from either *deirim* or *abraim*.

Toir mi I give, *bha mi toirt*, I was giving, *thug mi*, I gave, *thoir give*, *thoirt to give*, *air a thoirt given*. In the future we have only *bheir mi* I shall give, derived from *beiram* I give.

But although now defective, these verbs still exist entire in ancient manuscripts.

Numerals.

One *aon*, two *da*, three *tri*, four *ceithair*, five *coig* and *cuig*, six *she* and *seisear*, seven *seachd* and *secht*, eight *ochd* and *ocht*, nine *naoi*, ten *deich* and *deug*, eleven *aon deug*, twenty *fichad* and *fichid*.

Particles.

These must be divided into such as are prefixed and such as are suffixed.

The prefixed particles may be subdivided into such as imply negation and such as merely modify the meaning.

The negative particles are,

1. *A*, *am*, *im*, *aim*, *amh* and *aimh*. Thus we have *amadan* not learned, a fool, from *adhm* knowledge; *imad* many, from *ad* one; *amhlabhair* dumb, from *labhairt* speech; *aimhgheur* blunt, from *geur* sharp.

2. Ain, an and ana ; aineolas ignorance, from colas knowledge, aincidh a doubt, from cidh ceing, certain ; aniochd cruelty, from iochd clemency ; anachintach uncertain, doubtful, from cinteacht confidence.

3. Bai and be; baitibh and betibh intestate; baighal friendly ; gal is war, battle.

4. De, dea, di, dio, do, and d ; deagallam I recal, gallam I call ; dithinge dumb, ting and teangu a tongue ; dibcoilh dumb, beul the mouth ; dineart imbecility, neart, strength ; diomoladh dispraise, moladh praise ; dobais immortal, bas death ; domharb immortal, marbh death ; docas hope, cas fear ; doilleir dark, leir sight ; daidhbhir poor, saidhbhir rich ; dligam I unbind, I separate ; dluimh a cloud, hiding light.

5. Ead, eas, eag, eac, each and ei ; eaban dirt, ban white ; eacon mad, con sense ; caccosmuil unlike, cosmuil like ; eadtrom light, trom heavy ; easonoir dishonour, easordugh disorder ; eagecart unjust, ceart just ; eidimhin uncertain, dimhin certain.

6. In, ing and iong ; indearbh uncertain, dearbh certain ; inleighais incurable, leigheas a remedy ; inggla and jonggla unclean, glan clean ; iongabhras doubtless, without a question ; abra speech.

7. La ; laban dirt, ban white.

8. Ma, mio, mi and mith ; madath unlawful, dath a law ; miochreidas discredit, miochairdeas unfriendly ; miogheur blunt, geur sharp ; micheill mad, ceill reason ; mithfir weak, firsi force ; mithfir ignorant, firin verity.

9. Neam, neim and neimh, pronounced neo ; neamhglie foolish, glie wise ; neimhtheith cool, teas heat ; neimseadh contempt, seadh I esteem ; neotheach cold, teas heat.

We may here remark that in Galic, positive qualities are most fre-

quently expressed by the help of negative particles, as when we say not bad for good, and not good for bad.

The modifying particles are

1. Adh and agh lawful, adhlath lawful sovereign, slat rod, sceptre.
2. Aith and ath, reiterative; aithlionadh recruiting, aithris to rehearse; athathad re-union, atchagnadh to chew the cud; athghlanam I refine, I cleanse.
3. An and ain very and fit for, antear, very hot; anmhor very great, ambhochd very poor; anfhoth very watchful, anglonn very strong; angradh doating, anmhaoin great wealth; aindear a young woman, compounded of an and fear, fit for a husband; aineach skilful in horsemanship, ain fit each a horse.
4. Ard, high, ar over, upon; ardshagart high priest; ardorus a lintel.
5. As, more, fada long, as faide longer.
6. Coim, comh, com, cum, con, cun, co, cu, denote association, equality; coimbheiram I contribute; coinbhlioht a conflict; comasg to mix; comart to kill; conspoidam I dispute, cosmhuil and samhul like; cumhais a seam, a selvage, cumaiscam I mix.
7. Deagh dagh good; deaghghuth euphony; deaghuair opportunity, uair hour; deaghtoil good-will, toil will, daghmhuintir good people, muintir men.
8. Droch evil, droicham I wrong; drochmhuinte insolent.
9. Fo few, little, rare; fodhuine a little man, a servant; fodhorus, a wicket; fola a little while, that is a short day, from la, a day.
10. Foir, for, fur, before, beyond, extreme; fordhorus a porch, foirneart violence; foiriongantaeh prodigious; iongantach wonderful, furchoimheadam I am provident, I heed, I care; ead, jealousy, zeal.

11. Gle perfection (See il, of which it may be a compound); gleghlan, immaculate; glegheal exceeding white; geal white; gleal, id. a'lain, white.

12. Il and I perfection, great, well, plenty; ildealbhach well-featured; ilghnitheach of all sorts; ile a great number of people.

13. Im about, round; imcheimnigham I walk round; imlioc bordering on a lake.

14. In, *v.* ion.

15. Iol variety; iolphasadh polygamy; iolam I change, iolar variety, iolartha various.

16. Iom association, amplitude; iomlan complete; iomorach a border; iomchomhneart powerful, neart strength.

17. Ion and in fit, proper; iondeanta feasible, fit to be done; ionduile desirable; ionchoimhead conversable; *head* is care, heed; ionchonspoidheac proper for disputation; inbheirt a perfect birth; infhir marriageable; indioluighe solvent, diolam I pay.

18. Lan full; lanchrodha courageous, full of heart; lantoileach satisfaction, toil the will.

19. Mor many, great; morshluagh a great multitude; morluach valuable; luach value, hire, price.

20. Nios more; niosgile more white.

21. Oir good; oirbheart good actions; oirbhidineach venerable.

22. Priom chief, best, *prime*; priomhadhbhar chief cause; primhchial excellent understanding.

23. Ro and Roi very, most; roghear very sharp, robheag very small; rofhonn a keen desire, fonn desire; roigheal very white, most white; roilbhe mountains, ilbhe Alps. (See Il.)

24. Roimhe riom and reamh before ; roimheolas and reambaithe fore-knowledge ; eolas and aithne knowledge ; roimhraidhte aforesaid.

25. So, soi, good, apt, able, easy ; sobholadh fragrance, boluigh scented ; sobhrisde fragil, briseadh a breach ; sochla renown, cluais to hear ; sos-beolta navigable, seoladh sailing ; soicead a socket, *i. e.* fitting the head ; soichreidsin credible.

26. Sior constant, sioruisg constant rain, uisg water.

27. Tar, tair, answering to trans, through ; tarbheiram I transfer ; tairbhealach a ferry, bealach a highway.

28. Uim about, *v. im.* uimsheolam I circumnavigate.

29. Ur and uir very, uriosal very humble, ios low.

In addition to these particles of determinate meaning, we must notice certain letters frequently prefixed to words, which in the Galic, as in other languages, are either redundant or euphonic, or merely assist in the formation of nouns.

These are—

B. Annach clean, banag white ; ail and beal the mouth ; aran and bar bread ; arn and barn a judge ; ris a king ; breas a prince.

C. Leac and clach a stone.

D. Ligheac and dligeac lawful ; aonfuil and daonfhuil akin.

F. Athach and fathach a giant ; uinneog and fuinneog a window ; uirneis and fuirneis a furnace ; ed and fedoil cattle ; eantog and feantog a nettle.

G. Aire and gearr a fishing weir ; lear, claer and gleair clear ; leos and glus light ; rug and grug a wrinkle ; rugach and grugach wrinkled.

M. Ac kindred, mac a son ; ed to handle ; mad the hand ; oide assembly ; moide a convention.

N. Eile and nail another ; athair and nather a father ; ail and nail a sting ; nallod for allod old.

S. Eisean and seisean he ; coti and scoti, toirm and stoirm, aois and saigeas age ; gib, gibbog and sguab a sheaf ; greath and sgreath a cry.

T. All and talla a hall ; saile and tsaile the sea : hence cinn the head and tsaile become Cinn-tsaile in Irish, Kinsale in English.

B, F, M, C, G, and S seem to be used with the same licence in Galic as in other European languages. Thus we find fion and mion small ; boid and moid a vow ; bladh and moladh praise ; clab and sliop a lip, and bili the lips ; breig and grug a lie ; bearr and gairid short ; bearg, fearg, and gearg wrath.

The particles suffixed are numerous. I shall take notice of such as most frequently occur, and their use will appear by the subsequent examples.

1. A. Fol cover, fola a garment ; feab good, feabha honesty.

2. Ac, ach, achd, achadh and each ; deabham I contend, deabhiac contentious ; fìor true, fireunam I verify, fireneach faithful ; fireneachd truth, breag a lie, breagach false ; aon one, aonachd unity ; foraidheach fierce, foraidheachd fierceness ; fineag a mite, fineagachadh growing full of mites ; toirbhrim I yield, I give, toirtheach fertile.

3. Adas ; dorc dark, doreadas darkness ;

4. Ad, adh, aidh, eadh, idh and uidh ; claonam I incline, claonad inclination ; saor free, saoraidh a saviour ; snamhaim I swim, snamhuide a swimmer ; lomar a fleece, lomradh a shorn sheep.

5. Aighe ; fiadh food, game, fiadhaighe a huntsman.

6. Ail and al, abbreviated from amhail and samhail, similis ; glan clean, glanal abstergent ; claidheamh a sword, claidhamhal swordlike.

7. Ain; anfas dread, anfhocain danger.

8. Air, oir and coir, from fear, a man; feol flesh, feoladoir a butcher; carb a chariot, carbadoir a charioteer; sealgaire a hunter, clairseoir a harper.

9. Ambhail and amhuil, like. Fear, a man; fearamhail manly; dearg red, deargamhail reddish; sioda silk, siodamhuil like silk.

10. Amhuil excessive, compounded of am for iom and uile all; geann love, geanamhuil most lovely; sgeil skill, sgeilamhuil skilful; uisg water, uisgamhuil full of water.

11. An, in, ain small, diminutive; beann a mountain, beannan a little hill; fear a man, firin a little man; bád a boat, baidin a little boat; gort a garden, field, standing corn, goirtain a little corn field.

12. Ar, art; glan clear, clannan shining; lom bare, lomar a fleece, lomart a shearing.

13. As; carid a friend, caridas friendship; math good, mathas goodness.

14. Mhor, mhar, mhuire, excessive; anios up, anmhor very great; fial liberal, fialmhar bountiful; fionmhor abundant in wine; gaoth wind, gaothmhor windy.

15. Nach and neac, see ach and ac; dighe gratitude, digheneac grateful.

16. Og, diminutive; realt a star, realtog a little star; fideog a small pipe, a little worm; garadhog a little garden; goile the stomach, golog a budget; leine a shirt, lentog a little shirt; bo a cow, bodog a heifer.

17. Sa; saor free, saorsa freedom; earadh fear; ancaram I distrust, anearbsa distrust; feacham I see; feabhsa science.

18. Se; soil, light; soilse resplendent.

19. Sal and sail; toic money, toicsail a treasury.

20. Ta; fioram I verify, fireanta true; lionam I fill, lionta full; aitheantam I know, neambaitheanta unknown; cineal kindred, cinealta kind.

OF THE HARMONY OF THE GALIC LANGUAGE.

EVEN a slight acquaintance with the Galic is sufficient to discover, that it is rich and most harmonious in its structure.

For a ship it has forty terms, and as many for a house. Fire, water, cow, cup, hand, foot, life, death, great, good and evil, with all the common actions and objects, such as occur to nomade nations, have each from ten to twenty words, by which a clear and distinct notion is conveyed. Miss Brooke, a young lady of distinguished talents, very judiciously remarks, “ It is astonishing of what various and comprehensive powers this neglected language is possessed. In its compounds it is abundant, like the German and the Greek, and one single word sometimes requires two whole lines to convey its meaning.”

Her testimony coincides with the declared opinion of Archbishop Usher, who says, “ Est quidem lingua Hibernica et elegans cum primis et opulenta;” and he laments that it should be so much neglected.

The harmony of the Galic arises partly from the liberty it has assumed, like other languages, of changing each for the other such consonants as have organic affinity; but principally by its absolute controul over the vowels. Thus a speaker is at liberty to use indifferently aodach, cadach and eudach, cloth; eile and oile, other; ard and airde, high; beal, bil and beul, the mouth; alaim, ailam and oilam, I nurse; bear, bior and

bir a spit; breag, breig and breug, a lie; craig, creag, creig and creug, a rock; dear, deor, and deur, a tear; ele and ole, evil; raod, read, rod and rud, a thing. In all their words A, O and U are commutable, as are the short vowels E and I.

This choice of words, and these arbitrary changes in the vowels, evidently prove, that the Galic tribes paid great attention to harmony of diction.

The facility with which the Galic language forms its *compounds*, to convey clear and distinct notions of the things intended, will appear from the subsequent examples, taken indifferently from either O'Brian, Lhuyd, Vallancey, Bullet, or Shaw.

Ailm an elm, is *ailt maide* high timber, achbeg almost, is ach except and beg, a little; adhailg desire, is adf fit, ail pleasure, and geastal want; ailce a stallion, ail a stone, each a horse; aitigham I dwell, aite a place and tigh a house; ardhamb an ox broke in to the plough, is ar plough, damh ox; ardriogh imperial majesty, is ard high, riogh king; arteine a flint, is art a stone and teine fire.

Beacarna a prostitute, bean woman, carna flesh; bealdruidam I am dumb, beal mouth, druidam I shut; bealtaine a compact, *i. e.* the fire of Baal; beandia a goddess, bean female, dia God; bocar and buacher cow dung, bo a cow, gairgin dung; bronnsaole a flux, bronn the belly and sgaolte looseness; bunaithigham I establish, bun bottom, aite place, and tigh house; busiall a muzzle, bus mouth, iall a thong.

Cuiliosal, 1. vile, 2. wicked; cuileog, 1. a fly, 2. a gnat, and iosal likeness; culgair recal, cul the back, gairam I call; culithe backbiting, cul the back and itham I eat.

Daonfhuil a relative, aon one, fuil blood; didil great love, *i.e.* the love of God; dineart almighty, *i.e.* the power of God; diulum I suck, did the teat, and ullam I procure; doblarchu the *otter*, *i.e.* water dog, dohbar, pronounced dour, and eu.

Earbog a roe, may refer to eardh timidity, or to earbull a tail and og small. Ealadh a swan is e, a bird, and aladh wild; condraoitham I divine by the flight of birds, is con or eun a bird and draoitheachad magic; draoi is a Druid. Eunadair a fowler, is eun a bird, adbath slaughter and air man; eunchriodhach timid, *i.e.* having the heart of a bird.

Fongort a vineyard, fion wine, gort garden; fodhuine a dwarf, *i.e.* fo little and duine man; fola a little while, *i.e.* a short day; fursanam I kindle, fur fire and sanam I release.

Gruagbhreige a wig, grug hair and bhreige false.

Ifurin hell, *i.e.* cold region, literally an island in a cold climate; ioboirt sacrifice, *i.e.* the cake offering, derived from iob a raw cake and thoirt offering, whence tort became the expression for cake; ithir corn field, ith corn, tir land; ithfen, a car for corn, without wheels, ith and benn; ithros corn rose.

Lamhanart a towel, lamh hand, anart linen; luan a greyhound, lua a foot, *an* swift.

Odhall deaf, o, the ear, and dall dull; ogbho heifer, og young, bo cow; ogmhois June, *i.e.* the virgin's month.

Raidhearc eye sight, raighe a ray of light, and dearc the eye; reul a star, *i.e.* ruith iul director of the rout.

Smuigeadach handkerchief, smug snot; soadh a bed, from socras case,

rest, and adh fit; sroiniall-srein a muzzle, from sron the nose, iall a thong and srein a rein. Trosgadh a fast from trosg a cod fish.

In the instances above produced we observe the compound expressions melted into single words; but whenever new objects presented themselves and new terms were to be invented, the Galic tribes avoided arbitrary sounds, and, resorting to such as were commonly received, they gave a concise description of the thing intended.

Thus, aite comhuidh is a mansion, caithir rioghal a throne, crann araidh a plough, fion abhal grapes, fear an tigh osda a host, fear deasachad leathair a tanner, gealadoir eadaich a fuller, grianchloch a dial, *i. e.* a sun clock, maide milis liquorice, *i. e.* sweet wood, miol mor a whale, *i. e.* sea animal, mathghabhuin a bear, *i. e.* a wild calf, fear-nuadhposda a bridegroom.

ABBREVIATIONS IN GALIC.

WE have remarked, that abbreviations are the wheels of language, the wings of Mercury. And I may here observe, that of all the languages, with which I am conversant, I know of none that indulges to such a degree in abbreviations as the Galic. Of this I have already given numerous examples, and I may here observe, that its tendency to become monosyllabic has been incessant. Hence the same abbreviated word represents a multitude of notions. These discordant terms must evidently have originated in polysyllabic expressions of the same discordant import. This will appear from the subsequent examples.

A has 13 different significations, distinguished by grammarians.

Agh means fear, ox, cow, bull, conflict, good.

Ai—Region, inheritance, sheep, cow, herd, swan, cause, learned.

Ail—Stone, sting, arms, rebuke, month, time, will, whilst, request, blot, noble, modest, beautiful.

Aill—Place, steep, bank, turn, journey, course, praise, bridle.

Aire—Judge, noble, servant, attention, weir.

Ais—Hill, strong hold, covert, dependance, loan, cart, back, shingles, bashful.

Al—Stone, rock, food, fear, horse, brood.

All—Bridle, hall, rock, cliff, generation, foreign, another.

Alt—High, nursing, exaltation, leap, joint, part, time, soon, brook, vale, action, state, order.

Am—Time, moist, soft, tender. In composition, as we have seen, it forms negation.

Amh—Even, also, raw, naughty, fool, ocean.

An—Interrogative, evil, in, still, quiet, vessel, true, false, pleasant, noble, pure, swift, water, one. In composition, like *am*, it forms negation.

Ana—Truly, fair weather, silver cup continuance, riches.

Aoi—Guest, stranger, island, hill, trade, possession, compact, swan, knowledge, instruction, honour, respect.

Ar—Our, plough, slaughter, guidance, bond.

Arc—Arc, chest, dwarf, body, pig, adder, bee, wasp, lizard, cork tree, tribute.

Bla—Be it enacted, village, piety, the sea, green field, cry, shout, fruit of the womb, praise, fame, yellow, safe, healthy.

Car—Care, friend, crooked, deceitful, terrible, brittle, part, fish, movement, trick, stone.

Coir—True, false, just, right, guilt, business, solitary.

Gus—A far as, until, desire, anger, death, a deed, weight, force, strength, sharp, value.

I—Island, low, shallow, an art, science, she.

Mal—King, prince, soldier, poet, rent, tax, wealth, slow.

Mam—Mother, hand, fist, gap, vile, base, hill, mountain, strength, power.

Meas—Measure, mess, mast, fruit, rod, weapon, edge, point, shears, salmon, opinion, respect, advice, foster child, tax, a grave.

Ogh—The ear, whole, full, pure, sincere, virgin, young woman, circle.

Oil—To nurse, to drink, a rock, infamy, reproach.

Ong—Clean, trespass, healing, sorrow, groan, fire, hearth.

Ti—God, He, Him, house, unto, until, design.

Tin—Tender, to melt, soft, fat, gross, thick, a beginning.

To—Tongue, silent, mute, dumb.

Tur—Tower, journey, research, request, dry, bare, alone, weariness, heaviness, to tally.

Ur—Fire, earth, mould, the grave, heath, valley, moist, place, brink, border, beginning, new, fresh, very, hence, evil, slaughter, hurt, mischief, generous, noble, gentle.

The nature of such compounds, subject to abbreviation, will appear both from those already noticed and from the subsequent examples.

Comhairle a council, composed of the preposition comh and bearla speech; comharba joint-tenant, derived from comh and forba land; cosmhuil like, is comh and samhuil like; comdhuigham I build, is comh

and fhod a clod; daidhbhin poor, is do not and saidhbhir rich; fireann male, fir man, and ghein genus.

Thus, by abbreviation, *dobhar* water, becomes *dob* a river, and *dur* water; and thus *tochdaim* I am silent, is contracted into *tosd*, *tochd*, and *to*, silence.

But the genius of this language, and the nature of its abbreviations, will be more distinctly seen, when we shall proceed to trace its affinities; prior to which we must briefly notice some of its radical expressions. These are comparatively few; for the most considerable portion of the Galic, as now spoken, seems to have been received from foreigners, who during various periods established settlements in Ireland. These newly-adopted words appear detached, without connexions, and wholly destitute of both root and branches in their insulated state: not so the genuine language, the language of primitive expressions, such as occur in the most ancient manuscripts. I shall produce a few of these, arranged in the manner practised by Scapula in the Greek.

Aodh and *Adud* fire; *adhna*, heat, *adnadh* to kindle, *aodhar* fiery desolation, *adhan* a cauldron, *adhanta* warm, *adhbhadh* a house, *aidhidhe* a guest, *aidheachdam* I lodge, I entertain, *aodhnair* an owner, *ai* possession, guest, stranger, *maide* wood, *adhmad* timber.

Aon, *ean*, *ein*, and *en* one; *aona* the first, *aonar* alone, *aonachd* singularity; *aonaran* a solitary person, *aonda* particular, *aonachd* unity, *aonracan* a widower, *aonta* celibacy, *aontingham* I consent, *aontigheas* cohabitation.

Aram I plough; *ar* ploughing, husbandry, *ardhamh* an ox trained to the plough, *arach* a ploughshare. *Aran* and *bar* bread, *aranailt* a bread-basket,

ancha a pantry, aranoir a baker, arbhar grain, arbharach fertile, arbhraigneach famine.

Ard high; ar upon, arad a ladder, ardan eminence, pride, ardanach high, proud, ardaigham I extol, ardaghadh honour, ardarc a coat of arms, ardorus a lintel, ardinmhe eminence, ardchomas sovereignty, ardchathair metropolis, ardshagart high priest, arigh chiefs, ardchnoefaire a great baron.

Bior, a fountain; biorar water cresses, biorbhogha a rainbow, biorbhuafan a water serpent, biordhae watery, biorgon a floodgate, biorphota an urn, bioror the brink of water, biorra a king's fisher, biorrach a boat, biorrae a marsh, biorros a water lily, literally a fountain rose, biorrsnaobh the old bed of a river, birfheadan a water pipe, birmhein moisture, bir water, tobar and sapar a well, birra abounding in wells, birrae standing water.

Bolg, a bag, belly, bellows, pimple; bolgam I blow, swell, blister, sip, gulp; bolgach a boil, bolgan a budget, a quiver, bolla a bowl, bladder, bollog a shell, a skull, boilg a bubble, husks, boill a knob, a boss, boilgain and bolg saighaid a quiver, beille a kettle, cauldron, boillsgeanam I bulge, boillsgeanaibh hills, builgain a bubble, pimple, builm a loaf, builinach a baker, builg bellows, bollsgaire a bawler, boaster, bollsair a herald.

Breo, fire, flame; breochoire a warming pan, breochual a funeral pile, breochloch a flint, breogam I bake, broсна a faggot, brotlach a boiling pit, bruth red hot, bruithaim I boil, bruithne a refiner, bruithneach sultry, brun and bran a fire brand, bruin a cauldron, bri and bara anger.

Caram, I love, car love thou; cara, carad and caraida a friend, caradam I befriend, caradach befriended, caradas friendship, carac friendly, carantac kind, caraid a defence, twain, caraidheachd a dispute, caraidham I wrestle, carachdidh wrestling, carachdach athletic, accarachd gentleness.

Craig, creag, creig, creug and cruad, a rock; creigach rocky, creagan a rocky place, rag stiff, rigid, cruidheata and crughalach hard, difficult, cruadh hard, firm, steel, difficult; cruadail danger, courage, avarice; cruadhalach hard, stingy, poor; cruadheuing rigour, slavery; cruadhmuinalachd and ragmuinalac stiff necked, obstinate; cruaidhebrìodach hard hearted; cruadhagach strict, cruadheige distress, cruaghadh a strengthening, cruaidheadh a hardening, cruaidhaicham I harden, cruaidheanglam I tye fast.

Dubam, I dip, I duck; dubhsnamham I dive; dubadh, dubhagh and dubhogh, a pond, a lake; dubhash a tub, dabhan a pitcher, a fish hook; dubhaigein and dubhogh the ocean, the deep, dobhar, domhar and dur water, dob and dothar a river, dobharshoidheac a bucket, dobharchu an otter, domhain, domhuin and doimhann deep, doimhnaicham I deepen.

Ed, handle, take, receive, gain; edim I catch, eddreimim, I catch at, edean a receptacle, edal treasure, edalach rich, eid and ed cattle, ed defence, protection, edire hostages, eide tribute, eadail prey, iod a cast or throw, iodhnach warlike; mad and mana the hand, madham a battle, madhmann a skirmish, madhmadh a sally, madhmam I vanquish, manradh destruction, madhm a handful; mam, a hand, fist, might, power, &c.

Fair, watch thou, sun rise, sun setting; faire behold, fairam I watch, I guard, forfairam I watch, forfhaireach a watchman, faireac watchful,

fairfonadh warning, forfair, forf and foraire a watch, a guard, fairgseoir a spy, fairigham I watch, perceive, fairche a diocese, fairigh a parish, fairughadh perception, faireog and fairadh a watching hill, fairseong wide, open, spacious; farraidam I enquire, faruin an opening, farruineog a lattice, furachar watchful, fuairam I find.

Fiodh a wood, a wilderness; fiadh a deer, food, a weed; fiadha wild, savage, a fawn, a territorial lord; fiadbach venison, fiadhaighe a huntsman, fiadhath a hunting spear, fiadhfhial a park, fiadh and fal inclosure.

Gabh, take thou; gabham I take, gabhal a fork, gabhlach forked, gabhlan and gabhlog a pitchfork, forked timber, gabhalran and gabhaltan compasses, gobha and gabha a smith; gabhalfhir the groin, gabhaltach capable, gabhaltuidhe a farmer, gabhadan a storehouse, gabhann a prison, gabhail spoil, booty, conquest, taking prisoners, gabhal folding sheep.

Gearram I cut, bite, gnaw, shorten; gearradh a cut, a rent, bearra a cut, shred, bearram I clip, shear, bearradan scissors, snuffers, bearrasgian a razor. Gearb the itch, gearbam I hurt, wound, grieve; bearrthoir and bearradair a barber, bearra short hair; beare, gearr and gor short; geirrsgiath a short sword, gearghlais a gloss, a short note, gearghath a short javelin. Gortuigham I cut, wound; gortughadh hurt; geur edged, sharp, geurad and geire, sharpness; geuraigham and gearuigham I sharpen grind.

Geiram I whet, I grease; geir grease; gearchuisse and geurchuisse subtilty; geurainachd wit, gearait wise, geirintleachd sagacity, gort hunger, geur, gortach goirt and gearblasda sour; geuraigham, I make sour, gorteog a crab-tree, gortreabhadh misery, gearg and bearg fierce, cruel,

cearb a cutting, carving, slaughtering, *cearbhal* a massacre, *cearram* I kill, *ceartaigham* I cut, I prune, *cearail* a quarrel.

Grian and *grioth* the sun; *gris* fire, *griosach* hot, *grisgin* a griskin, *groideal* a griddle, *gradanta* hot, *greadam* I burn, *groadan* parched corn, *griosugham* I kindle, *griosaidh* embers, *griun* a hedgehog.

Ith and *ioth* corn; *ithir* corn field; *ithfen* a car for corn, *ithdhias*, an ear of corn, *itham* and *iosam* I eat; *iothlann* a granary, *iothros* corn rose, cockle, *ithcadh* and *iosadh* eating and to eat, *ithiomraidhteach* backbiting; *ioslann* a pantry, a larder, *iosdas* entertainment, *iosda* a house, *iosdan* a cottage.

Lamb the hand, *lambhadh* handling, *lambach* handy; *lambcharam* I handle, *lambrachan* a handle, *lambagan* groaping, *lambainn* a glove, *lambhainneoir* a glover, *lamhanart* a towel, *lamhliagh* a surgeon, *lamragan* fingering, *lambheardamhuil* mechanic, *lamhrod* a foot-path, *lambdeanas* restraint, *lamchoille* a cubit; *glamham* I seize, *glammam* I devour, *glamsair* a glutton, *glamhin* a spendthrift; *sglamham* I snatch, *sglamhoide* a glutton; *lapadh* a paw.

Lasam I burn, I light, I kindle; *las* kindle thou, *lasadh* kindling, to kindle, to burn; *lasach* fiery, *lasair* flame, *lasarach* burning, *laom* a blaze, *la*, *lae*, *laoi*, and *lo* the day; *lassag* faggots, *lasan* anger; *leas*, *leos*, *leus*, and *les* the light; *leosam*, I shine, I give light, *leusach* having light, *leosghath* a ray of light, *leoschnuin* a glow-worm; *leis* apparently; *leirsin*, seeing, *lear*, clear; *leir* sight, perception, wise, prudent; *leirsmuine* consideration; *leirg* and *leas* a reason, motive, cause; *leur* seeing, *leurgus* sight; *loisgam* I burn, *losgadh* burning, to burn; *loise* and *loisi* a flame, *loisceanta* fiery; *loirgaim* and *loirgaram* I look for; *loinear* a flash of light,

loinearda bright; loinneir a flashing, loiureach bright; loinnream I shine, a gleam; loinn joy, loinneach glad, luinne mirth; luchair brightness; luighe a proof, a cauldron; luisne a flash, a flame, a blush; luithe, luath, luathas, and luas swiftness; luatham I hasten, luathmhorswift, luathmharc a race-horse, luathmharcach a messenger, luatharan a sea lark, luath ashes, luathghairam I rejoice, lusca blind, blos manifest, open, blosam I make manifest, glus light, brightness; gluaise a gloss, cleanness, neatness; gluair, gear and glor, clear, pure; gloir glory.

Laith milk; luim, leim, lean, bleachd and bliochd milk.

leachd, kine, bliochdmhaire full of milk, bliocht profit of a milch cow; bleaghanam, bleagham and bledham, I milk; bladhach and blathach butter milk; blath white, clean; bleasghanach emulgent, blaitham I smooth, I polish, bleachdair a soother, bleid a coaxing, blanag fat, tallow, bladairam I flatter, blath praise, blathliag a pumice stone.

Malcam, I bear, carry; malcair a porter, malaid and mala a mail, a bag; malair a merchant, malairt barter, malcaireas sale, malcaireachda belonging to the market, malairtach reciprocal, malratoir airgaid a banker, maltriallach slow travelling, mall slow.

Nas a band; nasgam I bind, nase a chain, collar, ring; nasgadan obligation, nascar fortification, nasgaire a surety, nasgidh a treasure.

Ris, a king; breas a prince, breasam I reign, breaschathoir a throne, breaschathair a royal residence, breascholbh a sceptre, breaslann a palace, breasrod the king's highway, breasnion a royal mandate, breasaontaidh royal assent, breathamh a judge, breitheamnas judgment, breitheantach judicious.

Stam, I stand; sta stand thou, stadam I stay, stop, cease; staid a

state, condition, staidal stately, stadthach apt to stop, staile a stop, staonaim I decline, I abstain; statamhuil stately, stadh the stays of a ship, stabul a stable.

Teas, heat, the south; teasuidhe, tegh, teth, teith and te hot; teasgal a scorching wind, teagh a vapor, time heat, timeac hot, teinne fire, tintigh fiery, tinam I melt, tinteach lightning, tintean the hearth, tioram I dry, tiotan and tethin, the sun.

Ur, fire; for, illumination; forsanam I shine, forreilam I shine out, fordharc the light, forasna illustrated, foran anger, wrath; foranta angry; foream and foirceadalam I teach; goor light, goram I warm, gorn a fire brand.

These few examples may suffice to mark the distinction, I have noticed between the primitive language and its more recent acquisitions. They are found in the most ancient manuscripts and records. In their primary sense they are of extensive use. Their derivatives have remote and accidental significations, each of which naturally flows from the first notion, and the common bond or radix denotes some action or something.

OF THE INVESTIGATION OF RADICALS IN GALIC.

TO analyse a word we must get rid of all prepositive and terminating particles, that, having completed this operation, we may, in all its combinations, perceive the root, either entire, or in its abbreviated form, or in some of its mutations.

In Latin, Greek and Hebrew, neither prefixes nor suffixes create embarrassment. They occasion no difficulty, because we are perfectly acquainted with them, and in the most complicated expressions can readily distinguish them. We are equally familiar with the inflexions of the verbs in their most diffusive branches, and however varied or contracted these may be, can trace them rapidly to the root from which they spring.

Thus, for instance, should even the young Grecian meet with *αποδεδειγμενος*, or with *προαποδειχθεντων*, he would, without hesitation, dismiss its appendages and fix on *δεικνυμι*, *δειξον*, or *δειξαι*, as the most simple form in which this verb appears. Should he proceed to analyse such compounds as *αποκτασασις* or *ανλαποδοθησεται*, he could not fail in his research, but would instantly put his finger on *ισημι* and *διδωμι*, or on *ζάω* and *δοω*, roots which have become obsolete in Greek, but are still found in the Latin *sto*, *sta*, *do* and *da*.

Or should the young Hebræist see *teth*, give thou, he would immediately discover T, as the only radical remaining from *nathan*, he gave.

So in Latin, should either *i*, go thou, or transitives about to go occur, these would be instantly referred to *eo*, I go.

But with the *Galic* few scholars can boast of such an accurate acquaintance, and without this knowledge the roots must be frequently concealed.

The difficulties which prevent their detection, are increased by the accumulation of its prepositions. In Greek it is not unusual to see two. Such combinations suit the ^{genius} of that language. In Latin we sometimes find the preposition wantonly doubled, as in *concomitant*; but in

Galic we often meet with three. Thus, for instance, *ionchonspoidheac*, proper for disputation, when divested of its three prepositions and of its idiomatic termination, retains only *poid*, precisely as disputation, thus analysed, leaves *put*, both allied to *puto*, I think.

This sufficiently evinces the importance of an intimate acquaintance with all the partieles, whether prefixed or suffixed to radicals in Galic. Without this knowledge, even two prepositions must perplex, whilst, to him who possesses it, the greatest difficulty of detecting radicals is gone. Should he, for instance, meet with *iomchomhnart* strong, or *iomchomharc* a present, he has only to remove the two prepositions *iom* and *comh*, and he instantly beholds *nart* or *ncart*, strength, and *arc* tribute, so called from *arc* the chest, in which the tribute was collected and preserved. By a similar process, *athchomghear* short, will be readly reduced to gear of the same import.

Even when cleared of such appendages, what remains may be a compound; for two or more substantives may be united, or a substantive may appear either in combination with its adjective, or attendant on a verb. Many such instances were produced, when I was treating of the harmony and luxuriance of the Galic language.

To detect the genuine root of words in *Irish*, we must be aware of a practice which, although not peculiar to this language, is most prevalent in it, I mean epenthesis. For as two or more vowels occurring together in the same word cannot form more than one syllable, the bards, whenever they wished to increase the number of their syllables, threw in between two vowels an adventitious consonant, such as *D* or *G*, rendered quiescent by an aspirate. Having done so, if the vowel preceding this

consonant happened to be a, o, or u, and the subsequent to be either e or i; the former was changed into one of the latter, or at least one of these was associated with it.

This custom has been extremely injurious to the purity of the Irish language, and has contributed to disguise its radical expressions. It is thus, that gail, the plural of gall, became gaedhill, and that Galic was converted into gaedhilic. Thus also, as it seems, belain and bliain, that is, circle of the sun, became bliadhain, and even bliaghain, a year.

A knowledge of, and attention to this licentious introduction of consonants and consequent changes in the vowels, are absolutely needful to the philologist.

In these investigations we must remember not only, that, in Galic, letters, which have organic affinity, are commutable, like as in all other languages, but that B, P, F, V, M, D, and T, with C, and G, when aspirated and consequently quiescent, are equally so, that S may become T, and M may supply the place of N, or the reverse. We must likewise call to mind, the indifference with which the vowels are used for each other, more especially A, O, and U as long vowels, and E and I as short ones.

To be expert in the investigation of Galic radicals, a competent knowledge of the language in general, and of its abbreviations in particular, must be previously obtained. This will be evident to every one who considers what I have stated on this subject. In this operation, difficulties frequently occur, such as no attention, no recollections, no minute investigations are able to surmount.

In all languages we meet with compounds abbreviated and fresh

compounds formed by these abbreviated terms, which are liable to be again contracted, till scarce a vestige of the original root can be discovered.

In such cases nothing remains, but to examine, what assistance can be derived from kindred languages.

I.

AFFINITY BETWEEN THE GALIC AND THE WELCH.

THESE languages have been considered as unconnected, and, on a transient view, they must appear so. But to the more attentive and discerning eye, it will be evident, that, however dissimilar at present, they were originally one. In their syntax and the inflexion of their verbs, they differ as much from each other, as the Anglo-Saxon, German and Gothic do from modern English. Yet on examination it will appear, that they are radically one language, variously modified, corrupted and disguised.

To demonstrate their identity, I must refer to my vocabulary of the Galic and the Welch, which, being copious, I have placed in the Appendix. But it will be necessary in its examination to remember, that letters of the same organ are commutable, and that in the most ancient manuscripts the gutturals C G and also the dentals T D were used indifferently for each other.

II.

AFFINITY BETWEEN THE ENGLISH, DANISH, SWEDISH,
ICELANDIC, GOTHIC AND GALIC.

<i>English.</i>	<i>Danish, &c.</i>	<i>Galic.</i>	<i>English.</i>	<i>Danish, &c.</i>	<i>Galic.</i>
Ail	Eel, D.	Easlau	Belt	Belte, D.	Balt
Air	Aër, D.	Aidheir	Birth	Bord, S.	Beirthe
All	Ol Ahl, D. I.	Uile	Blast	Bloest, D.	Blagair
Am	Em, I. Im, G.	Ismi	Blow	Blaasa, I.	{ Blagair
An	Ains, G.	Aon	Board	Baurds, G.	{ Bolgam
Art	Idrott, S.	Ceard	Boat	Baatur, I.	Bord
As	Och, S.	Ag	Bolt	Bold, D.	Bad
Ask	Æska, S.	Aiscam	Booth	Buth, I.	Boltadh
Ass	Asilus, G.	Asal	Both	Batho, G.	Both
Awe	Ah, D.	Uambas	Both	Boga, S.	Beit
Babe	Babe, S.	Baban	Bow	Bolle, D.	Bogha
Bake	Baka, S.	Bacalta	Bowl	Buxbonitræ, D.	Bolla
Bar	Bar, D.	Barra	Box tree	Byssa, S.	Bugsa
Bark	Bark, D.	Barc	A box	Pog, D.	Boigsin
Bath	Bad, D. S. I.	Baidhte	Boy	Bruggare, I.	Buachail
Bawl	Bola, S.	Bolsgairam	Brew	Brud, D. S. I.	Bruitham
Beans	Bonne, D.	Ponair	Bride	Brun, I.	Brideac
Bear	Bœera, S.	Beirim	Brow	Brock S.	Bra
Beast	Beest, D.	Beathacl	Buck	Bol, D.	Buic Boc
Bee	Bü, S.	Beathog	Bull		{ Bola, cow
					{ Bolog, heifer

<i>English.</i>	<i>Danish, &c.</i>	<i>Galic.</i>	<i>English.</i>	<i>Danish, &c.</i>	<i>Galic.</i>
Burn	Brinnan, G.	Bran	Coal	Kol, I.	Guail, fire
Burst	Briste, D.	Bris	Cole	Kaal, D.	Colis
Buss	Puss, S.	{ Bus, the } mouth	Cost	Kosta, S.	Cosdas
Cake	Kaka, S.	Caca	Cot	Kot, I.	Cotta
Cale	Kaal, I.	Cal	Cow	Ko, D. S.	Bo
Call	Kalla, S.	Agalla	Crab, fish	Krabbe, D.	Cruban
Can, S.	Kande, D.	Cuineog	Creep	{ Kriupa, I. } Krybe, D.	Crubam
Cap	Kappa, S.	Copchaille	Crook	Krok, S.	Cruca
Cart	Karra, S.	Coirt	Cup	Koppa, D. S.	Cuibh
Carve	Karfwa, S.	Cearb	Dale	Dalur, I.	Dal
Cat	Katt, S.	Cat	Day	Dagur, I.	Dia
Cave	Kofwa, S.	Cuas	Dear	Dyr, D. S. I.	Daor
Chalk	Kalk, D. S. I.	Caile	Death	Dauthur, G.	Teidhm
Cheese	Kes, S.	Caise	Deem	Dæme, I.	Dimlmighm
Chest	Kiste, D.	Cisde	Desk	Disk, S.	Daisgin
Chick	Kuckling, S.	{ Coicht } Children	Dike	Dige, D.	Dig
Chin	Kinn, G.	Smigein	Dim	Dimmur, I.	Feimheal
Clay	Glina	Cladatch	Dip	Daupjan, G.	Dubam
Clear	Klaar, I.	Gleair	Dirt	Dryt, I.	Doirt
Cleave	Klyfwa, S.	Cliobam	Do	Faukjan, G.	Deanam
Clod	Klod, D.	Clod	Door	Dyr, I. Daur, G.	Dorus
Clothe	Klœda, S.	Cleitham	Dough	Deyg, D.	Taos
Club	Kolf, S.	Colbh	Drag	Draga, I. S.	Dragam
			Dray	Drög, S.	Drabh, &c.

It has been judiciously observed by Pinkerton, that the Welch and Irish are languages so full of Gothic words in disguise, that it is impossible to say, if any particular word be originally Gothic or Celtic. In fact these nations had the same remote progenitors, whose language they preserved, though much disfigured and disguised.

Wachterus, a learned German, assures us, that the more ancient and obsolete are the expressions in Galic, Welch and German, the more striking is their resemblance, and that he could demonstrate this by six hundred examples. (*Quo antiquior est sermo noster et ab usu hodierno alienior, eo major est ejus cum Gallico et Britannico convenientia. Possem hoc sex centis exemplis demonstrare. Præfat ad Gloss. Germ.*)

III.

AFFINITY BETWEEN THE GALIC AND THE RUSSIAN.

It cannot be imagined, that the Galic is either the parent, or the offspring, of the Russian; yet they are related. They are certainly descended from one common ancestor. Should we, however, attempt historically to trace the degree of affinity between them; we should be obliged to call for the records of remote antiquity. But unfortunately no such records are to be found, nor can they have existed, because wandering hordes, whatever transactions may have been for a time preserved in the memory of their progenitors, and delivered by tradition from parents to their children, have no written records. The only resource therefore is in their languages. These indeed have been liable to change;

yet by a careful investigation we may be able to trace an affinity where, at the first glance, it may not meet the eye.

In this investigation, we must call to mind, what has been delivered respecting prepositions and terminations to be removed, before we can detect the radical part of any word; and we must consider the aptitude, which letters of the same organ have to assume each other's place, before we can determine the resemblance of such roots, when found.

We have already noticed the substantive verb *ismi* in Galic, and have seen the radical *Is* preserved in all the persons of the present tense. Now let us examine it in Russian. Here we have *esm, esi, est; esmui, este, sut; I am, thou art, he is; we are, ye are, they are.*

The numerals, as far as four, discover affinity, but, excepting six and ten, the remaining numbers of the decad have not visibly the least resemblance.

In Russian they stand thus: one, *odin*; two, *dua*; three, *tre*; four, *chetuire*; five, *pat*; six, *shest*; seven, *sem*, which is in Slavonian *sedm*; eight, *vosem*; nine, *debat*; ten, *desat*.

In Galic: one, *aon*; two, *da*; three, *tri*; four, *ceathair*; five, *coig*; six, *seisir*; seven, *morsheisar*; eight, *oehd*; nine, *naoi*; ten, *deich*. Each of these series exhibits the numeration of a rude people, who, before their separation, had little occasion for and no knowledge of arithmetic.

The Russian verb *iem, iesh, iest; iedim, iedite, idat, I, thou, he, we, ye, they, eat*, is allied to *ithim* in Galic, and their affinity is rendered still more evident by the resemblance of both to the same verb in Greek and Latin. Apparently connected with this verb we observe the Slavonian *jito*, which, like *ith*, already noticed in the Galic, means *wheat*.

Both these languages are intimately connected with the Greek, as the Italian, French and Spanish are with the Latin. This proves their affinity; whilst their want of resemblance to each other clearly shews that their progenitors must have separated at a very early date.

I have, in my observations on the English language and its affinities, noticed its intimate connexion with Galic, Russian and other Slavonian dialects, from which it follows that Galic and the Slavonian dialects are intimately connected.

As we advance, it will be clear, that these languages, though at present exceedingly dissimilar, are radically one.

IV.

AFFINITY BETWEEN THE MUNGALIC OR KALMUC AND THE GALIC.

STRAHLENBERG has enriched philology with a vocabulary of the Culmuc-Mungalian language, in a work, of which one edition appeared in 1730. I have read it with pleasure, and derived much information from it.

From this vocabulary General Vallancey made a considerable selection, in order to point out the affinity between the Kalmuc and the Irish.

This nomade nation wanders over the elevated regions, which extend to the north of Tibet, from Mount Imans, that is from the sources of the Indus and of the Ganges, to the Eastern Ocean.

I shall here subjoin a few expressions, in which the resemblance has been best preserved, at the same time requesting the reader to recollect

the length of time, which has elapsed since the separation of these distant nations, their ignorance and want of records, their wandering habits, and the rules I have suggested for the detection of the most recondite roots, founded on the changes to which all languages are subject.

<i>Kalmuc.</i>	—	—	<i>Irish.</i>
Abdara, a bed	—	—	Abdairt and Adairt, a bolster
Ara, a bolster	—	—	Arel, a bed
Are and Ere, a man	—	—	Ar, air, ear, and fear
Aeme or Eme, a woman	—	—	Im, Em, Fem
Ama, the mouth	—	—	Amac, ravenous
Ara, jaw teeth	—	—	{ Carr, the jaw
			{ Carbal, the palate
Allaga, the hand	—	—	Glac
Assun, hair	—	—	Cassan
Artzul, kerchief	—	—	Ciarsul
Arul, a spindle	—	—	Oirle
Alasko, a hammer	—	—	Lasca, to strike
Alun, a halter	—	—	All, a bridle
Acha, a brother	}	—	Aice, of the same tribe
Aice, a relative			
Aroeku, to sweep away			Ruagaire, to drive away
Abo, hunting	—	—	Abus, a wild beast
Alemamodo, an apple tree			Amhalmaide
Ascun, evening	—	—	Schun
Achtol, to cleanse	—	—	Eacta

<i>Kalmuc.</i>	—	—	<i>Irish.</i>
Asoc, to ask	—	—	Ascadh
Ainæ, I fear	—	—	Ahinne .
Alun, a pannel of a saddle			Ulan, a pack saddle
Anni, I know	—	—	Aithne
Ala, I kill	—	—	Ala, a wound
Agutschi, good	—	—	Aghas and Adhas
Argul, to bore	—	—	Aragail, a needle
Ærigi, I seek	—	—	Iarraigh
Ailshi, I go there	—	—	Aillso
Aorkyl, I leave behind		—	Ar cul, behind
Æmnæ, I cry out	—	—	Eime
Abiræ, I vex	—	—	Buairea
Ælgi, I earn	—	—	Ailgeas, wages
Ba, I commit a crime		—	Bai
Baienæ, I have been		—	Binn
Baichu, I live long		—	Baoth, long life
Billran, I work in timber		—	Bile timber, Rinne made
Bolun, horned cattle		—	Bolan, a bullock
Bugu, a buck	—	—	Boc, a he goat
Bula, burial	—	—	Beala, death
Bulack, morass	—	—	Balac
By, I	—	—	Bim, I am
Choy, ewe	—	—	Choi
Choraga, lamb	—	—	Caorog, &c.

The vocabulary is copious, and the agreement striking; but, for want of well constructed dictionaries in both these languages, in numerous instances, their radical identity cannot be demonstrated.

In Bell's travels through the same country, we have certain expressions, the origin of which is apparent in the Galic. Thus for instance, *kontaysha*, chief, agrees with *ceann taoisi*. *Tush-du-chan* and *ayuka-chan*, a prince, are *tuis-do-cheann* and *aice-cheann*. *Lama*, a priest, and *delay-lama*, priest of the chief tribe, agree with the Irish *lamais* a poet and *dala* a tribe.

But that, which is most remarkable is, that *isky*, the Galic term for water, terminates the name of every place in the vicinity of the Kalmuc rivers.

Did the Kalmucs and other wandering hordes in Tibet and Tartary possess ancient poems, transmitted by tradition from their remote progenitors, like the Irish and the Welch, we might be able, not merely to conjecture, but to demonstrate the identity of all these venerable languages.

V.

AFFINITY BETWEEN THE GALIC AND THE SANSKRIT.

SANSKRIT, although not the parent language of the East, is yet acknowledged to be the elder sister of a very extensive family. It stands allied in close affinity to the Persian, to the Mahrattan, and to all the languages of Indostan. Henry Colebrook, a distinguished scholar in this

branch of literature, views it as a most polished tongue, gradually refined, and fixt in classic writings of the best poets, who flourished before the Christian era. It is cultivated by the learned Hindus all over India, as the language of science. In his opinion, it is evidently derived from a primeval tongue, which was gradually refined in various climates, and became Sanscrit in India, Pahlavi in Persia, and Greek on the shores of the Mediterranean. It excels in euphony, and avoids incompatible and discordant sounds in compound terms by a deviation from orthography.

In these observations, the opinion of Mr. Colebrook perfectly coincides with that of Sir W. Jones, who informs us, that hundreds of the Parsi nouns are pure Sanscrit, that many imperatives are the roots of Sanscrit verbs, and that even the moods and tenses of the Persian verb substantive, which is the model of all the rest, are deducible from the Sanscrit by an easy and clear analogy. He delivers it as his opinion, that the Sanscrit is more perfect than Greek, more copious than Latin, and more exquisitely refined than either; yet bearing to each of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could possibly have been produced by accident, so strong indeed, that no philologer can examine them without believing them to have sprung from some common source.

When I shall proceed to treat of the Sanscrit, it will, I trust, be evident, that Greek and Sanscrit are twin sisters; and when we shall have examined the affinity between Galic and Greek, it will be equally clear, that these stand nearly in the same relation, the consequence of which discoveries will be, that we shall acquiesce in the opinion of General Vallancey, and, independently of any direct comparison, be perfectly

satisfied, that Galic and Sanscrit are radically one. Yet, as some immediate comparison may be satisfactory to the reader, and serve to elucidate the affinity between these far distant and most interesting languages, I shall subjoin a few expressions, such as have occurred to me in the course of my investigations.

<i>English.</i>	<i>Galic.</i>	<i>Sanscrit.</i>	<i>English.</i>	<i>Galic.</i>	<i>Sanscrit.</i>
Add	Agadh	Aghi	Day	Dia	Diva
Am	Asmi, Ismi	Asmi	Deal	Dailim	Dal
Bake	Bacalta	Paka	Death	Todhas	Tadi
Bath	Baidhte	Bada	Dim	Deimhe	Timira
Be	Bheith	Bhavitum	Door	Dorus	Dwar
	Bhami, I was	Bhavami, I am	Doubt	Dubhatai	Dwon
Bear	Beirim	Bhri	Each	Ceach	Ecauca
Beast	Beathach	Pasu	Eat	Ithim	Attum
Beat	Bata a stick	Pita Badh	Ewe	Aoi	Ava
Bench	Binse	Pankaya	Fire	Aghna	Agni
Bit	Bida	Bhid Bid Bhatta	Float	Plodaigham	Plotum
Boy	Bala	Ballachan	Flood	{ Plodan stand- ing water }	{ Pluta
Brow	Brai	Bhru	Fold	Fal	Palayati
Brother	Brathair	Bhratara	Foot	Fuidh	Padec
Coal	Gual	Cala black	Give	Daighead	Datum
Cot	Cotta	Cuti	Grieve	{ Grame, O Gearbam }	{ Grima
Cow	Ceo, milk	Gavou	Hall	Talla	Sala
Crook	Cruca	Vacragtee			
Cry	Sgread	Crad			

<i>English.</i>	<i>Galic.</i>	<i>Sanscrit.</i>	<i>English.</i>	<i>Galic.</i>	<i>Sanscrit.</i>
Heart	Criodh	Hrid	Muchel, O	Meall	Mahan
Hot, warm	Garam	Gharma	Nail	Ail	Nal
Midst	Meadhion	Madhya	Name	Ainm	Naman
Might	Mocht	Mahata	Nay	Ni	Na
Mind	Mien	Manas	Navy	Naoi	Nau
Mix	Measgaim	Miserani	New	Nuadh	Nava
Mode	Modh	Moto	Nigh	Nach	Nicata
Moon	Mios	Masa	Night	Nochd	Nakta
More	Moide	Mahattara	Nine	Naoi	Navan
Mother	Mathair	Matra	No	Ni	Naha

These few examples will sufficiently prepare us to receive the testimony of Sir W. Jones, that a well marked affinity exists between the Sanscrit and the Irish. I shall therefore close my observations on this branch of affinity, and immediately proceed to the examination of the strict connexion, which may be traced between the Galic and the Greek.

VI.

AFFINITY BETWEEN THE GALIC AND THE GREEK.

IN the preceding section we have seen the opinion of Mr. Colebrook, that the same language, which became Sanscrit in the east, gave birth to Greek on the shores of the Mediterranean, and we have traced an affinity between the former of these languages and Galic. But independently of

this mode of deduction, a well conducted comparison between them will sufficiently evince their agreement.

It has appeared that, like the ancient Greek, the Galic alphabet was confined originally to sixteen letters.

In both these languages B frequently supplies the place of P, as in Latin V and F are substituted for B. Thus we find βίηρος for πικρός vita for βιοτή, and fremo for βρεμω.

C answers to kappa. But, as in the ancient Greek, gamma had the power of both G and C, so in Galic these letters are indifferently used.

D and T, both in Galic and in Greek, seem to have been taken without distinction. Thus we find both carad and carat, δουδὲ and τυτε. In like manner the Latin has both haud and haut.

We have had occasion to notice, that in Galic mh and bh are equivalent, as in amhan and abhan, amnis, uamhan and uabhan, answering to Φοβον. A similar licence as to M, B and P, appears to have been assumed in Greece, for the Æolians, instead of μελλειν wrote βειλλειν, for παθοῦσα they used μαθοῦσα, and for μικκυλος they said πικκυλος.

A striking feature of the Galic is the conversion of P into C, as in cos for πους, casga for πάσχα, and ca for ποῦ. In this practice it conforms to the Ionic, Bæotian and Æolian dialects of Greek, in which we find κως for πως, κοῖον for ποῖον, κοτε for πότε and βανῆκες for γυναικες.

Like the Greek, Galic abounds with aspirates. This breathing was formerly expressed by a point over the letter to be aspirated. At present they adopt the H. Yet the aspirate of Greek words is either omitted in the Galic, or converted into a sibilant, as for instance ἄνομα ainm, ἄννη ain, οὐκ εαε, ἔλλος eile, ἑμαλῶς samhail, ἄλς and ἄλῶς, salann and salar.

It is impossible for any one to cast even the most transient glance over the auxiliary verb *ismi*, I am, without seeing the strict affinity between the Galic and the Greek; for certainly *Is* must be the root in both, as appears by εἰς, ἐς, ἐσμεν, ἐς, ἐστὶ, ἔσομαι, ἔσεται, ἔσομενος, which indubitably connect themselves, not with εἰμι, but with εἶμι, and μί must be the pronoun, as I shall render evident, when I shall proceed to the examination of the structure of the verbs in Greek. From what I have already said, it is apparent, that the substantive verb in Galic is more perfect, than it is in Greek, in which εἶμι is wanting.

The numerals likewise shew that Galic and Greek are kindred languages. Even where the expressions seem to differ most, they are radically one, as will be evident, when we call to mind, what has recently been stated of the commutability of π and κ. I may here be permitted to remark, that the Galic enables us to trace the origin of Δεκα, and to point out *da cuig*, as the parent of *deich* and δεκα. Counting appears to have been originally conducted by the fingers; and this custom gave limits to the first numerals, which were five. Hence πεμπάζω, derived from πέμπε of the Æolic for πέντε, signifies I count. In this sense it is used by Homer, when he introduces Proteus numbering his sea calves. (Od. iv. 412.)

The intimate connexion between Galic and Greek will clearly be seen by a comparative vocabulary. The few words I here subjoin, are such as occurred to me in the course of my reading. It must be confessed, that the importance of the subject calls for a more minute investigation; but what I here produce will be sufficient to satisfy the attentive mind, that Galic and Greek have a radical affinity.

I must premise, that my selection is made without distinction, equally from the Erse and from the Irish. The Galic in Scotland, in Ireland, and in the Isle of Man, is one language, and the dialects have a minute resemblance.

In the Galic verbs, I here consider the first person singular of the indicative mood present tense as the theme. This I have done in conformity to the practice of lexicographers. But, in fact, we have thus a compound, including the radical expression connected with the substantive verb, which, as I have stated, subjoins its pronoun. It must be remembered that C is pronounced as K.

<i>Galic.</i>	<i>English.</i>	<i>Greek.</i>	<i>Galic.</i>	<i>English.</i>	<i>Greek.</i>
Abhra	Eyelid	ὄφρυς	Airigh	Prince	ἄρχων
Ac	Not	οὐκ	Airgim	I drive away	ἔιργω
Aedh	Eye	εἶδω	Airghean	Rein	ἔιργω. ἀρκέω
Aer	Sky	αἴρ	Airgiod	Silver	ἀργῶς
Agalla	Tell	ἀγγέλλω	Ais	Bashful	ἀισχύνη
Aghaim	Aghast	ἀγάω	Aisg	Reproof	ἀισχύνω
Agh	Good	αγαθός	Aithchim	I ask, beg	ἀιτέω
Agh	Battle	αγων	Aith	Kila	ἄιθω
Aibheis	Sea	αβυσσος	All	Other	ἄλλος
Ain	Praise	αἰνέω	All	All	ὅλος
Aingéal	Messegnier	ἀγγελος	All	Wild	ἄλσος
Ainm	Name	ονομα	Alga	Noble	ἀλκή
Airde	Height	ἄιρω	Ama	Hame	ἄμμα
Aireamh	I number	ἀριθμέω	Amhar	Vessel	ἀμφορεύς

<i>Galic.</i>	<i>English.</i>	<i>Greek.</i>	<i>Galic.</i>	<i>English.</i>	<i>Greek.</i>
Anam	Soul, Life	ἀνεμος	Baichim	I strike	πεπαίκα
Anear	Man	ἀνὴρ	Bach	A violent attack	πεπαίκα
Anios	Up	ἀνω	Bachal	Staff	βακτρον
Anoidche	By night	ἐννοχος	Baile	City	πολις
Aon, Ein, En	One	ἓν	Basal	Judgement	} βασιλευς
Aondeug	Eleven	ενδεκα		Pride	
Ar	For	παρα	Beann	Summit of hill	βουνος
Ar	Upon	ἄνω	Bearg	} Wrath	} ὀργή
Ar	Slaughter	ἀρης	Fearg		
Ar	Ploughing	ἄρουρα	Gearg		
Aram	I plough	ἀρόω	Beim	Step	βῆμα
Aran	Bread	ἄρτος	Beo	Living	βιδω
Arg	White	ἀργός	Beatha	Life	βιότη
Arg	Champion	ἄρχων	Biadh	} Food	} βίος
Art	A bear	ἄρκτος	Buadh		
Ascath	Warrior	ἀσκητής	Bleacht	Milk	γαλακτος
Ath	Again	ἔτι	Blosam	I manifest	λευσσω
Athach	Request	ἀιτέω	Bo	Cow	βους
Athach	Blast	ἀήτη	Boallaidh	Buffalo	βουβαλος
Atharaigham	I alter	ἑτερόω	Buachail	Cow herd	βουκολος
Athair	Father	πατήρ. ἄττα	Braon	A drop	ἐπιρραίνω
Athais	Reproach	ἀιτία	Brae and	} Aim	} βραχίον
Athlath	(Young warrior)	ἄθλητής	Raigh		
Auach	Neck	αὐχην	Breim	Noise	βρόμος

<i>Galic.</i>	<i>English</i>	<i>Greek.</i>	<i>Galic.</i>	<i>English.</i>	<i>Greek.</i>
Breithir	Word	επι & ῥητὸς	Ceir	Wax	κηρός
Bugsa	{ A box Box tree	πυξίς πύξος	Ceist	Hoard	κίση
Cacaim		κεχηκα	Cenel	Children	γενέθλη
Cal	Colewort	καυλος	Ceo	And	και
Cala	Hard	χαλεπος	Cial	Jaw	χειλος
Calloid	Outcry	καλειν	Cidham	I see	ειδω
Cam	Crooked	καμπῶ	Cine	Kin	γενος
Canaib	Hemp	κανναβίς	Cior	At hand	χειρ
Caolain	Intestines	χολὰς	Cisde	Treasure	κίση
Capall	Horse	καβαλλος	Citag and } Cota }	A coat	χιτων
Cara	Friend	χαρις	Cladach	Clay	γλια
Caraim	I love	χαριζομαι	Claonard	Steep	κλινω
Caran	{ Crown of head	κάρηνον	Clas	Lock	κλεισω
Carraig	Rock	ῥῶξ	Claoi	Lament	κλαιω
Cartam	I cleanse	καθαίρω	Cliath	Hurdle	κλείω
Cathair	Chair, city	καθεδρα	Clith	A close	κλείω
Ce	The earth	γῆ	Cluin	Park	κλείω
Ceach	Each	εκατος	Cliobam	I tear	κλαω
Ceachtar	Either	εκατερος	Cluas	The ear	κλύω
Cead	Hundred	εκατον	Clunim	I hear	
Ceard	Trade	κέρδος	Cluisim	I hear	
Ceart	A rag	κειρω	Cloisdean	The hear- } ing }	κλύω

<i>Galic.</i>	<i>English.</i>	<i>Greek.</i>	<i>Galic.</i>	<i>English.</i>	<i>Greek.</i>
Clos	A report	κλυτός	Coimheadaim	I heed	κηδομαρ
Clotha	Heard		Coimheud	A ward	
Clothac	Famous		Coimheudaighe	A keeper	
Clu and cloth	Fame		Coinne	Woman	γυνη
Cluain	Adulation	κλύω	Colaim	I hinder	κολω
Cluainire	A flatterer		Colac	Prohibited	
Cluainireacht	Flattery		Col	Prohibition	
Cluig and Clog	A bell		Coll	Destruction	ολλυμι
Clogaim	I sound		Coreuir	Purple	πορφυρα
Clogarnach	Tinkling		Cos	Foot	πους
Cloigin	A little		Cois	Near	
	bell		Coisidhe	A footman	
Cloth	Noble		Coisin	A foot stalk	του
	Generous		Ca	Where	
	Brave	Casga	Passover	πασχα	
All these are connected with		κλύω	Cuig	Five	πεγκε
Cluas, the Ear, and con-			Cruim	Thunder	βρῶμος
sequently with - - -			Cri	Heart	κεαρ
Cluain	A green		Croch	Saffron	κροκος
	meadow		Croich	Skin	χρωσ
Cnaoidham & Cnaoighim	I gnaw		Croidh	Heart	κραδιη
	Maggots		Cron	Time	χρονος
Cnaoi	A Con-		Cruban	Crab	καραβος
Cnagh	sumption		Cu	Dog	κυων
Cneadh	A wound		Cuib	Greyhound	

Galic.	English.	Greek.	Galic.	English.	Greek.
Cuala	Hear	ακηω	Cuib	Cup	κυπελλον
Cuan	Sea	ωκεανος	Cuach	Cuckow	κοκκυξ
Cûar	Curve	γυριω	Cuinneog	A can	καννη
Cubam	I stoop	κυπτω	Cuirn	Ale	κουρμι

This vocabulary I exhibit merely as a specimen of what might be produced, were the remaining letters of the alphabet to pass in review before us.

By means of this venerable language we are able to explain some expressions in Greek and in its Æolic dialect, the Latin, whose origin and genuine import has been lost. A few of these I have already noticed, and to them I shall venture to subjoin the following:

Διαβολος is, in Galic, *Di abheil*, the terrible God.

Δαιμων is *De amh*, evil Deity.

In the Roman history are many names which, when rightly understood, appear to be descriptive of either offices or habitations.

Vercingetorix exhibits Fear, Cean and Tor, that is, man, chief and sovereign, to which the Romans added Rex.

It is said of Liscus, that he was *Vergobretus* of the Ædúi, an officer chosen annually, with power of life and death. In this appellation we discover Breith and Fear, the designation of a judge.

The *Allobrogi* were mountaineers, inhabitants of Savoy. In this name we have *All*, a rock, precipice or cliff, and *Brog*, a habitation.

In short, every name used by Cæsar in his Galic war, whose initial syllable is *Ver*, whether it appertain to one person, or to many collec-

tively, points to its origin, and gives us distinctly *Fear*, that is man or men.

Should the first syllable be *Can*, it implies a cape or headland, answering to *Cean* of the same import in Galic, precisely as it does in *Cantire*, a *Leadland* in Scotland, which stretches into the Irish Sea. In modern orthography *Cean* becomes *Kin*, as in *Kinross*, *Kinsale*, &c.

Magus, when it terminates a name, is *Magh*, a plain, and implies a level country; but *Dun* conveys the notion of a fortress usually established on the summit of a hill.

The very name of *Celt*, given by historians to the Galic tribes, may be referred to *Coillte* and *Geilt*, woods and woodlanders. General Vallancey informs us, that the most ancient inhabitants of Ireland called themselves *Royal Shepherds*. They had flocks and herds, and therefore sought for shelter and protection, not in the elevated fortress, but in the extensive forests of uncultivated countries.

VII.

AFFINITY BETWEEN THE GALIC AND THE HEBREW.

THE affinity between the Galic and the Hebrew, with its dialects, the Chaldee, Syriac and Arabic, is, in some respects, more striking than between the Galic and the Greek. It appears to me, that the two latter stand related to each other as descendants from one common ancestor; but that the Galic is the elder branch. With the modern Irish I am sufficiently acquainted; but of the ancient dialect, the *Bearla na feine*,

I am perfectly ignorant, and can only therefore refer my readers to General Vallancey.

From him we learn, that the ancient language, as it exists in manuscripts, is purely Chaldee, and that the verbs are conjugated in kal, pihil, hiphil, hophal and hithpael, as regularly as in Chaldee and Hebrew. Like these languages, it has two moods, the indicative and the imperative, and in the oldest manuscripts the same word is used for the preterite and the future.

These certainly are striking resemblances, and carry back the Irish language to the most remote antiquity. In one circumstance, the Galic, whilst it agrees with the Hebrew, differs from the Gothic languages, for the verb subjoins its pronouns.

L is a preposition, as in Hebrew, signifying with, to and for, and M is a very general servile letter, prefixed, as in Hebrew, Arabic and Chaldee. In these languages L and R are apt to be changed for each other.

The Rev. Mr. A. Stewart, in his Galic Grammar, delivers it, as his opinion, that the Galic bears a much closer affinity to the Asiatic stock, than any other living European language, and General Vallancey assures us that nine words in ten of the ancient Irish are pure Chaldaic and Arabic.

I here select a few as examples of the rest.

Aide, Aid and *Ad*, one. This agrees with *Ahad* of the Hebrew. *Coimh* is in Hebrew *gim* (גִּים) with; and *ach* an idiomatic termination, which forms adjectives and participles. These combined compose *coimheadach* coupling, and from the same root with *imi*, answering in like manner to גִּים and *adhag*, we have *imiadhag*, a coupling or joining together. But

from *ahad* combined with *ath*, which answers to $\epsilon\tau\iota$ and to עוד , we have *ath-ahad* re-union.

Iomad many, may be אם אהר because אם in given circumstances implies negation.

Ailes, Olas and *Solas*, joy, are probably allied to עלם עליו and עלם joyful exultation.

Allod, ancient, old, may be allied to *heled* of the Hebrew (הֶלֶד) time, age. Or it may be a compound of עלם hidden, and ער which signifies endless duration. Hence our Saxon ancestors may have derived *allodial*. In Arabic *ola*, in Latin *olim*, in Irish *ad* and *aoid*, are all applied to time.

Aos, fire, sun, God, is (אש) *esh* of the Hebrew and Chaldee. This seems to be the parent of *Eeshoor* and *Eswara* in the East Indies, of *acher* of Persia, of *osiris* in Egypt, of the Etruscan *aesar*, and of the Galic *aosar*, of whom mention is made in ancient manuscripts.

Ceannam, I buy or sell, *cean* the price, *ceannach* a purchasing, *ceannaighe* the place of exchange, and *ceannaidhe* a merchant, agree with קניען of the same import, and explain the name of Canaanites, as given to the merchantile people of Phœnicia.

Ed and *id*, the hand, *edim* I handle, catch, feel, possess, *eidir* a captive, *eidirlen* captivity, *eidean* ivy, a five-fingered leaf, *iod* a cast of a dart and a measure of land, and *edel* the lifting up of the hands in prayer, all refer us to יד the hand, and ידה he cast a dart.

Raigh, riog and *rig*, a king, seem to have been derived from רעה he nourished, and רעה a shepherd, and metaphorically a king. It is said of David, in the seventy-eighth Psalm, “So he *fed* them (ירעם) with a faithful and true heart, and ruled them prudently with all his power.”

The Almighty, speaking of Cyrus, says “ He is my shepherd” (רֹעֵהוּ). This image is familiar to the sacred writers, and to the most venerable of the Grecian poets; and the word, by which their supreme ruler is designated in France, Spain, Portugal and Indostan, must be referred to it.

I may be here permitted to observe, that *king*, *koning*, *kuning*, and *konge*, in the Gothic line, look toward *ceann* of the Galic, and not im- probably towards *cohen* of the Hebrew and Arabic, which means, not merely priest, but prince; and indeed prior to the Mosaic institution, we find the two characters united. In the Manx dialect *ceann*, the head, becomes *kione*, whose genctive singular is *y-ching*, and whose nominative plural is *ny-king*. Agreeably to this notion and derivation we may readily conceive the Irish *ris*, a king, to be derived from (רֵשֶׁת) *resh*, the head, the most excellent, the chief, and *rishon*, the first, that is, the first in dignity and power.

All the dialects of Galic, although they have been subjected to the mutations, which time inevitably brings, still retain sufficient vestiges of their oriental descent, and exhibit a striking affinity to Hebrew. This will be evident to the student, if he consults the vocabulary, short as it is, which will appear in the Appendix.

OF

THE MANX LANGUAGE.

THE Manx appears to be the connecting link between the Irish and the Welch.

It is not my intention to compose a grammar of this language, a work which has been already accomplished by Dr. Kelly, to whom we are indebted for most interesting information. Yet a transient view of its structure will throw much light on both the Irish and the Welch.

The original alphabet had nearly the same distinction of letters, founded on organic affinity, as the Greek; but in the *Manx*, as in the *Welch*, their mutations are governed by peculiar laws. The modern alphabet has adopted ch, j, k, and q; but these are not properly Manx letters. Ch takes the place of t. J is substituted for dh of the Irish, k for c, and q for cw. A, o and u are used indifferently one for the other. R, when radical, is aspirated as in Greek. L, n, r, are considered as immutable, b, p, ph, f, and m; c, ch, cw, and g; d and j; t and s are mutable and demand particular attention.

In the beginning of a word b may become v or m.

Bea life; e vea his life; nyn mea, our life.

M may become v; moir a mother, dan voir to the mother.

Ph and f may be dropt, or may become v. Phaal a fold for sheep; e aal his fold. Foays advantage; nyn voays our advantage; e oays his advantage.

C may become ch or g. Carrey friend; e charrey his friend; nyn-garrey our friend.

Ch may become h or j. Chiarn Lord; e hiarn his Lord; nyn jiarn our Lord.

Cw or q may become g and wh. Quing a yoke, nyn guing our yoke, e whing his yoke.

G may become gh; goo report, e ghoo his report.

D may become gh; dooinney man, e ghooinney his man.

J may become y; jee God, e yee his God.

T may become dh and h; taggloo discourse, nyn dhaggloo our discourse, e haggloo his discourse.

S may become h and t; sooill eye, e hooill his eye, y tooill the eye.

In these mutations *Manx* conforms nearly to those of the *Welch*, and in some measure it resembles Sanscrit.

The numerals are un, daa, three, kiare, queig, chea, stragsht, haght, nou, jeih.

The Pronouns—mee, oo, eh; shin, shiu, ad; I, thou, he, we, he, they.

The Verb Substantive—ta mee, I am; va mee, I was; ta mee erve, I have been; beem, I shall be; bee, be thou; dy ve, to be.

The Verb Active—chlain mee, I heard; cluinym, I shall hear; clasht, hear; cluinit, heard; dy chlashtyn to hear. Dooyrt mee, I said; jir-ym, I shall say, abbyr, speak. Dinsh mee, I told; inshym, I shall tell; dy insh, to tell. Diu mee, I drank; iu-ym, I shall drink; dy iu, to drink. Faik, see thou; fakin, seeing; dy akin, to see. Hie mee, I went; gow, go; dy gholl, to go. Jean, do thou; dy yannoo, to do; janno, doing; jeant, done.

The present tense, as in Welch, is formed by a noun substantive with the substantive verb. Ta fys aym, there is knowledge with me, I know; ta graih aym, there is love with me, I love.

Manx has no passive voice.

Adverbs—nish, now; jiu, to day; noight, to night; daghlaa, daily; cuin, when; quoi, who; my, if; lane, fully; mona, solely; foddee, perhaps; dy fecr, in truth; cha, not; ny, not; nar, nor.

Prepositions—co, with; myn, little; a and an, not; mee, not; neu, not.

The Manx language is not more distantly related to Galic, than the Portuguese to Spanish. In orthography the difference is great; but in sound they approximate; as must be evident to every one, who considers, that in the Galic an aspirate usually renders the antecedent consonant quiescent. The more readily to discern this affinity, we must advert to the mutations, which I have above described, as, not merely admissible, but absolutely required in the Manx. I here subjoin a short vocabulary, such as I collected in reading a few chapters of St. John in Galic and in Manx.

<i>Galic.</i>	<i>English.</i>	<i>Manx.</i>	<i>Galic.</i>	<i>English.</i>	<i>Manx.</i>
Agam	I have	Ta aymie	Mathair	Mother	Moir
Againne	Our	Ain	Maith	Good	Mie
Athair	Father	Ayr	Mharbhadh	Kill	Varroo
Bean	Woman	Ven	Mhuilinn	Mill	Wyllin
Beatha	Life	Vea	Naoi	Nine	Nou
Bha	Was	Va	Neamh	Heaven	Niau
Biodh	Be	Bee	Oidche	Night	Oie
Brathair	Brother	Braar	Posadh	Wedding	Poosey
Dean	Do	Jean	Raibh	Was	Row
Deich	Ten	Jeih	Righ	King	Ree
Dia	God	Jee	Rireadh	Truly	Jarroo
Dias	Two	Jees	Sgriobh	Wrote	Sricu
Domhain	Deep	Dowin	Suidhe	Sit	Hoie
Dubhairt	Said	Dooyrt	Sliabh	Hill	Clicau, Slieau
Eirich	Rise	Irree	Teas	Heat	Chias
Firinn	Truth	Irriney	Toirt	Gives	Coyrt
Fuair	Find	Hooar	Teampull	Temple	Chiamble
Ghabh	Take	Ghow	Thig	Come	Hig, Jig
Gradh	Love	Graih	Tharruing	Draw	Hayrn
Gheibh	Take	Yiow	Thir	Land	Cheer, Heer
Ith	Eat	Ee	Thuig	Knew	Theig, Hoig
Judhac	Jew	Hew	Thug	Gave	Hug, Dug
Labhair	Spake	Loayr	Tigh	House	Thie, Hie
Lamh	Hand	Laue	Tu	Thou	Oo

In these examples, it is clear, that the Galic and the Manx differ in orthography, although they agree perfectly in sound.

In the Isle of Man they write as they pronounce; but in Ireland and in the Highlands of North Britain, attention is paid to orthography, by which stability is best preserved, and the affinity of kindred languages more readily discerned. Were either French or English written as pronounced, how soon would they be corrupted, how difficult would it be to understand them, and how impossible to discover their connexion and descent! This I demonstrated, when treating of orthography.

But although the Galic in various instances discovers its origin and affinities much better than the Manx; yet the latter, in many words, evinces more clearly than the former, their connexion with kindred languages, both ancient and modern.

From this transient view of the Manx, it is clear, that, like the Irish, it is related to the Greek, to its Æolic dialect the Latin, and to the Hebrew, Arabic and Chaldee.

Among the few words which either occur in this vocabulary, or present themselves to my recollection, are some whose affinity to Greek is most evident. These are aal, *αυλη*; agam, *ἄγω*; an, *ανευ*; baillym, *βουλομαι*; clicau, *κλιπυς*; cluiny, *κλυω*; cha, *ουχι*; hic mee, *ἔιμε*; hooill, the eye, *ἔλις*, the sun; mee, *μη*; mona, *μονος*; myn, *μειων*; noght, *νυκτὸς*; ny, *νε*; ta *της αἰμι*, *ἴτημι*; irree, *αιρω*.

In its affinity to Hebrew, I shall notice two expressions, which require particular attention. First then, *jee* and *yee*, which in Manx mean the Deity, are in the Irish written *dia*. because, like Greek and Hebrew, this language is a stranger to I, consonant, a character which, although in-

troduced into *Latin*, did not originally belong to it; for Priscian informs us, that the ancients used peius for pejus, and eius for ejus. The Irish therefore, not having the letter J, have no means of supplying its place, but by dh, yet they retain its power, and therefore o dhia is pronounced o yia.

From this circumstance, and from the natural connexion between D and J, I am inclined to think that the parent of jee, yee, yia and dia, is to be sought for in the Hebrew Jah and Jehova, the self-existent, the eternal. The affinity between D and J is strongly marked by the practice of the Germans, who, to express the power of J, or of the palatine G, combine D with S, C, and H, or with S and J, and thus write dschellid for gelid, dsjelli for gelly, dsjost for just, and dsjuus for juice. The conversion therefore of I into J, and of J into D, or the reverse, as when diurnus becomes journée, must not excite our wonder.

The second expression, to which I invite particular attention, is *baillym* or *saillym*, of which in Irish we find the root in *ail*, the will. Of this the original seems to exist in יהוה אלהים he willed. Here it is remarkable, that in *baillym* the aspirate is converted into a labial, and that in *saillym* it is supplanted by a sibilant. When we shall proceed to treat of the Greek language, we shall have occasion to notice some curious circumstances respecting the aspirate and its various substitutes in other languages.

In Irish we have *toil* the will, in which the T, may be derived from איל leaving oil for the root, which makes a near approach to *hoil* of the Hebrew.

ON

THE GOTHIC LANGUAGES.

IT is not my intention to perplex either my reader, or myself, in mazes more intricate than the labyrinth of Crete. This task I abandon to those bold adventurers, who are in possession of Ariadne's thread.

In my researches, therefore, after the origin of the Danish nation, I shall not think it incumbent upon me to trace the steps of Odin, nor to ascertain the time of his departure from the East. Suffice it then to say, that traditional reports confirm the suspicions of the linguist, and tend to prove that the hordes, whose descendants now, as Norwegians, Danes and Swedes, command the entrance of the Baltic, came originally from the borders of the Euxine, directed in their course, and confined in their migrations, between two great rivers, the Volga and the Nieper or Borysthenes, till they met with the Riphæan mountains, which, extending north and south for nearly fifteen hundred miles, marked their utmost limits to the east.

Their most ancient records are in the Edda, first compiled and committed to writing in Iceland, by Sigfuson, who was born about the year 1057. These however, before the introduction of alphabetic characters, had been imposed as a task upon the memory, and transmitted by tradition, like the Poems of Valmceeki, of Homer, and of Ossian, from one generation to another. In them we may observe history and mythology, truth and fiction, intimately blended. Yet from these records we may venture to assume, that a distinguished leader, named Odin, Goden, Woden, or Otho, came from Turkey, where his capital was called Asgard by the Goths, but Asburg by the Greeks.

When, however, it is said that he came from *Turkey*, it is evident, that by Turkey is not intended either Turkestan, situated to the east of Imaus, and of the Aral Sea, or Turkomania, which extends through the mountainous district, whence flow the Nieper, the Wolga, and the Don. Indeed, it is particularly stated, that he came from the Mæotic Lake, and from the country watered by the Don, that is probably from *Taurica*.

Here his Scythian Archers occupied vast forests, and gained their livelihood by hunting. From hence, as it is stated, he extended his conquests to the north, drove back the first inhabitants, whether Finns, Laplanders, or other hordes unknown, and, after having established his sons in separate kingdoms, he himself took possession of Reidgotoland, now called Jutland and Gotland, where he erected his throne, and gave the name of Asgard, *i. e.* Fortress of the Gods, to the seat of his dominions.

It is particularly noticed, that he governed his realm by the assistance of a senate, composed of twelve peers, whom he appointed as judges in the land; and from this institution, we may possibly have derived our juries.

This account of Odin is confirmed by Snorro Sturleson, a distinguished poet and historian, born A. D. 1179, of an illustrious family, and himself the supreme judge in Iceland. From him we learn, that Suecia was considered as a new *Scythia*, an appellation, which did not escape the attention of Jornandes and of Bede.

Odin could have found little resistance from the rude inhabitants, the hunters, swineherds, and nomade tribes of Scandinavia, whether Finns or Laplanders; for so thinly peopled was this country, that even in the eleventh century the sea coast alone was occupied, whilst the interior was one extensive forest, abandoned to wild beasts. Even the portion occupied by wandering hordes remained uncultivated. This agrees with the description of Strabo and of Cæsar.

It appears, that Odin was not the original appellation of this distinguished hero. His true name was Sigge. But either at his departure from the east, or after his extensive conquests, and the establishment of his throne in peace, he assumed the sacred name of that God, before whose altars, as high priest, he had been accustomed to offer sacrifice, and to whose protection, as Lord of hosts, he had attributed his victories; for in the country, from which he came, it is probable, that the Deity was known, as in Palastine, under the appellation of *Adon*, the Lord of the whole earth.

In the religious system of these our Gothic ancestors, we may catch a glimpse of pure theology, clouded by mythology, and the blasphemous pretensions of a successful warrior. Indeed I am much inclined to think, that some knowledge of the true God remained, and that the total corruption of religion did not take place till after the death of Odin. Human sacrifices had bled by his hand before the altars of Jehovah, the Lord of Hosts: but it was not till after his decease, that superstition diffused its midnight darkness over the northern hemisphere. It was then, that he was considered as the God of war, and that all the prisoners, taken in battle, were reserved for his altars.

Under the notion of his divinity, one day in the week was consecrated to him, and called by his name. Such is the origin of our Wednesday, Wonsday of Iceland, Odin's day of Sweden, Wodensday of the Anglo Saxons.

In like manner the fifth day of the week, being devoted to his wife Frigga, who became the Venus of the north, was called Freytag. The day preceding this, called Dies Jovis by the Romans, became Thursdag, because Thor, the Taranis of Lucan, was the most valiant of the sons of Odin. These became the three superior deities of our Gothic ancestors, and to them were consecrated three annual festivals, of which the first, at the winter solstice, was called Juul. It is by no means improbable, that, as, like the Persians, these Asiatic tribes had their sacred fire, and were addicted to the worship of the sun, Juul is allied to ἥλιος. Certain it is, that the festival was sacred to Thor as the bright orb of day. This festival gave occasion to much riot, and was celebrated with nocturnal orgies.

From this institution undoubtedly arose the custom in our northern counties of calling the great block of wood, which burns on the hearth all the twelve days of Christmas, the *Yule log*.

Among the inferior gods, are to be reckoned *Mara*, from whom we derive night mare, and *Neccus*, called *Nocca* by the Danes, and known to us by the appellation of Old Nick. His office appears to have been to drown men in the waters of the ocean. Another deity was called *Flynt*. Him they represented by a human skeleton, with a lighted torch, and sitting on a *flint*.

It appears that every ninth year, the king, attended by the senate, offered in the great temple nine captives to Odin. And it is recorded, that in a time of famine the first king of Vermland was himself offered up as a burnt sacrifice to the same divinity. Having established the worship of this sanguinary god, they conceived, that no victim could be too precious for his altars. Under this persuasion, Hacon, king of Norway, to secure his protection, and to obtain the victory over Harold, devoted his own son to Odin.

The structure of his most ancient altars deserves particular attention. They consist of one large, flat, but unhewn stone, reposing on three others, and placed on the summit of a high tumulus, which is seldom solitary. In general the tumuli are three, disposed near together, and the central one is largest. The monumental tumuli stand single. In the rubbish under the large flat stone, flints are found, and the sacred area is surrounded by a square, inclosed by lesser stones. In one of the inclosures near the Royal Road in Zeeland, which leads to Bircke, the columns are of a stupendous magnitude.

These altars, being all of unhewn stones, constructed in the open air, carry back the imagination to remote antiquity, and help to confirm the traditional reports respecting Odin and his family.

It is probable, that the royal priesthood was continued in succession from the days of Odin, till the introduction of Christianity, an event which took place about the year 948. Attendant on the royalty, we find a race of bards, precisely as among the Celtic nations; but, in Scandinavia, denominated skalds, that is probably men of *skill* in poetry, whose office it was to celebrate the heroic actions of their ancestors.

The great temple of Odin was at *Upsala*, in the same inclosure with the palace, on a considerable eminence, surrounded by the extensive plain of Waksala, which is on the margin of a lake, and well watered by abundant springs. Here was established the habitation of the sacred virgins, and the supreme tribunal of the realm. This temple is described by an ecclesiastic, who lived at the time of the introduction of Christianity into Sweden, and before the Pagan worship was abolished, as resplendent in every part with gold.

Here the images of Odin, Thor and Frigga reclined on couches. But of these deities, Thor, as being most mighty, was most elevated, with seven stars in his left hand and a sceptre in his right. Frigga had her sword and bow.

Succeeding writers confirm this account. Some time after Christianity had diffused its light over the dark regions of the north, the adherents of the ancient superstition made strong efforts to restore idolatry in Sweden. In consequence of this, the first Christian kings transferred the seat of empire from *Upsala*, and about the year 1024, Olof Sköt, the

konung, that is the king, gave orders to destroy the Pagan temple, with its idols; but as these injunctions were not implicitly obeyed, Ingemund, in 1085, spoiled the temple of its ornaments, burnt the idols, and cut down the groves. Succeeding monarchs followed his example, and about the year 1150, a cathedral dedicated to St. Lawrence was built on the foundation of the Pagan edifice.

All our records are agreed in bringing *Ögm* from the East; and William of Malmsbury traces the descent of *Hengist* from this Asiatic hero. Nay, such, according to our best accounts, is the correspondence, such the conformity of customs and manners, between the Asiatic Scythians and the Goths, that we scarcely stand in need of historic evidence. In both countries the women not only attended their husbands to the field, but assisted them in battle. For this purpose they were provided with horses and offensive weapons by their husbands on the wedding day.

In both countries the female infants were deprived of their right breast, and in both, the warriors drank out of the skulls of their enemies. In both, their covenants were confirmed by blood. This we learn, as far as relates to the Scythians, from Lucian; and Saxo Grammaticus informs us, that the same practice prevailed in Denmark.

But the clearest evidence of the close affinity between the Gothic nations and the Scythians of Eastern Europe and of Asia, may be derived from the languages of Norway, Denmark, Sweden, Iceland, England, Germany, Greece, Persia and Indostan, which all essentially agree, as dialects of one common tongue.

To *Odin* has been commonly attributed the introduction of the Runic characters, which he is said by the northern poets and historians to have

brought with him from Asia. That letters were imported at an early period, is probable, because, like those of the Greek, Galic and Welch, they were sixteen in number, as were those of the Hebrew, at a period particularly noticed by Bayer. These were A, B, D, F, H, I, K, L, M, N, O, R, S, T, U, Y.

Here we must particularly notice that P, V and W, C, G and Q, are wanting, as are the double consonants X and Z, but that in the Danish we find P as a modification of K. In the more ancient inscriptions of Iceland, Norway, and Denmark, as preserved by Olaus Wormius and by Peringskiöld, Y does not appear; consequently the characters may be reckoned fifteen. In this enumeration I do not include E, because it is a modification of A; and I must here remark, that O is expressed by a reduplication of the A, so that originally the Goths appear to have been contented with three vowel characters, A, I and U.

According to Pliny, the letters introduced by Cadmus into Europe were A, B, C, D, E, G, I, L, M, N, O, P, R, S, T, V, which nearly coincide with those of Denmark. Whether, or not, the aborigines of Italy had P, in the alphabet, which they received from Evander the Arcadian, I am not competent to say; but I suspect that either B has been a comparatively modern refinement upon P, or that P is a refinement upon B; to which it is confessedly allied. Mr. Baxter remarks, that the Brigantes, whom he regards as the most ancient inhabitants of Britain, had not P, till it was introduced by the Belgæ. The Norwegians, Danes, and Swedes, as I am inclined to think, were strangers to the letter B, or had but one character for B and P.

Indeed fewer characters than those, which occur in the most ancient inscriptions of Scandinavia, would have been sufficient for the purposes of speech. The original Pelasgic letters, which, in form, approach to the Runic, more particularly in I, F, and T, were twelve, A, E, I, U, L, R, M, N, S, T, P, K, and of these, P and T potentially contain B, F and D. As for U, it might perhaps, as in Hebrew, serve for O. Even so late as 150 years before the reign of Augustus, the Romans had but one character for the power of K, C, and G, like the northern Goths, and therefore wrote not legiones, magistratos, effugiunt; but leciones, macistratos, exficiunt. This circumstance has been very properly noticed by Walton, in the Prolegomina to his Polyglot.

There is a remarkable conformity between the Runic and the Welch characters, compared with those of the Manchou Tartars, as described by Du Halde. Among these the Runic appear most simple, the Welch most refined. Both have a striking resemblance to the Greek, and both were evidently contrived for the use of people who possessed no implements for writing beyond a square stick and the fragment of a flint, or some kind of cutting instrument. To make this visible, I here subjoin the Runic and the Bardic characters, as they appear in the Pantographia of Mr. Edmund Fry, with the radical Pelasgian alphabet of Father Gori, which Astle conceives to be the most correct.

RUNIC CHARACTERS.

a	b	c	d	e	f	g	h
Ⓐ	Ⓑ	Ⓒ	Ⓓ	Ⓔ	Ⓕ	Ⓖ	Ⓚ
i	k	l	m	n	o	p	q
Ⓘ	Ⓚ	Ⓛ	Ⓜ	Ⓝ	Ⓙ	Ⓟ	Ⓠ
r	s	t	v	x	y	z	
Ⓡ	Ⓢ	Ⓣ	Ⓥ	Ⓧ	Ⓨ	Ⓩ	

Such is the Runic alphabet, consisting of twenty-five characters, as given by Mr. Fry, and published in the year 1799.

On this it is needful to make some observations. In the first place I must remark, that we have here a mixture of ancient and modern characters. All the pristine characters, sixteen in number, are, as I have stated, composed of straight lines, but in Fry's alphabet we have curves, which are certainly modern. We have here likewise both B and P. One of these is superfluous, and of modern date. The ancient form, found in Norway, is a modification of K. G and K had originally one character, which is that of K in the modern alphabet. But here, for G, one stroke of K is curved, as are the two lateral strokes in M. Here also V and Z have the same character, which surely they never could have had. The same observation will apply to S and Y. Q is modern, as are X, Y and Z. Here also E differs from the more ancient form, as found in Norway and Denmark, which is a cross. The remaining characters, A, I, O, U, L, N, S, T and U, consisting of straight strokes, perfectly agree in both the ancient and the modern alphabets.

I have stated, that in Wales the Bardic alphabet was composed entirely of straight strokes. To demonstrate this, I here produce it.

BARDIC.

a	aa	e	ee	i	o	oo	u
∧	∧	∨	∨		◇	◇	Y
u	w	w	y	b	v	m	m
∨	∨	∨	Y	∟	∟	∟	W
v	p	ph	mh	f	k	ch	ngh
∩	∩	∩	∩	∩	<	K	∩
g	ng	t	th	nh	d	z	n
<	∩	∩	∩	∩	>	∩	∩
n	ll	l	rh	r	s	h	hw
∩	∩	∩	∩	∩	∩	∩	∩

This Welch alphabet seems to have been a refinement on the ancient Runic, and in a few of their characters they make a near approach. These are A, I, F, V and T. Others have a more remote resemblance.

Most of the radical Pelasgian letters are composed of straight lines, and a few of these resemble either the Runic or the Bardic, particularly I, P, F, M, N, K, T.

PELASGIAN CHARACTERS OF GORI.

m	l	k	k	k	i	e	a
M	∩	K	K	∩	I	E	A
f	f	f	t	s	r	p	n
8	∩	∩	∩	∩	∩	∩	∩

In this alphabet we observe some characters with straight strokes and others with curves, the former evidently more ancient than the latter. It contains three characters for V, which in the more ancient Pelasgian inscriptions, found A. D. 1456, at Eugubium, are used for F. At this we need not wonder, because F and V being letters of the same organ, are extremely apt to assume each other's place. We have three characters for K, and as this alphabet, like Hebrew and Chaldee proceeds from right to left, we may observe a striking resemblance in form between the Pelasgian and the Bardic K. I is precisely the same in both. M and F are in one of these alphabets, turned upside down. Both F and P are reversed. N and T in both alphabets resemble, but in the Pelasgian they appear distorted.

It is remarkable, that the Danes and Germans call a letter by the name of bogstav and buch stab, or beech staff, and that this species of wood is most abundant in Denmark. Even book is derived from beech, and four verses in our Psalms are called a stave. A poet, who wrote about five hundred years before the introduction of Christianity in our northern regions, has left these lines:

“ Barbara fraxineis pinguntur Runa tabellis,

“ Quodque papyrus agit, virgula plana valet.”

The Welch inscriptions seem to have been confined wholly to such rods; but in Scandia they were committed to the rock. Of these, the most ancient, as far as my observation goes, appears to have been A. D. 270, and even later than this period, the characters consisted of straight lines. But in process of time, when B and D were introduced, these, with M and R, began to exhibit curves. This change became natural,

when they were to inscribe their characters in stone; not with a knife, but with a mallet and a chisel, or with a graving tool; and still more natural, when succeeding generations wrote on skins, or in the place of skins had substituted paper.

The operation having been performed originally by incision, and in subsequent periods by engraving furrows on the rock, gave birth to a metaphorical expression, when Tully said, “*Hæc cum essem in senatu exaravi.*” Indeed the Gothic term *rynner*, from whence runes and Runic have been derived, means grooves, trenches, furrows.

It is said, that Abraham and Abimelech *made* a covenant, but in the Hebrew the verb is *carath*, and in Chaldee *gazar*, both which convey the notion of engraving, whether in wood, in metal, or in stone. See also Job xix. 24. Jer. xvii. Ezek. xxxvii. 16.

Of the Runic inscriptions, some are disposed from top to bottom, after the manner of the Chinese writing, and the quipoz of Peru; some from right to left, or the reverse and others, alternating like the Greek *βουρροφιδου*, gave birth to the expression *verse*.

In Sweden some monumental inscriptions surround a shield. Of such Peringskiöld has preserved examples. One of these, discovered in the Royal Domain, called *Könungsgård*, about one hundred yards from the Temple of old Upsal deserves particular attention. The monument was raised by *Elof* and *Sigwed* in remembrance of their father *Wilfast*, as appears by the epitaph engraved on the body of a serpent, which surrounds the scutcheon. For the crest we observe a *wolf* looking backwards, and the patronymick name is *Wolf*. On this monument Peringskiöld remarks as follows: “It is certain, that the ancestors of this

family have been famous for military talents, during a period of more than two thousand years, and continued to produce distinguished generals till the fifteenth century, when the male branch became extinct." As they frequently commanded on foreign expeditions, he thought it probable, that Romulus and Remus were of this family. In America we find one tribe distinguished by the name of *Wolf*. A monument, similar to this in all respects, has been discovered in the parish of Danmark, near Upsal, erected by the two sons of *Lafsa* for their father.

The Skalds were, as I have stated, the constant attendants upon royalty, and seemed to have exercised the same functions as the recorders both in China and Judea, and to have composed in verse their chronicles, their creed, their sacred hymns, and their moral essays.

Such probably was their original institution. But, as all rude nations are subject to superstitious fears, the Skalds soon learnt to abuse the poetic art and Runic characters for the purposes of magic. Hence arose their incantations, by which they were to call the moon and stars from heaven, to stop the course of rapid rivers, to quench the devouring flame, to burst asunder the gates of death, and to call departed spirits from the deep. These magic arts were, by the Skalds, universally attributed to Odin, who was surnamed Runhofdi, that is chief of the Runic art. Such in fact was the intimate connexion between the Runic characters and magic, that in the Cimbric Language run means magic; and run, Saxon, like runa, Gothic, means mystery. In Saxon runcræftigen is enchantment, and runstaf is both a magic character and incantation.

The Runic having been abused for the purposes of the most execrable superstition, Ulphilas, Bishop of Mæsia, about A. D. 380, endeavoured,

as it is said, to introduce new characters. Such, however, was the force of prejudice, such the power of inveterate habits, such the universal propensity to magic, that christianity itself was unable to produce a reformation, and the Runic continued to prevail in all the Gothic countries till they were proscribed, first in Sweden by the Pope, A. D. 1050 then in Spain by Adrianzo, A. D. 1086, and finally by the Council of Toledo, A. D. 1116. Even the characters invented by Ulphilas, seem to have been considered as approaching too nearly to the Runic, and were forbidden in this council.

In the Cimbric Chersonesus, we find at present three people, who resemble each other in essential character and language, the Norwegians, Danes and Swedes. These appear to have been formerly one people dispersed and scattered over the North, but separated from each other by seas, by mountains, or by the accidental circumstance of various governments and distant seats of empire.

The origin of the name *Dane* has not been ascertained. Among their sea port towns we observe Tonningen and Tunder. In Lower Saxony is Danneberg. At the mouth of the Vistula is *Dantzick*, anciently called *Gedanum*. We likewise see Tonsburg and Sinus *Codanus* in the district of Jutland, whose inhabitants were called *γετοες*, by the Greeks. All these names resemble and seem to be connected. They direct our attention to one nation and lead us to conclude with Sheringham, that the apparently discordant names of Danes and Goths originate in one.

As to the inhabitants themselves they are evidently Goths.

OF

THE DANISH LANGUAGE.



OLAUS Wormius, a learned Dane, considered the English and the Danish as one language; and, that they are so, will I apprehend, be evident to every one, who takes the trouble to compare them. He coincides in opinion with Lyscander, that Danish is a compound of Teutonic and of Hebrew corrupted, since the dynasty was changed, A. D. 1523, by the importation of Teutonic words. These, however, appear as aliens and intruders usurping the place of ancient words, which, though neglected, have been yet preserved. Certain it is that the Laponic is a dialect of Hebrew, as I shall hereafter take occasion to demonstrate.

The strict affinity between English and Danish will be evinced, as we proceed in the examination of the latter. It may be here observed that aa is pronounced as o.

The Pronouns.

Ieg, I; du, thou; han, he; hun, she; det, it; vi, we; I, you; de, they; os, us; dem, them; min, mine; din, thine; eders, yours; deres, theirs.

The Auxiliary Verbs.

Ieg er, I am; vi ere, we are; iegvar, I was; være, to be; værende, being; været, been; ieg har, I have; du har, thou hast; han har, he has; vi have, we have, I have, ye have; de have, they have; ieg havde, I had; ieg havde havt, I had had. At have, to have; havende, having; havt, had. Ieg skall, I shall; ieg skulde, I should; at skulle, to be obliged. Ieg kan, I can; ieg kunde, I could; ieg skal kunne, I shall be able; at kunne, to be able; ieg vil, I will; ieg vilde, I would; at ville, to be willing. Ieg maa, I may; ieg maatte, I might, I must; at maatte, to be allowed, to be forced.

The Irregular Verbs.

Ieg tænker, I think, i. e. I am thinking. Ieg taler, I am talking, I am telling. Ieg æder, I am eating; ieg aad, I ate, ædt, eaten. Bære, bar, baaren; bear, bore, born. Briste, brast, brustet; hurst. Drage, drog, dragen; draw, drew, drawn. Drive, drev, dreven; drive, drove, driven. Falde, faldt, falden; fall, fell, fallen. Finde, fandt, funden; find, found. Flye, flyede, flyedet; fly, flew, fled. Fryse, fros, frossen; freeze, froze, frozen. Give, gav, given; give, gave given. Glide, gled, gleden; slide, slid, slidden. Gnave, gnov, gnaven; gnaw, gnawed. Hugge, huggede, huggen; hew, hewed, hewn. Kiende, kiendte, kiendt; know, knew, known, or ken, ken'd. Klæde, klædte, klædt; clothe,

clad, clothed. Laane, laante, laant; lend, lent. Række, rakte, rakt; reach, reached. Sælge, solgte, solgt; sell, sold. Sidde, sat, siddet; sit, sat, sitten. Skinne, skinnede, skinnet; shine, shone, shined. Synke, sank, sinnket; sink, sank, sunk. Træde, traadte, traadt; tread, trod, trodden. Trive, trivedes, trivets; thrive, throve, thriven. Det regner, it is raining. Det hagler, it is hailing.

The Comparisons.

Aaben, aabnere, aabnest; open, opener, openest. Faa, færre, færrest; few, fewer, fewest. God, bedre, bedst; good, better, best. Höe, höiere, höiest; high, higher, highest. Lang, længere, længst; long, longer, longest. Nær, nærmere, nærmest; near, nearer, nearest. Ung, ungere, ungt; young, younger, youngest.

The Numerals.

Een, to, tre, fire, fem, sex, syv, otte, ni, ti.

Phrases.

Lukke døren i, shut the door. Lukke døren op, open the door. To shut may be also tillukke or tilslutte. To open may be aabne or oplukke. Hvem er det der banker? Who knocks? Giver ham eders bog, give him your book.

By these examples, it is evident that Danish and English are kindred languages. Their near affinity will be rendered more distinctly visible, when we shall have removed the veil, which, in numerous instances, tends to conceal resemblance from the unpractised eye: that is, when

I shall have called to the recollection of my readers those corruptions, to which all languages are subject, and which have happened both to the Danish and our own by the practice, universally adopted, of considering letters of the same organ as commutable. These may be divided into classes.

In the first class of commutable consonants, *b, p, f, v, u, w, m*, we have the subsequent examples.

<i>Danish.</i>	<i>English.</i>	<i>Danish.</i>	<i>English.</i>	<i>Danish.</i>	<i>English.</i>
Aabne	Open	Halv	Half	Stav	Staff
Dyb	Deep	Kalv	Calf	Stiv	Stiff
Gab	Gap	Due	Dove	Fem	Five
Gabe	Gape	Lov	Law	Navn	Name
Gribe	Gripe	Frisk	Brisk	Stevn	Stem
Haabe	Hope	Fæste	Beast	Emmer	Embers
Hob	Heap	Klaff	Clap	Kammer	Chamber
Klebe	Cleave	Klippe	Cliff	Vaad	Wet
Ober	Over	Taffel	Table	Vække	Wake
Plot	Blot	Fiaele	Veil	Varm	Warm
Sæbe	Soap	Liv	Life	Vrang	Wrong
Stræbe	Strive	Rive	Rub	Vriste	Wrest
Döv, Doev	Deaf	Röve	Rob	Vrænge	Wring

In like manner English words in *w*, have in Danish *v*. Viid, wide; ville, will; viin, wine; uld, wool.

The second class of commutable consonants, c, ch, g, gh, h, k, i, y, and w, has the subsequent examples.

<i>Danish.</i>	<i>English.</i>	<i>Danish.</i>	<i>English.</i>	<i>Danish.</i>	<i>English.</i>
Flage	Flake	Kaal	Cole	Skave	Shave
Hage	Hook	Krölle	Curl	Skede	Sheath
Hog	Hawk	Sæk	Sack	Skiære	Shear
Kage	Cake	Vrag	Wreck	skiærpe	Sharpen
Mage	Make	Rig	Rich	skield	Schold
Mog	Muck	Række	Reach	Skine	Shine
Rage	Rake	Syg	Sick	skib	Ship
Lige	Like	Sigt	Sight	skiold	Shield
Stage	Stake	Skrige	Shriek	skiorte	Shirt
Snog	Snake		Sereech	skoe	Shoe
Soge	Seek	Læge	Leech	skoet	Shod
Svag	Weak	Magt	Might	skorte	Short
Stryge	Stroke	Trug	Trough	Skovl	Shovel
Tage	Take	Kule	Hole	Skud	Shot, Shoot
Rang	Rank	Kamin	Chimney	Skytte	Shooter
Kam	Comb	Kirke	Church	Vogte	Watch
Karde	Card	Klar	Clear	Sukke	Sigh
Kaste	Cast	Klaske	Clash	Disk	Dish
Kat	Cat	Klokke	Clock	Fisk	Fish
Koe	Cow	Klukke	Cluck	Kort	Short
Kok	Cook	Skæg	Shag	Mask	Mash
Kop	Cup	Skarp	Sharp	Rödfisk	Roach

<i>Danish.</i>	<i>English.</i>	<i>Danish.</i>	<i>English.</i>	<i>Danish.</i>	<i>English.</i>
Rask	Rash	Rug	Rye	Drage	Draw
Skal	Shall, Shell	Sige	Say	Drukne	Drown
Skam	Shame	Slægte	Slay	Dugg	Dew
Skæse	Chaise	Stag	Stays	Egen	Own
Skæve	Chaff	Frukt	Fruit	Foelge	Follow
Skaft	Haft	Lagt	Laid	Fugl	Fowl
Vaske	Wash	Nagle	Nail	Hugge	Hew, How
Gaarde	Yard	Regne	Rain	Svælgge	Swallow
Lægge	Lay	Snegl	Snail	Talg	Tallow.
Færge	Ferry	Tegl	Tile		
Mange	Many	Vogn	Wain		

The third class of commutable consonants, *d*, *t*, *th*, has these examples.

<i>Danish.</i>	<i>English.</i>	<i>Danish.</i>	<i>English.</i>	<i>Danish.</i>	<i>English.</i>
De	The	Geed	Goat	Smuds	Smut
Disse	These	Had	Hate	Sod	Soot
Doed	Death	Hytte	Heed	söd	Sweet
Du	Thou	Iord	Earth	Sprude	Spurt
Dig	Thee	Klæde	Cloth	Stad	State
Dunder	Thunder	Langde	Length	Svede	Sweat
Drossel	{Throstle or	Nord	North	Tand	Tooth
	{Thrush	Vred	Wrath	Tænke	Think
Feed	Fat	Vrïde	Wreath	Tanke	Thought
Flad	Flat	Slud	Sleet	Torn	Thorn
Hede	Heat, Heath	Smed	Smith	Tong	Thong

<i>Danish.</i>	<i>English.</i>	<i>Danish.</i>	<i>English.</i>	<i>Danish.</i>	<i>English.</i>
Toe	Thaw	Tre	Three	Tyk	Thick
Torst	Thirst	Triues	Thrive	Tynd	Thin
Traad	Threat	Tromme	Drum	Tyv	Thef.
Trænge	Throng	Trone	Throne		

From this comparative view, I trust it will be evident, that Danish and English were originally one. In fact they continued one, till William the Conqueror introduced Norman words. Since that time, although rustic expressions remain unchanged; such as are found in cities and about a court, are derived from Normandy. Sheep, goat, cow, calf, swine, ox, bull, remain; subject only to such changes as time universally produces. But the meat, which these animals afford, takes the Norman appellation. Hence we no longer retain the expressions lammekiöd, oxekiöd, kalvekiöd and swinekiöd, but in their stead universally adopt the Norman names mutton, beef, veal, and pork. The affinity between the Danish and the Greek, will be particularly noticed, and it will then be evident, that whatever relation subsists between English and the oriental languages, is to be found equally in Danish.

In the former part of this work we have traced the connexion between English and Greek, and we have now demonstrated the close affinity between the Danish and the English. Hence the relation, which subsists between Danish and Greek, is manifest. It follows as a consequence.

I shall, however, compare these languages together; I will bring them into contact, and then it will immediately appear that they originate in one.

When two languages pass in review before us, we readily imagine, that the one, which can by authentic documents be traced backward to the most remote antiquity, must be the most ancient of the two, and that

this, when they happen to accord, must be the parent of the other. It may, however, be frequently observed, that the venerated language is indebted for words to languages, which afford no other evidence of their antiquity except these words. Thus, for example, we are disposed to think, that Greek and Latin may be the parents, but cannot be the offspring, either of Danish, or of any other language, from which it is immediately derived.

The impropriety of this conclusion will, I trust, immediately be seen. In English we observe *male*, in old French *masle*, both evidently derived from *masculus*. But whence comes *mas*? This appears to have been derived, by the usual process of abbreviation, either from the Danish *mands*, a male, or from the Sanscrit *manushya*, human; but certainly neither *mands*, nor *manushya*, was derived from *mas*.

Between Danish and Greek words it may be sometimes difficult to say, which is the parent, which the offspring. I am disposed to think, as in the conclusion it may appear to others, that they are not related as parent and offspring, but that they are separate dialects of one language, and indebted for their existence to that, which was spoken either immediately, or remotely by the common ancestors of both nations.

In Danish the substantive verb differs in its form from Greek. But then it must be observed in the first place, that *em*, I am, is still preserved in the Icelandic, and, in the next place, it must be remembered that *em* is a compound, from which, if we remove the pronoun *mi*, only *e* remains to be compared with *e* in the modern Danish of *er*, am, which seems likewise to be a compound.

In order to trace the affinity between these languages, I shall examine first some few simple words and then compounds.

OF

THE SWEDISH LANGUAGE.

THE Swedish language is essentially the same with Danish and with English. All these are confessedly dialects of Gothic. That they are equally connected with the Greek, will be evident to every one, who takes the trouble to compare them; and it will appear, that the resemblance has been best preserved in the most obsolete expressions.

To make this evident, I have selected numerous examples from Peringskiöld, who considers them as belonging to the most ancient Gothic or Scando-Scythian tongue, which prevailed in Europe, and extended itself into Asia. These will be found interspersed among the more modern terms, and will be readily distinguished by the adept in Swedish literature.

In the examination of this vocabulary, the reader must recollect, what I have said on the investigation of radicals, and more particularly, what I have had frequently occasion to explain respecting the three principal classes of commutable consonants: because, by the application of this key to languages, he will gain access to their most recondite treasures, through the whole extent of Europe and of Asia.

OF

THE ICELANDIC LANGUAGE.

IT is acknowledged, that the first inhabitants of Iceland were emigrants from Scandinavia, who, A. D. 874, fled from the tyranny of Harold, surnamed Harfagre. In this sequestered spot they cultivated science, and their language is the purest Scandinavian, uncorrupted by admixture with the German.

Having already said so much on the Danish, I shall here content myself with the most transient view of the Icelandic.

The Pronouns.

Eg, thou, hann; vier, thier, thaug; I, thou, he; we, ye, they.

In the oblique cases we find myn, thyn, hanns; oss, vorra, ydur, and theirra, which give birth to the possessives.

The Verbs.

Eg er and Eg em, I am; Eg var, I was; ad vera, to be; verande, being. Eg hef, I have; Eg haffde, I had; ad afa, to have. Eg skal, I shall;

Eg aa, I owe; Eg aatte, I did owe; Eg maa, I may; Eg meige, I might. Eg vil, I will; Eg mun, I must. Eg gef, I give; Eg gaf, I gave; ad gefa, to give; gefande, giving; giefenn, given. Eg tem, I tame; Eg tamde, I have tamed; ad temia, to tame; temianda, taming. Eg finn, I find; Eg faun, I have found; finnande, finding.

The Comparison of Adjectives.

Dyr, dyrare, dyraste; dear, dearer, dearest. Laus, lausare, lausaste; loose, looser, loosest. Mikell, meire, meste; much, more, most. Litol, minne, minst; little, less, least. Goode, betre, beste; good, better, best. Ill, verre, vest; bad, worse, worst. Laung, leingre, leingst; long, longer, longest. Fagur, fegre, fegurstur; fair, fairer, fairest.

This confessedly is the purest of the northern dialects, and, agreeing essentially with the Danish and the Swedish, its affinities are the same with their's.

OF

THE MÆSO-GOTHIC.

THE fragment, which remains to us of the Gospels translated into Gothic by Ulphilas, who was bishop of Mæsià, A. D. 560, is a valuable treasure; because it enables us to trace back our language towards its parent stem, and helps us to ascertain a fact, that English, Anglo-Saxon, German, Danish, Swedish, Icelandic, Mæso-Gothic and Greek, to which we must add the Persian and the Sanscrit, are nearly related, and originate in one branch of the primeval language.

As a fragment, we cannot expect its vocabulary to be copious, yet the comparatively few words contained in it are evidently connected with the other languages of this branch, as will be clearly seen by the subsequent examples.

The Pronouns.

Ic, thou, is; weis, izwis, eis; I, thou, he, we, ye, they.

In the oblique cases we observe, meina, theina, is; unsara, izwara, ize; answering to mine, thine, his; our, your, their.

The Verbs.

Im, is, iſt; ſyum, ſyuth, ſind; I am, thou art, &c. Was, waſt, was; weſum, weſuth, weſun; I was, &c. Du wiſan, to be; wiſands, being. Wairtha, I become; warth I became. Haba, habais, habaith; habam, habaith, haband; I have, thou haſt, &c. Skal, I ſhall, will and muſt; ſkulda, ſhould. Magan, to be able; mahta, might. Sokja, ſokjais, ſokeith; ſokjam, ſokeith, ſokjand, I ſeek, thou ſeekeſt, &c. Sokida, I ſought; ſokjei thou, ſeek thou; ſokjands, ſeeking. Aigan, to have, aihida, had. Andbindan, to unbind; andband, unbound. *Biudan*, to bid; *baud*, bade or bad. Biſkeinan, to ſhine; biſkain, ſhone. Briggan, to bring; brahta, brought. Bugjan, to buy; bauhta, bought. *Driggkan*, to drink; dragk, drank. Duginnan, to begin; dugan, began. Gabrikan, to break; gabrak, broke. Galisan, to leaſe; galas, leaſed. Gawithan, to join; gawath, joined. *Gaggan*, to gang; äddja, went. Gasitan, to ſit; gasat, ſat. Giban, to give; gaf, gave. Greipan, to ſeize; graip, ſeized. Hafjan, to heave; hof, heaved. Hlahjan, to laugh; hloh, laughed. Niman, to take, to nim; nam, took. Quiman, to come; quam, came. Quithan, to ſay; quath, quoth. Slahan, to ſlay; sloh, ſlew. Standan, to ſtand; ſtoth, ſtood. Steigan, to go; ſtaig, went. Swaran, to ſwear; ſwor, ſwore. *Thagkjan*, to think; thahta, thought. Thwahan, to waſh; thwoh, waſhed. Uſſingan, to read; uſſang, read. Urreisan, to riſe; urrais, aroſe. Waurkjan, to work; waurhta, wrought.

The Gothic, like the Greek, is apt to form its preterite by redupli-

cation, as in *aukan*, to eke, to increase; *ai auk*, he increased; *fahan*, to take, *faifah*, he took; *tekan*, to touch; *taitok*, he touched.

Like the Greek, it has the double *g* in the place of *ng*, as in *gagan*, to go, to gang. *Tuggo*, the tongue; *lagga*, long; *briggan*, to bring; *huggrjan*, to hunger; *drigghan*, to drink; *thaggkian*, to think; *aggilus*, angel; *Aggun*, Augustus.

Like Greek, it has the dual number in its verbs, and like Greek, it delights in compound expressions. It has some resemblance to the Hebrew in its hiphil conjugation, as in *kunnan*, to know; *gakunjan*, to make known.

Its numerals are similar to those of its kindred languages in Europe and in Asia.

Ain, two, *thrins*, three, *fidwor*, five, *saihs*, six, *sibun*, seven, *ahtau*, nine, *tailhun*, ten.

AFFINITY BETWEEN DANISH AND GREEK.

I must here premise that *aa* is pronounced as *o*, that *b*, answering to *β*, is apt to be prefixed to the root, that letters of the same organ have been substituted for each other without scruple by the Danes, and that the part of the verb adduced is commonly the infinitive.

<i>Danish.</i>	<i>English.</i>	<i>Greek.</i>	<i>Danish.</i>	<i>English.</i>	<i>Greek.</i>
Aabe	Open	οπη	Blusse	Blaze	λευσσω
Aage	Yoke	ζυγον	Bog	Beech	φηγος
Æde	Eat	εδειν	Boc	Live	βιόω
Aal	Eal	εγγελος	Bonne	Bean	πυανον
Ande	Breathe	ἀω	Borg	Castle	πυργος
Aare	Oar	ερεσσω	Bore	Bore	πειρω
Æg	Egg	αγγελος	Bösse	A box	πυξίς
Af	{Of, by, from }	απο	Bræge	Bark	βρυχάομαι
Al	All	ολος	Brække	Break	ρήγνυμι
Alen	Ell	ἀλένη	Brænde	Burn	τυροειν
Albue	Elbow	ἀλένηβίος	Bræmme	Brim	περιαμμα
Almisse	Alms	ελεημοσυνη	Brist	Burst	ρησσω
An	{The pre- position }	ανα	Bring	Bring	Φερειν
Arm	Destitute	ερημος	Brumme	Roar	βρεμειν
Be, Bi,	{The pre- position }	επι	Bryst	Breast	προσθε
Bære	Carry	Φερειν	Bue	Bow	βιός
Bedre	Better	βελτερος	Bux	Box	πυξος
Bedst	Best	βελτιστος	Daatter	Daughter	θυγατηρ
Blad	Blade	βλασανω	Dække	Cover	σφγειν
Blege	Bleach	λευκος	Dele	Deal	διελειν
Blomstre	Bloom	βλυω	Die	Suck	τιτθη
			Dige	Dike	τειχος
			Dobbelt	Double	διπλους
			Dogge	Dog	δίκος

<i>Danish.</i>	<i>English.</i>	<i>Greek.</i>	<i>Danish.</i>	<i>English.</i>	<i>Greek.</i>
Dokke	Dock	δορχειον	Feed	Fat	φατυη. πεπαλια
Döimme	{ Deem } Doom	{ θεμις	Fegte	Fight	πυκτευειν
Dör	Door	θυρα	Feile	Fail	τφαλλειν
Drage	Drag	δεδραγμαι	Finte	Feint	φέναξ
Drive	Drive	τριβω	Filt	Felt	φελλος
Du	Thou	τὸ	Flaac	Flay	φλοιζω
Dugg	Dew	δεδευκα	Flage	Flake	πλεκω. πλακος
Dyb	Deep	δυπτω	Flere	More	πλήρες
Dyppe	Dip	δυπτω	Fleest	Most	πλείζος
Dykke	Dive	δεδυκα	Flette	Plait	πλεκω. πεπλεται
Dyr	Beast	θηρ	Flod	Flood	{ φλυδαω
Ebbe	Ebb	απεβη	Flyde	Flow	{
Eg	Edge	ακη	Föd	Food	ποδος
Eje	Have	εχειν	Föde	Food	βοτῶς
Een	One	εν	Före	{ Carry } Guide	{ φερω
Faa	Few	παυρος	Foge	Fix	πηγω
Faac	Obtain	παω	Föle	Foal	πωλος
Fad	Pan	πατάνη	Fold	Fold	φυλος
Fæl	Fell, Foul	πελωρ. φυλος	Folk	Folk	οχλος
Falde	Covet	ελδομαι	For	For, Fore	παρα. προ
Fänge	Seize	τφιγγειν	Forest	First	πρωτιζος
Fare	Go	πορευομαι	Fra	From	παρα
Fatte	Catch	παω	Fragte	Freight	φορτιζω

Danish.	English.	Greek.	Danish.	English.	Greek.
Frisk	Brisk	σφριγῶ	Hele	All	ολος
Frygt	Fright	φριττω	Hele	Heal	ἀλθεῶ
Fuld	Full	βυλλος	Hen	{The pre- position}	ανα
Fyre	Fire	πυρ	Hennep	Hemp	καναβις
Gaae	Go	κίω. ἔω	Herre	Lord	κυριος
Galde	Gall	χοῶλη	Hie	{A den, A haunt}	κευθω
Gall	Crow	καλεω	Hielpe	Help	ὑφέλλω
Gabe	Gape	σπη	Hierte	Heart	κεαρ
Gierde	Hurdle	γυροειν	Hjul	Wheel	κυλέω
Giest	Guest	εξιαω	Hob	Heap	αιπος
Giög	Cuckoo	κοικυξ	Höne	Hen	γυνη
Glose	Word	γλωσσα	Hore	Whore	κόρη
God	Good	αγαθος	Hov	Hoof	ὀπλή
Godhed	Goodness	αγαθότης	Hud	Hide	σκυτος
Gnave	Gnaw	κναω	Huede	Wheat	τιτος
Graa	Gray	γραῖα	Hul	Hole	κοιλος
Gravere	Grave	γραφειν	Hull	Cave	κοιλος
Grotte	Grot	κρυπτω	Humll	Hops	αμπελος
Hænge	Hang	αγχω	Hyle	Howl	ὕλάω
Hage	Hook	ὄγκινος	Hyrde	Herd	αγερρω
Hale	Hale	ελκω	Hyre	Hire	κερδος
Halm	Halm	καλαμη	Hytte	Hed	κηδαμαι
Hagel	Hail	χαλαζα			

Danish.	English.	Greek.	Danish.	English.	Greek.
Ikke	Not	οὐκ	Kline	Glue	γλία
Ild	Fire	ηλιος	Klebe	{ Cleave } { Glue }	{ κολλαω }
Inden	Within	εντος	Klint	{ Brow of } { a hill }	{ κλινω }
Kalde	Call	καλειν	Klippe	Lop	κολοβω
Kalk	Cup	κύλιξ	Klokke	Bell	κεκλαχα
Kamin	Chimney	κάμινος	Klynke	Lament	ιλαγγη
Kammer	Chamber	καμαρα	Knæ	{ Knee }	{ γουυ }
Kande	Cann	κανθαρος	Knæle	{ Kneel }	{ }
Kappe	Cut	κοπτειν	Knage	Crash	καναχη
Kiende	Know	γινώσκω	Knække	Snap	καναχη
Kierest	{ Best be- } { loved }	{ χαριέςατος }	Knibe	Nip	κναπτω
Kierne	Kernel	κεαρ	Knytte	Knit	νηθω
Kierne	Churn	γυροειν	Komme	Come	έρχομαι
Kind	Jaw	γένυς	Kone	{ Woman } { Wife }	{ γυνη }
Kiöbe	Buy	καπηλεύω	Koppe	Cup	κυπελλον
Kiön	Kin	γενος	Kort	Short	κειρω
Kirke	Church	κυριωκοικος	Krabbe	Crab	καραβος
Kiste	Chest	κιση	Kradse	Scratch	χαραττω
Klæde	Clothe	κλωθω	Kraft	Strength	κρατος
Klaff	Cuff	κολαφος	Krane	Crane	γέρανος
Klage	Complaint	ἐκλαγε	Krebs	Crab	καραβος
Klang	Clang	κλαγγή			
Klinge	Clink	κλαγγή			

Danish.	English.	Greek.	Danish.	English.	Greek.
Kugle	Globe	κυκλος	Lögn	A lie	λογοι
	Bowl		Lögte	Lantern	λυχνος
Kule	Hole	κοιλος	Lok	Lock	πλοκος
Kule	Storm	αελλα	Löse	Loosen	λυσαι
Kukuk	Cuckoo	κοκυξ	Lue	Blame	λευστω
Kuune	Know	κουνειν	Lukke	Lock	κεκλεικα
Kysse	Kiss	κυσαι	Lye	Listen	κλυω
Labbe	Paw	λάβη λαβειν	Lyd	Cloud	κλυτος
Labe	Lap	λάπτω	Lykke	Luck	λαχος
Lægge	Lay	λέγω	Lyse	Light	λευστω
Lænd	Loin	λαγων	Maade	Mete	μετρεω
Lække	Leak	λαγαρδς	Mægte	Might	μεγεθος
Lagt	Laid	λεγομαι	Mænge	Mingle	μεινομαι
Lampe	Lamp	λάμπω	Mage	Make	μηχανάζομαι
Lantse	Lance	λόγχη	Med	{The pre- position}	μετα
Lee	Laugh	γελαω			
Levne	Leave	λειπειν	Meel	Meal	μυλη
Lige	Alike	άλικιος	Meen	Defect	μινυθω
Ligge	Lie down	λέγω	Meest	Most	μείζον
Line	Line	λινον	Meget	{Great Much}	μεγεθος
Loft	Roof	ειληφα			
Löfte	Lift		Melk	Milk	μελκα Galen
Lög	Onion	λαχανον	Meie	Mow, reap	μάω
	Leek		Mene	Think	μενος

<i>Danish.</i>	<i>English.</i>	<i>Greek.</i>	<i>Danish.</i>	<i>English.</i>	<i>Greek.</i>
Mikil	Much	μεγαλη	Op	Up	υπερ
Mild	Mild	χιμαλος	Ophielpe	Help	εφελλω
Min	My	εμεην	Ore	Ear	ουας
Minde	Mind	μενος	Otte	Eight	οκτω
Moder	Mother	μητηρ	Oxe	Ax	αξινη
Möe	Maiden	δμωϊς	Paa	{ Upon, at, in, after }	επι
moje	Trouble	μουχθος			
Möle	Mill	μυλη			
Mudder	Mud	μουδαω	Pandt	Pawn	παω
Muus	Mouse	μους	Page	Page	παις
Myre	Ant	μυρμηξ	Pande	Pan	πατάνη
Nat	Night	νυκτος	Pæl	Pale, Pole	πασσαλος
Navn	Name	ονομα	Pille	To pill	ψιλώω
Nei	Nay	νή	Pine	Pain	πενθος
Net	Neat	νιπτω	Plads	Place	πλατεια
Net	Net	νηθω	Plage	Plague	επλαγον
Ni	Nine	έννεα	Planke	Plank	πλαξ
Nu	Now	νυν	Pligtig	Bound	πλεκω
Ny	New	νεός	Prüs	Price	πρησις
Ober	Over	υπερ	Purre	Irritate	σπερχειν
Oge	Eye	αυξω	Puste	Puff	πτύον
Oje	Eye	οκος	Raa	Yard	} ράβδος
Olie	Oil	ελαιου	Raft	Rafter	
Om	Round	αμφι	Rage	Shave	αρασσω. ξω

<i>Danish.</i>	<i>English.</i>	<i>Greek.</i>	<i>Danish.</i>	<i>English.</i>	<i>Greek.</i>
Regne	Rain	ραινω	Skole	school	σχολη
Reise	Voyage	ερεσσω	Skam	Shame	ασχνημονειν
Rense	Rinse	ραινω. ρανις	Skib	Ship	πικύφη
Ringe	Circle	γυροειν	Soel	Sun	ήλιος
Rive	Snatch	αρπαω	Soe	Sow	ὄσ σως
Rod	Root	ριζα	Sove	To sleep	ὕπνώω
Röve	Ravish	ἀρπάι	Sovn	Sleep	ὕπνος
Ryg	Ridge	ράχσις	Span	Span	σπιδαμη
Saare	Sore	φθορα	Spinde	Spin	σπιζειν
Sæde	Scat	εδος	Spise	Eat	εσθιω
Sætte	Set	εζω	Stamme	Stem	σειμα
Sæve	Sap	ὄπος	Stade	Station	στασις
Sak	Sack	σακκος	Staae	Stand	σταω
Sal	Hall	αυλη	Stand	State	εσταται
Salt	Salt	ἄλις	Stemme	Stop	ἵστημι
Salve	Salve	ἀλειφω	Stemme	Voice	φώνη
Sex	Six	εξ	Stemple	Stamp	σειμβειν
Sidde	Sit	ἕζειν	Steen	Stone	λίθον
Skierm	Shelter	σκια	Sted	Place	σταθμος
Skuffe	Shovel	σκαπτω	Stierne	Star	ἀστήρ
Skye	Cloud	σινιά	Stige	Step up	σοιχεώ
Skygge	Shade	εσκίανα	Stikke	Stick, sting	ἕστιχα
Skyde	Shoot	σπεδαω	Stilk	Stalk	σέλεχος
Skyts	Protection	σινιάζω	Stiv	Stiff	σιβαρός

<i>Danish.</i>	<i>English.</i>	<i>Greek.</i>	<i>Danish.</i>	<i>English.</i>	<i>Greek.</i>
Stivelse	Starch	σιβαρδς	Tre	Three	τρεις
Stof	Stuff	συφω	Troe	Trust	θαρρω
Stonne	Groan	σenaζω	Trone	Throne	θρονος
Strid	{ Strife { Battle	{ σράτευμα	Tug in Hertug	{ Duke	{ ταγος
Ströe	Strew	σρωνυμι	Tunge	Tongue	φθογγος
Sye	Sew	κασσω	Tusk	Ink	δάσκιος
Synde	Sin	σίνω	Væv	Weave	υφάειν
Syg	Sick	σικχος	Væde	Wet	υετός βέου
Taale	Suffer	ταλάω	Ved	With	μετα
Taare	Tear	δακρυμα	Vikke	Vetch	βικια
Tække	Cover	σεγω	Vide	Know	είδειν
Tæmme	Tame	δαμαω	Vidie	Withy	ιτεα
Tage	Take	εταγον	Veed	Wood	υλώδης
Tand	Tooth	τενθω	Viin	Wine	οινος
Tappe	Tap	τυπτω	Vild	Wild	υλώδης
Ti	Ten	δεκα	Virke	Work	εργάζειν
Tiur	Bull	ταυρος	Vise	Shew	ισημι
To	Two	δύω	Voxe	Grow	αυξειν
Törre	Dry	ξηρος	Vrag	Wreck	ρηγμα
Trætte	Strife	σρατευμα			
Trække	Drag, draw	δεδραχα			

We have here taken a survey of more than three hundred and fifty monosyllabic expressions, in which the affinity between the Danish and the Greek is evident. Now let us examine such compounds, as tend still further to illustrate this affinity. Of these, most of the primitives will be found in the preceding vocabulary, and the compounds themselves are reduced to classes, according to their prepositions.

I. Primitives combined with ἀπό, *af* and *op*.

Afæde eat off, *afbide* bite off, *afbrænde* burn up, *afdele* divide, *afdrage* detract, *afdrive* drive off, *afhage* unhook, *afslæ* flay, *afføre* evacuate, *asgaae* go off, *afgnave* gnaw off, *afkalde* reclaim, *afkappe* chop off, *afkøbe* purchase, *afklæde* undress, *afknappe* nip off, *afkorte* shorten, *afkradse* scratch off, *aflægge* cast off, *afløse* loosen, *afmeie* mow, *afmægtig* weak, *afnappe* pluck off, *afpille* pille, *afrage* shave, *afrense* rinse, *afrive* tear off, *afstaae* desist, *afstand* stand off, *afstige* descend, *afstikke* engrave, *aftrække* draw off, *opfare* ascend, *opføre* bring up, *opgaae* rise, *oplose* unbrace, *oplyse* enlighten, *opstaae* rise, *opstige* ascend, *optage* take up.

II. Primitives combined with ἀνά, *an* and *hen*.

Anbrænde kindle, *anføre* guide, *anhage* hook, *anklage* arraign, *antage* and *hentage* take, accept, *henbære* transport, *henfare* depart, *henrive* ravish.

III. Primitives combined with ἐπί, *be*.

Bedække cover, *beklage* lament, *belee* laugh at, *berove* rob, *beskierme* shelter, *beskygge* shade, *beskytte* hide, *bestaae* consist, *bestride* combat, *betroe* trust, *bide* gnaw, *bistaae* aid.

IV. Primitives combined with ὑπερ *over*.

Overdrive exaggerate, *overføre* transport, *overgaae* surpass, *overklæde* clothe over, *overmagt* superiority.

V. Primitives combined with ὑπο, seemingly for ἐπι, *paa*, pronounced *po*.

Paadrive drive on, *paakalde* call on, *paakluge* accuse, *paaklæde* dress, *paakomme* happen, *paalægge* lay on, *paaligge* lie on, *paany* anew, *paastaae* insist on, *paatage* handle, *paatrække* put on, *paavirke* work on.

VI. Primitives combined with ὀμφῖ *om*.

Ombære bear round, *omdeele* distribute, *omfang* circuit, *omfare* travel round, *omfatte* embrace, *omgaae* go round, *omskygge* shade round, *omringe* surround.

VII. Primitives combined with μετὰ *med*.

Meddele share, *medbære* carry with, *meddrive* drive with, *medfare* go with, *medføre* carry with, *medmaade* with moderation.

VIII. Primitives combined with εἰς *ind*.

Inddrive drive in, *indfare* go in, *indføre* introduce, *indkalde* call in, *indkomme* enter, *indlægge* lay in, *indlukke* lock in.

IX. Primitives combined with παρὰ *fra* and *frem*.

Fradrage deduct, *frafare* depart, *fraføre* carry away, *frakalde* recall, *frastaae* desist, *frembære* produce, *fremkalde* call forth, *fremføre* produce, *fremdrage* draw out.

X. Primitives combined with *προ* *for* and *fore*.

Forebringe offer, *fordeele* disperse, *fordrive* turn out, *forekomme* come before, *foresætte* propose, *foretage* undertake.

XI. Primitives combined with *ἐκ* *k* and *g*.

Klap αλαπα, *knytte* νηθειν, *krybe* ερπειν, *kule* αελλα, *glas* glass, λευσω
glippe fail, *ἐκλείπειν*, *gabe* γαπε, ὀπη.

XII. Primitives combined with *εξ* *s*.

Skiære κειρειν, *skov* a copse, κοπτω, *skrige* cry, κριζειν, *skrive* γραφειν,
smøre anoint, μυριζειν, *snee* snow, υφειν, *spior* spear, πειραω, *stinke* παγγιζειν,
storm ορμη, *ström* stream ρευμα.

XIII. Primitives combined with *ὄυ* and *ὄυδὲν* *u* and *uden*.

Ubrændt unburnt; *uenig* discordant, *ufeilbar* infallible, *ukaldet* uncalled,
ukyndig ignorant, *ulig* unlike, *ulykke* unlucky, *utaalmodig* intolerable,
utæmmet untamed, *ustadig* unsteady, *ustridig* incontestible, *udenmaade*
immeasurable, *udenmøje* not difficult.

XIV. Primitives combined with either *απο* and *εξ*, *ανα* and *επι*, or *επι*
and *εξ* *af*, *s*, *an*, *be*.

Afskære cut off, *afstorse* dry, *afskrive* copy, *afstage* take off, *anbetrøe*
trust, *anskrive* write down, *beskære* cut round.

XV. Primitives combined with *επι*, or *εξ* and *επι*, or *επι* and *επι*, or *εξ*
and *επι*, or *προ* and *επι*.

Bespise feed, *besprænge* sprinkle, *bevidue* witness, *sprække* crack, *forbigaae* pass, *forbijaere* pass, *forbireise* pass, *forblive* remain.

XVI. Primitives combined with *ου*, *ουχι* and *επι*, *εξ απο*, *ανα*, *προ* and *αμφι*, &c.

Ubleget unbleached, *ubrækket* unbroken, *ubestridet* conceded, *uforeenlig* irreconcilable, *ου*, *προ*, *εν*, *αλικιος*; *ugienkaldelig* irrevocable, *ουχι ανα*, *καλειν αλικιος*; *ugienbringelig* irreducible, *ugienkiöbelig* irredeemable, *ugienembrydelig* impenetrable, *ουχι*, *ανα*, *αμφι*, *πειρειν*, *αλικιος*; *ufvidende* secretly, *unseelig* uncomely, *uantagelig* unacceptable, *ubeboet* uninhabited, *ubeskreven* undescribed, *ubevidst* unknown, *ubestendig* inconstant, *ubrækket* unbroke.

The propensity to multiply prepositions evinces the resemblance of these languages, and the identity of both primitives and prepositions demonstrates their affinity.

The double G and double K, which occur in Danish, give this language a striking resemblance to the Greek, which is the more remarkable, because we cannot but observe, in given circumstances, the equivalence between κ, γ, χ, K and G convertible into N. Thus λαγχανω produces *lykke* luck, and φθoγγος tongue. Thus σραγγος and σραγγευω may have given birth to *streng* and *strikke*, both which in Danish signify a string; and the Danish *stikke* may be the immediate parent of both stick and sting. Thus also *klinge*, to clink, click, and *klynke*, to cry, lament, bemoan, connect themselves with κλαγγεω, κλάγγω, κλαγγη, clangor, and so does *hænge* with αγγω.

This conversion of N into gamma, or of gamma into N, is extremely interesting. It remains for some good philologist to account for a practice by which Gronovius was exceedingly perplexed, and on which no light has hitherto been thrown.

I am disposed to suspect that N before G and C, or κ, γ, ζ became a nasal, as in the French word *etang*, and that for want of an appropriate character, by which it could be distinguished, it was expressed by gamma, and denominated *agma*, for this was the name, by the ancient grammarians, given to gamma, when it preceded either κ, γ, or ζ. (*v. Gronovii Dissertationes.*)

In this display of the affinity between our parental language and the Greek, the reader cannot fail to observe, that although the lineaments are changed by time, the family likeness between Greek, Danish, and English still remains.

AFFINITY BETWEEN SWEDISH AND GREEK.

Swedish.	English.	Greek.	Swedish.	English.	Greek.
A and Ai	Always	ἀεὶ	Ælja	But	ἀλλὰ
Ach	Ah!	αἶ and αἶ̃	Æljes	} Otherwise	ἄλλως
Ade	Disposition	ἄθος	Aljes		
Adel	Nobility	ἄθλον	Ælta	To desire	ἐλδομαι
Æga	To have	ἔχειν	Æmbar	A vessel	ἄμφορεὺς
Ægg	Edge	ἀκὴ	Æn	If	εἰ
Aela	A storm	ἄέλλα	Ænda	To end	ἀνύπτω

Swedish.	English.	Greek.	Swedish.	English.	Greek.
Æpa	To cry out	ἀπύω	Aga	Astonish	αγη
Æple	Apple	ἄπιος	Aga	A stroke	ἀκία
Æria	To plough	ἀροῦν	Aga	To lead, drive	ἀγω
Æska	To ask	ἄξιόω	Agi		
Æta & Ata	To eat	ἔδειν	Agatr	Good	ἀγαθός
Ætla	To will	ἔθειν	Agg	Ach	ἄχος
Ætt	Father	ἄττω	Agn	Straw, chaff	ἄχνα
°Abrodd	South- ernwood	ἀβρότανον	Akta	To think	ἠγέομαι
°Aka			To ride in a chariot	ἄρχω	Ala
°Aker	Acre	ἀγρός	Ala	To nourish	ἀλδέω
°Alder	Ancient	ἄωλος	Alfbärg	To fatten	
°Aldre	Older	ἑωλότερος	All	The Alps	ἀλπεις
°Aldst	Oldest	ἑωλοτατος	Aln	All	ἄλος
°Allon	Acorn	βάλανος	And	Ell	ἄλενη
°Aliker	Like	ἀλίγμιος	Ande	Against	ἄντι
°Alta	Dainties	ἔλδεαι	Ane	Spirit	ἄω ἄημι
°Anga	To strangle	ἄγχω	Ankar	King	ἄναξ
°Ater	But	ἀτάρ	Ankel	Anchor	ἄγκυρα
Åf	From	ἀπὸ	Ar	Ankle	ἀγκύλη
Afföda	To be born	ἀποφύω	Ar	Beginning	ἀρχή
Aga	To have	ἔχω	Ar	Dawn	ἦρ ver
				Oar	ἦρης in μονηρης. ερεσσω

Swedish.	English.	Greek.	Swedish.	English.	Greek.
Arg	Lazy, Idle	ἀργος	Balja	A pail	πέλλα
Ard & Iard	Earth	ερα	Ban	A path	βαίνω
Arf	Field	ερα	Bane	Destruction	φόνος
Argi	Ire	ὀργή	Barbar	Barbarian	βάρβαρος
Aria	{ To plough	ἀρῆν	Barn	Infant	βαρ <i>Hesych</i>
	{ To drink	ἀρύω	Bars	A barge	βαρις <i>Hesych</i>
Arm	Poor	ερημος	Bæra	To bear	φέρειν
Arpe	Filthy	βυπώ	Bassolyds	King	βασιλεύς
Art	Disposition	ἄρω. ἄρεται	Bæst	Best	βέλτιος
Ask	{ A vessel,	ασκος	Bættre	Better	βέλτερος
	{ Ship		Ball	Ball	πάλλα <i>Hesych</i>
Aska	Ashes	ἄζω	Beck	Pitch	πίτλα
Askig	Worth	ἄξια	Becken	} A beaker	βίκος βικίδιον
Asp	Aspin	ἀσπάρω	Begare		
Ast and Venast	} Vesta	ἔστια	Berætta	To relate	ῥῆσις
			Bessa	To fall	πεσεῖν
Awi	Woe	ὀυά	Betala	To pay	επιτελεῖν
Axel	Axis	ἄξων	Beta	To bait	βιοτευεῖν
Backe	Hill	πάγος	Bi	By, upon	επι
Bäck	A fountain	πηγή	Biart	Pure	φιαρῶς
Badda	To beat	πατασσω	Bleck	{ A plate- } lamén	{ πλάξ
Bægga	A sheep	βήκη <i>Hesych</i>			
Bagge	A ram		Bleck	Slothful	βλάξ
Bagge	A boy	παῖς	Bleck	Pale	λευκός

Swedish.	English.	Greek.	Swedish.	English.	Greek.
Bleka & Breka	To rain	βρεχω	Dike	A ditch	τειχος
Blia	To look at	επι λαω	Disk	A dish	δίσκος
Blia	To flow on	βλύω	Djur	Deep	δυπτειν
Blomma	A flower	βλύω	Djur	Deer	θηρ
Bloss	Flame	φλδξ	Docka	A dock	δοχεϊον
Blind	Blind	βλᾶνος Hes.	Dofta	To dip, dive	δυπτω
Bol	A city	πολις	Dona	To sound	τονίζω
Brinna	To burn	πυροειν	Doppa	To dip, dive	δυπτω
Braka	To make a noise	βράχω	Dör	Door	θυρα
Bromma	To roar	βρέμω	Doter	Daughter	θυγατηρ
Bröd	Food	βρωτῶς Hes.	Dröm	Dream	δρᾶμα
Brussa	To boil	βρασσω	Drön	Drone	θρόναξ Hes.
Byssa	A box	πυξις	Drös	Tumult	θροῦς
Bytta	Bottle	βωτιον Hes.	Draga	To draw	δραγῶ
Dücke	Purse	θήκη	Drifwa	To drive	τρίβειν
Dagga	To gnaw	δάκνω	Drög	A dray	δραγῶ
Dagg	Dew	δέυω	Drypa	To scourge	τρίβειν.
Dam	A dam	δέμω	Dubbel	Double	διπλῆς
Danat	Death	θανατος	Dunt	A stroke	δείνω
Dickta	To form	τευχω	Dura	To dure	δύρω
Dika	To excavate	δίκελλα	Efter	After	ἔυαξ
Dikel	A spade		Eg and Iag I		ἐγῶ
			Egg	Egg	ἄγγος
			Elandig	Merciful	ἑλεεινος

Swedish.	English.	Greek.	Swedish.	English.	Greek.
Elg	Help	ἀλκή	Fetna	Fat	Φάτνη
Em	I am	εἶμι	Finna	To find	ἀποφαίνω
En	One	εἷς	Fierta		πέρδειν
Eriur	Strife	ἔρις	Firn	Before	πρὶν
Erfida	Labour	εργάζειν	Fisa	To inflate	Φυσάω
Fader	Father	πατήρ	Flake	A flake	πλακία
Fälla	To cast	βαλλεῖν	Fla	To flay	Φλόω
Fana	Cloth	πηνος	Flasa	To be hot	{ Φλάζω { παφλάζω
Fara	To depart	περᾶν	Flaska	A flask	Φλασκεῖν <i>Sind.</i>
Fara	To plough	Φαρεν <i>Hes.</i>	Flasta	Many	πλεισοί
Fara	To attempt	πειραζειν	Flat	Flat	πλατὺς
Fasta	To fast	ἀπασια	Flatur	Flat	πλατυς
Fat	{ A horse load { Pack saddle	{ βασαζω	Flax	Flame	Φλόξ
Fa	{ Few	παῦροι	Fleck	A blot	βλαγίς <i>Hes.</i>
Fauai			Fleister	More	πλεῖζος
Fee	A flock	πάω	Flicka	{ A girl { A prostitute	{ παλλαξί { παλλακία
Fa	To take	πάω	Flik	A fold	πλεκω
Far	A sheep	βαρα <i>Hesych</i>	Flock	A flock	λοχος
Feckta	To fight	πυκτεύειν	Fnysa	To breathe	πνέω
Fel	{ A fault, { Error	{ Φήλος	Fole	A foal	πωλος
Fela	To veil	Φελλῶς	Folk	Folk	ορχλος. Φολγος
Fem	Five	πεμπε <i>Æol.</i>	Fon	Fire	Φαγνῶ

Swedish.	English.	Greek.	Swedish.	English.	Greek.
Fot	Foot	πες ποδος	Gina	To yawn	χαίνω
For	Fore	προ	Gjuta	To pour out	χεύσαι
Fræde	Wisdom	Φράδι	Glad	Glad	ἀγλαία
Frækn	Fragil	βριγη <i>Æol.</i>	Glantz	Splendor	ἀγλᾶντα
Fræsa	To fret, fume	Φρυασσω	Glas	Shining	ἀγλας
Fresta	To try	πειρασῆς	Glata	To destroy	κλάζω
Fri	Free	βριγες <i>Hes.</i>	Gliis	Laughter	γέλως
Fro	Early	πρωί	Glo	{ Attentive } { Look }	{ λάω. λῶ }
Fro	Joyful	εὐφραίνομαι	Gnaga	To gnaw	χναύω
Frucht	Fright	Φρικτῶς	Gnida	To rub	κνήθω
Frysa	To be cold	Φρίτσω	Gorr	Gore	ἀχῶρ. ἰχωρ.
Ful	{ Foul, } { Polluted }	{ Φολυω } <i>Hes.</i>	Göa	To bark	γερωῶς <i>Hes.</i>
Full	Full	βυλλῶς	Gök	Cuckow	κόνκουξ
Fyra	Four	πετορα <i>Æol.</i>	Göl	Mire	έλος
Gædas	Joy	γάδομαι	Gradig	Voracious	γρέω
Gafwel	Gable	κεφαλή	Grafwa	To grave	γραφο
Gall	Barren	γάλλος	Grobos	A ditch	γραθα <i>Hes.</i>
Galla	Gall	χολή	Gras	Grass	γράφισ
Gamnan	Joy	γάνυμαι	Gra	Greyheaded	γηράω. γράϊα
Gantas	Sports	γάνωμα	Grena	{ To skreen } { Separate }	{ κρίνω }
Gathod	Delight	γηθέω	Grift	A cave	κρυπτή
Gaelning	Libidinous	γαλλίζω <i>Hes.</i>	Gripa	To gripe	γριπιζω
Gast	A spectre	έγασῆς			

Swedish.	English.	Greek.	Swedish.	English.	Greek.
Gris	A pig	{ γρισῶν <i>Hes.</i> γρύζω γρυζῶ	Hat	Hate	κοτος
Grop	{ A pit, cave	{ γραΦω κρυπτω	Haller	Rather	κᾶλλιον
	{ A gruff on		Heil	Whole	οὔλος ἄλθῆω
	Mendip		Hei	Hay	εἶα
Gumman	Marriage	γαμεῖν	Hjelm	Helmet	ελυμα <i>Suidas</i>
G before E and I is Y.					
Hafwa	To have	ἔβειν <i>Hes.</i>	Hoga	To think	ἠγέομαι
Hagel	Hail	χάλαζα	Hol	Hollow	κοῖλος
Hala	To let down	χαλᾶν	Holk	A hulk	ὀλκᾶς
Hall	Hall	ἄυλη	Hon	Reproach	ὄνειδος
Hamali	An assembly	ὀμιλία	Hult	A holt	ὕλη ὑλώδης
Halm	{ A quill	{ καλάμη	Hund	A hound	κυων
	{ A reed		Hoppa	A mare	ἵππος
Halt	Lame	κυλλος χωλος	Hwal	Whale	Φάλαινα
Hampa	Hemp	κανναβις	Hycklare	A flatterer	ἄδικαλος
Hand	Hand	χανδάνω	Idia	Prudence	ειδειν
Hara	Rock, mount	ὄρος	Idrott	Skill, art	ιδρία
Hard	{ Very ;	{ καρτα	Il	A storm	ἄελλα
	{ Hard in		In	In	εν
	{ Wilts		Inni	{ To inn, to	ἐνδιον
Hare	Hare	ἄυρος <i>Suidas</i>	{ rest at noon	ἐνδιάω	
Harf	Harrow	ἄρπαξ	Infoda	Genero	εμφυτεύω

Swedish.	English.	Greek.	Swedish.	English.	Greek.
Ingifwa	{ To en- gage for }	{ ἐγγύαω	Kinnen	Chin	γενειον
Iord	Earth	ἐρα	Kista	Chest	κιση
Ister	Fat	ἔαρ	Klang	A clang	κλάγγη
Iul	Yule	ἕλιος	Klappa	To clap	κολαπτι
Iufwer	Udder	οὔθηρ οὔφαρ	Klæde	Cloth	κλωθῶ
Kakla	Cackle	καχλάζω	Klibba	To cleave	γλια
Kam	Comb	κομη	Klint	Descent	κλιτος
Kammar	Chamber	καμαρη	Klippa	Cliff	κλιπυς κλιπυς
Kamp	A plain	καμπος Hes.	Klister	Glue	γλια
Kappa	To cut	κόπτειν	Klyfwa	To cleave	κλαω
Kappsæck	A knapsack	{ καψάχη καπτω }	Knaka	To resound	καυαχίζω
Kara	To rejoice	χαίρω	Knæpp	A sound	κοναβίζω
Karing	Old woman	γεραιά	Knæpp	The nape	κῆπη
Kas	Far off	ἐκὰς	Knia	To pluck	κνίζω
Kaster	Tin	κασσίτερος	Koia	A habitation	οικια
Katt	A cat	κατης Suidas	Kol	Fire	κήλεος
Kælke	A dray	ἐλικω	Kollops	Kollops	κολοβος
Kænna	To ken	κοννῆν Hes.	Kon	Kin	γενος
Kæpp	A staff	κνήπων	Kona and }	Quean	γυνη
Kafta	Coif	καππαλια Hes.	Kuna		
Kate	A cottage	κοιτη	Kordel	Cord	χορδή
Kinda	To kindle	κανδαρος Hes.	Kosa	A cup	χόος

Swedish.	English.	Greek.	Swedish.	English.	Greek.
Köst	Gust	γευσος	Lagg	Extremity	λεγον Hes.
Krabba	Crab	καραβος		I leave off	λήγω
Kraft	A den	κρύπτω	Lägga	{ I cause to } { lie down }	λέγω
Kram	Money	κρημα	Lakrits	Liquorice	γλυκυριζα
Kranck	Sick	κραγγης Hes.	Lalla	To talk	λαλέω
Kras	Fragments	ρησσω	Lam	Lame	κλαμβος
Krasir	Eatables	κρεας	Lamm	Lamb	ἀμυδος
Kratta	To scratch	χαρστω	Lampa	A torch	λαμπας
Kroka	To creek	κρεκω	Lants	Lance	λογχη
Kropp	Summit	κορυφη	Lapp	A lappet	λάψια Hes.
Kross	Border	κροστος	Læppia	To lap	λαπτω
Krubba	A crib	κραββατος	Last	A burthen	λεισον Suid.
Krug	A cruise	κρωστος	Läck	Lack, a leak	λακίς
Krut	An herb	χορτος	Läka	To heal	ἀκέομαι
Krupa	To creep	ἔρω	Läna	To lean	κλίνειν
Kula	A den	γωλεα	Le	To laugh	γελαω χλευαζω
Kunna	To ken	κουνειν Hes.	Lefwa	{ To leave	λειπω
Kwinna	A woman	γυνη	Leifa		
Kuckling	Chicken	νικκος	Last	Turpitude	λαίσθη
Kyffe	Hovels	{ κυπαι Hes. αι εξ ὕλης και χορτων ὀκησεις	Lefwer	Liver	ἥπαρ
			Lejon	Lion	λεων
Kyssa	To kiss	κύσαι	Lemna	To leave	λιμπάνω
Lag	Law	λογος	Lid	Side	κλιτος

Swedish.	English.	Greek.	Swedish.	English.	Greek.
Lid	The people	{ λειτῶς. λαῶς Ion. ληϊτός	Magle	} Might	{ μεγαλη μεγεθος
Lin	Linen	λινου	Magt		
Linna	To cease	ἐλινυῶ	Maizn	Greater	μειζων
Lipa	To afflict	λυπεω	Maists	Greatest	μεγιστος
Liten	Little	ελατῶν	Mala	To grind	μυλη
Litlast	Least	ελακιστος	Male	Meal	ἄμυλον
Lius	Light	λυκη	Mamma	Mother	μάμη
Leucht	} Whiteness	λευκότης	Mät & Med	With	μετα
Liecht				Mat	Meat
Litast	To see	λευσσω	Märkir	A sword	μαχαира
Locka	To entice	λακίζω Hes.	Mär	A meer	μειρω
Lofft	Loft	λόφοι	Mäta	To mete	μετρειν
Lök	Grass	λαχανον	Mana	Moon	μηνη
Löpa	{ To bark } { a tree }	{ λεπω	Meen	{ Necklace } { a chain }	{ καυιάκης
Lösa	To loose	λύσαι	Men	But truly	μεν. μην
Löya	To wash	λουω	Men	Diminution	μινύξω
Lunga	To sob	λυγγάνω	Mena	To think	μένος
Lucka	Luck	λαχος λαχανω	Mena	To signify	μηνύω
Ly	Tepid	λιαρος	Mjall	Soft	μαλῶς
Lysna	To see	λευσσειν	Meth	With	μετα
Maan	Bracelet	μαννος	Minst	Little	μινυός
Mage	A maw	σομαχος	Mig & Mey	To me	μοι
			Miga	To piss	ὀμιχέω

Swedish.	English.	Greek.	Swedish.	English.	Greek.
Mikel	Great	μεγάλη	Mus	A mouse	μῦς
Mild	Mild	{ μαλῶς { μειλιχος	Mykest	Greatest	μεγιστος
Minne	Memory	μνάομαι	Namn	Name	ὄνομα
Mizdo	Reward	μισθός	Narr	A fool	νάρη Hes.
Minga	} To mix	{ μίγνυμι	Nääs	Island	νησος
Miska		{ μίσγω	Næssla	Nettle	νύσσω
Mjök	Milk	{ γαλακτος { μέλα Galen	Næste	Nest	νεοσσία
Mjölka	To soothe	ἀμέλγειν	Nætt	Neat	νίπιω
Mod	Weary	μόθος	Ned	Nethier	νειόθι
Möda	To care for	μῦθος	Nesa	Reproach	νεικήω
Moder	Mother	μητηρ	Nicka	To nod	νενευκα
Moka	Muck	μύσσω	Nio & Nie	Nine	ἐννεα
Mölla	To grind	μύλη	Niosa & Nosa	} To know	ενόησα
Möö	{ A maid { servant	{ δμωή	Nocka		
Mord	Death	μόρος	Nun & Nu	Now	νῦν
Mörk & Maurk	} Dark	ἀμαυρόω	Oädel	Ever clear	ἀεὶ δελος
Mosa			Mucus	μύξα	Of
Mun and Mon	} A moment	μονάς	Ok	A yoke	ζυγόν
Multen			Putrid	μελδω Hes.	Olja
			Op	A whooping	οπις Hesych
			Ore	A rock	ορη
			Ort	Borders	ὄρος
			Orn	A bird	ὄρνις

Swedish.	English.	Greek.	Swedish.	English.	Greek.
Os	Odor	ὄζω	Ramla	To ramble	ῥέμβω
Ostra	Oyster	ὄστρειον	Rapp	To rap	ῥαπίζω
Ofwer	Over	ὑπὲρ	Rapper	Rapier	ῥαμφί <i>Hes.</i>
Oga	Eye	ὄγκος <i>Hes.</i>	Raska	To destroy	ῥάττω
Ora	Eagle	ορνίς	Rædas	Dread	ῥέωδέω
Osa and Afosa	To draw water	ἀφύω ἀφύττω	Ræde	Speech	ῥητις
Ouden & Ode	No one	οὐδέν	Ræf	Roof	ῥέφω. ῥοφος and ῥήπαι
Packa	To pack	πιπάζω	Ræka	To be healthy	ῥαία
Pat & Pfad	Path	πάτος	Regna	To rain	ῥέγων
Pate	Rumor	φάτις	Renna	To run	ῥεῖν
Pil	A dart	βέλος	Rep	To reap	ῥῶψ
Pina	Punishment	ποινή	Repa	To reap	ῥέπω
Platt	Wide	πλατύς	Reta	To irritate	ῥέθω
Plætt	A stroke	πλήττω	Rock	A rag	ῥακος
Puse	A purse	βύρσα	Ros	A rose	ῥόδον
Potta	A cup	ποτηρῖον	Rot	Root	ῥίζα
Pöl	A lake	πηλός	Röd	Red	ῥουθρός
Prata	To speak	φράζω	Roina	To try	ῥευνάω
Putten	The bottom	πυθμῆν	Röst	Bold	ῥῶνυμι ῥῶσικῶς, <i>Hes.</i>
Rækla	To eruct	ῥερέγειν	Röste	Roof, roost	ῥῆψος
Räda	An oration	ῥητὸν	Rufwa	To brood	ῥέφω
Ragata	A racket	ῥάδαρος			

Swedish.	English.	Greek.	Swedish.	English.	Greek.
Rugg	The back	ῥάχμις	Sex	Six	ἕξ
Rykta	{ To take care of	{ ὠρακιᾶν Eustath	Sikel	Sickle	ζάγκλη
Rynkia	Wrinkles	ῥινοῦς	Siuk	Sick	τιροῦς
Rysa	To tremble	Φρίσσω	Simla	Flour	τεμίδαλις
Sam	{ As a ter- mination }	{ ὁμοιος	Sind	Hurt	τίνομαι
Sam	As a prefix	{ ἄμα ὁμα συν συμ	Simna	{ To un- derstand }	{ τυιέναι
San & Sin	Thy	συν	Sire	Sir	κύριε
Säker	Secure	ἔχυρος	Skackt	A well	τκαπτω
Særk	{ A silk garment }	{ τηρικῶς	Skaffa	{ To shape prepare }	{ τευάζω
Säte	Seat	ἔδος	Skaft	A haft	τηήτων
Sætta	To sit	ἕζειν	Skaft	A spear	{ σκηπίρον σκαπιον <i>Doric</i>
Saar	The itch	ψωρα	Skallig	Dry	σκέλω
Saga	{ To saw To cut	{ ψάω σαγαρις	Skare	A scar	ἔσχάρα
Sall	A sieve	σαλευω	Skarp	Dry	κάρφω
Se	To see	τεάομαι	Skäppa	A hollow vessel	{ σκάφος and σκάφη }
Se	To sit	ἕζω ἕση	Skära	To cut	{ κειρειν κερσαι Hes.
Sed	A custom	ἔθος	Skal	A scale	σκαλις <i>Hes.</i>
Sedan	After	εἶτα	Skeel	Fortuose	σκαυιδε
Sela	Bridle	ψέλλιον			

Sk before E and I is Sch.

			Swedish	English.	Greek.
Swedish.	English.	Greek.			
			Snö	Snow	νίφω
Skeppa	To cover	σκέπω	Snöre	A rope	νεῦρον
Skid	Cleft wood	σχίζω	Snoter	A wise man	συνετὸς
Skinn	Skin	τκήνος κύτος			συνικός Hes.
Skirta	To run	σκαίρω σκιρτάω	Socka	Socks	ὑποδηματα Φρύγια
Sköfwe	A covering	σκεπω			
Skör	Filth	σκῶρ	Some	A seam	σαγμα
Sköra	To fracture	σκήρος	Sopa	To sweep	σασβέω
Skria	To scream	κρίζειν	Sömpn	Sleep	ἕπνος
Skrifwa	To write	γραφειν	Söt	Sweet	ἡδύς
Skudda	To scatter	κεδάω	Spada	A spade	σπάθη
& Skeda			Spana	To drag	σπάω
Slicka	To lick	λείχω	Sparka	To vibrate	σπαίρω
Slem	Slime	λύμα	Sparka	To urge	σπέρχω
Slif	Sleave	λαΐφος	Spisa	To expand	σπίζω
Sluta	Shut	κλειω	Split	Split	σπαλυσσομαι
Smæltä	To melt	μέλω	Spott	To spit	πτυειν
Smarta	To smart	μέρω Hes.	Sta	A town	ἄστυ
Sma	Small	μειω	Stadig	Firm	στάδιος
Smeka	To stroke	σμέω	Staf	A stump	σταπος
Smila	To smile	μείλιχος	Stafwa	To gird	σέφω
Smörja	To smear	μυρῆν	Stall	A stable	σταλη Hesych
Smycka	To cleanse	σμήχω	Stalla	To state	πιλος
	to adorn		Ställa	To adorn	σέλλω

Swedish.	English.	Greek.	Swedish.	English.	Greek.
Stampa	To stamp	σείβω	Streng	{String, Strong}	{σραγγεύω
Stämma	{A crown Garland}	{σέμμα	Ströa	To strew	σπρέω. σρωνύω
	{To stem}	{ισάμενος	Ström	A torrent	σρόμβος
Stämma	{To direct the course}	{νηακατασησαι	Stubbe	{Stem, stump A residue}	{στυπη Hes. σύπος Apol.
	Stanka	To groan	στυμπα	To mutilate	
Stänia	To groan	σένω	Stufwa	To amputate	
Stanna	To stand	ισάναι	Stum	Dumb	ασομος
Stapel	A heap	σπιβή	Stupa	To scourge	στυπαζειν Hes.
Starr	Rigid	σερρός	Styf	Stiff	στυφελός
Sta	To stand	σάω <i>Inusit.</i>	Styfr	Firm, rigid	σιβαρός. σιφρός
Sticka	To stick	σικω εσιχα <i>Vel.</i>	Stugg	Odious	στυγέω
Stjelnk	A stalk	σέλεχος	Styre	Barren	σειρα
Stiga	To go	σείχειν	Swalg	The throat	{σφαραγος
Stinga	To sting	σίζω	Swælja	To swallow	
Stinn	Robust	σθένος	Sy	To sew	καττυειν
Stock	A beam	δοκός	Tak	The roof	σέγη
Stodel	A pillar	σύλος. σήλη	Tacka	To roof	εσεχα
Stol	{An expe- dition}	{σόλος	Täcke	Repository	θήκη
	{To stop, stuff}	{σείβω	Taga	To touch	θαγειν
Stoppa			Tænja	To extend	πεινειν
Storm	Storm	σρμη	Tæra	To tear	τερεω τειρω
			Thius	God	θεος

Swedish.	English.	Greek.	Swedish.	English.	Greek.
Tekna	To shew	δεικνυμι	Twinga	To restrain } To pinch }	σφιγγω
Tiga	To be silent	σιγαῖν			
Tijo	I am silent	σιγαω	Tycka	To think	δοκειν
Tisse	A teat	τιτθη	Ull	Wool	ιουλος
Tolchin	Such	τηλικος	Wada	To go	βαδειν οδευω (πατω
Töras	To dare	θαρρειν			
Iag tär	I dare	θαρρω	Wagel	A staff	βακλον
Trampa	To trample	πραπεω	Wagn	A waggon } A chariot }	αγαννα Hes.
Trä	{ A tree, } { the oak }	δρυς			
Tridie	The third	τριτη	Warda	To be made	ερδειν
Trifwas	Thrive	τρεφω	Wigra	To restrain	ειργω
Thrösha	To thresh	θραυω	Wilja	To will	βουλομαι
Trycka	To vex	τρυχειν	Wäxa	To increase	αυξειν αεξειν
Truma	A hole	τρυπα. τρυμα	War	Spring	εαρ
Tull	Toll	τελειν	Wat	Wet	υδαρ υετος
Tuchta	To bring forth	τικτω	We	Woe	ουαλι
Tulla	To involve	εντυλιτιω	Wel	A wile	φηλεω
Tuna	Thin	τυνος Hes.	Weta	To wit	ειδειν
Turna	To turn	τορνω	Wika	Like	εικειν
Tutir	Daughter	θυγατηρ	Win	Wine	οϊνος
Twa & Toa	Two	δυω. δυο	Winkel	Crooked	αγκυλος
Twina & } Tyna }	To dwindle	φθινω	Wira	To whirl	γυρην
			Wisa	A song	αδω. ατω
			Wrak	A fissure	ρωγη

Swedish.	English.	Greek.	Swedish.	English.	Greek.
Yfer	Over	ὑπὲρ	Yrka	To work	ἐργαζέσθαι
Yfrit	Intensive particle	ἰφι	Yxa	An ax	ἄξινη
Yppe			Open	οπη	Yttersta

N. B. 670 words.

AFFINITY BETWEEN MÆSO-GOTHIC AND GREEK.

Gothic.	English.	Greek.	Gothic.	English.	Greek.
Abu and Af	From	ἀπο	Bairan	To bear	Φερειν
Afetja	To devour	ἀφεδειν	Bairgan	To guard	} πυργος
Afifnan	To remain	απολειπειν	Baurg	A fortress	
Ahma	Breath	ἀημα	Bairht	Bright	βριθισαν <i>Hes.</i>
Ahtau	Eight	οκτω	Bidian	To ask	πειθειν
Aigan	To have	εχειν	Bi	By, against	επι
Alja	But	ἀλλα	Bistagun	Ascended	σειχω
All & Allai	All	ολος	Bloma	Bloom	βλουω
Allis	Altogether	ὅλως	Brinnan	To burn	πυρορειν
Aleva	Oil	ἐλαία	Briggan	To bring	φερειν
Alleina	Ulna	ὠλένη	Daddna	A teat	} τιτθη
Ams	Shoulder	ὤμος	Daddjandei	A nurse	
Augo	Eye	αυγη <i>Hes.</i>	Dags	A day	δάος
Auso	Ear	ους	Dailjan	To deal	διελείν
Aukan	To eke	ἄυξειν	Dauhtar	A daughter	θυγατηρ

<i>Gothic.</i>	<i>English.</i>	<i>Greek.</i>	<i>Gothic.</i>	<i>English.</i>	<i>Greek.</i>
Daurstan	To dare	θάρρειν	Gathrask	{ Threshing } { floor }	{ θραυ } { }
Ei	If	εἰ	Galisan	To collect	λεγειν λεξω
Etan	To eat	εδειν	Gains	He	εκεινος
Fadrein	Fathers	πατηρ	Gods	Good	αγαθος
Fagr	Fair	Φιαρδς	Graban	To dig	γραφω
Fahan	To take	ταω	Gras	Grass	γρασις
Fairra	Far	τορρω	Gredags	{ Hungry } { Greedy }	{ γραω } { }
Fairzna	The heel	τοφουρον	Gahailjan	To heal	{ ουλος }
Faran	To go	τορευομαχι	Hails	Hail	{ }
Fauai	Few	παυρος	Hausjan	To hear	ους
Faurhtan	To fear	Φριπλω	Hlahjan	To laugh	γελειν
Fidvor	Four	πετορα	Hlaine	A hill	κολωνη
Fimf	Five	πεμπε	Hliftus	A thief	κλεπτης
Fodan	To feed	βοτειν <i>Hes.</i>	Hliumans	The ears	κλυμι
Fon	Fire	Φανος	Hnaivjan	{ To bow } { down }	{ νευω }
Fotus	Foot	ποδος	Hramjan	To suspend	κρεμαειν
Frodein	Prudence	προειδειν	Hrugga	{ A shepherd's } { crook }	{ κερυκιου }
Fretan	To eat	εδειν	Hrökida	Crowing	κραυγη
Gadaursta	Durst	θάρρω	Hrains	Pure	ραινω
Gadailjan	To divide	διελειν	Hugjan	To meditate	ηγουμαι
Gadiupida	Dig deep	δυπλω			
Ganatida	Watered	νοτια νοτις			
Gabrainjan	To rinse	ραινω			
Gathautijan	To bless	βεος			

<i>Gothic.</i>	<i>English.</i>	<i>Greek.</i>	<i>Gothic.</i>	<i>English.</i>	<i>Greek.</i>
Hundos	Hounds	κυνες	Menoth	Month	μηνὸς
Ik	I	εγω	Mikil	Much, great	μεγαλη
Im	I am	εἰμι	Maists	Greater	μεγιστος
In	In	εν	Maistaim	The great	μεγιστοι
Innatgaggan	To enter	εντος κειν	Minnista	Least	μινυδς
Inuh	Without	ανευ	Milith	Honey	μελιτος
Juka	Yoke	ζυγον	Mis	To me	εμδς
Kald	Cold	κίελλη	Mith & Mid	With	μετα
Kaupoth	To buy & sell	καπηλευω	Mizdo	Meed	μιτθος
Kausjan	To taste	γευεσθαι	Nalits	Night	νυξ. νυκτος
Kukjan	To kiss	κυω. κεκυκα	Namo	Name	ονομα
Kunnao	To know	γινωσκω	Ne, ni	No	νε
Kuenais	Of the wife	γυναικος	Niujo	New	νεος
Laggan	{ To send, place }	{ λεγειν	Niun	Nine	εννεα
Leigvan	To lick	λειχειν	Nu	Now	νυν
Lifnan	To leave	λειπειν	Quairn	A quern	γυροειν
Ligan	To lie down	λεγειν	Quein	A woman	γυνη
Lukarn	A lantern	λύκη	Rakjan	To stretch	ῥεγειν
Malan	To grind	μύλη	Rathizo	Easily	ῥαδιος
Matjaith	Eat ye	εδετε	Razda	A speech	ῥεω. ρησω
Mats	Meat	εδειν	Sai	See	{ θεαομαι
Meims	Meus	εμδς	Saihva	I see	
Mena	Moon	μήνη	Sakk	A sack	τάκκος
			Saihs	Six	εξ

Gothic.	English.	Greek.	Gothic.	English.	Greek.
Satjan	To set	ἔδος, ἔζω	ʼaujan	To do	τέυχειν
Sitan	To sit	ἕζομαι	ʼaulhan	To tow	θραζειν
Skadau	{ A shade, Shadow }	{ σκιαδιον	ʼundu	Tooth	τενθω
Skaidan	To separate	σχίζειν	ʼvai	Two	δύω
Slahan	To smite	θλάω, κλάω	ʼhairs	A foreman }	θυρα
Sokja	To seek	ἐζήτηκα	ʼhairh	Through	
Spureidans	Basket	σπυρις	ʼhaurhsjan	To thirst }	θερειω
Staig	He went }	σειχω	ʼhaurhsus	Dry	
Steigan	To go		ʼhrins	ʼhrins	Three
Stibna	The voice	σομα	Tekan	To touch	θιγειν
Stika	{ A moment A point }	{ σίγμα	Valjan	Will	βηλομαι
			Ubu & Uf	Under	υπο
Stiur	A steer	ταῦρος	Ufar	Over	ὑπὲρ
Stravan	To strew	σρωνυω	Vigan	To fight	πυκτευειν
Tagr	A tear	δάκρυμα	Uil	The sun	ἥλιος
Taikn	A token	δεικνυμι	Vitan	To wit	ειδει
Talziand	{ A tutor Preceptor }	{ εντελλειν	Vrakja		ῥωχμῶς
			Wahsjan	To increase	αυξέν

The double G, which marks affinity between Danish and Greek, is equally found in the Gospels of Ulphilas. Thus we have *briggan*, bring; *driggkan*, drink; *gaggan*, gang; *huggrian*, hunger; *lagga*, long; *thaggkian*, think; *tuggo*, tongue.

Had Lord Monboddo paid attention to the Gothic of Ulphilas; he would not have been misled by “ his learned friend, who, in all the four gospels could not find one word derived from either Greek or Latin.” (v. Monboddo, Vol. 4. p. 172.)

How much is it to be lamented, that a person of such superior talents, extensive knowledge, and commanding influence, should, without examination, have reported this opinion of his friend! His lordship had to prove, that Greek is perfectly an original tongue, not derived from a preceding language. In confirmation of this doctrine, he brought forward a declaration of his friend, respecting the Gothic of Ulphilas as not derived from Greek.

By the vocabulary, here produced, it is rendered clear, that they are nearly related. But if neither is derived from the other; if they do not stand in the relation of parent and offspring; they must be descended from some common ancestor, and Greek cannot be, what his lordship affirms it to be, an original language invented by Sages, inhabitants in Greece.

No good linguist will call in question, either the close affinity between Icelandic, Danish, Swedish, and Greek, or the radical identity of all these northern languages and the Gothic of Ulphilas. Consequently whatever affinity is proved to exist between the former and the Greek, must be allowed equally to exist between the latter and the Greek.

In the progress of my work I shall demonstrate, that no Sages ever prevailed upon the inhabitants of Greece, or of any other country to disuse the language, which from their youth they had been taught, and to learn a new language invented for them by philosophers.

THE

PERSIAN LANGUAGE.

PERSIA, including Media, and Chorasán, situated in the intermediate space between India, Arabia, and Tartary, has for its limits, the rivers Jihon, and Euphrates, the Caspian and the Persian Gulf or Indian Ocean.

What languages prevailed through this extent of country in the days of Chedorlaomer, or in succeeding generations prior to the Sassanian dynasty, which subsisted from the commencement of the third century to the middle of the seventh, does not appear. But it is agreed, that during this period the Persian had no fewer than seven dialects, of which four have become obsolete. Of these, numerous expressions have been preserved in the fragments of *Sadi*, a celebrated poet, who wrote in the thirteenth century. Three dialects survive, and with them the learned are acquainted.

Of these the most ancient is the *Pelavi*, or, as the natives pronounce this word, Pèhellavi. It has been preserved pure upon the mountains, and in the most revered of their religious books; and it is commonly

spoken at Ry, Ispahan and Dinoor. Hyde, in the 35th chapter of his inestimable work, informs us, that in the fifth century, the Pelavi dialect was proscribed by Behrâm Ghûr, who in its place established the pure dialect of Media, as the language of his court; and this, by Sir W. Jones, has been considered as related to the Chaldee. In the progress of my work, it will be my endeavour to demonstrate, that his opinion is well founded.

The *Parsi*, which was the idiom of Istakhar and of Farsistan, or Persia proper, is divided into the Zebani *Deri*, or language of the court, as refined by Behrâm Ghûr, and the Zebani *Farsi*, or general language of the country. These, since the battle of Cadessia, A. D. 656, have been exceedingly corrupted by Arabic.

The *Deri* is chiefly spoken by the people of Meroo, Shahijan, Buckhara, and Badakhsham, and according to Hyde, by the inhabitants of Elymais, Media, Parthia, and Chorasán. My valuable acquaintance, Dr. James Ross, has been so obliging as to indulge me with extracts from the introduction to the best, as well as the most ancient dictionary now subsisting of the pure Persian language, a work undertaken A. D. 1608, by Jemal-ud-deen Husain Anjoo, at the command of the great Mogul Emperor Acbar, and the produce of more than thirty years close application. It was collected from forty-four dictionaries, then well known, and nine others, whose authors were unknown, beside histories, commentaries, the book of the Zjend, Pazjend, and many other ancient works. This laborious philologist, when he had finished his dictionary, dedicated it to the son of Acbar, in the year 1639. This inestimable work, Doctor Ross is now translating for the press.

The pure language has been well preserved by Ferdusi, the epic poet, who is called the Homer of Persia; but Sadi, who wrote in the thirteenth century, admitted without scruple, numerous expressions from the Arabic.

THE ALPHABET.

THE present alphabet is adopted from the Arabic. It has been considered as composed of thirty-two letters, all consonants; but eight of these are never found in words purely Persian. Of the twenty-four genuine letters, eight are modifications of others; consequently the original characters were sixteen.

Of these, *alif*, *wa*, *ya*, are called long *vowels*; but to produce a sound, each requires a vowel point, and each, like our vowels, may have a determinate variety of sounds. Thus for instance, *alif* has given to it the sound of *a* in ale, of *a* in fall, of *ee* in eel, of *i* in begin, of *i* in idle, of *o* in open, of *oo* in poor, of *ow* in cow, and of *u* in under. *Wa*, commonly sounded like *o* in stole, has eight distinct sounds.

Ya, most frequently pronounced as *i* in sin, as *ie* in liege, *ea* in ease, *ei* in conceive, or *ee* in feed, has seven distinct sounds. All these however are not abandoned to caprice, but determined by fixed rules. The short vowels have an obscure sound of *i*, *o*, or *u* in bird, mother, sun; as for instance, *bd* is pronounced *bud*. Of the short vowels, two appear above the consonant and one below it, the latter being a small stroke straight and inclined. Of the two others, one is similar to this, the other resembles *wa*. All the vowels may be considered as interchangeable.

Change of Consonants.

THE Persian, like other languages, readily assumes one letter for another of the same organ. Thus it changes

In the first Series.

B into M: ghurb, ghurm, the west.—B into W: buzurg, wozurg, great.

P into F: parsi, farsi, Persians.

F into V: fam, voam, aspect.

V into F: yavah, yafah, jests.—V into B: novishtah, nobishtah, written.

In the second series.

K into KH: shamakchah, shamakhchah, pitch.—K into Gh: kuloolah, ghuloolah, clew.

KH into H: khecher, hecher, voracious.—KH into GH: sateekh, sateegh, spear.

GH into G: legham, legam, riddle.

H into J: maah, maj, moon.—H into KH; hyiz, khyiz, hermaphrodite.

I into K: akhshii, akhsheek.

In the Third Series.

T into D: dustas, dusdas, a mill.

D into T: guftund, guftunt, they said.—D into Z: audur, auzur, uncle.

Z into J: poozesh, poojeesh, apology.—Z into GH: gereez, gereegh, height.

J into Z: rejab, rezah, series.—J into Z H: kej, kezah, curved.—J into T: taraj, tarat, plunder.

In the Fourth Series.

R into L: soor, sool, rampart.—L into R: zuloo, zuroo, leech.

N. B. One character anciently served for both these letters.

In the Fifth Series.

S into SH: mayoos, mayoosh, hopeless.—S into CH: kheroos, kherooch, dunghill cock.—S into H: amas, amaah, tumour.

SH into S: sharek, sarek, nightingale.—CH into SH: kach, kash, would to God.

In the Sixth Series.

N into M: ban, bam, cieling.

The Numerals.

Yec, du, seh, chehar, penge, shesh, heft, hesht, nu, deli: yazdeh, duaz deh, &c.

The Nouns.

Nouns substantive are said to have but one variation of case. Thus puser, a child, in the dative and accusative has pusera. But they have a genitive case of peculiar structure, as puseri an, his son. The plural is formed by adding *an* or *ha* to the singular. Thus *gurk*, a wolf, makes *gurkan*, wolves; *bal*, a wing; *ballia*, wings.

The noun adjective admits of no variation.

Degrees of comparison are marked by *ter* and *terin*; as *khub* fair, *khubter* fairer, *khubterin* fairest. The English *than*, after a comparative, is expressed by *az*.

The Pronouns.

Mun, to, O ; ma, shuma, ishan—I, thou, he ; we, ye, they.

Mera me, tura thou, ora him, mara us.

The pronoun adjuncts are six, sh, t, m ; nd, id, im. These are subjoined to nouns and verbs to indicate the person either acting, or interested. *Sh* added to the end of nouns means *his, her, it's*. Jameïash, his robe ; dilhesh, his heart ; muïsh, his hair. *T* subjoined indicates the second person singular, thou, thy, to thee. Jameïat, thy robe ; dilet, thy heart ; muït, thy hair.

M indicates the first person, I, my, to me. Jameïam, my robe ; dilem, my heart ; mâüm, my hair.

When the pronoun precedes the verb, the agent is changed, and it implies the dative case, as for instance, *zeram dad*, gold to me he gave.

In the plural number, nd indicates the third person, id the second person, and im the first.

Here it is to be observed, that although *M* may have been abbreviated from mun or ma, and *T* from to, all the other adjuncts are fragments of more ancient pronouns, now obsolete.

The Verbs.

These are chiefly derived from nouns, which Jemal-ud-deen Husain Anjou considered as their roots.

They have but one conjugation and three changes of tense.

I have stated that the persons are indicated by adjunct pronouns, which form the terminations. In this all Persian philologists agree, and

affirm that to prefix a pronoun is a superfluity. The substantive verb *booden*, to be, may serve as a model for the variations of the persons in all tenses.

Booden, or *boodun*, to be.

The present tense is wanting in this verb, and is therefore supplied by two other verbs, of which only the present tense remains. These are *um* and *hasteem*, which run thus,—*um*, *ee*, *ust*; *cem*, *ced*, *und*; and *hestum*, *hestee*, *hest*; *hesteem*, *hesteed*, *hestund*: I am, thou art, &c.

The preterites are,—*boodum*, *boodee*, *bood*; *boodeem*, *boodeed*, *boodund*; I was, &c.—*boodeh um*, *boodehee*, *boodeh ust*, &c. I have been.—*Boodeh shudum*, *boodeh shudee*, *boodeh shud*, &c. I had been, &c.

The future is—*khahumbood*, *khaheeblood*, &c. I shall be, &c.

Then follow, *booum*, *booee*, *booud*; *booeem*, *booeed*, *boound*, I be, thou beest, he be, &c.—*Bushum*, *bushee*, *bushud*; *busheem*, *busheed*, *bushund*, I be, &c.—*Boodmee*, &c. I would be, &c.—*Boodeh bushum*, &c. I shall have been, &c.—*Boo*, &c. be thou, &c.—*Bash*, being; *boodeh*, been.

Shudun and *shoodun*, to be, is thus conjugated:

Mee shooum, *mee shooee*, *mee shooud*; *mee shooeem*, *mee shooeed*, *mee shoound*, I am, &c.—*Shudum*, *shudee*, *shud*, &c. I was.—*Shudeh um*, *shudhee*, *shudeh ust*, &c. I have been.—*Shudeh boodum*, &c. I had been, &c.—*Khahum*, *shud*, &c. I shall be.—*Shooum*, I be, &c.—*Shoo*, be thou and being.—*Khahum bude*, to be willing.—*Khahum*, *khahee*, *khahed*; *khaheem*, *khaheed*, *khahund*, I will, &c.

The other tenses are formed like those of the regular verbs.

Daden or dadun, to give:

Present tense: Meedehum, meedehee, meedehud; meedaheem, meedaheed, meedahund, I give, &c.

Preterite: Dadum, dadhee, dad; dadeem, dadced, dadund.

Imperfect: Meedadum, meedadhee, meedad, &c. I was giving, &c.

Pluperfect: Dadeh boodum, I had given, &c.

First future: Bedahum, &c. I shall give.

Second future: Khaumdad, khaueedad, I will give, &c.

Subjunctive or Aorist: Dheum, &c. I may give, &c.

Potential: Dadmee, I might give, &c.

Compound future: Dedeh bashum, &c. I shall have given.

Imperative: Deh, give thou; dahud, let him give.

Infinitive: Dadun, to give; dadeh booden, to have given.

The passive voice has the present, preterite, &c. formed by the auxiliary verbs sluden, booden, and khustum.

Among the prepositions we find *aber*, upon; and among the conjunctions *u* or *v*, and.

From this transient view of the grammar, we may see clearly, that the same language, which in the peninsula of India produced Sanscrit, and became Greek, with its Æolic dialect, the Latin, on the European shores of the Mediterranean Sea, gave birth to Persian in the country intermediate between the Caspian and the Indian Ocean.

All these languages agree in multiplying their compounds; by which practice they form a striking contrast to the Hebrew, Arabic, and Chaldee. Yet, notwithstanding this discordance, they have a discernible affinity.

ON THE

LANGUAGES OF INDIA.

THE natural boundaries of Indostan seem to be Caucasus, the Tibetan Mountains, the Indus, and the Ocean.

But, when we examine the languages of India, other limits present themselves to view, and we are disposed to consider as one the whole extent, in which the various languages allied to Sanscrit and the Nagari character prevail. With these letters and languages we see combined certain religious practices and opinions, which serve to connect Indostan, Tibet, Cashmire, Napaul, Butan, Asam, Siam and Ava, presenting them to our view as collateral branches of one stem.

The Sanscrit has been regarded as the parent of a numerous progeny; but it is acknowledged that both parent and progeny may be the common offspring of some remote progenitor.

All, who have paid attention to this subject, agree with the Brahmins, that Sanscrit literature resembles an extensive forest, abounding with a rich variety of beautiful and luxuriant foliage, splendid blossoms and

delicious fruits, but surrounded by a strong and thorny fence, which prevents those, who are desirous of plucking its fruits and flowers, from entering.

Yet such has been the ardour of our countrymen in pursuit of knowledge, that no difficulties have been sufficient to restrain their efforts.

Mr. Halhead was the first who ventured to break through this thorny fence, that he might catch a glimpse of the inestimable treasure, which jealous superstition had concealed. In the year 1776 he began to penetrate the forest, and having tasted its delicious fruits, he invited others to partake with him. These were his words of invitation: "The grand source of Indian literature, the parent of almost every dialect from the Persian Gulf to the China Seas, is Sanscrit; a language of the most venerable antiquity, at present shut up in the libraries of Brahmins. This appears to have been current over most of the oriental world, and its traces may yet be discovered in almost every district of Asia. It agrees with Persian, Arabic, Latin and Greek in the most common expressions, more especially such as are monosyllabic. The coins of Asam, Napaul, Cashmeer, Butan, Tibet, and many other kingdoms, are stamped with Sanscrit letters. The same arrangement of the letters appears in the greatest part of the East from the Indus to Pegu, and the same affinity in the names of persons, places, titles and dignities, to the furthest limits of Asia, is Sanscrit."

Such was the representation of this distinguished orientalist.

Sir W. Jones, the most elegant scholar of his day, perfect master of Greek, and deeply imbued in oriental literature, no sooner arrived in the peninsula of India, than, availing himself of the influence derived

from his office, he obtained Bhraminical assistance, and turned his energetic mind to the sacred language of that country.

In the year 1787, he allotted one hour a day to these pursuits, and was soon able to trace the features of resemblance between Sanscrit and the languages of Europe. He admired “its wonderful structure, more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to each of them a stronger affinity both in the roots of verbs and in the form of grammar, than could possibly have been produced by accident.”

Henry Colebrooke, not inferior in mental powers and exertions to Sir W. Jones, and every way qualified to estimate the comparative importance of oriental literature, considers the Sanscrit as a most polished tongue, fixed in classical writings of the best poets, most of whom flourished in the century before Christ. In his opinion it is evidently derived from a primeval tongue, which was gradually refined in various climates, and became Sanscrit in India, Pahlavi in Persia, and Greek on the shores of the Mediterranean.

Such are the testimonies of these learned men as to the structure and excellence of Sanscrit.

Had Mr. Halhead, in his enumeration, omitted the Arabic as a language “with which the Sanscrit agrees in the most common expressions,” his description would have been more conformable to truth.

With Mr. Colebrook, I am persuaded, that Sanscrit is derived from a primeval tongue, and I discover affinity between it and Hebrew. Yet I am satisfied, that neither Hebrew, Arabic, Chaldee, Sanscrit, nor Persian, has any claim superior to the rest, or can be considered as their

parental language. They are co-relatives, and have originated in one common ancestor now no more.

The Arabic has been preserved in the Koran, the Persian in Ferdosi, the Sanscrit in Valmeeki, the Chaldee in Daniel, Ezra and Nehemia, the Greek in Homer, and the Hebrew in the Pentateuch. Beyond these limits we have no documents, from which we can derive a knowledge of the language, which prevailed in Arabia, Persia, Indostan, Chaldæa, Greece, or Palestine.

It is not my intention to write an extensive treatise on the Sanscrit language, and much less to teach its elements to those, who wish to learn them. Indeed, were I equal to this undertaking, the task would be too laborious, because the Grammar alone, as published by Carey, occupies more than a thousand quarto pages, and even this may be considered as an epitome, when compared with H. Colebrook's most laborious work.

The alphabet is the most philosophical of any, with which I am acquainted. The letters are classed according to the organ of speech employed in their articulation, whether guttural, palatine, dental or labial, with their respective aspirates and nasals. Beside these, they have the sibilant with its aspirate, the semi-vowels, and a character for the separate breathing occasionally used. It must be here particularly noticed that the aspirate is distinctly articulated, and does not change the consonant to which it belongs, as with us in *th* and *ph*, converting the latter into *f*, and the former into a letter of a peculiar sound, perfectly distinct from *T* and *H*. Nor does it make its attendant consonant quiescent, like the Galic, and like the English in *high*, *nigh*, &c.

Letters of the same organ are liable to change; but in Sanscrit these changes are governed by established laws.

The roots in Sanscrit are said to be 1756, and these are neither nouns nor verbs; but may become either, according to the suffix. They are biliteral, as I suspect the Hebrew to have originally been, and are composed of consonants; but then each consonant includes within itself the short vowel, which is required for its enunciation, and which seems to be an equivalent for *sheva* of the Hebrew. The sound of this short vowel, as I apprehend, cannot be expressed by any one of our alphabetic characters, because different writers, equally attentive to orthography, differ in their choice.

Like Hebrew, Arabic, Chaldee, and Greek, it has the dual number both in its nouns and verbs.

The nouns have seven cases, the nominative, accusative, instrumental, dative, ablative, possessive, and locative, all distinguished by appropriate suffixes.

The tenses of Sanscrit verbs are ten, and the several persons have each its pronoun suffixed, as in most other languages.

In perfect conformity to the Persian, Greek, Danish, and German, it delights in compounds; for, not satisfied with arbitrary sounds and unmeaning names, they construct such as are descriptive, and mark the peculiar quality of the animal or thing intended, which is therefore sufficiently characterized, and strikingly represented to the mind. Thus, for instance, a frog is the leaper, an elephant the handy one, a bee the flower drinker, a bird is the frequenter of the sky, a serpent the mover on his breast; rice is tuft-growing, a cloud water giver, and the sun is

maker of day and lord of light. So acarm is a crime, that which should not be done, from carttum to do.

No language is better adapted for composition, because the words coalesce with ease, and the compound readily submits to the laws of abbreviation.

The pronouns are—asmad and aham, I; mahyam and me, to me; yushmad, bhavat, bhavan and twam, thou; tubhyam and te, to thee; vayam, we; asmabhyam and nas, to us; yuyam, ye; yushmabhyam and vas, to you; me and mam, my; te and tava, thy; etasya, his; nasa and asmaeama, our; usmacama, your; eshama and eteshama, their.

The substantive verb runs thus, the initial A being pronounced as I in Sir,—asmi, asi, asti; smah, stha, santi, I am, &c. Dr. Wilkins writes this, usmi, usi, usti; usma, usa, sunti. Asani, let me be; asama, let us be. Syam, syah, syat; syama, syata, syuh, may I be, &c. Bhavami, bhavasi, bhavati; bhavamh, (olim, bhavamas,) bhavatha, bhavanti, I am, thou art, he is; we are, &c.

In bhavamah, the final H is substituted by the Brahmins for S.

Bhavani, let me be; bhavam, let us be; bhv, be thou. Abhuvam, I have been; bhavashyami, I shall be; bubhushati, may he be; varttitum, to be; avarttishi, I have been; varttita, he shall be, he will be. Vivrat-sati, may he be.

I shall here exhibit select parts of various verbs, in order to shew the genius of this language.

Admi, atsi, atti; admas, attha, adanti, I, thou, he, we, ye, they eat; adani, let me eat; adama, let us eat; attasmi, I will eat; attasi, thou wilt eat; atta, he will eat; attum, to eat.

Dadate, he gives ; dadante, they give ; adat and adadishta, he gave ; data and dadita, he will give ; dadatu, let him give ; daditum, to give ; dadamana, giving ; dadadana, having given ; dadishyamana, about to give.

Pivati, he drinks ; pivanti, they drink ; apat, he drank ; pata, he will drink ; patum, to drink. Asnati, he eateth ; asot, he ate ; ashta, he will eat. Vasmi, vakshu, vashti, I wish, &c. vasani, let me wish ; udhi, wish thou ; vashtu, let him wish ; avasisham, I have wished. Lashati, he desires ; alashot, he hath desired ; lashitum, to desire.

Vamati, he vomits ; avamot, he hath vomited. Dayate, he nourishes ; adasta, he hath nourished ; data, he will nourish ; datum, to nourish. Padyate, he moves ; apadi, he moved ; patta, he will move. Dasati, he bites ; adagnkshoti, he bit ; danshta, he will bite ; danshitum, to bite ; danta a tooth. Yati, he moves ; ayasot, he hath moved. Amayati, he goes ; animat, he went ; ami, I cause to go. Mati, he metes ; amasot, he hath meted ; mata, he will mete. Lubhyati, he covets ; alubhat, he hath coveted ; lobhita, he will covet ; lobhitum, to covet. Doyata, he decays ; didoye and adast, he hath decayed ; data, he will decay. Jayate, he produces ; ajani, he hath produced ; janita, he will produce ; janitum, to produce. Mriyate, he dies ; amrata and mamara, he died ; martta and marishyati, he will die.

Karomi, karoshi, karoti ; I do, thou doest, he does ; karavami, let me do ; karotu, let him do ; acarsam or akarsham, I have done ; chakar, I did ; kartta, he will do ; carttum, to do, to make, to create ; karaymi, I cause to do ; payayati, he causes to drink.

Chekroyetum, to do often. Dedoyate, he gives often. Pepoyate, he

drinks often. Janjanyate, he produces often. Soshupyate, he sleeps often. Vavasyate, he desires often. Papachoti, he cooks often. Dandanshti and daudasyate, he bites often. Varivrati, he turns often. Panopat, fall often, and panphul, produce often or much.

Here the reader will please to notice, that the reiterative is produced by reduplication in its peculiar form. Similar reduplications may be observed in volitives. Thus pi is drink, and pipasati he wants drink. Chikorashti, he wants to make. Didarishti, he wants to tear. Bibharishti, he wishes to bear. Susupsati, he wants to sleep. From Pad we have Pitsate, he wants to step; and Labh produces Lipsati, he wishes to obtain. Ab, have, gives Ipsati, he wishes to have; and other forms, expressing both cause and volition, being connected with a verb, indicate a desire to cause some one to act; as, for instance, to eat, to drink, to walk, to run, to take, to give.

This language, with peculiar aptitude, converts nouns into verbs. Putroyati, he loves his son; matroyati, he loves his mother, or she behaves like a mother. Putrakamyati, he desires a son. Prasadoyati, he behaves as if he were in a palace. Kutoyati prasade raja, the king conducts himself in his palace as in a cottage.

I might here call the attention of the Greek scholar to the close affinity between the preceding verbs, and verbs of the same import in Greek; but this will be left to his own discernment for the present. I proceed to the comparative degrees, in which it will be difficult to say, whether the affinity is most striking in the Greek or in the Latin.

Vidwasa, wise; vidwattara, wiser; vidwattama, wisest. Vidusho, wise; vidushitara, vidushitama. Vahoo, many; vahootara, vahootama.

Vahoola, much; vahoolatara, vahoolatama. Alpa, few; alpatara, alpatama. Dadat, generous; dadattara, dadattama. Yuvan, young; yuvatara, yuvatama.

The numerals are—eka, one; dwau, two; tri, three; chatur, four; panchan, five; shash, six; septam, seven; ashtan, eight; navan, nine; dashan, ten; ekadasan, eleven; visati, twenty.

The numerical figures resemble those of Europe.

We have already had occasion, by numerous examples, to observe the affinity between Sanscrit and all the languages of Europe and of Asia.

But here it may be useful to take a more particular survey of its relation to English, Latin, Greek and Hebrew, in order to confirm my position, that all these languages are radically one. For this purpose, we must always bear in mind, what has been delivered respecting abbreviation, the change between letters of the same organ, the presence or absence of prepositions, the conversion of the aspirate into either the guttural, sibilant, or labial, and the licentious change of D into L, which however has not been universally adopted.

I begin with the English, confining myself principally to such terms as are most ancient, that is the monosyllabic, and those expressions which occur most frequently in common life.

When these in Sanscrit have *tum* for their termination, they are not roots, but are here taken in the infinitive, as in *damitum*, to tame; of which the root is *dam*. In numerous instances, I confine myself to the roots, in others I take either the noun substantive, or any part of the verb.

<i>English.</i>	<i>Sanscrit.</i>	<i>English.</i>	<i>Sanscrit.</i>	<i>English.</i>	<i>Sanscrit.</i>
Add	Adi more	Boat	Pota	Cock	Cuckuta
Am	Asmi	Bold	Bal	Coming	Agaman
And	Anantarum	Booty	{ Bhata, a { soldier	Coo	Ku
Anoint	Anjana	Bray	Braha, speak	Cot	Kuti
Ape	Kapi	Brother	Bhratara	Count	Ginte
Arrayed	Parihita	Brow	Bhru	Cow	Gau
Arrow	Sara	Buck	Bukra	Create	{ Carttum, { Crata, done
Axe	Cathaca	Budge	Baj	Crib	Cripana
Bake	Pachtum	Bunter	Banita	Crime	Acarm
Band	Bandh	Burden	Bhara	Cud	Cud, Fat
Bask	{ Bhascara { The sun	Came	Agama	Cur	Cuccara
Bath	Bad	Carp, <i>see</i> }	Cripana	Cut	{ Ch'hada { Cat'haca
Bawd	{ Badhu, a { wife	Crib	Charve, eat	Dale	Dal, separate
Be	Bhu	Carve	Cavati	Damp	Tima
Beg	Pakja	Caw	Shad	Dare	Dhrish
Bear	Bhritum	Cede	Antaral	Dark	Andhacara
Beauty	Budracha	Central	{ Cham, Gham { and Jam	Daughter	Duhitri
Beat	Vyadh	Champ	Gana	Day	Divas
Beloved	Bullubh	Chant	Chica, small	Dawn	{ Dodhatum { to shine
Better	Bhadratara	Chick	Chur & Churn	Dead	Tudi
Bid	Vidhi	Churn	Cala, black	Deal	Dal, separate
Bide	Bad	Coal			

<i>English.</i>	<i>Sanscrit.</i>	<i>English.</i>	<i>Sanscrit.</i>	<i>English.</i>	<i>Sanscrit.</i>
Diet	Dayate	Fast	Pavasa	Grame,	} Gaurava
Dim	Timira	Father	Pitri	Grieve	
Din	Dhana	Fecble	Ubulæ	Grave,	} Gaurama
Door	Dhwara	Feme	Vamini	Heavy	
Doubt	Dwidha	Feud	Yudhi	Greedy	Gradh
Drive	} Dravayati, he causes	First	Purastat	Gripe	Grah
		to run	Five	Penchan	Grunt
Dug	} Dagda, milk, suck	Flec	Palay	Guile	Chhalum
		Flight	Palayitum	Hack	Cathaca
Dupe	Dambha	Float	Plotum	Hall	Sala
Each	Ecaica	Flood	Pluta	Have	Ap
Earth	Dhara	Fly	Palay	He	Se
Eat	Ad, Attum	Foal	Phul	Heart	Hridaya
Echo	Chau	Foot	Pad	Heal	} Hala, a plough
Eight	Ashta	Four	Chatur	Hero	
End	Anta	Full	Vapula	Hide	Sura
Enter	} Antara, within	Gad & Gait	Gati	Hide	Chhad
		Gait	Gachchhatum	Hie	Hayitum
Ewe	Ava	Gay	Gayati	Hiho	Haba
Eye	Aeshi	Glad	Hlad	His	Asya
Fan, <i>see</i>	} Vayana	Glout	Glayati	Ho	Hwe
		Gloom	Glaï	Hone	Sani
Wind	}	Go	Ga	Hoof	Sapha
Fart		Pard	Grasp	Grgh	Hound

<i>English.</i>	<i>Sanscrit.</i>	<i>English.</i>	<i>Sanscrit.</i>	<i>English.</i>	<i>Sanscrit.</i>
Horse	Hras	Love	Lubh	More	Mahatteran
Hunt	Huntum	Luck	Lacshmee	Mother	Matri
Hurt	Hartum	Lust	Lashyati	Mouch,	} Mush
Hut	Cut	Mad	Unmatta	to steal	
Iu	Ni	Male, evil	Mala, dirty	Mouse	Mushica
Is	Asmi	Man	Manushya	Murder	Mrityu
It	Etad & Tad	Me	Mam	Nail	Nal
Join	Yung	Mead	Madhu, honey	Naked	Nagna
Joke	Jacsh	Meal, mix	Mil	Name	Namen
Keep	Gup	Mean,	} Madhya	Neat	Nieta
Kiss	Cus, embrace	Medium			
Knack	Anuka	Mean,	} Manas	New	Nava
Knee	Janu	Mind			
Knit, Knot	Nah	Mean,	} Manaca	Nigh	Nicata
Lazy	Alasya	diminutive			
Less	Lis	Mete	Matum	Night	Nakta
Lick	Lih	Midst	Madhya	Nine	Nava
Light, not	} Laghu	Might	Mahata	No	No
heavy					
List, desire	Leshita	Mightier	Mahatara	Nor	Nir
Lock	} Lagna, Alak and Sloch	Mind	Manas	Nose	Nasica
		Mine	Muma	O!	O!
		Mixt	Misrana	Oar	Arittra
Look	Lochitum	Month,	} Masa	Off	Av
Lop	Lup	Moon			
				Oh	Haha
				One	Jani
				Ooze	Ghas
				Other	Itar, Athar

<i>English.</i>	<i>Sanscrit.</i>	<i>English.</i>	<i>Sanscrit.</i>	<i>English.</i>	<i>Sanscrit.</i>
Otter	Udra	Reign	Ranjana	Six	Shash
Over	Upari	Right	Rit	Sixth	Shasta
Owl	Ulaca	Rite	Riti	Sister	Swasri
Ox	Uesha	Root	Rad	Sit	{ Situm, to lie down
Pad	Pad	Rude	Raud		
Pannier	Avapani	Ruminate	Rumanthayate	Skill	Cusala
Pass	Pis	Sake	Sakhi, friend	Sod	Sata
Pat	Pit	Same	Sama	Son	Santana
Path	Bat & Patha	Scatter	Kirtum	Soon	Sondra
Paw	Pani	Scratch	Crit	Sound	Swana
Piece	Psa, Eat	Seam, a border	{ Siman	Stall	Sthal
Piss	Payas, water			Stand, Stay	Sththa
Plunge	Plu	Serve	Sri	Star	Tara
Prayer	Prarthana	Serpent	Sarpa	Stun	Stan, thunder
Prime	Parama	Seventh	Saptama	Sum	Sama
Proud	Praudh	Sew	Shiv	Sweat	Shwid
Queen,	{ Cunya	She	Esha and Sa	Sweet	Swadu
Queen		Shear	Cshur	Swoon	Swap
Quern	Ghurna	Shroud	{ Sraddha,	Tame	Damitum
Quoth	Cathayati		{ Obsequies	Tear	Dri, Darau
Rage	Raga	Sign	Sanjna	Teat	{ Dayati, he sucks
Rave	Rav	Sink	Sanna		
Read	Rat	Site	Sthita	Ten	Dashan
Red	Rajati, Rudhira	Sit	Asitum	Tepid	Tapta

<i>English.</i>	<i>Sanscrit.</i>	<i>English.</i>	<i>Sanscrit.</i>	<i>English.</i>	<i>Sanscrit.</i>
That	Tad	Vast	Vahusa	What	Yad
Then	Tana	Valet	Bala, Boy	Wheel	Gola
They	Te	Valiant	Balavan	White	Sweta
Thin	Tana	Vanish	Vinash	Whose	Yasya
Third	Tritaya	Vest	Vastra	Widow	Vidhava
Thirst	Trish	Village	Palli	Wind	Vayajana
This	Ades	Voice	Vac	Wing	{ Vihanga, { Air-going
Thou	Twam	Vomit	Vamati	Wise	Vidwas
Thy	Tava	Vomited	Vamita	Wish	Ish
Thrice	Tisra		{ Udhasa	Wit	Viditum
Tie	Tah	Udder	{ Udara,	Witch	Vidasha
Time	Smina		{ the belly	Woman	Vamini
Toss	Tas, Das	Upper	Upari	Wrath	Crodh
Tother	Tatara	Wain	Vahan	Ye	Yuyam
Tree	Tara & Diu	Warm	Gharma	Yea	Ji
Tripod	Tripad		{ Waran,	Year and	{ Jara
Trow,		Warn	{ Prevention	Yore	
a boat			{ Varana		
Trough	Tro		{ Wabhuvass	Yoke	{ Yuja
Truly	Dhruvam	Was	{ Wasa	Young	{ Yugam
Two	Dwau	We	Vayam		Yuvan
	{ Vayana	Weave	Ve		
Vane	{ Vayajana,	Wed	Vadhu, Wife		
	{ the wind	Well	Vilakshan		

Such is the comparative vocabulary, I have been able to collect in the course of my reading. A more extensive acquaintance with Sanscrit literature will, I am persuaded, add greatly to my treasure. These few words, however, will sufficiently evince the connexion between our language and the Sanscrit.

I shall now call the attention of my readers to the affinity between Sanscrit and Latin, and shall avail myself, in my observations on this subject, of the very interesting remarks made by the Edinburgh Reviewers, in their critique on Dr. Wilkins' Grammar, a work, which can never be too highly valued by the student, who is solicitous to gain a critical knowledge of this venerable language.

But here also I must premise, not merely that letters of the same organ may supply each other's place, but that, in conformity to the practice of other nations, the labials B and P are commutable with the sibilant, and with the gutturals C, G, K, Q; as are M with N, and L with R. Instances of such changes will immediately appear, because Latin conforms to the Æolic dialect of Greek, in which we have $\kappa\omega\varsigma$ for $\pi\omega\varsigma$ and $\kappa\alpha\iota\sigma$ for $\pi\alpha\iota\sigma$.

<i>Latin.</i>	<i>Sanscrit.</i>	<i>Latin.</i>	<i>Sanscrit.</i>	<i>Latin.</i>	<i>Sanscrit.</i>
Ab	Ava	Antrum	Antara	Cæremonia	Carman
Ac	Cha	Aqua	Apa	Cæsaries	Kesa
Ad	Ad	Arena	Aranya	Canis	Shvana
Adeptus	Ap	Bellum	Vala	Cano	Gano
Æs	Ayas	Bibit	Pivati	Carmen	Carman
Annona	Anna	Bove	Gava	Carus	Shra
Anser	Hansa	Cado	Shada & Pit	Coelum	Cælas

<i>Latin.</i>	<i>Sanscrit.</i>	<i>Latin.</i>	<i>Sanscrit.</i>	<i>Latin.</i>	<i>Sanscrit.</i>
Clam	Chulump	Eat	Jyata	Id	Etid
Coquo	Pach	Edo	Ad	Idem	Idem
Coctum	Pachtum	Edere	Attum	Ignis	Agni
Concha	Sancha	Esse	Astum	Immolo	Mulya
Cor	Hridaya	Eget	Ichchhati	Inquit	Cathayati
Creo	Cri	Et	Ath	Intra	Antara
Da	Da	Evanesco	Vinash	Is	Esha
Datum	Datum	Femina	Vamini	Ita	Iti, Yatha
Das	Dadasi	Ferre	Bhritum	Itum	Etum, Yatum
Dat	Dadati	Fluere	Plotum	Jugum	{ Yugum & { Yaja
Dedit	Dadat	Fluvius	Plav	Jussit	Japayamas
Dator	Datri	Folium	Phali	Jungo	Yung
Donum	Danam	Frater	Bhratara	Juno,	} Janoni
Dens	Danta	Genetrix	Janoni	Genetrix	
Decem	Dasama	Genitus	Genita	Jusculum	Yusha
Deus	Deve	Gentes	Janata	Juvenis	Yuvana
Dexter	Dekshan	Genu	Janu	Labi	Labi
Dies	Divas	Genus	Gana	Labium	Lapamya
Disco	Upadoshaca	Gigno	Jajanmi	Lædo	Ladi
Dixit	Disat	Gravis	Gaurava	Lætari	Hladitum
Doceo	Upadoshaca	Gustavi	Aghasam	Levitas	Laghava
Domitum	Damitum	Hodie	Adya	Libido	{ Lubdha, { a greedy man
Duo	Dwau	Humus	Bhumi		
Durus	Dura	Hyems	Hima		

<i>Latin.</i>	<i>Sanscrit.</i>	<i>Latin.</i>	<i>Sanscrit.</i>	<i>Latin.</i>	<i>Sanscrit.</i>
Locus	{ Loca, the world	Neco	Nighna	Pergo	Vraja
Lubet	Lubhyati	Nepos	Naptara	Pingere	Pinjatum
Major	Mahatara	Neque	Nacha	Placere	Pritum
Malus	Mala	Neve	Nava	Pluo	Plu
Mare	Nara	Nidus	Nidhi	Polleo	Bal
Mas	Manushya	Noceoc	Nasayitum	Post	Poschat
Mater	Matri	Novem	Nava	Potis	Poti, Lord
Mavors	Mahavarsaya	Novus	Navya	Potum	Patum
Medium	Madhya	Nomen	Namna	Prandet	Praupisati
Meio	Miha	Nos	Nah, Olim, Nas	Praelium	Pralaya
Meum	Mama	Noctem	Nactam	Precor	Prachh
Meminit	Mamana	Nox	Nisa	Primus	Prathama
Menda	Manda	Nubes	Nabhas, air	Prodigium	Prabhavaja
Mens	Manas	Nubo	Niva	Prope	Prapta
Metiri	Matum	Nurus	Snusara	Pullulat	{ Phullati
Micturiet	Mekshyati	Octo	Ashta	Pullus	
Misceo	Misra	Oculus	Aeshi	Quatuor	Chatur
Modus	Mata	Odit	Atvat	Que	Cha
Mors	Mrityu	Os	Asthi	Qui, Quem	Ki, Kim
Moritur	Mrayati	Ovis	Ava	Quid	Yad
Mus	Mushica	Pastum	Psatum	Quinque	Pancha
Musca	Maksha	Pater	Pitri	Quo	Cwo
Navis	Nau	Patera	Pattra	Quot	Cwoti
		Pes, pedis	Pada	Rectus	Rit

<i>Latin.</i>	<i>Sanscrit.</i>	<i>Latin.</i>	<i>Sanscrit.</i>	<i>Latin.</i>	<i>Sanscrit.</i>
Rego	Raj	Sopire	Swoptum	Uncus	Ancush
Res	Rai	Specio	Pasya	Unus	Jana
Rem	Rayama	Statio	Stham	Ustus	Ushatu
Reverti	Paravertatum	Statum	Sthatum	Uterus	Udar
Rex	Raja	Suavis	Suadu	Uter	Yatara
Rheda	Ratha	Supremus	Suparama	Valeo	Bal
Ritus	Riti	Super	Upari	Vates	Vadi
Rota	Ratha	Suum	Swayam	Ve	Va
Ruber	Rudhira	Tacco	Tushna	Vegeto	Voja
Rugit	Rau, Ravati	Tactus	Twac	Veho	Vaha
Sanus	Susthana	Tæda	Daha	Venor	Vana, Vanyah
Satum	Syata	Tepescere	Taptum	Ventus	Vayajan
Seipsum } & Suus }	Swa	Tenuis	Tanu	Verres	Varaha
		Terra	Dhara	Vertere	Vartitum
Septem	{ Sapta and Saptem	Tibi	{ Tubhya Tubyama	Vestire	Vastum
Serpens	Sarpa	Tonitru	} Stanit	Victimare	Bhaetum
Servire	Sretum	Tono		Victus	Bhaesha
Sex	Shash	Trans	Tri	Videre	Veditum
Siccus	Sush	Tres	Tri	Vidua	Vidhava
Silex	Sila	Tredecem	Triyadashan	Villa	Palli
Socer	Swasur	Tuum	Twam	Vico	Yu
Somnium	Swapna	Ungo	Anja	Vir	Vara
Sonus	Swana	Ungula	Angalaya	Vires	Vir
				Viridis	Harit

<i>Latin.</i>	<i>Sanscrit.</i>	<i>Latin.</i>	<i>Sanscrit.</i>
Vis	Basa	Nonest	Nasti
Vita	Vida	Est mihi	Asti mama
Vivere	Jevitum	Quid mihitecum	Kim maya tava
Vos	Vas	Tibi id	Tavid
Vox	Vak	Nocte dieque	Nactum divapi
Vox ita	Vaka yatha		

If the affinity between Sanscrit and Latin is apparent, the close connexion between Sanscrit and Greek is more so. This must have been observed particularly in the substantive verb, in the numerals, and in the few instances of regular verbs I have already noticed. But the subsequent examples will more abundantly demonstrate their affinity.

<i>Greek.</i>	<i>Sanscrit.</i>	<i>Greek.</i>	<i>Sanscrit.</i>	<i>Greek.</i>	<i>Sanscrit.</i>
ΑΙΤΕΩ	At'ha Esheta	αρι	Ura	δειξειν	Dis
αιξ	Aja	αρης	Âri	δερχομαι	Drakshmi
κλειψω	{ Limpami & Lip	ασθενεια	Asusthana	δευω	D'he
αμα	Ama	αυξειν	Aksha	δια	D'hi
αναπεδειν	Anapadan	αυτην	Atma	διαιτα	{ Dayitum { Dayate
ανειμος	Ana	γενναω	Jajanmi	διδασκω	Upadesaca
ανευ	An	γηραω	Jarami	διδωμι	Dadami
ανηρ	Nar	γραω	Ghurn	διελειν	Dal
αξιω	Yache	γυρω	Dahami	εγειρω	Gorami
απο	Vi	δαμαω	Dam	εδω	Admi

<i>Greek.</i>	<i>Sanscrit.</i>	<i>Greek.</i>	<i>Sanscrit.</i>	<i>Greek.</i>	<i>Sanscrit.</i>
ειδω	Vadi	Ισημι	Tishtami	λύχνος	Loka
εἶμι. sum	Asmi	ἴημι	Yomi	Μαθητης	Mith
εἶμι. eo	Emi	Καγχαζειν	Kakhe	μαντις	Mantre
εσεσθαι	Astum	και	Cha	μαραινω	Maranya
εσθίει	Asnati	καλεω	Kāla	μέγα μεγαν	Mahan
εκαζος	Ekaike	καλυπτω	} Chulump	μη	Ma
εκατερος	Ekatara	καλυμμα		μην	Manayasa
ελασπων	Lisyate	κελευειν	Kil, Kal	μητηρ	Matri
ελαχιζος	Lagishtha	κεφαλη	Kapala	μισγω	Misra
ενδυρα	Antara	κιμων	Hima	μενεαινω	Manyamana
εννεα	Navana	κιω	Chay	μνασμαι	Mnami
επαινῶ	Panami	κλαειν	Kale	Ναυς	Nava
ερι	Uru	κλεις	} Kol	νεος	Navya
ερισ	Ari	κόλλα		νεω	Nahye
εσθω εσθει	Asnati & Asot	κρατος &	} Karttara, } } ruler }	νεφελη	Nabh
ετερος	Itara	καρτος		Ὀμόω	Om
εχειν	Gini	κριζω	Krad	ὁμοιῶ	Masyami
εω	Emi	κυων	San	ονομα	Namna
Ἡρωσ	Sura	Λαμβάνω	} Lami, La } } Labh, gain }	οσειον	Asthi
ἡσυχία	Asoca	λαβῶ		Lipsati	ὀφρύς
		λήψομαι		Παιων	Pan
Θαρρω	Sura, Susthira	λαω	Loch	παιδεύω	Upadesaka
θηγω	Tija	λειχω	Lehmi	πάομαι	Pami
θυρα	Dwara	λωβη	Lubi	παραδοτος	Pradatna

Greek.	Sanscrit.	Greek.	Sanscrit.	Greek.	Sanscrit.
παρὰποδα	Prapti	πρῶτος	Prat'hama	τιτθῆ	Dhayati
πατασσω	Pit, kill	πυργος	Varga	τοτε	Tada
πατέω	Pad, Pat'he	πῶλος	Phala	τρεφω	Traimi
παειν	Pa	Ρηγυμι	Rojami	τριποδα	Tripada
πεζεω	Padami	ρητος	Rat	Υμιν	Yushamana
πειρασις	} Parakshita	ρητωρ	Rayati	υπο	Apa
τεπειρακα		Σαλευω	Salami	υφω	Vami
πινειν	Panc, Patum	τειρα	Saro	Φυσαω	Sphaya
πιπτω	Patami	σειμνοτης	Semmanyati	φοβος	Bibhaya
περι	Pri	τομα	Samadhi	Χανδάνω	} Ghini, Ghuni
περδειν	Pard	σερεος	St'hira	χαζω. χῶ.	
πολυ	Vahoola	τυν	Sah, San	ἔχω	} Carttum & Cri, make, do
ποδος	Pada	Ταχυς	Takshana	χειρ	
πραος	Prasam	τεινω	Tanomi		
προς	Prasana	τεκτων	Taksha		
προιημι	Preyami	τελείω	Talami		

Carya, a thing to be done; Carma and Criya, an action; Carta, an agent.

From Cri we have many derivatives. Sucara, easy; dashcara, difficult; curbate, produce; crishacan, a labourer; nishcarmmaneh, idle, not active; apacrishta and acarma, wicked, that which ought not to be done; cro, get, purchase.

C or K as a termination signifies a maker.

Crash, as a root, implies to make, seize, draw, cultivate; all allied to *χειρ*; as may be *crashtum*, to make furrows, *χαρυσσειν*. *χαρυστω* seems to be allied to *crintati*, he cuts; *acarttot*, he hath cut; *carttita*, he will cut.

Whilst tracing the affinity between Sanscrit and Greek, it will be worthy our attention to compare their numerals and ordinals, &c.

1, *eka*, ἓξ. 2, *dwau*, δύο. 3, *tritya*, τρίξ. 4, *chatur*, τέσσαρες and τετταρες. 5, *pencha*, πέντε and πέμπε. 6, *shesh*, ἕξ. 7, *septa*, ἑπτά. 8, *ashta*, ὀκτώ. 9, *nava* and *navan*, ἐννέα. 10, *des*, δέξα.

Here I must observe, that, although we can trace no direct correspondence between *eka* and ἓν, yet there is a strict affinity between *jena*, one person, and ἓν, and no less between *eka* and *εκατος*, each one.

It is evident that *ch* in *chatur* and *pencha* takes the place of *T* in *τετταρες* and *πεντε*, and equally evident, that in *shesh* the first *sh* supplies the place of the aspirate in ἕξ. The second *sh* contains the sibilant part of ξ.

The ordinals are *Prat'hama* or *Protoma*, *Dwitya*, *Tritya*, *Chetoorta*, *Penchema*, *Sheshta*, *Septima*, *Ashtima*, *Novuma*, *Decima*, *Yekadesha*, &c.

Here I would call to the recollection of my reader the affinity and radical identity between Greek and Latin, and I would at the same time observe, that no one ever thought of deriving either *πρωτος* from *primus*, or *primus* from *πρωτος*: but both these may safely by abbreviation be derived from *protama*, the *m* being rejected by the Greek and the *t* by the Latin. So *monami*, I remind, I admonish, connects itself equally with *μνησμαι* and *moneo*.

In Greek we have *τριτος* and *τρις*, in Sanscrit *tritya* and *trisa*.

What I have here exhibited will be sufficient to exemplify the nature of that affinity which subsists between Sanscrit and Greek.

I might now proceed to examine and to trace the affinity between Sanscrit and Hebrew, which are certainly related, although not as sisters, nor as parent and offspring; but for the present I forbear. I shall however shortly take occasion to demonstrate that Greek and Hebrew are radically one, as I have here adduced sufficient evidence to prove, that a similar identity subsists between Sanscrit and Greek. It will then, I trust, be clear to every one, that *Sanscrit* and *Hebrew* have a radical affinity, and may claim descent from the same progenitor, existing at a given time, when the whole earth was of one language. This conclusion is perfectly agreeable to the axiom, that if two things are equal to a third they are equal to each other. The argument will then stand thus, Sanscrit and Greek are radically one, Greek and Hebrew are radically one, therefore Sanscrit and Hebrew are radically one, *q. e. d.*

ON THE

RUSSIAN LANGUAGE.

PRIOR to the time when Peter, surnamed The Great, conceived the benevolent intention of civilizing his savages, they were little noticed by more polished nations, and, for want of early records, they themselves know nothing certain of their origin. The whole nation was plunged in the grossest ignorance, like the wandering hordes of the present day, who inhabit independent Tartary. It is said of Svatoslaf, the son of Igor, who died in 973, that on his march he had no baggage, that his food was the flesh of horses and of other animals, warmed over the fire; that he carried with him no tent, and that his housings served him for a bed, and his saddle for a pillow. What a description this, of uncivilized wanderers!

Respecting the ancestors, therefore, of such unlettered hordes, we must be contented with conjectures. These can have no other foundation, than what is derived from the examination of their language,

which must of necessity be exceedingly defective, because they have never paid that attention to orthography, which we observe in other nations, in the Welch, the Irish, the English, and the French. Consequently the etymology of their language cannot easily be traced.

It is indeed stated by Mr. Coxe, that they are descended from the Slavonians of the Danube, and came from the country now called Hungary and Bulgaria, in the middle of the ninth century, at which time Rurik laid the foundation of his empire. We learn, however, from Levesque, that the term *Slavon* was unknown in Europe till the fourteenth century. He states, that, according to Aboulgasi Baiadour, a Tartar prince and historian, and to the authors quoted by d'Herbelot, in his Oriental Dictionary, the Slavi are the descendants of Seklab, as the Russians are of Rouss, who were both the offspring of Japhet. In his opinion, these Slavonian nations came from Tartary by way of the Caspian and the Euxine Seas, into Thrace, from whence they divided.

Certain it is, that the Polish, Bohemian, Moravian, Croatian, Carinthian, Carniolan, Bosnian, Servian, Albanian, Dalmatian, Hungarian, Bulgarian and Russian, are dialects of the Slavonian, and all these, in the opinion of Mr. Coxe, have a greater resemblance to the Greek than to each other. It is likewise from an attentive examination of the Russian Grammar, and of the incomparable Dictionary written by Cellarius, clear, that Latin, Greek, and Russian are allied.

RUSSIAN ALPHABET OF THE NINTH CENTURY.

А	Б	В	Г	Д	Е	Ж	З	Ц	І	И	К
a	b	v	g	d	e	j	z	ts	i	i	k
Л	М	Н	О	П	Р	С	Т	У	Ф	Х	
l	m	n	o	p	r	s	t	u	ph	ch, kh	
Ч	Ш	Щ	Ъ	Ы	Ѣ	Ю	Я	Ѡ	ѡ	Ѣ	
ch	sch	shch		ui	c	iu	ya	th	o	e	

A is pronounced as in far; E as in fate when preceded by a consonant; but in the beginning it is *ie*. I, as e in me; O, as in no; U, as in bull; J as s in pleasure or as j in jour. Of the two forms which have no vocal sound, the first hardens, the other softens the preceding consonant.

G in the beginning of a word is often, and sometimes at the end, pronounced as an aspirate, and thus *gospod* becomes *hospod*.

G forms the genitive in V.

The nouns have seven cases; nominative, genitive, dative, accusative, vocative, instrumental, and prepositive; of which the five first conform to other languages. In the instrumental they agree with the ablative of Greek and Latin; but the prepositive is peculiar to this language. It is marked by the preposition *O*, meaning *of*, *from*, *concerning*.

They have four declensions for substantives and one for adjectives, in all which the vocative conforms to the nominative.

First Declension of Substantives.

N. ruká, *G.* rukí, *D.* ruké, *A.* ruku, *I.* rukóiu, *P.* o ruke; the hand:—
Pl. N. A. rúki, *G.* ruk, *D.* rukám, *I.* rukámi, *P.* o rukákh.

Second Declension.

N. barán, *G. A.* barana, *D.* baranu, *I.* baranom, *P.* o barane; a sheep:
Pl. N. A. barani, *G.* baranov, *D.* baranam, *I.* baranami, *P.* o baranakh.

Third Declension.

N. A. siemya, *G. D.* siemeni, *I.* siemenem, *P.* o siemeni; seed:
Pl. N. A. siemena, *G.* siemen, *D.* siemenam, *I.* siemenami, *P.* o siemenakh.

Fourth Declension.

N. A. mat, *G. D.* materi, *I.* materiu, *P.* o materi; mother:
Pl. N. materi, *G. A.* materci, *D.* materyam, *I.* materyami, *P.* o materyakh, mothers.

Adjectives.

Masc. N. chistoï; *Fem.* chistaya; *Neut.* chistoe; pure, clean, chaste.

Degrees of Comparison.

Dórog, doróje, predorog; dear, dearer, dearest.

Numerals.

Odin, dwa, tri, chetare, pyat, shest, sedm, sem, osm, devyat, desyat, 1, 2, 3, &c.

Ordinals.

Pervoi, vtoroi, tretói, chetvertai, pyatai, shestoi, sedmoi, vosmoi, devyatoi, desyatoi.

Pronouns.

Ya, ty, on, ona, ono; my, vu, ony, or oni; I, thou, he, she, it, we, ye, they.

N. ya, *G. A.* mçnya, *D.* mne, *I.* mnoiu, *P.* o mne.

Pl. N. my, *G. A.* nas, *D. I.* nam, *P.* o nas; I, of me, &c.

N. ty, *G. A.* teba, *D.* tebe, &c. Thou, of thee, &c.

Pl. N. vu, *G. A.* vas, *D.* vam, &c.

N. on, *G. A.* jego, *D.* yemu, *I.* yim, *P.* o nem; he, of him, &c.

Pl. N. ony, *G. A.* yikh, *D.* yim, *I.* imi, *P.* o nikh.

Possessives.

N. moy, *G. A.* moyego, *D.* moyemu, *I.* moyim, *P.* o moyem; my, of my, &c.

N. nash, *G. A.* nashego, &c. our. Tvoy, thy; svoy, his; vash, your; yikh, their.

Substantive Verb.

Esm, esi, est; esmui, este, sut; am, art, is, arc.

Buil, was; buili, were.

Budu, budesh, budet; budem, budete, budut, shall be.

Bud, be; buit, to be. To these the pronoun is to be prefixed.

The verbs are exceedingly irregular. By some of these, here submitted to the inspection of the reader, he will clearly discern the genius and the affinities of this language.

Daiu, daesh, daet, daem, daete, daiut; I, thou, he, &c. give.

Ya daval, tui daval, on daval, mui daval, I gave, &c.

Dam, dash, dast; dadim, dadite, dadut; will give.

Dai, give; davat, to give.

Iem, iesh, iest; iedim, iedite, iedyat; I, &c. eat.

Ya iel, tui iel, on iel; mui ieli, &c. I, &c. ate; iedal, I had eaten.

Budu iest, will eat; iesh, eat; iest, to eat.

Verchu, vertish, vertit; vertim, vertite, vertyat, I, &c. turn.

Ya vertiel, &c. I turned; ya budu vertiet, &c. I will turn, &c.

Verti, turn; vertiet, to turn; menya vertiet, I am turned.

Poiu, poesh, poet; poem, poete, poiut, I, &c. sing.

Stoiu, stoish, stoit; stoim, stoite, stoyat; I, &c. stand.

<i>Present.</i>	<i>Preterite.</i>	<i>Future.</i>	<i>Imperative.</i>	<i>Infinitive.</i>
Bleiu	Bleyal	Zableiu	Blei	Bleyat, bleat
Bielieiu	Bieliel	Pobielieiu	Bieliei	Bieliel, pale
Voruiu	Voroval	Svoruin	Vorui	Vorovat, rob
Viedaiu	Viedal	Sviedaiu	Viedai	Viedat, know
Glotaiu	Glotal	Glonu	Glotai	Glodat, swallow
Dergaiu	Dernul	Dernu	Derni	Dergat, draw
Derzaiu	Derzal	Derznu	Derzai	Derzat, dare
Deru	Dral	Izderu	Deri	Drat, tear
Dremliu	Dremal	Vzdremliu	Dremli	Dremat, dream
Dumaiu	Dumal	Vzdumaiu	Dumai	Dumat, deem
Igu	Jeg	Ojgu	Igi	Jech, burn
Jelticiu	Jeltiel	Pojeltieiu	Jeltiei	Jeltiet, yellow.
Jivu	Jil	Pojivu	Jivi	Jit, live
Idu	Shol	Poidu	Podi	Itti, go
Kolieiu	Koliel	Okolieiu	Koli	Kolot, cool
Lgu	Lgal	Solgu	Lgi	Lgat, lie

<i>Present.</i>	<i>Preterite.</i>	<i>Future.</i>	<i>Imperative.</i>	<i>Infinitive.</i>
Liju	Lizal	Liznu	Liji	Lizat, lick
Maraiu	Maral	Zamaraiu	Marai	Marat, defile
Materieiu	Materiel	Zamaterieiu	Materiei	Materet, mature
Mogu	Mog	Vozmogu	Mogi	Motschi, able
Mochu	Mochil	Moknu	Mochi	Mochit, wet
Oriu	Oral	Vzoriu	Ori	Orat, plough
Pluivu	Pluil	Budupluit	Pluivi	Pluit, float
Poiu	Piel	Poiu	Poi	Piet, sing
Sosu	Sosal	Budu sosat	Sosi	Sosat, suck
Sieiu	Sicyal	Posieiu	Siei	Sieyat, sow
Temnieiu	Temniel	Potemnieiu	Temnici	Temniet, dim
Tonieiu	Toniel	Otoniu	Toni	Tonit, thin
Khochu	Khotiel	Zakhochu	Khoti	Khotiet, choose
Veliu	Veliel	Poveliu	Veli	Veliet, command
Verchu	Vertiel	Vernu	Verni	Vertiet, turn
Viju	Vidiel	Uviju	Vid	Vidiet, see
Goriu	Goriel	Sgoriu	Gori	Goriet, burn
Dwoiu	Dwoil	Ydwoiu	Dwoi	Dwoit, double
Krichu	Krichal	Zakrichu	Krichi	Krichat, screech
Leju	Lejal	Poleju	Leji	Lejat, lie down
Lochu	Lokal	Loknu	Lochi	Lokat, lap, lick
Liubliu	Liubil	Poliubliu	Liubi	Liubit, love
Moriu	Moril	Ymoriu	Mori	Morit, kill
Siju	Sidiel	Syadu	Syad	Sidiet, sit
Troi	Troil	Ytroiu	Troi	Troit, triple
Mru	Mer	Budu meret	Meri	Meret, die

The above selection is sufficient to mark affinity between the Russian and the English. But to render this more evident, I subjoin a vocabulary, in which the corresponding terms, however dissimilar in form, essentially agree. To be satisfied of this, we must remember, what has been demonstrated, respecting abbreviation and the change of consonants, as practised by all nations.

A VOCABULARY, ENGLISH AND RUSSIAN.

<i>English.</i>	<i>Russian.</i>	<i>English.</i>	<i>Russian.</i>
Am	Esm	Boar	Borov, Verres
Anchor	Yakor	Book	Bukva, Litera
Angle	Ugol	Bore	Burav, Terebra
Apple	Yabloko	Bow, <i>v.</i>	Perevoju
Bake	{ Peku, roast	Box	Buk, Buxus
	{ Pech, Furnace	Brook	Rieka, Flumen
Balk	Palka	Brother	Brat
Bawd	Svod, Fornix	Buck	Buik, Bos
Bath	Banya, Balneum	Cabbage	Kapusta
Be	Buivaiu	Calash	Kolaska, Rheda
Beard	Boroda, Brada	Can	Stakan, Poculum
Beech	Buk	Cart	Kareta
Beggar	Ubogii	Cat	Kot
	{ Volna Flouctus	Chaste	Chistuïi, clean, pure
Billows	{ Irobiluiu affluo	Chastity	Chistota
	{ Vuinimaiu	Cheek	Tsheka
Bind	{ Obvivaiu, Vyaju	Chew	Juiu
	Bletschu		

<i>English.</i>	<i>Russian.</i>	<i>English.</i>	<i>Russian.</i>
Choose	Khochu	Dear	Dorogii, Carus
Clay	Glina	Deem	Dumaiu, Reor, Opinor
Clock	Kolokolchik	Desk	Doska, Tabula
Coal	Ugol	Dew	Dojd, Pluvia
Coat	Koja, Pellis	Dim	Duim, Fumus
Cock	Kueha, Strucs	Dome	Dom
Cold	Kholod	Door	{ Dwer, Foris { Doroga, Via
Cool	Kolieiu	Dough	Toje, naduvauiu, tumeo
Cork	Korka, Cortex	Dray	Drovni, Traha
Corn	Zerno	Dream	Dremliu, Dormito
Cow	Korova	Dross	Drojdi
Creek	Krik, Clamor	Dry	Tru, Terges
Crib	Krovat, Torus	Ear, <i>v.</i>	Oriu, Aro
Crook	Krug, Circulus	Ewe	Ovtsa
Cry	Krichu, Clamo	Fan	Vieyanie
Curve	{ Krivuii, Krivliu, Curvo	Field	Pole, Ager
Curl		File	Pila
Dad	Died	Fill	Napolniaiu
Dale	Dolina, <i>v.</i> Hollow	Flame	Plama
Dance	Tantsuiu, Salto	Folk	Polk, Caterva
Dare	Derzaiu, Audeo	Foot	{ Pod, Nadpodlie adpedes { Podlie & Po, Juxta
Daughter	Dotch and Dtscher	Full	Polnuii, Napolnyaiu, Impleo
Day	Den	Furnace	Goru
Deal	{ Dielaiu, Ago { Dielenie, Partior		

<i>English.</i>	<i>Russian.</i>	<i>English.</i>	<i>Russian.</i>
Furrow	Borozda	Grim	Ygriumuui, Torvus
Gall	Jelch, <i>v.</i> Yellow	Grub, <i>a.</i>	Grubuii, Rudis
Garden	Ogorod	Grumble	Gremliu, Tono
Gargle	Gorlo, Guttur	Guild	Gildiya, Tribus
Glass	Glaz, Lumen	Guest	Gost, Hospes
Glide	Gladkii, Lævis	Heart	Serditse
Glisten	{ Losk, Nitor	Herald	Gerold
	{ Blistaiu, Niteo	Hill	Kholm, Collis
Globe	Golova	Hollow	Jolobovatuii
Glue	Klei, Kleiu	Host	Gost, Hospite
Glut	Glotaiu, Glutio	Hurry	Skoro, Promptu
Go	Khoju, Eo, descend	I	Ya
	Voskhoju, Scando	Judge	Suju, Judico
	Ukhoju, Fugio	Ivy	Iva, Salix
	Vskhoju, Inscendo	Knee	Kolieno, Genu
	Otkhoju, Exeo	Knit	Nit, Filum
	Perekhoju, transcendo	Know	Znaiu
Goat	Kozel	Knoot	Knut, Flagellum
Gold	Zolato, <i>v.</i> Jelch, yellow	Lad	Molodoi
Goose	Gus	Lady	Molodaya
Grapple	Grabliu, Prædon	Laud	Slavliu
Grave	{ Pogrebaiu, Humo	Lay	Polagaiu, Pono
	{ Pogrebenie, Sepultura	Lean	{ Kloniucya, Vergo
Graze	Gruizu, mordeo, rodo		{ <i>v.</i> Thin

<i>English.</i>	<i>Russian.</i>	<i>English.</i>	<i>Russian.</i>
Leek	Luk, Ceba	Loaf	Khlieb, Panis
Left	Lievuii, Sinister	Lodge	Leju, Jacco, Cubo
Letter	Bukva		Polojenic, Situs
Lewd	Bludnitsa, Scortum	Love	Liubove, Liubliu
Lick	Liju, Lingo, Lambo	Lucid	Blistaiucya, Mico
Lie	{ Leju, Cubo	Lungs	Legkoe
	{ Loj & Lgu, Mentior	Lump	Lomaiu, Rumpo
Linen	Len	Mallet	Molot, Malleus
Lion	Lev	Mama	Mam, Mater
Light	Letaiu, Volo		Mamka, Nutrix
	Priletaiu, Advolo	Many	Mnogii, Plerique
	Yletaiu } Otleaiu } Avolo	Margin	Bereg, in Wilts called Bargc, Margo
	Sletaiu, Convolo	Mash	Miesaiu, Misceo
	Obletaiu, Circumvolo	May	Mogu, Possum, Quoco
	Pereletaiu, Transvolo	Mead	Med, Mel
	Naletaiu, Involo	Mean	Mniu, Reor
	Legkii, Levis	Meat	Myaso, Caro
	Obleghaiu, Allevo	Meek	Myakhkii, Mollis
		Midst	Mejdu, Inter
Lights	Legkoe, Pulmo		{ Motsch, Potentia
Like	Voloku, Traho		{ Pomogaiu, Adjuvo
	Privlekaiu, Attraho	Might	{ Mochnuit, Potens
List	{ List, Folium		{ Moloko, Lac
	{ Sluishu, Audio	Milk	

<i>English.</i>	<i>Russian.</i>	<i>English.</i>	<i>Russian.</i>
Mill, <i>v.</i>	Meliu	Nest	Gneздо, Nidus
Mill, <i>s.</i>	Melintsa, Melnitsa	Net	Nebod, Rete
Mire	Muravei, Formica		{ Novuii, Novus
Mix	Meshaiu	New	{ Novina, Novitas
Moist	Moiu, Lavo		{ Obnovlyaiu, Renovo
	Muite, Lavatio	Nigh	Nad
Molt	Molchu, Sileo	Night	Notch, Nox
Month	Mesyats, Mensis	No	Ni
Moor	More, Mare	None	{ Nikto, Nemo
Morose	Moroz, Rigor	Nought	{
	{ Mertvuii	Nose	Nosada, Nos, Nasus
Mortal	{ Smert, Mors	Nostrils	Nosdrya, Nares
	{ Umiraiu, Morior	Oats	Oves, Avena
Mouse	Muish, Mus	One	On, Ille
Muck	Mokr, Moknu, Madeo		Edin and Odin, Unus
	Moknu, Humesco	Ooze, Ozier	Ozero, Stagnum
	Mokrui, Udus	Out	Ot, Extra
Murder	Ymertschvlyaiu	Pale	Bieliel, Pallidus
Mute	Niemui, Mutus	Palace	Palatka, Tabernacum
My	Moi, Meus	Pay	Biu, Ico
Naked	Nagii, Nudus	Peace	Pokoi, Pax
Name	Imya, Nomen	Pit	Petschera, Caverna
Nasty	Nechistuii, Sordidus	Pierce	Proverchivaiu
Need	Nujda, Necessitas	Pleat	Pletu, Plecto
	Nadobno, Necessum	Plough	Plukh, Aratrum

<i>English.</i>	<i>Russian.</i>	<i>English.</i>	<i>Russian.</i>
Poet	Poet, Cantat	Rob	Grabliu, Prædor
Pole	Palka, Fustis		Grabej, Spolium
Pork	Porosenok		Borovstvo, Furtum
Pot	Pite, Potus	Roof	Krovlya
Port	Vorota	Rose	Roza
		Roe	Rojdaiu, Gigno
Pray	Proshu	Rumble	Gremliu, Tono
Probity	Pravda, Veritas	Salt	Sol
	Spravedliwost, Id.	Scrape	Skrebu, Rado, Scabo
Rage	Vijda, Ira	Scrub	Skoblio, ditto
Rave	Revu, Boo	Screech	Krichu, Clamo
	{Voron, Corvus		Ruichu, Rugio
Raven	{Vorona, Cornix		Skrejetschu Strideo
	{Gruizu, Rodo	Secret	Skruitno
Raze	{Razzoryaiu, Destruo	See	Siyaiu, Luceo
Reach	Ruka, Manus	Seven	Sedm, Septem
Red	Ruijii, Rufus		{Shiu
Rein	Remen, Lorum	Sew	{Svyazuivaiu, Jungo
Rib	Rebro, Costa	Shoe	Skoba
Rive	Rvu, Ruivaiu, Rupi	Shop	Pokupaiu, Caupona
	Otruivaiu, Rumpo	Siege	Osada
	Pereruvaiu, Perseco	Sister	Sestra
	Podruvaiu, Subscco	Sit	Siju, Sedeco
Rope	Berovka	Seat	Sidienie

<i>English.</i>	<i>Russian.</i>	<i>English.</i>	<i>Russian.</i>
Six	Shest	Step	Stupaiu, Scando, Cedo
Sleep	Spliu, Dormio Sliepota, Cæcitas Usuiplyain, Consopio		Otstupaiu, Abscedo Pristupaiu, Accedo Ystupaiu, Concedo
Snow	Sneg		Zastupaiu, Intercedo
Sock	Sokha, Aratrum Soshnika, Vomer		Nastupat, Succedere
Sodder	Soedinyaiu, Jungo	Stool	{Stul, Sedes {Stol, Mensa
Son	Suin	Stone	Postoyannuii, Stabilis
Sore	Sor, Sordes	Story	Stroiui, Struo
Sound	Voniui, Sono Vieniui, Tinnio	Stubble	Stebel, Stipula
Sow	Seiui, Sero	Style	Stul, Sedes
Seed	Semya, Semen	Suck	Sosu, Sugo
Speed	Speshu	Succour	Skoruii, Skoro, Festinanter
Spine	Spina, Dorsum	Su e	Proshu, Peto
Spur	Shpor	Sun	Solntse, Sol
Spy	Ispuituivaiui	Swine	Swinya
Stand	Stoiui	Swoon	Son, Somnus
Station	Stan	Tall	Dolgii, Longus
Stall	Stoilo, Stabula Postavleinaya, Tentorium	Teach	Uchu
Stavil	Stavlyaiui	Tear	Terzaiui, Laccro
Steel	Stal		Deru, rumpo Razdiraiui, Scindo

<i>English.</i>	<i>Russian.</i>	<i>English.</i>	<i>Russian.</i>
Teat	Fitka	Wheel	Koleso
Thin	Tonkii, Tenuis	When	Kogda
Thorn	Fernie	Whole	Tsieluii
Thrush	Drosd	Widow	Vdova
To	Do	Will	Jelaiu, Volo, Aveca
Tree	Derevo		Volya, Voluntas
Trumpet	Truba		Volno, Licet
Twins	Dwoini		Volauui, Liber
Verge	Bereg		Povelievaiu, Mande
Vow	Bojusya, Juro	Wind	Vieyanie, Flatus
Voyage	Otvoju		Viciu, Flo
War	Voina	Wolf	Volk
Ware	Tovar, Merx	Wool	Volna
Water	Voda	Wrath	Vrjda
Well	Volna, Fluctus	Yellow	Jelch, v. Bile, Gall
Wheat	Pshenitsa, Jits, Far	Yet	Etsche

A VOCABULARY, GREEK AND RUSSIAN.

<i>Greek.</i>	<i>Russian.</i>	<i>Greek.</i>	<i>Russian.</i>
ἄκοή	Ukho, Auris	Γαλα, ακτος	Moloko, Lac
ἄρρω	Oriu, Aro	Γινωσκω	} Zenaiu
Αραστω	Razzoryaiu	γυνῶ	
Βοσκω	Pasu, Pasco	Γλυζω	} Glotaiu
Βουλωμαι	Jelaiu, Velle	Γλωττα	

<i>Greek.</i>	<i>Russian.</i>	<i>Greek.</i>	<i>Russian.</i>
Γλία	{ Kleiu, Glutino Glina, Argilla	Κλαγῶ	Plachu } plango Oplakivaiu }
Διελειν	Razdielenie	Κλαω	Kliu, Cuneus
Δοκιμαζω	Dokazuivaiu	Κλειω	Kleiu
Δάω	Daiu	Κλεις	Kliuch, Clavis
Δυω	Ḫdievaiu	Κλεος	} Khvaiu, Laudo
Ἔδω	Jedal, Comedi	Κλειω	
Ἐιδέω	Viedaiu	Κλινω	Sklonnuii
Εν	On	Κλυω-σω	Sluishu
Ἐδς	Svoi, Suus	Κοιλος	Jolobovatuii
Εσθειν	Jest	Κοπτω	Kopaiu
Ερεφω	Krovlya, Tectum	Κραβατος	Krovat
Ετι	Etsche	Κρίκος	Krug
Θαρρω	Derzaiu	Κρυπτω	Kroiū, Tego, Lateo
Θυρα	Dver		Skruivaiu, Occulto
Κάπρος	Vepre		Pokruivaiu } Tego Nakruivaiu } Operio
Κεαρ	Serditse		Otkruituii, Apertus
Κητη	Kit	Κυλεω	Koleso, Rota
Κίω	Khoju, Eo, Ambulo, Itum	Λαβε. λαμβανω	Ylovlyaiu, Lovlenie
	Ykhoju, Fugio	Λευσσω	Blistaiu and Blesk
	Prokhoju, Penetro	Μεγεθος	Pomogaiu
	Prikhoju, Accedo, adeo	Μισγω	Mieshaiu
	Otkhoju, abcedo, abco	Μύλη	Melnitsa

<i>Greek.</i>	<i>Russian.</i>	<i>Greek.</i>	<i>Russian.</i>
Νεος	Noviii, Novus	Πολυς	Bolshe, Plus
Παιω, Βια	Biu, Cædo, Verbero	Πες. ποδος	Pod, Infra
	Ubivaiu, Occido		Podlie, Juxta
	Otbivaiu, Reverbero	προ	Pred, Præ
Πείρω	{ Burav and Napare,	πυξος	Buk
	{ Terebra	Ρεω. ερρευνα	{ Ricka, Rivus
	Otvoryaiu, Aperio	Ρύαξ	
	Otversto, Aperte	Στάω. ςω	Stoiu
	Zapiraiu, Operio		Perestaiu, Cesso, <i>absisto</i>
Πέτομαχι	Ptitsa, Avis		{ Stoyanie and Stan,
	Ptichka, Avicula		{ Statio
Πίνω, Πίω	Piu, Bibo, Poto		Predstoiu, Adsto
	Pite, Potus, Potio		Postoyanstvo, Con-
	Pet, Potor		stantia
Πίνω	Pitiu, Potulentus		Otstoiu, Disto
πίω	Vuipivaiu, Epoto		Ostaiusya, Resto
	Vuipit, Ebibere	Στελεχος	Stol, Mensa
Πιπτω	Padaiu	Στεναζω	Stenu
Ποτίζω	Napoitsya, Imbibere	Στραωννυμι	Stroi, Construo
Πλέω	Plavaiu, Navigo, Fluito	Τοτε	Togda, Tunc
	Plavanie, Navigatio	Φλδξ	Losk
	Vuipluivaiu, Enavigo	Φωνη	Zvoni, Sono
Πλέω	Polnuii, Plenus	Φράτηρ	Brat
	Napolnyaiu, Impleo	Χολη	Jelch

EXTRACT FROM A VOCABULARY, LATIN AND RUSSIAN.

<i>Latin.</i>	<i>Russian.</i>	<i>Latin.</i>	<i>Russian.</i>	<i>Latin.</i>	<i>Russian.</i>
Agnus	Agnets	Jugum	Igo	Prope	} Podlie
Aper	Vepr	Jus	Sud	Adpedes	
Angulus	Ugol	Latro, v.	Laiu	Pulvis	} Puil
Asellus	Oslik	Lingo	Liju	Rugio	Ruikaiu
Baculus	Palka	Linum	Len	Rapio	} Otruivaiu
Barba	Boroda	Malleus	Molot	Abripio	
Brachium	Ruka	Mare	More	Ros	Rosa
Castus	Chistui	Margo	Bereg	Rupi	Rvu
Cudo	Kuiu	Medium	Mejdu	Abrumpo	Otruivaiu
Culmen	Kholm, Jugum	Mens	Mnienie	Ructo	Ruigaiu
Domus	Dom	Molo	Meliu.	Sal	Sol
Duo	Dvajdui	Morior	Mru	Scutum	Ischit
Flamma	Plamen	Mors	Smert	Seco	Seku
Furor	Voruiu	Mugio	Muichu	Sedeo	Siju
Fur	Vor	Nescio	Neznaiu	Sosedaiu	Simul, Sedeo
Gluten	Glina	Ovis	Ovtsa	Sedile	Sidiel
Glutio	Glotaiu	Plango	Plachu	Semen	Semya
Ignis	Ogon	Plecto	Pletu	Septem	Sedm
Inchoc	Nachinaiu	Porta	Vorota	Siccus	Sukhii
Induo	Nadievaiu	Post	Poslie	Siliqua	Shelukha
Itum	Itti	Precor	Proshu	Sol	Solntse
Judico	Suju	Pridie	Pered	Somus	Son
Judex	Sudya	Probus	Pravednui	Sono	Zvoniu

<i>Latin.</i>	<i>Russian.</i>	<i>Latin.</i>	<i>Russian.</i>	<i>Latin.</i>	<i>Russian.</i>
Sordes	Sor	Valde	Velikii	Vico	Vyaju
Stipula	Stebel	Veho	Vezu		Obvivaia
Succus	Sok	Ventus	Vietr	Vivo	Jivu
Sugo	Sos	Ventilo	Vieiu	Vita	Jivot
Tenuis	Tonkii	Video	Viju	Voluntas	Volya
Tepor	Teplota	Verto	} Verchu	Volo	Jelaiu
Tero	{ Tru	Torqueo		{	
	{ Rastiraiu				

We have here taken a very transient view of the Russian language; yet from this we may venture to affirm, not merely, that a considerable part of it has an affinity to English, German, Spanish, Galic, Sanscrit, Latin, Greek and Hebrew; but that these languages are radically one.

It is clear, that the Russians have been fond of forming new compounds and of abbreviating old ones. It is equally clear, that they have not only substituted for each other consonants, which have organic affinity, but have adopted many arbitrary changes peculiar to themselves, and, like other nations, have, by dint of their mutations and contractions, made one word represent various notions, with which originally it had no connexion.

In the analysis of Russian expressions we have more than common difficulties. Had we a succession of writers, from remote antiquity, as in Greek, to which we might refer, we should then be able to trace the successive changes, which have happened to this language. But whilst the Slavonian hordes wandered with their flocks over extensive plains, or

hid themselves in the dark recesses of their forests, they had not the use of letters. We must not therefore wonder, that in the Russian language there should be numerous expressions, which cannot be analysed. These are evidently compounds; but so contracted, that the root can no longer be discovered.

In those words, which have been selected for my vocabularies, the novice in languages may be at a loss to trace affinity between Russian, Greek and Latin; but, to remove his difficulties, he must ever bear in mind, that abbreviations are the wheels of language, the wings of Mercury. These, therefore, to the adept, will not create embarrassment, and much less will the mutation of consonants, such as all nations have adopted.

By other mutations the novice may be exceedingly perplexed, when change of vowels, change of consonants, and change of meaning, in any given word, unite to conceal the radical expression and the original notion from which he is to trace its deviation. Of these, numerous instances have occurred to us in the progress of our investigations.

SLAVONIAN.

WHAT has been said of the Russian, will apply to the Slavonian; but it must be observed, that the former is a dialect of the latter, which embraces Lusatian, Polish, Bohemian, Moravian, Croatian, Carinthian, Carniolan, Bosnian, Servian, Albanian, Dalmatian, Hungarian, Bulgarian, &c.

Their letters resemble, but are not all precisely the same in figure. Both conform nearly to the Greek.

This language, so extensively diffused, is exceedingly corrupt. It is evidently derived from some dialect of the Greek, chiefly from the Æolic, and has some connection with the Sanscrit. This will appear, when we examine the vocabulary, to which I immediately proceed. I might have given this in the Appendix, but I am of opinion, it will be more profitable to the student to place it here. It is not to be expected, that the affinity should be self-evident in every word; but the practised eye will readily discern features of resemblance.

It must be observed, that **A** is pronounced as in far; **E**, in the beginning of a word, like yea, and in the middle like **A** in fate; **J** like **S** in pleasure; **I**, like **E** in me; **Y**, as **U** in bull; **shtch**, as in parish-church; **IU**, as **U** in cure; **UI**, as **Y**, or rather as **UI** in liquid.

But **A**, if followed by two consonants, becomes **O**, and the consonants are separated by **O**; thus **glaka** becomes **goloka**.

SLAVONIAN VOCABULARY.

<i>Slavonian.</i>		<i>Slavonian.</i>		<i>Slavonian.</i>	
Aggl	αγγελος	Bitch, v. Bitie	Flail	Borodà,	} Barba, & beard
Agnets	Agnus, αμνος	B, letchanie	Lightning	Borov	
Aer	αηρ	Bleyu	βληχωμαι	Boroniu	A furrow
Alector	αλεκτωρ	Bleyaniya	Balatus	Botiu	τριανω
Aris	αρις	Blistanië	Splendour	Botelyi	} Fat, butter πιουτης
Bánya	Balneum	Bloud	A blot	Bruda	
Bdiu	Video, Vigilo	Bled	Pallidus	Brat	Frater
Bdítel	Vigil	Bledneyu	Pallesco	Brov	Brow, οφρυς
Bdyenie	Vigilia	Blyadibyi	Blatero	Bród	Ford
Bereza	A birch	Bodou	A bodkin	Bouk	A beech
Beru	φερω	Bojva	A vow	Bouivol	Bubalus
Bílo	Flagellum	Boi	War	Bouravók	A borer
Biba	A battle	Bolma	Full, χλέον	Bourav	Bore
Bitie	A beating	Bolóto	Blot, Lutun.	Bouraviu	I bore
Bitch	A flail	Bolschiï	Major, Plus		
Biyou	Βιαζω παλω	Borenie	Worry		

<i>Slavonian.</i>		<i>Slavonian.</i>		<i>Slavonian.</i>	
Buk	A beech	Vereh	Vertex	Vmeryaiu	εμμεστρια
Byvayn	Be	Vesna	Vernus	Voda	Water
Byvanie	Being	Vetehost	Vetustas	Vodoupiiu	} υδρο ποτις
Byvait	Fit	Vetclü	Vetus	Vodopitie	
Beg	Fuga	Vetschaiu	Veterasco	Vojdu	Veho, duco
Bejdenie	Bia	Vetschou	Invetero	Vozdvoyaiu	Reduplico
Beliu	Pale	Vetschanie	Inveteratio	Vozdaiu	Reddo
Bejdou	βιζζομζι	Vetscher	Vespera	Vozlagaiu	Lay
Vaga	Weigh	Vjigaiu	κζιω	Vozlojenie	} Lodge, lay
Vajdenie	ζαιτιου	Vzemaui	Assumo	Vozlejou	
	Accusatio	Vidimyi	Visibiles	Vozmezdie	} μισθος } Retribuo }
Valenie	Fall	Vid	ειδος	Vozmezdyaiu	
Valyaiu	Volvo	Vigdou	Video	Vozmojno	Might, may
Vas	Vestrum	Virscha	Verse	Vostanie	ζατις
Vat	Vat	Vitie	Fie	Vostorgaiu	Tear
Vdova	Vidua	Vinopitie	ουνος. πινω	Voina	War
Velii	πολος	Viiu	} Vieo	Vol	Bull
Vedro	υδρις	Vienie			Volokou
Velenie	A command	Vkaus	gustus, γενυσις	Volenie	Volitio
Veliu	I will command	Vklonyaiu	εγκλινω	Volopas	Bubuleus
Vepr	Aper	Vlagaiu	Impono, lay on	} Volna	Lana, wool
Vertlo	Terebra	Vlas	Villus, pilus		Vellus
Vert	} Hortus	Vlekou	ελκω		Wool, v.
Vertograd		Vmiechenie	εμμιζις		

<i>Slavonian.</i>		<i>Slavonian.</i>		<i>Slavonian.</i>	
Volk, λυκος	{ Lupus, wolf Vulpes	Vypivaiu	Ebibo	Gorenie	{ πυρω. 7β
Voliu	Volo, will	Vedaiu	αιδα. ειδα	Goriu	{ κύριος host
Vop	Vociferatio	Veiu	Ventilo	Gospod	{ Hospes
Voppiu	βω. vocifero	Vetr, Vietr	Ventus	Gost	{ Host, guest
Vor	Fur	Vyajou	Vincio, vico	Gradeg	A hedge
Vordiu	Furo	Gai	{ Cornix, a jay	Grad	} A city, 7γ
Vosk	Cera, wax	Gat	} Strata via in paludibus	Gorod	
Voskormlyaiu	Nutrio	Gladkii		Grad	Grando
Vostanie	αυασατις	Glaber	Gramota	γραμματα	
Vostaiu	αυιζημι	Glava	κεφαλη. globe	Grau	δριον. limes
Vostorgaiu	Tear	Glagol	λογος	Gratsch	κράξ, corvus
Vpadaiu	πιπτω	Glagoliu	λαλειω	Grakaiu	κρακίζω. croak
Vrana, vorona	κορωνη	Glas	Vox, γλωσσα	Grov	Grave
Vrata	Porta	Glina	γλιζ. Argilla	Grount	{ The base ground
Vratar	Porter	Glotka	Guttur, γλοττα	Gryzou	Graze
Vryvaiu	Infodio, furrow	Gnezdo	νοστια	Grciu	} I warm
Vreiu	Brew	Golouve	} Columbus	Goriu	
Vseliiveznyi	{ Omnibus Amicus	Golub		Glacies	Gryaz
	Vtykaiu	Stick, Infigo	Gora	δρος	Gous
Vehod	Go	Gorve	Curvus	Davaiu	διδωμι. do
Vtschera	Heri	Gorka	δρος	Davatel	} Dator
Vschivaiu	Insuo	Gorsche	Worse	Datel	

<i>Slavonian.</i>		<i>Slavonian.</i>		<i>Slavonian.</i>	
Davanie	δωρημα	Dolina	A dale	Jena	γεννη
Davno	Diu	Doma	Domi	Jivou, Jvu	{ βρώ. vivo, chew
Daleko	Far off	Dom	Domus	Jivot	Vita
Daliu	Dally	Doska	Desk	Jija	Jusculum, juice
Dan	Tributum	Dostoit	Decet	Za	διὰ
Darovatel	δωτηρ	Dotsch	Daughter	Zaviduiu	Invideo
Darom	Gratis, donum	Dragii	Dear	Zagryzaiu	Graze
Darouiu	δωρεαν	Dragost	Caritas	Zakalaiu	Jugulo
Dva	δω. two	Drevo	Tree	Zakleyaiu	{ Agglutino Glue
Dvadesyat	Viginti	Drova	Ligna	Zakrivlyaiu	Incurvo
Dvajdy	Duo, bis	Dremliu	Dornito	Zakryvaiu	κρυπτω
Dver	Door	Drojdie	Dross	Zalagaiu	Lay down
Dvernick	Janitor	Drosd	Thrush	Zgaraiu	Comburo
Dvoiu	Divido, duo	Dymno	Fumosus, dim	Zerno	Granum, corn
Dennyi	Diurnus	Delenie	Deal	Zima	Hyems
Den	Dies	Deliu	Deal	Zigaiu	Hio
Dennitsa	Lucifer	Edin	Unus	Zlato	{ Gold, see yellow
Derzaiu	Dare	Ediniu	Unio	Znaemyi	Notus
Derou	Tear	Epkop	επισκοπος	Znak	Signum
Desyat	Decem	Esm	Sum, ειμη	Znamenaiu	σημανω
Dnes	Hodie	Jovaiu	Chew	Znanie	γνωσις
Do	Go, at, in	Jgou	κλιω		
Dodaiu	Addo	Jelt	Yellow		
		Jeltsch	Fel, bile, gall		

<i>Slavonian.</i>		<i>Slavonian.</i>		<i>Slavonian.</i>	
Znaiu	Know	Kareta	Carpentum	Legkost	Levitas
Igla	Acus	Karman	Crumena	Legtschou	Levo
Igo	Jugum, yoke	Kaya	πέλα	Lokaiu	λείω
Idu	Eo	Kii	Quis, qui	Ligu	Lick
Idi	Ito	Kliniu	κλω	Luk	Leek
Iz	{ Ex, in com- position	Kliutsch	Clavis	Litra	λίτρα
Izdiraiu	{ Excorio, καποδέρω	Klei	κολλα. γλα	Liubliu	I love
Izytie	Evito	Koja	Coat	Liubliu.	Lascivio
Iskoupdio	Redimo, caupo	Kozel	Caper, goat	Loje	Lectus, lodging
Izlagaiu	Educo	Koleso	Galash	Malakiya	μαλακία
Iito	πιτος	Kopiu	Heap	Marmor	Marmor
Izpivaiu	Ebibio	Korkaiu	Crocito	Mater	Mater
Iztiraiu	Extero	K,ost	Ossis	Mejdou	Medium
Il	Uligo	Kot	Catns, cat	Mladyi	Lad
Im	Him	Krakaiu	Crocito	Mleko	Milk
Iskanic	Sean	Kratiu	Curto	Muc	Mihi
Ispolnenie	Full, fill	Krebat	Crib	Mnee	Minus
Istina	αληθεια. ισημι	Krest	Crux	Mogoutuyi	{ Mighty μεγεθος
Istiyaiu	Take out	Krokos	Crocus	Mogou	May, can
Ischod	εξοδος	Koub	Cup	Mojno	Possible
Kabak	Caupona	Koubshin	Lagena	Moknou	Muck, madeo
Kapousta	Cabbage	Koupouiu	Caupo	Mokrota	Humiditas, muck
		Legu	Lic	Mokryi	Humidus, muck
		Legkie	Light		

<i>Slavonian.</i>		<i>Staronian.</i>		<i>Slavonian.</i>	
Monach	μονος	Napadaiu	{ I fall into	Oralo	Aratrum
Monaschkii	μονος	Nasch	{ επιπιω	Oranie	Aratio
More	Mare	Ne	Noster	Oratch	Arator
Mor	μωρνω. plague	Nebidnyi	Ne, non	Organ	Organum
Moch	Muscus	Nemog	Obscure	Oriu	Aro
Motschiusya	Madeo	Neznaiu	Nequeo	Osel	Asellus
Motscheu	{ Esm valco,	Neposstoya-	Ignoro	Otets	Pater, οττω
	{ I am mighty		istbouiu	Otsko	Ocellus
Mrou	Morior		{ Instabilis	Paba	Pavo
Moucha	Musca	Neprochodno	Go	Padaiu	πιπτω
My	We	Nige	Nec	Pakidaiu	Reddo
Mya	Me	Ni	Non	Pakipoiu	Recanto
Myaso	Mess, meat	Nibo	Nove	Pastbiinyi	Pascuus
Nadaiu	Appono	Nozdri	Nares	Pastyr	Pastor
Nagii	{ Nudus,	Nos	Nasus	Pachotnik	Agricola
	{ Naked		Notsch	Nox	Pekou
Najou	Nudo	Oba	Ambo	Periu	Prius
Nadlagaiu	Lay, appono	Obitaiu	Habito	Pika	Pike
Nadstoiu	Insto	Obtscha	Ovis	Platschlibyi	Plango
Nakrybaiu	κρυπτω	Obes	Oats	Platschou	Ploro
Nalaganie	Lay, impositio	Ogn	Ignis	Pletou	Plico, pleat
Nalagaiu	Lay, impono	Ognitsche	Rogus	Plabaiu	Fluito
Nalojnitsa	{ Lodging,	Oko	Oculus	Planta	Plank
	{ Concubine		On	Plamen	Flamma

<i>Slavonian.</i>		<i>Slavonian.</i>		<i>Slavonian.</i>	
Pobar	Coquus, $\pi\epsilon\pi\lambda\omega$	Predbedatel	A prophet	Repa	Rapum
Poberyaiu	Probo	Predanie	Proditio	Sakos	Saccus
Pogrebaiu	{ Grave, I bury	Predlog	Prepositio	Sam	Same
Pod	Pede, under	Predpomogaiu	Auxilio	Samoliubie	love, self love
Podabaiu	Trado	Presbyter	Presbyter	Sberdel	Bore, terebra
Podarok	Donum	Pribiraiu	I collect	Sbiniya	Swine
Podatel	Dator	Pridanie	Additio	Se	Eccè
Poddanyi	Subject	Prisedaiu	Assideo	Sedm	Septem
Podpadaiu	$\pi\iota\pi\tau\theta$	Probijvou	Prævideo	Serdtsc	Cor
Pokou	Pax	Prodaiu	Vendo	Slouga	Servus, sluggard
Polagaiu	Lay, pono	Protibo, lejou	Contrajaceo, lay	Slepyi	Cæcum, sleep
Polk	Folk, agmen	Protibobozdaiu	Reddo	Slepiu	Cæcum facio
Pole	Field	Protibo- plabaiu	{ Contranavigo $\pi\lambda\upsilon\nu\omega$	Smert	Mors
Polnos	$\pi\omicron\lambda\upsilon\varsigma$	Prochojdenic	Peregrinatio, go	Sneg	Nix
Pomogaiu	Might, adjuvo	Ptitsa	$\pi\epsilon\tau\epsilon\iota\nu\omicron\nu$	Sol	Sal
Posled	Postea	Pout	$\omicron\delta\omicron\varsigma$	Soliu	Salio
Posyagaiu	Spouse, nubō	Pyat	$\pi\epsilon\nu\tau\epsilon$	Solitsche	Sol
Potir	$\pi\omicron\tau\eta\rho\iota\omicron\nu$	Razstoiu	Disto, $\iota\varsigma\eta\mu\iota$	Son	Sopor, somnus
Poiu	Cano, $\pi\omicron\iota\eta\mu\alpha\alpha$	Rasterzanie	Ruptio, tear	Sosets	mamma, suck
Prabda	Probus	Remen	Rein	Sosedaiu	Sedeo, simul
Prabo	Probus	Rosa	Ros	Sopletaiu	Connecto, $\pi\lambda\epsilon\sigma\chi\omega$
Prabyi	Probus	Rouka	Reach, hand	Sopostat	Rebellis, sto
Prabosoudets	Justus, probus	Rytchou	Rugio	Spliu	I sleep
				Spanie	Sopor

<i>Slavonian.</i>		<i>Slavonian.</i>		<i>Slavonian.</i>	
Spogrebaiu	{ Grave, simul sepelio	Styajou	Possideo	Temno	Dim
Spech	{ Festinatio επειδω	Styajanie	Possessio	Temniu	I dim
Speschou	{ Festino επειδω	Styajatel	Possessor	Teper	Tepid
Sosou	Sugo, ubera	Soudiya	Judex	Teplota	Tepor
Statiya	Status	Soujdou	Judico	Tepleiu	Calco, tepeo
Stabliu	Stabilis	Souchoya	Arida	Terzaiu	Tear
Steniu	σηναζω. σενω	Soucho	Siccè	Ternie	Thorn
Stol	Mensa, stool	Soutschou	Sicco	Tertie	Tritura
Stenananie	σηναζωμος	Sedalitsche	Sedile	Tertyi	Tritus
Stomach	Stomachus	Sejou	Sedeo	Titki	Teat
Stamna	σημνος	Seden	Sessio	Tigr	Tigress
Stopa	Pedale, spatium	Sekou	Seco	Tkanie	Textura
Stopanogi	The sole of a foot	Semya	Semen	Togda	Tunc, τότε
Stopanojnaya	Vestidium	Seiu	Semino	Togdaje	Eodem tempore
Stoiu	Sto, maneo	Seyanie	Seminatio	Torgaiu	Lacero, tear
Stoiuokrest	{ Quiesco, Circumsto	Seyatel	Sator	Trapeza	τραπεζα
Stoilo	Stabulum	Siudy	Semino	Trepetshou	Trepid
Stoianie	Statio	Taler	Talerus	Tretii	Tertius
Stoyatschii	Stabilis	Talant	Talentum	Tret	Tertia
Stoud	Pudor	Teboe	Tuum	Tretschou	Strido
		Tboi, Tvoi	Tuus	Tri	τρια. τρεις
		Tebe	Tui, Tibi	Troe	τρεις
		Tekou	Curro	Ty, Tui	τυ. τυ
		Temnost	Dimness	Tya	Te

<i>Slavonian.</i>		<i>Slavonian.</i>		<i>Slavonian.</i>	
Ouddoyaiu	Duplico, δυω	Ouskoryaiu	Festino	Chotenie	{ Volutio Choice
Ougl	Angulus	Oupadaiu	πιπτω	Chod	Iter
Oug	Anguis	Oucho	Auris	Chotschou	{ Aveo Choose
Ouj	Anguis	Ouje	ηδη	Chojdou	Go
Oulagaiu	Struo, lay	Chleb	Loaf	Schiu	Suo
Oupadaiu	Cado, πιπτω	Chamina	{ Domus Chimney	Younost	Juventas
Oupibaiu	Ebibō, πιυω	Cholm	Collis, culmus		
Oumiraiu	Morior				

In its grammar the Slavonian is exceedingly confused.

It was not to be expected, that uncivilized hordes, wandering with their flocks among mountains, or over boundless plains, without historians, without poets, and without letters, should be good grammarians. They had the use of speech; but, at a distance, they had no means to communicate their thoughts: nor could they transmit these to succeeding generations.

Their pronouns are—*ya, ti, on; mi, wi, oni; I, thou, &c.*

The substantive verb runs thus—*esm, ese, est; esm, est, soit; I am, &c. Boodu, I shall be; bood, be thou. Boodon, let him be; bit, to be.*

The form of the verbs in some measure agrees with the Russian.

Daju or daiu, I give; dall, I gave; dam, I will give; day, give; dat, to give.

Its radicals are comparatively few; but, like the Greek, it is fond of compounds. It has more than three hundred with the preposition *pro*, and more than twelve hundred with *pre* and *pri*, answering to *præ*.

Professor Michaelis regards the Bohemian, Polish and Vandalian dialects of the Slavonian, as poor in the extreme, when compared with the Russian, which on philosophic subjects has borrowed freely from the Greek.

As spoken in Lusatia, formerly a province of Bohemia, it is the poorest of all languages; being here confined to rustics. In Poland it is corrupted to the last degree; but it is still Slavonian. Yet in the midst of all its corruptions, we may discern a remarkable affinity between it and Galic.

To this I have already called the attention of the reader, but I must again remind him, that in the numerals, in the substantive verb, and in numerous verbs, both of universal and of daily use, there is a clear, distinct and well decided affinity.

This affinity it is extremely difficult to trace in Polish, because it has duplicates of C, of W, of L, of N, and of Z, which are most abundant, and seem to be needlessly introduced.

The first C has the sound of either ts or tsh, as in cukier, sugar, pronounced tsookier, and pec, to drink, pronounced pitsh.

The second C is articulated as tsie, as in yesc, to eat, sounded like yestsie.

W in the beginning of a syllable is V, in the end it is F.

Z has three distinct sounds. Thus noz is pronounced noosh, czar is char, koszula is koshoola, wieczor is vietchore, and wacpan is vatspan.

I here subjoin a few examples of Polish, to exhibit the genius of this language.

Able, *mozney*; acid, *oczet*; add, *przilawam*; all, *czali*; am, *jestem*; apple, *jablou*; arm, *ramie*; ash, *jesion*; ass, *osiel*.

Baker, *piekar*; beat, *biti*; both, *obadwa*; bread, *chlieb*; breast, *piersi*; brother, *brat*; burn, *goram*; buy, *kupnie*; by, *podlie*.

Cabbage, *kapusta*; cat, *kotka*; choice, *chewizosez*; choose, *chce*; clay, *glina*; clean, *czisti*; coach and cart, *kotezi*; cook, *kucharz*; cross, *krziz*; crow, *kruk* and *wrona*; cry, *wolam*; cup, *kuslik* and *kubek*; craft, *kunst*.

Day, *dzien*; deal, *dzielie*; death, *smiercz*; dig, *grzebe*; door, *drzwy*; double, *dwoie*; drink, *pije*.

Ear, *ucho*; eat, *iem*; eating, *iedzenie*; egg, *jajie*; eye, *oko*.

One, *jeden*; two, *dwa*; three, *trzi*; four, *czterzi*; five, *piecz*; six, *szescz*; seven, *siedm*; eight, *osm*; nine, *dziewiec*; ten, *dzeszec*.

Give, *daie*; given, *dany*; giver, *dawca*; gift, *dar*.

ON THE

LATIN LANGUAGE.

WE learn from the best historians, that Latium and Græcia-magna were peopled from Elis and Arcadia, whose first inhabitants derived their origin from the western coast of Asia Minor, being principally Æolians and Ionians, who were Pelasgic colonists. Of this origin we shall have no doubt, when we shall have examined the languages of Greece and Rome; for Latin is little more than the Æolic dialect of Greek.

Such was distinctly the opinion of Dionysius, of Halicarnassus, and of Quintilian.

With the utmost propriety therefore, Lennep, after minute investigation, concluded “*Lingua Latina, si excipiamus panca verba Sabina et externa vocabula, nihil aliud est quam Æolico-Græca.* (Vol. iii, p. 45.)

From ancient inscriptions, collected by Fabretti, we learn, that the Roman alphabet had eighteen letters, A, B, C, D, E, F, H, I, K, L, M, N, O, P, Q, R, S, T. The characters were Grecian, and therefore

probably the first inhabitants brought with them the Pelasgic alphabet, to which in subsequent periods they made additions. The radical Pelasgic alphabet of Father Gori, which Astle conceives to be the most correct, contains only twelve characters. These are A, E, V, I, K, L, M, N, P, R, S, T; but, in addition to these, ancient inscriptions, which were found at Eugubium, a city of Umbria, have H. The letter G was not in use till after the first Punic War, when it was introduced by Spurius Carvillus. Before that time, C supplied the place of κ and γ . Thus, in the Columna rostrata of Duillius, we read, "Macestratos, Leciones, Cartacinenses, Pucnando," &c.

In tracing the affinity between Latin and Greek, it will be seen, that, whilst some words, and these even radical, remain perfectly the same in both languages, others not only change their vowels, but admit of transposition, addition, and subtraction, with considerable substitution of one consonant for another, not merely of the same, but of different organs. Thus we observe, not only that the several classes of homogeneous consonants, B, P, F, M and V—C, G, K and Q—D and T, glide respectively into each other's place, but that M and N, with L and R—H and S, readily submit to the same law, and are used one for the other.

These permutations are common to all languages; but the Roman people seem to have assumed the privilege of converting G into D and N, L into D and G, D into B, G, L, R and S, K into P and F, P into C, K, G and L, R into S, and T into F. They seem likewise to have inserted L, as in *filius*, from $\epsilon\upsilon\iota\omicron\varsigma$ or $F\upsilon\iota\omicron\varsigma$; *fulica*, from $\Phi\omega\iota\tilde{\xi}$; *halo*, from $A\omega$; *palatum*, from $\Pi\alpha\omega$; *salus* and *salvus*, from $\Sigma\alpha\omicron\varsigma$; and *trochlea*,

from Τροχος. In conformity to this practice, we have converted fuga into flight, and Πεδιον into field.

One of the most striking features of resemblance between Latin and the Æolic dialect of Greek, is to be observed in the use of the digamma, as a substitute for the aspirate.

The arbitrary, wanton and violent changes, which have taken place in the original language of Latium, since the time of the first arrival of colonies from Greece, have rendered it extremely difficult to trace the affinity between the Latin and other languages distantly allied to it. Thus lingua and tongue discover no connexion; but when we observe, that the ancient word was dingua, we immediately trace the features of resemblance between this word and tongue.

The strict analogy between the Greek and Latin Grammars, as far as relates to the inflexions of nouns and verbs, cannot escape the attention of the learned. Of the nouns, Lennep forms two principal divisions; the first parisyllabic, the second imparisyllabic; and these he subdivides into five declensions.

I. *Parisyllabic.*

1. Nouns of the first declension terminate in a, e, as, es, answering to α, η, ας, ης.
2. Those of the second end in us, um, answering to ος, ου.

II. *Imparisyllabic.*

1. These may terminate in a, e, o, c, l, n, r, st, or x, in Latin; α, ι, υ, ρ, σ, or ξ, in Greek, and are impurely declined, as Δελφίν, δελφινος.

2. They may terminate in *us*, purely declined, as *βοτρυς, βοτρυος, manus, manuis*, which the Romans contracted into *manus*.

3. They may terminate in *ης* or *ες*. *Δημοσθένης-εος-εί*. *Dies, dici*, in the dative.

Although Lennep has considered the declensions as being five, it may be observed, that originally they were no more than three; because the fourth and fifth were anciently included in the third, and were not contracted as in succeeding ages.

The Greek *Adjectives* terminate in *ας, α, αυ, ος, η, ου*, or *ος, α, ου*, e. g. *πας, πασα, παν, καλος, καλη, καλον, ἅγιος, ἅγια, ἅγιον*.

The Latin terminations are *us, a, um*; *bonus, bona, bonum*.

The *Pronouns* in the singular number have preserved similitude. *Εγω, συ*, and anciently *ος*, answering to *ego, tu, is*. In the accusative these become *Εμε, σε, ἐ*; *me, te, eum*. The possessives have a similar resemblance, *εμος, νωιτερος, ἑος, meus, noster, ejus*.

In the *Numerals* we distinctly trace analogy. *Εν, δυω, τρεις, τεσσαρες* and *τετταρες, πευτε, ἑξ, επτα, οκτω, εννεα, δεκα, ενδεκα, δωδεκα, κ. τ. λ.*

Unus, duo, tres, quatuor, quinque, sex, septem, octo, novem, decem, undecem, duodecem, &c.

Between either *τεσσαρες* or *τετταρες* and *quatuor*, there obviously appears no connexion. But instead of *τεσσαρες* and *τετταρες*, we meet with *πίσυρες* and *πέσσαρες*, and we know that in the Æolic dialect *π* is converted into *κ*, as in *κως* for *πως*, and *κοῖον* for *ποῖον*.

It might be difficult to conceive in what manner *quinque* could have been derived from *πευτε*, did we not know, that the Æolic dialect is likewise in the habit of converting *τ* into *σ*, and that, by these mutations,

πεντε may have been converted into quinque. In ἕξ and ἑπτα the aspirate gives place to the sibilant.

The *Prepositions* and other particles display the same affinity; particularly ἀπο, ab; ἀντι, ante; ἐκ and ἐξ, ex; ἐν, in; νε, ne; πρό, præ; σὺν, eum; ὑπὲρ, super; ὑπὸ, sub; εἰ, si; ἐτι, et; καὶ, ac; οὐκ, nec; οἷ, hei; οὐθεν, unde; πού, ubi.

The *Verbs* in their structure and inflexions mark a radical identity, and prove that Greek and Latin have a near relation to each other. Mr. Jones, in his valuable Grammar of the Greek tongue, judiciously remarks, that verbs consist of a pronoun expressing the agent, together with a noun, which is expressive of the object; and in his opinion, the terminations ω, εἰς εἰ, ὀμεν, εἶτε, οὐσι, were originally personal pronouns, subject, however, to changes, like all other parts of speech. He derives the terminations ω from ἐγω, and μι from ἐμε; and in like manner εἰ from ἐ.

Now as the pronouns in Latin are evidently allied to those of Greek, so are many terminations of its verbs. Of this we can have no doubt in the first and second persons singular, both of the indicative and the subjunctive moods. In the first and third persons plural it is not so evident, till we recollect in what manner the venerable Doric formed its first person plural. For as ἐγω becomes ἐμε, so, by analogy of the third declension, ἐμε becomes ἐμες, and in this dialect we find τυπτομες and ἐτυψαμες, we beat, which in subsequent ages became τυπτομεν, and ἐτυψαμεν. Hence the Latin forms its first person plural, not in n, but in s.

The third persons plural seem to be equally discordant in these languages; for we can trace no analogy between *dant* and $\Delta\iota\delta\omega\sigma\iota$, but between *dant*, $\Delta\iota\delta\omicron\upsilon\tau\alpha\iota$, $\epsilon\delta\omicron\upsilon\tau\omicron$, and $\delta\omicron\iota\upsilon\tau\omicron$ the analogy is clear. In like manner, *amanto*, $\gamma\epsilon\upsilon\omicron\iota\upsilon\tau\omicron$ and $\tau\iota\omicron\iota\upsilon\tau\omicron$ mark the affinity, as dialects of one language, between Greek and Latin. In Welch, *hwynth* means they, and from it both these languages derive the *nt*.

Both the Greek and Latin, in the formation of their moods and tenses, have recourse to the auxiliary verb $\epsilon\iota\mu\iota$, *sum*. In the last syllable of *amen* we have distinctly $\epsilon\iota\mu\iota$, which, although less distinctly, appears in *amabam*. In *amavi*, $\mu\iota$ is converted into *vi*. In *amavissem*, we have *amavi* and *essem*. As we proceed, it will be rendered evident, that both in Greek and Latin the substantive verb is composed of fragments derived from verbs, which in Sanscrit exist perfect and intire.

From what has been here stated, it is sufficiently clear, that Greek and Latin are radically one. But should the student retain doubts upon this subject; these will be speedily removed by a reference to the vocabulary, which he will find in the Appendix.

ON THE ÆOLIC DIGAMMA.

It has been imagined, that Homer as a poet availed himself of his privilege, and occasionally adopted the several dialects of Greece, but chiefly the Æolic and Ionic.

This however cannot be proved. It is even probable, that the most ancient poet of Greece wrote in the language of his day, which in process of time gave birth to dialects, namely, the Æolic and Ionic.

We know that Latin branched off at a very early period, and is Æolic. Hence the Æolic digamma is found in such words as are aspirated in Greek, and have not either the sibilant or a guttural. Ancient manuscripts explain this mystery.

The Greek, like the Irish and the Welch is extremely fond of aspirates. These being at various periods differently formed, we sometimes find C, sometimes F or V. Pindar used V, as in *αυαταν* for aFatan, *αύιχος* for αFιχος. Ἑλέα is by Herodotus called *Τελη*.

The Ionians therefore had the digamma. The Æolians wrote *Φοικιζου* for *δοικιζου* and *Φαυτο* for *αυτο*.

In the Sigæan marbles, 500 years, A. J. C., V is used in place of F. In the Heracleian Table, C is frequent, as in *Cεξ*, and *Cιδιος*; and Mazzocchi thinks it corresponds to V of the Latin. Salmasius informs us, that the Æolians insert Σ between the vowels, and says *Æoles, qui nunquam aspirabant, partim Νυμφεον dicebant partim Νυμφεων*.

Like them the Romans converted the aspirate into the sibilant, and therefore wrote *sex* for *ξξ* and *musa* for *muha*. In Leuconia they said

Παα Μωα for πασα μουσα, and for F they used B and P, as in Βρητωρ for Ῥητωρ, Βαδυ for ἄδυ, that is for ἕδυ.

It is understood that the aspirates, the double letters, and the long vowels were invented in times subsequent to Cadmus. For the aspirated letters φ and χ the ancients used π and κ, as for instance, αμπο for αμφω, Σιοπομπος for Θεοπομπος, Σιω for Θεω, εππιαντο for εκφαντο, επευκηομενος for επευχομενος.

The Museum of Nani, in Venice, has an inscription, which is attributed to the age before the Trojan war, and in which are seen εκπιαντοι for εκφαντω, αμεμπηες for αμεμφες, επευκηομενος for επευχομενος, and τροπηον for ζροφον.

The Sigean inscription, in a town built on the ruins of Troy, has ηερμοκρατος for Του ερμο κρατους, κδοκαμνεμα for εδωκα μνημα, ηαισπος for Ἄισωπος, and ηαδελφοι for ἄδελφοι.

From Athens we have Ηοιδε εντοι πυλεμοι for ὀιδε εν τω πολεμω. In these Η is the aspirate, and it must be remembered that ητα answers precisely to heth of the Hebrew, and was originally the aspirate in Greek.

In the Lamina Borgiana we find Φοικιαν for δικιαν. Felia and Helia in Pliny are the same word.

The ancient Greeks prefixed F to most words which begin with a vowel. For this the Romans substituted H, as for instance, hordeum for fordeum. For ἴταλος they wrote vitulus. The Eolians said βρητωρ for Ρητωρ.

S and N took place of the aspirate. In Festus we have Necritu for Ægritudo.

Priscianus called the digamma gravior aspiratio. It must always be remembered that their orthography was unstable. Erunt was written

erihont, erafont, and eriront. In the most ancient Latin inscriptions we find lases for lares, triumpe for triumphe.

The letter in question is called digamma from its figure, not from its power. It is in fact a double gamma, but its power is that of F, and I have no doubt that it was originally an aspirate.

It is remarkable, that the Greek aspirate should become a labial in Latin, and equally remarkable that in Spanish, derived from Latin, this labial should again become an aspirate, as in hoja folium, hijo filius, haba faba, hacer facere, haz facies, hablar fabulari, hado fatum, halcon falco, hebilla fibula, herir ferire, hender findere, heno fœnum, hermoso formosus, hilo filum, hiel fel, hondo funda, hongo fungus, horca furca, horma forma, &c.

In ancient Latin we observe fuvo, fuvi, fuvimus and fluvo for fluo, whence we derive fluvius.

These observations will assist us in accounting for the labial which is introduced into the middle of words derived from Greek.

ON THE

GREEK LANGUAGE.

IN our schools we learn first Latin, then Greek: and here, as far as relates to languages, our education ends. To the latter, attracted by its superior beauty, we turn our principal attention; we admire its composition and consider it as a model of perfection.

In this language are displayed such tokens of deliberate contrivance, that some learned men have been led to form a rash conclusion, and have imagined, that the whole, from its first elements, originated in Greece, and was the work of art, the production of consummate skill. That it has been highly polished and refined by art, is evident: but the substance remains the same as when imported by the pristine hordes, which, migrating from the East, and spreading themselves towards the West, arrived in Asia-minor, and from thence crossed over into Greece.

As long as hunters and nomade families either built hovels in the woods, or wandered in tents over extensive plains, seeking pasture for their flocks; this language must have continued rude. But when cities

arose; when civil polity became established; when agriculture, manufactures and commerce flourished; when free governments were introduced; when, for deliberation, the citizens met frequently in each republic; when the orator, in these assemblies acquired celebrity and power; when historians wrote; and when bards exerted all their skill to gain renown; when taste improved; and when the ear was progressively attuned to harmony of diction; then the rude elements assumed a graceful form, and the language of a polished people attained that degree of perfection, which we now admire. It is indeed worthy of the praise it has universally received. Yet we must be careful lest, dazzled by its lustre, we should too readily acquiesce in the claims, which have been urged in its behalf.

To correct our misapprehensions, we must not confine our attention to one language; we must look around us, and examine others to the East and to the West, to the North and to the South, that we may discern the common elements, of which they all consist. For this purpose I shall begin my investigation with the substantive verb.

Substantive Verbs, being constantly and indispensably needful to discourse, must have been retained by the successive generations of mankind in every climate, must have attended them to the most distant countries, and must have been transmitted to their children less changed in the progress of society, than other terms descriptive of those objects, which either occasionally occurred to them in their migrations, or which new wants obliged them to invent. Yet, upon a transient view, to the unpractised eye, these verbs appear to be peculiar to each nation, and to have no correspondence with terms of the same import in any lan-

guage, which may have been received as the first language of the human race.

If we consider our own substantive verb, in its several moods, tenses, numbers, and persons, we must be struck with its irregularity. It has no bond of union, nothing in common between its discordant parts. Each portion is detached; it stands alone, independent of every other, and cannot possibly be traced to one original expression.

I *am*; he *is*; we *are*; they *were*; *be* thou; I *was*; I have been; I shall be; I should be; I will be; I would be.

Of these expressions, which can be considered as the one from which all the rest proceed? Or by what rule can we trace the various branches to one common stem? By none; for it is impossible, that such incoherent members, collected at different times, and which have met by accident, can be considered as one body. The fact is, and this I shall immediately demonstrate, they are scattered fragments of different verbs, which have survived the general wreck, and have been transmitted to us from our remote progenitors. And I may add, we shall be soon convinced, that the substantive verb in Greek and Latin also is composed of fragments.

Am readily connects itself with *eom*, Saxon; *im*, Gothic; *em*, of Iceland; *am*, *em*, *im*, *om*, *um*, of Persia, of Armenia, and of Turkey, with *εἰμι* of Greece, and even with *sum* of Latin, all of the same import. That *sum* and *sim* are allied to *εἰμι* is evident, because here the sibilant corresponds to the aspirate, as it does in *ἀλς sal*, *ἄλλομαι salio*, *ἄλσος saltus*, *ἕξ sex*, *ἴσι si*, *ἑπτὰ septem*, *ἕδος sedes*, *ὄρος sors*, *ἥλιος sol*, *ὑπερ super*, *ὕς sus*.

Supposing then that μ in $\acute{\epsilon}\mu\grave{\iota}$ should be the pronoun, as will immediately appear, $\acute{\epsilon}\iota$ will remain for the radical part of this expression.

That μ is the pronoun of the first person singular, can be demonstrated by kindred languages.

The Galic of Scotland, the Irish, the Welch, the Armoric, the Hindostanee, and the venerable Sanscrit, use *mi* for this pronoun, and the Russian has *me*, in this acceptation, as we shall soon have occasion to observe, in the termination of its verbs.

For this pronoun, the Romans and the Greeks, in the nominative case use *ego*; but then in Latin we have *mi*, *mei*, *mibi*, *me* and *meus*, corresponding to $\mu\epsilon$, $\mu\omicron\iota$, $\mu\epsilon$, $\epsilon\mu\epsilon$ and $\acute{\epsilon}\mu\omicron\varsigma$, which certainly are not derived from $\epsilon\gamma\omega$. We are not prepared to say, when *mi* in the nominative first gave place to *ego*. But, as in Greek and Latin, the vocative conforms to the nominative, and is derived from it; the probability is, that *mi* once existed in the nominative; for, what correspondence can we discern between the vocative *mi* and *ego*?

Among the Greeks the pronoun in question differed much. For, not to mention the Æolians, who had $\acute{\epsilon}\gamma\omega\nu$, as the Dorians had $\acute{\epsilon}\gamma\acute{\omega}\nu\eta$ and $\acute{\epsilon}\gamma\acute{\omega}\gamma\gamma\alpha$; the Bœotians had, $\acute{\iota}\acute{\omega}\nu\gamma\alpha$ and $\acute{\iota}\omega\gamma\alpha$. The Coptic has *anok*, the Chinese say *ngo*, and the Hindostanee has *hoong*. In the subsequent expressions of the Sanscrit, *isani* and *bevani*, let me be; *vashani*, let me wish; *dedani*, let me give, we have distinctly *ani* for the pronoun. Between all these and the Hebrew *anoki*, *anki*, *ani* and *anu*, which may have given birth to $\nu\omega$, there is such conformity as leads me to conclude, that they are of the same family, and are radically one.

In the primitive Greek, the long vowels were unknown, and O was equivalent to A. The progress therefore from *anki* and *ἄνκις* to *ἄγκις* and *εγκω* is obvious, even by the mere process of abbreviation. But it is worthy of remark, that in Welch, a kindred language to the Greek, G is commutable with Ng, as in *Gwâs*, a servant, *fy ngwâs*, my servant; and C is liable to become ngh, as in *car*, a relation, *fy nghar*, my relation.

It is indeed possible, that *ωγκω* may be a compound, and mean I myself, because I is the abbreviated form of this pronoun in Hebrew, Arabic, and Chaldee.

Mi seems to have originated in *ani* or *eni*. The commutability of N and M is firmly established by the practice of all nations. It subsisted between the Hebrew and Chaldee, as may be observed in the masculine plurals of their nouns; between the Greek and Latin, as appears in the terminations *um* and *ov*; and it is not unfrequent in the Sanscrit. In this language M is considered, not as a labial, but as a nasal. The same word, which is written *Sanscrit* by some of our countrymen from India, is *Sanskrit* with others, and with Carey it is *Sungskrit*: yet in pronunciation they all agree.

This practice is not altogether foreign to the French, as appears in the articulation of these words, *temps*, *tant*, *ctang*, which agrees in all of them.

In the Portuguese it is well established: for M at the end of a word, when preceded by E, has a nasal sound, like that of N in the French words *vin* and *pain*: but if preceded by A, O, or I, this nasal sound is so difficult of pronunciation, that no one can obtain it but by the

assistance of a master. In this language, N after any vowel is distinctly a nasal: as a final letter it is converted into M, and is usually placed over the word, as in *bē* for *bene*, that is for *bene* of the Latin. In plurals the N is restored to nouns, as in *homem*, a man; *homens*, men.

That N and M in the Greek verb are equivalent, seems evident, because both these terminations are used for the pronoun of the first person singular, which appears in *ἐίμι* I am, *ἦν* I was, *εἶην* may I be, *βήμι* I go, *εβήην* I went; like as in Sanscrit, *ismi* or *asmi*, I am; *isani*, let me be.

Hence it is probable that both *μι* and *εγω* originate in the Hebrew pronoun of the same import. Having seen that *μι* in *ἐίμι* is the pronoun, surely no one can doubt of *ει* being the root, when he considers its inflections *εἶναι*, *εἶην*, *εἶμι*, *εἶμεν*, *ἦ*, *ην*, *ημεν*, *ἦτε*, *κ*, *τ*, *λ*.

In *Swedish* the same root has been preserved in one of its forms, *ia è*, *du è*, *han è*; *wi è*, *ni è*, *di e*; I am, thou art, he is, we are, ye are, they are.

The *Persian* has *im*, *ee*, *est*; *eem*, *eed*, *end*; I am, thou art, he is; we are, ye are, they are. From these remove the pronouns, and the verbal part remaining will resolve itself into E, I. These look to *haia* (היא) the substantive verb of the Hebrew, Arabic and Chaldee. In the Hindostanee we find *hai* in the singular, and *haing* in the plural; or, according to Gilchrist, *hy* and *hyñ*.

From what has been here advanced, does it not appear, that in *egem* of Iceland, and in our own *I am*, there is a reduplication of the pronoun? Such superfluities are common in all languages, more especially

when the original structure and import of words has been forgotten, or when new modes of phraseology have been introduced.

Is, in English, supplies the third person singular of the indicative mood present tense of the verb to be, and in no other person, mood or tense, does it appear. It stands alone, and cannot be derived from either am or be.

The *Galic* and the *Irish* have *ismi*, I am; *is tu*, thou art; *is e*, he is; *is sinn*, we are; *is sibh*, ye are; *is iad*, they are.

In the *Welch*, *oes* and *ys* remain in the third person singular.

The *Russian* and *Slavonian* have *esm*, *esi*, *est*; *esmui*, *este*, *sute*; I am, thou art, he is, &c. *Esm* is pronounced *iesm*.

In *Persian* the modern verb looks like a corruption of the Latin; for it runs thus, *hestem*, *hestee*, *hest*; *hesteem*, *hesteed*, *hestend*.

Sanscrit approaches nearer to the *Galic*, the *Irish* and the *Russian*; for here we have *asmi*, *ismi*, or *usmi*, as variously written, I am; *asi*, thou art; *asti*, he is; *sma*, we are; *stha*, ye are; *santi*, they are.

That *ισμι* once existed in the Greek, appears from hence, that it is found in all the kindred languages, and is not confined to India; but extends, as we have seen, to all the Slavonian nations, Ireland, and the Highlands of North Britain. From this circumstance alone, we might be warranted in our conclusion; but in addition to this, we must observe, that most of the inflections of this verb contain *ίς* and *ες*. Indeed we may venture to assume for granted, that *εμμι* never produced the subsequent inflections, *ἐςί*, *ἐσμὲν*, *ἔξε*, *ἰσδί*, *ἔζω*, *ἔσομαι*, *ἔσεται*, *ἔσεσθε*, *εσεσθαι*, *ἔσομενος*.

Now if from the supposed obsolete verb $\epsilon\sigma\mu\iota$ we remove the pronoun $\mu\iota$, $\epsilon\sigma$ will then remain for the radical part in Greek, as it does in the other languages here particularly noticed, which are nearly related to the Greek. This perfectly coincides with *is* or *jesh* (יֶשׁ) in Hebrew.

We have thus detected in $\epsilon\sigma\mu\iota$ and $\epsilon\iota\mu\iota$ the two fragments which compose the substantive verb in Greek.

Are in English forms the plural of the indicative mood present tense. In *Danish* the verb runs thus, jeg er, I am; du er, thou art; han er, he is; vi ere, we are; i ere, ye are; de ere, they are; ieg var, I was; du var, thou wast; han var, he was; vi vare, we were; I vare, ye were; de vare, they were; ieg shall være, I shall be; vær, be thou; at være, to be; værende, being; været, been. The Germans say ich war, I was, &c.

In *Latin* we find fragments of this verb; for, as such, we must regard eram, ero, fore, and the termination of its infinitives: but in *Greek* and *Hebrew* it is not distinctly to be found.

The *Turkish* language is no stranger to this verb, for not only does *var* indicate existence, as in *varede*, there was; but *ar* and *er* form the inflexions of verbs when the imperative terminates in a consonant. Thus *at*, cast thou, has atarem, I cast; *at ar*, he casts; and thus *et*, make thou, has in the indicative *ederim*, I make.

In *Irish* we seem to have a small fragment of this verb in *romi*, I have been; *ro* thu, thou hast been, &c.

The *Welch* use *er* and *ir* in the imperative and future of their passive voice, as for instance, dysger di, be thou taught; dysgir ti, doctus eris tu.

Were forms the plural in the præter-imperfect of the indicative mood, and is used in the subjunctive, but in no other mood or tense. It connects itself not merely, as already stated, with *wære* of the Danish, but with *werden* of German and *wertetum* of Sanscrit, to be. These in Sanscrit are regularly conjugated, and appear in their several moods, tenses, numbers, and persons, like other verbs.

I suspect, that we have here a compound, and not a primitive, and, when we shall have examined the subsequent portions of our verb, more particularly *was*, my suspicion may be confirmed.

Was supplies the first and third persons, and *wast* the second person of the præter-imperfect of our verb to be.

The *Irish* has *bhios* and *bhadhas*, pronounced *vas*. In *Welsh* the pluperfect of *bod*, to be, is *buaswn*, *buasit*, *buasai*; *buasem*, *buasech*, *buasent*, I had been, &c.

The *Germans* say *gewesen*. In the *Anglo-Saxon* we have *ic wæs*, and in the *Gothic* *ik was*.

The *Persian* verb exhibits nearly the same form as the *Welsh* in its imperative and subjunctive moods; *bash*, be thou; *bashad*, let him be; *bashim*, let us be; *bashend*, let them be.

In *Sanscrit* the preterperfect is *abavishi*; and *vastum* means to dwell.

Hence it is not improbable that *was* may be a compound, and that, as B, V and W are commutable, it may be composed of *be* and *is*. Should this be granted; we must next inquire in what manner *was* and *were*, *is* and *are* can be allied.

We know that *Latin* is a very ancient dialect of *Greek*, and it has been proved, that *ειμι*, *εις* and *εσι* correspond to *sum*, *es*, *est*, as *εσσεσθαι*

does to esse. It is therefore not improbable, that *εσω* and *εσομαι* may have given birth to *ero*. Such was the conjecture of Professor Scheidius, and, in support of his opinion, we may remark, that Σ gives place to Π in ἀρρήν μαρτυρ, θαρρῶν ἵππορ, ακκῶρ, for αρσεν, μαρτυρ, θαρσεω, ιππορ, ἀσκῶρ. This practice leads to a conjecture, that Π in φθειρω, γεραιω, μειρω and ελειρω may have been a substitute for Σ, and that these new themes, derived from φθιω, γεραιω, μω, ελεω, may have originated in their futures, agreeably to a common practice in the Greek.

Should *was* be considered as compounded of *be* and *is*, and should *εσω* be acknowledged as the parent of *ero*, we shall then see how *ero*, *erim* and *esse* became component parts of the same verb, and shall be disposed to grant that *was* and *were* have been properly connected with *be* and *is*.

Be in English, used for the infinitive, imperative and subjunctive moods, may be traced through a vast extent of country and to remote antiquity.

The *Galic* has *bumi* and *bhami*, I was; *bithidhmi*, pronounced *vimi* or *bimi*, I shall be; *bith* thou, be thou; *bhith*, to be.

The *Irish* has *bim* and *fuilim*, I am; *bi tu*, thou art; *bi se*, he is, &c. *bha me*, I was; *beidh me*, pronounced *bimi*, I shall be; *bi*, be thou. The *Manx* has *bee boethou* and *beém*, I shall be.

In *Welch* there is some little variation; for *bum*, *buost*, *bu*; *buom*, *buoch*, *buont*, answering to *fui*, *fuisti*, *fuit*; *fuimus*, *fuistis*, *fuerunt*, are the perfect, and *wyf* the present, I am; *ym*, we are. *Buddwn* is the imperfect; *buddaf*, the future; *buad*, the imperative, and *bod* the infinitive. Here it may be proper to remark that in *Welch* *dd* is pro-

nounced *th*, and consequently that *bidd* perfectly agrees **with** the Galic and the Irish, and that the final *F* is regularly the substitute for *M*.

The *German* avails itself of no part of this verb excepting *ich bin, du bist, I am, thou art.*

The *Russian* has *ya buill, I was; budi, be thou, and buit, to be; but in this language the final i is mute, like the final e in French.*

The *Persian* has enriched itself beyond most other languages by what it has preserved from the fragments of this verb. We find it in the indicative, subjunctive, imperative, infinitive and participles. In the preterite it has *budem, budee, bud; budeem, budeed, budend, I was, &c. bu, be thou; bad, let him be; budmi, I would be.*

But it is to the ancient storehouse of the *Sanscrit* we must resort for the regular conjugation of this verb. Here we discover it, not as a fragment, not as a defective verb, but in perfection, with a rich variety of inflections to express the time, the person, the mode, the purpose of the action, whether performed for the benefit of the agent, or of another, both in the active and in the passive voice. In this language we find *bhu* as the genuine root, from which are formed *bhavami, bhavasi, bhavati; bhavamah, bhavatha, bhavanti; I am, thou art, he is; we are, ye are, they are. Bhavani, let me be; abhavam, I have been; bhavashyami, I shall be; bhavitum, to be. Is it possible to view these examples, even transiently, and not discern the affinity between Sanscrit, Greek and Latin.*

In *Latin*, *fui* is not derived from either *sum* or *esse*; but *fu* is the root and *I* the pronoun. As to *fueram, fuerim* and *fuiero*, they are evidently compounds. *Fuisse* is *fu* and *esse*.

This verb may possibly, perhaps probably, have been derived from Hu and Havah (הוה) of Chaldee and Hebrew, because in the oriental dialects, U, V and B are commutable, and the letter, which in one province of India has the power of U or V, in others may become distinctly B. Examples of such changes, particularly of U into V, are not wanting in the Hebrew, in which we have oth and evath, zoth and ziveth (וֹת and וִּת, וֹת and וִּת). Anciently, both in Latin and in English, U was both a vowel and a consonant. So among the modern Greeks *αυταρ* is pronounced aftar, and *αυτοματων* aftomaton.

The conversion of V into B is not peculiar to the oriental dialects; it has extended to the West, and particularly prevails in Spain.

V is equally commutable with F. Thus, for instance, vadden of Holland becomes fade, vallen full, varen fare, vasten fast, vat fat, veldt field, vner fire. In German, volk is folk, voll is full and vader is father. The Welch and the Spanish convert F into V and V into F. In short, all languages consider B, F and V as equivalent.

In support of my conjecture, that our verb and the correspondent verbs of other languages originate in הוה, I shall venture to observe, that in the mountains of Britany, where the ancient Celtic, in its Armoric dialect, subsists, *oua*, in the expression *me a oua*, I was, still continues the regular imperfect of *beza*, to be.

Shall has narrow limits in our language; but in German and in Danish it is more extensively used, and is regularly conjugated. The former of these, in the subjunctive, converts ich soll into ich sollte, the latter, ieg skal into ieg skulde, *I should*. In Danish we have *at skulle*, to be obliged, and *skyldig*, guilty, that is bound by the law and subject to its

penalties. Sailyim, in Manx, means I am willing; *shal* or *sal*, in Sanscrit, indicates intention, and is the root of a verb, which is regularly conjugated.

Will and *would* connect themselves with *baillym*, Manx, *vil* and *vilde* of Denmark, *wollen* and *wollte* of Germany, *volo* and *velle* of Italy, *βουλομαι* of Greece, *ail* of Irish, and may terminate in (לִּיִּן) *hoil* of the Hebrew.

It is therefore evident, that in most languages the substantive verb is composed of fragments, some few in number, others more abundant.

In the *Galic* appear six of these, *ismi*, *ammi*, *thami*, *bheil mi*, I am; *bumi* and *romi*, I was; all distinct and independent of each other, as if they had met by chance.

The *Turkish* has three fragments, variously compounded; *em*, I am; *esam*, if I be; *ol*, I shall be; and *olayem*, may I be.

The *Latin* has preserved the remnants of four verbs, in *sum*, *fui*, *ero*, *esse*, of which, as I have proved, the *Greek* has retained two in *εἰμι* and *ἔσεσθαι*, answering to the Hebrew and Chaldee הָיָה and יָשָׁב .

Having ascertained the structure of the substantive verb in Greek, and proved that, like the *Galic*, *Irish*, *Welsh*, *Russian*, *Turkish*, *Persian*, *Sanscrit*, *Hebrew*, *Arabic* and *Chaldee*, it suffixes the pronouns; we may now proceed in our examination of the Greek verb in general.

It was the opinion of *Lenep*, that the form of the Greek verbs in μ is more ancient than that of verbs in ω , and the arguments adduced by him must carry conviction to the mind of a grammarian. In favor of its antiquity he states, that the first persons of the passive and middle voices in Greek and the subjunctives in Latin are formed, not from

verbs in ω , out from verbs in μ . We must not forget, that the optatives confirm his observation, for these are, from $\tau\upsilon\pi\tau\omega$, $\tau\upsilon\pi\tau\omicron\mu\iota$, $\tau\epsilon\tau\upsilon\phi\omicron\mu\iota$, $\tau\upsilon\psi\alpha\iota\mu\iota$, $\tau\upsilon\psi\omicron\mu\iota$ and $\tau\upsilon\pi\omicron\tilde{\iota}\mu\iota$, in the singular, $\tau\upsilon\pi\tau\omicron\mu\epsilon\nu$, $\tau\epsilon\tau\upsilon\phi\omicron\mu\epsilon\nu$, $\tau\upsilon\psi\alpha\iota\mu\epsilon\nu$, $\tau\upsilon\psi\omicron\mu\epsilon\nu$, $\tau\upsilon\pi\omicron\tilde{\iota}\mu\epsilon\nu$ in the plurals.

Agreeably therefore to this analogy, $\tau\upsilon\pi\tau\omicron\mu\epsilon\nu$ in the plural should have had $\tau\upsilon\pi\tau\omega\mu\iota$ in the singular. Certain it is that many verbs have both terminations, and that μ existed in verbs where it is no longer seen; for surely $\pi\tilde{\iota}\delta\iota$ is derived, not from $\pi\iota\omega$, but from $\pi\iota\mu\iota$, and $\gamma\upsilon\omega\delta\iota$ from $\gamma\upsilon\omega\mu\iota$. Whether the termination be μ or ω , it must be the pronoun of the first person singular. It is therefore a matter of indifference to my argument, respecting the structure of the Greek verb, which form is most ancient, that of μ or ω . Yet, in confirmation of Lennep's opinion, we may appeal to the Sanscrit, which, if not the parent, is at least closely allied to both Greek and Latin. In this language the roots are neither nouns nor verbs, but may be either according to the affix, and none of its verbs terminate in O; but the first person singular of the indicative mood present tense has usually *mi*, the perfect *am*. Thus we have *vushami*, I wish; *avusham*, I wished.

That the Sanscrit exhibits the genuine radicals of both Greek and Latin, may be in some degree rendered probable by one example taken from the third conjugation of the Sanscrit verbs. Of this the root is *da*, the verb *datum*, to give, and the indicative mood present tense runs thus; *dadami*, I give; *dadasi*, thou givest; *dadati*, he giveth; *dadmas*, we give; *dattha*, ye give; *dadati*, they give. In the potential mood we have *dadyat*, he may give; in the imperative, *dadani*, let me give; *dehi*, give thou; *dadato*, let him give; *dadama*, let us give; *datta*, give ye; *dadato*, let them give.

In the subsequent part of my work I shall enlarge upon this subject. Suffice it at present to observe, that men of letters consider Greek and Latin as dialects of one language. Some indeed conceive Latin to have been derived from Greek; but all agree, that they are intimately connected. Now, when in the latter we find *πρῶτος* and *primus* in the former; how can we connect these together? It were easy to say that T is converted into M. But of such a change we have not one example. When however we observe *pratama* in Sanscrit, and consider, that abbreviations are the wheels of language, the wings of Mercury; we are prepared to trace both the words in question to *pratama*, of which the Greek retains the T, and the Latin has preserved the M.

In addition to what I have said, I may be permitted to remark, that the Sanscrit *ra* is the root of both *αρπυξο* and *rapio*, *mna* of *μυνομυμι* and *moneo*, and *lip* of *limus* and *αλειφω*. From *lip* we obtain *limpami*, I smear, and from *mna* we have *monami*, I mind, I remind, I admonish. Now as between Greek and Sanscrit the affinity is evinced by the termination of its verbs, so, in like manner, between these languages and Latin, the relationship appears, not merely in the subjunctives, but in one indicative at least; for we have *inquam*, that is *inquami*, answering to the Doric *ἐνφραμι* as *ἐνφρατι* does to *inquit*.

It is true, the majority of dialects in Greek have *εω* for the termination of their verbs; but then both *ω* and *εω*, in the opinion of Scheidius and Valekenar, may be considered as the abbreviated forms of its usual pronoun *Ἐγώ*. (*v. Valckenaerii Observ. & Scheidii Animadversiones*, p. 259.)

Nothing is more common in languages, than for the guttural to vanish altogether, or to have its place supplied by the slightest aspiration. Or

we may invert this order, and then the aspirate will be supplanted by a guttural. In the southern dialects of India, they pronounce the H hard, like as in North Britain, and thus for *maha* they say *maga*, and for *vahan* they say *vagan*. (Asiatic Researches, VI. p. 493.)

Maha in Sanscrit implies reverence. This radical, with the pronoun suffixed, forms the several persons of the verb, and thus *mahati* means he is majestic, and *mahami* I am mighty. In Slavonian, *mogoutuyi* is mighty; *mogou*, I may; *mojno*, possible. For this term our Saxon ancestors used *meaht*: the Greek has $\mu\epsilon\gamma\epsilon\theta\omicron\varsigma$: we retain the guttural, but pronounce it as an aspirate, I might.

Vah, the Sanscrit root of *vahan*, contains the notion of passing, and seems to have given birth to *veho*, perhaps to *vado*. Certain it is, however, that our *wain* and *waggon* are allied to *vahan* and *vagan* of Indostan, with which are connected, *fen* of the Galic, *benn* and *menn* of Wales, *benna* of France, *banasta* of Spain, *wagen*, *vagn* and *vogn* of Gothic, and $\acute{\alpha}\gamma\omega\omega\alpha$ of the Greek.

It is worthy of our notice, that the rough breathing of Greece has, in different periods, been represented by, or at least has given birth to, H, B, V, F, P, U, W, G, C, and S, when used as prefixes, or introduced before a vowel in the middle of a word. These appear in ancient inscriptions, and have been particularly noticed by Heyne, in his edition of Homer, tom. 7, p. 708, and by Lanzi, in his *Treatise di lingua Etrusca*. In Homer we frequently observe an hiatus, where either the spiritus asper or the digamma was originally found. Such hiatus may have existed in $\epsilon\omega$ for $\epsilon\gamma\omega$, or, should this suggestion be considered as ill founded, we may certainly refer the absence of the consonant to the usual process of abbreviation.

Should it be conceded, that Sanserit is the parent of Greck; the form of verbs in μ will be readily acknowledged as more ancient, than that of verbs in ω . But independently of this argument, the example of Homer, supported by the practice of the Æolians, should suffice, for he has more verbs in μ than any author who succeeded him. He is the most ancient bard, and Æoliic one of the most ancient dialects.

It is allowed, that the Æolians made fewer changes in their language, than the Athenians, and that the former retained the same verbs in μ , which the latter terminate in ω .

It cannot be doubted, that both in the East and in the West, the most usual termination conforms to Sanserit. Thus the *Persian* has *por-sidem*, I asked; *porsem*, I may ask; *por-sidam*, I have asked; *buporsem*, I shall ask.

The *Turks* say, *cer*, give thou; *ceririm*, I give; *ye*, eat thou; *yerim*, I eat.

The *Galic* has *feud mi*, I am able; *dean mi*, I do. So, in the *Welch*, we have *dysgu*, to teach, and *dysgu wyf*, I teach or am teaching, which is perfectly equivalent to $\delta\delta\alpha\tau\kappa\epsilon\nu\ \epsilon\mu\omega$, because the μ is regularly converted into F.

Here the verbal roots appear, each with its proper suffix, which is either simply the pronoun, or the substantive verb with its proper pronoun.

We have thus examined the first persons; but when we shall proceed to the second and third persons, both singular and plural, we shall find the pronoun subjoined to each. Let us then begin our investigation with the language, which, from remote antiquity, has been preserved in the most northern mountains of our island.

In *Galic* we find the subsequent expressions: feud mi, I am able; feud thu, thou art able; feud e, he is able; feud sinn, we are able; feud sibh, ye are able; feud iad, they are able. The personal pronouns are mi, tu, e, sinn, sibh, iad. The imperfect prefixes D, which the English takes for its termination, and runs thus, dfheud mi, I was able; dfheud thu, thou wast able, &c.

The *Irish* conforms nearly to the *Galic*; but omits the aspirate, and has dfeud me, I was able; dfeud thu, thou wast able; dfeud se, he was able; dfeud sinn, we were able; dfeud sibh, ye were able; dfeud sead, they were able, answering to potens of the Latin, and to poti, a lord, in Sanscrit. The pronouns are me, tu, se, sinn, sibh, siad.

The pronouns in *Welch* are mi, ti, e and ef; ni, chwi, hwynt, and they are thus applied in the imperative, dysger fi, dysger di, dysger ef, dysger ni, dysger chwi, dysger hwynt; le me be taught, &c. To the latter I would call particular attention, as being the parent of sunt, and of the terminations ant, ent, int, unt.

We find in *Russian*, iemi, ieshi, iesti, iedim, iedite, iedat; I, thou, he, we, ye, they eat.

Dedan, to give, of the *Persian*, is thus conjugated, dadani, dadi, dad; dadim, dadid, dadunt, I gave, &c.

In the *Hindostanee*, this verb is more complex; for to the participle *data* it subjoins its own substantive verb, which has already passed in review before us.

In *Sanscrit* we have seen both da and dad, of the same import, with the pronouns suffixed to form the persons.

This verb in *Latin* exhibits do, das, dat, &c. dedi, dederam, dederim,

dedero, dedisse, in which we readily discover the root combined, either simply with the pronoun, or with the substantive verb, which, as we have seen, subjoins the pronoun.

The *Greek* displays this with clearness in *διδωμι, δίδως, δίδωσι, δίδομεν*, anciently *δίδομες, δίδοτε, δίδουσι; δίδοιην, δίδοιης, δίδοιη, δίδοιημεν, δίδοιητε, δίδοιησαν*. In the imperfect, the most ancient form was not *ον*, but *οσαν* and *εσαν*. In Persian the pronoun is *aesan*, they.

The learned Professor Schultens has judiciously remarked, that syllables cut off from ancient pronouns formed the persons of Greek verbs. This observation may be equally applied to all other languages.

It will not be difficult to demonstrate, that many of the personal pronouns resorted to for terminations, are preserved in Hebrew, Arabic and Chaldee, and may have been derived from thence.

The pronoun of the first person singular has been already noticed, and it has appeared, that the English, to which the Russian approaches very near, is identically the same with Hebrew; that *Εγω* of the Greek, with *ich* German, *iag* Swedish, *ieg* Danish, and *eg* Icelandic, may be the abbreviated form of *anki*, and finally, that *mi* may be derived from *ani* of the Hebrew.

We have seen that the second person singular in Galic and Irish, is *tu*, in Welch *ti*, in Russian *tui*, in Icelandic *thu*, in Swedish, Danish and German *du*, in Persian, Sanscrit and Latin *tu*, in Greek *Σύ*, but in Doric *Τυ*, and in Hebrew *atha* or *ate* (אָתָּא).

The third person singular in Galic, Irish and Welch is *e*, in Icelandic, Danish and Swedish, *han*; in Russian *one*, in Turkish and Persian, *o* and *au*; in Hindostanee *oocce*; in Greek *δουτος, αυτη, τουτο*; in Hebrew *hu* or *hoe*, *ze* and *otho*.

The first person plural is in Welch *ni*, in Russian *mui*, in Danish *vi*, in Swedish *wi*, in Sanscrit *vaym*, in Latin *nos*, answering to $\nu\tilde{\omega}i$, the dual in Greek. In Hebrew we have *anu* and *nu*. In Greek the first person plural is $\eta\mu\epsilon\iota\varsigma$.

The remaining persons in the plural have not the least agreement with each other, even in those languages, which are most evidently derived from one parental stock.

Is it possible for us to take the view, we have already taken, of the substantive verb in Greek, and not to be convinced, that it did not originate in Greece? As we proceed, every doubt, if doubts are still entertained, will vanish, and this truth will appear, as in meridian lustre, that all languages originate in one.

Had Lord Monboddo been a general linguist, he never could have assumed the first person singular of the indicative mood present tense in Greek verbs for his radical expression in preference to any other mood, tense, or person, nor would he have persuaded himself and others, that "the Greek has all its words of its own growth;" and much less would he have imagined, that all Greek verbs originate in $\alpha\omega$, $\epsilon\omega$, $\iota\omega$, $\omicron\omega$, $\upsilon\omega$, which now appear to be the pronoun of the first person singular suffixed to verbs, and not the radix. In fact that part of the verb must be considered as the root, which is found equally in every number and person of each voice, mood and tense.

This great man, like Lennep and Valckenaer, has formed a beautiful hypothesis; and could we suppose, that, when Cadmus scattered the dragon's teeth upon the new ploughed earth; the Greeks arose in perfect manhood, profound in wisdom, and a nation of philosophers; we might

then conceive, that “from five vocal sounds they composed a perfect language, flowing with an easy descent and a most copious stream.”

Such a description would not, however, perfectly accord with the savage state, in which this nation is stated to have wandered, like brute beasts in their native forests, till the Pelasgi taught them the use of speech, and till Cecrops arrived to polish the rude language, in which their first preceptor had instructed them.

Were Lord Monboddo living, and disposed to reject this tale of Cadmus as a fiction, the creature of poetic fancy, he must conceive a given epoch, when some great philologist arose to invent and teach a perfectly philosophic language, and when the whole nation was persuaded to reject that mode of speech, in which from infancy they had been instructed by their parents, and to adopt new elements from this wise reformer. It appears, however, that Lord Monboddo is inconsistent with himself, because he distinctly delivers it as his opinion, that “the Greek is an original language, and not derivative,” and yet he is persuaded, that “it is derived from the Hebrew, or from some other Egyptian, or oriental language,” and he acknowledges, that “the Pelasgic, the immediate parent of the Greek, was very near of kin to Hebrew.” He even charges the Greeks with vanity, for having “made their language, as well as themselves, the growth of their own country.”

He seems to have been exceedingly perplexed in difficulties, from which he was unable to extricate himself. But had he been acquainted with Sanscrit, he would have found a clue, by means of which he might have directed his steps with well-grounded confidence of a successful issue, and would have at last discovered, that the languages of Europe and of Asia are radically one.

From the knowledge we possess of Sanscrit and of Greek, the first apprehension of the mind is, that they stand in the relation of progenitor and offspring, and that Sanscrit is the language, from which Greek proceeds. Numerous expressions lead to this conclusion. But the more we advance in the knowledge of these languages, the more disposed are we to acquiesce in the opinion of Henry Colebrook, that both are derived from a primeval tongue. Yet, even though Sanscrit should not ultimately be acknowledged as the parent of Greek; it must be considered as a kindred dialect of great antiquity, whose roots exhibit clearly the first elements of Greek.

It is curious to observe, with what facility and to what an extent, the Greek has created new themes from verbs in common use. These were frequently derived from the preterperfect and the future tenses, but commonly from the infinitive mood. This must be obvious to the Greek scholar, and appears in the clearest light to every one, who is conversant with Scapula's Lexicon.

All these themes were subject to *abbreviation*, and most of them have been abbreviated in various languages. Of this, numerous examples have been adduced; and I may here repeat a remark already made, that, when the same word conveys various and discordant meanings, it is an abbreviated term derived from various and discordant primitives. Thus the verb $\epsilon\omega$, according to its various accents, may convey the notion of eo, induo, sum, sim, sino, miserim, aurora, and suo, which last is evidently derived from $\epsilon\delta\varsigma$ suus; $\acute{\alpha}\zeta\omega$ is arefacio, but $\acute{\alpha}\zeta\omega$ is veneror; $\acute{\alpha}\gamma\delta\varsigma$ is dux, but $\acute{\alpha}\gamma\omicron\varsigma$ is scelus; $\acute{\alpha}\iota\nu\omicron\varsigma$ is laus, but $\acute{\alpha}\iota\nu\delta\varsigma$ is

horribilis; ἀνά is per, but ἀνα O Rex; δόκος is opinio, but δοκός is trabs; κάλον is lignum, but καλόν is bonum; κῆρ is cor, but κήρ is mors.

It is by the assistance of accents, and by these alone, that the Chinese are able to ascertain the various and discordant meaning of their monosyllabic expressions, and this use of accent is not altogether foreign to the English language.

In demonstrating the affinity between Latin, Greek and Hebrew, I shall bring forward part of a numerous vocabulary from Avenarius; but I shall say nothing of the grammatical structure of these languages, because in no country has this been permanent.

English is evidently the offspring of Saxon, Danish, German, and other Gothic and Slavonic languages, which are all radically one: yet in no two of these can we find the grammatical structure perfectly alike. The same observation will apply to Latin, French, Italian, Spanish, and Portuguese.

It is however worthy of our notice, that in one particular, Hebrew, Greek, and Latin are agreed, for anciently in all these languages, the present, the preterite, and the future, either adopted the same form, or were used indifferently for each other.

In the more ancient Greek the future was the same in form as the present tense, but when a newer form was introduced, which terminates in $\sigma\omega$; the ancient became the second future, its penultima was short, and the last letter was circumflexed as in $\Phi\alpha\iota\nu\omega$, $\Phi\alpha\nu\tilde{\omega}$; $\tau\epsilon\mu\nu\omega$, $\tau\epsilon\mu\tilde{\omega}$; $\nu\epsilon\mu\omega$, $\nu\epsilon\mu\tilde{\omega}$; and the preterites converted the terminating Omega into Alpha, as in $\gamma\alpha\omega$, $\gamma\epsilon\gamma\alpha\alpha$ of Homer.

It has been well observed by Valckaenar that Sigma, in what is

now called the first future, supplies the place of an aspirate as in *ακούρω* instead of *ακούρω*, for which Digamma of the Æolians, the Romans used its kindred letter B, saying *amabo* for *amaso* or *amaFo*. In his opinion, *audiam* and *legam*, are properly the present tense used for the future in Hebrew.

AFFINITY BETWEEN LATIN, GREEK, AND HEBREW.

MANY learned men have been satisfied, that there is affinity between Greek, with its kindred dialect the Latin, and Hebrew; but few, perhaps, have seen this in its full extent.

To trace the features of resemblance requires a knowledge of those general laws, to which all languages are subject, and of the special laws by which every language in particular is governed in its mutations. It has been my endeavour to bring these laws to light.

With regard to those to which Greek has conformed in its derivatives from Hebrew, I cannot do better than give them in the words of Avenarius, the greatest philologist of the age in which he lived, who published his work in the year 1589, and who has firmly established sixteen canons.

With these, he that runs may read, and the most transient glance will be sufficient to convince him, that a family likeness is still to be discerned between these languages. But should the student wish for further information, let him consult *Ernesti de vestigiis linguæ Hebraicæ in lingua Græca*.

The rules laid down by Avenarius are the subsequent:

I. Radicalium literarum imprimis habenda est ratio; quæ si sint connexiles, connectuntur in aliis linguis, ut: שכך σκηνοω. ἤρῳ σκοπεω, &c.

II. Gutturalibus et quiescentibus literis aliæ linguæ non habent correspondentes; eam ob rem pro eis aut ponunt vocales, aut diphthongos, aut prorsus eas omittunt, ut: הרם αρασσω. עמם θυμαινω.

III. Si duæ ex literis יהוי quiescentibus gutturalibus fuerint, ambæ omittuntur aut mutantur in vocales. ידע ειδεω ישע σω כוה καιω רוה ῥέω הנה ναω, הנה odoratus est in Germ. *riechen*.

IV. Non raro literæ ejusdem instrumenti symbolico transitu inter se commutantur, quemadmodum Græci, in formandis temporibus, mutant, quando tenuem in mediam et aspiratam נרם κερμα grumus ossis נמל καμηλος בער πυρω בלה παλαιω בעל φιλεω משל βασιλευω.

V. Sæpe Græci assumunt affirmationes in præsentī, quas tamen in reliquis temporibus abjiciunt, cum non pertineant ad substantiam radicis. מרד αμαρτανω. מרק μοργγυω ἤρῳ σοφιζω. sapiens.

VI. Abjicitur prima radicalis נ, ut apud Ebræos. נש εγγίζω. נהם διμεω. נקב cavo.

VII. Quæ apud Ebræos sunt duplicata habentque secundam et tertiam radicalem easdem literas, in derivandis aliarum linguarum vocabulis abjiciunt alteram. נרר ἀρόμαι לל κυλέω, נוז ξεω, לל ש συλαω, הרר ὄρος.

VIII. Sæpe radicibus desinentibus in π, φ, Græci Euphoniæ causa addunt literam τ. כלפה clava, κολάπτω. תפת τύπτω. תפה ὀπτέω. תפפ κυπταζω.

IX. In Græcis thematibus profertur ת per τι vel σσ תרת χραττω. תת πασσω vel παττω, תת ταττω.

X. Metathesis aliquando admittitur. שנל ασελγαινω. עתר ἐρωταω. גורל κληρος.

- אב Pater *απα* Dor. & Æol. Abba Syr.
 אביב puber, maturus, ἡβάω. εφηβος. inde ἡβάσκω. pubesco.
 אבר perit, Φῆδῶ. perdo.
 אבה voluit, aveo, inde, אהב, יאב, האב
 אבוי ο vae, αιβοι. βοαω. εβωω.
 אביון egenus, πένης.
 אבה & אנה calefecit, splenduit, ἀφάω & ἄω.
 אבל αβαλε.
 אבס saginavit, βοσκω. pasco, obesus.
 אבק pugnavit, אבק, אבק, אבק, πύξ. πυγμα. πυκτευ.
 אבר remigravit, πορευω.
 אביר ubertus, ὄβριμος. ὑπερ.
 אנדה fasciculus, ἄχθος. fascis, onus.
 אנס stagnum, ἰκμάς. ἐκμάινω. ἀκμάζω. אנוב scirpus, inundavit, κυματίζω
 אנו & אנו pelvis, crater, ἀγγος.
 אנת agmen, ἀγγημα.
 אנר congregavit, ἀγείρω. agger, ἀγελη. grex.
 אד vapor, ἀτμῖς. id.
 אדב & אדב contabuit.
 אדן basis, fulcrum, אדן sustentator, δυναξης. δυναξεια. aedes.
 אדר illustris, ἀδρος.
 אהב amavit, αγαπαω. v. אבה
 אהה ἄ. ἀιάζω. sic אוי, אויה, אי
 אהל fixit tentorium, ἀυλή. ἀύλιον. ἀυλαια. aula, aulæum.
 אנה v. אבה

- סא si, an, non, μη. εἰ. סא mamma, mater, amo.
 אמל infirmavit, ἀμαλός. ἀπαλός. ἀμβλυσ. mollis.
 אמם אמ אמה, μαω. μαια. αμια. μαμμη. μαμμία
 אמם sustentavit, fidelis, verax, αμνω. αμνωμαι. μεν. munio.
 אמץ valde consolidatus, μειζων.
 אנה natavit, νάω. νάσω. νευω. אני navis.
 אנה gemuit, ἀνία. ἀνιάω. ἀνιαιρός.
 אנכו ego, ἐγὼ. εγωνγα. Dor. εωνγα. נכו נכנ נכ. נוי. nos, noi, Ital. ich, Ger.
 אנס opprimere, onus.
 אנה spiravit naribus, נפה, פי, אנה nasus, facies, ωψ. πρόσωπον, ανεμος.
 אנק ingemuit, exclamavit, קנא, קנה, אנה id. ὀγκάζομαι. ὄγκος. Asinus.
 אנש aegrotavit, נוש נוסוס. νόσημα. vir, mortalis, ανηρ. ανθρωπος.
 אנתה Chald. אתה Heb. Tu. תו. סו. & Poet. τυνε.
 אסמי horreum, ταμεια. אסמי ὀμύσε. simul posuit, sammen, Ger.
 אסא collegit, traxit, אסא, אסא, אסא. σπάω. ασπις.
 אסא ligavit, אסא, אסא, אסא. σειρα.
 אסתה אסיה. astrum.
 אפד apte ligavit, ἄπτω. συναπτω. apto, I adapt.
 אפה coxit panem in furna, ὀπτάω. πεπτω. πεσσω. ἔψω.
 אפל caliginosus, νεφελη. nebula, Φωλεω. Φωλάς. velo, velamen, a veil.
 אפן rota, απηγη. rheda, אפן circumrotavit, αμφι.
 אפע sibilus viperæ, אפע sibilavit, אפע vipera, ὄφεις. ὄφιαδης. Φαω.
 אפר cinis, אפר pulvis, τέφρα. τεφρόω. τεφρίζω. Φυραω.
 אצר thesauravit, θησαυρος. σωρευω. σορός. aceruo.
 ארב insidiatus est, ἀρπάζω. ארב ἐρέφω.

- ארנ texuit, ἀραχνη. aranea, ἀραχειον. εργαζειν. wirken, Ger.
 ארה abstulit sicut Leo, ἀιρέω. ארי Leo.
 ארף elongavit, ὀρνεγομαι. porrigo, arceo.
 ארץ terra, ἔρα. ἀρώ. ἀρουρα. εργαειν.
 ארר execratus est, ἀρα. ἀραομαι. καταγαῖμαι.
 אר rivus, Amos, viii. 8. יאר & יארר id.
 ארש desponsavit, ῥύτιον. ῥυσιάζομαι. do pignora sponsalia.
 אש ignis, ἑστία. Ἡφαίστος. ἄιττω. ἄζω. εσχαρα. εχαρις. asso, Vesta.
 אשה oblatio ignita comp. ex, אש & שה. שמש sol comp. אש & ש.
 אשף σοφος. אשביא Chald. Dan. i. 20, ii. 27, iv. 4, אשפה pharetra.
 אשל quercus, quercetum, sylva, ἄλτος. ἄτυλον. asylum, v. Dionys.
 Hal. l. 3, cap. 15, Ἀτυλον. μεθῆρτον. θυσιον. δρυμων.
 אשה Chald. אשה Heb. שׂוּ. שׂוּא. שׂוּאָ. שׂוּאָ. itum.
 אשתן fortiter stetit, אשתן onos. asinus.
 אתונא Chald. v. אש Ætna, v. Boeharti Chan. l. i. c. 28, et Vegilii
 Æn. iii. 571—582.

I have here confined myself to the first letter of the alphabet: were it needful, we might have taken a more extensive survey, and by multiplied examples have more clearly demonstrated the close affinity, which subsists between Greek and Hebrew. This however is sufficiently evinced by Avenarius, to whose inestimable labors I have been indebted for this vocabulary. From him I have adopted it, and might have easily collected more than one thousand roots in addition to those which have already appeared in the progress of my work.

AFFINITY BETWEEN LAPONIC AND HEBREW.

THE country north of the Gulf of Bothnia and of the White Sea, including Finmark, is known by the name of Lapland. The Finns and Laplanders seem to have been driven in remote periods from countries situated between the Danube and the Volga, to this high latitude, by more powerful hordes, who, seeking only pasture for their flocks, had no inducement to penetrate the frozen regions, in which snow remains nine months in the year, regions suited only to the rein deer, who on these mountains find a sufficiency of lichen, their usual food, beneath the snow. Some of these granitic peaks rise many thousand feet above the level of the sea. Suelhatten in particular is 8115 feet high.

In these elevated regions the Laplanders wander with their herds, some of which contain 1500 or 2000 head of deer, and here, finding rest, they remained from generation to generation, without a wish to quit their dreary haunts. They had no intercourse with other nations, who could have no inducement to invade their mountains; no commercial transaction, excepting only by barter to some small extent, and no occasion to pass through a country, which was surrounded by the Frozen Ocean.

Here they remained distinct and separate, like the natives of Arabia.

Their language therefore is uncorrupted by foreign words, either imported by commerce or introduced by conquest.

In consequence of this it has retained its original purity to a greater degree than the Arabic in Arabia, which probably is not so pure as the language spoken by Ishmael.

The Hungarian dialect of this language has not had these advantages, and may therefore be considered as a most corrupted Finnish.

In the Lapland language are numerous expressions which connect themselves with Greek and Latin. These languages, however, as we have seen, have near affinity to Hebrew. When I say Hebrew, I do not mean strictly one particular dialect of that Oriental tongue, which includes Hebrew, Chaldee, Syriac, Arabic, and Æthiopic; but any one, or all these kindred languages.

Olaus Rudbeckius, a Swede, and the most eminent linguist of his age, assures us that out of 2000 or 3000 words, not more than 200 or 300 in the space of 3000 years, have been either changed or lost. The rest are either *Hebrew, Chaldee, Syriac, or Arabic.*

He has not given us his Canons; but we may safely conclude that his must essentially agree with those of Avenarius.

I shall here subjoin a few examples, which may be sufficient to shew the close affinity, which has subsisted between two kindred languages after a separation of some thousand years.

<i>Laponic.</i>	<i>Latin.</i>	<i>Hebrew.</i>	<i>Laponic.</i>	<i>Latin.</i>	<i>Hebrew.</i>
Achædi	Honoravit	הדה	Ali	Ascendit	עלה
Aedhame	Terra, humus	אדמה	Alni	Juvenis	עלמ
Aelo	Non	אל	Almevoth	Juventus	עלמה עלמות
Acma	Mulier	אם	Alop	Multitudo	אלף
Afo	Adhuc	אף	Asi	Fecit	עשה
Al	Super	על	Asie	Opus	מעשה
Alah	Altus	עלה	Asso	Fundamentum	אשש

<i>Laponic.</i>	<i>Latin.</i>	<i>Hebrew.</i>	<i>Laponic.</i>	<i>Latin.</i>	<i>He'ec.</i>
Atzah	Fulgur	אצח	Hathi & Adhi	Dormivit	הזה
Atzi	Arsit	אזה	Hialo	Fortis, potens	חיל
Allui	Egit	עלל	Hished	Benignus	חסד
Autzi	Robustus	התאושש	Hiniz	Culter, hasta	הנית
Auzi	Roboravit	אשש אשה	Hoki	Percussit	הכה
Avohi	Desideravit	אזה	Huolgi & }	Abiit	הלך
Eke	Etsi	כי	Wuolgi		
Epe	Nihil, non	אפע <small>Esai. xli. 24.</small>	Jarodi	Decidit	ירד
Eseli	Elevavit, laudavit	סלה	Jaur	Lacus	יאר
Fauro	Decoravit	פאר	Jed	Manus	יד
Galmai	Abcondit	עלם	Jen (ien)	Non	אין
Gaska	Corrosus	עששה	Ise	Vir	איש
Gaski	Rosit	עשש	Joh vel hio	Fuit	היה
Giedi	Scivit, novit	ידע	Juk and ke	Qui	כי
Had	Dignus, aestimatus	הוד	Juoks	{ Laqueus, . } { arcus, fraus }	יקש
Hadas	Novus	חדש			
Hadsie vel Hadshe	Luna	חדש	Ize	Ipsc	הזה
			Kali	Sicut	כה
Hæg	Sinus, abdomen	היק	Kali	Comedit	אכל
Hæivi	Noxa, cala- mitas, αδικια καταπρωρια	הרה <small>Isa. xlvii. 2.</small>	Kaliti	Saturavit	האכיל
			Kalli	Perfecit	כלל
			Kapi	Texit	הפא Chal.
Harami	Destruxit	הרס	Katze	Iratus est	קצץ
Harezi	Celer fuit	הרץ	Katzi	Fastidivit	קוץ

<i>Laponic.</i>	<i>Latin.</i>	<i>Hebrew.</i>	<i>Laponic.</i>	<i>Latin.</i>	<i>Hebrew.</i>
Kay	Mugivit, clamavit	געה	Nisum	Mulier, uxor	נשים
Kazi	Evigilavit	קיץ	Nuogi	Quievit	נוח
Kez	Finis	קצה	Nuor	Juvenis	נער
Kiætzzi	Vidit	חזה	Nuoravoth	Pueritia	נערות
Kied vel ied	Manus	יד	Outho	Signum	אות
Kiesi	Operuit	כסה	Outhoi	Miratus est	תהא
Kietzi	Sprevit	<i>Arab.</i> היו	Pali	Separavit	פלא
Kieeze	Æstas	קיץ	Paini	Vertit	בנה
Kole	Vox	קול	Pakadi	Punivit	פקד
Kuoim	Cum	עם	Pako	Verbum	<i>Syr.</i> פקי
Lahi	Lassus, segnifuit	לאה	Palih	Fodit	פלה
Lait	Maledixit	<i>Ch. Syr.</i> ליט	Palteooth	Terror	פלעות
Lauki	Ivit	ילך	Palthi	Tremuit	פלץ
Lulue	Nisi	לולא	Paluk	Baculus	פלך
Made	Multus	מאד	Paschi	Dividit, percussit	פשה פסק
Marad	Rebellis fuit	מרד	Pateri	Fugit	בדר פוזר
Maravot	Rebellis	מרדות	Peisdi	Perdidit	פסד
Marsæ	Sponsa	<i>Cha.</i> מארסא	Pelki	Lis, divisio	פלג
Mi and ma	Quis	מה	Pethi	Persuasit	פתח
Min	Cum, ex, in	מן	Pikde	Vestis	בנד
Mude	Vestis	מד	Posgi	Transgressus est	פשע
Muossi	Exploravit	משש	Pothi	Venit	בא
Na	Nunc	נא	Pudi	{ Exemit, Redemit }	פדה
Nasi	Fugit	נוס			

<i>Laponic.</i>	<i>Latin.</i>	<i>Hebrew.</i>	<i>Laponic.</i>	<i>Latin.</i>	<i>Hebrew.</i>
Puodke	Fissura	בדק	Ruoso	{ Tremor, Tonitru }	רעש
Puodki	{ In rimas fissus est }	בדק	Sædke	Jus	צדק
Puore	Purns, clarus	בר	sæk	Saccus	שק
Puozeli	{ Pedibus, contractus } 2 Sam. ix. 13.	בסח	Safothi	Quievit	שבת
Purki	{ Invisit, Maledixit }	ברך	Sagi	Crevit	שנא
Ragi	{ Cumulavit congregatus }	רנס <i>Heb. Chal. Ar. Syr</i>	Sagih	Auxit	השוא
Rahki	Abiit, abfuit	רהק	Salahi	Spoliavit	שלה
Raki	Dilexit	רנג <i>Chal. Syr.</i>	Sara	{ Dux, Princeps }	שר
Rakie	Extensio	רקיע	Saru	Bos, taurus	שור
Rassi	Pluit, stillavit	רסס	Sialki	Emisit	שלה
Raudi	Fluxit	רדה	Siegi	{ Depressus Immersus }	שקע
Raudni	Fluvius	רדיאן <i>Ch. Syr.</i>	Sjokki	Fuit	
Razi	{ Fregit, Perforavit }	רצע	Sielki	Albuit	השליג
Renni	Clamavit	רנן	Sieki	Delevit	סחה
Rugui	Festinavit	רגע	Sjokki	Divisit	שכך <i>Arab.</i>
Ruoki	{ Pavit, Comedit }	רעה	Siuki and fuki }	Bibit	שקה
			Siurho	Hordeum	שערה
			So	Ille	זה
			Sobet	Virga	שבת
			Soiki	Sedit	שבב

<i>Laponic.</i>	<i>Latin.</i>	<i>Hebrew.</i>	<i>Laponic.</i>	<i>Latin.</i>	<i>Hebrew.</i>
Stago	Jugum	<i>Ara. Syr. Ch.</i> זוג	Thoumiz	Didymus	תאמים
Sudi	Ferbuit, coxit	זוד	Thulue	Aquæductus	תעלה
Sudi	Peccavit	זוד	Thuoki	Pressit, fixit	תקע
Sudon	Peccatum	זרון	Vala	Sed, nisi	אלא
Suopudi	} Percussit } } Planxit }	ספד	Uali	Juravit	אלה
			Vazi	Exivit	יצא
Tevi	Impletus fuit	טבע	Zalgi	Inclinavit	שלע
Tevoaikne	} Fluvius, } } Abundans }	<i>Ch.</i> טובעני	Zayethi	Erravit	צעד
			Zouhi	Luxit	ציה
Thivoi	Ædificavit	<i>Arab.</i> אסבע	Ztorri	Anxit	צרד

HEBREW.

OF Hebrew I shall say little. It is a language well understood, and much admired by all who understand it. It carries marks of the most venerable antiquity. The alphabet has been supposed to contain vowels independently of the points, like the modern languages of Europe. But I am disposed to agree with those who consider Aleph to be the most gentle breathing, as it is in Persian, Sanscrit, and Arabic, and with my ancient tutor Professor Robertson, of Edinburgh, who always taught his pupils to regard *aleph* as very soft, *he* as not so soft, *heth* as hard, and *ajin* as a most rough breathing. Certain it is, that, according to the Septuagint, the attendant vowel-sound may be that of either a, aa, e, o, ou, or it may be g.

The pronouns are, אנכי I, אתה thou, הוא he, אננו we, אתם ye, הנה they. From these the verbs have taken their terminations to indicate their persons—Thus, בקר he visited, has בקדת thou visitedst, בקרתי I visited, בקרו they visited, בקדתם ye visited, בקרנו we visited.

But here I must observe, that although we cannot in Hebrew assume any part of אנכי, excepting ך for the first person singular of

of the preterite, yet the Ethiopic, which is closely allied to Hebrew, has פִּקְדָּנִי I visited, which was probably, at a remote period, the genuine preterite in both languages.

The tenses are three, past, present, and future; its moods, the indicative, imperative, and infinitive. Here we have such simplicity, that the conjugation of its verbs is attained with facility; whilst in other languages they are perplexing to the last degree. Properly speaking, Hebrew has but one conjugation, to which all its verbs essentially conform. They have indeed eighteen modifications formed chiefly by the points, which create no embarrassment to the learner, whilst in the comprehensiveness of their expression they surpass all the languages of Europe. For instance in 1 Kings, *ch.* xx. *v.* 27, we find $\text{הֵתְּפַקְדְּנֵי$ they were obliged to be reviewed. Here we have the consummate art and contrivance of a most polished nation.

In Latin we observe some resemblance to this contrivance, as in *facit factus est; factavit factatus est; facere fecit; facere factus est; factitavit.* So in *surgo, erigo; sto, sisto; fugio, fugo; doceo, disco; cado, cædo; jacco, jacio; jacto, jactor.*

The Greek has ποτος and ποτιζω although it wants ποτω , which is retained in Latin. It has Φωσκω and Φωτίζω , Φως [Φωτὸς Φάω and Φάινω . The English has *raise, rise; sit, set; fall, fell; quick, quicken, &c.*

In Hebrew we find some modes of expression, with which other languages are not conversant.

I. It expresses the genitive case of nouns by juxta-position, as for instance, $\text{יָמֵי שָׁנֵי חַיֵּי}$, that is literally, days, years, my life, meaning the days of the years of my life. The Arabic and the Galic in this conform to Hebrew.

II. It is fond of ellipsis, and frequently omits the auxiliary verb. Thus in Joel, שניי שני אריה, ומתלעות לביא לי, literally, His teeth lion and cheek teeth lion to him. That is, his teeth *are the teeth of a lion* and the cheek teeth *of a lion are his*. From the prevalence of this figure, other words, which are introduced in the beginning of a sentence, are frequently to be understood, though not expressed in the latter part, as in Psalm l. v. 7, *Hear O my people and I will speak—O Israel, and I will testify against thee*: so Psalm ix. v. 18, would literally run thus, *For the needy shall not always be forgotten; the expectation of the poor shall perish for ever, which is properly translated shall not perish for ever*. And again in Psal. lxxv. 5, *Lift not up your horn on high—speak with a stiff neck, that is, speak not with a stiff neck*. In Psal. xci. v. 5, 6, the negation is three times understood, though not expressed.

III. In Hebrew we frequently find the future tense used for the present and for the preterite, but most often the preterite for the future. In the most ancient writers both of Greece and Rome, the present tense and the future had the same form. Thus in Homer we observe μένω, manebo, θέω recurram, ἠρτρεύω hortabor, εἶμι ibo. So, in Plautus, *ibo domum atque ad parentes reduco Silenium*.

IV. When vau is prefixed to the future tense, this becomes a preterite. ויאמר, ויקעף וילך, and *Naaman was wrath and went away and said*.

So in Genesis, *ch. xxii. v. 3*, we have six futures, each preceded by vau, and consequently all are translated properly as preterites.

V. Vau prefixed converts perfect tenses into futures. In Isaiah, *ch.* viii. *v.* 15, no fewer than five verbs appear, each with vau prefixed, which are thus converted from preterites into futures.

VI. The regular mode of expression for preterites is to place them before the nominative: otherwise placed, it is commonly the present tense.

VII. The roots are commonly regarded as trilateral, but some learned men consider them as originally biliteral. In numerous instances the third letter seems to modify the sense. Thus for instance פלא, פלג, פלה, פלה, פלל, פלק, all mean to *divide*, and פרד, פרט, פרס, פרס, פרע, פרץ, פרק, ברר with פרש convey the same radical notion. Of these expressions therefore פל and פר appear to be the essential portion, and of these, ל and ר are commutable.

In גרר dissecuit, גרב scabies, גרד abrasit, scalpsit, גרה ruminavit, גרו abscidit, גרה sauciavit, גרס fregit, גרע diminuit, the original root seems to have been גר from which perhaps the Greeks derived their $\mu\epsilon\iota\rho\omega$. Certain it is, that ג and μ are letters of the same organ, and it is worthy of our notice that ברר, באר, and כרה, mean scidit, fodit, כרב secavit, קרץ scidit, divisit, כרע rupit, laceravit.

CHALDEE.

THE Chaldee, such as we find it, is comparatively modern, for we are not able to trace it back beyond the captivity of Israel in Babylon. In the writings of Daniel and of Ezra we possess it in its purity, as spoken at court in the capital of a mighty empire. Since that period, it has degenerated, and in the lapse of time, lost much of its elegance. This appears in the Targums of Jonathan and of Onkelos.

After the birth of Christ, we find the language of the Jews still more remote from that of their progenitors. Yet during a period of about 1,500 years, from the mission of Moses to the birth of the Messiah, the changes have not been such as to conceal the original identity of Hebrew and Chaldee. It is impossible for any one with even a moderate knowledge of these languages not to see clearly, that they are very nearly related. Yet they differ in many particulars:

The reader must not expect, that in a work like this I should enter minutely into each language, which passes in review before us.

What I shall therefore say respecting the Chaldee will be merely to point out some of the changes which have taken place, between it and Hebrew, since the time of their separation.

I. Beth in Hebrew may answer to mem and phe in Chaldee, as in טבע and טמע; ברזל and פרזל.

II. The Hebrew nouns and verbs, which terminate in *he*, change this for aleph in Chaldee, as in במה and במא; בכה and בכא; לילה and ליליא.

III. *He* in Hiphil is aleph in Chaldee, as in הזהיר and אזהר; הלבין and אלבן.

IV. The emphatic *he* prefixed to nouns in Hebrew, answers to *aleph* suffixed in Chaldee, as in הכסף and כספא.

V. The terminating *mem* of Hebrew becomes either *aleph* or *nun* in Chaldee; thus שמים becomes שמיא; מים, מוא, בניים; זקין, זקים. Thus ים and ין most perfectly agree, י answering to י and ן to ם.

The dual number, which in Hebrew terminates in *mem*, has *nun* in Chaldee, as in שנים and שנין.

VI. *Aleph* of Hebrew may correspond to *ajin* of Chaldee, as in לאה and לעא; גמא and גמע. We find זרא, זרה and זרע to ventilate, to scatter seed.

VII. Between Hebrew and Chaldee *daleth* and *sajin* are commutable, as in מובה and מדבה; זנב and דנב; זכר and דכר.

VIII. Likewise between *teth* and *tzade*, as in עצל and עטל; יעץ and יעט; צלל and טלל. לממשלת of the Hebrew answers to למישלט of the Chaldee.

IX. *Sajin* and *tzade* take each the other's place, as in הזה and הצא; זעירא and צער.

X. So do *shin* and *teth*, as קטר and קשר.

XI. *Shin* in Hebrew very frequently becomes *thau* in Chaldee, as in שור and תור, whence ταυρος; שער and תרע, θυρα.

XII. *Tzade* and *ajin* correspond, as appears in $\zeta\text{רע}$ and ארע or ארעה ; $\zeta\text{אן}$ and עאן ; רצה and רעה .

XIII. In the same word we find *ajin* answering to *aleph* and *tzade* to *ajin*. $\zeta\text{ע}$ and אע .

XIV. *Schin* and *samech* take one the other's place, as in שמר Heb. and סמר Chald.

These few examples may suffice to show the mutations which have taken place in one or both these languages. Dissimilar as they now appear, yet to the attentive and discerning eye it will be evident, that they are radically one. Considering the length of time which intervened between their separation, when Abraham quitted Chaldæa, and the Babylonish captivity, we may well expect, that the signification of numerous words must have been greatly changed. This precisely is what the most superficial glance will be sufficient to discern.

In Hebrew, he made, is עשה , but to express this action in Chaldee, the word is עבד , which in Hebrew means he served. A feast, in Hebrew, is *mishte*, in Chaldee *lehem*, the latter referring to bread, the former to drink. The expression for wine is, in Hebrew יין *jajin*, but in Chaldee *hamar*, המר so called, perhaps, from its red colour, perhaps from its being a fermented liquor. Our term *first* is in Hebrew ראשון the notion being taken from the head; but in Chaldee it is commonly קדמי , from קדם prior fuit tempore, loco veldignitate, whence קדים is the East, both in Hebrew and Chaldee, and לפניך in Hebrew is translated קדמך in Chaldee.

That there should be a near affinity between Hebrew and Chaldee, is not to be wondered at, because Abraham was a native of Chaldæa.

Even between his leaving his country, his kindred and his father's house, to the departure of Israel from Egypt, being more than four hundred years, considerable changes must have taken place in both these languages. But between the time when Hebrew first appeared as a written language in the Pentateuch, and that in which Daniel, Ezra and Nehemiah wrote in Chaldee, was more than double that long period.

In more recent times the Talmudic writers formed some of their infinitives in *aleph*, some in *he* and others in either *jod* or *vau*.

Now it is remarkable, that in Swedish the termination is *a*, in Danish *e*, and both in Slavonic and in Welch *u*, but this *u* is pronounced as *i*. It is likewise worthy of our notice, that both the Hebrew and Chaldee make use of vowel points.

The pronouns are אנני, את, הוא; אתון, אתון, הרוני ego, tu, ille vel ipse, &c. ם meus, ך tuus, ם ejus, ך noster, ךוון vester, ךון eorum.

ARABIC.

SUCH is the affinity between Hebrew and Arabic, that without the assistance of the latter, we should not, in numerous instances, be able to ascertain the radical meaning of the former. Indeed no oriental scholar ever doubted respecting their original identity.

We are informed that Ishmael, the son of Abraham by Hagar, being banished to the Wilderness of Paran, took to wife an Egyptian, and became the father of twelve princes. It does not appear, that he was the founder of all the Arab nations; but it is acknowledged, that the principal hordes of the wandering Arabs descended in part from him, and in part from Joktan, the son of *Eber*. No wonder then, that Hebrew and Arabic should agree like dialects of one language.

The Arabs from the beginning have been insulated; and, although their sword has been against every man, and every man's sword against them, they have never been subdued. As their country is divided into petty sovereignties, we must not wonder, that they should abound with dialects, and that in process of time these should differ to such a degree as Niebuhr assures us they now do. From him we learn, that even at

Mecca the Arabic of the Koran is taught in colleges, precisely as Latin is at Rome. Yet though the difference between the ancient language and the modern is so great, they agree as dialects, like Latin and Italian, which are radically one. These dialects now indeed differ widely from each other; but in the days of Mahomet they must have approximated, and the Koran remains as the standard, by which we are to determine what was the language of his day.

This language and Hebrew essentially agree, not merely in words, but in grammar, which is more than we can say of English and its legitimate parents, the Anglo-Saxon, German and Danish. In Arabic, the nouns are declined and the verbs are conjugated, precisely as in Hebrew. The grammatical construction is the same, and they make the same use of vowel points.

The pronouns agree with those of the Hebrew, and are *אני, אתה, הוא*; *אני, אתה, הוא, הם, אתם, נחנו* I, thou, he, &c. but the Arabic characters are comparatively modern.

In their verbs they perfectly agree. These usually consist of three radical letters. They have but one conjugation. The various persons are distinguished by suffixing to each the last syllable of its pronoun. They have the same number of moods, the indicative, the imperative, and the infinitive. Their tenses are the præterite, the future, and the participles.

They require only to be compared, in order to manifest their radical identity.

SYRIAC.

THE Syriac differs little from the Chaldee. They have both the same alphabet with Hebrew, and in all these languages, like as in Arabic, *aleph* is the most gentle breathing. This letter in the beginning of words either forms the first person singular of the future tense, as in אכתב *scribam*, or nouns substantive, as in אצבע *digitus*. The Syriac, Chaldee and Arabic, all agree in substituting *aleph* for the servile *he* in the beginning of *hiphil* and of *hithpael*, as for instance, אבדל for הבדיל and אהבדל for התבדל of the Hebrew. *Aleph* is likewise substituted for the emphatic *he*, and is placed, both by the Chaldee and Syriac, not at the beginning, but at the end of words. Thus המלך of Hebrew becomes מלכא of Chaldee, Syriac and Arabic. So likewise for the feminine gender מלכה *regina* in these kindred languages becomes מלכא.

This conformity alone would be sufficient to demonstrate the close affinity, which subsists between Hebrew, Chaldee, Arabic and Syriac.

The pronouns in Syriac are אנא, אנת, הו; חנו, אנתון, חנו, ego, tu, ipse, &c. אילין illi.

Syriac forms its adjectives in aleph for the feminine, as טב *bonus*, טובא *bona*, רביעי רביעי *quartus*, רביעיא *quarta*.

I shall here subjoin a few words, which will still more clearly evince the affinity subsisting between *Syriac*, *Chaldee*, *Hebrew* and *Arabic*.

אב pater, S. C. H. A.	אהא A.	אכרין S. C.
אבד periit, ditto	אחין cognatus, S. C.	אכארה A.
אבל doluit, S. C. H.	אחא consuit, C.	אלה ululavit
אנן H. C. אונן Syr.	אחי S.	אלא, S. C.
אנר pactus est, S.C.H.A.	אחו cepit, H.	אלהים Deus, H.
און habitatio, S. C.	אחד C. potitus est	אלהין, C. S.
אשה femina, H.	אחיד S. potens	אלהה A.
אתא C.	אחר tardavit, H. A.	אלהות divinitas, A.
אתי A.	אחור posteri, C.	אלהות S.
אתא S. C.	אחרית posteritas, H.	אלע costa, S.
אתא signum, S. את C.	אחירי ultimus, A.	עלע, C.
אות H.	אחרת posteritas, S.	צלע H.
אז tunc, H. אדן C. A.	אטר carduus, H. C.	{ אלק studuit, docuit, }
אזנין Syr.	אטט S.	{ S. C. H. }
אזל abiit, S. C. H. A.	איבה odium, H.	אלוק dux, H.
אזנים aures, H.	אבא S.	אמא cubitus, C. S.
אדנין S. C. A.	איך quo modo, S. C. H.	{ אמון stabilis, verax, }
אחד unus, H.	אכל comedit, S.C.H.A.	{ H. C. S. }
אדא S. C. A.	אכר agricola, S. H.	אמר dixit, H. C. A.
אח frater, H. C.	אכרים agricolae, H.	אתאמר dictus fuit, S.

אני ego, אנה C. S. A.	אסר ligavit, S. C. H. A.	אש ignis, H. אשש C.
אנה gemuit, H.	{ לאפן, rota, H. אופן }	אשתא febris, S.
אתנה C. אתתנה S.	{ circa, S. }	אשד effudit, S. C. H.
{ אנש doluit, H. homo, }	אצבע digitus, S. C. H. A.	אשתא sex, S. שש H.
{ C. S. }	{ אקה caprea, C. H. }	אתה ivit, H. אתא S. C.
אנאס A.	{ איקא S. }	אתר locus, C. S.
אסר pulvinar, S. C.	ארך longus fuit, S. C. H.	
אסה sanavit, S. C. H.	ארע & ערא obviavit, C. S.	

It must be here remarked that I have confined my vocabulary to the letter aleph, which alone is amply sufficient for the illustration of my subject. But I must likewise add, that numerous expressions are found in some of these languages, which have not been preserved in others. Did we possess a greater number of authors, we might be able more fully to demonstrate the perfect agreement, which subsists between them. Sufficient, however, has been here produced to prove, that Hebrew, Chaldee, Arabic and Syriac, are merely dialects of one language.

ETHIOPIC.

THE treasure, which the philologist possesses in the Hebrew and Chaldee Scriptures, is inestimable; yet great as it may be, he laments that it is not equal to his wants and to his wishes. In his lexicon he seeks in vain for the roots of numerous words, of whose specific meaning he is obliged to guess. Some few of these he finds in Syriac, and more in Arabic, but the greatest number are said to be contained in the Ethiopic.

With this language I have no acquaintance, but I give full credit to Ludolf and to Bruce, when they assure us, that it has a close affinity to Chaldee, Syriac, and Arabic, and that the roots of many Hebrew words are only to be found in it. Sir William Jones delivered his opinion to the same effect, and considered all these languages as dialects of one primeval language. Hence he deduced, that each of these must throw light upon the rest.

Ludolf in his Ethiopic history has illustrated this affinity by two examples.

In Hebrew we have אֲדָמָה (*Adamah*) the earth, *Admah* the name of a city in that beautiful valley, resembling Paradise, “the garden of the Lord,” which Lot chose for his residence, when with his flocks and with his herds he separated himself from Abraham his venerable uncle; and *Adam* was the name given by the Almighty to our first parents, when created in his image.

These names have commonly been referred to a root in Hebrew, which means *red*, but this epithet does not seem so appropriate to a Being of superior excellence as *beautiful*, which corresponds to the same root in Ethiopic. It is worthy of remark, that κοσμος, the Greek expression answering to *Adamah* is derived from κοσμέω, I adorn, and in Latin *mundus*, like munditia, means, not merely cleanliness, but ornament and elegance.

The second example is אֵלְיָה (*Alja*) which is translated *rump*, but in Ethiopia means the *tail* of a particular breed of sheep, peculiar to Africa and the East, which is loaded to such a degree with fat as to require a little cart for its support, whilst זֵנָב (*zenab*) is the term applied to the tail of other sheep.

C O P T I C.

TO Mr. W. Drummond of Edinburgh we are indebted for an account of Coptic and the ancient language of Egypt.

The alphabet appears to be nearly similar to the Greek both in form and power. Mr. Drummond delivers it as his opinion, that Coptic is radically allied to Hebrew, Chaldee, Arabic and Ethiopic, and that it has been corrupted by the Persians, Greeks and Romans. This ingenious writer refers us to Woide's Lexicon, a work which I have never yet had the happiness of seeing.

Mr. Drummond has produced seventy examples of Ethiopic which have strict affinity with Hebrew, and express either articles of the first necessity or the most common actions of savage life; and he assures us, that the names of the Egyptian deities can be better explained in Hebrew than by the modern Coptic.

T U R K I S H.

I HAVE not paid the same attention to Turkish as I have done to other languages; but I have examined it sufficiently to see, that it is exceedingly corrupt; and they who are best informed, assure us, that it contains ten Arabic or Persian words for one originally Scythian. Indeed it was not to be expected that wandering hordes, without an alphabet, or written records, should have preserved the language of their ancestors. The same want of written records has been noticed by Sir William Jones in all the Tartar nations.

Of the Chinese I shall not speak at present; but should my life be spared, I shall hope to publish such an History of China, as will point out the origin and peculiar nature of their language. In the mean time, the Rev. Mr. Carey, and the laborious missionaries who are connected with him, will, I doubt not, give us a satisfactory account of the written language of this wonderful people.

By the view I have taken of the languages of Europe, Asia and Africa, I trust it is rendered probable, that in the period subsequent to the deluge, and prior to the dispersion of mankind, the whole earth was of one language. This precisely is the declaration of Moses, and in this assertion, his veracity as an historian stands unimpeached.

TOWER OF BABEL

AND CONFUSION OF TONGUES.



SUBSEQUENT to the deluge, and prior to the dispersion of mankind, the first event recorded by Moses, which calls for particular attention, is the building of a Tower in the Plain of Shinar.

As to the use for which this magnificent structure was designed, divines are not agreed, and in the record there is scarcely a word, which has not been a subject of discussion and discordance of opinion, both among the Christians and the Jews.

The existence of this tower is sufficiently established by ancient authors, by Eusebius, by Josephus, and by Herodotus. The latter gives the dimensions of the temple, and a particular description of its towers. These were eight in number, diminishing in size, and rising one above the other. In the eighth, that is on the summit, was the temple sacred to Belus or Baal, as the sovereign of the universe.

Diodorus says, that this temple having fallen to decay, he could give no certain information respecting it, but that it was of great altitude.

The account which we have in the book of Genesis has occasioned much perplexity to the most learned.

It is stated in the record, that the ark rested upon Mount Ararat, that the whole earth was of one language and of one speech, and that as they journeyed from the east, or, as it is in the margin, to the east, they found a *plain*, perhaps more properly a *valley*, (for עקב means *dissacuit*), in which they built their Tower.

On this expression עקב, it may be observed, that if they went first from *Ararat* into Assyria, they might have arrived at Babylon *from* the east; but if they came from *Canaan*, they journeyed *towards* the east. The Arabic very frequently uses the preposition ב and ל for in, into. Here then is the first ambiguity.

But עקב may with equal propriety be translated, from the beginning. This appears by Hab. *ch.* i. v. 12. Should it be so translated, we must understand it thus. This migration was the most *ancient*. Again, it has been suggested that עקב may be a proper name. Certain it is that *Kedemah* is mentioned by Moses as one of the sons of Ishmael; but it does not follow from hence that, in the passage before us, עקב was the name either of a district or of a city.

It has been conceived, but without sufficient evidence, that the languages now spoken, that is French, Spanish, Italian, Portuguese, Latin, Welch, Galic, English, Dutch, German, Danish, Norwegian, Swedish, Slavonian, Persian, Sanscrit, Greek, &c. &c. originated at one time, and were produced by God himself, for the purpose of discomfiting the impious projects of a degenerate race, and preventing the construction of a tower *whose top might reach to Heaven*.

That the common opinion is erroneous, may be inferred from hence, that they began their edifice in a valley, and not upon the mountain top.

Had they chosen Ararat, and not the plain of Shinar, as the site of their nefarious building, such an opinion might have had some little semblance of truth; but we cannot readily believe, that any of the human race were so destitute of understanding as to imagine, that they could ascend to the throne of the Most High. When the giants of fable were said to have heaped Petion upon Ossa in their rebellion against the gods, such fictions were well suited to the inflamed imagination of the poet, but would be unworthy the pen of an historian. It is therefore difficult to conceive what notion we should affix to the term (שָׁמַיִם) *shamaim*, the heavens. For were nothing more intended than to construct an elevated beacon, which might be discovered at a distance from their habitations; they surely would not have built their tower in a valley.

In our translation we read “let us build a tower whose top *may reach* to heaven.” But in the original it is simply said, “whose top to the heavens,” leaving us equally at liberty to say, “whose top *may be sacred* to the heavens.” We know that idolatry commenced with the worship of the heavenly host, the sun, the moon, the stars, and it is probable that the first altars of the idolaters were pyramids, like this tower, as described by Herodotus.

As to the declared purpose of this structure “let us make to ourselves a name, lest we be scattered abroad upon the face of the whole earth,” the learned are at a loss to understand it.

Had it been written “let us make to ourselves a *beacon*, lest we be dispersed,” we could have understood their purpose: but how making to themselves a name, could prevent their dispersion, we cannot conceive. All that is clear is, that the Almighty “confounded their language, that

they might not understand one another's speech." But in what manner, to what extent, and for what duration this confusion lasted, we are not informed.

Some divines, equally distinguished for learning and for piety, have conjectured, that the confusion produced at the tower of Babel, was a confusion with respect to worship, creating such disputes as terminated in the dispersion of the builders.

That the common opinion respecting the confusion of tongues, and the innumerable languages, now spoken upon the surface of the earth, as all originating in Babel, is erroneous, must be evident to every one, who is able to trace French, Spanish, Portuguese and Italian, however now discordant, back to Latin; the Celtic, German and Gothic languages to Greek, and all these back to Arabic, Chaldee and Hebrew.

I have stated the difficulties, which occur to the learned, in their interpretations of the record, and their various opinions as to its meaning and extent; but in these I do not feel myself immediately interested. All I have undertaken to demonstrate is, that subsequent to the deluge the whole earth was of one language, and that a radical affinity may be traced in all the languages, with which we are acquainted. This, I trust, has been performed to the satisfaction of the learned; and, if so, they will readily agree, that the veracity of Moses in this instance is established, and rests upon a firm foundation.

DISPERSION OF MANKIND.

MOSES having related the destruction of the antediluvian world, and the preservation of the human race in the person and family of Noah, next proceeds to trace their progeny in their dispersion and their distant settlements. From all that we have seen we may safely venture to conclude, that their dispersion was the cause, and not the consequence of that diversity of languages, which have prevailed in the world. The misunderstanding, discord and confusion, with which the builders were visited at Babel, was the cause of their abandoning their impious enterprise; but the most effectual cause of the dispersion of mankind over the surface of the earth has invariably been, and ever will be, want of food. Such was the cause of separation between Abraham and Lot, when "the land was not able to bear them, that they might dwell together. For Abraham said unto Lot, let there be no strife I pray thee, between me and thee, and between my herdsmen and thy herdsmen. Is not the whole land before thee? separate thyself, I pray thee from me."

From the most remote antiquity, historians have recorded the migration of nations in search of food for themselves and of pasture for their flocks; and it has been constantly observed, that in proportion to the difficulty of communication with the parent stock, their languages have varied.

Moses informs us, that all the nations of the world, however scattered and dispersed, are the progeny of the patriarch, and of his sons, who

survived the flood and peopled the renovated earth. He has given us the names of their descendants, names which have been preserved in profane history, and by the colonies, which they established both in Europe and in Asia. These have been traced distinctly by Bochart, who in fixing their primitive abode, confirms the veracity of Moses.

From *SHEM* our sacred historian derives *Elam*, the father of the Elamites, that is of the Persians, the same nation, which in its infancy had Chedorlaomer for its king.

From the same patriarch, according to the Mosaic account, descended *Ashur*, the acknowledged father of the Assyrians, *Eber*, the Father of the Hebrews, and *Aram* of the Syrians, who, by Hesiod and Homer, are called ἀρίμοι.

From *HAM* he derived the Cushites, who settled in Arabia, and *Nimrod*, who, it is agreed, remained in Shinar, where he made Babel the seat of his dominion. *Mixraim*, the second son of Ham, was the father of the Ethiopians, now called Abyssinians, and of the Egyptians, whose country is peculiarly styled the land of Ham. From *Canaan*, the fourth son of Ham, Moses distinctly traced eleven families, of which one was *Sidon*, the father of the Sidonians.

JAPHET is stated to have been the father of *Gomer*, *Magog*, *Madai* and *Javan*. *Gomer* settled north west of Media; *Magog* and his descendants occupied Russia, Moscow, and the extensive deserts, over which the Scythians wandered with their tents, with their flocks and with their herds. From *Madai* the Medes derive their origin. *Javan*, who may with equal propriety be called *Jon*, was the progenitor of the Ionians, of Elisha, from whom we derive Elis, Hellas or Æolia, of

Tarshish or Tarsus, and of Kittim, the founder of the Macedonian empire.

From a careful investigation of the dispersed families, it is evident, that they originally confined themselves within contracted limits; but that succeeding generations, in proportion to their increasing families and flocks, passed beyond those limits, invaded the territory of surrounding nations, and by new conquests extended the bounds of their dominion. This view of the progressive increase of empires, is sufficient to satisfy every candid mind, that Moses, as an historian, is throughout the whole of his narrative perfectly consistent, with himself, and with the descriptions of the best profane historians. In the infancy of states, we see five kings occupying one little territory, each inhabiting his own metropolis; these are Sodom, Gomorrah, Admah, Bela, and Zeboiim. We see these petty sovereigns, for twelve years, subject to Chedorlaomer, the king of Elam; then rebelling against him. We see this king, with the assistance of his allies, making war upon the five kings, and putting them to flight. What was the number of the confederate and victorious army, we are not informed; but we behold it smitten and pursued by three hundred and eighteen armed servants of the patriarch Abraham.

About four hundred and thirty years after this event, we see one branch of Abraham's family leaving Egypt, to the number of more than six hundred thousand fighting men, and making conquests throughout the whole extent of Canaan. How perfectly consistent is the narrative of these events to the state and condition of mankind!

THE CALL OF ABRAHAM.

WHEN the nations of the earth apostatizing from the worship of Jehovah, became idolaters, worshipped the host of heaven, and offered sacrifice to devils; it pleased the Almighty, as we are informed by Moses, to separate for himself one family, which, by restoring and preserving pure religion, might stem the torrent of corruption, and become a blessing to all succeeding generations. With this merciful intention, God entered into special covenant with Abraham, commanded him to break off all intercourse with idolaters, and, for this purpose, to depart from his country, his kindred, and his father's house.

On his part, the Almighty most graciously promised, "I will make of thee a great nation, I will bless thee; I will make thy name great, and thou shalt be a blessing. I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed."

Having made this covenant, it was ratified by a seal, and it became a law, that every male proceeding from the loins of Abraham should be circumcised. That this rite was typical, and representative is clear, because "the law had the *shadow* of good things to come, and not the *substance*." It betokened an engagement on the part of Abraham, that he and his offspring should be distinguished from all other nations as servants of the living God; and a promise on the part of the Lord his God, "I will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul; that thou

mayest live." Circumcision to the Jews was a sacramental seal, an outward and visible sign of an inward and spiritual grace, ordained by God himself, given to his people, as a means whereby they might receive the same, and a pledge to assure them thereof. If stiff-necked and rebellious, they would demonstrate, that they were uncircumcised in heart, because "he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly, and circumcision is that of the heart."

We know that some other nations, not descended from Abraham, practised circumcision; but this must have been by imitation, for it was never dictated by nature, and could have no other origin, but that which Moses has assigned to it, because we may safely venture to affirm, that there never was a time, when either the nation of the Jews, or the scattered tribes of Israel, could have been prevailed upon to adopt a perfectly novel practice, as derived by uninterrupted tradition from their ancestors, and whose institution is described in the sacred Code and earliest records of their ancestors.

Every thing we meet with in prophane historians tends to confirm the representation given by Moses of the darkness which covered the earth before the call of Abraham, and which subsequently prevailed in all the nations, which surrounded Judæa, whilst the Israelites had light in their tents.

Compared with the offspring of Abraham, how low in the estimate of reason, do all the most admired nations of the earth appear! Look at the Egyptians, Greeks and Romans, abandoned to cruel superstition, enslaved by the most execrable vices, and devoted to the most contempt-

ible idolatry; whilst pure religion, with the rational service of the true God, is maintained by one little nation, descended from the patriarch; for “truly in Jewrey is God known, his name is great in Israel.”

Here then we have a further confirmation of the veracity of our historian.

PASTORAL STATE.

THE pastoral state, patriarchal government, and primitive simplicity of manners, described by Moses, as existing subsequent to the deluge and the call of Abraham, perfectly agree with the beautiful pictures of the poets and descriptions of the best historians.

The wealth of Abraham and of Lot consisted in their flocks and in their herds, which wandered freely, wherever pasture was to be found. The venerable patriarch performed at once the double office of priest and king; he offered sacrifice, and he led his servants forth to battle. We behold this monarch exercising hospitality towards strangers, who pass near to his habitation. He runs from his tent door to meet them, bows himself towards the earth, invites them to enter, runs to the herd, fetches a calf, and delivers it to a young man, who hastens to dress it, whilst Sarah makes cakes upon the hearth.

What beautiful simplicity! How well does this accord with a narrative to be met with in Herodotus. He informs us, that a fisherman, having caught a fish of an extraordinary size, presented it to Polycrates, who

said to the fisherman, "Come thou and sup with me." This invitation was accepted, and the fisherman partook of the fish with his royal host.

By this narrative it appears, that in the primitive ages described by Moses, the subjects approached their sovereign as a father, and that he, on his part, received them as his children.

Not so, when the Roman fisherman presented a turbot of enormous size to the Roman emperor: for he, far from receiving it as a free-will offering, regarded it as a tribute due to his supreme authority, and at midnight assembled the trembling senate, to consult what could be done to procure a vessel large enough to contain this extraordinary fish. What a contrast of manners have we here! How little does this resemble primitive simplicity!

Such is the information to be derived from the descriptions of our best *historians*; and not inferior to their's, is that to be obtained in the works of our most venerable *poets*.

Homer has recorded an example of primitive simplicity, in a princess going with her maidens to the river, to superintend the washing of her clothes; an operation performed in a manner precisely as now practised in the rivers of North Britain.

In all respects, the Jewish historian conforms to truth, and gives a faithful description of men, of manners, and of events.

It is related by him, that the Ishmaelite merchants, who carried on trade with Egypt, occasionally dealt in slaves. This account agrees with the practice of modern times, as we learn from Bruce, and from other travellers.

POPULATION.

ANOTHER event recorded by Moses, is the vast increase of the Israelites in Egypt. In modern Europe no such increase can take place. To double their numbers, some nations have required centuries. But, according to Moses, the Israelites in the land of Egypt doubled their numbers every fifteen years. Without the assistance of political arithmetic, this increase would appear to be miraculous; but it is not stated to have been so. With this assistance, considering the extreme fertility of Egypt, and more especially of Goshen, it should not be deemed improbable. For it is now well understood, that in a healthy climate, with a sufficiency of food, the tendency of the human race is to double its numbers in the same periods in which the children of Israel doubled theirs. Such has been the increase in the back settlements of North America.

THE DELIVERANCE OF ISRAEL FROM EGYPT.

THE most important event recorded by Moses remains yet to be particularly noticed, which is the deliverance of the Israelites from the galling yoke of Pharaoh, king of Egypt.

Of this, irrefragable evidence appears in the institution of the Passover.

During a time of famine, Jacob went down into Egypt with his family. Here, under the protection of Joseph, his posterity increased and multiplied: but after the death of Joseph there arose a king,

who was unmindful of the benefits, he had conferred upon the nation by his wisdom and fidelity.

This monarch became jealous of the Israelites, and his fears produced a destructive persecution. But when the appointed time was come for the deliverance of Israel, Moses was sent to shew signs in Egypt and wonders in the land of Ham. The greatest of these was the destruction in one night of all the first-born of the Egyptians, both of man and beast.

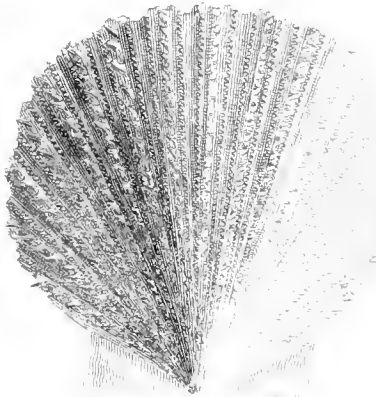
To keep up a perpetual remembrance of this marvellous event, which immediately preceded the departure of Israel from Egypt and their passage through the Red Sea, the Passover was instituted. Of this event we want no other proof, than the institution itself, which took place at the time of that deliverance, together with the constant celebration of this solemn festival from its first institution to the present time, attended by the record which has been constantly preserved in all the countries through which the several tribes have either wandered, or been scattered by their enemies. For had not the festival been instituted at the recorded time, there never was a time when an impostor could on its introduction have persuaded the Jews in every part of the world, that they and their fathers had constantly observed this festival in commemoration of the deliverance of their ancestors from Egyptian bondage.

The character of Moses, therefore, as an historian, stands firm and unimpeached.

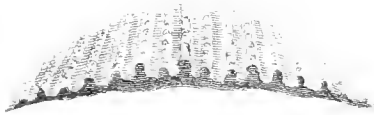
FINIS.



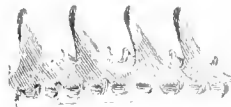
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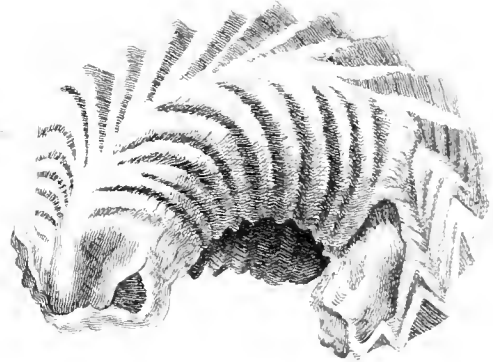
2B



2C



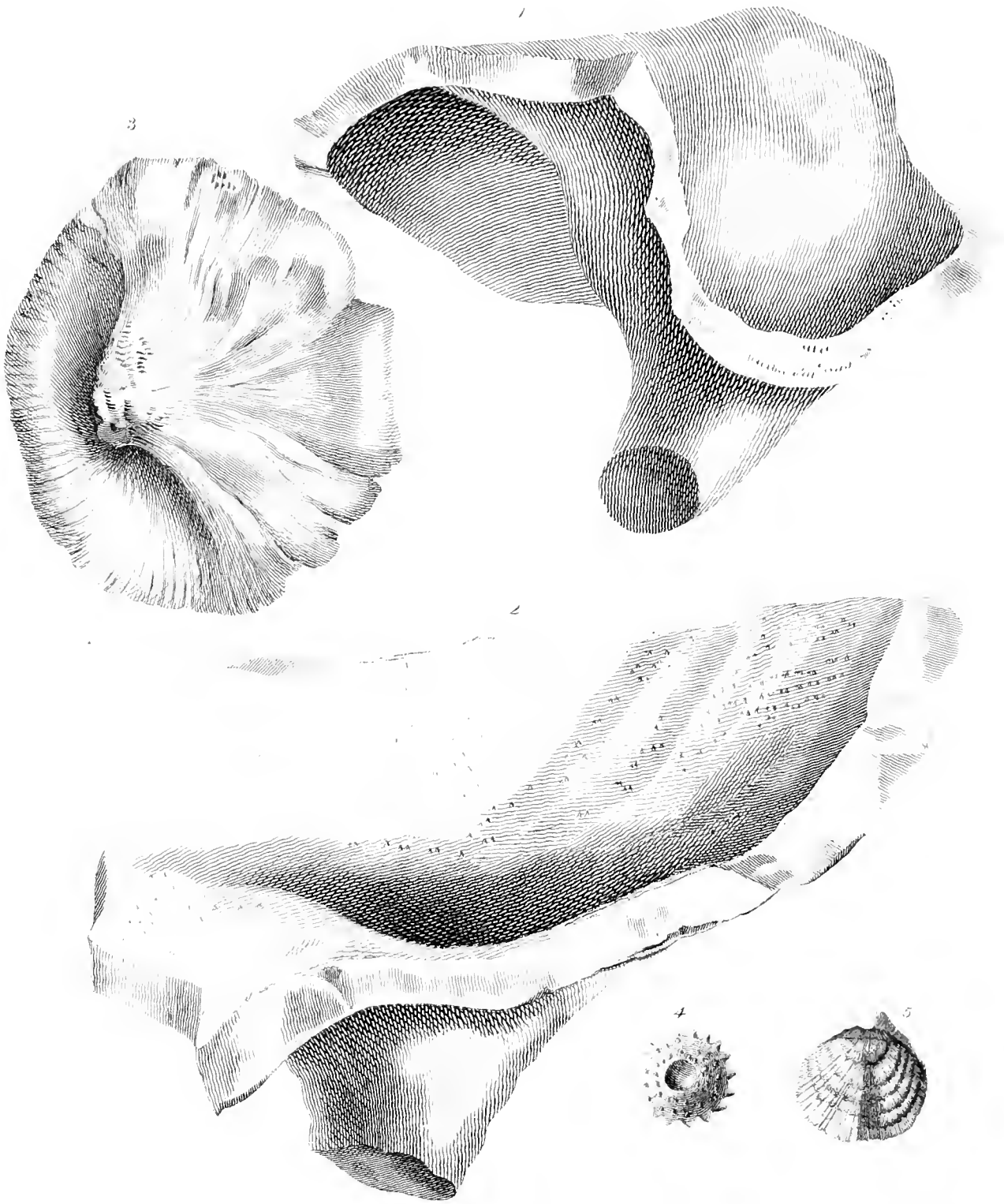
3



Rev. Mr. Townsend, etc.

at the bottom

PLATE II.



Rev. Dr. J. C. Fournier delin.

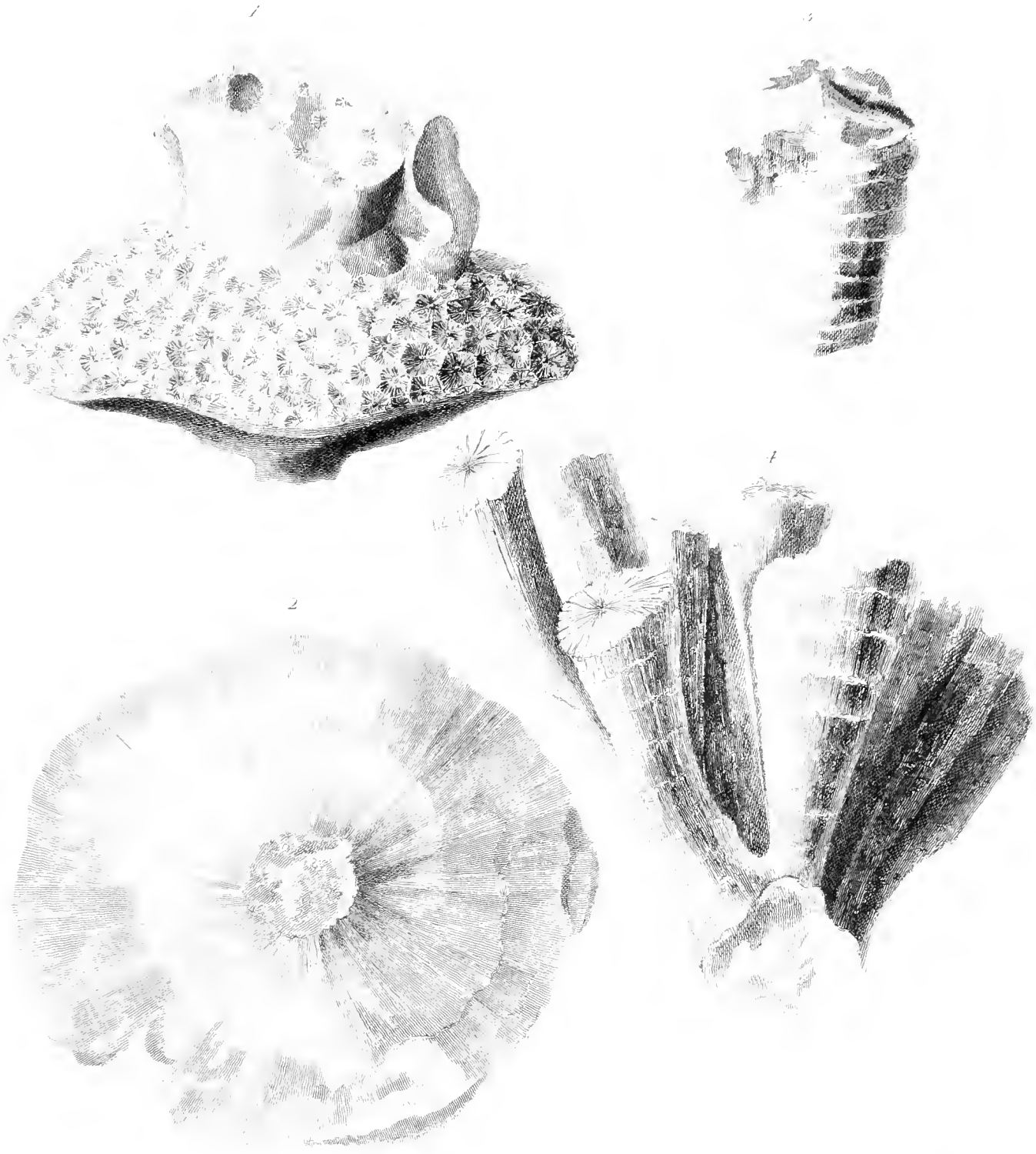
J. W. Woodcut sculp.



Fig. 1, 2, 3, 4, 5

Leaves of the ...

PLATE IV

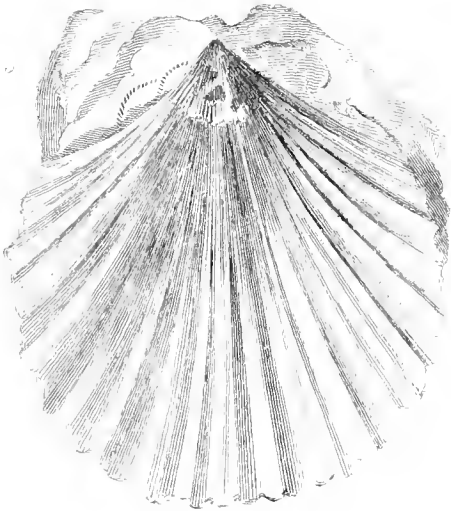
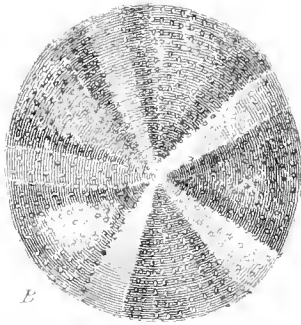
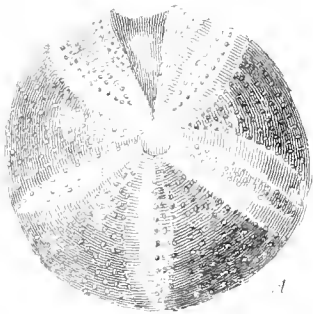
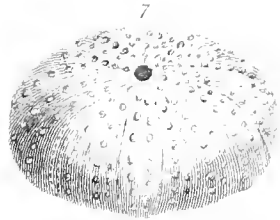
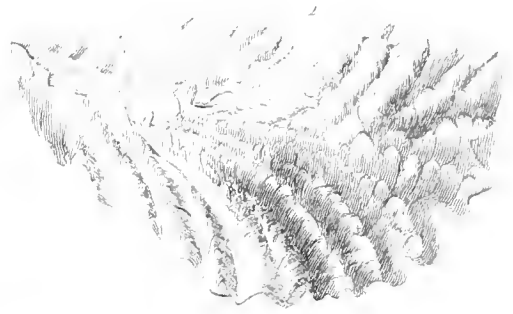


Rev. Jas^{ts}. Townsend del.

London: Printed by J. G. & J. S. 1822.



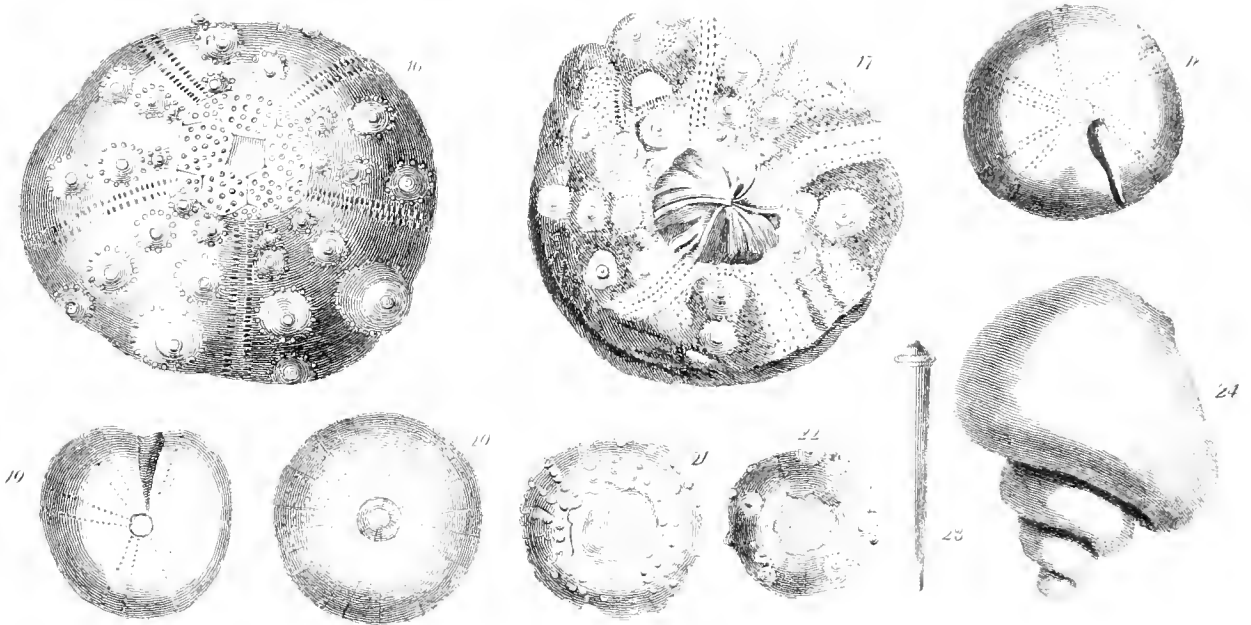
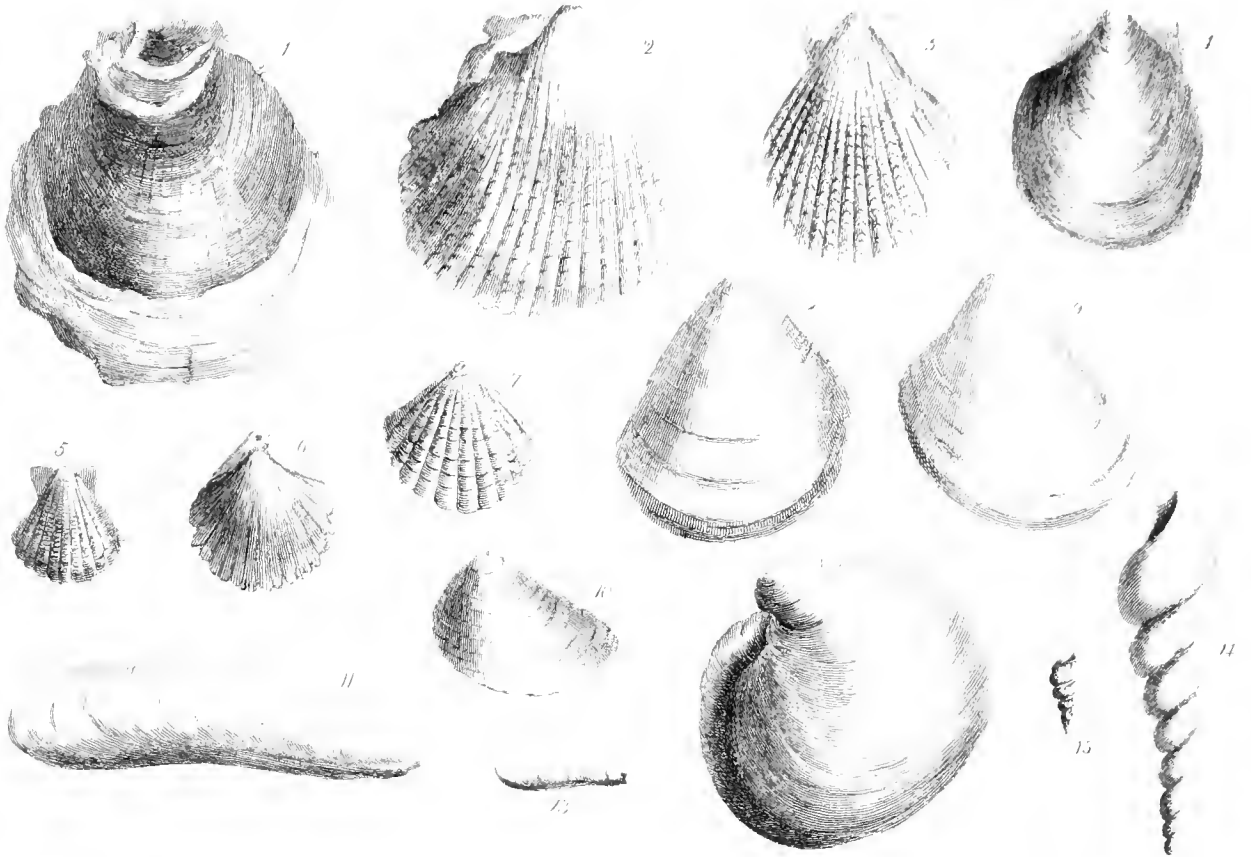
PLATE V.



Scallop

Scallop

PLATE VI.



Ant. West. - Town and Dublin

Ed. 1812

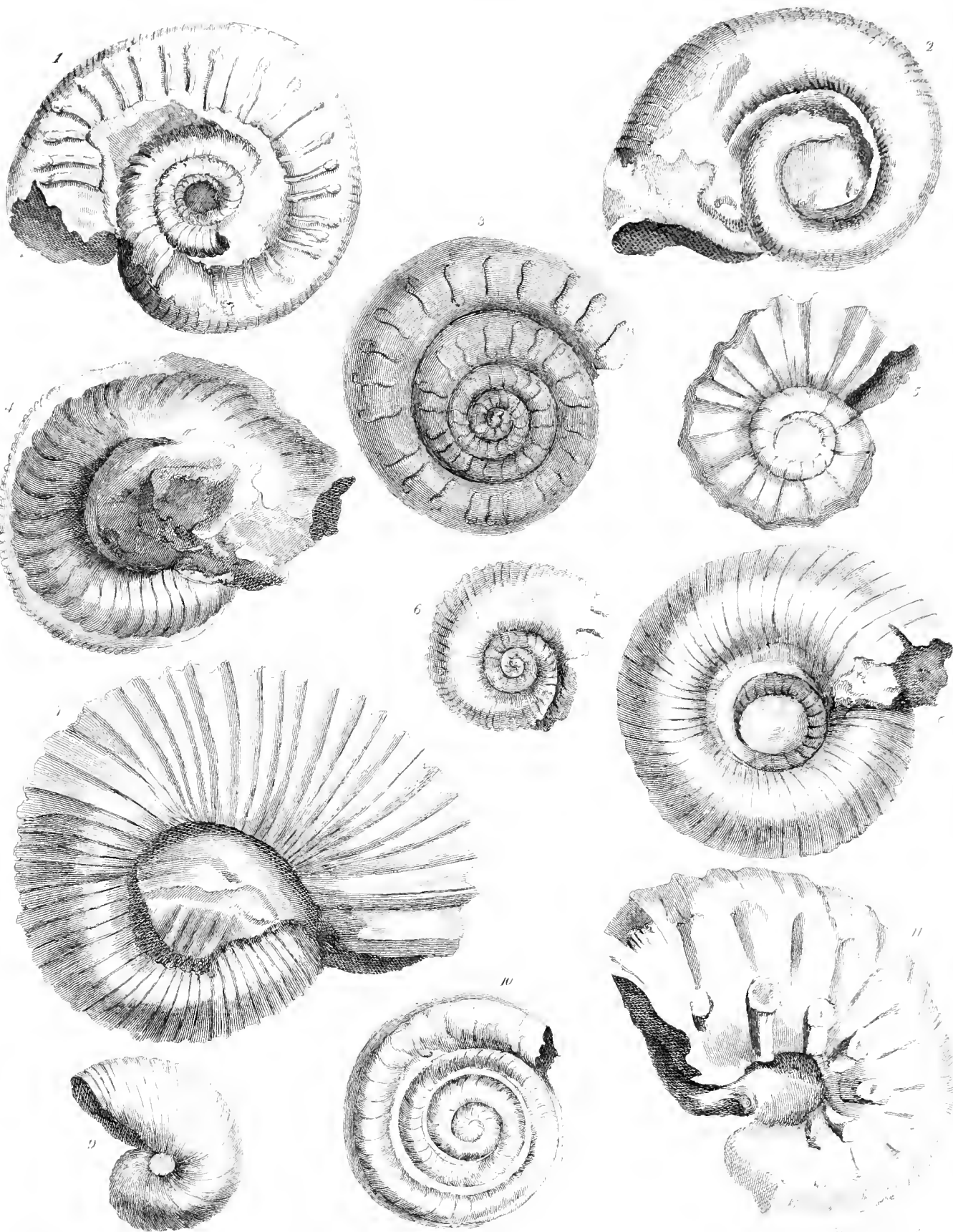


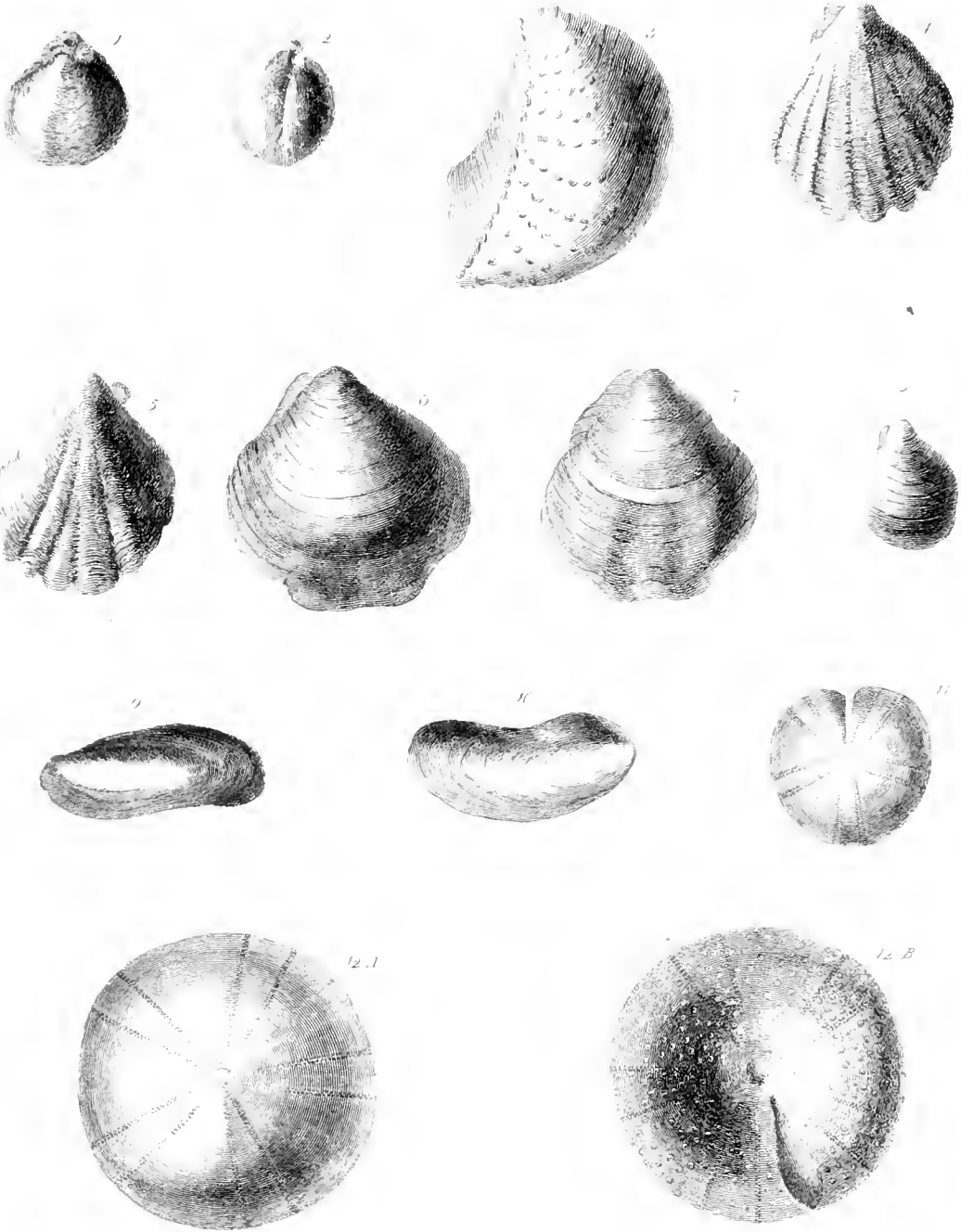
PLATE VIII.



Dr. L. J. T. ...

W. ...

PLATE IX.



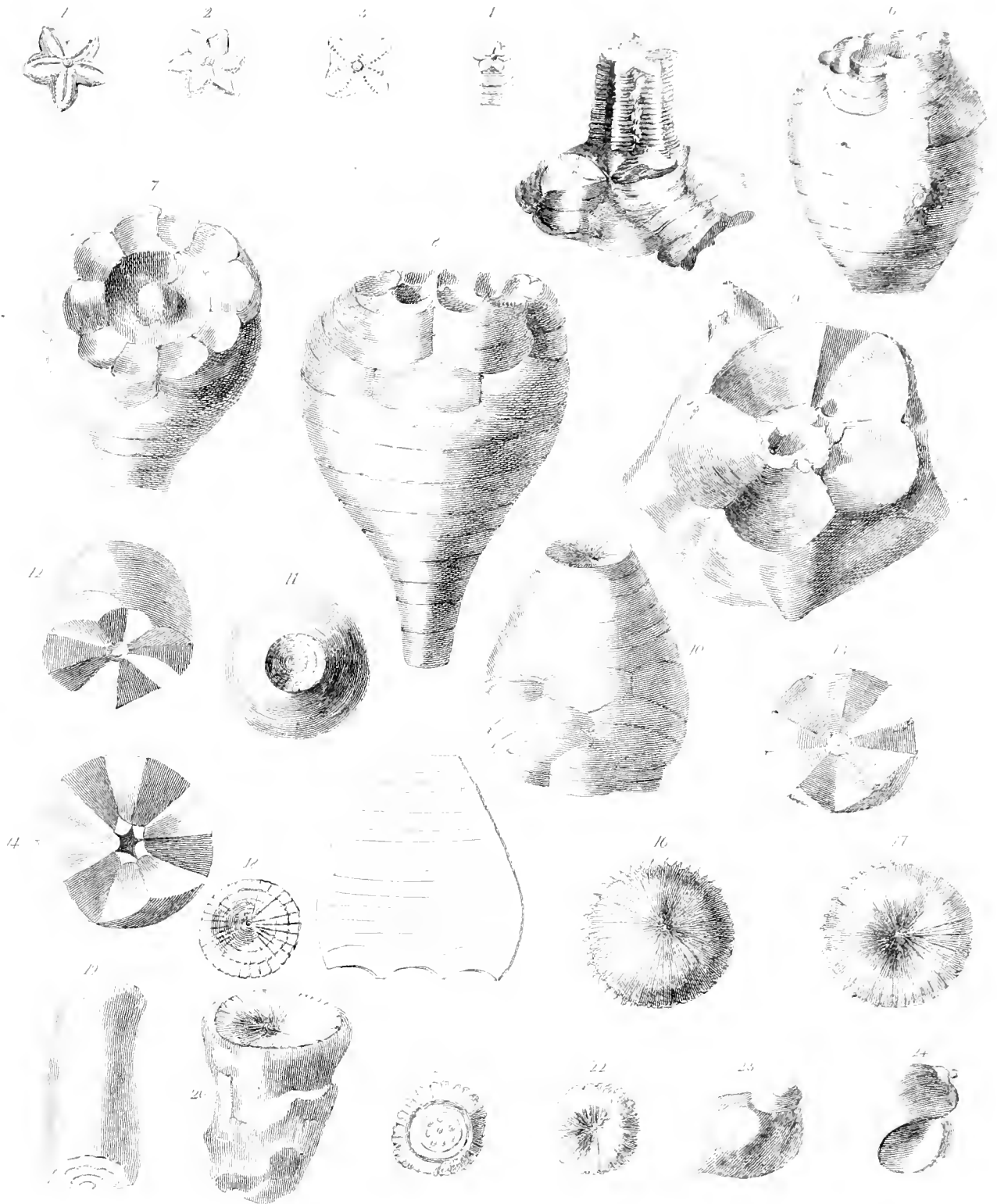
Rev. & Mrs. J. Townsend del.

Wm. H. Wallis sculp.

PLATE X.



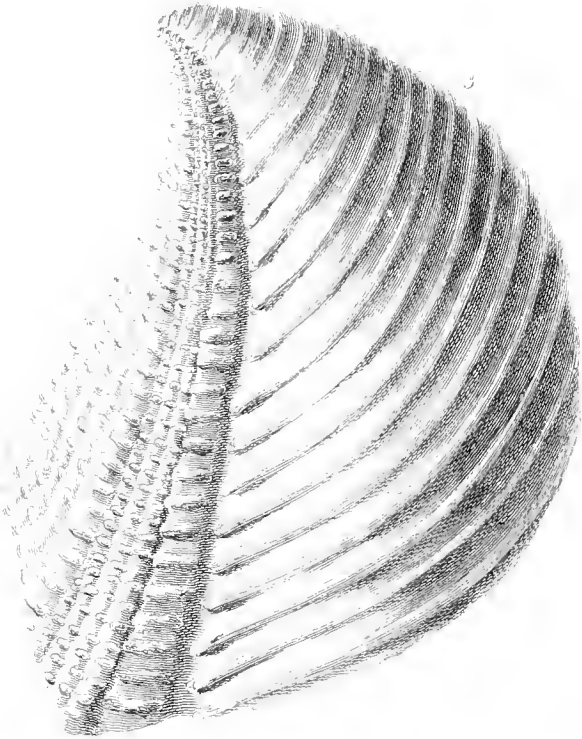
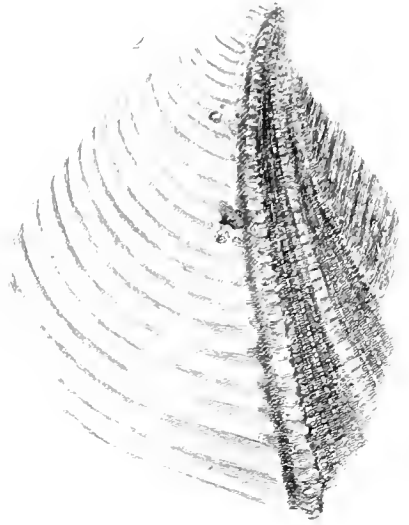
PLATE XI.



Ant. de Cuvier

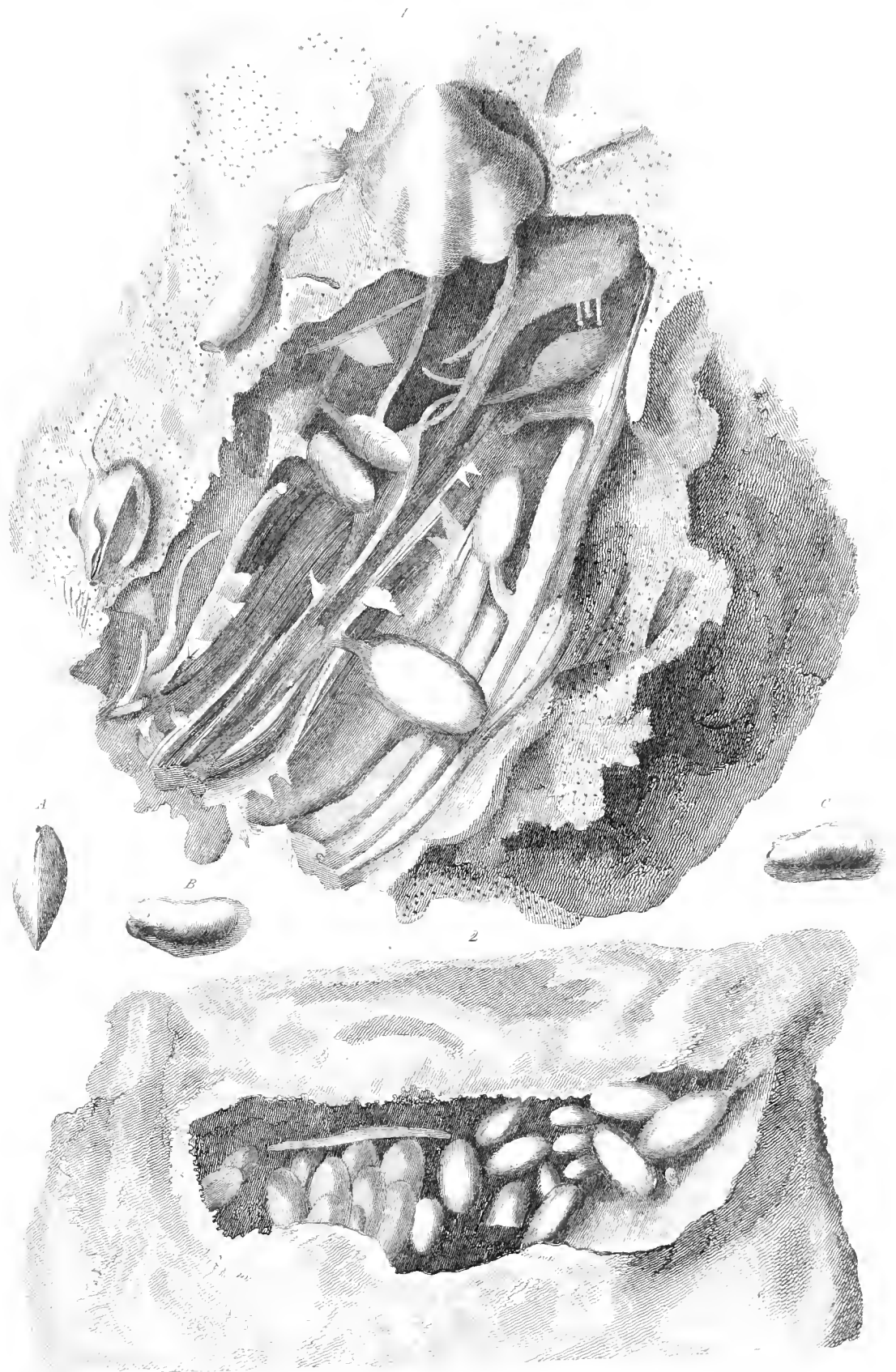
Paris 1802

PLATE VII.



30 *Archæologiae*

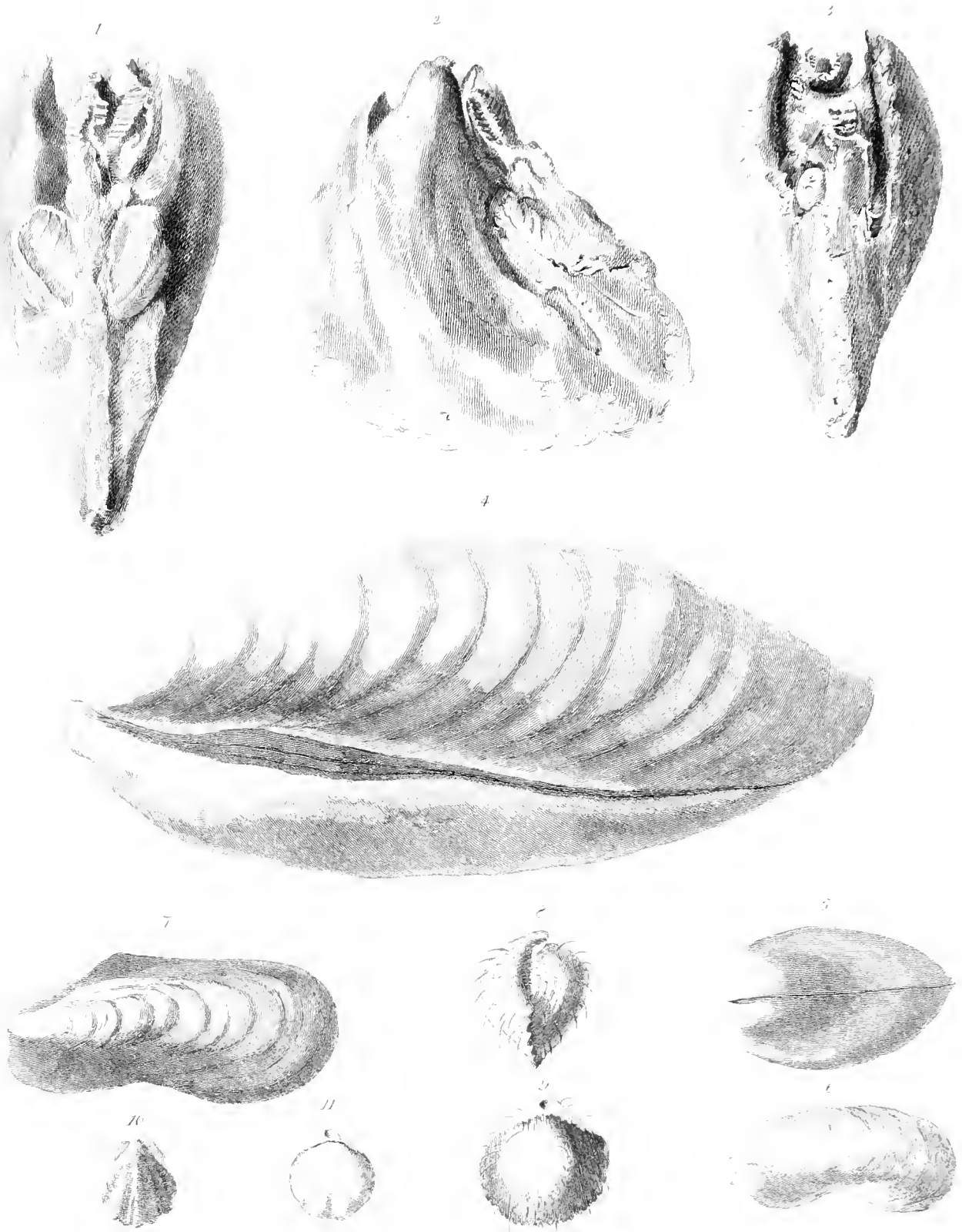
11



Dissected seed dissection

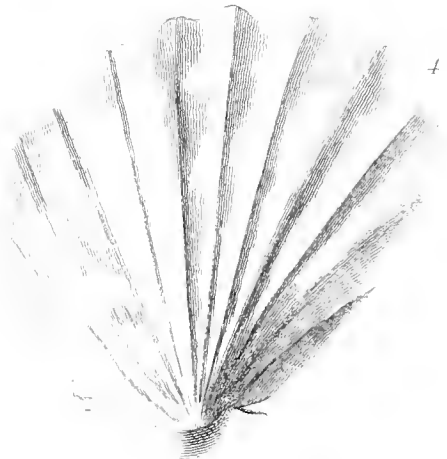
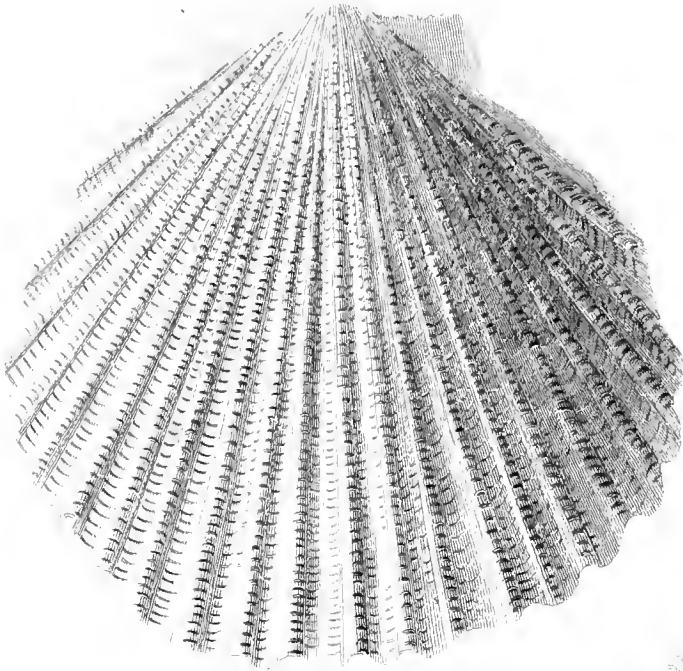
Drawn by J. G. Smith

PLATE XIV.



Reis. Des. Tridacna stolon

Reis. Des. Tridacna



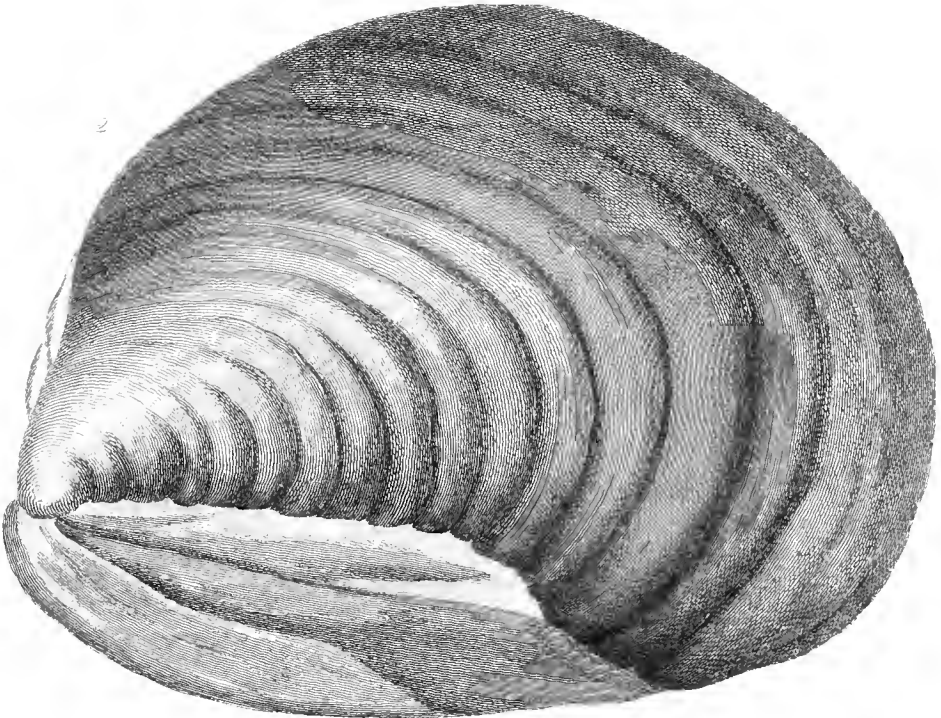
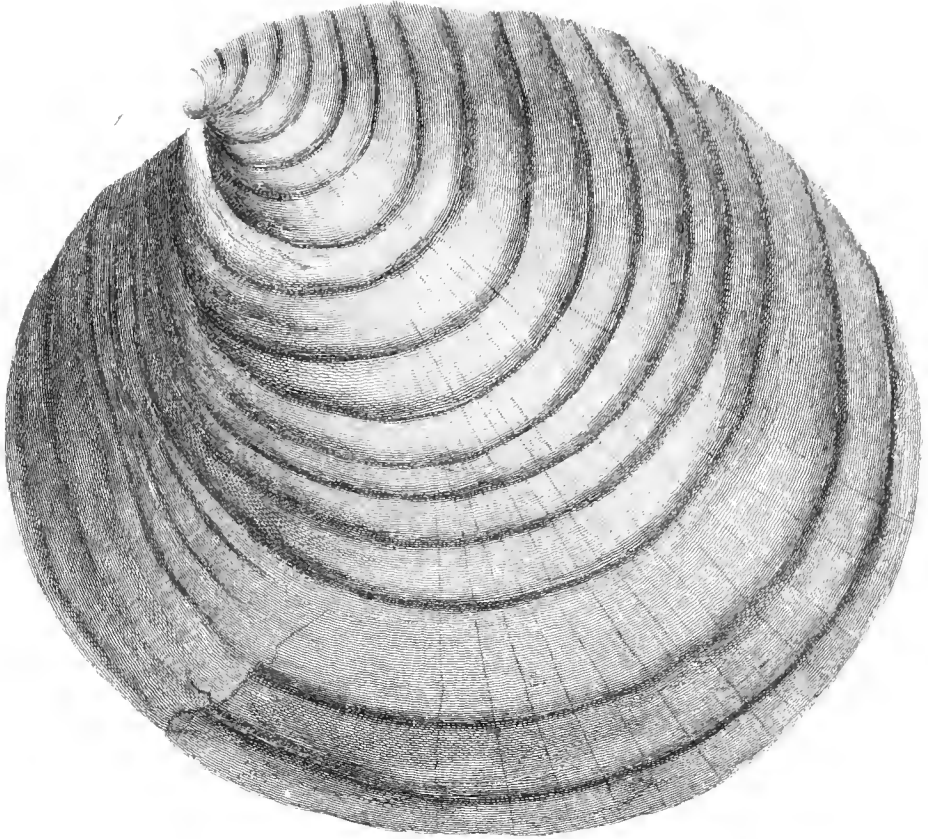
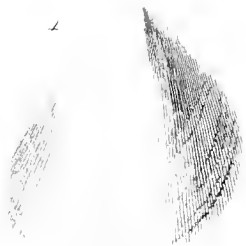
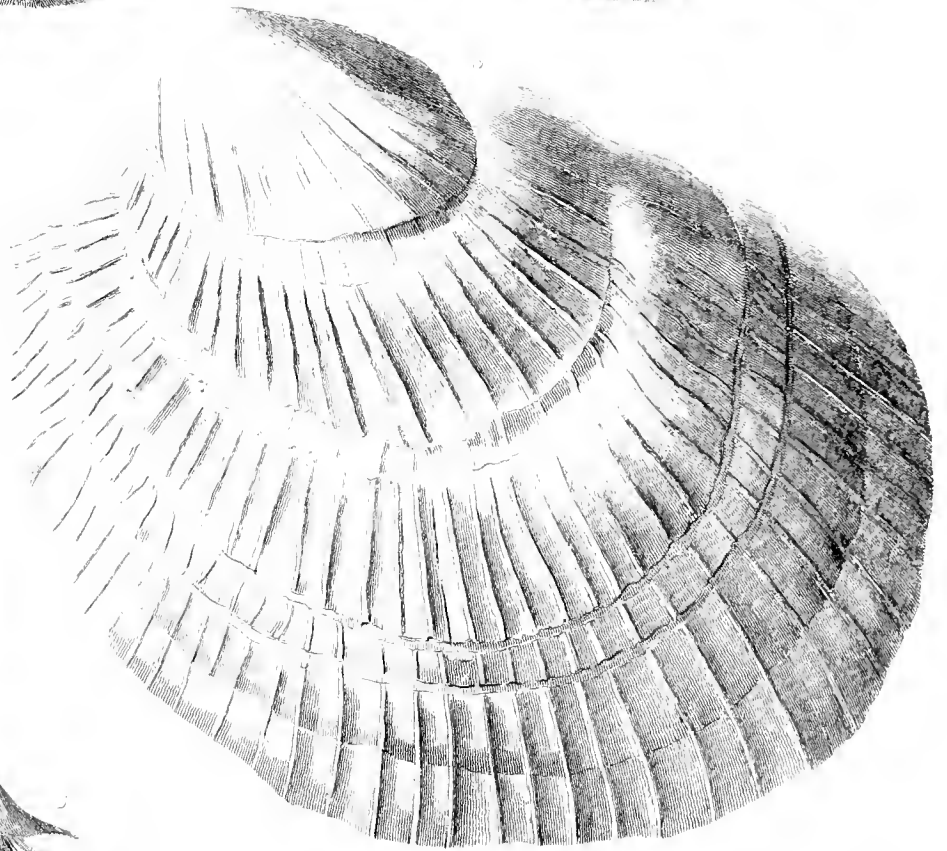
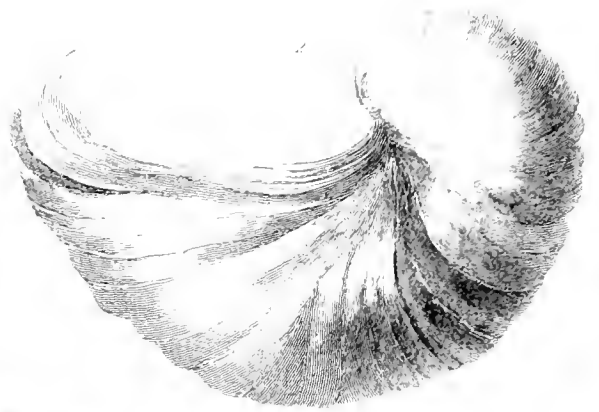
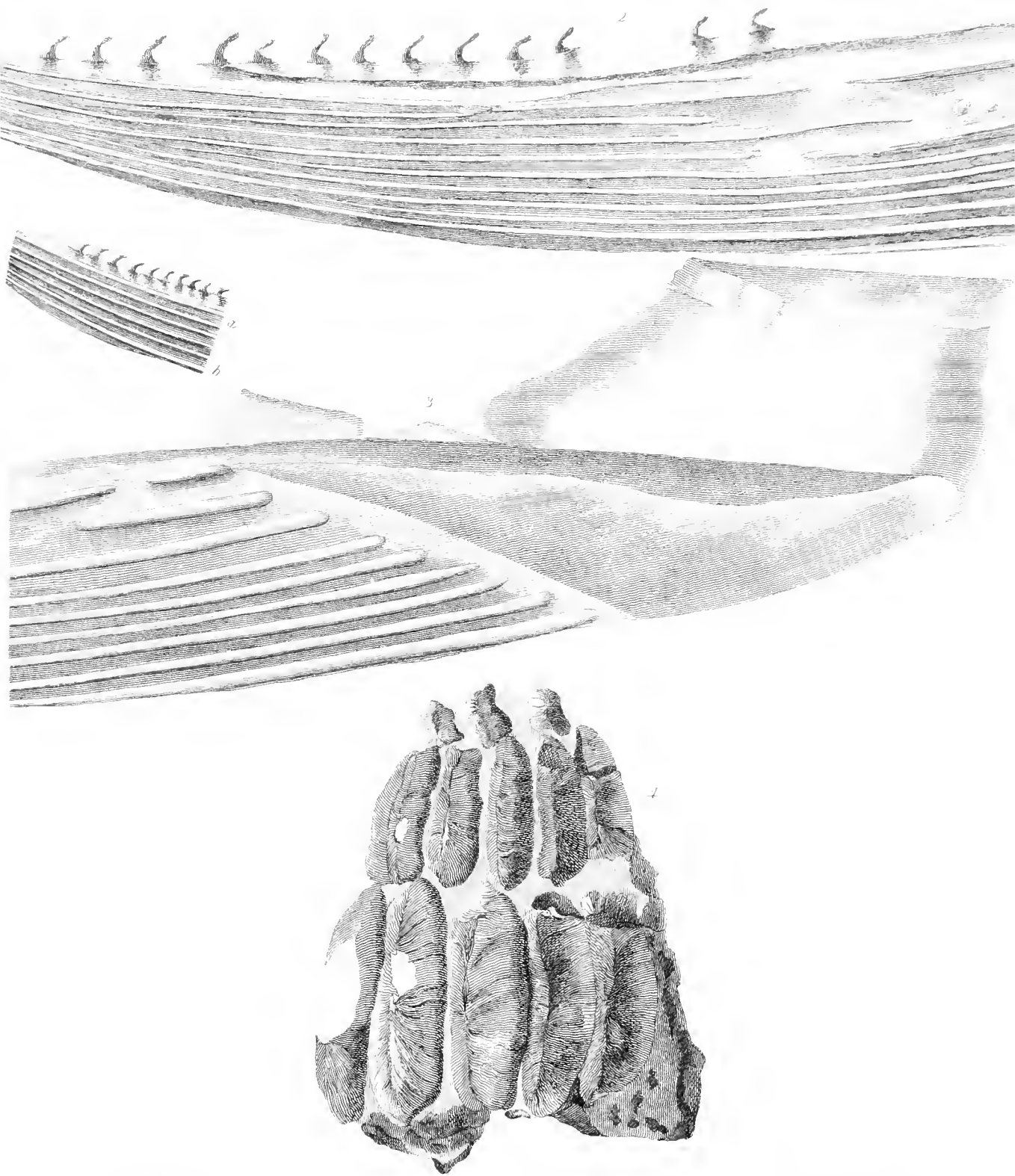


PLATE XVII.



Nautilus

PLATE XVIII.



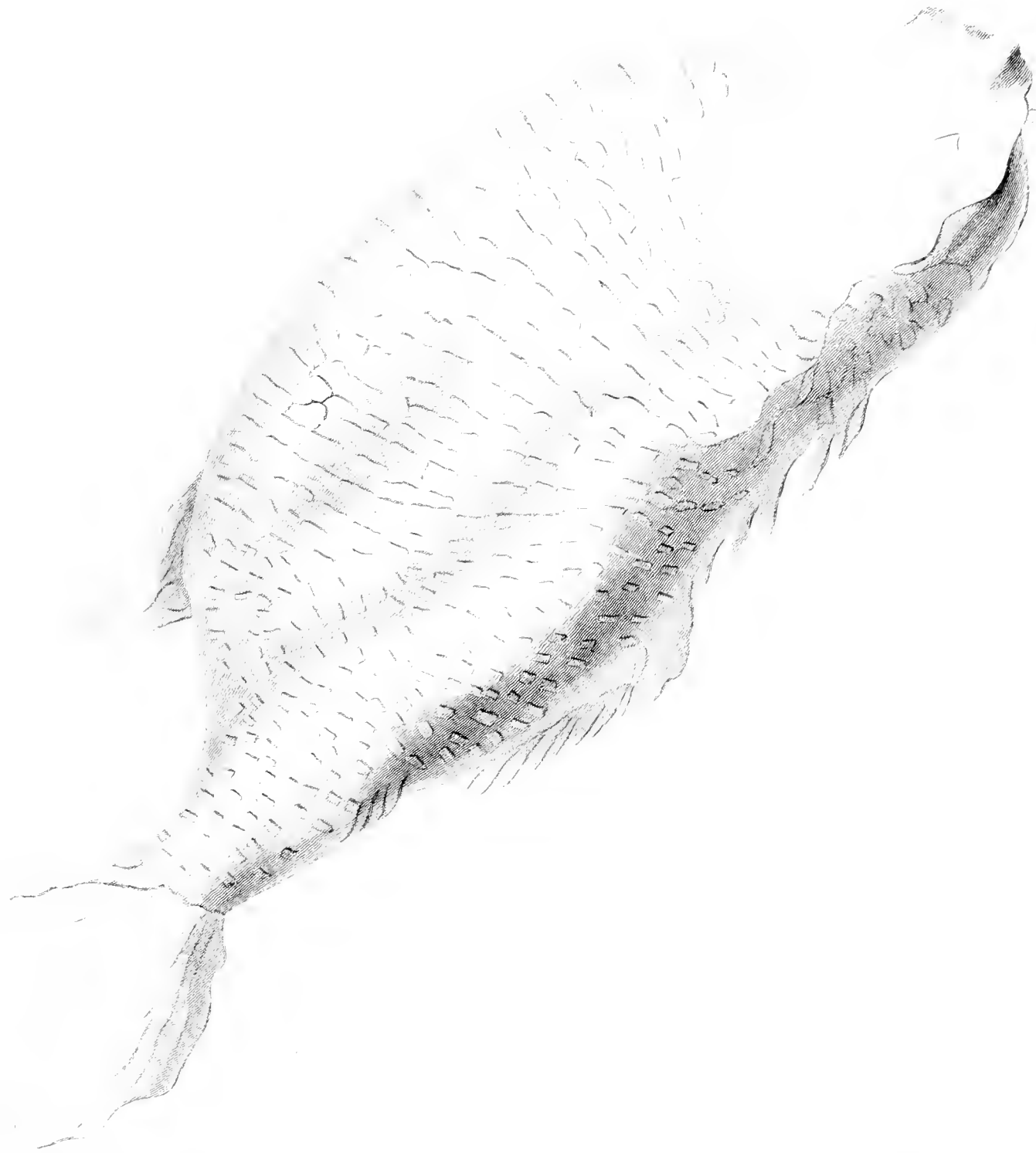
W. J. Townsend delin

PLATE XLX.

1



Tiroseum



Revised from the original

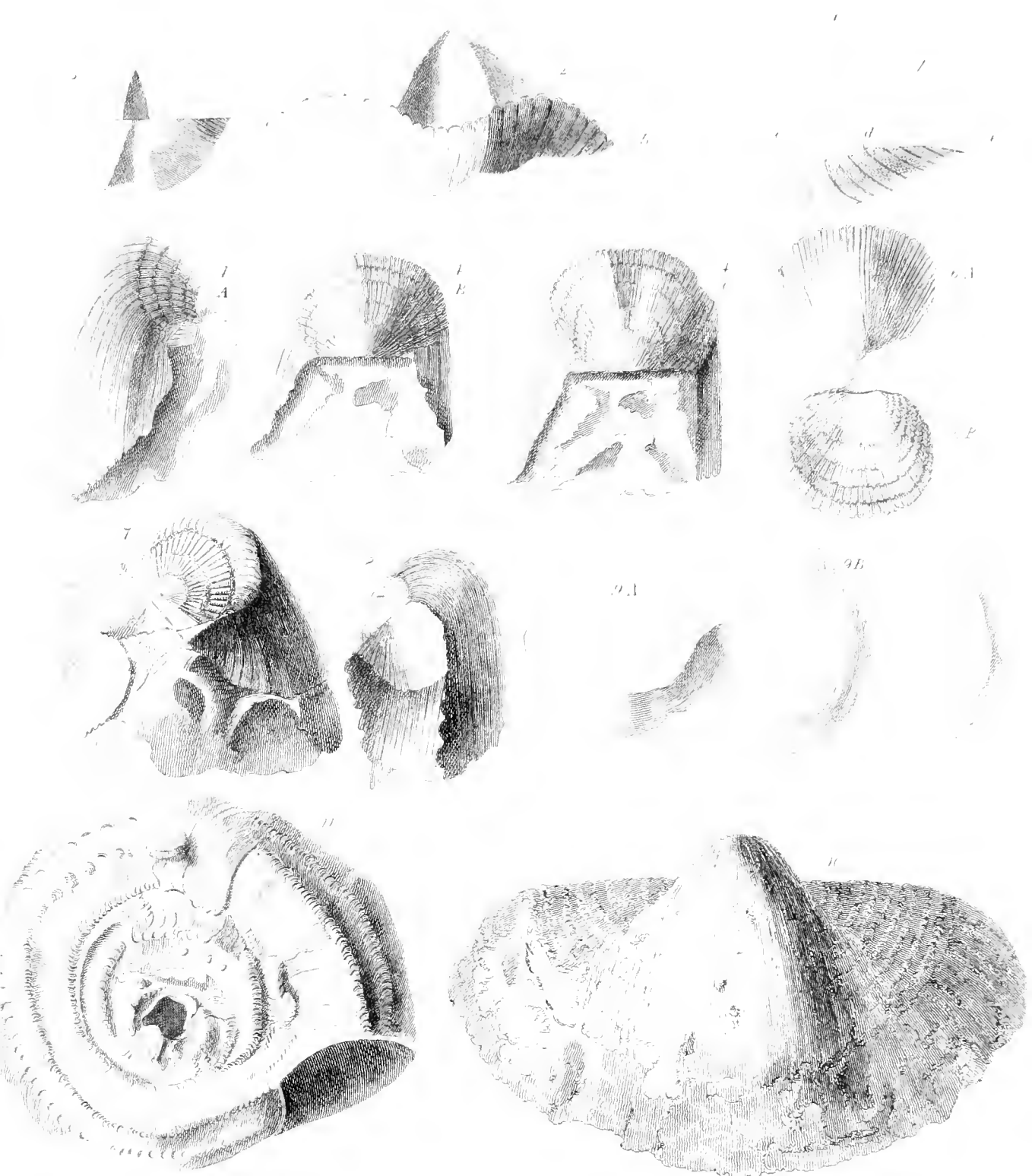
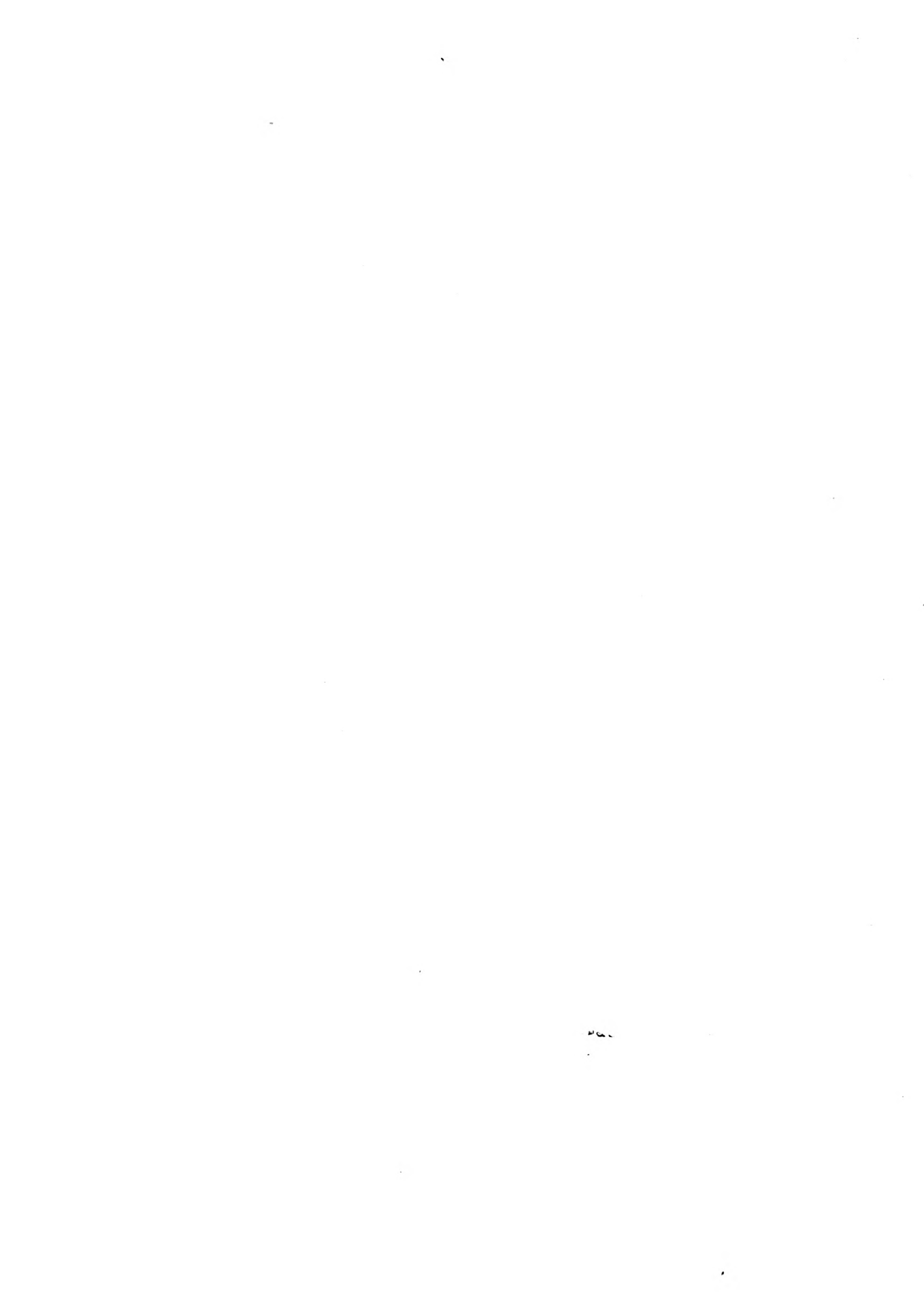


Fig. 1. Transverse section



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