

DISSERTATION
ON THE
HEBREW ROOTS,

**INTENDED TO POINT OUT
THEIR EXTENSIVE INFLUENCE ON ALL
KNOWN LANGUAGES.**

**BY THE LATE
REV. ALEX. PIRIE OF NEWBURGH.**

EDINBURGH:

**PRINTED FOR JAMES MORISON, PERTH;
AND SOLD BY OGLE & AIKMAN, EDINBURGH, AND
WILLIAMS & SMITH, LONDON.**

Alex. Smellie, Printer.

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College of St. William



XLVI. F. 33

INTRODUCTION.

(Written by another hand.)

It cannot fail to furnish matter of sincere regret, that the study of the PARENT LANGUAGE OF THE UNIVERSE is now so very little attended to. For many years it has been solely confined to Theological Students; and even among these, a Hebrew scholar is *rara avis in terra*. In the Church of England, a few eminent Hebrew scholars have appeared; and the fruit of their labours and researches in the Old Testament Scriptures we continue to enjoy. In Scotland, this study, farther than a few months

while at College, is almost totally neglected among the established clergy; so that any knowledge of the Hebrew language is there almost exclusively confined to dissenters. But, both in England and Scotland, an acquaintance with the language in which the Old Testament Scriptures are recorded, is much less an object of attention than its importance requires.

Nor is it to Theological studies only that the value of the original language applies; it will be found extending its influence, and spreading forth its branches, through every language in Europe, nay probably in the world, were we sufficiently acquainted with them to trace its progress. To demonstrate this fact, and at the same time throw light on the nature and structure of the language itself, are the chief purposes of the following pages, which it is hoped will be found

In this age of research and investigation, language has not been neglected; yet it is not a little surprising, that the learned have so universally agreed to neglect the Hebrew in these researches; on no other subject would we explore the branches, and overlook the root and stem. Language is the medium of communication between the material animal life and the spiritual rational powers in man. It is the link which connects the senses and the understanding. Language, in its greatest latitude, is the universe brought into subsistence by sound; so that by it we can, at pleasure, call every being, form, place, or action in nature into ideal existence, both to ourselves and others. This manner of rousing all the actions of the mind, without the *material* presence of the objects which supply our ideas, renders mankind capable of a more enlarged and dignified use of this cre-

For, by these means, creation is not only applied immediately to maintain and support the numerous lives it produces, but is made subservient to a degree of life and powers, which its most delicate machinery can have no direct or immediate effect upon.

The knowledge of language becomes thus a very noble and interesting science; for the necessary parts of speech, and manner of composing sentences in all languages, bear such an analogy to the construction and operations of nature, as connects the knowledge of the grammarian and naturalist, and also demonstrates upon what principles our mental powers are supported and act. Thus speech becomes a standing rehearsal of the material system for the behoof of the mind; and hence it follows, that nature is the source from which language originally drew her stores. This view of language is more fully illustrated

in the Hebrew than in any other language whatever ; and, on that account, the study of it would furnish an inexhaustible fund of information and amusement at the same time.

Language was one of the first blessings communicated by the Almighty to Adam ; and the language of which Heaven was the author and teacher, we may rest assured was most perfect and complete. Words, then, were not unmeaning in themselves, as many of them now are, only deriving importance from certain meanings which fancy or whim first dictated ; but, in the Hebrew language, it will be found that every word and term took their source from a manifest allusion to some quality or attribute of the object to which it was applied. Nor is the divine origin of this language the only thing which stamps its pre-eminence above all others ; but the peculiar superintending care of heaven is most re-

markable in preserving it pure and uncorrupted for several thousand years. When the writings of men who lived at a distance of near two thousand years from one another are compared together, the language will be found to have invariably retained its primeval dignity, and to be neither improved nor impaired as to its singular plainness, beauty, and strength. So remarkable is this unity in it, that there is no such thing to be met with as the change of a word, through an old one falling into disuse and a new one being introduced. All the words in it are unalterably preserved, and used from first to last, where the same thing is designed to be expressed without variation of circumstance.

The originality of the Hebrew language being incontrovertible, nothing can be more natural than that all other languages should in some respects be derivatives ; or at least,

to a certain extent, partake in its influence. To this, the circulation of the Scriptures among the nations greatly contributed, as well as many other concomitant circumstances. The first peopling of the isles of the Gentiles ; the sending forth of Abraham's twelve sons into the east country, where they became princes ; the early connection which subsisted between the Egyptians and Israelites ; these and many similar events must have had a remarkable effect in circulating the Hebrew language through the world. We are told, Acts ii. 5. that there were at that time " Jews, devout men, *from every nation under heaven, dwelling at Jerusalem,*"—that the language of every nation under heaven should therefore participate of the Jewish cannot be wondered at.

To shew the extent of this influence, to prove the importance of the Hebrew as the

parent language of all, and to elucidate the nature of the Hebrew Roots, not only as roots of their own natural offspring, but as sending forth branches wherever the tongue of man conveys his thoughts, was a favourite pursuit of Mr Pirie. Few men were more fitted for such investigation; and had he never lifted his pen on any other subject, the following pages would establish his reputation as a scholar and a christian.

Perth, 1st March 1807.

A
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I SHALL proceed now to give a pretty large specimen of words from a variety of European languages, both antient and modern, which are indisputably of an Hebrew original, as they have not only the same radical letters, and so nearly the same sound with their respective Hebrew roots, but are employed to convey the same leading idea or characteristic property, although they are not applied to the same object. Here I shall frequently point out the various deflections or modifications which many words of that mother language have undergone in their pro-

gress through the various ages and nations unto this day.

אב, אבה, *ab, abbè*. These words originally conveyed the idea of *fertility*. Hence they were used by the Hebrews to denote a *father, green ears, of corn, &c.* The Syriac אבא, the Greek and English *abba*, i. e. *father*, still convey the same idea. As the governor of an abbey was always called the father of the religious house, so denominated, the Saxons called him *abud* or *abbod*, as the French and English still call him *abbot*: and as every structure of that kind was reared in some *fertile* plain, hence the building itself was called by the Latins *abbatia*, from whence the French *abbaye* and the English *abbey*; which last is the Hebrew term precisely. The English *abbacy*, denoting the rights and jurisdiction of an abbot, the Latin *abatesse*, the Saxon *abudesse*, and French *abbesse*, are obviously of the same original.

אש, *ash, fire*. Hence that substance to which a body is reduced by burning is called *asce*, Sax. *asgo*, Goth. *asca*, Island. *asche*, Belg. *ace*, old Scotch, and *ashes* in English. As it was the ancient custom to burn the dead, their remains are still called *ashes*. As the ash-tree was anciently dedicated to the solar fire, the reason of its name is obvious. The Latin *asso*, *ussi*, and our *assation*, *ustion*, are evidently of this radix.

אֶלֶף aleph or alp, the *chief* or leader. Hence the leading letter in the alphabet was called by the Hebrews and Greeks alpha. Hence probably that range of mountains which divide France from Italy, on account of their exceeding height, was called by the antients *Alpes*, and now Alps, *i. e.* the chief of mountains.

אָבֵר aber, or, according to the Celtic pronunciation, *aver*, signifies strength. This word was applied by our northern nations to denote their capital cities—Aberdeen, Abernethy, &c. The antient Britons applied it to the mouth of a river, where its current falls into the sea with collected force. Hence the English verb *to aver*, *i. e.* to assert strongly, and the French *averer*. A large horse or bull was called by the Hebrews *aver*, and these animals are still called by the same name in the old Scots tongue. The Latin *aper*, a boar, seems to have the same original.

אָזֹב azob gave birth to the Latin *hysopus*, the Saxon *hysop*, the French *hyssope*, and our *hysop*. In all, the same plant is signified.

אָוֶן avon or aven, *vanity*, what is transient and fleeting, still retains its radical idea in the Erse *avon*, which signifies a *river*. Hence the Welch *afon* and the Syriac *abanab*. The Hebrews ap-

plied it to *folly, iniquity, &c.* Hence our English *vain* and the Latin *vanus*.

The ass has got his name in different nations from different qualities; אָזְן *azn*, to hang like the *ears*, or a pair of scales, is plainly the source of the Islandic *asne* and the Latin *asinus*, denoting the ass, because of his long ears. In Teutonic, he was called *esel*, the same as the Hebrew אוֹסֵל *osel slothful*, on account of the sluggish disposition of that animal.

עֵצ *os* or *ox*, steady, firmly fixed, in Hebrew signified the back-bone; *os* in Latin a bone in general: *oxa*, Sax.—*oxe*, Dan. and Island.—*oz*, Belg.—and *ox* in English, have all the same original. The Latin *os*, the mouth, is derived from עָשָׂה *os*, to consume.

עָרָס *ors* or *hors*, dreadful, terrible, was retained in the Saxon language, and applied to the animal we still call *horse*, so denominated from the terror he strikes in battle. The name of the Latin god of war is taken from a deflexion of this root, מָרַס *mars*. Hence *martialis*, *martial*.

אָר *or*, as the ו is frequently changed for י, אָר *shining, enlightening*. This word was retained in all the northern languages with little variation either of sound or sense; *aer*, Lat. *aer*, Gr. *air*, French and English.

אָח *ach*, *grief*. This became the Greek *αχος* pain, the Saxon *ace*, and the English *ake*. אָחִי *achli*, *alas to me*, is the source of the Saxon *egle*, to grieve or be uneasy, whence comes our English *ail* and *to ail*.

אָרֶץ *ars*, *heavy*, *sluggish*. This word commonly denotes the earth, or what rests on it. Hence came the Saxon *ears*, the Teutonic *arsz*, the Belgic *aers*, and the English *arse*.

אוֹת *aoth*, *a sign*, *mark*, *token*, is the mother of *aith* Goth. *ath* Sax. *aeth* old Scotch, and *oath* English, the token or sign of truth.

בָּאָה *baey*, *entry*, *going in*. Hence that part of the sea which runs into the land, the middle of which is broader than its first entrance, is called in Belgic *baye*, in Italic *baio*, and in English *bay*, i. e. the place by which ships enter or come in.

גָּאֹל *gaol* or *gal*, *to redeem*. It was used also to signify revenge taken for the murder of a near relation. As people are principally redeemed from prison, the northern nations have employed it to convey this idea. Hence *geol*, Brit. *geole*, French, *ghuole*, Belg. *gaiola*, Ital. and *gaol* or *jail*, English. Hence also *galea*, Ital. *galere*, Fr. and our *galley*, a low built vessel na-

vigated by slaves, as also gallows. As murder could not be avenged but by blood, which defiled the avenger, hence this root signified also *pollution*, or what is loathsome, and so is akin to געל to abhor or loath. In this sense it was retained with little variation of sound in all our northern tongues, as in our *gall*.

גב gib, *convex, prominent*, became the Latin *gibbus*, the French *gibbeaux*, and English *gibbous*. גבעה giboe, *a hillock or bowl*. Hence our Scots *geabby*, the stomach of an hen, &c.

גבר, to prevail or have the mastery. Hence the Welch *gwr* a man, and the Latin *vir*. It denoted a man in Hebrew also. Hence too the Greek κυβερνω, the Latin *guberno*, and the English *govern, governour, &c.*

As all our northern tribes delighted in war, they all agreed in calling the Deity by a name which signifies strength or warlike accomplishments. Hence the Romans called the gods in general *dii*, from די *all-sufficiency*; the Druids *bezus*, from בז hozuz, *strength, firmness*. The Hebrew גב, *to overcome*, gave birth to *gad*, Isl. and Dan. *goth, gods*, Goth. *gaed*, Belg. *gott*, Teut. and *god*, Sax. which last is still our English name for the divine being. As benevolence enters into the idea of deity, hence our English *good*.

As a deflection of this last root signified *to cut or peirce*, it retained this idea in the Saxon *goad* and our *goad*, a pole armed with a sharp point for driving oxen, &c. גִּיד, a kid, has its letters transposed in the English *kid*. A horse, that requires the spur, is called a *jade*, from *gaad*, Sax. as above.

גִּיג jage, what *grieves* or *vexes*. The Scots retain the idea, when they say, *a thorn, nettle, &c. jags me*.

גָּזֵל *gazel*, *greedy*, *ravenous*. Hence our *guzzle*. גִּמְלֵי the young of pigeons or eagles. Hence our *goose* and *gaslings*, with the Saxon *gos*.

בָּנָה *bane*, has a very numerous progeny. It signifies *to build*, and is hence applied, as a substantive, to a *stone*, אֲבֶן, as stones are the chief materials of building. As children are said to build up 'a family, hence בֶּן a *son*, and בִּתּוּלָה a *daughter*. In the Erse tongue *ben* signifies a *wife*, which is said (Ruth, iv. 11.) to "build up the house" of her husband. Hence the Latin *bonus*, good, fair, handsome, &c. and our Scots *bonny*, and English *boon*, with the French *ben* and *bonnè*. Hence the Greek *κοινωνω* *coeo*, the act by which a family is built, and *κοινοω*, to desire coition; with *κορυς* a *hill*, and *βοτάνη* a *turnip*, resembling a *hill* in figure. *βαίρω*, to make firm, cause to ascend, &c. is plainly from this root, as

are also the name of many of our Scots mountains, as *Ben-Lomond*, the hill of the learned man, so called from a seat of learning of great antiquity, the remains of which are still visible near the foot of this mountain; *Ben-Le-Ithea*, the hill of God, being the scene of a house for worship, some traces of which are still visible on its top.

As the bones support and strengthen the body of an animal, as the beams and pillars of a building, hence a substance of that kind was called *ban*, Sax. *bien*, Teut. and Isl. *been*, Belg. and *bone*, English. A long square frame, or chest of wood, wherein bread, corn, &c. is kept, was called *binne*, Sax. *berne*, Belg. and *bin*, English.

A species of pulse, from the quickness of its growth, obtained the name *bean*, *bien*, Sax. *baun*, Isl. *boone*, Belg. *bohne*. *bone*, Teut. *bonne*, Dan. and *bean*, English. Or perhaps it is so called from the frequent use of this plant as food in the first ages of mankind, *bannock*, *q. d.* a little nourisher, has certainly the same origin.

The increase of knowledge, or the enlargement of our ideas, is still called edification, or building us up in knowledge. This phrase is very antient. בִּין a derivative of בָּנָה, meant *to instruct, to make, to understand*. Hence it came

to denote an edict or public proclamation, *q. d.* *Be it known to all men.* The Latins used it to signify a proscription or edict of outlawry in their *bannum*, from whence the persons outlawed were called *banniti*. The Belgic *bannen* to curse, and the Saxon *ban* had the same sense; and from these come our English *ban*, *to ban*, as our *banishment*, *to banish*, are derived from the Latin *banniti*, *bannire*, to banish. Hence also the seat of judgement was called *bancus*, Lat. *benc*, Sax. *benc*, Dan. *banck*, Belg. and Teut. *banc*, French, *panco*, *banco*, Ital. and *bench*, English. Hence also the form of banishing or expelling a scholar from Oxford, which is generally done by affixing the sentence to some public place, is called *banninnus*; and all outlaws, robbers, &c. are termed in Italic and English *banditti*. As these wretches are generally guilty of murder, which subjects one to the *ban* or execration, hence the Islandic *bane*, murder, and our *bane*, *to bane*, *baneful*, &c. The general idea of a public proclamation is still obvious in the ecclesiastical sense of the word *banns*, *i. e.* a public intimation in church of an intention of marriage between two parties.

From the leading idea of בנה, to build or raise up as an eminence, came the Saxon *banc*, the Islandic *bank*, the Persian *panka*, and our *bank*, a great shoal of sand in the sea; a rising ground on each side of a river, &c.; or they are form-

ed upon בֵּין, to distinguish, or separate between. As this last word was used by the Saxons to signify a wooden chest, wherein any thing valuable was reposed, hence *banc*, Fr. *banco*, Ital. *banca*, Span. and our *bank*, a common repository wherein persons agree to keep their cash; hence, too, the Scots *bink*, a wooden frame for plate, &c. In the same language, the best room of the house is called their *benn*, or *benn* the house, from *binne*, Sax. *benne*, Belg. and *bin*. Eng.; and in some counties wealthy people are still called *beeny*. The Latin *bene* is of the same radix.

As the flag or ensign of an army not only is its badge of *distinction*, but its erection was antiently accompanied with *banning*, or a proclamation of war against the enemy, hence *banneer*, Fr. *bandum*, Lat. *bandiare*, Ital. *banner*, Brit. and Eng. "During the continuance of the feudal system, all who refused to attend the military standard were outlawed or *banned*;" hence the *ban of the empire*. This was a very antient custom. "Curse ye Meroz, curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty." Judg. v. 23.

I have already given a probable reason of the name given to our *bean*. Yet, as it was used in antient times as a sign of a judicial sentence, a black bean being given to the pannel as a

sign of condemnation, and a white one as a token of justification; in the countries where this custom prevailed, it may have derived its name from בֵּן a mark of distinction, for the same reason as the word *bench*. The Latin name of this grain, *faba*, is from *pubes*, from a fancied resemblance between the eye of the bean and the *labia pudendi*. Hence the Pythagorean fables concerning the specific sameness of the matter of a bean and that of the human body, and of the transmutation of beans, when buired for some time in a pot, into the form of a human embryo. Whence Horace humourously terms the beans, *Pythagoræ cognata*.

בַּעַט *batt*, to kick, בַּעַת *bat*, to terrify, בָּתַר *bater*, to divide in pieces, are the source of our *beat*, to beat, beaten; *betan*, Sax. *bete*, Russ. *battre*, French; with *bat* or *batt*, Sax. a stick, and our *bat*, *batten*, *batter*, *battery*, to *batter*, *battering ram*; *byt*, Isl. *bitan*, Sax. to bite or divide with the teeth; *bit*, that which the horse bites, or makes him kick with the head; *bital*, Sax. are all of the same origin. A small open vessel, moved by the beating of oars, was called *boet*, *bate*, Sax. *boot*, *bot*, Belg. and Teuton. *bad*, Brit. *baten*, Fr. and *boat*, Eng. Perhaps the British *bad* is from בָּד *bad*, single, as they were frequently rowed by one man. The Greek *βατίζω*, *venerem exercere*, and Latin *batuens*, *batuo*, *batuor*, are all of the same source. *Combattre*, *debattre*, Fr. di-

batto, dibattre, Ital. with our *combate, to debate, a debate, batable, debateful*, retain the leading idea.

לחל patle, *to wreath about, to wrestle*. The *p* and *b* both in Greek and Latin are used promiscuously in many instances. Hence the Latin *batalarius, bateolus*; the French *batallion, bataile, batailler*; the Italic *battaglia*; and our *batelet, battalion, battle, battalia*, &c. and the Greek βαταλοι.

בטא batta, *to speak rashly*, became the Greek βατης an *ape*, βατολογία; the Latin *bat*, and our *battology*.

בבכ bacche, *to weep, to abound with juice*; whence בבכ any shrub or tree, whose berries abound with a rich juice. As the juice of the grape is the richest of all, hence the god of wine was called *Bacchus*, at whose feasts, called *bacchanalia*, his votaries drunk to excess, and run about as madmen, crowned with chaplets of the vine, ivy, olive, &c. and howling in the most frantic vociferations. On this the Greeks and Latins have formed a great number of words, which may be found in their lexicons, and which we have adopted, as *bacchanalian, bacchanals*. The Latin *bacca, baccifer*, and our *bacciferous, baccivorous*; the Italian *debacchor*; the French *debaucher, debauché*; with our *debauch, debauchee*, &c. are of the same genealogy.

What particular species of tree the Hebrews called **בַּכָּה** *baca*, we are not certain. It is evident, however, that the German nations applied it to the *beech*, called *bok*, Sax. *boch*, Teut. *boek*, Belg. *bock*, Dan. of *bog*, Run. *bece*, Sax. and any thing belonging to it or made of it, *becena*. As the northern nations made their first books of thin pieces of the wood, or of the bark of this tree, with which their country abounded, a book was called *bok*, Sax. *boch*, Teut. *back*, Belg. *bock*, Dan. from whence our *book*.

The Hebrews made their **בִּכְהָ** mean a spring of the sea, *q. d.* its tears. Hence the Irish took their *bog*, soft; the Belgæ their *boogan*, to bend; the Italians their *bucca*, a hole; and we our *bog*, in which all these ideas are united. The Belgic *begil*, a bug-bear, or ghost, from whence our *boggle* still retains the sense of the Hebrew **בוהל** *bohl*, *suddenly seized with terror*, alarming, &c.

גרע *gro* or *gry*, *to lessen, to diminish*; also *to restrain*. In the first sense it was retained in the Greek *γρυ*, and Latin *gru*, and is still the English *gry*; any thing of small value. In the last sense, it is the Scots *gru* or *cru*; any narrow confined room or house; chiefly a wicker-trap, placed on the shores of rivers for entrapping and confining the smaller kinds of fish.

מִגְרָעוֹת megarout, a noun of this root is translated (1st Kings, vi. 6,) ‘narrowed rests,’ upon which the beams of the temple rested. It conveys nearly the same sense still in our *garret*.

גָּרַר *to cut off* or *mow*. Hence our verb *to graze* and noun *grass*, although derived more immediately from the Saxon *grassian*, *grass*.

גָּרַן *gran*, a *threshing floor*, is the undoubted source of the Latin *granarium*, *granatus*, and of our *granary* and *grain*, *grainy*, with the British *grawn* and French *graine*. גָּרַר *the throat*, from גָּרַח *to conflict* as in anguish, is the mother of our *groan*, *to groan*, as of the Saxon *granian*, and British *grawn*.

גָּשָׁח *gosh*, *violently moved*, as the waves of the sea, became the Belgic *gosselen*, the Teutonic *ghissen*, and is still our *gush*, and *to gush*.

גָּרַף *grap* or *graff*, *wrapt together*, *clustered*, *clenched* as the fist. Hence the clusters of the vine are called *grapes*, Eng. *grappe*, Fr. *grappola*, Ital.; and a close combat, wherein persons seize fast hold on each other, is called *grapple*; and the persons so engaged are said to *grapple*, Eng. *grapan*, Sax. *grappare*, Ital. Hence also *graft*, *to graft*, with the French *greffer*. When a shoot from one tree is inserted into another, they are *wrapt together* in the closest manner.

אֲבֹבֶה aboboe, *swelling out, an inflamed tumor*, from בֹּעַ boe *to swell out*. This gave birth to the Greek βαβω, the penis-or inguen, and the Latin and English *bubo*, i. e. tumor inguinis.

בֹּק or בֹּק bock, *empty, properly inflated and fistulated, or tubular*. Hence בִּקְבֹּק a *bottle or cruse*. It still retains the radical idea in the Saxon *buce*, the belly, whence our Scots *boss*, i. e. hollow. Hence too the Latin *bucca*, the mouth inflated, *buccella*, a mouthful, whence our *buc-cellation*, as from *bucca* comes the French *bouche*. The Greek βουκωλεω, to feed, and βουκολος, an herdsman, with our English *bucolic*, are all of the same origin.

As the tubes of plants, &c. suck the juices of the soil with avidity, the Hebrews made בֹּק diversified a little in בִּקְר to denote *vehement desire* or diligent search, and applied it to bulls, &c. Hence came *bwch*, Brit. *bucce*, Sax. *boc*, Belg. *bouc*, Fr. *bach* and *bak*, Hung. *becco*, Ital. with our *buck*, the male of the fallow deer, rabbits, hares, goats, &c.

בֹּשׂ bous or bos, *treading down*. As the ox was employed in treading out the corn in the eastern countries, he was called by the Greeks βους, and by the Latins *bos*, the plural of which

is *boves*, whence the French *bœuf*, and our *beef*, with the old English *beeves*. בש *bas* has the same signification, and was employed to denote any thing or person trod upon or in a low place or condition. Hence *basis*, Lat. a foundation, with our English *base*, applied to the lower part of a column, triangle, &c. and to low actions and mean birth. Hence also *bass* or *bos*, a mat used in churches to kneel on; *bass* in music, the lowest of all the parts, serving as a foundation to the rest; *bassoon*, a wind instrument, used for the bass in concerts with hautboys. *Basso*, Italic, *bas*, Fr. *baxo*, Span. *bast*, *bāsg*, Pers. are all of the same genealogy; as also *bastarde*, Brit. of low birth, *bastard*, Eng. from the above root, and תאר *tar*, a *form*, *figure*, or *estate*, *q. d.* of a low estate; from תאר , the liquid pitch, which was long used in putting a mark upon sheep, sacks, &c. came to be called *tare*, Sax. *tarre*, Belg. *tære*, Dan. and *tar*, Eng. A *tar-mark* is a phrase still used in Scotland.

בוכ *buch*, to *entangle*, gave rise to *bwole*, Brit. and Arm. *boucle*, Fr. and our *buckle*; as also the British *buccled*, the French *bauclicr*, and the Danish and English *buckler*.

It is remarkable, that the idea conveyed by the first name, which God gave to man, has been retained in the names which denote man in almost all languages. In Gen. i. 28. we are

told that God called the progenitor of the human race Adam, אָדָם, and the reason of it, or the idea it conveys, because he was made כְּדָמוֹת *kedamuth*, according to the divine *likeness*. The root of this word is דָּמָה *dame*, *likeness*, or the *image* of any thing; and אָדָם, with an א of the future, means I will make my image or resemblance. The ground of which he was made is called אִמָּה in the feminine gender, as the mother of Adam. As the image of God must mean the most beautiful figure, in a secondary sense, the word came to denote beauty. In this sense it is used in the Ethiopic tongue; and as red is the most brilliant colour, it chiefly denoted *red*. Hence דָּם *dam*, *blood*.

The Greeks retained this root in their *σῶμα*, *the body*, *δοῦναι*, *to build*; from whence the Latin *domus* and our *dome*. As the chief part of the image of God in man consisted in having dominion over the creatures, (Gen. i. 28.) the same word in Hebrew signified superiority, or a power to cut off, reduce to subjection, or destroy. In this sense it gave birth to the Greek *δοῦναι*, *to subdue*, the Latin *domo*, *domino*, and our *dominion*, *domination*, &c. with our verbs *to doom*, *dam*, *damn*, *condemn*, and *to tame*, the *d* being changed for *t* after the Saxon manner. Hence, too, *to deem*, or to determine, and *dame*, a mistress.

The Hebrew חַב *chab* or *hom* signifies to be associated with our equals, or with those who resemble us in birth or qualities. Hence the Greek ὅμω , simul, and ὅμοιος , like, from whence the Latin *homo* and French *homme*, a man, *q. d.* made like God. חַבִּית *omith*, a companion, one like another, is the mother of the Scots *mith*, *i. e.* a resemblance or figure of any thing. *Mate* is of the same origin.

The Greek word denoting man is ἀνδρῶν , compounded of ἀνθεος , of a florid complexion, and ὤψ , the countenance; derived from סָהַר *sher*, clear or bright, and עֵצָב *osb*, image, *q. d.* the most beautiful image or resemblance of God.

The Hebrew מִן *mun*, a similitude or likeness, became the Saxon and Scots name for man. It was also the origin of the Gothic *manna*, from whence our English *man*. As the moon has the similitude of a man on her disc, she was called μῆνα , Gr. *mena*, Sax. and Isl. *mena*, Goth. and *moon* in English; and the space of time measured by her revolutions, was called *monath* in the Saxon, and now *month* in the English. As time was measured by the moon, from מָנָה *maneh*, to adjust or number, a derivative of the above root, came the Latin *mensis*, *mensio*, *mensura*, and our *mensuration*. Hence, too, the Greek μεννῶ , to indicate, tell, &c. from whence μῆνός and *mens* the mind.

The words denoting supreme authority, or the chief magistrate in different languages, have been derived from very different roots. As, in the first ages, the priesthood and the royalty were combined in one person, the priest and prince had the same name. Thus כהן *khen*, arrayed in splendid robes, was the Hebrew name for both, which was retained in the Saxon *cyng*, and the English *king*.

שלטון *saltun*, *ruling power*, is still the Turks *Sultan*, *Sultana*. It sometimes means to behave imperiously, in which view it became the Latin *insulto*, and French *insulter*, whence the English *insult*, *to insult*, &c.

As stoning was a capital punishment among the first nations, רגם *regem*, *to stone*, denoted the supreme authority by which this punishment was inflicted, in the same manner as that authority was represented among the Romans by the fasces and securis, the instruments of punishment carried before the consuls. Hence the Latin *reges*, kings, *regnum*, *regno*, *regimen*, *regio*, and our *reign*, *regiment*, *region*, *register*, *to register*, *regality*, &c. Or perhaps *rego* is derived from רעך *rocy* or *rognè* *to feed*, a king being always considered in ancient times as the pastor of his people. It is now the French *roy*, and our *royal*, *royalty*, &c. The Erse *rig*, a

king, is certainly derived from one of the above roots.

גלל gall, *dung* or *dunghill*. Hence the Latins called our midden cock *gallus*. The Scots *midden* is but an abbreviation of מִדְמִינָה midmine, a dunghill.

גמל game, *to sup up* or *drink liberally*. This gave birth to the Greek γάμω *to marry*; and as a marriage includes merriment, the Saxons used it to denote sport of any kind. From the Saxon *gamene* and Islandic *gaman* comes our *game*, which is the Hebrew word precisely.

גילה gilè, *joy*. Hence the Saxon *glie* and English *glee*.

גלד glid, *smooth* as the skin, is the mother of the Saxon *glidan* and our verb *to glide*, to pass smoothly along.

גלל glom, *to wrap together in a round form*, was only a little varied in the Latin *glomero*, *glomeratus*, from whence our English *glomerate*. As the Hebrews applied it to a foetus wrapt in the involucra of the uterus, where all is *dark*, hence the Saxons employed it to signify a dusky dark state of the air, and a sullen melancholy state of mind. *Glommung*, Sax. is still the Scots word for twilight, and is the origin of

the English *gloom*. גלמוד *glomed* was used by Job long ago in the same sense.—“Let that night be solitary,” or rather dark or joyless, as is obvious from the interpretation given in the last clause, “Let no joyful voice come therein,” Chap. iii. 7.—Our *glum* is of the same origin; as also *glimpse*, *glimmer*.

והלל *glass*, to *shine* or *appear beautiful*, is the original of many words, in all which the radical idea is evident. The Latin *glacies*, ice; the Saxon and Belgic *glas* and our *glass*; the Saxon *glesan*, the French *glosser*, and the English *gloss* and *gloze*, with the Greek γλασσα, agree in one connecting idea.

גמל *gamel*, to *retribute*, became the Latin *camelus* and the English *camel*. This animal was called גמל by the Hebrews on account of its revengeful temper.

להל *to roll*. Hence *volvo*, *revolve*, Lat. *revolve*, Eng. גולל *golian*, a roll or volume, became the Latin *volumen*, from whence comes our *volume*.

גנב *gnab* or *gnav*, to *steal*. Hence *knab*, Teut. *cnafe*, *cnapa*, Sax. and *knave*, Eng. a sly, dishonest fellow. Thus this word at present is used in a bad sense, the same in which the Hebrews used it.

גַּרְרַּ garr, *to saw*, was the source of *gar*, Sax. a weapon, and of the Scots verb *to gar*, i. e. to force one to do any thing. A deflection of this root signifies any liquid, chiefly blood, newly spilt or powered out, from whence comes *gor*, Brit. which still retains its sense in the English *gore*. גִּרָּה gore, *to contend* in battle or shed blood, is preserved in our verb *to gore*, i. e. to stab or pierce either with a weapon or the horns of an animal.

אָגַר and גָּר *to gather together* corn, fruit, money, &c. is the obvious root of *eager*, Saxon and English, *aigre*, Fr. *egr*, Brit. *agro*, Ital. as also of the Scots *gear*. In the dialect of some counties in Scotland, a person industrious and saving is said to be *gair*. From this root, too, comes the Latin *ager*, a field, *agregatio*, *agrego*, whence our *aggregation*, *aggregate*, &c. The Latin *agger*, a camp, with the Greek *αγχιος*, rough, are of the same stock.

מִגֻּרָּה megure, *fear*, which makes the face look pale. Hence our English *meager* and French *maigre*.

תִּגְרָּה tigre, a battle, cruelty, the characteristic of the animal, which is still called by the name *tyger*.

ו^a and וⁿ is and es, to be. Hence sprung the Greek *εσμαι*; the Latin *esse, essentia*; and the Gothic and English *is*.

It is exceedingly curious to trace the Hebrew ג^a *gan* or *gen* through all its peregrinations from Eden to Britain. It conveys the general idea of *protecting* or *covering*, and so may be applied to any thing which we protect with special care. The Hebrews applied it to a garden, as the pleasure which arises from thence engages us to protect it with care. A garden includes delight; and hence a deflection of this root was employed to signify *music*, which regales the ear as the flowery garden charms the eye. As the delightful scenes of the garden afford the highest enjoyment, abounding with beauties of the most delicate hues, the Greeks dressed up the word ג^a and made it convey the idea of *pleasure* in general. Thus γαρος, *joy*, and γαρω, *to rejoice*. And as a garden was the nuptial bed, where man first tasted the luxury of love, gardens became afterwards the scenes of amorous enjoyment among all nations. Sacred history inveighs severely against Israel for prostituting themselves under thick trees and in gardens; and *jamque expectatur in hortis* shews us the scenes of *tête à tête* in Juvenal's country. Hence stews were called by the Latins *ganea*; and the act of generation was γενεσις by the Greeks, and *genesis* by the Latins. Hence sprung γίγω, *geno* or *gig-*

no, genus, genialis, and above twenty words besides common to Greeks and Latins, almost all of which are adopted by the English, as *genus, generation, genial, &c.* Hence also the French *gendre, engendre, &c.* you know.

From the idea of angels protecting the garden of Eden, guardian-angels were called *genii*, which word is still retained in English, and is but little varied in the French *genie*. And as they were supposed to inspire men with knowledge, hence a man of deep penetration is still called a *genius*.

As many of the heathen gods were of the obscene kind, gardens and groves were sacred to religious devotion, in which animal pleasure had no small share. Now, bowing the knee was very early a sign of worship, and as this was performed in a garden, hence the knee was called in Greek *γονυ*, and in Latin *genu*, and the act of bowing it *genuflexio*, whence our English *genuflexion*.

As beauty is one the characteristics of the female sex, which we guard with peculiar care, Solomon calls his spouse *a garden inclosed*. Hence also *גִּנֵּה* *ginè*, a derivative from this root, was chosen by the Greeks as a name for a woman in general. The Grecian will easily perceive that I have *γονυ* in view, from whence our lexi-

Geographers derive our word *queen*, which the Welch would pronounce *gwin*. *Guinea* in Africa, from whence our English *guinea*, is obviously of the same original. The cheek, on account of its rosy hue, was called *γινυς*, Gr. and *gena*, Lat. Pers. and Arm. *cinne*, Sax. *kinn*, Goth. and Teut. *gen*, Brit. whence our *chin*, which chiefly denotes the beard, called by the Greeks *γενειον*, as the appearance of its hair is the sign of puberty. The Latin *genita*, a daughter, is plainly the source of our *Janet*.

As *gens* in Latin denoted a family, *gentilis* signified a man of family, or a person of rank. Hence our *gentle*, *genteel*, &c. And as false gods were worshipped in gardens, their adorers are still called *gentiles*.

The Hebrew *גָּרַד*, to fence, inclose, or defend, by a transposition of the last letters, became the source of the old Latin *gardinum*, the British *gardd*, the French *jardin*, the Italian *giardino*, and the English *garden*. The French *garde* and *gardien*, with our *gard*, *guard*, *guardian*, &c. are doubtless of the same descent. What the Saxons pronounced *weardan*, and the Islanders *varde*, the French pronounce *garder*, from whence our *ward*, *to ward*, *warden*, *warder*, &c.

גרב *grab* or *grav*. 'To pit or make a dent or hollow, as the scab, scurvy, or small-pox make in the skin, is the leading idea affixed to this term. Hence the Greek γρᾶφω, the Saxon *groef*, and our *graver*, *to grave*, *engrave*, *a grave*, &c. with the French *graveur*. As the Hebrews used this word to denote some malignant disease of the skin, which gives pain and sorrow, the Latin *gravis* conveys these two last ideas, from whence our *grief*, *grievous*, *grave*. If pronounced *grab*, the sense is still visible in our *grub*, a worm which digs holes in bodies.

לֶקֶב lek, *joined in company*. Hence the Greek λυγω, λυγιζω, *to bind together, connect*, &c.; the Latin *ligo*, *ligatio*, *ligatura*, *ligula*, &c. From this last word comes our *lingle*; and as the Latins applied it sometimes to the extreme parts of the ear, which surround it almost like a cord, hence our Scots *lugs*. It is almost needless to add, that our *league*, *to league*, *ligation*, *ligature*, are all from this root, as also the French *ligue*. The Latin *lectus*, *gathered*, signifies also a bed, either because of the collection of herbs or leaves, which formed the primitive beds, or on account of the *association* there formed. Hence also the Teutonic *lecker*, *leckery*, which we have softened into *leacher*, *leachery*; *legio*, a legion, is of the same radix, and *leige*, *q. d.* he to whom we are bound.

לגל leg, *to study, meditate*, is the root of the Latin *lego*, *to read*, the Greek λῑγω, *to speak*, with all their derivatives. From the Latin sense of the word we have formed our *legible*, *lecture*, &c.

ללל laè, *to be wearied or fatigued*, gave birth to the Scots *loy*, *i. e.* *fatigued or lazy*. As labour includes fatigue, the labouring class of mankind were called λαιος, Gr. *laicus*, Lat. and *lay* or *laymen*, Eng. Hence, also, land worn out with tillage, when laid down in grass, or, in the style of agriculture, is suffered to rest, was called by the Saxons *ley* and *leag*, and by the English *lay* or *lea*, which the ancient Britons called *lle*, *liegen*, Sax. *to lay, to lie*, English, still preserve the radical idea.

One would be apt to wonder at the Latins, when they make *lego* to signify both to read and to gather or collect together. But when we consider, that the Greeks sometimes, and the Latins almost always, sounded the Hebrew פ at the end of a word as ל, a letter of the same organ, פלל to associate, and לגל to study or read, would both be pronounced *leg*, and, in the verbal form, *lego*.

The history of the Hebrew ללל *luz* or *loos*, is curious enough. The radical idea is *slipping off*,

turning away: an adjective of this root denotes one who is perverse or froward, and רָב a substantive signifies perverseness. In the first ages, every thing spiritual, every mental quality or disposition, was represented by some hieroglyphic, the sense of which was then well understood. Commonly these hieroglyphics were exceedingly expressive and picturesque. For instance, animal love is the most froward and perverse of all our passions; and, accordingly, this designation is chiefly applied (Prov. ii. 15. 16.) to those who follow after strange women. As a hieroglyphic of this passion, the hazel or almond tree was called רָב because their nut exactly resembles the glans of the human penis, when half uncovered by the prepuce; and, I need not add, that this is the seat of that impetuous and froward desire. No emblem could be more nicely chosen, or more strikingly expressive.

The Greeks adopted this word and made it the root of a great many terms in their language. Thus $\lambdaαις$, a lascivious goat, which became the name of a famous courtesan in Rome in the time of Horace; $\lambdaαιστos$, cinædus, meretrix; $\lambdaαιος$, petulant; $\lambdaαζων$, arrogant; $\lambdaαζω$, lascivio nimia pabuli ubertate; $\lambdaυσας$, $\lambdaυσασ$, furious, impetuous, and many others. Hence came the Latin *lascivio*, *lascivus*, &c. and our *lascivious*, with the French *lache*, and our *loose*.

i. e. wanton or not restrained by the dictates of modesty. לזות *lezut*, is but little varied in the Saxon, Belgic, Teutonic, and English *lust*, *lustful*, &c. and probably the Latin *lusus*, *ludorius*, from whence our *ludicrous*, *ludory*, are of the same original. As the fringes on the borders of garments resemble goats hair, which animal was called by the Greeks *λαίς*, and every thing resembling its hair *λάσος*, hence the Latins called fringes of garments *lascia*, whence our *lace*.

The chesnut was another emblem of animal love from the most ancient periods of time, for the same reason as the hazel or almond. This is obvious enough from its name ערמון *i. e.* נון *mun*, the similitude or figure ערה *hore*, of nakedness.

From this last word ערה *hore*, *naked*, *uncovered*, the Saxon *hure* or *hor*; the Belgic *hoere*, and our *whore*, still pronounced *hure*, undoubtedly sprung. A prostitute was called by the Hebrews נכריה *nekurie*, *distinguished*, as they were obliged to distinguish themselves from other women by some particular dress, by which their profession might be known. Hence the "attire of an harlot" is a common phrase in scripture. From this root, dropping the nun, a woman of that stamp was called *kurba*, Boh. Pol. Flem. *kurba*, Dalm. *kurva*, Epir. Or perhaps

they are derived from קרבה kurbe, to draw near with a free will offering, as common prostitutes offer themselves freely to those obscene purposes, and that in the temple, or grove sacred to some deity. Thus the Israelites, in imitation of the heathens, profaned even the temple of Jehovah, 2d Kings, xxiii. 7.—Thus they presented their bodies as sacrifices to their dead gods, and separated themselves to that shame. Hence the Jews called a woman of that character קדושה a *sacred* or *consecrated* person, because she dedicated herself to the service of some deity, as *Priapus*, *Baal-peor*, &c.

As every offering was presented in a *bending* posture, or with an humble bow, hence the Latins borrowed this word to denote *bowing down* or *bending*, by changing the *b* into *v*, in *curvus*, *curvo*, from whence our *curve*. Hence also the Greek κερως (*Æolic.*) *bowing down*, κερωω *to offer sacrifices*, and κερωμια *an oblation*. And as oblations were offered with a view to obtain some blessing, particularly *fertility*, the last word, as also κερως, denoted *fruit*, *grain*, &c.; from whence probably came the Latin *carpo*, to pull or gather fruit, the undoubted source of our *crop*, with *croppas*, Sax. *krappen*, Belg. *Crop*, in English, also signifies the first stomach or craw of birds, wherein their food is prepared for digestion. The Scots and Saxon *crap*, the British *croppa*, and Belgic *kröp*, have

the same sense. To account for this, we must observe that כִּקְר often signifies the *inwards*, *inward* or in the *midst*; from whence they borrowed this sense of the word. Hence also the Greek κρυφά *secretly*, in a concealed manner.

שִׁלֵּק *leks*, coming *late* in the season, as the latter fruits, latter rain, &c. The sound and sense of this word is plainly retained in the Saxon *leac* and our *leeks*, among the latter fruits of the kitchen garden. The Gothic *lek* or *leck*, from whence our *leech*, comes from קִלֵּק *lek*, to join or fasten.

לִיֵּק *lebk*, to *lick over*, is plainly the mother of the French *lecher*, and our verb to *lech*, as לִקֵּק *likk*, to *lick up* or *lap* as a dog, is the origin of the verb to *lick*, *lican*, Sax. *lecken*, Belg.

לָקַח *lakh* or *laqueh*, signifies to *take*, *receive*, *catch*, &c. Hence the Belgic *leck* and our *leak*, *leaky*, i. e. *receiving* water or letting it out. The Hebrews applied it to *prey* or *booty* taken; from whence the Latin *laqueo*, *laqueus*, a *gin* or *snare*, λυγός Gr. and *lax* Lat. *fraud* or *deceit*. This root frequently drops the first radical ל and sounds *cach*, and in some of its deflexions *cabut*; from whence comes our English *caught*, to *catch*, &c. It signified in Hebrew a *prison*, and is still used in a similar sense in our *catchpoll*. It denoted also a *teacher*, who caught his disciples.

with fair or flattering words ; from whence the Greek καυχᾶ, he preached or boasted. Probably κατηχῆσαι, κατηχιζω, to catechise, has the same original.

לשׁן langz, a particular *dialect* or pronunciation, is but little varied in our English *language*, derived immediately from the Latin *lingua*. It chiefly meant an obscure barbarous dialect, whence the Greek λογιζω, contorqueo, and λογιαινομαι, obscurely, λογι, obscurity.

אָרְכׁ orch, or as it is pronounced by many *arech*, to order, keep rank, direct, &c. is the obvious source of the Greek αρχη, the beginning or chief, *origo*, Lat. from whence our *origin*, *original*, &c. αρχης, αρχων, a prince or general, who orders, directs, and keeps in proper rank all under his care. This root enters into the composition of a great number of Greek words, as well as Saxon and English, in all which it is used to express something of the first *rank* or *order* ; as *arcebisceop*, *archidiacone*, Sax. and *archbishop*, *archdeacon*, &c. Eng.—The Hebrews applied it both to an army set in proper order to engage, and to a suit, set, or order of garments. In both these senses it was retained in the Teutonis *array*, *raye*, and the French and English *array*. If, after the Saxon manner, we pronounce the *y* harsh with a *w* before it, this

word gives nearly the sound of the Saxon *weorc*, the Belgic *werk*, and the precise sound of our English *work*, in which one idea of the root is still preserved, *i. e.* *to prepare*; and in the phrase *to work a ship*, the idea of direction or government is still visible, as is that of *orderly disposing* the threads of a garment, in the phrase *to work a web*. From this orderly disposition or proper arrangement of the parts of that vessel, built by Noah for the preservation of the different orders of animals from the flood, it seems to have got the name *ark*: and each pair of animals was lodged there in its proper cell, hence the Latins took their word *arca*, a chest. Or *ark* may be sprung from the similar root אָרַךְ *arc*, *to prolong*, as it served to prolong animal life. The Greek *αργον* is undoubtedly from אָרַךְ.

יָלַד *yild*, *to generate, beget, bring forth*, as a substantive, denotes a *child*. It was retained in sound and sense in the Saxon *eild*, which became the English *child* and *to yeild*. When the *y* is dropped, it sounds *led* or *lad*, and was preserved in the Saxon *leod*, a young man, and in our *lad*. לִילָדָה *eiladeh*, a *girl*, and לָדָה *ladeh*, *birth*, is the source of our *lady*, *q. d.* a girl of birth; as also of *lada*, Russ.

The simple root of יָלַד is לָדָה *lud*, which the Hebrew bible only retains in the name of one

of the sons of Shem, from whom the *Lydians* derived their birth and name. The radical idea of it is still preserved in the Welch *Llwdn*, the young of any creature, and *Llydnu*, to produce young; and as this is performed by the infusion of liquids, other nations used it to denote the act of *melting* or causing liquids to flow; and, in a secondary sense, *to melt* or *dissolve* in pleasure. The Lydians were noted for lasciviousness and every voluptuous enjoyment. Hence the Greek *Λυδίζω*, to act lascivously; *Λυδίζω*, to imitate the voluptuous practices of the Lydians. The *d* changed for *t* made the Greek *Λυτος*, soluble, liquified. Hence also the Saxon *læwede* and our *lewd*, *q. d.* dissolved in lustful pleasures.

The Latins formed a vast number of words upon this root. As the Lydians were famous for public shews, games, and music, hence *ludo*, *ludi*, *ludia*, *ludicer*, &c. whence our *ludicrous*, *ludicrously*, &c. and *lusorious*, *lusory*, from *lusus* the preterite of *ludere*, to play, sport, &c. The musical instrument called a *lute*, has its name either from this root or from *לַח*, enchantment. *Laudo* is of the same root, games being celebrated with joyful acclamations.

לָח or *לָחַל* lot or lat, to enwrap, bind together. Hence the Latin *lutum*, clay or any glutinous substance, from whence comes our verb *to lute*,

and substantive *lout*, a clumsy mean fellow; which term the Scots also apply to the fœces.

This root also signifies *to conceal*, hide, or act secretly. Hence the Greek *λαθω* and Latin *lateo*, *latens*, to hide, hid, whence our *latent*, *lath*, *to lath*, *to lather*, *late*, with the Saxon *latta* and British *lath*. Our *lot*, *ballot*, *lottery*, with the Gothic *blaut*, and Saxon *blot*, and French *lotterie*, are obviously of the same original, as also the Greek *ληθη*, *oblivion*, and the Latin *Lethe*, the river of oblivion, which is the foundation of *ληθαργια*, Gr. *lethargie*, Fr. and our *lethargy*. A derivative of this root signified in Hebrew *enchantments* or juggling tricks, in which the actors seemed to be actuated by fury or madness, from whence the Greek *λυτταω*, *to act furiously*, and *λυττω*, *to blab* or speak much.

לָהֵב *leht*, *to set on fire*, a flame, &c. became the Saxon and Erse, *lecht*, *licht*, Belg. *leicht*, Teut. and our *light*, *to light*, *lighten*, *enlighten*, &c. with the Greek *λυχνια*, *λυχνια*, *λυχνευσιν*, &c. What the English call a *thaw*, from the Saxon *thawan*, the Scots call a *leat*, at least in some counties. It is probable, however, that both these words come from the Hebrew *לָהֵב*, *to break in pieces*, the Scots pronouncing it *leat*, and the Saxons leaving out the first radical, as the Jews did sometimes, (Job, iv. 10.) pronounced it *taw* or *thaw*, *q. d.* breaking the ice in pieces.

לֹחַ and לוֹחַ *lach* and *loch*, denoted *moisture* and *viridity*, any thing having its natural moisture in it, to which the idea of greenness is generally annexed. Hence the Greek *λοχία*, the Latin *lacus*, the English *lake*, and Scots *loch*, the exact Hebrew word. As moisture and verdure enter into the idea of a plain, hence the Scots called a low or flat ground the *laigh*, as the English call it *lowland*, a softer pronounciation of *lochland*. Hence every thing or person mean, in value, birth, circumstance, sound, sentiment, or expression, came to be called *low*. What the Scots and Irish call *louch* or *loch* the Saxons called *loh*, from whence the English took the sound *low*. מללוח *malloch*, a substantive of this root, sounded softly, became the Latin *malva*, Saxon *malu*, and our *mallows*, *q. d.* growing in moist places.

As the *lochia* supposes the natural moisture or force of the human body, hence the Greeks annexed the idea of strength to the word *λοχος*, and denoted by it a troop of soldiers as well as a woman in childbed. Hence also *λοχιζω*, *λοχησις*, &c.

The Hebrew לֵב or לִבָּהּ *leb* or *lov*, which signifies *to act heartily*, *the heart*, *mind*, &c. has given birth to a vast number of words. As the heart is the fountain of vitality, hence our *life*, *to live*, &c. with the Saxon *lif*, *lifan*. As it

is the seat of the affections, hence *leof*, Sax. *lieve*, Teut. and our *love*, with all its derivatives. As to act freely is to act from the heart, the Latins formed on this root their *lubeo*, or *libeo*, acting willingly; *liber*, free; *libertas*, liberty; *liberalis*, open-hearted, liberal; *libitum*, at pleasure; *libo*, pouring out a drink-offering, which was a free will offering, and was intended to represent the pouring out of the heart before God in prayer, and ultimately the pouring out of the blood of Jesus; *liberi*, children, *i. e.* free, in opposition to bond servants; *liber*, a book, as written at first on the bark of trees, called *liber* as it *freely* separates from the tree;—with a great many others, from whence we have formed our *liberality*, *libertine*, *libel*, *library*, &c. as also *delivery*, *to deliver*; with the French *delivrer*, *delivrance*, *liberté*, *librairie*, *livre*, *livrer*. Hence also the Greek $\lambda ο ι β ω$, $\lambda ε ι β ω$, $\lambda ι β α ζ ω$, with many others. It sometimes signifies a loaf or cake of bread, as these were set on the table of shew-bread, and so were freely offered to the Lord. This sense is still retained in the Saxon *laf* and our *loaf*. As the heart is inclosed in the pericardium, hence the Greek $\lambda ο β ο ς$, any husk or cell which contains seed, and our *lobe*, with the Scottish verb *to lib*.

לִבֵּת libet, *a flame*, is the source of the Latin libido, libidinosus, &c. whence comes our *libidinous*.

I might have observed, that *leof*, Sax. *lief*, Belg. *i. e.* dear or beloved, with our adjective *lief*, which has the same sense, and the adverb *lief*, *i. e.* willingly or readily, are plainly of the same original.

לִי or לִי to judge, reason, dispute, a place of judgement, &c. This is the undoubted origin of the Greek *δῆρος*, consilium; *δῖον*, æquum; *δενος*, injuria; *δενος*, peritus, ardens; *δενότης*, vehementia in dicendo; *δενωσις*, oratio vim ad-dens rebus asperis, indignis et invidiosis. As this vehemence in pleading, or torrent of eloquence, carries all before it like a whirlwind, hence *δενη*, *δενος*, *δην*, gurgis aeris, turbo, with many others. Contentious disputes strongly agitate and disturb the minds of the disputants, whence the Greek *δωσις*, motion or agitation in general, *δωσω*, moveo with its derivatives.

The judgement-seats of antiquity were in groves. So "Deborah (Judges, iv. 5.) dwelt under a palm tree, where the children of Israel came up to her for judgement." This circumstance gave rise to the Greek *δαναν*, laurus; *δανδαν*, arbustum; *δανδανον*, arbor; with many others. As these woody places were commonly

in vallies, as also because the oracular responses did not only proceed from trees but from cavities or caverns, the above word not only conveyed the idea of a tree but also of a cavern. Both these ideas are retained in the Saxon *den* and Belgic *denne*, nor are they lost in the English *den*.

As the judge had a distinguished station, hence the Spanish *Don*, a title of honour. The Greek *δυνα* denoted any particular man whose name was not mentioned; and *duine* in Erse still signifies a *man*, a title borrowed from his reasoning powers.

The popular assemblies of antiquity were accompanied with a tumultuous noise, the natural fruit of the diversity of opinions among the several factions of which they were composed. Hence the word which originally signified reasoning, giving judgement, disputing, &c. was chosen to signify a tumultuous noise in general. Hence the Saxon *dynan* and *dyn*, the Islandic *dyn*, and our *din*, *to din*, to stun one with frequent noise or clamour. *Dynt*, Sax. and *dint*, English, a stroke, or the sound occasioned by it, had probably the same original: and as in angry disputes we are ~~said~~ ^{to be} teathy, or to ~~show~~ ^{show} our teeth,—the Latin *dens*, a tooth, may be derived from 𐤃𐤍 or from 𐤃𐤍, to eat.

As the ancient oracles commonly proceeded from a cavity of trees, rocks, &c. any hollow vessel came to be called *tun*, the *d* being changed into *t* as usual. Thus a large cask was called *tunne*, Sax. *tonne*, Belg. *tonne*, *tonneau*, Fr. and *tun*, English.

A hill or rising ground was commonly the seat of judgement in ancient times, *e. g.* Mars-hill at Athens. Hence *dun* in Saxon signified a hill, as also a town, because towns were formerly built on these eminences. ^p *Dune* or *tun* in Saxon also denoted a hedge or wall, as the ancient cities were generally walled. Hence our *town* and *tun*, *ton* or *dun* in the names of towns, as *Dundee*.

The Islandic *dyn* signified *thunder*, the voice of the great judge of all. The Latins using *t* instead of *d*, pronounced it *tono*, from whence their *tonitru*, thunder, and *tonans* the name of Jupiter. These were immediately derived from the Greek, *τονος*, *τονω*, *voce* *tono*; and as they applied this to a musical sound, hence the Latin *tonus*, the French *ton* and *tone*; *taon*, Belg. *ton*, Swed. *tuono*, Ital. and our *tone*, and *tune*, *musical*, &c.

שׁוֹפֵט *shopt*, judging, exercising justice, giving sentence, and disputing. Upon this root the Greeks formed their *συντρεπον*, *συνελλουχος*.

שֵׁטֶר; from whom the Latins borrowed their *sceptrum*, *sceptriber*, &c. and we our *sceptre*, *sceptred*; the French retain *sceptre* in the same sense. As a staff or rod in the hand of a magistrate was the ensign of government, or of his judging power, this word came to denote a staff in general, and to lean on a staff. *σκηπτομαι* signifies not only *causificor*, *patronus sum*, &c. but also *innitor*, *incumbo*. While the judge listened to the disputants, and considered the evidence on both sides, he leaned on his staff, which circumstance gave birth to *ᾠσκηπτομαι*. *considero*, *meditor*, *speculor*. When Jacob pronounced sentence respecting the fate of his twelve sons, he leaned upon the top of his staff.

He who considers, speculates, and disputes eternally, doubting of every thing and determining nothing, is still called a skeptic or sceptic, and their profession *scepticism* in English, and in French *scepticisme*; words evidently derived from *ᾠσκηπτος*, Gr. as this from the Hebrew *shopt*, a disputant.

The above root also signifies the form, manner, or mode of any thing. In this sense it is retained in the Saxon *scheapan*, *scyppan*, and English *shape*, to *shape*, *shapely*, *shapeless*.

According to our lexicographers עֶבֶט signifies a rod, staff, sceptre; which says that it is not a root, as it conveys no idea. The reason is plain: Letters of the same organ are often exchanged; and thus *shept* and *shebt* are really the same, and convey the same idea, although what this idea is can only be found in our lexicons under the word עֶבֶט.

The leading idea of the above root is still retained in the word *chieftain*, the head of a clan, or commander of an army; which seems to be immediately derived from the French *chef*, the head; from whence our *chief*.

יָשַׁן in Ps. cxxvii. 5 signifies *his arrow*. Hence the Greek Σκηπτος, fulmen, the arrow of the Almighty; the Saxon *scraft*, and English *shaft*.

Upon the Hebrew נָסַח, *to hide, to darken*, the Chaldeans formed their נִסַּח, an *astrologer*, as he made all his observations during the obscurity of the night, and endeavoured to conceal his art from the vulgar. As these astrologers had been so long famed for wisdom, the Greeks employed this term to denote wisdom in general. Thus Σοφος, Σοφια, Σοφίζω, sapiens, sapientia, sapientiam doceo, with many derivatives and compounds, as Φιλοσοφια, Φιλοσοφος, *philosophia, philosophus*, Lat. *philosophie, philosophique*, Fr.

philosophy, philosopher, Eng. with $\Sigma\phi\iota\sigma\phi\alpha$, *sophisma, sophism*, &c. Hence also the title of the Emperor of Persia, *Sophi*, *q. d.* the concealed or wise man. Hence סופה *sophe*, was used to denote eminence or excellency; and the splendid seat of the great was called in Arabic *sofa*, which is now adopted into our language. As these include the ideas of sumptuousness and delicacy, any thing or person to whom these ideas were applicable, was called by the Saxons and English *soft*, and by the Belgæ and Scots *saft*.

ספח denoted an *eminent* place, or any thing perspicuous or manifest. In this sense it gave birth to the Greek $\Sigma\alpha\phi\eta\varsigma$, $\Sigma\alpha\phi\eta\varsigma$, $\Sigma\alpha\phi\eta\iota\varsigma$, &c. *manifestus, perspicuè, declaratio*, &c. It signified also what declares or makes conspicuous, as the *lips*, which sense is still obvious in the Scots *shafts* or *chafts*, *i. e.* the jaws.

Of this word, as signifying the mouth, the Latins formed their *sapere*, to taste, to relish, and metaphorically to understand or perceive well. Any thing which had a strong relish or savour, such as wine boiled in a certain manner, was called by them *sapa*, and its quality *sapidus*; as the taste or savour itself was called *sapor*; from whence comes the French *savour*, *savourer*, and our *savour*, *to savour*, *savoury*.

Sapa, in Latin, denoted, in a secoarndy sense, the juice of any tree in general. The same sense is conveyed by the Saxon *sæp*, and the Belgic and English *sap*, *sappy*, *sappiness*, *sapling*. The Saxon and English *sop* with the Spanish *sopa*, are obviously of the same original. The Greeks have only transposed the two radical letters or consonants in their *σπας*, *succus*. The *juice* of meat boiled down is still called in French *soupe*.

As all the wisdom of antiquity was wrapt up in parables and dark sayings, not only the Chaldeans, and after them the Greeks, derived their name for a wise man from a root which signifies to hide or conceal, but also the Egyptians and Romans. *סָפַח*, *סָפַח*, *סָפַח*, have a similar sound, and all of them signify to hide, conceal, lay up in store, cover, &c. On this word the Egyptians formed Joseph's surname, *סֵפֶת פַּלְמֵה*, *occultorum revelator ul' interpres*, one who reveals the secrets of wisdom. From the same source proceeds the Latin *sapiens*, *sapientia*, a wise man, wisdom, *q. d.* hid from the eye of the vulgar.

As wisdom is the gift which distinguishes man from the brute creation, the northern nations, prefixing their *w* to the Hebrew *אִישׁ* a man, have formed their word denoting a wise man upon that term which at first signified a man only. Thuse *wis*, *wise*, Sax. *wiis*, Dan.

and Belg. with the English *wise*; from whence the Saxon, Danish, and our *wisdom*.

As our lexicographers affix no idea to the word חָכְמָה , it is probable that it is not a primitive or radix, but derived from חָכַן essence, substance, or any thing eminent in value. Hence the Hebrews applied it to a man, virtue, the law, and wisdom; the last of which ideas is still retained in our northern terms just now mentioned.

The sovereign pontiff, or high priest of the Persians, whose dignity is nearly the same as the mufti among the Turks, is called in the Persian tongue *Nadab*. This is incontestably the same as the Hebrew נָדַב *nadab*, offering freely, munificently, or in a princely manner: a title highly expressive of the character and office of a sovereign pontiff. The Turkish *mufti* is the same as the Hebrew מַפְתִּיחַ , *mafta*, opening, interpreting, *q. d.* one who has the key of the kingdom of Heaven. The root is פָּתַח , *aperuit*.

תְּמִימָה *integrity, perfection*, and גִּלְיָה , in regimine, גִּלְיָה *elation, exaltation*, chiefly any thing or person exalted to expend, distribute, &c. are certainly the source of the Persian *atmathdulet* or prime minister, *q. d.* the perfection of exaltation.

The Nadab of Persia has two judges under him, called the Sceik and the Casi, who decide all religious matters, and are present at contracts and public acts, and have deputies in all the parts of the kingdom. Abraham had an officer in his house called *פֶּזֶז*, from *פָּזַז*, *discurrere*, intimating his diligence in a crowd of affairs, Gen. xv. 2.

The Hebrew *חֹדֶשׁ* *caseh*, denotes a religious festival, or one whose business it was to keep an exact account of the age of the moon, or of the days appointed for religious solemnities; all of which were regulated by the moon. These seem to be the origin of the Persian Sceik and Casi.

This last word is a deflection of *מִנְיָן*, *numeravit*, in *sumnam redegit*, or *שָׁפַף* signifying an accurate scrutiny into any cause or thing. The sense of both is analogous. The first retains its sound and sense in the French *caisse*, and our *cash*, *cashier*, *cash-keeper*.

The Hebrew *שָׁפַף* *scop*, has been very prolific, and, in various dresses, has had the honour to be introduced into all languages. It signifies to take a *survey* or *prospect* of any thing; to consider, contemplate, &c. Matriculated by the Greeks, she has formed their *Σκοπή*, *Σκοπος*, *Σκοπεύω*, *Επισκοπή*, *Επισκοπος*, *Επισκοπή*, with

many others ; in all which the leading idea is obvious. In Acts, i. the last of these denotes the office of an apostle, and, in the Epistles, the office of a christian pastor in general. In Greece it signified the office of a judge, physician, teacher, &c. Hence sprung the Latin *episcopus*, *episcopatus*, *episcopo*, *episcopium*, *episcopalis*, &c. with our *episcopal*, *episcopacy*, *episcopate*.

The German nations changed the Greek preposition *ἐπι* into *bi*, and of *ἐπισκοπος*, omitting the Greek termination, form their *bisceop* or *biscop*, Sax. *bischof*, Belg. and *bischoff*, Teut. from whence our *bishop*, with its derivatives. Hence the Saxon *scip*, *scyp*, and our *ship*, denoting office or employment in general, as lordship.

The above root, together with *שׁוּב* *sop* or *soph*, denoting the uppermost parts of any thing, as the branches of a shrub or tree, the top of a rock, thoughts of the mind, have furnished the Greeks with their *σκοπελος*, a high rock, from whence objects are most easily surveyed, or where we have the largest prospect : Whence the Latin *scopulus*, *scopulosus*, and our *scapulous*. The Scots still call a thin rocky soil *scapy* or a *scap*. *Σκοπος*, '*scopus*, and our *scope*, purpose, design, or what we aim at in our inquiries or speculations, or the butt men aim at in

shooting, are plainly of the same original. *Scapula*, the shoulder blade, smilar to the *top* of a hill, with our *scapular*, *scapulary*, have the same source. Hence also *sceap*, Sax. *schæp*, Belg. *sheep*, Eng. *q. d.* the animal fed on mountains.

Men of speculation are said to go *deep* into a subject, or to be lost or drowned in thought. This figurative sense was given by the Greeks to the above root in their *σκαπτω*, *fodio*, *σκαφος*, any hollow vessel in general, *σκαφη*, *fōssio*; *σκαφια*, *σκαφειον*, &c.; which the Latins adopted in their *scaphus*, *scaphium*, *scapha*, &c. and we still retain in our *skiff*, a little boat or canoe made of the hollowed trunk of a tree, to scoop, (*schaipe*, Belg.) and ship, with *skip*, Goth. and Isl. *scip*, Sax. *skippare*, Dan. *schip*, *schipper*, Belg. *schiff*, Teut.

Σκεπτομαι did not only signify among the Greeks to consider, speculate, or meditate, but also to devise sham pretexts, excuses, or evasions. Hence *σκεπω* came to signify *to cover*, *to conceal*, or *defend*, and *σκεπη*, *σκεπας*, *σκεπανον*, *tegmen*, *tegumentum*, *velamentum*. In this sense it is still used in Scotland, where a bee-hive is called a bee-skep. The French *eschapper* and the English *escape*, *to escape*, *scape*, *to scape*, still signify to evade danger, chiefly by artifice or stratagem.

The preterite of *σκεπτομαι* is *εσκεμυμι*; from whence comes *σκεψαμην*, commentatio, consideratio. Taking it in the bad sense just mentioned, it gave birth to *σκαπτομαι*, cavillor, irrideo, jocor. From the preterite of the passive the Latins formed their *scommā*, a *jest*; and from the same tense of the active the Belgæ formed their *schopper*, and we our verb *to scuff*, *εσκεπα*.

Perhaps we may be at a loss to know the reason why the Hebrews made one word signify branches and thoughts; only we find the Greeks and Latins imitating them in this particular. Thus *ῥαμος*, *ramus*, from whence the Latin *scapus* or *scopus*, the bushy stalks on which grapes grow in clusters; *scopa*, broom; *scopetum*, a broomfield; and as besoms were made of broom, hence *scopo*, *I sweep*, *scopæ*, *scopula*, &c.

The Hebrew *מנ*, a *figure*, *image*, or *likeness*, has been a very fruitful mother. I have already observed, that as Adam was made after the image of God, hence man was called by the Germans *mun*, from whence our *man*. And as dominion over the animal creation is a very leading feature of the divine image in man, *מנה* *mane* or *meneb* was made to denote a power to *adjust*, *assign*, *tell*, *number*, &c. and every thing which serves these purposes derived its name from this root, or from one of the same import.

For instance, a Jewish coin equal to 60 shekels, or 7l. 1s. 5d. was called מנה *maneh* or *moneh*; and a pound of an 100 shekels in weight was called מן *man* or *mon*. Hence this word, with very little variation, has in almost all languages been employed to express any piece of coin in general fixed as the sign of value: witness the French *monnoye*, the Latin *moneta*, the British *monai*, and our *money*, with the Greek μνᾶ, a *pound*. As, in ancient times, wives were obtained by purchase, the Erse *mnasi*, to purchase, gave a name in that tongue to a wife, *mna*, viz. Hence a dealer or seller of any species of commodity was called by the Saxons *munger*, and by us *monger*, quasi *moneger*.

As the moon was originally appointed to *number* or *regulate* the months, festal occasions, &c. she was called in Greek μηνῆ or μῆνη, *mena*, Goth. *mena*, Sax. and Isl. and *moon* English. The space of time measured by her revolutions was called μῆς, Gr. *mentis*, Lat. *monath*, Sax. and *month*, English. As female purgations are regulated by the moon, hence μῆνις, καταμῆνια, Gr. *menes*, Lat. and English. As a species of madness is regulated by the moon, hence μῆνις, fury, madness; μῆνικος, insane; μαινόμενος, to act as one insane; μῆνις, to be furious. And as madness affects the nerves of the brain, hence μηνιγῆ, the meninges or involucre of the brain. *Mensis*,

mēnsura, Lat. a measure, whence our *mensuration*, are plainly of the same mother.

As the moon not only indicated the seasons, but was much employed by diviners, as *praescia futuri*, particularly as pointing out the season for, and the event of war, hence *μηνυω*, to indicate or presignify, *μαντις*, a prophet or augur, *μαντεία*, divination, *μαντεῖον*, *μαντεῖομαι*, &c. Hence also *μενος*, vigour or emotion of mind; whence the Latin *mens*, *mentio*, &c. with our *mental*, *mention*, &c. with the French *mentale*, *mentionner*, &c. *moneo*, *monstro*, *demonstro*, &c. whence our verbs to admonish, demonstrate, &c. are all of the same descent.

An ape, the figure or resemblance of man, is hence called *mona*, Ital. *munneca*, Span. and *monkey*, English.

עדן Odn or Eden, *delicate, giving delight, sweet*, is the name of the garden of God. Hence came the Greek *ἡδονή*, *pleasure*, *ἡδυνω*, *oblecto*, with many derivatives; as *ἡδυσ*, *sweet*, *ᾠδεῖον*, *ᾠδή*, from whence our *ode*, a lyric poem, characterised by its sweetness and ease. As pain in child-birth came by the crime which forfeited Eden, hence *ᾠδιν*, the *pain of child-birth*, with *ᾠδισω*, to bring forth with pain.

מַעֲדָן, a derivative of this root was retained in the Saxon *mæden* and Persian *mada*, denoting a virgin; from whence sprung our *maid* and *maiden*, *q. d.* delicate, sweet, and attractive. In the Erse this word *maiden* denotes the *morning*, than which no object in nature is more sweet and delightful. The Hebrews applied this same word to a fasciculus or small parcel of flowers, whence, by an easy transition, it came to signify a parcel in general. This sense is still obvious in the vulgar name denoting the *hymen*, or *flos virginitatis*, so obviously resembling a rose unblown. The last handful of ~~corn~~ cut down in harvest is called by the country people the maiden, which title has undoubtedly originated in the joy which the weary reaper expresses on that occasion in the loudest shouts of triumph.

עָד or עָדָה, *to adorn, to put on ornaments*, is probably the root of עָדָה: and as the marriage-day, from the earliest antiquity, has been a time in which “the bridegroom decketh himself with ornaments, and the bride adorneth herself with jewels,” Is. lxi. 10; hence the Saxons formed their verb *weddan*, and from them we have borrowed our *wedding* and *to wed*. This sense is obvious still in the Greek *ἐδωκ*, *dona sponsalia*; *ἐδωκε*, *doc*; *ἐδωκε*, *sponsalis, nuptialis*; *ἐδωκεν*, *dotem do uxorem tradens*. A vast variety of other Greek words are formed

upon the above root, as *εδωος*, *sweet-smelling*; *εδωια*, *pleasing fruits*; *εδω*, *I sing or give delight*; *— εδω*, *pleasing*. *Wæda*, Sax. *wæd*, Belg. a garment, and our *weed*, are derived from the same source.

This root also signifies sometimes the *mouth*, as in Ps. ciii. 5. In this sense it gave birth to the Greek *εδω*, *εδωδη*, *εδωρ*, *εδωδος*, *vorax*, &c. and the Latin *edo*, whence (changing the *d* into *t*,) the Saxons formed their *etan*, the Islanders their *et*, and we our verb *to eat*. As Eden was the first habitation of the Deity on earth, this tradition gave rise to the Greek *εδος*, *sedes*, *ædicula*, commonly denoting the mansion of some deity; *εδωις*, *priests*, with the Latin *ædes*, *temples*, *ædificio*, *ædificium*, &c. whence is our *to edify*, *edification*, *edifice*.

Eden contained the first plantation of trees which man beheld, from which circumstance a crowd of people, a thick plantation of trees, &c. was called in Greek *εδωος*. Hence the Saxon *wud*, the Belgic *woud*, and our *wood*, *wooden*, &c.

• The ancient Jews imagined that the garden of Eden is the appointed habitation of holy souls during the time of their separation from their bodies. Accordingly, in the Jewish liturgy, there is a prayer prescribed for the sick,

wherein the sick man prays, that “if the time of his departure be come, God would give him his portion in the garden of Eden, and purify him for the world to come, the hidden place of the righteous.” From this, and the like passages in the Jewish liturgy, we learn that Eden was first considered as the habitation of the souls of the righteous only, where they enjoyed pleasure and delight answerable to its name. In process of time, however, it came to signify the common receptacle of departed souls, both good and bad. From this notion the Greeks called these invisible mansions *αιδης*, the Hebrew *עו* with a Greek termination, and a satiety of pleasure *αδος*.

עו is also a particle of duration, in which sense it chiefly means eternity. Hence are obviously formed the Greek *ειδη*, jam, olim, aliquando, continuo, *ειδη νυν*, *ειδη ποτε*, &c. with *αιδιον*, perpetuum.

As eternity is a duration which cannot be measured by any even number, but is something more than, or something beyond all the lines or measures of temporal duration, the same word, only varied a little in *עו*, denoted something more, or the excess of two compared with each other. It retained the same sense in *od*, *odid*, Brit. *odene*, Russ. *edne*, Slav. *udda*, Swed. *odd*, *oddness*, *odds*, English.

עָוָה odim, *things polluted and abominable*, which we throw away, עָוָה beyond us or far away, ~~was~~ certainly given birth to the Greek *ὄδω* odio habeo, and *ὀδυρόμενος*, with the Latin *odi*, *odium*, *odibilis*, *odiosus*, &c. from whence our *odium*, *odious*, and the French *odieux*, are obviously descended.

עָוָה denotes a change of place as well as of time. Hence it denoted *travelling* in the Chaldaic language; which sense was adopted in a vast number of Greek words formed on this root, as *ὁδός*, a way, *ὀδεύω*, I travel or walk, *ὁδός*, *ὁδία*, *ὁδός*, &c.

מִגַּם to meditate, whence מִגַּם megim. Persons addicted to study or meditation, gave birth to the Persian *magi*, philosophers or priests, who excelled in every branch of knowledge, inso-much that a learned man and a magician became equivalent terms. As the vulgar looked upon their knowledge as supernatural, hence such as practised wicked and mischievous arts took the name of *magi*; which drew on their art an ill signification. Thus magic, which originally signified a knowledge of the more sublime parts of philosophy, was used to denote sorcery or any correspondence with evil spirits, by means of which one was able to perform surprising things. Hence the Greek *μαγός*, *μαγικός*, *μαγία*, with many derivatives, and the

Latin *magia*, *magicus*, *maga*, &c. with our *magic*, *magician*, *magically*, &c.

As the loadstone was considered as possessed of a magic power, or an influence supernaturally attractive, producing, surprising, it was called in Greek *μαγνης*, *magnes*, Lat. from whence our *magnet*, *magnetism*, &c. And as incantations were often performed by potions or mixtures of various ingredients, the Greeks called a cook and baker *μαγεις*, and their vessels in which they knead or mixed their ingredients *μαγυς*, as also an impostor, who mingled various things for his wicked purposes, was called *μαγιστευτης*, and *μαγιστευω*, signified to *enchant*. Hence the Latin *magis*, *idis*, *mango*, *mangonium*, *mangonizo*: and as songs were used in enchantments, hence *μαγαζειν*, *psallere*. From the above practice of mingling herbs, &c. comes the word *μαγνυειν*, and *μειγνυειν*, the future of which last is *μιξω*, from whence the Latin *misceo*, *mixtus*, *mixtura*, &c. with our *mixt*, *mixture*.

As the magi were the principal personages in the kingdom, and had the chief management of public affairs, their name conveyed the idea of greatness. Thus *μεγας* in Greek signified *great*, which word forms a part of at least an hundred of the compound words in that language. Hence, too, came the Latin *magis*, *major*, *magnus*, *magister*, *magistratus*, &c. and our

master, magistrate, magisterial, magisterially, &c. It also enters into many Latin compounds, as magnanimus, magnifico, magnificus; the origin of the French magnanimité; the Italian magnifico, a grandee; and our magnanimous, magnificent, magnitude, to magnify, *q. d. facere*, to make, *magos*, one of the magi. Μεγαλειότης *majestas*, majesty, majestic, &c. with *majeur*, French, *major-domo*, Italic, *major*, Eng. and *mag*, Sax. *mag*, Goth. from whence our auxiliary verb *may*, to be possible, or to have power, are all branches of the same prolific root.

It would appear that the first regular establishment of a post-office was the invention of the Persians. The post, or royal messengers, were called in Persia *angari*, the radical idea of which we find in the Hebrew אָנַן, which, pronounced after the Persian and Greek manner, sounds *angar*; and signifies *to make or carry bundles, packets, or parcels*. One of its derivatives signified *letters or epistles*. Hence the Greek ἀγγαγες, *angarus*, Lat. a post-master or messenger; ἀγγαρεα, *angara*, Lat. inns where these public messengers lodged.

As these officers had a power to press men, horses, teams, or ships, to forward the royal dispatches, hence the Greek ἀγγαγειν, *angario*, Lat. to press or force one to go any whither, or

do any thing; with *αγγαρεία*, *angaria*, Lat. any compelled service.

This custom prevailed in Judea, after it became a province of the Persian empire, as appears from Matt. xxvii. 32. Mark, xy. 21. Our Lord has this in his eye, when he issued that precept, "Whoever shall compel thee to go a mile, go with him twain;" *i. e.* if any man, under colour of the magistrates authority, compel or press thee, thy cattle or carriages, to go one mile, rather go with him two than disturb the public peace by a forcible opposition.

I should have observed on the root *הגה*, that as the magi were priests as well as philosophers, this term conveyed a sacred idea. Thus the Greek *ἅγιος*, *holy*; *ἅγιος*, *a sacred place*; *ἁγίζω*, *to purify, lustrate*; *ἁγισθεῖν*, *to sacrifice*; *ἁγιασία*, *consecration*; *ἄγω*, *to lead, preside*; *ἄγος*, *a leader*, as also an *expiation, religion*, &c. *ἁγία*, *temples*; and as *h* is frequently pronounced by the Greeks as *gn*, hence also comes *ἄγνος*, *ἁγναιος*, *purus, castus*; *ἁγνίζω*, *purgo, consecro*; from whence the Latin *agnus*, *a lamb*, *q. d.* the purifier, spotless itself, and sacrificed for sin. As *ἄγω* denoted to lead to the sacrifice, or to the battle, from this idea sprung *ἄγων*, *certamen, solennes ludi*; *ἁγώνια*, *ἁγωνίζω*, with many derivatives, most of which were adopted by the Latins, as *ago, agonia, ago-*

izo, agonista, agon, &c. From *actum*, the supine of *ago*, come *actio, actor, activus, actum, &c.* with our *act, to act, action, active, actor, actress, (actrice, Fr.)* with many others. *Agens*, Lat. and our *agent, agency*, are of the same original. From *ago*, to drive, *agacer*, Fr. *eggia*, Run. and Dan. *eggian*, Sax. *to egg*, Eng. are undoubtedly derived. As to our substantive *egg*, it seems to come from עוג *ough*, a little round cake. It is retained in the Erse *ough* most exactly, and is but little varied in *æg*, Sax. *eg*, Dan. *egg*, Isl. *aicka*, Russ. *wegtze*, Boh.

פָּרַשׁ and פָּרַם are the same, and not distinct roots. Both signify *to divide, separate, or distinguish, lay open*. Applied to the mind, they denote *expounding, explaining, or declaring* any dark saying or truth. In Leviticus, xxiv. 12. it means a declaration of the divine will. Metaphysical acumen, or an adroitness at distinguishing between truth and falsehood, is a principle qualification of an expositor. In Chaldaic it signified *to pierce or penetrate*; and we still apply this to an accurate expositor, when we call him a penetrating genius.

— As the ancient priests both *separated or divided* the parts of the sacrifice, and *expounded* or declared the divine will to the people, this root was adopted by the Greeks to convey the idea of the sacerdotal office, as also the office of an

ambassador or legate: and as men of age and experience were commonly chosen for these purposes, it also denoted *age, gravity, venerable, &c.* Thus, of $\pi\rho\epsilon\varsigma$, venerable, and $\beta\iota\omicron\varsigma$, life, or ratio vivendi, they formed their $\pi\rho\epsilon\sigma\beta\eta\tau\omega$, $\pi\rho\epsilon\sigma\beta\eta\tau\epsilon\varsigma$, *q. d.* men, whose business in life is to *declare* or explain the mind of another; $\pi\rho\epsilon\beta\eta\tau\omicron\nu$, $\pi\rho\epsilon\beta\eta\tau\epsilon\upsilon\varsigma$, $\pi\rho\epsilon\beta\eta\tau\iota\kappa\omicron\varsigma$, $\pi\rho\epsilon\beta\eta\tau\epsilon\upsilon\tau\epsilon\kappa\tau\omicron\varsigma$, *&c.* Hence the Latin *presbyter, presbyteratus, presbyterium*, and our *presbyter, presbytership, presbytery*.

פֿרשֵׁן , *thou expoudest*, became the Islandic *prestur*, French *pretre*, Saxon *præst*, and our *priest*, with all its derivatives. פ was often pronounced by the Greeks ϕ , the same as our *ph* or *f*. Give it this sound in the above root, and you make the Greek $\phi\rho\epsilon\lambda\zeta\omega$, *indico, edico, explico*; $\phi\rho\epsilon\lambda\tau\iota\varsigma$, *locutio, explicatio*; $\phi\rho\epsilon\lambda\tau\eta\kappa\epsilon$, *expositor*; from whence our *phrase, phraseology*. $\pi\alpha\rho\epsilon\phi\rho\alpha\sigma\iota\varsigma$, a *paraphrase*, is of the same original.

Prayer is a declaration or exposition of our mind to God. Hence prayers were called by the Latins *preces*, one of the chief exercises of the *priests*. Upon this they formed their *precari*; *pregare*, Ital *prier*, French, whence our *prayer, to pray*. The French *precher*, whence our verb *to preach* have the same source.

That which we earnestly desire or *pray* for was called in Latin *preciosum*, and the value of any thing *præcium* or *pretium*: from whence come our *precious* and *price*, *prisage*, and the French *prisé*. To acknowledge any person or thing as *precious*, excellent, or honourable, was called *priis*, Belg. *preis*, Teut. the mother of our *praise*, to *praise*. From *precari* comes *precarius*, *precarious*, Ang. *q. d.* what is granted by the favour, or depends on the will of another.

The old Latin *pris*, denoting precedence in age or place, gave birth to *prius*, *prior*, *priscè*, *priscus*, *pristinus*, &c. and our *prior*, *prioress*, *priority*, *pristine*, &c. $\pi\epsilon\pi\alpha$, Gr. *prin*, old Lat. the neuter of *pris*, joined with *capere*, formed *princeps*, *q. d.* taking the lead; *principium*, *principatus*, *principalis*, *principalitas*, &c. and is the source of our *prince*, *principal*, *principle*, *principality*. The ancient ages were religious, and all our names of honour are still borrowed from the offices of religion.

$\pi\alpha\lambda\alpha$ to reveal or discover secrets, with an α of the future, became the Greek $\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma$, *angelus*, Lat. *angel*, English, and *aingle*, Erse. The Greek $\epsilon\upsilon$, good, and $\alpha\gamma\gamma\epsilon\lambda\omega$ or $\alpha\gamma\gamma\epsilon\lambda\lambda\omega$, to deliver a message, form $\epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\iota\varsigma$, $\epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\iota\zeta\omega$, &c. with the Latin *evangeliso*, the French *evangelique*, and our *evangelist*, *evangelize*, *evangelism*, *evangelical*, &c.

Ev good, is the Hebrew עוה *eue*, *desire*, *q. d.* the object of desire. The herb *angelica* derives its name from a supposed divine virtue in it against poison.

The above root, in sacred writ, very often signifies to discover the pudendum virile vel muliebre. Thus, Is. lvii. 8. גלל, Thou as an harlot hast discovered, &c. This word is still retained in our language, and is applied to the act of castration, as to *geld*, *gelt*. The Greek γαλλος and γαλλεις have the same signification. When a piece of timber is cleft by the heat of the sun or drought, it is still said by the Scots to be *gelt*, or to have a *gell*, *q. d.* its hidden parts discovered.

גלל, the *point* on which two lines meet. On this the Latins formed their *angulus*, *angularis*, *angulatus*, *angulosus*, &c. from whence our and the French *angle*.

גלל signifies also to *carry away* or *take captive*. In this sense it became the Saxon, Belgic, and Tuetonic *angel*, an instrument to catch fish with, consisting of a line, hook, and rod; the Portuguese *angel*, and the Spanish *anxueli*, with our *angler*, *angling*, to *angle*, &c. Hence too the Greek γαλιζ muscipula, γαλη felis, γαλλοι clavi. The *N* prefixed forms a noun. Before *g* it sounds

תִּלְלָא, *joy, exultation, mirth*. Hence the Greek γελαω, γελωω, γελοιος, γελως, γλαζω, &c. the Latin *gelasinus*, the Saxon *glie*, and our *glee*.

לָלַךְ and לָלַץ to *roll* or to be *round*, is the mother of the Belgic *oughl*, *oughler*, from whence our *ogle*, *ogler*, *q. d.* rolling the eye to take a stolen glance. The Scots *glay*, *to glae*, or *glay*, have the same sense. This root often denotes the gathering together or convolution of water; and from this idea the Latins made this word stand for any fluid thickened chiefly by cold; as *gelu*, ice, *gelasco*, *gelabilis*, *gelo*, &c. and *congelos*, *coagulo*, *coagulatio*; from whence come our *congeal*, *coagulate*, and all their derivatives. *Gelatus*, Lat. *geleè*, Fr. with our *gelly*, grow from the same stock: and as cold makes ice, hence *gelidus*, Lat. with our *gelid*, *gelidity*, *gelidness*. To cement things together by a viscid tenacious matter is called *gluer*, Fr. *gew* or *glud*, Brit. and *to glue*, Eng. as the substance itself is called *glew* or *glue*; *gluten*, *glus*, *glutinamen*, *glutinamentum*, Lat. whence our *glutinous*.

We frequently call falsehood simulation, from her wearing a semblance of truth. For the same reason, falsehoods artfully contrived with a view to deceive, are called *guile*, from לָא a semblance or likeness. Hence came the Saxon *gilt*, our *guilt*, with *giltig*, *guilty*.

As the Saxons pronounced the Hebrew gim-mel as *y*, and oin as *wo* or *wa*, גג round or circular, became *broel*, Sax. *wiel*, Belg. and *wheel*, English. The Saxon *wæel*, from whence the English *wael*, a whirlpool, is certainly of the same original. As גג signified also a calf, hence *veyel* or *veel*, old French, and our *veal*; as also *vellum*, English, *velin*, Fr. the skin of a calf dressed for writing.

Pronouncing the ג after the northern manner, upon גג to roll, revolve, the Latins formed their *volvo*, *revolve*, *convolve*, *circumvolvo*, with all their deflexions; from whence come *revolution*, Fr. and Eng. with our *circumvolution*, *to revolve*, *convolve*, *convoluted*, *convolution*, &c. A current of air, from its revolving motion, is called in English *gale*.

קרא, *to meet one, to run to, a concourse*, &c. is plainly the root of the Greek *κρησσω*, *κρησσω*, *incido*, *propinquo*; from whence the Latins took their *curro*, *carrus*, *cursus*, *cursio*, *cursito*, *cursatio*, &c. with *occurro*, *occurritur*, *concurro*, *praecurro*, *praecursus*, *excurro*, *excursio*, *excursor*, *incurro*, *incursio*, *incurso*, *decurro*, *decursum*, with many derivatives. From these come our English *praecourse*, *course*, *concourse*, *to occur*, *occurrence*, *to incur*, *incursion*, *excursion*. The British *car*, Belgic *carre*, Latin *carrus*, *carrum*, with our *cart*, grow from the same radix. The

Scotch *carr*, i. e. a calf, is the hebrew כר a *lamb*, or any youngling; from כרר to *skip, leap, &c.* which is obviously the mother of the French *cariere*, and our *career*, as also of *courant*, Fr. and our *corant*, a nimble and sprightly dance.

The British *charred*, the Italian *carreta*, and French and English *chariot*, are sprung from the Hebrew כרכר carcarot, which signifies the same thing.

קר or קר with a י of the future prefixed. denotes to be *precious, dear, valuable*. Hence came the Latin *carus* and *charus*; the Greek χαῖρα, χαῖρον, χαῖρις, gratus, graciosus, &c. χάρις, gratia, festivitas, &c. with *caresser*, Fr. *carezzare*, Ital. *accariciar*, Span. and to *caress*, Eng. From the genitive of χάρις viz. χαρίδος, comes the Latin *charitas*, French *charité*, Greek χαρίτης and our *charity, charitable, &c.* Or perhaps as χάρις denotes festivity and cheerfulness, as well as a favour, gift, or benefit, it may be derived from כרר to *prepare a feast*. From χάρις comes the Latin *gratia, graciosus*, with the French *gracieux*, and our *grace, gracious*. The Latins sound χαρίδος as *grates*, and hence formed their *gratus, gratis, gratulatus, gratitudo, gratulor, congratulor, gratuitus, &c.* the origin of our *grateful, gratitude, gratuitous, gratulate, congratulate*. From facio and gratus comes gratificor, the source of

our verb *to gratify*, *gratifier*, French, and *gratification*.

כרה *to prepare a feast*, gave rise also to the Greek *χαρᾶ*, *χαρῶν*, joy and festivity, with *χορῆς*, a company of dancers, *χορηγός*, *dux chori*, &c. all which are adopted by the Latins, as *chorus*, *choralis*, *choragus*, *choragium*, *chorea*, *choreutes*, *chorista*, &c. with the diminutive *choreola*. From these spring the Italian *choro*, the French *choeur*, with our *choir*, *quire*, *to quire*, *quirister*, *carol*, *to carol*; *carolle*, Fr. *carolla*, *carolare*, Ital. What the English call *droll*, the Scots call *queer*; as a *queer* story, affair, &c.

The above root also signifies *to buy* or *make merchandize*. Hence כר a derivative of this root, if not the root itself, denoted a large measure containing ten *ephas*. This measure was called by the Arabs כרה, and by the Latins *corus*. An ounce Troy is called in French and English *carat* or *carat*, by changing the כ for ת, as is usual at the end of words. The Persian *kirwan* or *carwan*, a dealer, trader, or merchant; the Arabian *cairawan* or *carcan*; the French *caravanne*, and our *caravan*, a company of merchants, are plainly deflections of this root. As a caravan conveys goods from one place to another, and merchandize in general includes the idea of *transfer*, from *careb*, to buy,

come the Persian *kiranidan*, the Italian *acarlar*, and French *charier*, with our *to carry*, *carriage*, *carrier*.

What is precious we seek for and guard with attention. Hence the above root conveyed the idea of *digging* for hid treasures; and retained the ideas of *attention*, anxiety, and watchfulness in the Latin *cura*, the Saxon *cara*, the Gothic *kar*, the Persian *car* and *charchar*, and our *care*, *to care*, *chary*, *curate*, *curacy*, *curator*, *cure*, *to cure*, &c.

The Greek *καρ* or *καρ*, the heart, with the Latin *cor*, *cora*, are derived most probably from כִּי or כִּי any vessel covered after the manner of a furnace, with a view to increase or retain heat, as a porringer, chaffing dish, &c. So the heart is covered; and hence the inner part of any thing, such as the kernel of fruit is still called *cœur*, Fr. and *core*, English. As the pupil of the eye is so covered, and is the *focus* of the rays, it was called in Greek *κορη*, *cora*, Lat. By a metathesis it denoted the *covering* itself. Thus *corium*, *coriolus*, *coriarium*, *coriaceus*, Latin, whence our *currier*, *coriaceous*. A boat covered with leather, is called by the Welch fishers *eurwgle*, and by us *coracle*; and as *coral* covers the stone to which it grows like a plate; hence the Latin *corallium* and our *coral*.

כֹּר is synonymous with כֹּר. Hence the Greek χορδή *intestinum*; and as the strings of musical instruments were made of the intestines of beasts, the Latins called these strings *chorde*, from whence the French *corde*, *cort*, Brit. and *cord*, *to cord*, *cordage*, &c. English. This word still conveys a musical idea, or an idea of harmony in the French *s'accorder*, and our *according*, *accord*, *to accord*, *accordance*, *q. d.* sounding the same note, or touching one *string*.

כֹּר as denoting a *covering*, gave birth to the Latin *cortex*, (*cor* and *tego*) *corticatus*, *corticatus*, the source of our *cortical*, *corticated*, &c. Hence a species of oak which is striped of its bark every eight or ten years, is called *corcho*, Span. *korck*, Belg. and *cork*, Eng. ; and the bungs for barrels, stoppels for bottles, &c. which are made of the bark of this tree, are called *corks*. Our old word *cuerpo*, stripped of the upper coat, had probably the same original.

The principle of generation of animals and vegetables has got different names in different languages ; but all of an Hebrew original. כֹּר signifies any *fat oily* substance, and is plainly the Latin *semen*, which seems originally to have denoted the principle of animal generation, a substance of the unctuous kind, and by analogy

not add, that upon this root the Latins have formed a great number of words, as *semino*, *seminarium*, *seminalis*, *semento*, &c. from whence our *seminary*, *seminal*. The fat of hogs, or hogs lard, is still called in Scotland swines' *semm*, the exact idea of the Hebrew word. The Latin *sero* has the same sound and sense as the Hebrew זרע zero. From the preterite of the verb (*sevi*) come the Gothic *saian*, the Islandic *saa*, the Saxon *sawan*, and English *to sow*, *sown*.

The Greek σπέρμα and σπέρμας, from whence the Latin *sperma*, French *sperme*, *spermatique*, with our *sperm*, *spermatic*, are derived from ספר spor, sper, or spor, to do a thing with *speed*, *hastily*, or *early* in the morning. Why the Greeks employed this word to denote the principle of animal generation is obvious enough. Even among the Hebrews and Chaldeans it denoted, as a noun, birds and beasts of the lascivious kind, as sparrows and he-goats; although it also denoted birds in general on account of their celerity in flight. As illegitimate children are begot festinanter on the Greek σπέρμας the Latins formed their *spurius*, whence our *spurious*, *spuriousness*. ספר still retains its leading idea in *spora* or *spär*, Sax. *spore*, Dan. and *spur*, to *spär*, Eng. The Latin *passer* is formed by transposing the ס and צ in the above word,

and our *sparrow*, is almost exactly the Hebrew *ספרח* *sparch*, which has the same sense.

From *σπορος* seed, comes *σπορα*, generation, sowing, a crop, &c. with many derivatives. Hence too *σπείρω*, to sow, to beget; from the preterite of which (*ἔσπαρξα*) the Latins derived their *spargo*, *dispergo*, &c. from the preterite of which we have borrowed our *sparse*, to disperse, dispersion, dispersed.

The lascivious idea is retained in the Greek *σπινθη* semine abundo, turgeo libidine; and the idea of haste, speed, stimulation, &c. in the Greek *σπείρω*, excito, *σπείρομαι*, propero, *σπινθη*, festinans, *σπείρω*, salto, *σπείρω*, ira. The Islandic and English *sport* is undoubtedly of the same original.

The Saxon *sæd*, Belgic *saed*, Danish and English *seed*, are obviously derived from *סד* to harrow or sow a field. *סד* shade, a field is retained in the same sense in the Scots *shade*, i. e. a field of land. As sowing includes the idea of dispersing, hence the Saxon *scedan* and English verb *to shed*.

The Greek *σπείρω* and *σπείρω*, are descendants of the Hebrew *ספד* diffudit se. This idea is still

retained in the French *pisser* and *pissant*, and in our *piss*, *to piss*.

פֶּנֶה, פִּנָּה, פֶּן. Pun or pon, pane, pann or penn.

These terms are not different roots, as the principal idea is the same in them all. This idea is *looking different ways*, and is 'applied to an angle, corner-stone, any thing which ends in a point; and to the mind, when in doubt, perplexity, or anxiety, looking every way for relief.

In this last sense it gave birth to the Greek *πενος*, laborious exercise, whether of mind or body; *πενειν*, *πειναι*, *πενημα*. One who gives bad counsel is called *πενηρος*, from *πενος* and *ειρω*, speaking grievous or troublesome things. Hence also *πεινη* with its derivatives, from whence *pæna*, *punio* or *pænio*, *penalis*, &c. Lat. *pin* and *pinian*, Sax. *pein*, Teut. *peine*, and *punir*, *punishment*, &c. Fr. with our *pain*, *painful*, *punish*, *punishable*, *punishment*. From the same root comes *pœnitet*, Lat. it grieves, pains, or vexes me. *Pœniteo*, *pœnitentia*, &c. are obviously the source of our *penitence*, *repentance*, *to repent*, *pene-tential*.

Pendere to be doubtful, in suspense, or in pain for, with its derivatives *dependo*, *impendo*,

suspendo, convey the radical idea. These are plainly the origin of many English words, as to depend, to impend, to suspend, suspense, dependance, pendant, pendent, pending, penulous, pendulum, pensile, pensive, &c. with the French *pendule, pendans, pendante*, &c.

As a balance in equipoise is the best image of a doubting mind, the Latins made their *pendo, dependo*, to signify to *weigh* or *poise*; and as the price of any thing, or the pay of soldiers, &c. was given by weight, hence money or the yearly allowance given by the court to any dependant was called *pensio*. Whence the French and English pension, pensioner, pensionaire, pensionary, &c. Hence *expendere*, to lay out money for labour, goods, &c. and our to expend, expence. Hence, too, to *weigh* any thing in the mind was called *ponderate*, and a *weight* *pondus*; from whence our verb to ponder, with the nouns ponderosity, ponderous, &c. *Pondo*, Lat. *pund*, Sax. *pound*, Eng. *penning*, Swed. *pending*, Dan. *penninck*, Teut. *penig*, Sax. *penny*, Eng. are of this root.

As *ποῖος* and *ποῖος*, *quis, quale*, supposes doubt or suspense, they are doubtless derived from *ἰδῶ*, *dubium*; as *ποῖος* was probably changed by the Latins into *quis*. Hence also a quibble on a word used in two different meanings, is called

by the English a *pun*. A bridge hangs in the air, and looks to both sides as an *angle* or *corner-stone*, hence it was called by the Latins *pons*; and every arch is still called in Scotland a *pend*.

פנה *poné* often signifies to look behind. It has the same sense in Latin. As glass looks either ways, or as we see through it on both sides, a square piece of it is called *paneau*, (פנן) *pan*, Fr. and *pane*, Eng.; and hence any thing resembling a pane of glass in figure is styled *paneau*, Fr. and *panel*, Eng. a diminutive of the French word. The Hebrew term also denotes a superficies, and hence the Greek *ποντία*, the surface of the sea, called *pontus* in Latin, or perhaps *ποντία* may be derived from עין פה, *p'oin*, the fountain.

פנן *pinn* and פנה *piné* signified in the mother tongue the angle or sharp point or extremity of any thing, or what ends in a point. It still conveys this idea in the English *pin*, *to pin*, from *pindan*, Saxon, to confine in a pinfold. As sheep were first confined in an inclosure made of sharp stakes fixed in the ground, such an inclosure was called a *penn* and pinfold. For this reason, as well as because we use pins in fastening clothes, &c. together, *to pin* now signifies to confine together, to join, &c. The

Latins retained this root in their *spina*, with the prefix *s*, denoting any thing with a nice point, as a thorn or pin; or any assemblage of things nicely concatenated, as the cartilages of the backbone. On this they formed many words obvious to every Latinist, from which come our *spine*, *spinal*. Hence, too, the pin by which flax is twisted into a thread was called *spindel*, Sax. *spindle*, Eng. and the art of forming a thread by this instrument was called *spinning*. Any thing that runs round as a spindle is said in Italic *spingere*.

As sharp pointed instruments were employed to give pain, hence *pincer*, *pincettes* Fr. and our pinch, to pinch, pincers. The Latin punctum, pungo, compungo, &c. with the French *point*, poignant, pointer, and our point, compunction, poignancy, poignard, are plainly of this radix; as is also the Italic *ponzone*, *pongonare*, from whence our pounce, to pounce, pounced. Hence also *penna*, Lat. the mother of our *pen*. As a kind of pen made of black lead was used in representing likenesses by colours, this instrument was styled *penicillum*, Lat. *pencil*, Eng. as also every instrument used for that purpose; while the art itself was called *peinture*, Fr. *painture*, and *painting*, Eng. derived immediately from *pingo*, Lat. To plant, or strike in a plant in the ground by a dibble.

pangere, *compangere*; and as in making a covenant the parties planted the destroying knife in the neck of the sacrifice, *pangere foedus* was a phrase for making a covenant, and *pactum*, *compactum*, denoted a covenant itself, whence our *compact*, &c. The Teutonic *bang*, whence our *pang*, has only changed one labial for another.

As a cone ends in a point, the fruit of the pine-tree derived its name from this circumstance; thus it is called *pinus*, Lat. *pin*, Fr. and *pine*, Eng. A large pear of this figure was called by the Saxons *pundere*, the origin of our *pounder*.

As sharp pointed instruments are used for peircing or penetrating, the Hebrews used a derivative of this root to signify the inward parts, or to enter into these parts. Hence the Latin *penes*, *penis*, *penetro*; from whence the French and English have derived their *penetration*, *penetrable*, to *penetrate*, &c. *Penis*, the tail of a beast, is from פנה *declinavit*, hanging down; and as the tail is connected with the animal, hence *pene*, Lat. almost, and our *peninsula*, *q. d.* *pene insula*, almost an island, or joined to the continent, as the large tails of the eastern sheep to the body of the animal.

The fin of a fish, both in structure and use, resembles the feathers in the wing of a bird. Hence pinna signifies both; which word is immediately derived from the Greek *πιννα* or *πιννα*, pronounced by the Saxons and English *fin*, by the Germans *fenne*, and by the ancient Belgæ *vin*. The Greek word had certainly signified originally some sharp pointed instrument, as a lance, pen, &c. since its derivatives, *πινναξ*, *πινναξισ*, *πινναξίς*, denote a lance, writing, and a writing-table. From these words comes the Latin *pingo*, drawing the form or shape of any thing, which, applied to the paintings of fancy, is pronounced *figo*. On *fictum* and *pictum*, the supines of these verbs, are formed *fictio*, *figura*, quasi *ficura*, and *pictura*, from whence our fiction, figure, picture; as also feigned, to feign. *Compingo*, *depingo*, whence our depicted, are of the same radix. As painting includes the idea of staining, hence *πινω* *contamino*, *πινωσις* *sordidus*.

As the angles or corner stones of a building join the several parts together, *γωνία* become the Greek *πηγυα*, *συνπηγυα* *constabilio*, and the Latin *compingo*, *compono*, *pono*, *impono*, *depono*; from the several parts of which verbs many nouns are derived, from which have taken our composed, compound, deposite, de-
pone, composition, position, &c. All these ideas

~~are~~ obviously derived from the place and office of a chief corner stone at the foundation of a building.

As פֶּנַן and פֶּנֶה denoted the extremity or uttermost point of any thing, it gave rise to the Latin pinnaculum, a spire or *pinnacle*. Pronouncing the first radical as *ph* or *f*, it became the Latin finis, confinis, finio, confinio; on which the French finie, enfin, and our in fine, final, to confine, confines, finitude, finite, infinite, infinitude, &c. are evidently formed. The end of controversies in law is called in the Welch tongue *ffin*, whence our law terms, fine, to fine. As finishing includes perfection or the highest excellence of which a thing is capable, hence a *fine* style, a *fine* woman, *fine* linen, *refined* metals or liquors. A pretender to uncommon refinement or elegance is called *finical*. A northern bird of the most elegant plumage is called *finc*, Sax. and *finch*, Eng. as gold-finch. The members at the *extreme* parts of the hand are styled *finger*, Sax. Dan. and Teut. *finger*, Isl. from *er*, a man, and *fin*, *q. d.* a man's fins. The talons of a ravenous bird are called *fangs*, as also every thing resembling them. As we take ~~hold of~~, search ~~for~~, or seek to feel any thing ~~by our fingers~~, hence came the Saxon *fangan* and Belgic *vanger*, to seize or gripe, with *fin*.

dan, Sax. vinden, Belg. the mother of our ~~verbs~~ *to fang, to find*. The Belgic *vanger* is still retained by the French, and became our *vengeance*, to *venge*, to *avenge*. The ferocity of the boar, eagle, &c. in seizing their prey, has given rise to this idea.—The French *finance*, *financier*, &c. are borrowed from the law sense of the word *fine*.

As a sharp pointed instrument is used to make a hole, an instrument of that kind is called by us *punch* and *puncheon*, *puncher*, from the French *poinçonner*, to *punch* or make a hole by driving a pointed instrument. Hence also to *pounce*, to *pound*, or beat to powder with a pestle.

As a *point* includes the idea of *littleness*, hence *punctum*, Lat. *punto*, Span. *punctilio*, Ital. a nice point of ceremony; *punctuel*, Fr. *punctual* and *punctuality*, Eng. A puppet, or a harlequin in a puppet show, is styled in Italic *punchinello*. The French *puisé* and our *puny*, pony or a little horse, are of the same original. A tadpole or young frog is still called in Scotland a *pouny*.

The Saxons called a small inclosure for sheep a *pen*, from the sharp stakes by which it was surrounded. A small collection of water, in which fishes are confined, is hence called a

~~point~~. Hence to pound, *i. e.* to confine strayed cattle.

To shut up one in an angle or corner, is a figure for reducing one to great straits. Hence scantiness or want was called by the Latins *penuria*, whence our *penury*, *penurious*; as also to pine, *pinning*. Hence any difficulty or strait is called a *pinch*, *i. e.* an angle or corner. I should have observed on the idea of littleness, that a small eye, from its resemblance to a *point*, was called in Belgic *pink*, and to wink with the eyes *pincken*; whence the French *pince*, and our *pink*, to *pink*.

פטר and פטר.

Bryant thinks that two words, originally very distinct, have been blended together by the ancients, and pronounced as one and the same, since *pator* of the east generally signified oracular influence, or a revelation of the divine will by inspiration, and frequently a father or parent. Had he inspected the Hebrew lexicon, he would have found the two terms he seeks. פטר conveys the idea of setting at liberty or opening what is shut up; and, as a noun, it frequently denotes a firstling, or whatever first opens the matrix. This word, for a very obvious reason, was employed by the Greeks to signify a father, nor have we any evidence that

their *πατήρ*, or the Latin *pater*, were ever, used in any other sense.

When some Ammonian colonies, however, had settled in Greece, it was observed that they called their god *pator*. This, in their tongue, denoted the god of inspiration, or the oracular deity; but as it had a similar sound to the Greek *πατήρ*, it was natural for that people to think that the Egyptian *pator* meant a father or parent.

This last word is the Hebrew *פֶּתֶר*, which means an interpreter of dreams or dark oracular sayings; and, in this sense, it was used all over the east. It is a mistake, however, to think that the Greeks and Romans, in their religious addresses, employed it in the same sense, as it is obvious, that the gods called by the eastern nations *pateræ*, were denominated by the Greeks, who mistook the meaning of the term, *θεοὶ πατῆρες*, gods of the country, whence came the *dii patrii* of the Latins. This term is often used in the Greek New Testament in religious addresses to the true God, and always signifies his paternal relation to his creatures. This sense, indeed, does not wholly exclude the other. To convey instruction is included in the idea of a father as well as age and authority; hence the heads or chiefs of a society, chiefly of the religious kind, are still called fathers,

after the practise of the Romans, who called all venerable for age or wisdom *patres*.

אֵל in the East was a term entirely religious. It denoted the inspiring God, whose priests were called *pateræ*; the instrument held in their hands, during their ministrations, *petaurum*; and their meat-offerings *petora*. The rites of Mithras, the oracular god of Persia, were styled *patrica*. The shrines of these deities were named *patera*, *petora*, and, in process of time, *petra*. As these temples were originally formed in caverns of a rock, hence *petra* was employed by the Greeks to signify a rock or stone, and almost solely confined to that sense. On this word the Greeks have formed many terms, obvious to every one acquainted with that language. The Latins, too, have adopted their *πετρα*, on which they have formed their *petrescens*, *petrificus*, *petrifacio*, &c.; whence the French petrifier and our petre, or salt-petre, to petrify, petrescent, petrific, petrifactive, &c. The Latin *patera*, a goblet or bowl used in sacrifices and public feasts, expressed the eastern idea of the term.

אָב has found a place in all the northern languages, and conveys the same idea in all of them. Thus *pater*, Lat. *pater*, Gr. *pater*, Pers. *fader*, Sax. *fader*, Dan. *vader*, Belg. *vater*, Teut. *fater*, old Fr. *padre*, Ital. *vaker*, Erse, with the

English *father*. In the eastern tongues *d* and *t* are used indifferently as letters of the same organ. ϑ with the aspirate sounds *ph* or *f*, and υ as *th* or the Greek θ . By this last rule our English *father* is the exact sound of the Hebrew term.

Pater enters into the composition of above forty Greek words. Persons, or things connected with or related to a father, derived their names from him. Thus *πατήρ*, a father's land, *πατρία*, his family or tribe, *πατριος*, belonging to a father, *πατριάρχης* (*πάτηρ* and *αρχή* chief,) the chief father, head of the tribe, family or society, &c. Most of these are adopted into the Latin, French, and English languages, e. g. *paternus*, *paternel*, paternal; *paternité*, paternity, *paternitas*; *patria*, patriarcha, *patriarche*, patriarch, patriarchal, *patriarchat*; *patricius*, *patricien*, patrician; *patronus*, patron; *patrimonium*, patrimony; patriot, patriotism, &c. *πάτηρ* and *ὄνομα*, a name, gave rise to *πατρωνυμικός*, patronymicus, patronymique, patronymic. *Patro, dare operam ut fiat pater.*

תהו

The ancients supposed ~~that water was the~~ principle of all things. This opinion undoubtedly sprung from the tradition of the chaotic state. Chaos, or the confused mass of earth

and water, contained the rudiments or elementary principles of all terrestrial things. In this state water seems to have prevailed; for, says Moses, "the spirit of God moved upon the face of the waters" impregnating every seed of things with life. The same author informs us, that the waters produced a multitude of fishes of every scale, and fowls of every wing, before the dry land had brought forth a single animal. As the waters were first prolific, and as moisture is essentially requisite to generation in every form, it is easy to see the foundation of the ancient belief,—That water is the mother of all things.

This prolific power of Nature was deified by the Gentiles, and worshipped under the title of Venus, a name derived from בנה to produce, the *beth* being sounded as *vau* after the manner of the Celtic nations. Ausonius tells us how she was produced and of whom descended.

Orta salo, suscepta solo, patre edita coelo.

This generative power sprung from the waters, diffuses her influence through all material beings, or the whole earth, and that by the co-operative powers of the heavens, heat, light, and air. Or the prolific powers of the earth originated in moisture, and can only exert their

efforts or expansive energies by the influences of the heavens. Hence Venus is said to be the wife of Vulcan, the God of Heat, as the coitus of heat and moisture is absolutely necessary to generation.

As fishes are exceedingly prolific, and were the first born of the waters, *dag* the original name for a fish, became a root expressive of the idea of fertility, increase, or procreation. Accordingly this power was worshipped in Canaan under the figure of a fish joined to a man, and hence called *dag-on*, *i. e.* the fish-god, or the god of procreation.

יָדָם moisture, humidity, upon the above principle, has been used to give the idea of nutrition and procreation in many languages. מָטָר, a noun of this root, among the Hebrews signified rain, which nourishes life in every form. The Greeks used it to denote any thing in which the plastic powers of nature are expanded by receiving proper nutriment or moisture. Hence *μητήρ* or *μήτηρ* a mother, which became the Latin *mater*, the Saxon *moder*, the Italic *madre*, and English *mother*. The English pronounce the teth as th or e. The Greeks have formed upwards of thirty words upon this root, many of which are adopted in other languages. Thus the *utérus*, where the *foetus* is formed

and nourished, is called *μητρα*, matrix; the union, by which one becomes a mother, is termed *matrimonium*, matrimony; an herb, *quæ matricem juvat*, *matricaria*, mother-wort. Hence, too, the French *matrice*, *matrone*; the Latin *matrona*, *matronalis*; and our *matron*, *matronal*, *matronly*—all from a title which originally belonged to Juno as the wife of Jove. *Matrona tonantis*, is the title given her by Ovid; from *mater* and *on*, the Egyptian name for a god, *q. d.* the mother or wife of god. Hence it still signifies a lady or woman of quality.

The principles of which any thing is made, are called in Latin *materia* and *materies*, from whence our *matter* and *materials*. The Greek *ματρηια* means a moist chaotic mass, which we call *paste*. The Hebrew *מרה* was applied to a *purulent running*, or *corruption in a sore*; and it is observable, that the English *matter* in *surgery* still retains this sense.

As by nourishment every thing is brought to perfection, the Latins chused the same root to denote ripeness, perfect growth, or an advancement towards it. Thus *maturo*, *maturatio*, *maturatus*, *maturè*, &c. whence the French *maturité*, with our *maturity*, *mature*, *maturation*, *maturative*, *maturely*, &c.

The *nun* is often prefixed to a root in Hebrew in order to form a noun. Prefixed to this root it makes the Latin *natura*, the power which gives all things their original properties, or the genial powers and parts. It retains the same sense in the French and English *nature*, *nutrition*, *nutritive*, &c.

By prefixing the *mem* the Latins formed *mater*, by which they sometimes meant a tree. The Saxons, Goths, &c. retained the root without the prefix, and made it signify the same thing. Thus *trin*, Goth. and Island. *treow*, Sax. whence our *tree*, *q. d.* springing in moist places, or nourishing many branches.

ןן and ןן.

These terms are variously pronounced in different dialects, as *ain*, *oin*, *hone*, *oun*, or *on*. Both seem to be one root, which signifies to view attentively or with particular care. Hence *ןן*, as a noun, denotes the eye: and in this sense it is retained in the Scots *een* and old English *eyne*, the plural of eye. *Auga*, Goth. *eag*, Sax. *eog*, Belg. and *aug*, Teut. have nearly the same sound as the English eye, the *g* being pronounced as *y*. In all the *nun* final is dropped in the singular number and retained in the plural. As a verb it was retained in the Saxon

hon or hona, from whence our verb to hone, *i. e.* to eye a thing with eager desire.

In all the eastern dialects הו signified also a fountain, probably from the resemblance it bears to the eye. Jer. ix. 1. "Mine eyes a fountain of tears." The Egyptians and Chaldeans pronounced it *ain* and *eon*, which they applied to fountains, the heavenly bodies and ages, or determinate periods of time. This last sense is conveyed by the Hebrew עו , as הו signified a cloud, and a diviner by clouds. The sun among the idolaters of antiquity was the great *eon*, the source of light, life, heat, &c. to this system. These emanations or virtues proceeding from the sun were at last considered as subordinate deities, called *eons*; and as they are reflected from the lesser celestial luminaries, these were called *ain* or *eon*, fountains from whence the solar emanations flow. What the sun is to the lesser lights, such is the ocean to all the springs, rivers, and lakes on earth. Thence they come, and, after a tour through many a maze, dispensing beneficial influences wherever they go, thither they all return. Eternity stands in the same relation to all the periods of temporary duration, called *æons* by the Greeks, and ages in our tongue. All these periods originate in eternity, and in the same

immeasurable ocean all shall be lost and swallowed up again. This analogy between these several emanations is the reason why one name was given to all.

The Greeks pronounced this word *αιων*, which the Romans changed to *aevum*. By this they did not only mean an age, but also life or the soul, which the Egyptians taught them to consider as a ray or emanation from the sun. Thus they worshipped the creature instead of the creator, by ascribing to the former what is due only to the latter. With allusion to this, David ascribes this blessing to its true author—*With thee is the fountain of life.*

The Hebrew *עוֹן* *eon*, substance; affluence, was probably the Egyptian name for the sun, whom they looked on as the source of all affluence and enjoyment. It is certainly a Chaldaism for *עוֹן* existence, in the same manner as *συσ* substance, wealth, is derived from *επι* sum. Hence Jehovah reclaims this honour to himself, (Exod. iii. 14.) *אֲנִי אֲהִיָּה אֲהִיָּה*; and *ὁ ὢν καὶ ὁ ᾔς*, Apocal. i. 4.

Phe or pi in the original language is often an expletive particle prefixed to nouns. It was often prefixed to *עין*; and thus compounded, was

our *fount* and *font*. From fons comes the adjective fontanus, the source of our *fountain*. Hence also the Latin fundo, effundo, diffundo, infundo, from the preterite of which verbs we have formed many terms, as fusion, infusion, effusion, diffusion, to infuse, diffuse, effuse, &c.

As *phe-ain* or *phe-on*, applied either to the sun or a fountain of water, conveys the idea of splendor or brightness, the Greeks have used it to this purpose. Thus φαίνομαι, luceo, splendeo; φαρίζω, appareo; φανος, clarus. And as man first beheld the reflection or image of himself by the light of the sun in a fountain, φαντασία was chosen to signify an image, species, or representation of a thing, whether exhibited to the senses or the imagination. Hence come the English fantasy, fancy, fantastic, &c. with the French fantasie, fantastique: as φαινομενον, a splendid appearance in the heavens, is still our phenomenon, from φαίνομαι. The Greek scholar will find about fifty words in that language derived from this radix.

P'ain or *pe-on* without the aspirate became the Greek Παιων, Appollo, the same as the sun. This term also denoted a song in honour of Appollo, and παια the measure, or a sort of foot in that species of verse, in which this song

was composed. As the sun was the chief of the false gods of the Gentiles, all victory was ascribed to him. Accordingly this song was sung to him when they begun a fight, and when they had obtained the victory. As his priests or priestesses first sung these hymns to the harp, hence he is fabled to be the god of music and inventor of the harp. This word became the Latin *pœan* and our *pœan*. Παιων, by a syncope, was pronounced *pan*, or with the aspirate *ph'an*; which last became the Latin *faunus*, the same as the Greek Παι. This originally denoted Appollo, the universal and everlasting God; for the Latin *faunus* is plainly the same as Φαῖνς or Φαῖος, the sun. As the sun was called *ph'on* from his supposed self-sufficiency and independency, Παι was made to signify the universe, or a being comprehending or ruling over all things. Indeed, not to add that, in this sense, it has entered into the composition of some hundreds of Greek, Latin, and English words.

Dropping the prefix *pe* in Παιων, the Greeks formed on Παι their Αἶνος, laus, gloria; αἴνη, honor; αἰνίζομαι, laudo; and as the sun, Παιων, was considered as the author of the pestilence and such grievous calamities, αἶνος was used to denote any thing severe, heavy, or grievous. Hence sprung the Latin *onus*, with all its derivatives, as *onero*, from whence our *onerous*.

This double sense of the word *αἶνος* originates in the Hebrew *נָחַם*, which signifies both praise and depression, because the praises of Jehovah require the utmost exertion of our powers, and the deepest abasement or humility of soul. With allusion to this double sense of the word, Paul raises the phrase—*an exceeding weight of glory*.

נָחַם signified not only praise or song, but also a response or oracular answer; and the Greek *αἶνος* has retained both senses. Hence *αἶνον*, Doricè *αἶνον*, pronounced by the Latins *hanum*, denoted a temple. The old Latin *hanum* was at last pronounced *fanum*, *q. d.* the house of praise or the house of responses. Hence our *fane*; the Saxon *fægen*, Islandic *fagen*, Gothic *fæginon*; glad, joyful, and our *fain*, are of the same original.

The Latins sounded *נָחַם*, the *αἶνος* of the Greeks, with the aspirate *honos*, and in process of time *honor*; by which they meant worship, glory, reverence, &c. *Honestas* originally had the same signification. On these they formed many terms, which are but little varied in our *honour*, *honourable*, *honorary*; *honest*, *honesty*, *honestly*. These three last terms originally signified decency, or what is honourable, becoming, and praise-worthy. This sense it still retains in the English translation of the

New Testament, Rom. xiii. 13. *Let us walk honestly, i. e. decently cloathed, or in becoming apparel, as in the day.* Cloaths becoming one's station are still said to be *honest-like*.

נָתַן signified simply to speak as well as to give responses, or to hear requests. Hence: φαναι. dicere. The priests of On in Egypt were called *ph'ont*, פֹּה and נָתַן, *phe* or *pi-onth*, with the n in regimine. *Pi* or *phe* denotes often the mouth, an oracle, &c.; and as the priests delivered the responses of On, they were called *phonth*, q. d. the mouth of On. As they were considered as inspired, and as they used frantic gestures in uttering the divine oracles or responses, *phont* or *phant* came to denote not only inspiration, but madness and daemonic possession. In this sense it was used by the Etruscans, from whom the Latins borrowed it, and shaped it into *fanaticus*, *fanaticè*, from whence the French *fanatique*, and our *fanatic*, *fanaticism*, which still means religious madness.

As the ass, from the earliest antiquity, has been a beast of burden, the Greeks called that animal ονος, from נָתַן depressus, humilis est. He was much used in husbandry; hence ονικός, utilis; ονίσει, juvo, utilitatem afferō; ονία, cibus. He was employed in turning a mill-stone; hence ονέω, moveo, circumago. He was exercised in

the vilest offices; hence *ovow*, iniquo. As an emblem of carnal lust he was sacred to the obscene Priapus; hence an adulteress is called *ovogutis*, *asino pervia*. From the idea of his utility in bearing burdens, grinding, &c. *ovewov*, circumagebant is applied to merchants; hence *ovioμυς*, *emo*, *mercor*; *ωνη*, *emptio*, with many others of a similar signification, from *נענ* *negotium*.

From *נענ* *on*, and *אור* *aur* or *aor*, the *revelation of light* or the divine response, comes the Greek *ovag* and *ovewov*, a dream; one of the most ancient methods of communicating the will of the Deity. When any person desired to know the mind of God by a dream, he wrapped himself in the skin of the sacrifice, and laid himself down to sleep in the temple, and near the shrine of the Deity. Hence a dream was most properly called *on-aor*, the divine light.

נענ, *musical responses*, gave birth to *tonus*, Lat. *ton*, *tone*, Fr. *tuono*, Ital. *ton*, Swed. *taon*, Belg. *tone* and *tune*, English. Hence, too, the instrument of sound was called *tung*, Sax. *tonghi*, Belg. *tongue*, Eng. and the loudest sound *tonnerre*, Fr. *thunor*, Sax. *thunder*, Eng.

From *נענ* comes *נענע* *mone*, affliction, depression of spirit. This was retained in the

Saxon *mænan*, the mother of our *moan*, to moan, still pronounced *mone* after the Hebrew manner. *יָנַע* *yane*, from *עָנָה* to answer or open the mouth, gave rise to the Saxon *geouan* and our *yawn*, to *yawn*.

מָעוֹן or *מַעֲיָן* signified an habitation, chiefly the divine dwelling or temple, *q. d.* the place of the oracle, from *עָנָה* *respondit*; or the place of vision, from *עָן* *aspexit*, *visus est*. Hence the Latin *maneo*, *remaneo*, *mansio*, *remansio*, &c. from whence our verb to remain, as also mansion and *manse*, which last word still retains something divine in its idea, as it is now solely appropriated to the habitation of a clergyman. *Mains*, however, is a word of the same original; and as it signified at first a sacred dwelling, it has always had the idea of greatness annexed to it; and accordingly, in many places of this island, it denotes the house and glebe of a laird. *Mainor* or *manor* has also the same signification.

Near Penzance, in Cornwall, there are some stones of a prodigious magnitude, laid one above another; the uppermost of which is a rocking stone, which of old was looked on as oracular, or the shrine of a deity. This is called *main-amber*, *i. e.* the sacred mansion. If *main* signified a stone at any time, as Bryant alleges, this certainly is but a common name.

from the idea of a stone being the house of God. Nor is this supposition necessary to account for the etymology of *mænia*, *munio*, (*mænio*, old Lat.) as the temples of the gods were all built within sacred inclosures, and were themselves asylums or places of security, which circumstance makes it more probable that the Latins took their *mænia* from a name given to these sacred asyla than from stones. From *mænia*, *munitus*, &c. come our *munition*, *munite*, *muniment*. *Maneo* was immediately derived from the Greek *μενω*.

This word still conveys the idea of magnitude in our English *main*; as *main-land*, *main-sail*, *main-mast*. *Megen*, Sax.

מן, *main*, signifies a fountain. In our language it still denotes the ocean, the great fountain of waters; from which circumstance it has the idea of greatness annexed to it in all languages where it has found a place. It has been confounded with the foregoing term, with regard to spelling, yet both still convey their respective primary ideas distinct. Thus *maneo* denotes dwelling, and *mano* the flowing of a fountain. It obtained a place in the Greek tongue in the form of *μενω*, *ματος*, *μανωσις*; from whence the Latin *maneo*, *dimano*, *emano*, but little varied in our *emanent*, *emanation*, *emanative*.

סתר, *stor, star*, to conceal or hide one's self. This word in the Etruscan dialect was chosen to signify an actor on the stage; and as every actor in ancient times performed his part in a mask, he was hence called *stor*, *i. e.* the concealed or masked person. The Latins borrowed their first idea of play-acting from that ingenious nation who had been lords of Italy long before the name of Æneas or Romulus had been known in that country. The first actors in Rome were Etruscans; and the art was known there by a name derived from the Etruscan tongue. The same word was *ιστορ* in Greece and *hister* and *histrion* at Rome. It has been blended, however, with *משׁט*, a preses, moderator, governour, excelling in science or talents for government. This sense it retained in the Greek *ιστορ*, *ιστοριω*, *ιστορικα*, &c.; yet joined with the Etruscan sense of *hister*. Hence they denote a narration and a narration given by the help of memory alone; which is not the province of the governour or judge but of the actor. As a play contains a delineation of characters and a narration of events, which is also the province of history, hence both were known by the same name. *Histrion*, *historia*, with their derivatives, have only been a little variously modified in the French *historien*, *histoire*, *histrion*, and our *history*, *historical*, *historically*, *historiography*, *historian*, *histrionic*, *histrionical*. Our *story*, without the aspirate, is nearest the radical term.

סָתַר is also the root of Saturnus, the Latin name of Chronus, from his hiding himself in Latium from the wrath of Jupiter. The fabulous demi-gods of the woods and mountains were called *satyri*, because they concealed themselves in caverns and grottos. A species of poem, in which vice and folly were censured, was called *satira*, not from *sat* and *ira*, as the first poems so called were full of humour and pleasantry, but from the above root, intimating the latent sting concealed under the appearance of good-humour, the distinguishing characteristic of this kind of writing. The Latin *satira* gave birth to the French *satire*, *satirique*, *satiriser*, and our *satire*, *satiric*, to *satirize*.

מִסְתָּר *mister*, a noun of this root, denotes any thing or place hid or concealed. From this came the Greek *μυστήριον*, *μυστικός*, &c.; from which were derived the Latin *mysterium*, *mysticus*, with the French *mystere*, *mysterieux*, and our *mystery*, *mysterious*, *mysteriously*, *mystic*, *mystically*, &c. In all these it still retains its leading idea, denoting some sacred act, rite, or doctrine, which contains a hidden sense, either wholly unknown or but partly revealed. As every art, trade, or occupation is supposed to contain some secrets which are only communicated to those who are taught it, hence these

are styled *mestier*, Fr. *mistiero*, Ital. and *mystery*, Eng.

סחש site, sate, or sote.

This word signifies to feast or drink together, and whatever is included in the idea of conviviality. It was adopted by the Greeks, in whose language it still retained its primary sense. Thus *σάτιζω*, edo, pascor; *σίτος*, cibus, esculentus; *σίτην*, nutrio, pascō; *σίτιζω*, idem; *σίτησις*, jus epulandi; *σίτιον*, sagino, with many others. *Σάτω*, impleo, is of the same original, as also *σνταγίος*, panis purgatus. As feasting and conviviality warms the body and enflames the passions, hence *σάβωω*, calefacio; *σάβη*, veretrum. Sat and aur, or ur, *heat*, made the Greek *σατυρίω*, prurio ad venerem; *σατυρισμός*, pruritus ad venerem: and as the sylvan deities were exceedingly lecherous, they were styled *σατυροί*, as also the obscene songs sung in their honour, *σατυρικά*.

From the same source came the Latin *sat*, *satis*, *sata*, *satietas*, *satiatus*, *saties*, *satisfacio*, *satisdo*, with many others, *asosatur*, *saturitas*, *saturō*, *satura*, *saturatio*, &c. These have now become the English to sate, (see *Islandic*), to satiate, to satisfy, to saturate. In the Belgic and French the primitive idea was exactly re-

tained in their *sote*, now our *sot*, meaning a person stupified with drink. The Greek *citta*, the Latin *sitio*, *sitis*, *sitacula*, &c. are obviously of this radix.

שָׁטַל, שָׁט, שָׁטַל, setel, set, sot or sut.

These terms convey analogous ideas, and are therefore used indifferently in all the derived languages. They signify in Hebrew to plant, set in order, dispose, arrange, lay a foundation, place, allocate, or put any thing in its proper place. The Latins, changing the *t* for *d*, formed their *sedo* upon this root, with its compounds *assedo*, *posse*, (*Possed*, quasi, *sedere*, to put a thing, *posse*, in one's power; or *posse*, to be able, *sedere*, to sit or settle in a place.) *subscdo*, *subsidio*, *subsidiium*, *subsidiarius*, &c.; from which come our *assedation*, *sedentary*, *sedan*, *sedate*, *sediment*, *to subside*, *subsidiary*, *subsidy*, and the French *subsidé*. From the preterites of these verbs *sessi*, *assessi*, &c. our *session*, *sess*, *to assess*, *assize*, *assession*, *assessment*, *assessor*, *assets*, *to possess*, *possession*, *possessor*, with the Italic *assessare*, *assesse*, and French *assez*, *assise*, are all descended. The French *saisir*, *saisin*, from whence our *to seize*, *seizen*, *seizure*, are probably of the same descent, as all of them denote possession, or the manner of taking possession.

The Latins retained the *t* in their *situs, positus, positio, impositio, appositio, compositio, depositio, repositus, propositio, prapositio*, from whence we have borrowed our *site, situate, situation, apposition, composition, deposition, imposition, repository, repositied, deposite, positive, q. d.* strongly settled in opinion. Hence also the French *positif, imposer, impost, depositaire, composer, imposit, compositeur, proposer, proposition, &c.*

In forming their *pono, depono, &c.* the Latins seem to have used two original terms, viz. *pono* to build, lay a foundation, or settle, and *pono* to set, place, or dispose. The present tense and the infinitive mood are derived from the former, and the preterite and supine from the latter. Hence the languages immediately derived from the Latin have followed their example. We have seen a variety of examples of French and English terms formed on the preterite and supine; and it is no less obvious, that *bur depone, deponent, compound, component, repone, &c.* with the French *componer*, are derived from the infinitives and participles of the same verbs.

pono as a noun denoted the human buttocks, which are hence still called in English the *seat* of the body, and that on which they rest a *seat*, Eng. *sett*; old Teut. *setel*, Sax. *sital*, Got. as the act of resting upon them is called *sitan*, Goch.

sittan, Sax. and *sitting*, to sit. The act performed by them is also styled *sh-ting*, from שׂוּן *sittin*, mingere.

The ideas of placing, planting, arranging, are perfectly obvious in the Gothic *satagan*, the Saxon *settian*, and our *set*, *settee*, *settle*, *settlement*. This last word still retains the exact idea of the original שׂוּן to plant, as a *plantation* and a *settlement* are terms used indifferently to denote a colony, or the place where a colony is established. A young plant or twig is called a *shoot*, or *sett*.

The Saxons pronounced the *teth* as *th* in their *soth*, *gesothian*; the first of which denoted *truth*, so called from its stability or certainty; as the last signified to please, to soften rage, pain, or any inordinate passion, from the idea of *settling* or composing the mind, &c. These Saxon terms are now the English *sooth*, to *sooth*, or *soothe*, and convey the Saxon ideas.

The Saxon *set*, now the English *soot*, is probably the offspring of the Chaldaic שׂוּן, any thing loathsome, base, and despised.

שׂוּן is also the mother of *installer*, Fr. to *install*, *instalment*, &c. Eng. with *stall*, *steal*, Sax.

stal, Belg. *stalla*, Ital. and *still*, i. e. without motion. Hence also *stolo*, Goth. *ystol*, Brit. *stol*, Sax. and Slav. *stoel*, Belg. *stelo*, Russ. *stolie*, Boh. and our *stool*, a seat for our nates, and the evacuation thereby.

שׁוּט shot.

This word signifies an explosion or loud noise. It has precisely the same signification in the Saxon *sceotan*; the Belgic *schietan*, *schot*; the Islandic *skot*; and our *shoot*, *shot*. As this idea is always joined to that of a quick motion, both are combined in our verb *to shoot*, and the latter is obvious in our noun *skuttle*, and the Islandic *skutul*.

It also denotes *applause* or an expression of joy. Hence the people *shouted* for joy, or gave a *shout* of applause.

שׁוּט sked, to make haste, observe carefully.

This root retains its original sense in the French *escouter*, *escont*, and our *scout*, *to scout*, as also in *scud*, *to scuddle*, *to scuttle*. Hence also the Saxon *sceadda*, which we pronounce *skate*, *to skait*.

Rabbi Solomon maintains, that this word in *Lamentations*, i. 14. ought to have been wrote

תִּפְּד, which, although not in the Hebrew Bible, yet signifies pricked with small holes, or dotted as the outlines of a draught or plan. He is certainly in the right, as this sense is retained in the Latin *schedula* and our *sketch*, to sketch.

I should have observed before, that our *scud* and *skau* are immediately taken from the Italian *squittire*, the Swedish *skutta*, and Islandic *skieter*. As our *skittish* includes the idea of volatility, it is probably of this original. The Danish *skyc*, the Belgic *skeco* or *scheco*, with the Scots *sketch*, all signifying the same quality, may be rather the issue of פָּפַד, *skik*, versatile, running to and fro, unsettled. The Latin *scutella*, the Celtic *scutell*, with our *scuttle*, applied to a pitcher, and holes made in a ship with a view to sink her, are from תַּפְּד *canalis*, *aquarius*.

תַּז and תַּזִּית sith and zith.

The last of these terms is translated *oil*, *olive*, and *olive-yard*. This gives no idea, and consequently is not a radical term. As both are similar in sound, and as the olive produced oil for the light, it seems reasonable to think that תַּז to kindle, to burn, and תַּזִּית the oil-olive, were originally the same terms.

This word retains its leading idea in many languages. Taus, in Greek *καλνω*, *calcfacio*;

סאבן, veretrum. The *teth* is often sounded as *daleth* in the following terms:—*sedan*, Saxon and Scotch, which the English retain in *their* *sod*, *sodden*, the preterite and participle passive of their verb *to seethe*, the Hebrew term exactly. As the southern winds ~~are~~ distinguished by the heat which they bring, that point is called *sud*, Fr. Ital. and Teut. *swyd*, Belg. *suth*, Sax and *south* in our language. Or perhaps this last word is derived from *סוּת* *zoet* or *zoth*, a word nearly of the same sound, and whose sense is analogous, as it signifies sweat, which always supposes heat.

The Latins, as usual, sounding *t* as *d*, formed their *sudor* on this root, adding the termination *or* to *sud*. Hence also *sudo*, *sudarium*, the Greek *σῦδαριον*. *sudatio*, *sudatrix*, &c.; from whence the French *sudorifique*, with our *sudorific*, *sudorifics*. The Belgic *soet* is obviously the Hebrew *zoet*, as is also the Saxon and English *sweat*, in which last term the German *sw* is prefixed to the *oin*, as is usual in the German dialects.

I should have added to what I observed on *סוּת*, that *סוּת*, a noun of that root, is translated *garment* in Ps. lxxiii. 6. and *attire*, Prov. vii. 10. In both these passages the persons speak of such a garment or part of dress as com-

passed the body, as a girdle or band keeping the body tight. Hence the Saxon *sceate*, the Polish *ssata*, and our *sheet*, which seems to have been originally applied with us to the linen wound about the dead, which is still termed a winding-sheet. As a large roller of linen has for many ages been wrapt about the bodies of infants, it was called in Saxon and Slavonic *svade*, which we pronounce *svathe*, more agreeably to the oriental manner. This word also signifies a line of grass cut down by the mower, on account of its regular *disposition*, in a continued quantity, as a band or fillet; and the instrument used in mowing it in that order is called in Saxon and English a *sithe*.

From the idea of a tight cover in which any thing is wrapped, any case or cover in which a thing is inclosed and defended from external injury was called *sceathe*, Sax. which is spelled *sheath* in our language. Our *sash* is undoubtedly the oriental *ww* sash, by which was meant the byssus or fine linen of Egypt, of which the girdles or sashes of the priests were made.

ww and *ww* sous.

The last of these terms denotes the horse and crane, but the idea is to be found only in the first, which denotes joy, hilarity, and cheerfulness, expressed by the air, gait, looks, &c.

motion. This is a quality peculiarly characteristic of the horse, who paweth in the valley, rejoicing in his strength, makes a jest of fear, and laughs at the sound of the trumpet. As this animal walks with a proud disdainful ~~air~~, a person of that character is styled *saucy*.

The crane is endowed with long legs and a long neck to qualify him for diving in the waters to catch the fishes destined for his prey. Hence, on his name, the Persians formed their *shostan*, to plunge under water, from whence comes our *souse*, to plunge in the water, and to dart as a bird on its prey.

סַק שַׁק sac, sak.

These two words, as they have the same sound seem to have had originally the same sense, namely, to cover, to protect, or defend. The garments of prophets and mourners were made of hair. Rough hairy skins formed also the covering of the tabernacle; for which reason a tabernacle was called סֹכֶת and סַב, quasi, covered with ~~skin~~ skins or garments of hair. סֹכֶת (masc.) a noun of this root denoted a covering in general. No word has retained its primitive ideas more exactly than this, as will appear from the following view of it in its passage through the dialectical languages.

שַׁךְ or שַׁכַּ

Gr.	Lat.	Brit.	Sax.	Ital.	Fr.	Eng.
σακκιον,	saccus,	sach,	sacc,	sacco,	sac,	sack.
σακκιλλα,	sacculus,					{ sachel.
σακκαλλιον,						{ satchel.
σακος,	scutum,					sackcloth.
σακτος,					sec,	sack.
σακκιζα,	sacco,					
σακκισφορος,	sactifer.					

The Greek *σακος*, a shield, had its name from its use, viz. to cover, protect, or defend; as also from the materials of the primitive shields, they being made of the raw hides or skins of beasts. The Latin *scutum* is obviously the Hebrew שַׁכַּ (*scut*) with the termination *um*. Wine strained through an hair-cloth was called for that reason *σακτος*.

שַׁכַּ a covering, gave birth to the Arabic *mascara*, the French *masque*, and our *mask*, *masquerade*, with the Turkish *mosque*.

As *sac* in Hebrew often denotes the tabernacle or the most holy place, hence the Greek *σηκος*, which has the same sense. The Greek word denoted also any inclosure wherein sheep, &c. were shut up to be milked or fattened. In

hedge in. Hence also $\sigma\eta\kappa\epsilon\zeta\omega$, concludo, stabilior; $\sigma\eta\kappa\omicron\sigma\omicron\gamma\omicron\varsigma$, gregis custos; $\sigma\eta\kappa\iota\zeta\omega$, sagino.

שכן sken or shen, or scen.

This term denotes inhabitation, residence, dwelling; and, as a noun, a tabernacle, habitation, inhabitant, neighbour, &c. Its leading idea is obvious enough in the Greek $\sigma\kappa\eta\eta$, $\sigma\kappa\eta\tau\omicron\mu\omicron$, $\sigma\kappa\eta\tau\omicron\omega$, with many derivatives; from whence the Latin *scena*, *scenalis*, *scenarius*, &c. with the French and English *scene*, *scenery*, *scenical*.

The natural covering of the flesh is termed *skeina*, Run. *skin*, Dan. and *skin*, English, *q. d.* the mansion of the body. *Sconce* in Scotland signifies a shade or covert; *schantz*, Teutonic, a bulwark or fort, whence, figuratively, in England it denotes the head, and a fine set on any one's head for a fault.

A noun of this root signified in the Chaldaic tongue a short sword or knife. It is remarkable, that it still retains precisely the same sense in the Saxon *sagene*, and the Irish, Erse, and English *skean*.

שן in one of its deflexions signifies poverty or indigence. Hence the Saxon *gesoem*, the

Danish *skanter*, with our *to scant*, scant, scanty, scantiness, scantlet; as also *eschantillon*, Fr. *cientellino*, Ital. *scantling*, Eng. As this last term denotes a small part, piece, or quantity of any thing, a small twig taken from a tree to be engrafted into another is called by the French and English *scion*.

The learned differ widely concerning the etymology of the Latin *obsœnus*. A little more attention to the Hebrew would have unraveled the mystery. קרנ signifies warmth, inflammation, an ulcer, &c. Hence the Greek *σχαινον*, penis, and *σχαινοζωον*, obscœne aliquid agere. As bawds made use of an ointment made of the bulrush, on account of its cheapness and sweet smell, *σχαιρος* was used to denote the bulrush or juncus odoratus; and as ropes were made of these rushes, hence *σχαινον*, *σχαινοβατευ*, &c. It is easy to see now why the Latins used this word to denote any thing vile, indecent, or unclean. From their *obsœnus*, *obsœnitas*, come the French *obscene*, *obscenité*, with our *obsceneness*, *obscenity*, &c.

קצר *culter*, *cultellus*, was made a root signifying to cut or divide. The Greeks, as usual, changed the *nun* final into *sigma*, and thus formed their *σχισα* or *σχίζα*, which, in the nouns de-

rived from it, resumed the *nun*, as in *σχιδάλαρος*, *σχιδυλῆς*, *fissio*, *fissura*. The Latins retain the *nun* in the present and infinitive of their *scindo*, and, in the supine, imitate the Greek *σχισα*. On this they have formed many nouns and compounds; as *scissio*, *scissor*, *scissura*, *discindo*, *abscindo*, *abscissio*, &c. analogous to the Greek *διασχίζω*, *σχισμα*, *σχισις*, &c. from whence our *abscisse*, *abscision*, *schism*, *rescind*, *scissars*, *scissure*.

Dropping the *nun* final, this root became the Latin *seco*, *disseco*, whence *sectio*, *dissectio*, *secula*, *secularis*, *seculum*, (time divided into parts) *sectarius*, *sectus*, *dissectus*; which are but a little varied in our *sect*, *sectary*, *section*, *dissection*, *dissect*, *dissected*, *secular*, *sickle*, with the French *siecle*.

It may seem difficult to trace the origin of the Latin *soccagium*, (*soc* and *ago*) the mother of our *soccage* and the French *soc*; all which mean a tenure of lands by some husbandry service performed to the lord of the fee. The following observation explains it: The shoe or sandal of the ancient comedians, made either of a hairy skin or some coarse stuff, on this account, as well as from the idea of covering the foot, was called *soccus*, (from *שֹׁךְ* or *שֹׁכַךְ*), which still

socke, and our *sock*. This word in Scotland is used to denote what the English call a plough-share, from its resemblance to a shoe on the foot of a man. It would appear from this, that *soc*, or *sock*, as applied to the share of a plough, has been so used in ancient times; from which circumstance husbandry service was called *soc*, *soccagium*, *soccage*.

שָׁקַח *soke*.

This root conveys the idea of irrigation, watering, imbibing, moisture, giving to drink, &c. and is obviously retained in the Saxon *socian*, and Scots and English verb *to soak*, or steep in moisture. It is no less evidently the source of the Latin *succus*, *sugo*, whose supine is *suctum*, from whence the Saxon *sucan*, the French *sucer*, and our *suck*, *to suck*, *to suckle*, all of which denote moisture, imbibing or giving moisture. The same may be said of the Scots' *suckey*, i. e. the flower of the white clover, out of which the young people are wont to suck a honied juice. Hence also the *honey-suckle*.

The fig-tree, on account of the rich luscious juice wherewith its fruit abounds, was called *συκη* and *συκος* by the Greeks, who probably derived this name from Egypt; as the Egyptian

fig-tree was called in that and the Hebrew tongue ספז , which the Greeks changed to συκομορφα or συκομορον , the Latin *sycomorus*, *sycon*, and our *sycomore*. Hence a cupping-glass, expressing or sucking the blood from the parts to which it is applied, was called συκια ; and the mulberry-tree, excelling in the choicest juice, συκαμινος , συκαμινια . A stealer of figs was styled συκοφαντης , the Latin *sycophanta* and our *sycophant*, *i. e.* one who covets figs, a figure for deceit, calumny, and detraction. The Greeks used it to denote one *pruriens libidine*.

This root is also the Erse *aisge* or *uske*, water, *aisgebai*, aqua vitæ, corruptly pronounced in our lowlands whisky and usquebach. Their *meisge*, drunk, is the Hebrew ספזן *potans*, *potum prebens*, hence in Scotland infusing, steeping, or soaking any thing in water is called *masking*; as when a brewer lays barley to steep in water, he is said to *mask* it, and that in which it is steeped is called a *masking vat* or *vat*. Hence also to *mask tea*.

ספז , a noun of this root, denotes a pipe, tube, conduit, or any thing fistular. Hence any hollow pipe, chiefly the hollow part of a candlestick, is termed *souchette*, Fr. and *socket*, Eng. which last is exactly the Hebrew term.

רָעָה roé or regné.

This root signifies eating together, feeding as a shepherd feeds his flock ; and as a social feast has in all ages been the token of friendship, it denotes, in a secondary sense, association, society, and mutual friendship. As a noun it signified a pastor or shepherd ; and as the ancient kings were called the shepherds of the people, hence a king in French is still called *roi*, i. e. my shepherd ; the very name applied to God in David's pastoral hymn, (Ps. xxiii. 1.) Hence *royal*, *royaliste*, *royauté*, with the correspondent English terms. As the Latins often pronounced the *y* as *gn*, hence *rego*, *regnum*, *regalis*, &c. from whence the French *regal*, *regent*, *regiment*, *regulier*, *régularité*, all of which are articulated in the English tongue with little variation. For the same reason it was made to signify any thing set in order or under government. Thus an orderly account of transactions committed to writing in a book was called *registrum*, Lat. *registre*, Fr. and *register*, Eng. The act of enrolling is styled *registrer*, Fr. *to register*, Eng. Hence, too, the French *reglet*, now the English *reglet*, with the Latin *regula*, from whence the Scots borrowed their *reule*, (omitting the *g*,) which is now the English *rule*, *ruler*, *to rule*. A tract of land or country, whose

parts are contiguous, and subjected to one governor, was called in Latin *regio*, whence our region. As hospitality was the characteristic of the ancient kings, whose tables were ever open to entertain and refresh the weary traveller, hence the French *regaler*, and English *to regale*, to feast, to refresh, or give entertainment. I need not add that *reglé, regne, regner, renes*, Fr. with our *reign, rein, to reign*, are all derived from the Latin *regno*.

The idea of contiguity or society was retained in the German *reih*, British *rhis*, and Persic *rah* or *ruy*, with the Scots *raw*, and English *row*, all denoting a regular series or number of things ranged in a line. The French *roue* has the same signification.

Of this root come רֵוַי and רֵוַי roie and rout or routh, both of which signify a female companion or friend. Hence the Saxons called the female of a buck *ra* or *ra-deer*, from whence our *roe*. When deer have a desire to copulate they are said in Fr. *etre en rut*, in Islandic *rutur*, and in English *to rut*. In Scotland any wanton female is called a *rout*, and a wanton youth of either sex is said to be *roied*, or a *roied buck*, which gives the same idea as the English *ruttish*. Hence a person destitute of love is called *ruthless*, i. e. void of that softness which flows from

female society. From the idea of a feast, plenty of provision is still called in Scotland *routh*; as from the idea of association with females the eggs or spawn of fishes are called in English *roe*, and the female fish in Scotland the *rann* or *roian*.

מָרוּ maro or mara, is a noun of this radix, and denotes a companion; and, as the society of husband and wife gives the fullest idea of companionship, hence מָר mar, in Arabic, denotes an husband, and מָרָא in Chaldaic a lord or husband. Hence came the Greek *μαρτυται*, nexum est; the Latin *marito*, *maritus*, *mas maris*, &c. the French *marier*, *mariage*, with our *marriage*, *to marry*. An equal in Scotland is called a *marrow*, and the husband or wife a *half-marrow*. Our English *mayor* comes from the Chaldaic sense of the word מָרָא.

As cheerfulness, joviality, or mirth naturally accompany a festival or wedding, hence the Saxon *myrhthe*, *mirig*, the Italic *mera*, and our *merry*, *mirth*, *merrimake*, &c. From this source comes the Chaldaic מְרוֹת and Latin *merum*, wine. From מְרוֹת come the old French *riotte*, the Italic *rioto*, wild and loose mirth, with our *riot*. When one feasts luxuriously, or abandons himself to pleasure, we still say he *riots*, or is *riotous*, *riotteux*, Fr. As loose mirth is accom-

panied with tumult and uproar, *riot* has this idea annexed to it also. Hence, too, clamour or bustle, the confused noise of a crowd, was called *rot*, Belg. *rotte*, Teut. *rout*, Eng. As confusion and tumult distinguish a dispersed or vanquished army, an army in this situation is said to be *routed* or put to the *rout*, from *רָעַר* or *רָעַר* *conterit*, *confregit*.

I have observed, that the idea of government was first derived from the pastoral office; whence *רָעַר*, to feed, was pronounced *rego* by the Latins, and made to signify government, order, or regularity. From *rego* comes *rectus*, which conveys the idea of any thing straight, used as a measure or rule, when applied to other things of the same kind. Hence it was substituted for justice, propriety, truth, not only in the Latin *rectus*, but also in the Italic *ritto*, Saxon *rigt*, Belgic *recht*, and our *right*, *righteous*, *righteousness*, &c.

From *rectus* are derived *erectus*, *directus*, *indirectus*, *rectifico*, *rectitudo*, *rectangulus*, *rectilineus*, &c. all which are but little varied in the French and English languages, as *erect*, *direct*, *indirect*, *to rectify*, *rectitude*, *rectangle*, *rectilinear*, with many derivatives obvious to every English reader.

Pronouncing the *oin* as *ng*, רַעַר has the sound of *range*. So it seems to have been pronounced among the ancient Franks. Hence what the Germans called *reih*, the Persians *rah* or *ruy*, the Scots *raw*, (from whence the English *row*,) the French call *rangée*. This difference rises solely from the different manner of pronouncing the *oin*. From *rangée* come *ranger*, *arranger*, *deranger*, in the French, with *range*, *rank*, to *arrange*, *arraign*, *arrangement*, to *deraign*, *derange*, &c. in the English tongue.

As social merriment and festivity often becomes tumultuous and noisy, the Hebrews used רַעַר, an inflexion of this root, to express loud noise, clamour, vociferation, or any broken sound. In this sense it was retained in the Greek *εἴρω* or *εἴρω*, and *εἴρωμι*, *fremo*, *sonum edo*; and in the Saxon *rung*, from whence our verb to ring. As this idea came to be principally applied to bells, which are always round in shape, hence a circle of metal worn as an ornament, as small bells were in ancient times, was called *ringh*, Belg. *bring*, Sax. as it is still called *ring* in English.

רַעַר, רַעַר, *fung*, *rong*, *rang*, or *ruo*, *rao*.

These words give the idea of mischief, hurt, malice, and injury. With the German *w* pre-

fixed, it became the Saxon *wrange*, now the English *wrong*, *to wrong*, in which it retains its primitive idea exactly. The Scots *rung*, that is, a weapon used by peasants in quarrels and broils, is certainly of this original, as is also the English *rankle* and *wrangle*.

As malice indulged in the heart breaks forth at last in violent, injurious, and mischievous words and actions, upon this root the Greeks formed many terms in their language, as *ἐρύμμι*, *erumpo*; *ἐρύμμα*, *eruptio*; *ἐρύμμα*, *verbero*; *ἐρύμμι*, *vasto*; *ἐρύμμι*, *proruo*; from whence come the Latin *ruo*, *irruo*, *proruo*, with a long train of derivatives; *ἐρύμμι*, *ἐρύμμα*, are of the same origin. It is probable, indeed, that the above roots have been blended with *γνῆ* *disrupit*, *fissus fuit*, as similar in sound and sense; and that from this last *ἐρύμμι*, and her offspring have been derived, as also *ἐρύμμι*, *ἐρύμμα*, *ἐρύμμα*, *ἐρύμμα*, &c. from whence the Latin *eructo* and our *eruption*. *ἐρύμμι*, *ἐρύμμα*, *ἐρύμμα*, *ἐρύμμα*, *disruptio*, *fissura*, &c. are plainly of the same descent; as also *ἐρύμμι*, *ἐρύμμα*, *ἐρύμμα*, which convey the same idea.

As fountains proceed from fissures or clefts of the earth, the Greeks on one of these roots formed their *ἐρύμμι*, *fluor*; *ἐρύμμα*, *fluxum*; *ἐρύμμα*, *fluxus*, *humoris abundantia*; from whence

ῥευματικός, rheumaticus; διαρροία, diarrhœa, several of which words are retained in our English language, as diarrhœa, diarrhœtic, rheum, rheumatic. As speech flows from the mouth as waters from a fountain, this analogy has been observed in all ages. Thus an easy flowing speech, fluency of diction, are phrases common among us. Hence also, from the preterite of ῥέω, the Greeks formed ῥέωσις, ῥησις, sermo, locutio, with many derivatives, as ῥήτωρ, orator.

בֵּר, בָּרָא, bar or ber, bara or bera, bra.

This root certainly signified at first creation, producing, making new, although, in its progress through the nations, it has gathered a great many adventitious or secondary ideas. In the Hebrew tongue, it seems to have contrary senses, as it signifies both creation and dissolution or destruction. The reason seems to be this: The first effort of creative power on this system produced chaos, a confused mass of elements; and hence whatever reduces things to the chaotic state, whether by creative or dissolving power, is called in Hebrew בָּרָא. The leading idea, however, is commonly retained. Thus, as a fat oleaginous fluid is the principle of animal, if not also of vegetable existence, every such substance, and every creature so produced, is called in that language בָּרָא. As the fat was

set apart for the altar, and for this purpose carefully separated from the other parts of the animal, this word came in time to convey the idea of selection, choice, or setting any thing apart for a particular purpose. The fat, too, was called the food of God, and it is still the most nutritive part of food; hence בָּרָה (comed, reficit se pastu.—Buxtorf.) a branch of this root denoted a reparation or *renovation* of the body by eating; and בְּרִיָּה brie and בְּרוֹת broth, signified food, aliment of any kind. Hence soup, or meat boiled down to a chaotic state in water, is called *bryoe* and *brue*, Belg. and Scot. *brodo*, Ital. *brodio*, Span. (the ת changed for ד) and *broth*, Saxon and English. As the Italians and Spaniards have changed the *teth* into *daleth* in the words now quoted, so have the Saxons in their *breod*, the Danes in their *brod*, the Germans in their *bradt*, and the English in their *bread*, a baked mass of dough. In all these words the chaotic and nutritive or restorative ideas are combined.

By adding sigma to this root, as usual, the Greeks pronounced it βρωσις, *cibus*, from whence βρωσιω, βρωσσω, *comedo*, with the Italic *bruscare*, the French *brouser*, and our *browse*, *to browse*, and Scots *brose*. The Erse *broichan* had probably the same original, as also the Greek βρω-

As eating or feasting together was always a symbol of friendship, and accompanied every agreement, bargain, or covenant, to eat together and to make a covenant are words derived from the same radix, and of the same import. ברית *brith* or *barith* differs little from ברוח *broth*, meat. This word has found a place in all languages, and still retains the idea of a covenant.

As the ark of Noah was the sign of the covenant which God established with him, or the great mean of preserving animal life, it was called by the people of the East *barit* or *berith*. The mountain on which the ark rested, and the temple of the ark built upon it, were still called by this name in the East. The Arabs call this mountain *Al Barit*, the ark or covenant. A city near Sidon was called *Barith*, and the god worshipped there, *Baal Barith*, lord of the covenant or ark. Hence came the Greek *Berytus*, *Beroëa*, and the Assyrian *Bæroe*, *i. e.* the ark, which the fancy of Nonnus their poet has transformed into a nymph, who had the whole ocean for her possession, and was the source of law and justice.

The Greek *Βασις* a ship, was undoubtedly the *barit* of the East, as is clear from the ob-

bled *barit* the ark to be the tomb of Osiris or Noah, the ship in which they carried dead bodies over Styx to the place of interment was called *barit*, from which the Greeks borrowed their name *baris*, navigium fluviale, which, in other tongues, signifies a frame of wood on which the dead are carried forth to burial. Thus *bar*, Pers. *ber*, Arm. *beer*, Sax. and *bier*, English. It is very probable that this fable of the Egyptians originated in the opinion, that Noah's concealment in the ark was a figure of that of good men in the grave in the interval between death and their resurrection. Hence our coffins are still formed with a cover in the shape of that of the ark of Noah.

The Greek *βαρυ*, navicula, also signified a strong scent or odour, from the odoriferous flavour of the sweet spices, gums, &c. wherewith the dead in Egypt were embalmed. *βαρος* and *βαρυς* denoted also *weighty*, *heavy*, from the weight of a dead body; and as in countries where the dead are not embalmed, the smell of a corpse is grievous and offensive, hence these words denoted any thing heavy, grievous, and disagreeable. They also signified profundity or deep, an idea derived from *באר* a well, a word easily confounded with *בד*. I need scarcely add that the Greeks have formed near an hundred words on the above mentioned two—*barus* and *baros*.

As Noah or Osiris in the ark, *burit*, was considered as dead, the Greeks made *βροτα*, denote a mortal man. From them the Latins borrowed their *brutus*, void of sense; and as a beast is considered as altogether mortal, it was called by this name. Hence our *brute*, *brutish*, &c. *Brutus* has the ideas of *βαρυς* and *βροτος* combined in it, as has also the French *brutalité*, *brutalizer*, &c. What the chymists call a *caput mortuum*, the Greeks called *βρυτα*.

As the Greek *βαρος* denoted weight, authority, the Latins employed it to signify a man of weight, power, or authority, *baro*. From the genitive of this (*baronis*) came the Saxon *beorn*, and our *baron*, which have still the same sense.

As a ship is a kind of wooden house, every house, palisadoes of camps, &c. built of wood, were called in Greek *καρις*, as well as a ship. I have observed already, that as the genitive of this word is *καριδος*, it must be the eastern *barit* or *barid*. The Germans pronounced it *bord*, by which they also meant a house and a ship, which the Saxons called a water-house. Hence our phrase to go *aboard* a ship, and *abroad*, i. e. without the house. The French annexed a hostile idea to the word *aboard* in their *aborder*, which we have retained in our verb *to board*. As a

ship was composed of planks of wood; *bræd* in Saxon denoted a plank, whence our *board*, *on board*, *overboard*, &c. The Saxon *bord* also denoted a table, as did the Gothic *bourd* and British *bardd*. Hence our *board* has the same signification; for which cause, to live and diet in any house for a stated price is termed *to board*, from whence *boarder*, *board-wages*, &c. As every family of rank in our northern nations kept in ancient times a poet, who sung at table the exploits of their ancestors, a man of this character was called among the ancient Britons, Danes, and Irish, *bardd*, a table or family poet, whence *bard* with us still denotes a poet. This etymology seems probable enough; yet perhaps *bardd* is but a contraction of *bar* and *hud*, *bar-hud*, i. e. a son of song. Hence the Saxon and English *bird*.

As *barit* signified among the Greeks palisades surrounding or fronting a camp, tower, &c. it came to have the ideas of the extremity or edges of any thing, and of a let, impediment, or obstacle in the way, with a view to secure the entrance of any place from being forced. This sense it obtained in the Persic *bar-rab*, French *barre*, and our *bar*. Thus, a piece of wood in a court of justice placed to keep off the crowd, at which the criminal generally stands, and within which the judges sit to try

causes, is called the *bar*; from whence *outer barristers* and *inner barristers*. The French *barricade*, *barricader*, *barriere*, the Spani^h *barricado*, the Italic *barriera*, with our *bar*^{no}, *barricado*, *barricador*, *barrier*, retain the Greek ideas exactly.

The idea of an extremity or edge is annexed to the French *bordure* and *bord*, (~~fr~~ *bord*, Sax. and Teut.) and our *border*, *borderer*. As houses set apart for prostitution were anciently built near or on the banks of rivers, they were from this circumstance called *bordee*. Teut. *bordel*, Arm. *bordeh*, Fr. *bordello*, Ital. and *bordel* and *brothel*, Eng. Hence, too, the small huts erected by the Spanish fishermen along the shores, and buildings raised to lodge soldiers in, are called in Spanish *barracan*, and in our language *barracks*. I may add, that as a brook or rill formed often the boundary of an estate, it was hence called *ourn*, Sax. *borne*, Belg. and is still called a *burn* in Scotland, as every limit or extreme part is called *borne* in France.

But to return to the Hebrew idea of this word, viz. a covenant. In this sense *barit* is retained in the Italic *barratarc*, French *barrater*, and our *barter*, *to barter*, *bartery*, &c. Hence also the Saxons derived their *brother*, *brether*,

plur. which in our tongue still denotes an intimate union or relation, whether formed by the ties of nature or voluntary agreements. Thus men of the same principles, trade, or corporation are called brothers, as well as sons born of the same parents.

As *ברא* and *בר* in their original sense signified creation, concretion, formation, or making new, bringing forth, &c. the Chaldeans used the latter to denote a son. That the Son of God created the world, is a doctrine of high antiquity, and probably he is called *bar* by the Hebrews from this very circumstance. When the chaos was first brought forth, the spirit of God is said to hatch it into life and motion by brooding upon the face of the waters. Hence every thing which hatches, brings forth another, is said *broeden*, Sax. *broedin*, Belg. and to *brood* or *breed*, Eng. and every thing so-produced is the *breed* or *brood* (*brod*, Sax.) of that other thing. In Scotland the lid of a pot, from retaining the heat for boiling or stoving meat, is called the *brod*. A mother, when she brings forth her offspring, is said to *bear*, and the act of bringing forth, or the exclusion of the foetus, is called the *birth* in English, *beorth* Sax. *burt*, Teut. and *gheboorte*, Belg. Hence also in Scotland, when the germ or sprout of any sown grain just appears above ground, it is said to *brier* or

Brierd. As wheat was the Hebrew symbol for the prolific quality, it was called *bar* or *ber* in that tongue, as was also corn in general. hence, as wheat was very little known in the north of Europe, the grain which resembles it most was called *bere*, Sax. and Scot. and *barley*, English; as the garner which contains it is named *bern*, Sax. *barn*, Eng. and the liquor extracted from it *beer*, Eng. *bere*, Sax. *bier*, Goth. *ber*, Brit. The process or method of making ale or beer is called *brewing* in our language. Hence to *brew*, *brewer*, *brew-house*, &c. immediately derived from *briwan*, Sax. *bræwen*, Gut. *browen*, Belg. *briw*, Brit. The British *briw* or *brui* joined to *bara*, which, in that language, denoted bread, makes *briwbara*, from whence the English *brewis*, bread boiled in a pot together with meat. Hence, too, the French *abbreuver*, to soak.

As we marry a woman with a view to brood or progeny, a new married woman was called *bri* or *bryd*, Sax. *bruth*, Goth. *brud*, Dan. *bruyd*, Belg. *braut*, Teut. *bruder*, Run. and *bride*, Eng. Or, as the ancients considered the day in which Noah with all the other animals descended from the ark as their marriage-day, a promise of a numerous offspring being then given, attended with the highest joy; perhaps the day of marriage was called the *bridal* or *brithal* day, and

the new married woman the bride, from *barit* or *brith*, the name of the ark and of the covenant of life confirmed in it. Christ, the divine *berith*, was promised to come of the seed of the woman.

As in ancient times, and even to this day, dividing the nuptial cup between the bridegroom and bride, γ sign of matrimony, for this reason $\alpha\gamma\alpha\mu\epsilon\iota$, to drink plentifully, became the Greek $\gamma\alpha\mu\epsilon\iota$; whence the bridegroom was called $\gamma\alpha\mu\epsilon\iota$ the Greeks, which word being added to *bride*, made the Saxon *brēdguma*, the Islandic *bridgume*, and Belgic *brrydgom*, from whence sprung our *bridegroom*. The word *groom* is the Belgic *grom*, a boy, which we have mistaken for *gom*, one who drinks to the bride.

The air or spirit of nature, inspired and respired by the lungs, has always been considered as the principle of animal life. God is said to have breathed into man the breath of life; and, alluding to this, he says, "breathe on these slain that they may live." In this view, it is highly probable that the Saxon *brathe*, whence our *breath*, which figuratively still signifies life, is derived from *bar* or *brith*, the covenant of life. The Greek $\beta\epsilon\tau\phi\omicron\varsigma$, foetus recens, infans, is certainly of this original; as also the Saxon and English *brat*, a child, which, although now us-

ed as a term of contempt, formerly signified the
effects or products of any cause.

What is *new-made* is commonly considered as beautiful; When one puts on a new garment, he or the garment is said in Scotland to be *braw*, the same as the Hebrew *bra*.

We commonly call a person of ^{Barbarian} ~~ling~~ intellects, and a trifling turn of mind, childish. After the same mode of speech, the ^{Change} ~~age~~, from בר a son or child, took their ^{name} ~~name~~ expressive of folly and stupidity. In the same manner ברב was used by them to denote any thing in *puris naturalibus*, the rude uncultivated state of nature; for instance, a field without culture. Hence it had the idea of savageness and ferocity appended to it, when applied to the animal world; and of sterility and barrenness when used to express any quality of the vegetable race. Thus the Greeks employed it to signify a foreigner, as they charitably took it for granted, that every person without the pale of Greece was uncultivated by education, rude, and savage. Hence βαρβαρος, the Latin *barbarus*, and our *barbarous*, *barbarian*, with all their derivatives. Because a long beard is the figure of an uncultivated field or of a savage, the Latins took their *barba* from this root, the Saxons and English their *beard*, the Belgæ their *baerd*, and

the Germans their *bart*. As the hog is remarkable for his bristles, he is called by the *W^{est} Indians* *barbe*, and their mode of dressing him *barbecue*. A bearded fish is called *barbe*, *Dan.* *barbo* & *barbello*, *Ital.* *barbeau*, *Fr.* and *barbel*, *Eng.* From *barba*, *Lat.* come the French *barbe*, *barbier*, the Italic *barbiere*, and our *barb*, *ba ber*, &c.

This idea is perfectly obvious in *beer*, *beersch*, *Belg.* *bever*, *Haurish*, *Teut.* *gebure*, *Sax.* and our *boor*, *Gorish*; all of which mean a rude unpolished clown. As the boar is the most savage beast of our northern deserts, hence the Saxon *bar* or *bare*, the Teutonic *eber*, the Belgic *beer*, the Russian *boro-owe*, and our *boar*. The hair of this animal is called *bristl*, *Sax.* *brostl* or *borstel*, *Teut.* and *bristle*, *Eng.*

The Arabs, like the Chaldeans, made *bar* signify a desert, or any thing belonging to it. Hence their *barberi*, from whence the Latin *berberis*, a name they gave to the piperidge, or, as it is commonly called, the *barberry-bush*. It is probable that the Arabs gave the title of *Barbary* to a country in Africa, because it abounded with this wild shrub. As the wild rose is an inhabitant of the desert uncultivated wastes, the Saxons called it *brær*, which is now the English *brier*. Thorns and briers are still the characteristics of a waste.

As the idea of a desert includes that of nakedness, unfruitfulness, and want of ornament, these ideas are expressed in the Saxon tongue by the word *bare*, and in the Teutonic and Belgic by the term *baer*, from whence our *bare*, *barely*, *barefooted*, *barren*, *barrenly*, &c.

It retains the ~~savage~~ idea in the Islandic *ber*, to beat or strike, from whence the sense of our verb *to berry*, in the northern parts of the island. Probably a gander is called *birgander* from his beating or striking so violently with his wings in fighting, or from the sound of his wings on that occasion. If his name be derived from this last idea, it is borrowed from the Islandic *bir*, denoting the quick motion and sound of a brisk gale of wind. This word is still retained in Scotland, where it is not only applied to the wind, but also every person or thing moving with a gay lively air, or with activity and power, is said to go or move with *bir*. This renders it highly probable, that the Welch *brys*, the Bohemian *brizo*, *brizy*, *bryzycko*, the French *brusque*, and English *brisk*, were of the same origin as the Islandic *bir*, having all the same idea annexed; as have also the Italic *brezza* and our *bréeze*.

As every thing which produces fruit, also supports or sustains it, and animals generally

carry their young about with them during pregnancy, the Saxon *beran*, and our *to bear*, were employed to denote all these ideas. The ~~ty~~ last of these senses are obvious also in the ~~flax~~ on *berewe*, from whence the Italic *burella* or *bôrella*, (*bor* or *bar* with the diminutive *ella*), and our *barrow*, *hand-barrow*, *wheel-barrow*, *bearer*.

Bar enters into the composition of many East Indian terms. Thus, from *bar* a son, and *bama* heat or the sun, the great god of the Gentiles, a prophet famous among the Chinese, is called *Brahma*, i. e. the son of the sun, and his sect *Bramins*.

לונ, בלע, lung or luo, beling or belo.

The latter of these words seems to be derived from the former, as both have the same sense, viz. to swallow, absorb, devour, sup up. As a noun, the one denotes the wind-pipe or trachea, as also the gullet, the other the plague or pestilence. To this moment the former is very little varied either in sound or sense in the Saxon *lungena*, the Danish *lunge*, and our *lungs*, the lower part of the trachea. The Greeks used this word to denote the immoderate desire of venery. Hence *λαγνης*, libidinosus; *λαγνη*, libido immodica; *λαγνα*, extrema oris matricis; *λαγων*, ilia, uterus, profundum; *λαγονες*,

sinks in the ground *desiring* or *imbibing* rain. In the above Greek terms, as also in *λαγνηος*, the mother of the Latin *lagena*, *גִּלְגִּל* and *גִּלְגִּל* sextaries, seem to have been confounded.

גִּלְגִּל, to lick or sup up, is a derivative of *גִּלְגִּל*, and blended with it. On these are formed the Greek *λαχνηος*, *glutio*; *λαχνηα*, *edacitas*, *gula*; *λαχνης*, *gulosus*; *λαχμεω*, *lambo*; *λαχ*, whence the Latin *lingo*, *lingua*, *linguax*, *lingula*, &c. with our *linguist*, *linctus*, and the Portuguese *lingo*.

The idea of destruction, pestilence, &c. is retained in the Latin *lues* and Greek *λοιγος*, *λυμη*. *Leo*, *Λεων*, whence our *lion*, are of the same original, if not a compound of *on*, existing, and *el*, God, *q. d.* the figure of God, so often compared to a lion. In this view it has the same sense with the Hebrew *שֵׁן*, an old lion, from *שֵׁן* is and *לַן* God the Supreme. The lion, as supreme over all the race of animals, is the figure of the Great Supreme over all.

It may seem strange, that *lavo* in Latin should signify to suffer punishment, and also to wash, cleanse, and free from guilt or punishment. Attention to the ideas universal in the ancient world concerning expiatory sacrifices will easily

solve the difficulty. All antiquity admitted that sin could not be purged or washed away without punishment or a sacrifice offered instead of the sinner. Hence to suffer punishment and to expiate; atone for, or wash from sin, go by the same name in all the first languages; $\nu\lambda$ to absorb or swallow up, suffer punishment, &c. was hence chosen by the Greeks and chiefly by the Latins ($\lambda\upsilon\omega$, *luo*,) to signify both suffering punishment and absolution from guilt and misery. As these ideas include that of setting one free, loose; or at liberty, by washing or sprinkling him with the blood of the victim, the nouns derived from $\lambda\upsilon\omega$ denote both solution and expiation; as is clear from $\lambda\upsilon\sigma\iota\sigma$, $\lambda\upsilon\sigma\iota\varsigma$, $\lambda\upsilon\tau\eta\rho$, $\lambda\upsilon\tau\eta\rho\iota\sigma$, $\lambda\upsilon\tau\eta\rho\iota\varsigma$, &c. with the derived verb $\lambda\upsilon\tau\epsilon\iota\omega$. Upon these the Latins formed their *lustrum*, *lustratio*, *lustramentum*, *lustro*. As, at the end of five years, when the sacrificial *Lustrum* was offered, all the Roman citizens were taken account of or surveyed, hence the same word, which signified to purify by an atoning sacrifice, was employed to denote a survey or view; and as the citizens at the *Lustrum* appeared in their best robes, to denote their purification from sin, the French and English *lustre* signifies splendor, shining, as *lustrale*, *lustral*, denote purification.

Pronouncing the ν as *vau*, $\nu\lambda$ became the Latin *lav*, from whence the French *laver*, *laver*,

with our *lavation*, *lavatory*, *to lave*, *laver*. As the expiation of sin unburdens the conscience, and delivers from grief and sorrow, this word, in the Latin *levo* and French *lever*, *enlever*, denotes giving ease from pain, disburdening, allaying grief, &c. The same may be said of *relvo*, (*re* and *levo*) from whence the Italic *relievo*, the French *relever*, *relief*, and our *relieve*. He who is *relavatus* washed again, is *relevatus* eased, discharged, comforted again. I need not add that *eluo*, *abluo*, *diluo*, *ablutio*, *dilutio*, &c. are derived from *luo*, and give birth to our *ablution*, *dilution*, *to dilute*, &c. *Solvo*, having the same sense with *luo* or *lavo*, is obviously from *so* and *luo*, or *se* and *luo*, whence come *solubilis*, *solutio*, *solutor*, *solutus*, &c. *dissolvo*, *dissolutio*, *resolvo*, *resolutio*, with our *soluble*, *solution*, *dissolute*, *dissolution*, *resolve*, *dissolve*, *solve*, *resolute*, *resolution*.

From *diluo*, or *di* and *lavo*, come *diluvies* and *diluvium*, the Latin names for the flood, from whence the Erse *dilé*, *dilcona*, and our *diluvian*, *antediluvian*, as the Latin *diluo* is immediately derived from the Greek *δύλλω*. The expiation, washing, or cleansing of the earth from its moral pollution by the flood of Noah, gave rise to this name, which also conveys the original idea of perdition, destruction, absorption.

The *ð* in the dialectic languages is often confounded with *v* and *f* it is probable it was so pronounced in *ᚢᚩ*, in which case it would sound *flo* or *vlo*, and so became the Latin *fluo*, the Saxon *flowan*, and our *flow*. *Fluidus*, Lat. *fluit*, Isl. *flod*, Sax. and Dan. *flotter*, Fr. *flottare*, Ital. *flood*, *float*, *afloat*, *floaty*, Eng. are the same word variously modified; as also the French *fluidité*, *fluide*, and our *fluid*, *fluidity*, *flue*, *fluent*, *flueny*, *fluidness*, *fluor*. From the preterite of *fluo*, viz *fluxi*, come *fluxus*, *fluxio*, the mother of our *flux*, *fluxily*, *fluxion*; and from the supine, *fluxum*, is derived *fluxus*, *fluxuo*, *fluxuatio*, now our *fluctuant*, *fluctuate*, *fluctuation*. *Fluvius*, whence our *fluvial*, is of the same origin.

From *ad* and *fluo* come *affluxus*, *affluentia*; now the French and English *affluence*, *affluent*, *afflux*: our *defluxion* is from *defluo*; *influx* from *influo*; *efflux* from *effluo*; *reflux* from *refluo*, &c. *Colluo*, *colluvies*; *alluo*, *illuvies*; *polluo*, *pollutio*; are all from *luo*. (*ᚢᚩ*.) Some of these mean both washing and the sordes, or that which is washed off.

As water and air agree in the character of fluidity, their motions have been denominated by the same term. What the Latins pronounced *fluo*, the northern nations pronounced *blow* or *blaw*; which last is the most proper sound

of בָּלַח. Blow or blaw seems first to have been applied to the act of respiration, from בָּלַח, the throat, and then to the motion of air in general, as in the Saxon *blaw* and Teutonic *bla*, with the English *blow*. As we unfold the flower of the rose, marigold, &c. by blowing upon them with the breath, *blowan*, Sax. *blayen*, Belg. *bloen*. Teut. and *blow*, Eng. denote the opening or unfolding the leaves of flowers, chiefly roses. The motion of air through the pipe of the bellows and the animal trachea acts on the same principle, hence the Saxon *beleg* and our *bellows*, *q. d.* an artificial trachea or lungs. As the act of blowing chiefly through the muzzle of bellows or the trachea of wild beasts forms a loud noise, hence the Latin *bellua*, *belluinus*, *balo*, the Saxon *bellan*, *bell*, with our *to bellow*, *bell*, *belluine*, *bellery*, *to bawl*. Hence also the loud crack attending wind breaking upwards from the stomach is called *bealcan*, Sax. *to belch*, Eng.

It retains the idea of swallowing or absorbing in the Saxon *bellig*, the Belgic *balg* or *balch*, the Welch *bola*, and our *belly*. A soft medicinal mass made to be swallowed at once, was called *bolus*, Lat. a word still retained in our language. Hence it came to denote any thing formed like the belly, as the trunk of a tree, *bolus*, Lat. *bola*, Eng.

The idea of destruction, hurting, and devouring is retained in the Latin bello, belligero, bellum, bellua, bellona; the Greek βλω, ferio; παλλω, percutio; βαλλω, idem; the Belgic *brouwer* and English *blow*, a stroke. Hence, too, βολή, βολέω, &c.

As *blow* and *flow* are the same words differently pronounced, *blood* and *flood* must also be the same. In Runic, a bloody sacrifice was called *bloot*, from the flowing of the blood. Hence *blod*, Sax. and Dan. *blood*, Isl. and Eng. *bloth*, Goth. *bloed*, *blait*, Teut.

γλϝ has given birth to many Greek terms, in all which the primary sound and idea are obvious. The following words are instances of this; ολειος, ολος, ολοιος, perniciosus; ολεω, ολεω, perdo; ολλυαι, ολλυμαι, ολλω, pereo; with its compounds, as ολοθρευω, extermino; ολοιργος, maleficus, &c.

לַעֲזֵב bol or baal.

This term denotes the dominion of a husband over the wife, chiefly that of the tyrannical kind; and hence to marry a woman, to act as a lord or master, &c. The word seems to be compounded of ל in and עז high; or נָוָה venit, ingressus est, a modest term used in the sacred

language to denote the conjugal embrace, and *by* *supra*. It retains this idea in the Belgic *bolle* or *bul*, and the English *bull*.

This word seems to have been originally a title of the Supreme Being, in which sense it is a compound of *in* or *on* and *by* *high*, the same as *71* excelsus, supremus. In Assyria and Babylonia it was a title of the sun, the first object of idolatrous veneration. It was also so applied by many other nations wheresoever the sons of Chus were dispersed; and even to this day Mây-Eve, which by the Druids was dedicated to the sun, is called in the Highlands of Scotland *Beltien*, *i. e.* Bel's or the Sun's Evening. When Hero-worship commenced, the same title was applied to all the sons of Noah, who are for this reason in Scripture called *Baalim*. Hence the *Baal* of Assyria, the *Bel* and *Belus* of the Babylonians, *Beelzebub*, *Baal-berith*, *Baal-peor* or *phegor* of the Canaanites.

As *Ab-bol*, *i. e.* father, *Bol* or *Bual*, pronounced by the Latins Apollo, is described by Homer as throwing darts or arrows, *i. e.* rays, by which he brings the pestilence among mortals; hence *βολος*, sagitta; *βολη*, jactus, telum; *βαλλω*, jacio, mitto, with its derivatives. His sister, Diana or Lucina, is hence called *βολαστια*, as inflicting by her rays the pains of childbirth, *βολαι*,

i. e. piercing as darts. Hence also ἀπολλυειν to destroy by pestilence, ἀπολειν, abolere, *abolir*, to abolish, abolition.

A magistrate of considerable authority was termed by the Latins *balivus*, whence the French *bailli*, *bailler*, and our *bailiff*, *bail*. He is the *Baal* of a town, as he has a power ἐκλλειν, *committere*. For the same reason a king was called in Greece βαλετιν. The idea of a husband is preserved in the Greek βαλιωται, *progenitores*.

Apollo or Baal was considered by the ancients as the inventor of music, wherein they confounded his history with that of Jobal or Jubal the son of Cain. Hence the Greek βαλλιζω, *tripudia*, the French *ball*, *baller*, *ballade*, *ballette*, the Italic *ballata*, with our *ball*, *i. e.* a public dance, *ballad*, &c. As cymbals made a very loud sound, and weré the principal instruments of ancient music, the Greeks called an instrument of that kind κυμβαλον, *i. e.* Bal's concave instrument, alluding to its figure. Hence κυμβαλιζω, *cymbala pulso*, with the Latin *cymbalum* and our *cymbal*.

A whale is the largest species of fish, or lord of the sea, which circumstance gave rise to his

Greek name, *φάλανα*, (the *φ* sounded as *f*), and the Lat. *balena*, both which are derived from *Bal* and *אין*, *q. d.* lord of the fountain or emanation. The whale is so called from his spouting water to an amazing height through apertures near his nostrils. This shews the mistake of Pollux, who imagines that the verb *βαλάνίζω*, in Hippocrates, signifies to put up a nut in place of a clyster in ano. Nothing can be more absurd. A clyster-pipe is obviously called *βαλάνη*, from its use in squirting or injecting liquids; and as the *suprema pars penis* subserves the same purpose, it obtained the same name. This last, in Latin, is called *glans*, a corruption of *balanos*. As nuts were considered as the emblems of *venery*, from their resembling the *glans* of the human penis, they have the same name with this latter both in Greek and Latin. Hence we still say the nut of the penis.

Hot springs and baths have been dedicated to the sun from a very early period. For this reason they were termed in Greek *βαλανεῖον*, and the bath-keeper *βαλανεύς*. Hence come the Latin *balneum*, *balnea*, &c. *Balnearium* seems to be from *Bal-ain-ur*, Lord of the warm spring. These bains or public baths were often employed as stews, whence nuts were eaten in them as figures of *venery*. In this view *balneum* may

be derived from βαλανος, *q. d.* a place of nuts or a house of lust.

Bal also enters into the composition of the Greek βαλσαμον, the Latin *balsamum*, and our *balsam* and *lalm*; all from *baal* and ידן, *q. d.* Lord of oil, or the chief of the unctuous substances. *Balsamen*, a title of God in the Punic tongue, is compounded of *baal* and ידן, *i. e.* Lord of Heaven.

It is sometimes compounded with נר fire or heat. Thus the flower of the pomegranate, from its exsiccating astringent power in stopping hemorrhages, was called βαλανιον, Gr. *Balaustium*, Latin. In the same manner a flame, torch, or light of a flame, was styled *bleska*, *blisk*, Slav. *plus* Boh. Pol. *oleska*, Russ. *blase*, Sax. *lese*, Scot. and *blaze*, Eng. Hence also *blasonner*, *emblasonner*, Fr. with our *blazon*, *emblazon*, &c. A swelling of the skin, full of a watery fluid, occasioned by burning, scalding &c. being the effect of heat, was called in Belgic *blyster*, from whence our *blister*.

As this word was used to denote an idol, hence it had a bad sense appended to it. Thus, compounded with the prefix אד or the noun אד, it became the title of the lord of the infernal regions. This mighty chief was called διαβολος.

Gr. *diabolus*, Lat. *diavolo*, Ital. *diavole*, Sax. *diafol*, Brit. *teuffel*, Teut. *duyvel*, Belg. *diable*, Fr., and Span. and *devil*, Eng. all of which are of the same origin. The Chaldaic particle נט was retained in several dialects on the continent of Europe, and is still a prefix to many names of men, De Wit, De Foe, De Gray, &c. and is now the English *the*. The word devil or *diabol* means *The-Bal* or *Lord*.

It is probable, that as Nimrod was the first institutor of sun-worship, he called the capital city of his kingdom *Bel*, in honour of his god; and that it was termed *Babel* after the confusion of dialects which had its origin in that famous city. As this confusion certainly arose from a labial defect in pronunciation, it would appear that when one would have said *Bel*, he said *Babel*, through a defect of labial utterance. Hence the city has ever since been called *Babel* or *Babylon*; and every person who utters words without ideas, or stammers in speech, is styled a *babbler*, or is said βαβάζειν, Gr. *babelem*, Belg. *babiller*, Fr. and *to babble*, Eng. The variety of dialects which originated in Babel, is still recognised in the Greek βαλτος, *varius*, as was the sudden destruction of the tower of that city in the Latin *baubellum* and our *bauble*, i. e. any thing *flimsy*, and easily destroyed.

The builders of that tower are represented in all history, sacred and profane, as impious scoffers at the true God and his religion, obscene and abandoned wretches. Hence the Greek βαβαλλιον, pudenda; βεβηλω, profano, inquino; βιβηλος, impurus, profanus; βιλας, irrisor. βελημα, impedimentum is derived from the impediment of speech which began there. As that tower was a temple sacred to Bel, hence every profane temple or sacred place was called by the Greeks βιβηλα.

The idea of stammering or stuttering in speech was also retained in the Latin balbe, balbutio, balbuties, balbus, &c.

As the celestial arch is the habitation of the sun, it was called by his name. Thus βηλος and βαλος, heaven and the way to it, and βαμβαλλιον, the entrance to the place of pleasure. The concave semicircular form of the heavenly vault gave birth to the Saxon *bola* and our *bowl*, a drinking vessel of the same form. The round figure of the sun and his apparent rolling motion probably gave rise to the Belgic *bol*, the French *boule*, the Spanish *bolo*, and our *bowl*, a round piece of wood rolled along the ground. It is also the source of the Greek βολος, the Latin *bulbus*, and our *bulb*, *bulbous*, &c. The Latins often pronounced the Greek βητα as *v*,

an example of which we have in the word just mentioned. By this rule *bulba* is pronounced ~~bulba~~, and it is well known that the bulbous figure gives shape to that part of the female structure called *valva*. The idea of rolling is obvious in the Latin *volvo*, *convolvo*, *devoivo*, *involve*, *revolve*, which are only varied a little in our tongue, as in *convolve*, *devolve*, *involve*, *revolve*, *revolution*, &c. *Valvæ*, the mother of our valve, is from the same radix.

The *b* underwent the same change in the Latin *valeo*, *valens*, *valesco*, *valetudo*, &c. all of which denote puissance, strength, authority, and the like. From these and their derivatives the French and English have taken a number of terms, in all of which the primitive idea is obvious; as *valoir*, *prevailoir*, *prevalence*, *valide*, *valider*, *validité*, *valeur*, *avail*, *to avail*, *value*, *to prevail*, *valid*, *invalid*, *convalescent*, *validate*, &c.

The heaven, in all languages, is represented as a covering or canopy, and was accordingly exhibited under the symbol in the vail which hung between the most holy and the holy place in the Jewish sanctuary. Hence sprung the Latin *velo*, *velum*, with the French *voile*, and our ~~veil~~, *veil*, *to veil*. As a veil when rolled up

is rolled together, a piece of parchment, rolled around a stick was called *velamen*, Lat. *velin*, Fr. *vélin*, Eng. As all the books of antiquity were rolled up in the same manner, from *volvere* came *volumen*, the origin of our volume. From the arched figure of the sky the Italic *velta* and our *vault* very probably derived their source. The French, omitting the *l* as is common in that language, writes it *vouté*. The idea of a covering or canopy was preserved in the old Latin *baldachino*, now our *baldachin*; as that of wrapping or folding up is obvious in the Italic *emballare*, the French *emballer*, i. e. to pack up goods in quantities, wrapped in cloth, corded round very tight; as the goods so packed are called *balle*, Fr. *bale*, Teut. Belg. and English.

As the ecliptic line is the track of the sun, or marks the journey he annually performs through the heavens, it was called by the Latins *balteus*, from *bal* and *turn*, *q. d.* the course of *bal* or the sun. In honour of this line and its oblique position, the ancient girdles both of the military and sacerdotal order were called by the same name, and suspended from the shoulder across the breast in the same oblique figure. Hence our English *baldric*, the Saxon and Danish *belte*, and our *belt*; hence also the Greek *ζώνη* came to signify circumjacio.

The sun is said, in the sacred poetry, to rejoice as a strong man to run his race. His swiftness is also celebrated in the heathen poems, on account of his supposed diurnal progress from one end of heaven to the other. Hence βαλός, which in Greek denotes greatness and authority, signifies also swiftness or velocity. The *b* is pronounced as *v* in the Latin *velox*, *velocitas*, &c. from whence our *velocity*, with the French *velocité*. Probably, too, the Latin *volo*, as, *volito*, *volans*, *volatus*, *volaticus*, *volatilis*, &c. the origin of our *volatile*, *volley*, *volant*, are of the same descent; or perhaps from *val* to ascend.

From the rotundity of the sun, any thing of a round form came to be styled *ball*. from whence *ballon* or *balloon*, *ballot*, *ballotation*, *balloting*, or the act of voting in elections by ballot, *i. e.* a little ball. These French and English terms are immediately borrowed from the Greek βαλός, βαλλίς, with the Latin terms derived from them. From the same radix are sprung the Belgic *bol*, the French *boule*, the Spanish *bolo*, and our *bowl*, *to bowl*, *bowler*, *bowling-green*. A round stalk or stem is still called in botany a *boll*.

It is already observed, that *bal* pronounced *val* gives birth to the Latin *valeo*, from whence *va-*

lidus and valdè. These pronounced in the German manner became the Saxon and Teutonic *bald*, the Gothic *balþ*, the Belgic *baude*, the Italian *baldo*, and our *bold*, *bolden*, *embolden*, *boldly*, &c. Or perhaps these terms are derived from the idea of the quickness of an arrow or dart.

I observed, that from the fancy of the sun producing the pestilence by his scorching rays, these rays are figuratively called arrows in the language of poetry. Hence an arrow or dart was termed βολή by the Greeks, from βολή, a solar ray; and as both come suddenly, rapidly, and impetuously, hence βολαιος, impetuosus; βολή, a sounding plummet and a fish net; βολος, a throw at dice; βολιτος, dung ejected rapidly from the animal; our *bolis* a fiery ball, swiftly hurried through the air, &c. From βολιτος or βολιδος come the British *boltt*, the Belgic *boult*, and our *bolt*, *to bolt*, thunder-bolt. As the inhabitants of Majorca and Minorca excelled in slinging and darting, these islands were hence called Baleares, from βύα and πύα q. d. Lords of the dart. Hence also ballista and ballotade.

Bal has entered into the names of towns, countries, seas, &c. in all nations. Thus in Britain, Bala, Bala-miln, Balmano, Balmedo, Balvaird, Baldoc; in Muscovy, Balagna, Paganakoi; in Spain, Balaguer, Balbastra; in France,

Ballon; in Ireland, Balliconnel, Ballimore, Bal-
~~l~~hannon; in Asia, Balowa, Balke, Balisore,
 Balangiar, Balbec; with Balambuan in the isle of
 Java, and Baldivia in Chili; all names of towns.
 Near Java is an island called Bali. I might add
 many other instances were it necessary.

In adjectives denoting excellence or pre-emi-
 nence, the Greeks have formed their degrees of
 comparison on some title of the sun. Thus,
 from *Bel* come βελτιων, βελτιρος, βελτισος; from
Hame or *Amon* comes αμεινων; from *Aur* or *Arez*,
 the light, αρειων, αρειος; from *Keren* or *Keras*, a
 horn or ray of the sun, κρεισσων, κραιτισος. Hence
 also βελτιωω melius reddo; βελτιωσις, in meliorem
 statum reductio, &c.

בעלה the feminine of בעל signifies a mistress,
 on which account the word obtained the idea of
 beauty and other female qualities, in the Latin
bellus, bella, bellior, bellulus, bellulè, bellissimè, belli-
tudo; from whence are derived the French and
 English *belle, beldam, belles-lettres*, &c.

A pythoëss, or woman seized with a spirit of
 divination, was called by the Hebrews בעלת-אין
 from the above word and אין tumid, blown up
 with wind as a bottle; she was so called from
 the distending of her belly by the inspiring dæ-

mon, when she uttered her oracular predictions. The northern nations have prefixed the ~~נ~~ ~~א~~ and still employ it to signify as at first any large, round, hollow, open vessel. Thus *tobbs* or *tubbe*, Belg. and our *tub*; the Latin *tubus*, *tuberosus*, *tuberculum*; the French *tube*, *tubercule*; and our *tube*, *tubercle*, *tuberoze*, *tuberosity*. A pipe seems to have been called *tubus* or *tube* not only from its hollowness, but also on account of its being inspired by air as was the pythoress.

ב

Between the sun and the heart there is a very striking resemblance. The former is stationed in the centre of the universe, the latter in the midst of the body; while both are placed in their respective stations for very important and similar purposes. By the vigorous efforts of the heart, unceasing and unwearied, the vital fluids are poured through ten thousand tubes to the remotest and most minute parts of the body, comforting, nourishing, and invigorating all. By the action of the sun the mechanism of our system is preserved, its active powers retain their spring, and the vital fluids of the universe, fire, light, air, move in an uninterrupted circulation through all the minutest pores of things, the immensity of space, the countless ramifications of nature. His line goes to the

ends of the world, and nothing is hid from his sight. As the situation and effects of the sun and the heart are so similar, it was natural to call them by the same name. The sun and the idol made in honour of him are sometimes styled לֵב and sometimes לֵב as synonymous terms; and the last of these in the Chaldaic dialect denoted also the heart, spirit, cogitation, or thought. It has the same sense in Arabic.

לֵב in this sense has given birth to many terms in the dialectic languages. Βουλη , βουλευμα , βουληα , all denoting thought, reflection, counsel, design, consideration, to give a judicial sentence, &c. with all their branches, as βουλευω , βουλησις , βουλητιος , βουλητικος , βουλητος , βουληφορος , βουλια , βουλευτος , &c. are obviously of this radix. These, the b only changed into v after the Latin manner, are but little varied in the Latin volo , vis , vult , velle , voluntas , voluntariè , volones , volitio , voluntarius ; the French *volontaire*, and our volunteer, voluntary, voluntarily, &c. The v exchanged for the German w , this word was pronounced in the Germanic dialects as follows:— $willa$, Sax. *wile*, *willen*, Belg. *ewyllis*, Brit. *wilga*, *walga*, *wilgan*, Goth. *wicle*, Boh. *wole*, Pol. *guili* or *wili*, Span. *wiel*, *will*, *wilful*, *willing*, *to will*, *wile*, *wily*, Eng.

As *βουλή* among the Greeks, and *bulé* among the Latins, signified authority, a council of state, or a judicial edict, sentence, or decree of the senate; the young senators of Rome wore a golden seal or ornament, in the form of a heart, about their neck, as a testimony of their birth, or of their title, when arrived at manhood, to give *bulé* or counsel in the senate. This seal was for that reason termed *bullæ*; and as the edicts or instruments made out at the Pope's chancery have a seal of lead hanging from the parchment, in the form of the ancient Roman *bullæ*, it goes by this name in Latin to this day. Hence the French *bulle* and our *bull*. Persons entrusted with the papal bulls used to behave in a proud, haughty, and insolent manner. For this reason, any person who uses threatening words, and behaves insolently, is styled a *bully* in our language.

- To indicate symbolically the incapacity of the juvenile state for *bulé* or council, the Roman *bullæ*, worn in the form of an heart about the necks of the young nobility, was hollow within, and hence, soon as they were fit for the senate, their *bullæ* were hung up to the household gods, as a sign that their heart was no more hollow or empty, but full of wisdom. A bubble of water went by the same name, either on account of its hollowness and insignificance, or perhaps

from בלל to jumble, pour out, &c. as by the ~~jumbling~~ of water, or by its issuing from a fountain-head, &c. these little bladders are formed. This word, joined with the Greek augmentative prefix βοο-, became the Belgic *bobble*, the Danish *boble*, and our *bubble*. Hence, when water is so agitated with heat as to rise in bullae or bubbles, it is said in Latin to be *bulliens*, from *bullio*, *bullo*, to rise in bullæ; whence the French *bouiller*, and our *boil*, *boiling*, *boiler*, *boil-ary*.

From the similitude between boiling water and a whirlpool, storm, or tempest, these were called *bilg*, Teut. *bolge*, Dan. *bilgia*, *bilur*, Isl. whence a large, high, swelling, and hollow wave is termed by us a *billow*.

A red inflammatory suppurated tumor, because of the fermentation of its pus, as well as on account of its form, was termed *buyle*, Belg. *builo*, Dan. *buel*, Teut. and *bile*, *boil*, Sax. and English. Hence, too, the yellow fluid collected in the gall-bladder was called *bilis*, Lat. and *bile*, Eng. All these are obviously derived from בלל or בולל, *conturbari*, *terreri*, *miscere*, *confundere*.

בולל also denotes swiftness, particularly in the Chaldaic. In this sense, borrowed from the ce-

larity of a storm or tempest, it has given a name to the English hound called a *beagle*, and in French *bigle*.

From בלל to pour out, comes the African word *bilis*, meaning semen humanum humi profusum. Such an obscene sense it seems to have had in many of the ancient nations. Thus the obscene god was styled by the Greeks φαλλος, pronouncing the *b* as *f*. In the same manner the Latin *bilis*, the gall, is changed into *fel*, *fellicus*, *fellifluus*, &c. As the gall or bile was supposed to be the source of anger, bitterness of spirit, and melancholy, *felis* gave name to the cat, an animal distinguished by these qualities.

בלל signifying to mingle or confound, having the *nun* final added to it, makes the Saxon *blendan*, the Danish *blander*, and our *blend*. A cataract or opacity of the chrySTALLINE humour of the eye, whereby objects appear blended or confounded, was called in Hebrew by a name derived from this root. Hence the Greek βλακωσις, lippus, or blear-eyed; and as this disease of the eye makes one act in a confused manner, as well as sleepiness and want of sight, the same word gave birth to the Gothic *blinds*, Icelandic *blindur*, and the Saxon, English, Danish, and Teutonic *Mind*. Hence also when one acts in a

confused manner, or mixes and confounds things ignorantly, he is said, *blunderer*, Belg. *blanderer*, *eut* and to *blunder* or to be a *blunderer* in our tongue, *q. d.* he acts as one *blind*. The Islandic *blundur*, sleep, is certainly of the same original. Perhaps, however, all these are derived from לב a defect or want, and עין an eye, *q. d.* without an eye; as לב and אור light, *q. d.* without light, gave rise to our *blear-eyed*, *bleariness*, &c. or as *blear* denotes a dimness of sight, occasioned by a flux of rheum from the eye, it may be derived from ללב to pour out, confound, or mingle.

לב often means² nothing, a person or thing of no use, consequence, &c. Hence men of *Belial* is a Scripture phrase, denoting a worthless character, composed of meanness and cruelty. In the dialectic languages this word is retained in both senses, only the *b* is changed into *v*. Thus, *vilis*, Lat. *vil*, Fr. with our *vile*, *vileness*, to *vilify*; *vilain*, Fr. *villanus*, Lat. *villain*, *villainous*, &c. English. Hence also a small collection of houses less than a town was called in Latin *villa*, *ville*, Fr. *vill*, *village*, English. Hence, too, the French *vicil*.

This word not only signifies inutility but distortion, out of the order of nature. Hence the Greek βλατεος, the Latin *blasus*, βλασφημew, blas-

phemò, speaking badly, reproachfully, which is now our *blaspheme*: hence also βλαστος, qui crura habet inversa. ΒΛΙΤΥΓΙΣ, trifles, is from ~~βλῖτ~~ nothing, as also βλιτον, insipid.

בִּלְיָ waxing old, decaying, consuming, worn out. Hence the German *bleych* and our *blight*. A consumptive colour is called in Scotland a *blae* colour, or one in that state is said to look *blue*. And as a bluish pale colour is the sign of a consumptive state, it is probable that *bleo*, Sax. *blawr*, Brit. *blaw*, Teut. *blaww*, Belg. *bleu*, Fr. *blee*, Span. *plavu*, Slav. Dalmat. Carn. *plawy*, Pol. *biłowcky*, Boh. and *blue*, Eng. were all of this radix. The *b* in this root was changed into *p* by the Greeks and Latins in their παλαιω, veterasco; παλαιος, senex, pallidus; from whence our *pale*, *paleness*, *palish*, *to pall*, i. e. to grow vapid.

As this word denoted anything worn by rubbing, &c. it is probable that *blanchir*, Fr. *blanch*, *to blanch*, *bleaching*, *to bleach*, Eng. are of this origin. The Saxon *blæc*, and our *bleak*, *bleakness*, pale or livid, retains the leading idea. *Blak*, Sax. *black*, Teut. and Eng. are certainly derived from בָּלַח void, wanting, as blackness arises from want of light. The *b* is changed into *v* in the French *vil*, *vieillesse*.

אָפִיל avil or afil.

This word conveys the idea of *folly, meanness, and wickedness*, and it has retained these senses in all languages. Solomon employs this term very frequently to signify the fool and the wicked, synonymous terms in the sacred writings. Pronouncing the א as *e*, after the Rabbinical manner, it became the Saxon *efel* or *ysel*, the Belgic *evel*, the Teutonic *ubil*, and the English *evil*, which, when used in composition, is generally contracted by the moderns into *ill*.

The Latins employed this word to denote the lower class of the people, on account of the meanness of their extract and their folly and baseness of manner. With this view, to *vul* they added *gus*, which made *vulgus*, whence *vulgaris*, with many others, which have now become our *vulgar, vulgarity*. Hence also *vulgo*, to prostitute, to make a report, &c. common with our *divulge*. The Latin *veles*, a buffoon or common jester, still conveys the original idea. From the Latin *vulus* comes the Italic *volgo*, the Belgic *vol.k*, and our *folk*. The Saxon *fola* is still nearer the original pronunciation. Our *fellow* is certainly originally of this root, as when we would express a man's baseness or wickedness, we call him a *fellow* or a *base fel-*

low. It certainly had the same sense among the English, as Pope says,

Worth makes the man, the want of it the *fellow*.

As *ἥν* and *ἥν* to act as a child, and to act perversely, are similar in sound and sense, they have been always confounded in the dialectic tongues. This is obvious from the examples given above from the Greek language. *αἰνηλὺς*, a child or youth; *αἰελην*, simple, good-natured, &c.; *φειλλος*, levis; *φειλος*, vilis, abjectus, &c. *εἰνηλὺς*, coætaneus, i. e. children at the same time; *εἰηλος*, fraudulentus.

The idea of childhood or youth was retained in the Latin *filius*, *filia*, the British *filoy*, the French *fille*, and our *filly*, *foal*, *filial*, &c. We may add the Greek *φειλλω*, and Latin *fello*, *felito*, to suck. The bad idea was conveyed by the Greek *φειλην*, deceptor; *φειλω*, decipio; *φειλομα*, deceptio; from whence the Latin *fallax*, *felonia*; and our *fallacious*, *felony*, *felon*, *fell*, *feline*; with the French *felo*, *felonie*; the Saxon *felle*; Belgic *fel*; Italic *felone*, and *felo de se*, law Latin.

From the Latin *fallo*, their *falsus*, *falso*, *falsitas* are derived; which have given birth to our

false, falsity, fallacy, and the French fallace, fallacieux.

As any young animal was called *by* *veal*, the flesh of a young calf was called *veal* in the old French, whence our *veal*. The skin of a calf dressed for writing was also termed in Latin *velamen*, from whence the French *velin* and our *vellum*.

למ *mol* or *mal*, to prevaricate, lie, or do mischief, seems to be akin to the above root, if not a deflection of it. It was adopted by the Latins, in whose language it still retains much the same sense. Thus, *malus*, a wicked ill-designing man, *malum*, any evil or mischief which is done or befalls one.

As an apple of some species or another was supposed to be the source of all the evil that has been in this world, *malum* is the name given by the Latins to denote that fruit. I need scarcely add, that this word has entered into the composition of many words in that language; as *maledico*, *malefacio*, *malevolens*, *malignans*, *malitia*, from whence the French *mal*, the exact Hebrew word, which enters into many of their compound words, as *mal-aise*, *malheur*,

malice, &c. and has been adopted by the English in *malice*, *malevolence*, *malefactor*, &c.

It may be proper to observe in this place, that the Italic *malatia*, the French *maladie*, and our *malady*, are compounded of this root and מַחַד hud or hood, denoting the state or quality of any person or thing. In this sense it was retained in the German dialects, particularly in the Saxon, from which the English borrows the greatest number of its terms. *Mal-hud*, when joined, was pronounced *malad*, *q. d.* a bad state of health.

כַּפ cap or caph.

This word denotes any concave or hollow vessel, such as a bowl, spoon, the hollow of the hand; and, by a synecdoche, the hand itself. This primary idea it has retained in all the derived languages; and even its orthography is but little varied. In the Scotch dialect it is still unvaried; as a wooden bowl used at table is called in Scotland a *cap* to this day. The idea is also perfectly obvious, and the sound unvaried, in *cappe*, Sax. *cappe*, Teut. and Fr. *cappa*, Ital. *capa*, Span. *kappe*, Belg. and *cap*, Brit. and English; meaning a head-cloth made hollow or concave like a bowl, whence comes *capuchins*. As it was used to denote the head-dress, it

came at last to signify the head itself, and so the chief parts or articles of any thing. Hence the Latin *caput*, *capitalis*, whence our *capital*, *capitation*, *capitulum*, *to capitulate*, *capitulation*, *capstan*, *capsulate*, *capsular*, *captain*, &c. Pronouncing the *h* as *ph* or *f*, it became the Greek κεφαλη, the head, with its many derivatives; from whence our *cephalic*, &c.

As the hand is employed in laying hold on, receiving or retaining any thing, the word was used by the Latins to convey these ideas. Thus *capio*, *capivo*; from whence the French *captieux*, *captiver*, *captif*, and our *captious*, *capias*, *captive*, *capture*, *captivity*, &c. as also the Saxon *cephan*, and our *to keep*, *keeper*. The Greek καπιστος, a sepulchre, or any hollow place; καπηλειον, an inn for receiving strangers, are of the same original. From the Latin *re* and *capio* comes their *recipio*, *receptus*, &c. whence our *to receive*, *receipt*, *receiver*, with the French *recevoir*, &c. as from *de* and *capio* come *deceive*, *deceit*, *deception*, *decevoir*. The idea of holding, containing, &c. is perfectly visible, also, in the Belgic *kuype*, Italic *cuba*, and our *coop*, *to coop*, *cooper*; and the idea of hollowness in the Latin *cavus*, *concavus*, *caverna*, *cavitas*; the mother of our *cavin*, *cabin*, (*cofin*, Fr. *cofano*, Ital. *cofa*, Sax. *kofe*, Isl. *cofsu*, Eng.) *cavity*, *cave*, *cove*, *cavern*, with the

Italic *cavetto*. The same may be said of *cuppè*, Sax. *cwppan*, Brit. *kop*, Belg. *coupe*, French, *coppa*, Ital. and *cup*, *cupper*, *cupping*, English. Hence, too, a spherical vault is called in the Italic *cupola*, from its resemblance to a cup. The same idea is retained in the Latin *capax*, from whence the French *capacité*, and our *capacious*, *capacity*, *capable*, *capacitate*, &c.

When speaking of this word, as denoting the head, I should have observed that it still conveys this idea in *capo*, Italic, *cape*, Fr. and Eng. meaning a head-land or promontory, as also in *kopff*, Teut. *cop*, Sax. and English, the top or head of any thing. Hence *chappe*, Fr. *cappo*, Italic, and our *cope*, any thing covering the head, as the skies, &c. with *copped*, *copland*, *coping*. Hence also *quchf*, *quafia*, Arab. *cofia*, Ital. *cuffia*, Span. *coeffe*, Fr. and *coif*, Eng. denoting the head, or a lady's cap.

כפר *caper*, *cafer*, *caver*, *copher*.

This root has *covering*, *hiding*, *concealing*, for its primary idea. It is first applied to the pitch which covered the ark of Noah, and secured it from danger by water. It denoted also, in the Hebrew, the propitiatory which covered the law, and the blood of atonement which covers our sins; a *cypress tree*, because used as a covert

from the heat ; *frost*, which covers the waters with ice ; and a *lion*, as he lurks in coverts, or because the lion of the tribe of Judah was to be the propitiation to cover our iniquities.

This word is very little altered in sound or sense in the dialectic language. In English it is spelled *cover*, *coverture*, *covert*, *coverlet*, *covertly*, *coffer*, *cofferer*, &c. In Saxon *coffre*, in French *couvrir*, *couvert*. As also copper, in the northern countries, was used to gild, overlay, and sheath a variety of vessels, as it is still employed, like pitch, in sheathing ships, hence its name *koper*, Belg. *cuivre*, Fr. and *copper*, Eng. The covering of a horse in war is still called *caparisson*, Fr. *caparisonne*, Ital. *caparazon*, Span and *caparison*, English ; all including the idea of *covering* or *securing* from danger.

The name the Hebrews gave to the lion or some species of animal resembling it, the Latins applied to the goat and roe or buck, and the Greeks to denote a boar. Thus *caper*, a goat, and *καπρος*, *aper*. And as these animals are signalised for *lasciviouness*, *frisking*, *skipping*, the same word has been employed to convey these secondary ideas. Thus, *καπεραιω*, *concito ad libidinem* ; *καπεριζω*, *subare*, *lascivire* ; *capriole*, Fr. *capriola*, Ital. *cabriole*, Span. *caper*, Eng. i. e. to dance, skip like a goat ; *caperer*, one that

cuts capers in dancing. Hence it came to signify any sudden change of mind, whimsy, freak, or fantastic humour, as in *caprice*, *capricieux*, Fr. *caprichio*, Span. *capriccio*, Ital. *caprice*, *capricious*, *capriciousness*, English.

קֶרֶן cron, corn, carn.

This word has held a very dignified place in all languages. It signifies *to emit rays of light, to shine*; and as horns resemble rays of light, it also denotes *horns*. The horned animal exerts its strength by its horns; hence it also signifies *strength, dominion, a kingdom*. This last idea it has in the Greek *καρνος*, *καρνω*, *καρνωε*, *καρνωεσθαι*, *καρνωμαι*, *καρνω*, *judico*; and *κριμα*, *judicium*, *condemnatio*; from whence the Latins took their *crimen*, *criminalis*, which became our *crime*, *criminal*.

As a crown is an ensign of royalty or dominion, the root which was used by the Hebrews to convey these ideas has been generally chosen to express it by. Thus, *corona*, Lat. *couronne*, *couronnement*, *couronner*, Fr. and *crown*, *coronary*, *coronation*, *coroner*, *coronet*, Eng. with the Italic *coronetta*. As this badge of dignity is worn on the top of the head, the same word is used both in French and English to denote that part of the head still, as it was formerly in the Greek and

Latin languages. Thus *κεφαλα*, *κεφαλιον*, cranium, pericranium, with the French *crane*. Our *crane*, *crancage*, derived immediately from *cran*, Sax. *kran*, Teut. *kraene*, Belg. *garan*, Brit. are all originally from כרע in its substantive estate, with the *nun* final, denoting any thing which digs deep, as the long beak of the bird called *crane* in English, whereby it preys on fishes.

As the hair resembles horns or rays of light, it was called *crinis*, Lat. *crin*, Fr.; or perhaps because hair was the emblem of strength and is the crown of nature, which she has placed upon the head of man. A fountain, the *head* of the springs or rivulets, was called *κερυνη*, *κερυνης*, in Greek. Hence as fountains issue from a small cleft or chink in a rock, such a chink or cleft is called *creneau*, Fr. *crena*, Ital. and *cranny*, English.

Horns, we have observed, werē denoted in Hebrew by קרן *corn*; and the same word is but little varied in *coruu*, Lat. *corne*, French, with our *cornet*, *corniculate*, *cornific*, *cornuted*, &c. Also every thing growing or placed on the top or head went by the same name; as the Saxon and English *corn*, the Scotch *cairn*, and the Welch *carneddi*; a heap of stones thrown together on the top of a mountain or hill, and the fires which the Druids kindled upon it. The

French *corniche*, and the English *cornice*, are evidently of this original ; as is the English *crown*, meaning the *chief* silver-coin.

As Saturn was considered in the heathen mythology as the chief god, or at the head of the genealogy of the deities, he was called in Greek *κερονος* ; and, as he was the most ancient of the gods, his name denoted antiquity, or long duration, as *κερονος*, duration, *κερονιος*, ancient, *kronic*, Belg. *crone*, *crony*, English ; *chronique*, Fr. *chronical*, *chronicle*, *chronologer*, *chronometer*, Eng.

It has been already observed that לב in Hebrew signifies the heart ; and as the heart is the seat of love, it was natural to use the same word to denote both. To have one in our heart and to love him, are phrases of the same import in all languages. Hence, sounding the *b* as *v* after the Celtic manner, the northern nations formed their *love* on לב the heart. The Greeks, in the same manner, on לב formed their φιλα, which, in all its diversity of terminations and modifications, signifies *love*. Thus, φιλος, a friend or lover ; φιλω, I love, &c. This root is the mother of upwards of four hundred words in the Greek tongue, besides a vast number in the Latin, French, and English languages, all of which are easy to be found in their respective dictionaries.

Love has in all nations been considered as a fire, and *ardeo amore*, to burn with love, ardent love, and such like, are phrases universally understood. Hence דלע dilec, which, in Hebrew, denotes burning, either material or mental, in the Latin dialect signifies love. Upon this they formed their *diligo*, which, in the supine, resumes its first shape *dilect*, with the Latin termination *um*. Grammarians are mistaken in averring that *di*, in this word, is a preposition, as it is an essential part of the radix. In the same manner, of חם ham, heat, dropping the aspirate, they formed their *amo*, denoting the most ardent love. Or perhaps *amo* is the Hebrew אמן, denoting the love of a mother for her child, a species of affection the most natural and most ardent. As these roots are similar in sound and sense, it is not worthy a dispute whether *amo* be from the one or the other.

אמן, a mother, has given birth to many words in all the known languages. As a mother gives birth to a family or people, אמן in Hebrew denotes also a people or nation. An hand-maid, attendant on the mother of a family, is called אמן, which also means the part of the arm which leans on the hand-maid in walking, even the cubitus; and a cubit, the measure of which

is taken from that same part of the human arm.

As a mother nourishes her child and watches over it with the most faithful care, מן signifies to nourish and to be trusty or faithful; and as the child reposes itself on the mother with the most implicit and absolute confidence, the same word denotes faith, belief, and confidence. This word, *amen*, still preserves its original sound and sense in all the Eastern and European tongues.

מן with the Chaldaic prefix ד became the French *dame*, a lady, and our *dam*, a mother, and *madam*, a term of honour, from the French *madame*.

In the Latin this root has become very fruitful, as must be obvious to every linguist. It gives a name to every thing lively, as in *amabilis*, *amandus*, *amenu*, &c. from whence many terms in the French, Italic, and English are derived, as *amoroſo*, *amoureux*, *amorous*; *amitié*, *amity*; *aimable*, *amiable*, *amicable*, (from *amicus*,) *ami*, *amy*, *aimer*, *amant*, *amante*. As the loadstone attracts like love, it is called in French *aimant*, and that which is touched with it *aimanté*.

מן in Hebrew was used to denote the chief city of a nation as the mother of the rest. This

idea has been retained in most nations. Hence the Greek *μητρόπολις*, with the Latin and English *metropolis*. It was also employed to signify *bivium*, or a road dividing itself into two lesser paths, *q. d.* the mother of ways. As this creates a doubt in the traveller, hence the Greek *αμος*, aliquis or quando; *αμοθεν*, ex aliquo loco, alicunde; *αμφιβιος*, *αμφιβασια*, *αμφιβολια*, *αμφιγνοια*, ambiguous, dissentio, ambiguitas, dubito. The Latin *ambo* is of the same original. The Greek *ωμος*, the shoulder, is from *קמח* cubitus. *οιμη*, semita, via, is from *בין* bivium.

The uterus has been called *the mother* from time immemorial. Hence *בין*, pronounced after the German manner, became *wamb*, Saxon, *wæmb*, Islandic, *womba*, Gothic, *womb*, English, and *wame*, Scotch.

As a people or nation includes a great multitude of *one* species, and as the scripture often compares a numerous people to the sand of the sea, *בין* a people, gave a name to the sand in the Greek *αμμος*, and as the ancient nations were spring of one man or of one blood, hence the Greek *αίμα*, blood.

לפ

This word means *the inclination of the body in sitting down, embracing, &c.* Hence that part of the body which is parallel to the seat of a chair when a person sits down is called *læppe*, Sax. *lappe*, Teut. and *lap*, Eng. with *lap-dog*, *lap-ful*, &c. Hence also an act of copulation in beasts is called a *leap*. We embrace with the lip, hence *labium*, Lat. *lip*, Eng. *lippe*, Sax. A bur takes hold of the clothes of the passenger, and is hence called *lappa*, Lat. Hence too the Greek *λαβη*, *λαβιον*, *ansa*, *captio*, *prehensio*; *λιπω*, *amplector*; *ληπτος* the inclination of the body in venery or stool; *λεπταμαι*, in *venerem* *ruo*; *λαπαζω*, *evacuo*; *λαπαρξος*, *libidinosus*; *λυπη*, *grief*, the bowing down of the mind; *λωφασ*, to sit down to rest. Hence also the hollow of the hand by which we hold, embrace, or contain any thing, is called in Scotland the *luff* or *loof*.

סר, צר and צרר

This word is frequently translated *anguish*, *pain*, &c. and is only spelled a little differently in *sar*, Sax. *sour*, Dan. *ser*. Belg. and our *sore*, with the Scotch *sair*. Applied to pain or grief of mind, it is spelled *sorig*, Sax. *saurg*, Goth. *sorg*, Dan. and *sorrow*, *sorry*, *sorrowful*, English. It signifies also any thing which gives pain, as

the point of a spear, sword, dart, &c. and in this sense gave birth to *σάγρισα*, hasta Macedonica, *serra*, *serro*, *serratus*, &c. Lat. *serrer*, Fr. *serrato*, Ital. and to *serry*, Eng. It signifies also to bind, to connect together in the closest union. Hence the Greek *σιγα*, a chain; *σαγαν*, rete venatorium; libidinosus, and pudendum muliebri. Animal love connects together with the strongest cords.

אלה ole or ale.

This root signifies *ascending*, *causing to ascend*; and hence, as a noun, *the Most High God*, *the highest in rank, stature, dignity*; a *stair*, *upper chamber*, a *burnt-offering*, or any thing that rises on high, or causes to ascend. It seems to be the true radix of אלה juravit, as lifting up the hand and swearing are synonymous expressions in sacred writ. In this view we can easily see why the true God is called אלה; not only because we must swear only by his name, but chiefly because he is the Most High. Thus אלה and עליון convey the same idea. He is the Supreme, or the Highest; he lifts up his hand, or swears by himself, and by him every tongue shall swear. In him alone we are exalted.

This word retains its radical idea in all the following dialectic terms.

ὅλος, Gr. *al*, *æal*, *calle*, *all*, Sax. *ol*, Brit. *all*, *alls*, Goth. *alle*, Run. and Dutch, *alle*, Teuton. *all* and *whole*, English, meaning the highest number, quality, &c.

In one of its derivatives this word denotes a sound-state of the body, a cure, rising above sickness. It retains this idea still in the Greek ὅλος, the English *whole*, *wholesome*, the Saxon *walg*, *hæl*, the Belgic *heal*, *heelsam*, the German *heylsam*; as also in the Scots *weel*, the English *heal*, *health*, *well*, *weal*, *wealth*; *waleth*, Saxon. *Will*, Goth. *wel*, Belg. *vel*, Island. *all* convey the same sense. As a fountain causes its waters to *ascend*, it is hence called *welle*, *wæl*, Sax. and *well*, English. As the clouds ascend, hence they were called *welcan*, Saxon, now the English *welkin*.

The largest quadruped is called *ēphas*, Lat. *elephant*, English; and the largest fish, *hwale*, Sax. *whale*, English; the largest fowl, *ægles*, Sax. *eagle*, Eng. the *g* in Saxon not sounded. *Alla*, the Most High, in the Turkish.

Ala, a wing, in Latin, causing to ascend; *ἀλαιον*, *oleum*, *huile*, Fr. *æl*, *ele*, Sax. *oil*, Eng. a liquor rising high, swimming on the surface; *eala*, *eale* or *ealath*, Sax. *eala*, Run. Dan. *ell*, Isl. *eli*, Brit. and *ale*, Eng.—all meaning a fermented liquor, causing the yeast to ascend.

. Holocaustum, holocaust, a burnt-offering, causing the smoke to ascend, are from קָלַע, a burnt-offering.

קָלַע safe, quiet, sileo, silent, salus, salvus, save, safe, salve, saluto, salute. Hence a covert, siliqua, shale, shilled, shell. A wood, place of silence, safety, hence siluā or sylva, לָשָׁן asylum, solace, solatio, solus, solitary. וָלַע co- turnix; from קָלַע stravit, conculcavit, hence: salio, salto, sole, solum, soil, solea, &c. שָׁלַע a sacrifice of peace, or a retribution or repaying our salvation with praise, hence solvo, solutio, solution. συλλυω, pacifico; ασυλον, לָשָׁן συλλυω, συλλυω.

לָשָׁן white like snow, siligo, siligineus, siliginarius, Γαλιγνις, Γαλιγνοπαλις.

שָׁלַע a shield, hence shield, shilling, scild, Sax. scilla.

שָׁלַע regular gradation or series, disposed as the steps of a stair, ladder, hence scala, confounded with שָׁלַע to weigh in a scale, a balance, and a ladder. A shelf, shelves, scelf, shallow. שָׁלַע vile, mean, silly, same as שָׁלַע means, hence shoal. שָׁלַע and קָלַע petivit, oravit, the soul.

סלל a camp and to issue from it. Hence to sally, assail, assault, insult.

סבל to act foolishly, scelus, &c.

צלח fiery, made by operation of fire. Hence sal, alius, sol, solaris, &c. silex.

שלח fertile of offspring, prolific. Hence salax, salacious.

עלה to ascend. Hence ala, ale, oleum, oil, aile, Fr. altus, altesse.

חלב milk. Hence albus, confounded by Latinists with alp, high.

עוים huoin, pronounced by the Germans whim.

עני ob hone, to whine.

FINIS.

Alex. Smellie, printer.